

# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*



**HOLDING FORTH *the*  
WORD & LIFE**



**MISSIONARY  
SENDING  
SERVICE**

*August 22, 1962*

# EDITORIALS

By W. T. PURKISER

## To Walk with God

"The doctor walks with God."

This was the comment of the women in the market place about the Nazarene doctor in the hospital in India.

What else would make a highly trained medical man leave a lucrative and growing practice, say good-bye for five years to a son in college, leave two younger children in a school in India twelve hundred miles from the mission station, and go back for another term of service in a foreign land?

The devotion of Dr. and Mrs. Ira L. Cox, Jr., can be matched four hundred and forty times over by other missionaries of the Church of the Nazarene. It is a saga of quiet and unobtrusive heroism to rejoice the hearts of angels and encourage the devotion of every child of God.

But walking with God is not the special prerogative of the missionary. It is the privilege of the most humble. The evidences of such a walk and the testimony to it by others may not be as clear-cut in the humdrum activities of a culture leavened

through the years by the gospel of Christ, but it is no less real and no less important.

A walk with God is never an accident. It always comes about on purpose. It begins with an act of reconciliation, when those who have lived in a state of enmity against God become reconciled to Him through Jesus Christ in repentance and faith. It continues as a walking in the light which brings fellowship with Him and the cleansing of the heart from all sin, also through the blood of Jesus Christ, His Son (I John 1:7).

But walking with God is more than initial experiences of reconciliation and cleansing. It is a way of living. Most of us would reject with all our strength the sort of eternal security which sees in a single act of faith at some past time a paid-up life insurance policy for glory. Why, then, do so many try to live practically by what they reject theoretically? The Christian way is not something we do once and for all; it is something we begin at a point of time and keep on with for the rest of life.

To walk with God is to go God's way. "Can two walk together, except they be agreed?" is the question of Amos (3:3), one of those challenging scriptural questions which answer themselves. As Abraham Lincoln is reported to have said, it is more important to be on God's side than to have God on our side.

To walk with God means to walk in the light, in every sense in which that great phrase is used. "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (I John 1:5-6). God does not give us all the light we are to have at the moment of conversion or sanctification. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18). The Christian attitude is one of obedience to new light as it comes into every area of life.

To walk with God means to cultivate habits of devotion. This is one area in which the average church member is apt to fail most conspicuously. It does "take time to be holy." Here, as in physical exercise, consistency is more important than the actual length of the time. One-half hour every day is more beneficial to the health of the soul than longer periods of time spasmodically. Even in hectic days such as these in which we live, no one is too busy to be able to spend fifteen minutes a day with the Bible and fifteen minutes a day in prayer—if he really wants to walk with God.

(Please turn to page 12)



## The Cover . . .

▲ *A Sending Service for thirty-three new missionaries climaxed the Missionary Institute*

*held at the Kansas City District Center, June 18 to July 1. Pictured here is the platform of Kansas City First Church of the Nazarene, with General Superintendent G. B. Williamson presenting the message of the hour. The new missionaries are seated in the choir loft, and the front two rows of the center section were occupied by thirty-six furloughed missionaries whose presence added much by way of inspiration to the men and women going to their fields of service for the first time. Seated on the platform in front of the new missionaries, from left to right, are Paul Orjala, missionary to Haiti and director of the institute; Mrs. Louise Robinson Chapman, general president of the N.F.M.S.; Dr. George Coulter, executive secretary of the Department of Foreign Missions; General Superintendent H. C. Benner; and Pastor C. William Ellwanger. Rev. Franklin Cook, departmental assistant, arranged the details of the institute.*

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# The Holy Spirit

**THE HOLY SPIRIT** is a part of the Triune God. He is an important Figure in the acts of God, the Father, Son, and Holy Spirit, in the redemption of man. No one can adequately and fully understand the Bible and salvation without giving due consideration to the Holy Spirit.

Jesus Christ was motivated, directed, and qualified to fulfill the program of God while here on earth. As such He was backed by all the resources of God. That great redemption plan and act of God through His Son contained a vital place in it for the Holy Spirit. To appreciate the Holy Spirit we must know this. To obtain the redemption offered by Christ we are dependent upon the ministry of this same Holy Spirit.

God the Father, God the Son, and God the Holy Spirit work together; each is important and necessary to accomplish the restoration of lost man to salvation and fellowship with God. Jesus Christ was given an earthly body to dwell in while here on earth. He lived among us; we saw Him, touched Him, listened to Him. Because of this intimate earthly contact the world has been able to "know" Him. Into it He came making His indelible record upon time and mortal things.

The Holy Spirit did not take up His abode in one tabernacle of clay. Because of His seemingly more intangible role as a "divine earth worker" He has been too much an indistinct Figure in theology and in human Christian existence. But no church has ever fulfilled its divine commission without Him and no Christian has ever entered his full earthly and/or heavenly privileges without Him.

Due to the familiarity that men feel they have with His illustrious Co-worker, Jesus Christ, let us consider the Holy Spirit in His apparent similarities and likenesses to Jesus. Christ came to this earth to reveal God to men. The Holy Spirit came to reveal Christ to men. Christ showed in His earthly life the love, pity, kindness, power, compassion, and purity of God. Now the Holy Spirit reveals the great love, compassion, power, forgiveness, pity, and purity of Christ to those who seek Him.

While here on earth, Christ was engaged in the great work of redeeming mankind. Like-

wise now the Holy Spirit never ceases to seek men and call upon them to repent and return to God. As Jesus Christ gave His all to open the fountain for sin and uncleanness, so also the Holy Spirit roams the world over, seeking "whosoever will" to come to God. No Christian, seeking to win souls, has ever ranged beyond the place where the Holy Spirit has been.

As Jesus, the Son of God, inhabited human flesh while in Galilee, so now the Holy Spirit inhabits human flesh, not just one body, but in the pure hearts of men cleansed from inbred sin and now filled with His presence. Because He has many to obey His will, He can amplify the call of God through all who will lift their voices and call to men, Come unto Jesus, all ye who "labour and are heavy laden."

As Jesus Christ was not confined in this earthly existence to His body, so the Holy Spirit roams, a Spirit unfettered to seek after men. Thus it is that a Christian can kneel in a room in a prayer of intercession and the Spirit of God can work many miles away to answer that prayer by convicting a loved one lost in sin. A Christian can encompass the world through prayer. He can be more than an ordinary man, a powerful person, as unlimited as the resources of God, the Holy Spirit, Jesus Christ, and his own faith can make him.

Herein is our strength. Here is our task. Here are our facts of salvation. Here is our secret of revival. Here lies the hope of the world. It is

*General  
Superintendent  
Lewis*



the Church using the Holy Spirit and being used by the Holy Spirit to fulfill the seeking of God for men.

This is our dignity, our splendor, our ennobling assignment—to be joined with God in the great quest. It is God the Father, God the Son, God the Holy Spirit, and the Church, Blood-washed and Spirit-filled—all of these together, a mighty, invincible force, overcoming evil with good.

O Thou Holy Spirit of God, come upon us and in us afresh today, that we might join with Thee in bringing spiritual awakening and revival to the land!

## Telegrams . . .

Lubbock, Texas—Rev. W. J. Benson, member of Abilene District Advisory Board and thirty-one years a pastor, died Sunday, July 29, following surgery. Funeral services were conducted in First Church, Fort Worth, July 31. Brother Benson spent eighteen years in two churches on the Abilene District—Lamesa and Fort Worth First. In May of '62 he assumed the pastorate of the Hillsboro church. Mrs. Benson may be reached c/o Mrs. Bill Bohannon, 4308 Jerri Lane, Fort Worth, Texas—Raymond W. Hurn, District Superintendent.

Springfield, Illinois—Illinois District Nazarenes exceed one million in giving; 452 received on profession of faith. District Superintendent Harold Daniels reported to the assembly, July 25 to 27, at Nazarene Acres: \$1,011,266 raised for all purposes; \$109,942 for general interests; 29 "10 per cent" churches; 19 churches on "Evangelistic Honor Roll"; district membership now 6,975. Presiding officer, Dr. V. H. Lewis, gave efficient guidance and challenging messages. Rev. and Mrs. Daniels received nearly unanimous three-year recall; \$2,000 love offering for missionary trip abroad, and personal gifts. Record crowds heard Dr. Mendell Taylor, camp evangelist, and Ron Lush, song evangelist, in the evening camp meeting services with an unusual outpouring of the Spirit and scores seeking God.—Dean Dace, Reporter.

Maryville, Tennessee—God's presence real and manifest in East Tennessee District Assembly. Rev. Victor E. Gray re-elected for three years with excellent vote; love offering for vacation. One thousand twenty-eight members now in new churches organized during thirteen years of superintendency. These have church property valued at \$728,500, which is \$66,300 more than district owned in 1949. District camp now debt-free. Giving to general interests this year \$39,972. An increase of \$10,000 accepted in General Budget for next year. Dr. Hardy C. Powers at his best in preaching and administration. Class of eight ordained to ministry: Paul C. Andress, Marshall Copen, Lynn Casseday, Siegel Lawson, Robert Myers, Robert Porter, Jr., James Staggs, Charles Waters. District united for greater achievement in district and general work of the church.—K. W. Phillips, Reporter.

Rev. George C. Wise, pastor of the church in New Cuyama, California, died July 29. He is survived by his wife, Mrs. Ruby Robinson Wise, and a daughter, Mrs. Kenneth Meredith.

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AUGUST 22, 1962  
Vol. 51, No. 26 Whole No. 2626

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, 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. Lunn, 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 41, Mo. Printed in U.S.A.

PHOTO CREDIT: Cover, Dave Lawlor

Evangelists Clayton and Florence Stouffer write that they are leaving the field to accept the pastorate of the church in Mineral City, Ohio.

After pastoring the Union Chapel Church, Clay City, Indiana, for four years, Rev. Ted DeBolt has accepted a call to pastor the Bordeaux Church in Nashville, Tennessee.

Pastor Clyde A. Rhone sends word: "San Bernardino First Church (California) new sanctuary initiated in outstanding revival week with Evangelist Ivan Sisk and the Songfellows Quartet. Altars lined; 600 in attendance in peak service. Chaplain J. L. George named minister of Christian education."

