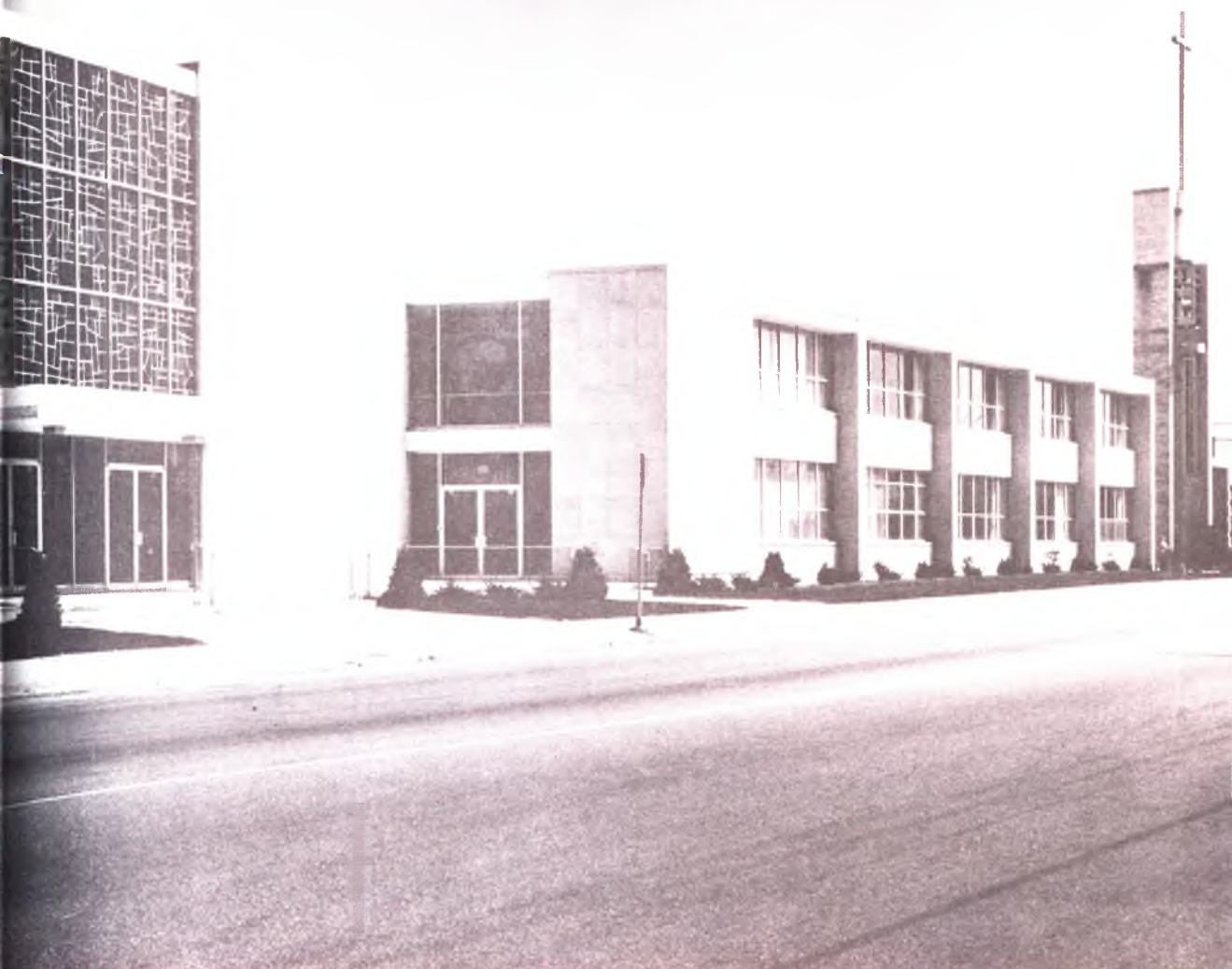


# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

FIRST  
CHURCH OF THE NAZARENE  
*Chicago, Illinois*



*March 27, 1963*

# The JOY OF THE LORD

HOW FREQUENTLY and how glibly we quote the phrase, "The joy of the Lord is your strength"! Too often it is used as an isolated bit of scripture, much as if "the joy of the Lord" were an experience that "just happens"—that is liable to come to an individual as an effect without any adequate cause.

But much had transpired before Nehemiah gave expression to this truth. Burdened by the desolation of Jerusalem with its attendant disgrace for the



*General  
Superintendent  
Renee*

chosen people and its reproach to the name of Jehovah, he had "wept, and mourned certain days, and fasted, and prayed before the God of heaven," confessing the sins of the people.

Having secured the permission of

King Artaxerxes to rebuild the walls of the sacred city, Nehemiah and his people had withstood the taunts, plots, and threats of assorted enemies, and at great risk had pressed toward the completion of the restoration project, until this bold leader could declare, "So the wall was finished," and the reproach to God's name was removed.

But the crowning activity was the reading by Ezra, the priest, to a congregation of those "that could hear with understanding," the book of the law of Moses. The immediate reaction of the people was to mourn and weep, apparently in the memory of their earlier failure to obey the Word of God. However, Nehemiah exhorted them to rejoice in the renewed blessing of God, and declared, "The joy of the Lord is your strength."

So it is evident that "the joy of the Lord" was not an experience without adequate basis, but followed upon a series of contributory attitudes and activities. Concern for God's name and work, prayer, fasting, planning, effort, courage, persistence, completion of the task, and a renewed attention to the Word of God, all preceded the time of blessing and rejoicing.

Herein is an appropriate lesson for the Church in our day. It is God's will that His people should know much of divine blessing and of that joy which is strength. But such an experience will not come accidentally or without due cause. There must be concern, prayer, fasting, seeking and doing the will of God, and all permeated by a keen interest in God's Word. Then "the joy of the Lord" will come upon the Church, and this blessing of God manifested in the lives of the people will give the Church strength and triumph.

# EDITORIALS

By W. T. PURKISER

## Imagination

Imagination is one of God's richest gifts to man. From it have come the incredible inventions of the scientific age. All great works of art are conceived in the imagination. It has served to make life tolerable for those whose outward circumstances were all but unbearable.

But imagination is also the source of great and terrible evil. Like fire, it may warm us and cook our food, or it may burn our homes and sear our lives. Suffering and agony no less than science and art spring from the imagination. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5).

IT IS UNDENIABLE that "thoughts are the seeds for future deeds." "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23). "As he thinketh in his heart, so is he" (Proverbs 23:7). "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23).

This being so, how carefully we should guard the gate of imagination! Imagination is limited to the materials with which it is supplied. It cannot operate in a vacuum. It can take only what is given it, and build from that the choices and character of the future.

HEREIN LIES the dreadful power of the commercial, Hollywood "movie." It paints the imaginations of its viewers with scenes of lust, violence, crime, and degradation. At its very best—if "best" is a term which may be used in connection with such—it represents a world of artificiality and unreality, patterns of life and behavior which can lead only to frustration and bitterness if carried into the stubborn realities of life as it is.

Herein also lies the danger of television, radio, pictorial magazines, and much of the "realistic" literature of our day. It does little good to sow wheat in the field on Sunday and Wednesday night if the rest of the week is to be spent sowing tares. The harvest may not come tomorrow, but come it surely will. I'm not sure I know all that is meant in the disciples' prayer, "Lead us not into

temptation." But I am very sure I cannot honestly pray that prayer if I go out of the way to subject myself to the very influences I pray to escape.

WE HEAR MUCH today about "brainwashing" and "thought-control." Usually these terms are applied to the ceaseless propaganda barrage and the deliberate psychological manipulation selfish men have learned to use. But in the realm of the moral and spiritual, there is a "heart-washing" and a "thought-control" which all must have who would live for God and mature in Christian graces.

"Heart-washing" is the first step. While "heart-washing" will not immediately cleanse the imagination of all it has accumulated, it will establish controls and give a new direction to its activity. Salvation heals the wounds sin has inflicted, morally and mentally, but it does not take away the scars.

OUR FATHERS had a way of saying this which was pungent and direct: "You can't stop the birds from flying over your head; but you need not let them build nests in your hair." Heart purity is the cure for evil thoughts, but it does not automatically save from passing thoughts of evil.

Thomas Cook put it thus: "Some precious souls are in constant bondage because they have never been taught to discriminate between evil thoughts and thoughts about evil. They must discern between the things that differ. So long as we are in the world, and so long as we have live senses coming in contact with a world abounding with evil, Satan will be sure to use these as avenues of temptation. . . ."

"When suggestions of evil awaken no response and kindle no desire, when they cause a shudder and a recoil, when they are opposed to our usual inclinations and desires, and cause pain, we may safely conclude that they are from without and not from within, and no self-reproach need ensue."

NO ONE has yet given a better recipe for "thought-control" in Christian imagination than Paul in Philippians 1:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

It does no good resolutely to set the mind to avoid thoughts of evil! The harder one tries, the

## The Cover . . .

*A portion of the plant housing the First Church of the Nazarene, Chicago, Illinois. The whole is composed of four units, and is valued in excess of \$1,000,000; the sanctuary, seating over 1,000 persons; the Highland Christian School, with eight classrooms, offices, and facilities for approximately 300 students; a third unit housing school facilities as well as Christian education offices and Sunday school classrooms; and the fourth unit with the school gymnasium, eight classrooms, youth offices, and craft rooms for use by the school, Caravans, and other groups. The two main units were constructed under the leadership of the present pastor, Dr. Cecil D. Ewell.*

more persistent do the unwelcome guests become. The method suggested by Paul is the only one that works: think about things true, honest, just, pure, lovely, good, virtuous, and praiseworthy.

"Guard well thy thoughts," the old maxim has it, "for they are heard in heaven."

## A Denominational Study of Holiness

The Department of Church Schools of the Church of the Nazarene is sponsoring a church-wide study of the doctrine and life of holiness beginning the Sunday after Easter and continuing through the last Sunday of June. The International Bible Lessons for this period have been set aside, and a special series of Bible studies have been prepared by outstanding writers for use in their place.

The first seven lessons deal with the doctrine, experience, and life of Christian holiness, and have been written by General Superintendent Samuel Young. Virtually all of the major Biblical passages relating to entire sanctification have been incorporated in this valuable series.

Dr. Young's lessons are followed by two studies on holiness and stewardship, prepared by Rev.

## There Is a Peace

*There is a peace that follows after sorrow,*

*When all surrendered is the heart that bled,*

*Having now learned to dread no dark tomorrow,*

*Or brood too long on tears already shed.*

*There is a peace. It has to do with knowing*

*That strength will come for every storm that blows,*

*That spring will smile again with blossoms growing*

*Where now in icy fastness lie the snows.*

*There is a peace—not cheaply is it given*

*To those in carefree happiness secure;*

*But gently, like a breath of love from heaven,*

*It comes to those who patiently endure.*

By **KATHRYN BLACKBURN PECK**

Dean Wessels, secretary of the Department of Ministerial Benevolence; and two on holiness and evangelism by Dr. Edward Lawlor, secretary of the Department of Evangelism.

An additional feature of the period is the offer of Christian Service Training credit for all who attend ten out of thirteen sessions during the quarter, and who read two splendid and basic holiness books in addition to the material in the quarterly *The Heart of Wesley's Faith*, and Dr. J. B. Chapman's book *Holiness the Heart of Christian Experience*. Each of these is available in paper, and each costs but one dollar. C.S.T. registration will be handled through the Sunday school.

The purpose of this program is twofold: to inform the mind and to stir the heart. Those who have been sanctified will find their lives enriched, that their "love may abound yet more and more in knowledge and in all judgment" (Philippians 1:9). Those who have not yet entered in will be led to hunger and thirst after righteousness until they too are filled.

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# by Your Religious Experiences

By *Evangelist C. WILLIAM FISHER*

From his new book *DON'T PARK HERE!* copyright 1962, and published at \$3.00 by Abingdon Press. HERALD layman's "Book of the Month"; see page 18.

YOU CAN SEE THEM in every church: stunted, stagnated, stilled souls; gray-headed babies; cases of arrested development; men and women who are adult in years but adolescent and even infantile in the life of the Spirit. They have never grown up spiritually because they have never moved beyond their religious experiences. . . .

Is religious experience actually the goal in life? No. Experience is merely the gateway to a fuller, richer relationship. And it is the scope and quality of relationships which determine the fullness and richness of life. . . .

What is the goal of a sinner? To be "saved"? No. To be "converted"? No. A sinner is a man with his back toward God. He is a rebel. He has taken the bit of his life in his own mouth and is saying, "I'll do whatever I want to do. I'll go where I like, say what I like, be what I like. And it's nobody's business, God's included." For a while he thinks he has found freedom in his rebellion.

But sooner or later he gets tired of his rebellion. He is doing what he wants to do—but he no longer likes what he wants. He is tired of shaking his little fist in God's face. He sees that his arm is too short to fight with God. So he would like to cease being a rebel and become a son.

But how does one cease being a rebel and become a son? By going through the gateway of experience called the new birth, being saved, being regenerated, being born again. But it is not the experience that is the goal. It is the relationship of sonship that is the goal. Experience is merely

the gateway to the new relationship. It is not the experience that is the important thing; it is the relationship of sonship with a loving God; it is life with God—that is the thrilling discovery. . . .

Thousands have found it possible to pass through another gateway of experience called sanctification or consecration or surrender or being filled with the Spirit; an experience in which the inner

contradiction is canceled, the inner conflict resolved, and the heart made at one with God.

Unfortunately many who claim this experience have parked by it. Instead of moving on beyond this gateway into new areas of insight and power, they are now hanging around the gateposts. They are not growing; they are not developing; they are not maturing. They are parked and so are stagnating and becoming narrow in vision, harsh in judgment, censorious in spirit, and limited in life.

That was the tragedy of the Pharisees. They had parked by a regulation, a rule, an insight, and they had ceased to grow, to develop, to mature. Their eyes had been glued to the past so long they were blind to the future. Their minds were closed to new truth, so their hearts were closed to the new and fresh movements of God. . . .

A valid relationship with God is a love relationship. It is more than creed, more than church, more than religious routine, more than rules. *It is a love relationship.* "Conversion," said Thomas Chalmers, "is falling in love with Jesus Christ." And who has ever said it better?

And what of the life after conversion? "Love God with all your heart," advised Augustine, "and do as you please." An easy and cheap ticket? No, for you want always, whatever the cost, to please the one you really love.

When religion is viewed and lived as a love relationship with God instead of merely as a crisis experience or a series of crises, the danger of parking here and there along the way is lessened. Instead of a static experience religion becomes a continuous companionship, a loyal and loving attachment, not to a regulation, nor to a theory, but to a Person—Jesus Christ.

John Edward Bushnell speaks of "magnitudes beyond the narrows." What magnificent magnitudes await any soul who refuses to park by the

"narrows" of experience, of initial encounter, of initial surrender, but who moves on and out into the deep, wide oceans of God's love and grace! Oh, the thrill, the adventure, the beauty, the exhilaration of discovery awaiting the soul who dares to explore the "magnitudes beyond the narrows"!