After serving the Victory Chapel Church in Evansville for five years, Rev. R. A. Ketterman has accepted a call to pastor the Southside Church in Terre Haute, Indiana.

After pastoring the church in Henderson, Texas, for the past five years, Rev. Charles C. McMinn has resigned to accept a call to pastor the Spring Branch Church in Houston, Texas.

## A New Beginning:

THIS MORNING I have a new beginning with Christ.

I'm like a child on his first day at school, trembling inside but with firm step, with a tear in his eye, never looking back to Mom, determined to be grown-up. He looks to his teacher for instruction for this year, and all the years he'll be attending grade and high school, and then needing instruction in his graduate years, preparatory to his life's work.

I think then of our meeting with the Son of God—trembling, but with a firm step, determined to look ahead, needing instruction that comes from God's holy Word, and sometimes a human ear to hear our pressing problems.

Then, at the end of our brief stay on this earth, if we have successfully completed our studies and passed God's tests, we will be rewarded with a "crown of life" and spend eternity with Jesus.

By JACKIE AARON, Selma, Alabama

"Science has created a world in which Christianity is an imperative."  
—Arthur H. Compton.

# He Knew Some Holy People



By K. S. RICE, Executive Secretary, Department of Church Schools

AS I fell into conversation with the fine-looking man next to me on the plane, he soon asked the question that is usually forthcoming in this kind of talk, "What do you do for a living?"

In response to my reply that I was a minister, he asked, "And with what church are you associated?" When I told him I was a Nazarene, he lifted his eyebrows and with a bit of awe in his voice said, "I knew a family of Nazarenes that lived in our block when I was a boy." He looked off into the distance and continued as though he were picking cherished fruit from his tree of memories. "They were the finest people I ever knew."

I tried to be modest as we talked a bit about the church and then about interests of his life. But I have since often asked myself, What was it about that family that made such an impression upon this businessman—an impression that he has not forgotten and doesn't seem to want to forget?

Could it be because *holy people are honest people*? It may have been that he was in the grocery store when the clerk gave the wrong change to one of the members of the family. He remembered the surprise of the clerk and his reverent "thanks" when the boy brought back the excess money and told him he had been given too much. Perhaps he was in class with one of the children who would never give or ask an answer from another during a time of examination. It could be that he was amazed at the lack of pretense by all the family. They were just themselves and didn't try to put on airs or give an impression that was not true. Maybe he helped one of the boys mow a lawn and he would have been inclined to get by without trimming the edges, but the boy from the Nazarene family insisted on doing the job right and not receiving pay for anything that wasn't completed.

Could this man's respect for the Nazarenes be because *holy people are happy people*? Early in the morning the man of the house was up and working out in the garden while the rest of the family were stirring around inside. Even at this hour he was often humming a hymn or lightly whistling a tune with the lilt and lift of spring. Oh, there were some family disagreements, but they always seemed to be settled so easily. There never seemed to be any grudges or hurt feelings.

They could disagree so agreeably!

How often at night he heard the family singing around the old piano! It certainly didn't sound like a concert grand and the voices weren't exactly opera caliber, but there were a spontaneity and a zest that made one feel the melody and harmony were coming from the heart rather than from the vocal cords.

And their faces seemed to be composed a little different from those of the regular run of people. The lines turned up instead of down. Perhaps this man often asked himself as he looked at their meager surroundings, What do they have to be so happy about? He evidently didn't know that the "blessed" of the Beatitudes means "happy." A genuinely holy people are a happy people.

I trust a part of this man's remark—"They were the finest people I ever knew"—was based on the fact that a *holy people are a humble people*.

Perhaps he had stopped by for Johnny to go to school with him, but before he could whistle he heard the dad leading in family prayer. As a boy he wasn't sure of much about God, but he was pretty sure He heard that prayer—not because it was loud or because it was well phrased, but because it was well prayed. It spoke of sincerity and childlike simplicity of faith that arrested the attention of even a schoolboy, and surely it did of God.

These humble people that lived down the block were always ready to help anyone regardless of station, color, or religion. It could be that he was there the day the "poor white trash" moved in down the street. But they were invited to Sunday school just like the rest of the families in the neighborhood. This family didn't seem to be concerned about being classed with them. They even offered to help them fix up their house and probably would have eaten with them if they had been invited.

Yes, I've wondered many times since that plane ride just what was going through my friend's mind when he looked off into the distance and said, "I knew a family of Nazarenes that lived in our block when I was a boy. They were the finest people I ever knew." I am sure it must have involved the fact that holiness people are honest, happy, and humble people.



"Spirit of the living God, fall fresh on me." (*Agaga o le Atua Soifua, ia i luga ia te a'u.*) We sang this together at the close of our service Sunday night, July 8, and then got into the station wagon to take those home who had come in from the community of Nu'uuli. Singing choruses and songs in both English and Samoan in the car, we drove the eight miles in the united warmth of Christian fellowship.

Letting our last passenger out, we drove on three more miles to the airport, where some were already gathered around the short-wave radio tuned in to the count down on the latest American attempt to explode a bomb of hydrogen yield high above the earth. Tension grew as the station was lost, then found again, just short minutes before blast time.

We waited outside with a growing crowd in the spitting rain (not unusual in Samoa), scanning the horizon in the direction of Johnston Island, twelve hundred miles to the north. The tops of our highest peaks were hidden in the misty darkness of humid clouds, and the early moon dimly outlined their relative shapes.

Suddenly, at 10:00 p.m., it seemed as if the sun had risen instantaneously, the *lagi atoa* ("heaven complete") was bright, and the awe in upturned faces was evident in the gradually fading glow. From bright off-white to bright red, then fading to deeper blood-red hues and purples, the glow from

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**Stand with Him, and ye shall stand fast. Rest in Him, and ye shall be at rest.—Augustine.**

this evident display of man's newly acquired power gave an eerie feeling deepened by the overcast sky and occasional dropping rain.

The light faded, and after some minutes was gone. We all gathered again in or around the small communications building to see if there would be reports, and when they were not forthcoming, all dispersed to their cars, and with little conversation drove off to think, each his separate thoughts.

Tonight, we stop in at the small, open-sided *falesa* ("church") where Berniece is working with the choir on some Samoan songs.

"*Talofa lava, ali'i*" ("Hello indeed, Sir"), I greet the man who built our church, as we pass his small adjacent house.

"*Talofa lava, lau susuga*," he replies with typical Samoan respect and politeness, and amenities are taken care of, so I ask,

"Was you see the BOMB last night?"

"No," he said slowly, "not see the thing I."

"*Malamalama tele le po*" ("Bright much the night"), I state, and continue to explain something about the ominous events of the night before.

"This thing was the thing of whom?" he queries.

"That thing was the thing of America," I say, "but is already made a thing like that, also, the other country named Russia."

He says with thoughtful simplicity: "Was I not believe this story before. Was I argue all day long at work with ones who said this thing. Greatly I argue. *Is not want I to get a story like that.* Told to them I that God only is able to make the thing thus."

"*O le tala moni lena*" ("A true story that"), I assure him.

And I think to myself: You have summed up the feelings of nearly all mankind, for we do *not want* to get "a story like that." We don't want to hear about it or see it, but it is true, and many of us feel down deep that somehow man has invaded the realm of God, and will suffer for it.

I am not a scientist, but it was not difficult for me to imagine such a BOMB sent a bit too far, exploded with a force too great, or in the wrong place, setting off a chain reaction of fission in the atom-like structure of our universe. As I had looked at the blood-red night sky, I thought how perfectly it illustrated what the Bible describes as "the day of the Lord."

*But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God,*

wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? (II Peter 3:10-12)

That "bright much night" of atomic fission is a temporal fact, and the "day of the Lord" is a com-

ing reality, but our prayer is that a "bright much night" of spiritual reality will come to Samoa, dispelling darkness and bringing power to live in holy anticipation of the coming of the "day of the Lord."

## HOME AND FAMILY LIFE FEATURE

# "SUNDAY ... My Very Most Happiest Day!"

By RUTH VAUGHN



SHE SAT on the doorstep, a little blue-eyed mite with long, blond curls. Her cheeks were filled with puffs of air which she expelled with much vigor, only to repeat the performance when she regained her breath.

The minister of the parish walked down the sidewalk of the tree-lined street in the gathering dusk. He noted the little girl and her activities and, curiously, he went up to her.

"Hi, Janie," he greeted her. "What are you doing?"

She grinned. "I'm trying to blow out the moon, Rev. Smith."

Intrigued with her imagination, the minister sat beside her. "That's a mighty big job for such a little girl."

"Yeah, I know," she sighed.

"Why do you want to blow out the moon, Janie?" asked the kindly minister.

Her big blue eyes widened with surprise. "Why, don't you know? Tomorrow is Sunday! And when the moon goes out, tomorrow will come!"

The minister smiled with pleasure. "And so you look forward to Sunday, Janie?"

"Oh, yes," she told him with animated excitement. "Sunday is my very most happiest day!"

"You really enjoy Sunday school and church then?"

"Oh, yes, I love my Sunday school teacher, and the pretty music—and even listening to you isn't bad! But what I like the best about Sundays is the afternoons!"

"The afternoons!" echoed the pastor, incredulously. This was something new! Most of his parish families rested in the afternoon—and this vibrant little girl did not seem to be one who would look forward to a nap! And so he asked her to explain her unusual reason for looking forward to Sunday as her "very most happiest day."

This was her reply.

"Well, we go to Sunday school and church in the morning, and then we come home and eat

lunch. And then—this is where the happy part comes in! Mommy brings out our 'Sunday books!'

"Sunday books?" questioned the minister.

"Yes. You see, Mommy got each of us children a Bible story color book with loose-leaf pages. Now, you understand, we can use our 'Sunday books' only on Sunday?" Her eyes questioned him seriously.

The minister nodded.

"Well, after Mommy brings out our 'Sunday books,' we choose the page for the day. Then Daddy reads us the story about this picture from our Bible story book while we look at our picture. Then Mommy and Daddy go into their room to rest—and we children must get busy!

"Tommy, Betty, and I first color the picture with our 'Sunday crayons.' Our 'Sunday crayons' are in a big, pretty box covered with lots of pictures. Mommy keeps it so that none of these crayons is broken—because they're special! Just for Sunday, you see.