That is religion's function—to widen the range of life through ripening relationships. "I am come," said Jesus, "that they might have life, and that they might have it more abundantly."

Tell it everywhere—on the mountain, in the

valley, in the city, in the suburb, in the slum: The Christian life is not a pinched, narrowed, squeezed-down, limited life. It is a released, expanding, developing, enlarging life—a life of "magnitudes beyond the narrows"!

And that is the kind of life open to those who refuse to park by any experience, but continue to move on into life's challenges, into life's opportunities, into life's conflicts, into life's responsibilities—always moving on and on and on toward the measure of the fullness of the stature of Christ.

**The Promise Holds True:**

# Modern-Day MIRACLE in Maine

By O. JOE OLSON

Editor, *Interfaith Magazine*

HARDLY ANYONE in Dixfield, Maine, a typical New England town of about three thousand population, had heard about the Church of the Nazarene prior to August, 1957.

But for six years Isadore Lauze, a saint of God, had been praying fervently that God would send a Church of the Nazarene to Dixfield. The New England District selected Rev. and Mrs. Donald Arey to start home mission work there in August, 1957, and then things began to happen.

The Arey family was settled in a former black smith shed—the best the district could find for the amount of money available. Mr. Arey fondly remembers that some of the walls had cracks "you could throw a cat through."

After five weeks of concentrated calling and much time spent in prayer, it seemed to be the leading of the Holy Spirit to arrange a meeting. The veterans' hall was rented and a date was announced to other Nazarene churches within a radius of one hundred miles.

"We nearly frightened the townspeople to death," Mr. Arey said, "when 187 persons attended, mostly Nazarenes, and we had an old-fashioned service of song, prayer, testimony, and preaching of the Word."

### A Few from Dixfield

A handful of townsfolk also were in the audience and one young married woman, a college graduate, testified later that she fell under strong conviction

for the need of her soul during the song service.

No one came to an improvised altar in that Sunday afternoon service, but the Dixfield housewife, under the wooing of the Holy Spirit, slipped off to a family cabin in the woods nearby and there prayed until God spoke peace to her soul through Christ.

When she told her husband, he became enraged, and warned her to stay away from the Nazarenes. A family strain developed as she persisted in going to weekly services with her three sons.

After a further argument one Sunday afternoon, the husband put a rifle to his wife's head. She calmly told him that she was going to live for God so long as she lived "if it is only a minute." He backed down.

### Assault on Pastor

While the blessing of God continued to be poured out to an unusual degree upon Rev. Donald Arey and the church, the irate husband turned his persecution upon the home mission pastor. He threatened Mr. Arey with bodily harm if he continued to "allow" the man's family to attend the Church of the Nazarene.

When this did not bring a halt to their church-



REV. AND MRS. DONALD AREY and family, of Dixfield, Maine, went east from pastoring churches in Los Angeles and Phoenix, Arizona. Rev. and Mrs. Arey were educated at Pasadena College, and Mrs. Arey also is a trained nurse. Their children are Donald, Jr., now ten; and Twila Sue, eleven.

going, the husband, a powerful man, assaulted the Nazarene pastor on the street. He struck him about the face and head, drawing blood and knocking him down repeatedly. He tore one ear and literally ripped the pastor's suit coat and shirt from his back.

A policeman stood by and laughed while the townsman used the preacher for a punching bag until he grew tired of the "sport."

Keeping his spirit sweet and his heart sanctified, Mr. Arey did not retaliate. He refused to prosecute his assailant, but continued calling in homes and praying.

### Souls to the Altar

Attendance picked up in both church and Sunday school. In nearly every service someone came to the altar and, in midweek prayer meetings, hungry hearts prayed through.

Despite many other obstacles from various sources, "mostly due to a lack of understanding as to what our church was trying to do," Mr. Arey recalled, "the 'baby church' outgrew the veterans' hall and moved to the Sugar Loaf Grange Hall." This was in January of 1958.

Two weeks later the church was organized with thirty-one members. The same day a Nazarene Foreign Missionary Society was organized.

Attendance continued to grow and the work prospered until evangelistic services were attracting one hundred or more persons.

The members bought a tract of land and in May, 1958, broke ground for a new church.

On Thanksgiving Sunday, 1958, 69 persons marched from Grange Hall up Main Street in Dixfield into their new church basement auditorium. This select group were dubbed "The 69-ers" and so they have remained. There were 114 in Sunday school that day—in one room.

### Church Is Completed

A loan was secured from an insurance company in New Hampshire. The superstructure of the church was completed and a three-room parsonage, with an all-electric kitchen, also was built. Much of the work was done by donated labor. Members and many townspeople worked like beavers.

The man whose persecution the Lord used to His own praise continued to harass the church. On two occasions he interrupted church services. Rev. Donald Arey did nothing until some sugar was poured into the gasoline tank of his automobile. Then he went to the authorities, and the judge issued a restraining order.

Dixfield Church of the Nazarene now has 77 fine members; its Sunday school averaged 116 in attendance last year. The average prayer meeting attendance is 40. Youth services draw about 50, and the 2 missionary society chapters have from 35 to 40 each.

Last year Dixfield Nazarenes gave \$7,000 despite slack employment. They paid all budgets in 1962.

**IT is not enough to give to God out of a sense of duty; we must give because we are identified with God in the mission of redemption. He gave His Son; what shall we give?**



*Samuel Young*  
**General Superintendent**

The church owes \$19,000 on a mortgage and is paying it off at the rate of \$128 a month.

In its young life Dixfield even has helped to start a new Church of the Nazarene. It gave fourteen members to the new Church of the Nazarene at Bethel, Maine, twenty-eight miles away.

For Rev. and Mrs. Donald Arey and their devout members, one of the most thrilling aspects of the pioneer work is that their church is reaching many people who are new to a conversion experience.

The church song leader, for example, is an ex-marine serviceman who stands 6 feet and 6 inches tall and weighs 210 pounds. His life and testimony have proved to be a great blessing to the church, and when he leads, everyone sings.

Mr. and Mrs. Arey recently accepted a four-year recall. On that occasion he spoke to the congregation as follows: "If we Nazarenes in Dixfield will continue to mind God as we have tried to do since we started, I believe we soon will be the largest Church of the Nazarene on the Maine District—the largest soul-winning institution in the state of Maine."

## The Open Door

By PEARL BURNSIDE McKINNEY

*If locks were placed on all the doors  
Of every church today,  
Their message stilled, and laws proclaimed  
Forbidding us to pray—  
No law could ever quite erase  
The good the Church has done,  
Or take from hearts the love of God  
Or worship of the Son.  
Oh, have you placed a lock upon  
Your private chapel door?  
Or is it open to the Christ  
To worship and adore?*

# Memories of an OLD-FASHIONED Family

By WAYNE WELTON, Pastor



MODERNISM will never dominate the church if it does not captivate the hearth. Our church altars will at worst disappear and at best become nothing but an ornament at the front of the sanctuary if the family altar has been allowed to deteriorate. Disregard for God and His commandments are the natural end of the breakdown of parental control and parental respect in the home life of the children of this generation.

Thank God for some fundamental principles which are imbedded in my memory because of their practical application during the formative years of my childhood.

I thank God for the memory of a praying father and a praying mother. I can remember slipping down into the living room early in the morning to find my father and mother on their knees before Dad left for a day's work in the factory. On other occasions I can remember awaking in the morning to the sweet sound of my mother's prayers as she worshiped God in her private devotions.