"When we have finished with the picture, then we get our 'Sunday draw book.' This is a big book with blank pages. On one of these pages we draw the picture we have just finished coloring. Whew! That does take time and work—but Mommy does think I draw so well! Anyway, after we draw the picture ourselves, then we color it—and then, of course, sign our names to it as the real artist.

"Then we get our 'Sunday scripture book.' In this book Mommy has written a Bible verse at the top of each page. We choose our verse for the day and then we get magazines and find pictures to illustrate the Bible verse. Then we paste these pictures into our book.

"At four o'clock, Daddy and Mommy get up and come into the den, where we are ready for them. We have to work to meet that deadline too! We call this our 'Sunday exhibit.' We put our coloring book pictures on our family bulletin

board. We put our drawing books on the window sill, and then we stand our 'scripture books' on the couch. When Mommy and Daddy come in, they go around and view the exhibits and tell us what wonderful jobs we have done—seems like we always do wonderful jobs, you know. And then we say our scripture verse for them that we have learned during the afternoon while illustrating it in our 'scripture books.'

"Then Mommy says that because we are such good artists and memorizers, we shall have a treat. And so—we have our Sunday party. We all sit down in the den and Mommy and Daddy fix party trays in the kitchen for us and then we all eat—just like we were at a real party! There is always a surprise for us at the party. Oh—like last Sunday, we had banana splits and hot cocoa. One time, in the summer, we had strawberry shortcake

and whipped cream. But we never know what it will be!

"After our party we have our singspiration. Betty is big enough to play some songs on the piano now and so she plays the songs if she can. If she can't, Mommy helps her out. Each of us can choose a song to sing—and then we all sing that song together. When we're finished, we have one of us children to pray and give our thanks for the day—tomorrow is my turn—and then we get ready to go to church for the evening service.

"Don't you see, Rev. Smith, why Sunday is my 'very most happiest day'? Oh, yes, I like Sunday school and church just fine—but I like the afternoons the best of all, because we have so much fun at our house! Rev. Smith, if you were me, don't you think that you would like Sunday afternoons the very best of all?"

# Mr. ANYBODY



**By H. C. HATTON**  
Pastor, First Church, Sterling, Illinois

WHERE was I to find him? It seemed to be just an ordinary day, that morning, as I started out to find Mr. Anybody. However, I was working against severe handicap as I started my search. I didn't know whether he was young or old, rich or poor, or even good or bad. In fact, I didn't even know whether I was looking for *Mr. Anybody* or *Mrs. Anybody*. I had no idea, whatsoever, in what part of the city I might find him. I didn't have much to work on, but God seemed to say, "He's here, and you must find him."

Just as diligently as I knew how, I started my search. It was something like looking for a needle in a haystack, but I seemed to have more haystacks than needles. I drove up and down the streets of Sterling, with my heart open, trying to follow instructions from above.

The day grew on, time was passing, and I was still empty-handed. As I went through the noon hour and into the early afternoon, I reminded myself that my assignment was not to call the plays, but just to fill my place in whatever instructions were given. I searched on. For some reason I

turned west on a main thoroughfare and headed for the downtown area. As I came to the seven hundred block, walking on the north side of the street, there he was. I pulled my car quickly to the curb and called to him. I gave him my name and told him my business. I asked for his name. He was an old man eighty years of age, whom we came to know as Amos G. Burkholder.

Burkholder was a famous name in Sterling, for a cousin of this very man had served, at one time, as mayor of the city. However, this man seemed to have very little to do with any of his family, or anyone else for that matter, as I found out in the days ahead.

I invited him to come to our church. He told me that he had not attended church for thirty years and proceeded to tell me why. It all seemed to hinge on some difficulty his wife had encountered in a church of another denomination thirty years before. I tried to tell him that thirty years had passed and that he should not hold ill feelings in his heart, and urged him to come. "Besides," said he, "I've smoked a pipe for sixty-one years," and showed me the old pipe he was using at that moment. It looked as though it had made the entire sixty-one-year trip with him. He told me he liked it and just wouldn't want to give it up. I urged him to come, the best I could, and went on my way.

Thank God, he did come, and the second service he was in I saw him walk down the aisle and kneel at the altar of prayer. That night I saw the grace of God bring a new day into the life of a man who had lived eighty years without Him.

I've seen the hand of God perform many wonderful deeds, through sixteen years of pastoring this great church, but none of them just like this one. Mr. Burkholder became a "bosom buddy" of mine. He laid the old pipe aside and never touched it again. What a victory it was! I took



him into the church and God gave him nine more years to enjoy the good things that are laid up for them that love Him. At the age of eighty-nine he laid the armor down. The word came from the hospital one morning, at seven o'clock, that he was gone. Another *Sterling* Nazarene had gone to meet the Lord. Just a few blocks from our altar where he found the Saviour, we laid him to rest, there to await the resurrection morning.

I've often thought about him since and have

been reminded of how good God is to save from sin. I'm sure it will make heaven a little brighter, when I see Jesus in that land of endless day, just once again to shake my old friend's hand as I did that day when I found him.

However, I am also reminded that if I had given up my search too soon and called it a day empty-handed, Mr. Anybody would have missed heaven. I didn't know who he was, nor where he was, but God helped me to find him and get him in.

# I Learned to Walk Today

By WAYNE WELTON, Pastor, First Church, Noblesville, Indiana

I TOOK my first steps today. It is true that they were only about the size of the baby steps in the children's game called "Simon Says."

It had been a long ten weeks since my feet had been on the floor. The spinal fusion to correct a back injury had taken place on that eventful, wintry Monday morning. The first few days that followed were dark and uncertain. The deep valleys of despondency had been traveled through. The fight with discouragement had been waged repeatedly until that enemy had been vanquished. The fog of sedative and pain had finally melted away. The flooded rivers and burning flames of Isaiah 43:2 had not overtaken me. Each passing day seemed like a little shorter journey than the one before. All that was now behind me, and it was spring!

I awoke today with a mounting desire to walk. The surgeon had told me that I could try to walk after ten weeks of recuperation. My faithful wife, who had seen me through each of those trying days, was now by my side to guide and lend her support. My three excited children were standing by to cheer me on. In those next few moments I was to become keenly aware of a truth I had preached for more than half my life, *the truth that Christians are so much like little babes.*

The helpful hands of my family were near me at all times. They did not push me or pull me. That might have proved disastrous! They were there to give me just the right help to proceed in a forward direction. May my hands learn from this experience never to offer more direction or help than would be beneficial. The inner strength provided by the Holy Spirit is the best guide "baby Christians" can use.

Those first steps I took were not very long. How many times I had preached that the new Christian could be expected to take only small steps at first! Now I knew with a realistic awareness that any advancement had to be made against two enemies: weakness and fear.

As short as they were, those first steps were all in a forward direction. Each one meant progress, even though it could be measured only by inches. It would be several days before I could place one foot entirely ahead of the other one. Never again would I become impatient with a baby Christian because his forward steps were short. The important fact, I learned, was that they were all in the right direction.

I faltered a few times and was thankful that my wife was there to steady me. I did not falter because I had no desire to go on; I faltered because I was weak. This part of my experience will help me to try to guide that young Christian. I shall try never to misinterpret weakness in the lives of others again.

In a sense, my learning to walk again was an independent undertaking. No one could take those steps for me, although you can be sure the members of my family would have been glad to do it. Their words of cheer and encouragement meant much to my efforts. This taught me that words of encouragement to a young Christian might mean the difference between the forward and the faltering step.

Finally, each step seemed to give new strength to those long-dormant muscles. I learned today that there is only one way to gain new strength: that is by using the strength I now possess. It seemed to compare to the faith I preach. New strength came as I needed it and used it. Here again I found a great truth expressing itself: *There is no substitute for practice when one is seeking to grow in the grace and knowledge of the Lord Jesus.*

My recuperation has seemed like a long journey. Now, with these lessons refreshing my mind and spirit, the road ahead looks brighter. May this light I have found teach me to help others pass more quickly from the winter of despair into the spring of spiritual hope.



# The Darkest Hour

By H. M. VON STEIN

Nazarene Layman, Jacksonville, Oregon

A SUNDAY SCHOOL TEACHER should not wait until the week end to prepare his lesson, if for no other reason than that Satan specializes in sabotaging Sunday school teachers. And he would rather see people come to a class than stay at home, if no adequate preparation has been made, so that time is piously wasted repeating cliches and reading printed answers to printed questions the teacher himself has obviously not explored.

This sort of reasoning was becoming increasingly vivid as the moon went down and the forest, which had been sharply etched with its brightness, grew dark, so that the dial of my watch gleamed like a cat's eye and said one o'clock—Friday morning. A sense of frustration grew with the gathering darkness. What was I doing here anyhow?

The assignment was to destroy a marauding bear—a single beast in a million acres of wilderness, heavily forested and most of it on end. The idea, which had seemed a bright certainty in daylight, now appeared ridiculous.

And it was about as far removed from next Sunday's lesson on "Growth in Grace" as a thing could get. Maybe a man in work of this kind, where associations are harsh and opposed to any Godward emphasis, should give up trying to teach—just read his Bible and pray and try to figure out an occasional article for the *Herald of Holiness*.

The trouble is, this teacher has always insisted that every Christian, just to keep his place, must do all he can to help spread the gospel.

Once in a long time a bear will lose enough natural fear of man to become a marauder. This one had demolished two mountain cabins maintained by cattlemen for their range activities, entering by removing the side of one and the door of another the way you open a box of crackers. Cupboards, stove, table, and utensils were smashed on the floor, with pickles, molasses, soap chips, and *Gone with the Wind*. The crash of the huge Monarch range must have scared him so

that he departed through a glazed window, leaving some long, black hair.

Already the bear had partly broken down the fence around a forest guard station nearby, a neat building with nice appointments. The ranger said we had to get that bear before the week end, and I said, "Sure, I'll get him."

Now, after waiting nearly eight hours in the night filled with every sound except the one I wanted, I wondered why I had. If I had kept still, I wouldn't be here; the week would have proceeded to a decorous conclusion with plenty of time to get ready for Sunday. The way it looked now, the bear would not come tonight; I would have to watch at least another night, and he might not come at all while I was around. Hounds could find bear all right—there are lots of bear this time of year—but we had to get the right bear, for if he got into the guard station it would cost the government several thousand dollars.