One of my two earliest recollections of family togetherness is that of the family altar. At first Dad read the Word, and then we prayed together. Later, when four boys had a hard time keeping their attention centered on what was being done, we became participants in the reading of the Bible. Each one read in turn until the chapter was completed, around the family circle and throughout the year, until the whole Bible was read and reread.

Another early memory of family togetherness in spiritual matters is our attendance in church. We crossed a large city every Sunday morning and every Sunday evening. Rarely did we miss even the junior meetings; and while Dad was still a layman, I can never recall visitors or company keeping us from attendance at God's house. Never once did the thought prevail that picnics and reunions would take the place of prayer meetings and revivals.

We were taught by example as well as by precept that the midweek prayer meetings were important. Homework on Wednesday night was done early or else waited until after the prayer meeting

hour. It was during those prayer meetings that I first learned to express my praise to God in a public meeting. And as I look back, it seems to me the prayer meeting crowd were predominant in praying revival down. They were the strongest nucleus for evangelism in the whole church.

The parents who gave me a Christian home have always been careful tithers—so much so that we four boys learned early to tithe our money, whether it was a weekly allowance or money we earned mowing lawns and delivering newspapers. Many times I have been grateful for this early training, for invariably it has proved to be a blessing too important to try to live without.

Bible memorization is also a facet of my early recollections. When I was a junior boy and my parents were members of the N.Y.P.S., I recall their memorization contests. My older brother and I found an ease in memorizing what our parents would repeat aloud to each other as they made the effort to learn. Modern churchmen today could find here a clue to a more complete knowledge of the Bible: *Start early and keep at it.*

*Discipline* was much a part of our lives at home. The meaning of the word here is broad enough to include both *correction* and *training*. We learned early what "No" meant. It was not to be construed as a cue to further agitation and eventual breakdown of principle. Arguing and back talk were not tolerated, but reasoning and explanations were not disallowed either.

We learned through love to respect our parents very early in life. Without doubt, this helped us to learn to respect and love the Lord Jesus early in life. I found parental respect a great aid to complete commitment to God. I found it easier to say, "Yes," to God because my parents had already taught obedience to their children.

From earliest childhood I had always said I would be a preacher, even before I knew my father would enter the ministry. In later years the struggle to say, "Yes," to God was greatly dimin-



ished, I believe, because of the significance the church was given in my early life. The church was not a side line or an incidental factor; it was the hub around which our whole lives gravitated. We did not have to make room in our schedule for church activities; they were a part of our schedule.

In the light of the modern trend in family upbringing in some circles, my childhood days sound almost *radical*. One dictionary definition of that word is *extreme*; another is *fundamental*. Both will suffice for this observation. We live in what has been termed by many authorities as an extremely critical era. Then let us match these conditions with extreme and fundamental practices. And let us begin where we should—in the home.

Fundamental principles applied to basic hungers are the only answer for such perilous times as these. Collective worship, in the family and church circles, will produce a togetherness not fathomed by modern psychology.

In the hour of temptation and trial a knowledge of God's Word will bring assurance and stability which have no equal in all the "how to do it"

.....

*"Sir Robert Stopford was one of Lord Nelson's junior officers. He commanded one of the Admiral's ships on a long sea chase against the enemy, which took them far over to the West Indies. The adventure was one of enormous risk and hardship. Nevertheless, Stopford, in a letter to a friend, wrote: 'We are half-starved, and otherwise inconvenienced by being so long out of port. But our reward is—we are with Nelson!'"*  
—Paul S. Rees.

.....

theories.

The discipline in living and giving taught by the Bible plan of Christian stewardship has produced, not only a personal blessing, but a worldwide program of effective evangelism. This helps all of us fulfill our part in the Great Commission.

Thank God for an "old-fashioned" family. Our new-angled society can find within such a structure a beacon light of hope for today, a shelter of survival for tomorrow, and victorious communion with the Godhead through all eternity.



## They Are Passing By

Throngs of people fill the streets of India's cities and villages, vivid proof that the much-talked-of population explosion is an irrefutable fact. They fill the streets; they stream along the highways; they plod along the lonely footpaths crisscrossing the fields.

Poor people, sick people, old people, young people, the rich, and the destitute—all are there; and on their faces is the searching, haunted look of those who yearn for peace, and cannot find it.

Here and there in this vast sea of troubled souls there shines the radiance of one who has met his Redeemer, but such are pitifully few. Here and there in scattered villages and cities, little churches have been planted, bravely lifting up the beacon light of salvation. But the seeking millions walk on, unaware that the answer to their hearts' cry can be found within these humble doors. They don't know—and they never will, unless someone goes to tell them.

In the area of central India assigned to the Church of the Nazarene for evangelism, there are more than a thousand villages. We have the sole responsibility for telling them of Christ. We need missionaries. We need consecrated Indian pastors and nurses and teachers. We need dedicated Indian laymen working in all walks of life, and bearing daily witness to the saving power of the gospel.

Two and a half million people live in this Nazarene area. Twelve hundred of them are Christians. Fourteen hundred children and adults are contacted through Nazarene Sunday schools. What will happen to the other 2,498,600 who are still lost in sin, most of them not even within reach of a gospel message? Twenty-seven missionaries cannot do it all. There must be prayer. There must be fasting. There must be dedicated, sacrificial giving by Nazarenes at home, if these who are our responsibility are ever to hear that Christ died for them too.

Ask God what your share of this responsibility is this Easter season. Give NOW, while it is day.

—General Stewardship Committee

The world knows little of religious conditions in Russia apart from the Russian Orthodox church. Forty-five years of Communist persecution has failed to wipe out the witness of faithful and obscure Christians outside the "established" church. We welcome this firsthand report of the faithfulness of those who love Christ more than life itself.

# I EAT MY HAT!

By **GEORGE FRAME**, Superintendent, British Isles North District

EARLY ONE MORNING, almost before the Asian sun had chased away the night, we mingled with a pathetic group of Jews, that tradition claimed were the remnant of those who had been transplanted in this Asian hinterland during the Babylonian Exile. This tragic congregation of bent, bearded figures, swaying to and fro as they crooned their prayers around their sacred scrolls in their humble synagogue, undistinguishable from the surrounding mud houses, was the one dim, flickering light in Bukhara, where a triumphant communism had all but blotted out Mohammedanism and where there was not one known single Christian witness."

In my ignorance I had told my friends that this was the prevailing condition in Soviet Central Asia where we were visiting. How glad I am to confess that I was mistaken, to withdraw my words, and thus, to use a British phrase, "eat my hat"! For right here we contacted some of the finest Christians and most virile congregations that we have ever met.

One of the greatest experiences of our lives was the Sunday morning in Tashkent when we worshiped with fifteen hundred Russian Christians who sat two hours in the heat of an Asian sun on planks balanced on bricks because their church had burned down four weeks before we got there.

The next never-to-be-forgotten Thursday night we were welcomed by a congregation of six hundred in Dhusambe, only eighty miles from the Afghan border. In this soul-moving service our English was first translated into German and then into Russian, and the choir sang in German and Russian "The Lord's My Shepherd," so dear to Scottish hearts.

We had seen this same pattern in the Moscow Baptist church that has 1,700 members and where at the service we attended the people crowded out the pews, jammed the aisles, and overflowed into the street. In an interview after this service, an official of the Baptist Union, the only Protestant denomination allowed in Russia, told us that

they had 5,100 congregations and 515,000 members all over eighteen years of age scattered throughout Russia. He also stated that they were baptizing 10,000 new adult members every year, and that the Moscow congregation alone, in the first eight months of 1962, had baptized 150 new members, and had 400 waiting, for they required that they serve a probationary period of two to three years.

An Asian Christian insisted that these were conservative figures—stating that in his particular area, while there were only twelve official congregations worshipping in government-licensed "prayer houses," as they call their churches, there were eighty other little groups worshipping in homes in the surrounding desert villages.

Then I asked this friend a question that had been hammering through my mind—"How do you make such amazing gains when you are prohibited from advertising or evangelizing or even giving your children and young people any religious education until they are eighteen years of age?" The language barrier could not mask his enthusiasm as, placing his hand over his heart, he said, "When Jesus is really in here, you cannot help but tell your neighbors about Him, and our members do just that."

His presence as a Volga German in this town, less than one hundred miles from the Chinese border, provided the answer that another question had been demanding, "How did these virile congregations get established in this area, once a stronghold of Mohammedanism?" Along with thousands of his compatriots he had been forcibly transplanted here at the beginning of the last war, but this could not quench his faith and that of his fellow Christians and they had founded some of these churches.

He was reading a battered, well-marked Russian Bible printed by the American Bible Society when we entered his little room, and proudly lifting it up he said, "From New York, through China, to me." Thus very forcibly we were confronted with one of the tragedies in Russia today—the scarcity of Bibles and any evangelistic literature.

We came back from this fascinating trip convinced that the most glorious and heroic chapter of modern church history is being enacted behind the iron curtain. For in Russia we had seen the mighty working of the Holy Spirit in sustaining and propagating "the faith" and "the way" in

the sterile soil and hostile climate of an atheistic environment. Having also seen the triumph of personal evangelism in the midst of an apostate Mohammedanism and regnant communism, we were inspired to attempt and believe for greater things than ever before through "Evangelism First."

*Give me children, or else I die (Genesis 30:1).*



## The Prayer of DESPERATION

By *Evangelist* FORREST McCULLOUGH

JACOB AND RACHEL had been married seven years without children. A childless marriage for a Jewish wife was considered a reproach. In the passage before us, Rachel felt that she had borne this reproach as long as she could. The love of her husband was not sufficient; she must have children—children or death. Oh, what desperation!

We in the church are faced with a similar situation. Rachel's problem was physical barrenness, while ours is more serious, more unnecessary, and more shameful—spiritual barrenness. She had barren arms while we have barren altars. One thousand of our churches did not receive one member on profession of faith last year. None of us is doing more than he should. We must have revival! Our situation, like Rachel's, is desperate.

Rachel was not content to be barren—too many of us are. In the words of our beloved senior general superintendent, "The situation is desperate, but the saints are not."

There are two things we can do when faced with a desperate situation. One is to take the fatalistic approach and say that, since the situation is so difficult, nothing can be done; so why even try? The other, which is the faith approach, is to *become desperate about our desperate situation and keep after it until we see God break through.*

Could it be that many times we have failed at this very point? We have run into some difficulty and instead of praying on until the answer came we backed away, content to be defeated. I don't believe there is a situation so difficult or a heart so hard but that if we will become desperate enough about it we can see the victory. The harder the situation, the more desperate we must become. Oh, that this holy desperation might grip our souls!

We must become desperate—not to overcome God's reluctance—but to break through the powers

of darkness. Paul said, "We wrestle . . . against principalities, against powers, against the rulers of the darkness of this world" (Ephesians 6:12). At no time in the Christian's life are these powers arrayed against him more than when he prays. This is at least partially what we mean by "praying through." We pray through satanic barriers to get the coveted blessing. Daniel prayed three times daily for twenty-one days before the heavenly messenger broke through the evil powers to bring the answer.

We have numerous examples of this holy desperation both in God's Word and in church history. Moses prayed that God would save His people, or "blot me, I pray thee, out of thy book" (Exodus 32:32). Paul wished himself "accursed from Christ for my brethren" (Romans 9:3). It was said of Jesus, "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44).

Charles G. Finney, leader of the greatest revival in recent centuries, said that, while he had never seen people pray until sweat as blood appeared, he had seen them pray in such agony that blood would run from their noses. David Brainerd literally prayed himself to death. What holy desperation possessed these intercessors!

We shall not maintain "business as usual" and pray down the revival that is so much needed and for which our hearts so much yearn. There are meals to be fasted, sleepless hours to be spent in personal heart searching and intercession, and tears to be shed if revival is to come. We must not do any less in the face of such crying need. It is either "revive or die!" God has given the keys to the Church and we shall determine which it is.

It was said of Rachel, "God remembered Rachel, and God hearkened to her" (Genesis 30:22). This too will be said of us if we shall share her desperation.

# THE CHURCH AT WORK

## LATE NEWS

Dr. Norman R. Oke, book editor of the Nazarene Publishing House and editor of the *Preacher's Magazine*, has accepted the pastorate of Washington, D.C., First Church of the Nazarene as successor to Rev. Wilson R. Lanpher, who recently moved to College Church, Nampa, Idaho. Dr. and Mrs. Oke expect to move to Washington the last of April to assume new responsibilities there.

After serving as pastor of the Uhrichsville, Ohio, church for six years, Rev. George W. Carrier has accepted a call to the East Palestine church on the Akron District.

### Car Smashes Church

Members of First Church of the Nazarene in Oakland, California, came to Sunday school recently to find a car had smashed through a church wall, run into the church auditorium from the side, and smashed the organ console. Police told a story of chasing a stolen car with three teen-agers when the car went out of control at a speed estimated at eighty-five miles an hour. It ran across a lawn to hit the church. The teen-agers were injured, but not seriously. Rev. Marlyn W. Anderson, pastor, said the damage was fully covered by insurance. Damage was placed at \$60,000. "We are scheduled to be fully restored, with the exception of the organ, by Easter," Mr. Anderson said. "Our people have rallied to the situation and God's blessings have rested upon our services."—N.I.S.

## HOME MISSIONS

ROY F. SMEE, *Secretary*

### New Churches

It has been some time since we published reports of new churches in our column, but news of organization services continues to come in steadily. At the end of December, with 2½ years of the quadrennium gone, records showed a total of 202 new churches organized since General Assembly. Here, in brief, is information from reports received within recent months:

... Rev. A. A. E. Berg, superintendent of the Australia District, officially organized our church in *Maryborough*,



*Sunday school group from San Antonio West End Church on Rally Day last November, when a record attendance of fifty-seven was reached. This picture was taken in front of the parsonage, which was remodeled recently, principally through funds from members of the Gulf Central Builder's Club.*

*Queensland*, on February 3—the fifth new church in Australia this quadrennium.

... The Dallas District reports the organization, last October 14, of the Fairview Church of the Nazarene at Marshall, Texas.

... Nine new churches have been organized on the Abilene District by superintendent Raymond W. Hurn so far this quadrennium. These include South Georgia Church at Amarillo, Texas, organized on January 20 and pastored by Rev. Gerald Manker, who began worship in his home, holding three Sunday services with only his wife in attendance at the start. The church at Spur, Texas, was officially organized on December 9. Rev. Bob Ferguson is pastor.

... Sponsored by the North Carolina District and through the faithful efforts of the pastor, Rev. J. D. Presslev, the Statesville, North Carolina, church was organized last October 21 by District Superintendent Lloyd B. Byron.

... Two new churches organized on the Maine District by Superintendent Joshua C. Wagner bring their total to six for this quadrennium. The church at Lincoln was officially organized on October 21; that at Houlton, Maine, on January 6.