What would Peter, James, and John think of a Sunday school teacher sitting, squinting into the darkness, waiting for a bear? Was it David who said, "Wait on the Lord: . . . wait, I say, on the Lord"? I said, "Lord, help me!"

There was no use getting wound up about it. This job, with some exceptions, was no different from any other. I never had been able to figure out just where the intangible reality of spiritual life meets the very tangible realities of material existence.

As long as a person is in church, listening to a sermon, life looks bright and sharp, the way the forest had before the moon went down. You can see quite a distance. But outside, life was mostly like the forest in the dark—dim. The only way I could tell the damaged cabin was there was by the contrast of the white boards against the shadows. Contrast! Worship in church seems such a contrast to real life!

Secretly, in the night, my heart rebelled against that contrast. Life should be bright and holy. Life is a kind of worship—or should be. (Now 2:00 a.m. I would wait till 3:00, though there was no sense in it. Dawn would begin then.)

And in that darkest hour, as I was half stupefied by staring into the shadows, a wonderful truth emerged for me. Contrast! It is at the point of greatest contrast that the reality of God's Spirit and the reality of man's need make contact. It can be no other way! When a man sees himself as he is and God as *He* is, the chasm is bridged. All a man needs to do is take God's hand and walk out on His promise.

Without realizing it, I had been sucked into the channel of world thought, which labors frantically to equate true spirituality with humanism. But the gospel is unique. Nothing is like it.

I could have shouted, but instead I almost

stopped breathing. For out in the dark was the sound I had waited for. It was a soft, brushing crunch of padded weight on forest debris—the snap of a twig—an unusual hush.

The shadowy bulk of the bear, a great, black blot, flowed soundlessly across the dim whiteness of the cabin walls. The rifle seemed to weigh twenty pounds. In the blinding beam of the flashlight the bear had his ears pinned back! The crash of the shot seemed to make the very stars blink, and then we were running to where the wounded beast lashed about in the brush.

Killing one certain bear is not always simple. And grasping the fact of the uniqueness of the gospel of Jesus is achieved only as it is pursued with desire and diligence.

But now the Sunday school lesson was no longer a matter for despair, and by daylight we tracked the wounded bear down. And it was the right bear—a huge beast!

# EDUCATION Plus!



by

**ROSS E. PRICE**

Professor of Theology, Pasadena College, Pasadena, California

YOUNG PEOPLE TODAY who wish to climb the mountain of success have realized that an education is basic to their achievement of such a goal. The leading positions in business, industry, commerce, and social work, to say nothing of the professions and the positions of leadership in the Church, are going to young people with college training.

Nazarene young folk may be thankful for the call of God to excellence in whatever may be their field of service. They may also thank God for a youthful response in a heart filled with great aspirations. But they should also be thankful for the colleges of the church which are prepared to train them for a superior contribution to life. If the cause they have chosen to serve be that of full-time Christian work, they may also thank God for a church that is willing to commission and send them.

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**"It has been said that a large segment of the Church today has great zeal for the new birth, but little concern for the newborn. Not so the apostles in the first generation of the Church. Prominent in the Epistles of the New Testament is the note of intense concern, not only for the growth and maturity, but for the spiritual safety—the very survival—of the saints in all the various churches."—R. L. Shank.**

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One's choice of a college should be made with care. Statistically, of those young Nazarenes who train in secular and non-Nazarene colleges, 75 per cent are "lost" eventually to the church. Of those young people who train in one of our Nazarene schools, 75 per cent are "saved" to the church.

The moral is: You need more than a pagan education, young friend; you need education "plus." Education plus Christ. Education plus the Bible. Education plus character. Education plus commitment. Education plus consecration. Education plus salvation. Education plus Christian classmates. Education plus Christian and dedicated professors. Teachers who care whether you succeed or not, who love you as a person, and are enthusiastic about the truth you learn, will help you most in life. So as you choose your college this fall, decide upon a school where man is loved, God is feared, faith is kept, and truth is revered.

The college which is free from political connection and state support is free to develop both religious teaching and the great cultural exercises of religion. Here the personality comes to the highest self-realization. Here the great commitment is made that begins truly responsible living. Here there is the academic freedom that the state-supported institution lacks. Religion is not a "barred" topic. You can be trained for leadership in your church as well as society.

Life's three greatest choices should be made in a Christian atmosphere. Your lifework should be Christian. Your spiritual Ruler should be Christ himself. And your life partner should be a vital and sincere Christian. The chances that each will be so are greater in a Christian college.

With this in mind we invite you to think seriously about the college you select. If you are a Nazarene, that college should be one of our own Nazarene colleges. Here you are invited to "education plus." Here you may grow in both knowledge and the grace of God. Here you do not miss the valuable emphasis upon eternal values and the relation of revelation to knowledge. Here sacrificial Nazarenes have provided for your entire personality to be trained for service. And here, if you have some real "sanctifigumption," you can even work your way through college.

It's not too late for you to seek "Education Plus!"

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# Bright Are His Promises!

*Reach out thy hand! God's promises are true—  
All He has promised He will surely do!*

*Dost thou lack courage for the way unknown?  
Reach out thy hand, for thou art not alone.*

*Hast thou a heavy heart, burdened with cares?  
Do doubts torment thee—even at thy prayers?  
Comfort and healing, strength for days of stress—  
These God has promised in His holiness.*

*Surely, oh, surely, He will do far more  
Than thou canst ask or think! Open the door,  
Step out by faith, and walk where Christ hath  
trod.  
Bright are His promises! Strong is thy God!*

**By KATHRYN BLACKBURN PECK**

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## EDITORIALS

Continued from page 2

To walk with God means to expend energy in the service of others. All about us are people in need. Some of it is actual economic need, for food, for shelter, for clothing. More of it is need for friendliness, for encouragement, a smile, and a helping hand. Most of it is spiritual need, the word of testimony, the assurance of prayer, the invitation to Christian fellowship. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17)

Need it be said what compensations there are in walking with God? Rough ways seem smooth; steep places seem level. God has promised, "I will make all my mountains a way" (Isaiah 49:11). There is a glory that always lingers near when we walk with God. And the end of the walk is our Father's house. "Enoch walked with God: and he was not; for God took him" (Genesis 5:24).

Let it be recorded, if not on earth, then certainly in heaven: not only "the doctor walks with God"; but the housewife, the minister, the attorney, the carpenter, the secretary, the student, the teacher, or whatever the occupation may be—he "walks with God."

### **Destruction by Default**

Congressman Walter H. Judd recently addressed a gathering of eleven hundred business and professional people at the Waldorf-Astoria in New York City. The occasion was the thirteenth anni-

versary of the organization known as "Religion in American Life." The congressman said many worthwhile things. Among the most memorable are the following:

"Most of us in America are not working very hard to increase our devotion to our cause; we just hope those on the other side of the cold war will lose their ardor and zeal for theirs. We are not trying to conquer the world or win the world, or even working very hard to change the world; we just want to enjoy the world. We say we want peace; what we really want is to be left in peace. Our choice in the years just ahead is destruction by default; or salvation by rebirth.

"If our faith is *not* true, if God is *not*, and if we are *not* His children, then of all men we are the most foolish. Our whole effort, in our lives and in our land, is futile, in fact makes no sense. But if God *is*, then what ought to be can be. Though there may be dark valleys to go through, there is no reason for dismay or despair.

"Surely God has a right to expect the people of this land whom He has so blessed, to turn again to Him and to serve and work with Him in building His world. If we in our wealth and comfort will not rise to this challenge, will not accept this world task—*God* will not be destroyed. He will not even be mocked. As He has had to do before, He will find some other land, some other people to do His will. And our civilization will go to its doom as have some twenty civilizations before it."

"Destruction by default; or salvation by rebirth." This indeed *is* the choice. We cannot ignore the cardinal principles of God's Word and rest in a vague hope that "everything will come out all right." "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34). "The wicked shall be turned into hell, and all the nations that forget God" (Psalms 9:17).

National destruction by default comes through the erosion of moral and spiritual ideals. This does not happen overnight. It is a gradual process that goes on over a long period of time. It is the softening of the moral fiber by small compromises with truth and honor, by a too-easy willingness to concede that "the end justifies the means," by loss of genuine love and concern for others.

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### **Plans for a Bomb Shelter**

**DIG DEEP, making sure your foundation is on a rock—the Rock Jesus Christ. Build your shelter strong without and within, providing walls of salvation and gates of praise. Stock it with the Bread of Life and Living Water. Have plenty of fruit of the Spirit. Enter the door and abide in peace, fearing not them which can kill the body but are not able to kill the soul.—Source unknown.**

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Some Helpful Material on

# CHRISTIANITY and COMMUNISM

By CARL BANGS

Kansas City, Missouri

I HAVE BEEN ASKED to recommend some books which will be helpful to those who wish to be informed about communism and the Christian response to its challenge in our time.

The first four books are general surveys from specifically Protestant points of view. The others range from a five-cent pamphlet to a very difficult six-dollar book. Each has its particular usefulness, which I try to indicate in the comments. Together they represent a cross section of available literature in the field, excluding, however, books which use the Communist menace merely to line the purse or promote some peculiar cause of the author.

*A Christian's Handbook on Communism.* Third edition revised and enlarged.

The Committee on World Literacy and Christian Literature, 475 Riverside Drive, New York 27, N.Y., 1962. Paperback, 86 pages, \$1.00.

The first three chapters deal with the theory and practice of communism, and the last three deal with the Christian response to the Communist challenge. The achievements of Communists are acknowledged, but the terrible cost in human lives and values is stressed. Typical sentences: "By repudiating the sinfulness of humanity, communism makes a mockery out of the Cross that stands at the center of Christian faith"; "Men can do little to help build a more Christian world until their own hearts are changed"; and "Either faith in communism or faith in Christ must go." A sane book, fairly easy to read, and based on good research. My first choice. *Christianity and Communism Today.* By John C. Bennett. New York: Association Press, 1960. 188 pages, \$3.50.

A revision of a classic work in the field. Describes Russian communism both under Stalin and since Stalin and identifies the main issues between communism and Christianity. Recognizing communism's cutting criticism of hypocrisy among non-Communists, Bennett points out that Christianity has a

far deeper insight into the human problem. His conclusion: "The first responsibility of the Christian community is not to save any institutions from communism, but to present its faith by word and life to the people of all conditions and of all lands, that they may find for themselves the essential truth about life."

*Christians Face the Total Menace of Communism.* By Prentiss L. Pemberton. Valley Forge: The Judson Press, 1962. Paperback, 108 pages, \$1.50.

A study book prepared for the American Baptist Convention by Professor Pemberton, under the guidance of a denominational committee. The emphasis is on the superiority of constitutional democracy to the pseudo-democracy of communism, with attention given to the Christian's role in supporting the forces of freedom.

*A Vital Encounter: Christianity and Communism.* By F. Ernest Johnson. New York: Abingdon Press, 1962. Paperback, 192 pages, \$2.25.

A survey of the theory of communism, but with main attention centered on the actual political activities of the U.S.S.R., both internally and on the international scene. Deals with the question of political and economic strategies of the West, with a recurring concern for Christian insight into the problem of communism.

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*Communism and Religion in the United States.* By William C. Sullivan, Assistant Director, Federal Bureau of Investigation. Pamphlet, 21 pages, 5c a copy or \$1.00 a hundred. May be ordered from the Office of Information, S.M.U., Dallas 22, Texas.

After reviewing the Marxist antagonism to religion, Mr. Sullivan, the assistant to J. Edgar Hoover, goes directly to a concise, factual account of the ways in which Communists attempted to infiltrate American churches. Don't attempt any generalizations on this subject until you have read this pamphlet.

*Confronting Communism.* A reprint of an editorial from the *Christian Century*, may be ordered from the *Century* at 407 S. Dearborn St., Chicago 5, Illinois. \$2.00 per hundred; \$16.00 per thousand.

Sample sentences from this stirring editorial: "Communism cannot leave Christianity alone because Christianity will not leave communism alone." "Christians can coexist with Communists even as they can with Buddhists and Moslems. But Christianity and communism cannot coexist in the same person any more than Christianity can share the same disciple with Buddhism or Islam." "We must remain in the struggle against communism as long as we live, not only for our sake but also for the sake of all men—Russians and Chinese too—who are deluded and betrayed by communism."

*The Real Meaning of Communism.* By Ellis H. Dana, 308 Washington Building, Madison 3, Wisconsin. Pamphlet, 60 pages, 25c.

This pamphlet includes material by Mr. Dana plus a number of useful articles and statements on the challenge of communism to American Protestantism. Materials are excerpted from noted leaders, including Daniel A. Poling, Samuel H. Miller, Charles Malik, George Gallup, and James A. Reston, and also from some denominational pronouncements. Possessing almost no literary merit at all as a book, it is nevertheless a good replacement for the wild pamphleteering of the far right and the far left.

*A Christian in East Germany.* By Johannes Hamel. New York: Association Press, 1960. 126 pages, \$3.00.

This is a compilation of letters and other material from the eloquent and heroic East German pastor, Johannes Hamel. It gives an inside view not only of the Communist regime there but also of new life in a church under persecution. An intensely interesting book, it is also disturbing, for it implicitly suggests that perhaps it ought to be almost as hard to be a Christian in the midst of American materialism as it is in the midst of Marxist materialism.

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*Communism and the Theologians: Study of an Encounter.* By Charles C. West. Philadelphia: Westminster Press, 1958. 399 pages, \$6.00.

This is a revised doctoral dissertation by a missionary-scholar who has spent three years in China and three years in Berlin. He analyzes the criticisms of communism found in the works of recent Continental and American theologians, thereby illuminating the Christian encounter with Marxism. It is a difficult book; an education in theology would be helpful for understanding the language and concepts employed. On the other hand, it is just about the best in the field—although

not for beginners.

*Politics for Christians.* By William Muchl. New York: Association Press, 1956. \$3.00.

The growing concern among Christians about communism is causing a

renewed interest in politics. Political action on the part of Christians will be sentimental, ineffective, or even dangerous, however, if it is attempted without a thorough, realistic understanding of political power and political struc-

tures. Mr. Muchl's book, although not dealing specifically with communism, is a most important guide to political action in the places where decisions are really made—from the local precinct to the national Capitol.

## THE CHURCH AT WORK

### HOME MISSIONS

ROY F. SMEE, *Secretary*

#### Local Church's Home Mission Story

*A Home-Missions-minded Church—*Kankakee First! During the 1960 November witnessing program of "Try Christ's Way" at Kankakee First Church on the Chicago Central District, a little lady in her late sixties, half crying, half shouting, said: "I have been burdened for the St. Anne community for years and would like the Church of the Nazarene to be established there. I'll give \$1,000 [*this from life savings*] to see this accomplished."

Pastor J. R. Locke and his people responded to the challenge and within a few minutes another \$1,500 was pledged, making a total of \$2,500 for the new project.

This little lady is Sister Bertha Humble, pioneer home mission worker, devout Christian mother, loyal supporter of the church, a faithful holiness preacher on the Chicago Central District—and an active member of Kankakee First Church.

Kankakee First's interest in home mission projects was no new or passing thing—that interest, put to work, has yielded rich dividends. A few years before, under the leadership of Pastor Bennett Dudney and the burden of Sister Humble, they led in establishing the Limestone Church. Later they took as their goal the helping of a small organized church. Several of the laymen drove hundreds of miles to work on a building, visit in the community, pray for and conduct a revival in an endeavor to help build up the small, struggling church at Morris. Now they were ready and willing to help support in the same way a new work in St. Anne.

How have these outside efforts affected the work in the local church? Has Kankakee First suffered from sponsoring these home mission projects? Well, in March, 1961, a groundbreaking ceremony was held for their

own church building project, and the following year a news item in the district paper read: "The congregation of Kankakee First will move into their new church on March 26. Rev. Jerald Locke and people have labored long and hard in the construction of this beautiful building." Or take these brief items, "Great Revival spirit on. Fourteen seekers (two prayed through at home)"; "Our Thanksgiving Offering is now \$1,067.01."

District Superintendent Mark R. Moore notes that the church's financial worth is close to three times what it was before they launched these projects, the membership has increased over 30 per cent, the Sunday school attendance shows a greater increase than that. During all this time they were paying 10 per cent to foreign missions and all other budgets regularly. But, greater than this, a wonderful spirit permeates the church and the spiritual blessings have been rich indeed—and will be as long as pastor and people continue an all-out effort to reach others with the gospel of full salvation.

#### New Churches

In recent months four churches have been organized on the Abilene District, making a total of six for this quadrennium.

... District Superintendent Raymond W. Hurn, in reporting the organization on January 28 of the Stamford church, with Rev. Russell Walborn as pastor, wrote: "This church is almost totally the result of the faith of twenty-five-year-old Don Paxton and his wife, who moved to Stamford, purchased a cleaning establishment, and, instead of succumbing to the pressures to join a modern large church, continued to besiege the D.S. until we got the project going. He was elected outstanding Jaycee of the year last year, is very popular in town, and is making very earnest efforts to lead his friends to the Lord."

... The organization meeting for Berger Trinity Church was held March 5 at First Church—charter members, thirty-one; pastor, Rev. Harold Brown. Rev. Amos Meador of First Church co-

operated beautifully in all arrangements.

... Amarillo Hamlet Church was organized March 25. A new, brick, first-unit building with five classrooms and pastor's apartment was dedicated on organization day by General Superintendent G. B. Williamson. Pastor Gordon L. Torstenbo had worked seventy to eighty hours a week on the building while pastoring the church.

... The pastors of two Abilene churches, Rev. Bob Womack and Rev. Wayne Gash, gave wonderful co-operation, as did the pastors in the surrounding area, in the establishment of the Abilene Baker Heights Church. They worked on the building—a new home mission chapel—and co-operated in every way. The church was officially organized on May 6. Dr. V. H. Lewis was present and preached at the dedication service of the new building.

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Rev. Robert F. Woods, superintendent of the Canada Atlantic District, reports the organization of our second church in the province of Newfoundland. The work at Stephenville was officially organized on May 18. Rev. Robert Brooks is pastor.

### FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

#### Moving Missionaries

Dr. and Mrs. David Hynd are now living at P.O. Box 41, Mbabane, Swaziland, South Africa.

Rev. and Mrs. Donald Crenshaw and Cheryl, Janell, and Craig, are now in Argentina. Their address is 3 de febrero 13, Rosario de Santa Fe, Argentina.

#### Miss Drake Not Well

Miss Lois Drake, missionary teacher in Africa, is suffering from sugar diabetes, high blood pressure, and a heart condition. We know she would appreciate the prayers of God's people that God will alleviate these conditions and enable her to carry on her work for Him.

## New Missionary

Daniel Erin Riley was born February 11, 1962, to Rev. and Mrs. Jack Riley, missionaries in Johannesburg, Republic of South Africa. Sorry we failed to report this sooner.

## Prayer Request

By **JOHN SUTHERLAND**  
*Republic of South Africa*

Misses Tabitha and Miriam Evans had an accident recently. While driving to town they veered to miss a car in the center of the road, struck a bad hole in a road under construction, and went over a fifty-foot embankment. The car remained upright, but Miss Tabitha Evans slid forward, and when the car struck a tree and stopped, her femur was fractured. She's resting comfortably in the hospital (here) at present. Miss Miriam Evans is all right but a bit "shaken up" by the wild ride.

## Mrs. John McKay's Illness

By **JOHN MCKAY, India**

Mrs. McKay is better, but each afternoon she has a slight fever, which somewhat puzzles the doctors. They think, however, after she has taken the medicine ordered from America, the fever will clear up. Dr. Miller has said that, while it is still difficult to state what the long-term outlook of Mrs. McKay's condition will be, it appears that she is making a complete recovery. Her kidney trouble was a flare-up of a chronic condition. He feels that she should be able to carry on a restricted amount of work for the rest of this term.

We continue to pray in faith believing that our Lord will undertake in healing and also visiting our field with a real revival.

## A Year in Haiti

By **ALBERTA ALSTOTT**

The rains have come and we can now get fresh vegetables from the gardens of the people. Everything is green and growing.

The Lord is with us—as unfailing as the air we breathe. More and more we appreciate His constant care and guiding light. We have been back on the field a year or more now, and feel that our efforts here have not been in vain. Brother Alstott has had some times of not feeling "up to par," but he has also carried a very heavy load teaching, preaching, building, and traveling the rounds of churches from the mountains, on horseback, to the island stations by boat and jeep. At the same time he is renewing his studies in French.