... The Northern California N.Y.P.S. sponsored the Cupertino Church, which was organized last September 25 with

thirty-five charter members.

... A new home mission church on the Northeast Oklahoma District was organized last October at Grove, Oklahoma. The church building was purchased with the district Church Founders League funds.

... District Superintendent Lyle E. Eckley officially organized the Fairway Knolls Church at Bloomington on the Northwestern Illinois District on December 2, last. This took place during a ten-day opening revival campaign held by the district superintendent. Each church on the Bloomington Zone furnished special music during the meeting. A house-to-house survey was made by the new pastor, Edward Rowley, and Dr. Eckley. Many fine prospects were located in the Fairway Knolls area, which is a beautiful new subdivision at the edge of the city of Bloomington. Bloomington First Church has done a great job sponsoring this new church—besides giving some good members, her pastor and laymen worked on the building and helped every night in the opening revival.

... The Sharonville Winslow Park Church of the Nazarene, Cincinnati, Ohio, was organized on November 4 by Rev. M. E. Clay, superintendent of the Southwestern Ohio District.

... Two new churches on the Illinois District make a total of five organized by District Superintendent Harold Dan-

fields so far this quadrennium. December 5 was the organization date for the St. Paul Church at Granite City, Illinois. Granite City First Church pastor and people have shown a wonderful spirit of co-operation and financial assistance. The church at Sparta, Illinois, was organized on September 16.

## FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

### Answered Prayer for Nelsons

By ELMER NELSON, *Panama*

In November, 1961, we received permission for permanent visas. This did not mean that we had the actual visa, but that we had permission to apply for one. We were first issued a provisional visa to expire in one year, after which the permanent visa was to be issued. There were many requirements to be met, many papers to be filled out, many officials to see. But on February 11, 1963, we were given our permanent visas, which means that we can remain in Panama for the rest of our lives, the Lord willing. Many missionaries who have been here for many years must still renew their residence permits every month. We were told that our visas were the last permanent visas to be granted to missionaries. A new law recently put into effect in Panama states that only annual residence permits will be granted to missionaries from now on. How grateful we are to God, and to our faithful praying friends at home, for this wonderful answer to prayer! Continue to remember us as we preach the gospel among these people.

### Revival in Bible School

By LORRAINE SCHULTZ  
*Mozambique*

It all started in the chapel service with Mrs. Esselstyn speaking. Two third-year students were at the altar to be sanctified. Others said they had needs. The service ran through an extra period, and then we went to classes. I was supposed to teach "Church History" that period, but instead, God came. Julio, one of our most promising third-year students, fell out of his chair onto the floor and began to pray . . . another case of much restitution to make from days when he worked in the mines in Johannesburg. By the time Julio had finished confessing, at least three others prayed through and were sanctified. We finished the class and went into our regular prayer and fasting service, where Julio testified and shouted and eight others came to the altar. More wonderful victories! And then I went to the church prayer meeting, where Julio testified before the whole church. I can't tell it all on paper, but there were fifteen definite victories through the day, a new spirit in the Bible school, and conviction on many in the church.

### Moving Missionaries

Rev. and Mrs. John Hall have moved to 1710 Park Circle, Tampa, Florida, to open new work there among the Cuban refugees.

Rev. and Mrs. Phillip Kellerman have a new box number in Taiwan. It is P.O. Box 622, Taipei, Taiwan, Free China.

Rev. and Mrs. William Moon have returned to Swaziland after their furlough. Their address is Nazarene Mission Station, P.O. Box 51, Pigg's Peak, Swaziland, South Africa.

Miss Della Boggs has returned to Africa from furlough. Her address is P.O. Box 3, Stegi, Swaziland, South Africa.

Miss Nita Clegg has returned to Africa from furlough. Her address is P.O. Box 11, Manzini, Swaziland, South Africa.

Miss Kathryn Johnson has arrived in Africa for her first term of service. Her address is P.O. Box 7, Acornhoek.

Transvaal, Republic of South Africa.

Rev. and Mrs. Vincent Seely are home on furlough from Bolivia. Their address is Box 398, Payne, Ohio.

Dr. and Mrs. T. Harold Jones are on furlough from the Republic of South Africa. Their furlough address is: 437 South Breese Avenue, Bourbonnais, Illinois.

Rev. and Mrs. Ira Taylor have returned to Bolivia. Their address is Casilla 1056, La Paz, Bolivia, South America.

Rev. and Mrs. Harry Wiese have arrived in Taiwan. We do not have an address as yet.

Rev. and Mrs. Rex Emslie are now located in Natal. Their address is P.O. Box 31, Congella, Durban, Natal, Republic of South Africa.

Miss Frances Vine is home on furlough from the Philippines. Her temporary home address is c/o Mrs. Erling Anderson, Township Line Road, Matsqui, B.C. Canada.

## THE N.Y.P.S.

PAUL SKILES, *Secretary*

As the local Youth Week reports pour into the N.Y.P.S. office, one thing is obvious—"HIS-on call" was proclaimed from the Atlantic to the Pacific, from the north to the south.

Rev. Hugh Gorman of Avshire, Scotland, writes: ". . . lots of our churches have put on special efforts with special speakers, etc. Thanks a lot for the packets."

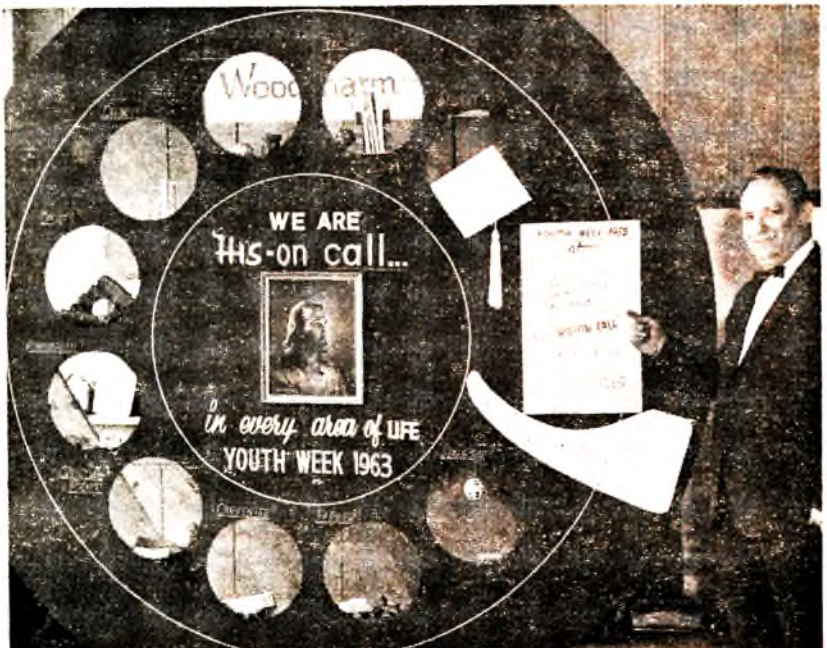
From the Texas-Mexican District came the request for a giant, blown-up copy of the poster for a backdrop to the speaker's table.

Pastor George W. Carrier reports the Uhrichville, Ohio, church constructed an eight-foot telephone dial. In each

number hole was a three-dimensional store exhibit, descriptive of the areas of life in which we can be "HIS-on call." See the illustration on this page.