Our children have adjusted well to the different type of school and facilities here. All three will be in school this fall.

We will appreciate the prayers of God's people as we carry on the work here in Haiti.

## SERVICEMEN'S COMMISSION

PAUL SKILES, Director

## News Release

WASHINGTON—A special retreat review to commemorate the 187th anniversary of the U.S. Army Chaplaincy was held at 4:00 p.m., Sunday, July 29, at Summerall Field, Ft. Myer, Virginia.

The Chaplaincy was created by an act of the Continental Congress on July 29, 1775, upon the recommendation of General George Washington.

In a special anniversary message, Chaplain (Maj. Gen.) Frank A. Tobey, Chief of Chaplains, extended birthday greetings to members of the Chaplaincy and commended them "for a difficult job well done."

Maj. Gen. Tobey, who was in attendance at the retreat parade, paid tribute to the progress the Army Chaplaincy has made in its history.

"The Chaplaincy in the United States Army is unique," he said. "Its importance at the time of its establishment was recognized by those who were aware of the vital role of religion in the lives of those who serve in uniform.

"Through each succeeding generation the stature of the Chaplaincy has increased so that today its influence is felt far beyond the army installations and reaches into every community of our nation," Maj. Gen. Tobey added.

Since American soldiers look to their chaplains for religious guidance, both for themselves and for their families, the Chaplaincy today is more challenging than ever, Maj. Gen. Tobey pointed out.

One of the challenges is the Army Character Guidance program, which is aimed at inspiring men to perform their duties with responsibility and enthusiasm.

Today, the army has nearly thirteen hundred chaplains, plus a large number of enlisted chaplains' assistants who aid in a chaplain's daily duties.

During World War II, 8,896 ministers, priests, and rabbis wore army chaplains' uniforms. Some twenty-four hundred decorations, mostly in recognition of heroic actions, were awarded army chaplains during those years.

It was on February 2, 1913, that four U.S. Army chaplains aboard the torpedoed transport "Dorchester" gave their life jackets to soldiers and went down with the ship off the coast of Newfoundland.

## Report from Okinawa

We are having almost a full English Nazarene program here on the island. We have Sunday school at 11:00 a.m., evening service at 6:00 p.m., and mid-week prayer meeting Thursday at 7:00

p.m. All services are conducted at Mashiki church on Highway One (1) between Naha and Kadena.

Personnel receiving assignment to the island of Okinawa may feel free to write me at my address or upon arrival call Kadena 41111. For information on the English services contact myself at the above phone number or Brother Shepherd at 899-2557 on base or 099-2557 off base.

All military dependents arrive and depart from Kadena Air Base. I will be more than happy to meet our people upon arrival.

God is blessing our English services and we hope to soon have a full Nazarene program. We are now in a building project for a nice auditorium to one of the mission churches. This will seat 150-200 people at a cost of about \$7,000, being paid for by our military personnel.

T.SGT. THOMAS L. BLAXTON, AF7080549  
6414 Support Sq. Box R  
APO 239, San Francisco, California

## DISTRICT ACTIVITIES

### Central Ohio District Assembly

The nineteenth annual assembly of the Central Ohio District came to a thrilling conclusion on Friday, July 20, at the district center in Columbus. Dr. Hardy C. Powers presided in his usual efficient and pleasing way.

Pastors' reports revealed a year of excellent gains: 777 members received on profession of faith; \$30,000 paid to Olivet Nazarene College budget, which was, according to Dr. Harold W. Reed, president, the largest budget ever paid to the school; \$161,500 paid to the world evangelization program of the church, besides \$18,300 to N.M.B.F. Forty-eight churches received the "10 per cent" certificates, and the district once more achieved the coveted rating as a "plus 10 per cent" district.

A real high point of the three-day assembly was the overwhelming vote Dr. Harvey S. Galloway received on the extended three-year call as district superintendent. In a hilarious spirit of praise and victory, more than \$2,200 was received in cash and pledges to provide the Galloways with an extra month for rest and relaxation. They are great leaders and greatly loved.

In another thrilling action, plans were unanimously approved to begin work immediately toward a new tabernacle. Camp meeting is now on and the present tabernacle, which was built over thirty-five years ago and seats just under two thousand, is completely crowded out for many of the evening services; on Sundays nearly as many people are on the outside as are inside. The proposed new building is of steel and will increase the seating capacity by one thousand.

On Wednesday evening a special service was arranged as a farewell to Rev. and Mrs. Philip Kellerman and their

children, going to Taiwan as missionaries, and to Rev. and Mrs. Robert Collins and son, who have been assigned to Brazil.

In an impressive ordination service conducted by Dr. Powers on Thursday evening, Wesley B. Frederick, Philip Kellerman, and Walter White received elder's orders.

In other elections, Rev. Lester L. Zimmerman, Rev. Miles A. Simmons, Rev. E. K. Richey, Mr. James Oberlander, Mr. Paul Foigrave, and Mr. Cecil Fox were named to the District Advisory Board; Paul K. Hayman was re-elected district secretary; and W. E. Zimmerman was re-elected district treasurer.—PAUL K. HAYMAN, *Reporter*.

## Maine District Assembly

The second annual assembly of the Maine District was held in Augusta, Maine, June 27 and 28.

The ministry of Dr. Samuel Young, presiding general superintendent, was anointed of God, bringing great blessing and inspiration to the Maine Nazarenes.

Rev. Joshua C. Wagner, district superintendent, gave a most encouraging report of progress in the various areas and departments of the district work.

An impressive ordination service climaxed the assembly, with Calvin Alexander, Pershing Parker, and Stanley Ross receiving elder's orders.

The Maine District, young and strong, has every indication of a wonderful future in spreading scriptural holiness throughout this state and around the world.—ROBERT E. SAMPSON, *Reporter*.

## THE LOCAL CHURCHES

Biloxi, Mississippi—The work at First Church is forging ahead. We have had two of the greatest revivals in the history of this church. The first was with Evangelist C. B. Fugett and the second with Rev. Sammy Sparks and the Dee Rushings as workers. On the closing Sunday of the Sparks revival we received sixteen people into church membership, and three weeks later we received eight more—seventeen of these were by profession of faith. In the twenty-two months we have been here we have received eighty-nine members into the church, and forty-five of these were by profession of faith. In the special missionary offering last Easter we raised \$1,034—\$500 more than in any previous missionary offering. We are an "11½ per cent church." Also during this time six of our boys have been called to preach, and one to the field of song evangelism. If you have friends in this area, write me (228 Porter Avenue).—C. B. CARLTON, *Pastor*.

San Antonio, Texas—Evangelist Wesley Hoeckle was used of the Lord in the recent revival at Dellview Church. Brother Hoeckle fasts and prays, and God blesses and uses his ministry. Over thirty-five individuals bowed at the altar of prayer and found victory in God. We have a wonderful group of people here, and Dellview Church is moving forward. If you have friends moving

into the San Antonio area, write us (102 Saxon Drive), and we'll be glad to contact them.—R. T. JARRELL, *Pastor*.

Hopkinsville, Kentucky—Recently our church had a wonderful revival with Rev. Marvin L. Brown, evangelist, and Mr. and Mrs. Paul Lewis in charge of the singing. We appreciated the ministry of these workers and thank God for His blessings. Our wonderful pastor and wife, Rev. and Mrs. Gerald Tabors, have moved here from Nashville, Tennessee.—MRS. FRANK SILVY, *Secretary*.

Dr. A. S. London writes: "The Nazarene Laymen's Association of Greater Oklahoma City held its first annual meeting on June 16, with Attorney James Posy re-elected president by a unanimous vote. Wendell McGraw was

## "SHOWERS of BLESSING" Program Schedule

August 26—"The Man Who Cannot Be Hurt," by Lloyd B. Byron (featuring music from Bethany Nazarene College)

September 2—"When Hope Has Fled," by Lloyd B. Byron

September 9—"Therefore, I Am a Christian," by Lloyd B. Byron

re-elected vice-president, Dene Fitzgerald as secretary, and Paul Fauss, treasurer. This organization sponsors the Sunday morning broadcast, over KOMA, eight-thirty, featuring the Nazarene laymen's quartet, led by Geron Brown, and the writer's interpretation of the Sunday school lesson. Dr. Elwood Tame, of Bethany Nazarene College, does the mechanical work for the recordings; and all officers, singers, and the speaker, gladly give their services for the spreading of the gospel in song and Sunday school teaching."

Evangelist Betty Wagner writes: "I have open time for September, and would be glad to slate this with any pastor, as the Lord may lead, but would prefer to fill the time in the southern states, as I will be going to Texas for a meeting in October. Write me, c/o our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Rev. A. B. Patterson of Abbotsford, British Columbia, Canada, recently was elected to a third four-year term as a member of the Canadian Parliament. He was elected on the Social Credit party ticket. Mr. Patterson has been an elder in the Church of the Nazarene since 1942, and has served as pastor of Nazarene churches in Melfort, Edmonton, and Vancouver. He is a member of the Canada Pacific District. Mr. Patterson served two terms in Parliament and then was defeated in a conservative landslide a few years ago. He was elected for a third term by the Fraser Valley constituency in the vicinity of Abbotsford.—N.I.S.

Pastor G. Franklin Allee reports: "It

is now nine months since we left the evangelistic field to accept the pastorate of Central Church in Portland, Oregon, and these have been some of the very happiest months of our entire ministry. This is a gracious and co-operative people, loyal to the local work and every interest of the denomination. They have been most kind to us, and recently extended to us a four-year call. We have a lovely and commodious edifice, which speaks well for their former pastors. God has been blessing, attendance at all services has steadily increased, and forty-three members have been added to the church. We are coming to the end of the fiscal year with all budgets paid."

Batesville, Mississippi—Our McDonald Grove Church has had a good Sunday school revival with Rev. Ray McDonald as evangelist and Sunday school worker. He believes in visitation evangelism and goes into the homes and finds the people. Thirty-one new people were enrolled in the Sunday school, with good literature distributed, and ninety homes visited and prayed in. Also thirty-four families attended the revival, and two new members were received by profession of faith. We greatly appreciated the ministry of Brother McDonald and the church is encouraged.—L. S. SIMMS, *Reporter*.