The nine churches of Anderson Zone on the Northeastern Indiana District are descriptive of another facet of Youth Week activities. Zone Chairman Wayne Smith reports:

"We started on Tuesday night with a wonderful banquet which was attended by 233. Then Wednesday through Sunday we had a youth-sponsored revival with Rev. and Mrs. Bertholet. More than 90 young people and adults found help at the altar. On Saturday night more than 75 teens and young adults under thirty years of age came and stood at the altar declaring, 'I am "HIS-on call."'"



Local artistic talent was put to good use during January 29 to February 3.

Jerrold Ketter of First Church, Detroit, Michigan, reports the general poster was used as a basis for a large Youth Week display prepared by Frank Vigliotti, a high school senior who has recently received national recognition and awards in art. Frank was an International Institute delegate.

City-wide evangelistic services sparked the spiritual thrust of Youth Week. Bob Crew, chairman of the Kansas City area revival, reports the success of their all-city campaign with Eugene Stowe and Paul Skiles. Nazarene Theological Seminary chapel was the location. Almost one hundred were turned away for the first service.

There is no way to tabulate the good accomplished during this week. Every day's mail brings more reports into the office. Each is overflowing with enthusiastic response to the working of the Spirit.

The calendar tells us Youth Week is over. But its message, "HIS—on call," is just beginning in the lives of youth.

## FOR CHRISTIAN ACTION

It is heartening to know that the findings of sound research in the area of the relationship of smoking and cancer have not been without some results. According to the *New York Times*, the United States Air Force has ordered a halt to the distribution of free cigarettes to patients in air force hospitals and clinics. Also the inclusion of cigarettes in the packaged lunches prepared for personnel on long flights has been banned. It is expected that the U.S. Navy will issue similar orders.

In his letter of September 17, 1962, Major General R. L. Bohannon, air force deputy surgeon general, had this to say: "The ever-increasing evidence linking cigarette smoking with lung cancer, pulmonary diseases, cardiovascular diseases, etc., can no longer be ignored. The Surgeon General, USAF, has taken a firm stand on this issue and has informed the tobacco companies that gift cigarettes are no longer acceptable.

"To allow the free distribution of

cigarettes in our hospitals and in flight lunches suggests to our personnel that the Air Force Medical Service, in effect, condones cigarette smoking. To do so is to repudiate the overwhelming evidence of many medical research teams working independently on a world-wide basis."

We surely commend the Deputy Surgeon General of the United States Air Force for such a firm stand. You may wish to commend him for this action. Write him as follows:

Major General R. L. Bohannon  
Deputy Surgeon General, USAF  
Headquarters United States Air Force

Washington 25, D.C.

EARL C. WOLF, Secretary  
Committee on Public Morals

## GENERAL INTERESTS

### "They Brought Young Children to Him"

By JOY LATHAM

General Cradle Roll Director

*And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.*

*But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God (Mark 10:13-14).*

Jesus' love of children is strongly portrayed in this scripture. Parents had brought little children to Him for His blessing. The disciples, who may represent the church, were about to turn the children away. Jesus' words carry a message to the church and to parents.

*Parents have a sacred responsibility.*

The importance of early training cannot be overstressed.

A Christian home should be the rightful heritage of every child.

The hallmark of a Christian home is Christian parents.

*The Church has a responsibility to little children.*

To provide the ministry of the Cradle Roll. Slogan: "Every baby a Cradle Roll member."

To help to make Christian homes home visitation.

To provide, if possible, comfortable care for babies in the church. Babies who are comfortable and hap-

## BABY OF THE WEEK CAMPAIGN



March 3 - April 7, 1963

April 7

World-wide Denominational  
Baby Dedication Sunday

py at church early learn to love the church.

*Home and church work together.*

Parents need the inspiration and help of the church for their own spiritual enrichment.

The church needs the help of parents to carry on work for young children.

Together we bring them to Christ.

We are nearing the close of the "Baby of the Week" Campaign. Many new homes are being reached through this drive. The climax will come on Palm Sunday, April 7, with the first general Baby Dedication Sunday. It is hoped that our churches around the world will participate in this service.

## DISTRICT ACTIVITIES

### Cleveland City-wide Crusade

The second annual Cleveland city-wide crusade closed on February 21 with Dr. Edward Lawlor and James and Rosemary Green at First Church Cleveland, Ohio. Ten churches in this area co-operated with gratifying results as God blessed in an unusual way in the closing sessions of the crusade.

The crusade began with a banquet sponsored by the Nazarene Men's Fellowship on Saturday, February 16, with Selden Dee Kelley, president, presiding. Dr. V. H. Lewis was the speaker, and more than 160 people heard our "junior" general superintendent for the first time in this area.

The Akron District preachers' meeting opened the crusade on Monday evening with District Superintendent C. D. Taylor presiding. Brother Selden Kelley directed the crusade choir of sixty-five voices which thrilled large and appreciative audiences during the week. A large representation of pastors and wives were present on Monday night for the opening of the two-day session with Dr. Lewis, Dr. Lawlor, and James and Rosemary Green as special workers.

Rev. Wm. Wilhoyte, pastor, indicated that the largest attendance (470) in seven years in Cleveland First Church were present on Sunday night of the Crusade to hear the final message of Dr. Lawlor. The afternoon and evening services were highlighted by some one hundred seekers finding God at the altar.

One of the largest Cleveland zone rallies of the N.Y.P.S. was held on Saturday night of the Crusade, with 44 present to hear Dr. Lawlor's testimony. Zone Chairman Lloyd Schofield presided. Many youth sought God at the altar at the close of the message.

Finances were raised with a minimum of effort to care for this second Cle-



## FOR MISSIONS AT EASTER

To be workers together for Him  
(Our Master)

We must be workers together with them  
(Our Missionaries)

We, giving of our SUBSTANCE  
They, giving of THEMSELVES  
make THE GIVING-WORKING TEAM

## GIVE EXTRA AT EASTER

Harlan R. Heinmiller, Executive, General Motors

land united effort.

We plan to continue this type of ministry another year, being encouraged by Dr. Lawlor to extend our evangelistic outreach.—L. L. KOLLAR, *Reporter*.

## Northwest Indiana District Preachers' Meeting

The Northwest Indiana District preachers' meeting was held February 14 and 15 in the new First Church in South Bend. Host Pastor K. V. Bateman and his people more than adequately took care of the needs of those present.

Under the optimistic and aggressive leadership of our much-appreciated district superintendent, Rev. Arthur C. Morgan, a well-rounded program was presented to the pastors and visitors. Inclement weather did not keep most of the pastors from attending the sessions.

In three unforgettable messages, Dr. V. H. Lewis, general superintendent, under the anointing of God, analyzed the intentions and the needs of the ministry. He challenged us to go back to our churches with determination "to see a spiritual breakthrough" among our people.

Under the direction of Mrs. Arthur C. Morgan, the pastors' wives in a special session dealt with "The ABC's of Parsonage Life." Papers were presented by Mrs. Wayne Welton, Mrs. W. H. Erickson, and Mrs. B. E. Spross. Following this session, a luncheon was attended by the pastors' wives and other missionary leaders and council members. Guest speaker for this occasion was Mrs. Paul Updike, General N.E.M.S. Council member.

Visitors who brought inspiration to the preachers' meeting were Dr. Paul



Since I became a Christian and united with the Church of the Nazarene in 1934, the bi-annual missionary offerings at Easter and Thanksgiving time have been a great challenge and inspiration to me. Personally, I receive a great blessing when I realize my gift is helping to spread the gospel to the ones that haven't heard.

Leland D. Mitchell, *Chiropractic Doctor*

Updike, superintendent of Northeastern Indiana District; and Dr. Harold W. Reed and Rev. Don Gibson, president and vice-president respectively of Olivet Nazarene College.—WAYNE WELTON, *Reporter*.