Rev. Paul I. Dodds writes: "After being forced from active service for several years because of the illness and death of my first wife, I am now entering the evangelistic field and am slating meetings. I have had twenty-one years in the pastorate, and two years in the evangelistic field. Write me, 936 S. Chestnut Street, Casper, Wyoming."

Jackson, Georgia—We recently closed revival services with the Thomas Fowler Evangelistic Party as the special workers. God blessed, and we had a good revival, with good attendance, and some fine young people who were saved during the meeting uniting with the church.—RALPH GOODWIN, *Pastor*.

On July 21, Evangelist Marvin S. Cooper celebrated his fifty-fifth year in the ministry, forty-seven of which have been devoted to the Church of the Nazarene. From this service thirty-six churches have been organized.

## Sunday School Attendance Report

	April, May, June 1961	April, May, June 1962	Increase
Group 1 (16,000-8,000)			
Central Ohio	15,783	16,321	538
Florida	10,601	10,929	328
Pittsburgh	9,841	9,158	317
Oregon Pacific	8,364	8,599	235
E. Michigan	9,370	9,601	231
Kansas	8,512	8,661	149
Los Angeles	10,770	10,918	148
N. California	16,400	16,540	140
Michigan	9,790	9,928	138
Indianapolis	10,023	10,149	126
S. California	14,609	14,696	87
S.W. Ohio	9,772	9,822	50
Illinois	9,388	9,419	31
N. E. Indiana	11,362	11,353	-9



Akron	13,261	13,074	-187
S.W. Indiana	10,326	10,022	-304
W. Virginia	13,022	12,578	-444
<b>Group 2 (8,000-5,500)</b>			
Washington	5,534	5,908	374
Kentucky	5,765	6,128	363
Abilene	6,199	6,535	336
Alabama	7,634	7,883	249
Washington Pacific	7,363	7,556	193
N.W. Illinois	6,101	6,288	187
Northwest	7,544	7,669	125
Chicago Central	6,845	6,962	117
Georgia	6,275	6,388	113
N.W. Ohio	6,298	6,364	66
N.W. Oklahoma	5,890	5,948	58
S.W. Oklahoma	5,919	5,952	33
Philadelphia	6,247	6,250	3
N.W. Indiana	6,675	6,642	-33
Kansas City	5,435	5,388	-47
Iowa	6,898	6,797	-101
Missouri	7,600	7,424	-176
Colorado	7,337	7,127	-210
Tennessee	8,235	7,925	-310
Idaho-Oregon	6,405	5,965	-440
<b>Group 3 (5,500-3,000)</b>			
N. Carolina	3,470	4,047	577
S. Arkansas	3,822	4,249	427
N.E. Oklahoma	4,120	4,297	177
E. Tennessee	5,637	5,813	176
Maine	3,554	3,725	171
Canada West	4,557	4,725	168
San Antonio	3,559	3,716	157
Houston	3,748	3,891	123
Joplin	4,631	3,751	-120
Albany	3,884	3,991	107
New England	4,493	4,566	73
N. Arkansas	3,816	3,871	55
Virginia	4,101	4,147	43
Arizona	4,526	4,566	40
Louisiana	3,279	3,260	-19
New Mexico	3,775	3,646	-129
S.E. Oklahoma	3,966	3,836	-130
S. Carolina	4,996	4,848	-148
E. Kentucky	5,432	5,281	-151
Dallas	5,063	4,844	-219
<b>Group 4 (3,000-0)</b>			
Gulf Central	469	807	338
Wisconsin	2,457	2,782	325
Br. Isles North	1,473	1,696	223
Hawaii	836	1,021	183
Mississippi	3,020	3,170	150
Canada Pacific	1,256	1,387	131
Nevada-Utah	900	1,025	125
Nebraska	2,697	2,817	120
N. American Indian	1,323	1,416	93
Minnesota	2,323	2,386	63
Rocky Mountain	2,466	2,500	34
Alaska	842	867	25
Canada Central	2,996	3,021	25
Canada Atlantic	1,241	1,247	6
Australia	878	856	-22
N. Dakota	1,588	1,563	-25
S. Dakota	736	700	-36
New York	2,451	2,362	-89
Br. Isles South	2,848	2,623	-225
<b>Totals</b>	<b>439,647</b>	<b>445,183</b>	<b>5,536</b>
K. S. RICE Executive Secretary			

## THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for August 26:

### Good Tidings to the Exiles

SCRIPTURE: Isaiah 40:1-11; 52:7-10  
(Printed: Isaiah 40:1-5; 52:7-9)

GOLDEN TEXT: *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!* (Isaiah 52:7)

Even with Jerusalem sacked, the Temple in ruins, and the whole nation in exile, God had preserved a remnant, a group who were faithful and true. There were the Daniels and the Nehemiahs. There were people like the three Hebrew children of fiery furnace fame.

Among the material splendor and religious paganism of Babylonia, most of the captives must have succumbed to the commercial spirit and the heathen practices. But not the remnant! They never felt at home. "By the rivers of Babylon, there we [they] sat down, yea,

we [they] wept, when we [they] remembered Zion" (Psalms 137:1). They kept the Sabbaths and the feasts, and they inquired of the Lord. Shame and remorse for their people's sins were mingled with longings for a better day. They could never forget Jerusalem (read Psalms 137), nor the Word of God, nor the purpose of the covenant. But had God forgotten them?

Not only had God not forgotten them; He had anticipated them generations before in His provision of Isaiah's message. How that message must have come alive for them as they searched out the Lord's word through the prophets! "Comfort ye, comfort ye my people, saith your God" (Isaiah 40:1).

Isaiah, chapter 40, must surely have a very high place in all the literature of the ages. It should not be talked about; rather, it should be read over and over again, until its exquisite expression of God's mercy and grace, faithfulness and truth, glory and majesty, has overwhelmed the soul.

The passages under consideration were not only a message of hope and deliverance to the faithful remnant in exile; their spiritual message for us is as fresh today as then.

It is a message, first, of God's grace, and it is addressed to men's hearts. The words "Speak ye comfortably" are literally "Speak to the heart." The gospel will appeal to intellect and will, but primarily to the heart. It is a spiritual revelation to be believed; and, in believing, there comes an inner assurance of pardon, peace with God, and divine care.

But what of the problems which confront us? The real, objective, tangible difficulties? The deep valleys, the rugged mountains, the crooked ways, the rough places? The wilderness that separates us from our "Jerusalem"? Well, real faith will be expressed in action as well as in assurance. If we will begin to "prepare . . . the way of the Lord," if we start to march across our desert places, and to beat out with our feet a highway for our God, we will discover that to our subjective assurance God will add His objective providences. When we get to the valleys they "shall be exalted," and when we get to the mountains they "shall be made low."

This is God's way of showing His glory. The power behind it all is not our strength of goodliness, but simply "the word of our God," which stands forever.

How exalted and holy a task it is to publish such tidings! The privilege of publishing, as well as the good news itself, should cause us to "break forth into joy" and to sing together!

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.

## Directories

### GENERAL SUPERINTENDENTS

Office, 6401 The Paseo  
Kansas City 31, Missouri  
District Assembly Schedules

### HARDY C. POWERS:

Kansas City . . . . . August 29 and 30  
South Arkansas . . . . . September 19 and 20

### G. B. WILLIAMSON:

South Carolina . . . . . September 12 and 13  
Southwest Oklahoma . . . . . September 19 and 20  
New York . . . . . September 28 and 29

### SAMUEL YOUNG:

Louisiana . . . . . August 29 and 30  
North Carolina . . . . . September 19 and 20

### D. I. VANDERPOOL:

### HUGH C. BENNER:

Southeast Oklahoma . . . . . September 5 and 6  
North Arkansas . . . . . September 26 and 27

### V. H. LEWIS

Georgia . . . . . September 12 and 13  
Joplin . . . . . September 20 and 21

## District Assembly Information

**KANSAS CITY**, August 29 and 30, at First Church, 6405 Rockhill Road, Kansas City, Missouri. Rev. C. Wm. Ellwanger, pastor. General Superintendent Powers. (N.F.M.S. convention, August 28; N.Y.P.S. convention, August 27; S.S. convention, August 27.)

**LOUISIANA**, August 29 and 30, at the District Center, Route 71, Pineville, Louisiana. Rev. Donald Peal, 1705 Henry St., Pineville, pastor. General Superintendent Young. (N.F.M.S. convention, August 27.)

**SOUTHEAST OKLAHOMA**, September 5 and 6, at the church, 317 S. Oak, Holdenville, Oklahoma. Rev. Clarence M. Parker, pastor. General Superintendent Benner. (N.Y.P.S. convention, September 3; N.F.M.S. convention, September 4.)

## Announcements

### RECOMMENDATIONS

Rev. Paul J. McGrady, until just recently pastor of our St. Paul's Church of the Nazarene in Kansas City, has resigned to become professor of religion and practices at Bethany Nazarene College. He will be available for week-end revivals and holiness conventions during the school year, and for revivals and camp meetings during the summer months. Brother McGrady is an excellent preacher of the Word and a wonderful evangelist and soul winner. He has had eighteen years of pastoral experience. I heartily recommend him to our pastors and people. Write him, % Bethany Nazarene College, Bethany, Oklahoma.—Orville W. Jenkins, Superintendent of Kansas City District.

After serving for twelve years as a Nazarene pastor, Rev. David M. Cox has resigned his church in Dayton, Ohio, to enter into the field of full-time evangelism. He is a good preacher and soul winner. Write him, 1857 Walker Street, Cincinnati 10, Ohio.—M. E. Clay, Superintendent of Southwestern Ohio District.

### WEDDINGS

Marlene June Baker of Newcomerstown, Ohio, and Donald Edwin Johnson of Pennington, Indiana, were united in marriage on June 24 at the Newcomerstown Church of the Nazarene with the local pastor, Rev. Clare S. John, officiating.

Miss Camellia Stephenson and Mr. Charles Battin of Lubbock, Texas, were united in marriage on June 15 at Lubbock First Church of the Nazarene with Rev. Buford Battin, father of the groom, officiating, assisted by Rev. Milton Poole, local pastor.

Miss Alecia Kathryn Stocks of Sylacauga, Alabama, and Sp. 5 Robert W. Walker of West Palm Beach, Florida, were united in marriage on June 15 in the Sylacauga Church of the Nazarene with Rev. J. P. Jernigan officiating.

### BORN

—to James and Lois (Gullett) Malone of Kokomo, Indiana, a son, Craig Byron, on July 7.

—to Donald and Jeanette (Taylor) Adams of Roswell, New Mexico, a son, Randal Lee, on July 6.

—to Arthur and Myrtle (Beetley) Morey of Hutchinson, Kansas, a son, Vernon Lee, on July 6.

### ADOPTED

—recently by Mr. and Mrs. James Ewers of Mokena, Illinois, a boy, Byron Lee; he was born January 16.

### SPECIAL PRAYER IS REQUESTED

—by a young Nazarene schoolteacher, in a serious automobile accident, in Indiana, and will be in the hospital for some months with very serious injuries, that God may undertake and heal her body;

—by a mother in Florida for her son, who got away from God, lost his family, and is in trouble—now has had time to think and wants to get back to God;

—by a grandmother in Kansas for a young man and his family—he has been converted only a short time and feels God is calling him to preach.



# the Answer corner

## Communist Youth Festival to "Curb Church Influence"

MOSCOW (EP)—Russia's so-called Summer Festival of the Communist Youth Organization in the Estonian Soviet Republic will be dedicated to the organization's "struggle against the influence of churchmen."

Radio Moscow has admitted that clergymen have been "all too successful" with youth in Estonia. It said young people have been "drawn to churches, especially for the so-called Confirmation ceremony. Very pompous, it attracted youth by its showy interest in the individual."

## Pennsylvania Churches Consider Merger

HARRISBURG, PA. (EP)—Plans for a merger of Presbyterian and Methodist congregations in Pennsylvania—a sort of grass-roots approach to possible eventual merger of the two Protestant denominations—were disclosed here.

Congregations of both churches, at the local level, will be encouraged to consolidate wherever they are floundering because of inadequate budgets, small memberships, and needless competition.

Officials of the two groups insisted that the merger plan is "not a mandate," but at the same time there were strong indications that it would be pushed when necessary—perhaps even to the extent of denying the assignment of a pastor to a reluctant congregation.

## Prayer by Adams on White House Mantel

WASHINGTON, D.C. (EP)—President Kennedy recently unveiled at the White House a white marble mantel preserving a prayer written by President John Adams.

The prayer, written by President Adams to his wife from the executive mansion, declares: "I pray heaven to bestow the best of blessings on this house and all that hereafter inhabit it. May none but honest and wise men ever rule under this roof."

The mantel is a reproduction of one installed by President Theodore Roosevelt in 1902. The original, moved during the 1952 renovation of the White House, is now in the Truman Memorial Library at Independence, Missouri.

## India's New President Stresses Freedom of Religion

NEW DELHI (EP)—Dr. Sarvapalli Radhakrishnan, India's philosopher-statesman, assuming his new office as president of India, called upon the Indian people to preserve the nation's traditional "hospitality to varied beliefs" and

Conducted by W. T. PURKISER, Editor

**Do you think a pastor loses by wanting church utilities paid before his salary is paid? I believe when a pastor does that the folks will put forth more of an effort to see that he gets his salary.**

Well, the utilities have to be paid. But the pastor's salary should come first. If, as you suggest, the folks are able to pay both by a little more effort,

the pastor can be much more helpful in raising the money for the utilities than he could be if the money was to go for his own salary.

**Though Christ was born in a stable, is this any justification for many churches that are being built today looking like barns or factories rather than temples in which to worship Almighty God? It is depressing, almost distressing, to look at them. Should not the architecture of a structure for worshiping the Lord "in the beauty of holiness" have something of the look of "the splendor of the true"? I am mystified to account for the merely utilitarian appearance of many new churches as pictured in the church press of many denominations.**

Well, you have a point. It is hard to read the description of the Tabernacle and Temple of the Old Testament without feeling that God is pleased with beauty in the buildings which represent His cause and presence among men. While the first Church of the Nazarene in Los Angeles worshiped for several years in a frame tabernacle (the old "glory barn"), as soon as the congregation was able it built a substantial and, for that day, a beautiful and "churchly" building at Sixth and Wall Streets.

On the other hand, styles in church architecture change. There is a classic

beauty in simple and straight lines, and these today are favored over the more ornate types of "gingerbread" ornamentation. Personally, I like the simple styles best.

Particularly do I appreciate the statement of the pastor of one of our leading congregations, now in the midst of a challenging building program, that their church was not going to be built at the expense of their missionary giving, but that "10 per cent" of all their money—building funds and all—is going to world missions. This is a purpose I believe God will bless.

**In Acts 19:1-5, we find men who had been baptized by John, and it seems as though Paul was not satisfied with the baptism of John and had them baptized in the name of Jesus. Then he laid his hands on them and they received the Holy Ghost. Please explain this. These men seemed to be in a justified state.**

They were indeed in a justified state. They were recognized as "disciples" (v. 1), and in Acts 11:26, "The disciples were called Christians first in Antioch." Paul did not question the fact that they had believed (v. 2), and he baptized them in the name of Christ before the Holy Spirit came upon them. It is quite possible that these twelve were converts of Apollos, who also knew "only the baptism of John" (Acts 18:25).

The baptism of John is defined as a "baptism of repentance for the remission of sins" (Mark 1:4). But it had a forward-looking aspect to it. John said,

"freedom from the tyranny of dogmas which has been the secret of our strength."

"In national concerns we adopt democracy not merely as a political arrangement, but as a moral temper," he said. "We realize that freedom has no meaning save in the context of equality and that there can be no equality with-

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11). Dwight Moody said that for seven years after his conversion he was as ignorant as these Ephesian believers about the nature and office work of the Holy Spirit. Such a confession could be made by multitudes of Christians today. To the everlasting credit of the disciples at Ephesus let it be said that they received the Holy Spirit in sanctifying fullness the first time they heard the message.

out economic justice. These ideas of freedom, equality, and justice are not possessions to be defended, but goals to be reached."

He reminded the nation that "the absolute sovereign nation-state is outmoded," and declared that India must put world security above national security.



## When Things Go Wrong



**And his disciples came, and took up the body, and buried it, and went and told Jesus (Matthew 14:12).**

The disciples of John the Baptist were brokenhearted when their leader was brutally and unjustly killed by King Herod. The Scriptures tell us that, as soon as they had attended to his burial, they went and told Jesus. These early mourners set a precedent and learned a lesson which has helped Christians through the ages even down to the present hour. That is—when things go wrong, you can go to Jesus.

No matter what your problem is—spiritual confusion, physical illness, emotional tension, financial loss, disappointment, bereavement—you can go to Jesus. And we have the assurance that He understands and will help. The next time things go wrong, no matter to what degree, do not try to battle it out yourself. Do as those disciples of John did so long ago—go and tell Jesus.—*William J. Nichols, Fort Wayne, Indiana.*

## "In the Glory of His Presence"



*The Lord is in his holy temple: let all the earth keep silence before him (Habakkuk 2:20).*

Ever since I first stepped into this completed sanctuary one Sunday afternoon some weeks ago, saw the soft light reflected on the pews, altar rail, and platform from the amber-frosted windows over the balcony, I have sensed in a peculiar way the hallowed presence of God in this church.

This morning as we took our places in the choir, I again felt a soft warmth and glow surround me; and as we took our seats after singing, I didn't want to sit too close to my neighbor for fear the Spirit would not have room between us.

The minister read the lovely words of the Prophet Isaiah in the thirty-fifth chapter of his book: "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come . . . he will come and save you." I thought to myself, Please stay close by me now, Lord. I need Thee as I have never felt the need before, and I seemed to sense a soft "pushing" by me as He settled close to me.

The minister called for us all to kneel as he

prayed for and with us; and as he waited for the quiet time to come, God's presence filled the sanctuary yet again and hearts were melted and tears flowed while we waited on our knees.

The offering was taken—a simple, commonplace event, you say, but the organist seemed to catch His presence near her as she gently moved her hands over the keys, bringing forth beautiful harmonies which the Spirit must have inspired.

Marvin sang a simple, well-loved hymn and the choir joined their hearts and voices with him, combining their thoughts and feelings with him, agreeing that *all* we need is Jesus.

The minister opened His Word and talked to us out of his heart—seeming to sense himself the special presence of God—and once again the Spirit hovered close, whispering to hearts.

The benediction was pronounced; the beloved "Now unto him that is able to keep you from falling" fell on my listening heart, and we went home—but there was a difference! Behind me I left burdens—spiritual, financial, mental—and I said within my heart, I will leave them at Thy wounded feet, O Lord!

"I was glad when they said unto me, Let us go into the house of the Lord." This was the Sabbath day, and in what better way could we have kept it holy?—*BETTY PAULSON, Nazarene Lay Member, Nampa, Idaho.*

## So Great Salvation!



*MANY TIMES people of the world and even some Christians have asked for a definition of salvation. Some have identified it with being born again, while others of us hold that we must subsequently be sanctified wholly. And both views are correct. Salvation is the total process by which God restores man to His image, and we cannot confine it to one act. Since it is so important, we have set down these conclusions:*

*Salvation is that grace of God preventively bestowed upon all men. It is begun in their regeneration, continued in their sanctification, furthered by their growth in the Christian graces, and culminates with their glorification. It is God-honored, Christ-centered, and Spirit-filled. It is Blood-bought, Blood-wrought, and Blood-kept. Sinners seek it; saints have found it; backsliders deny it; Satan hates it. Its possession is absolutely necessary; its benefits are eternal; it is death to be without it.*

*God made salvation possible to be; Christ made it possible to have; and the Holy Spirit makes it possible to live. It inspired the greatest Book ever written, was exemplified by the greatest life ever lived, gave birth to the greatest truth ever realized, and has no counterpart in this world or the next.*

*Salvation is free to "whosoever will," yet it cost God much to send it, Christ to bring it, and man to obtain it. God so loved that He created it for us; Christ so loved that He purchased it for us; the Holy Spirit so loved as to bring it to us; the Church so loves as to help us keep it. How then shall we escape if we neglect it?—*COLON FOGAL, Nazarene Layman, Flushing, Michigan.**

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