## THE LOCAL CHURCHES

Oklahoma City, Oklahoma Portland Avenue Church recently enjoyed a wonderful revival with Evangelist W. L. French, whose Spirit-filled messages were a blessing to the people. He is a real Bible-holiness preacher, and his experience as pastor and as district superintendent enabled him to be of great help to our local church. The beautiful singing of Nola Ruth Sampson and Delores Foster, the altar filled with seekers, the generous giving of our wonderful laymen, and the manifest power of the Holy Spirit, all combined to give us a blessed meeting. We give God praise, and go forward to win souls for Him.—JACK B. LOWE, *Pastor*.

Evangelist Thomas Hayes writes that he has two open dates, with the use of a nice big gospel tent, and his own trailer for transportation. One is in July and the other in August. Write him, c/o the Publishing House, P.O. Box 527, Kansas City 41, Missouri.

Huntsville, Alabama Grace Church recently had a good youth revival in spite of severe weather. God blessed the preaching of Evangelist Lewis A. Posey; a number of young people, also some adults, received help at the altar, and we felt the meeting was a success. The Lord used the ministry of Brother Posey, and the church was strengthened.—J. D. REID, *Pastor*.

Rockford, Illinois—Since our coming here last August to pastor the Auburn Road Church, our weekly Sunday school attendance has tripled, and we have seen fine progress in the church. Twenty-five new members have been added to the church, most of these by profession of faith. Finances are increasing, our people are working and praying, the Spirit is moving, and God is blessing. It is a joy to serve the Lord and these good people.—W. G. ROEDER, *Pastor*.

Evangelist John W. Turpel writes: "I am glad to be busy proclaiming the message of full salvation, and God is

honoring with few barren altar services, and many souls finding deliverance in Him. During 1962, I conducted campaigns in Florida, Pennsylvania, New York, Massachusetts, and Maine, and in the Canadian provinces of Ontario and Nova Scotia. I have some open dates for this fall, and shall be glad to serve in church revivals, week-end holiness conventions, or camp meetings anywhere. My health is good, and I am enjoying my work in this my ninth year in full-time evangelism, and my forty-fourth year as a Nazarene elder. Write me, Route 2, Minesing, Ontario, Canada."

Evangelist Doris McDowell reports: "Last March 27 was a memorable day for me when I set foot on Scottish soil, the land of my forebears. Dr. George Frame and Rev. Sidney Martin met the plane at Prestwick. From the first service, at Glasgow, with Pastor Martin, God surely set His seal upon our ministry. On the northern district, under the direction of Superintendent Frame, it was my privilege to preach in Uddingston, Paisley, and Ardrossan, Scotland, and at Lurgan, Lisburn, and Dublin, Ireland. There was a feeling of real revival in our midst. On the southern district, Superintendent MacLagan had arranged for me to preach in twenty-two of our churches, and at the college chapel here. The district assembly at Gallord was a blessed time under the leadership of Dr. Hardy C. Powers, general superintendent. The quality of the devoted, godly men and women who make up the Church of the Nazarene in the British Isles was a blessing to my heart. We found a humble sincerity and a most satisfying spirit of worship and God-honoring atmosphere. We had a brief rest in a visit with friends, Lily and Ole Eikanger, near Bergen, Norway. Then preaching on Sunday morning at Copenhagen, with Pastor Kleven as the interpreter, was a rich experience. In Frankfurt and Kaiserslautern, Germany, the days of ministry were too short. What God hath wrought through the ministry and leadership of Rev. Jerald Johnson! It was a pleasure to meet Pastor Beckshulte and Pastor Brohl and families of our servicemen. In Florence, Italy, it was a pleasure to visit in the home of Brother and Sister Cerrato. This tour of the British Isles and on the continent has brought rich reward in deepened experience. I am grateful to be numbered among the

## Lenten Radio Specials

Each year we offer our Palm Sunday and Easter "Showers of Blessing" programs to all radio stations not carrying our broadcast regularly, provided they will carry them on a sustaining basis. We have usually picked up several hundred extra outlets for these specials, and out of that number several have continued to carry "Showers of Blessing" regularly as public-service features.

Our request for free time accompanied by appropriate propaganda has already been sent to your station. If you could contact the program director and give him a little encouragement to carry these broadcasts, we would appreciate it.

If your station does carry these Lenten features, it would be well for you to encourage your people to express to the station their appreciation for this courtesy.

T. W. WILLINGHAM  
Executive Director  
Nazarene Radio League

people called Nazarenes—these are my people!"

Monticello, Iowa—We praise God for what He has enabled us to do in this place. On February 3, just fourteen weeks after our good pastor, Rev. G. F. Wilson, moved to Monticello, we held our worship services in our new church building. It is of Bedford limestone construction, 36 x 50 feet, with a 16 x 20-foot wing. It has been appraised at more than \$25,000, and is financed by a loan made available through the local bank. Our pastor worked tirelessly, and part of the time he was assisted by the district home mission builder, Brother Clarence Else, an able carpenter and a sacrificial laborer. Members of the congregation volunteered their services as well. Thirty-six individuals attended that important first service, with forty present in the evening. This included people from the community who never had attended the Church of the Nazarene before. We plan for dedication in the spring.—GRACE SOMERVELL, Reporter.

## THE BIBLE LESSON

By HARVEY J. S. BEANEY

Topic for March 31:

### Preparation for Christ's Coming

SCRIPTURE: Mark 13 (Printed: Mark 13:24-37)

GOLDEN TEXT: *Take ye heed, watch and pray; for ye know not when the time is.* (Mark 13:33)

The second coming of Christ is a teaching of the New Testament. The Early Church expected His soon return, and Paul, the apostle, seems to have revised his own thinking on the matter between the writing of the First and Second Thessalonian letters. It became necessary for him to tell the Church that Christ was not going to return as

soon as they had expected. He tried to help them adjust to the delay.

Whenever the Church through the centuries has been awakened to the promise of the Second Coming, people have thought He was coming in their time. For centuries men have been saying, "Sufficient prophecies have been fulfilled for Christ to come now without doing violence to Scripture." And still He does not come. And still people must adjust their thinking to the delay.

The delay has been a problem in many ways. The Second Epistle of Peter tells of those who scoffed at the very idea of Christ's return—the delay was sufficient evidence for denying the possibility of the Second Coming. There have always been those who reject the Second Coming in this way: "He said He would return; He has failed to do so for hundreds of years, therefore He will not come."

The Second Coming is a tenet of Christian doctrine. It is part of the general doctrine of the last things. Doctrine is the formulation of beliefs based upon the interpretation of Scripture with the help of all relevant data from life and experience. Consequently this doctrine in particular has taken many forms, depending largely upon the age in which it was formulated and the religious persuasion of its advocates. Many people have been disillusioned while others have lived to see the falsity of their doctrines. This usually happens to those who have tried to make the Bible say more than it actually does, a practice as wrong as not crediting it with its full measure of truth.

The Bible does not give us an unmistakable pattern for the events which will surround the Second Coming. Those who today name the nations who are preparing for Armageddon, ready shortly to converge from East and West on Palestine, are probably as wrong as those people years ago who waited in white

robes on the hillside to welcome their Lord. The Bible is not as specific as these folk seek to make it. The fact is that this kind of preaching is of small import beyond drawing attention to the preachers. When Christ comes He will not stop to congratulate those who have worked out a timetable. Rather, He will welcome to His side those who are watching, working while they wait, washed in the blood of the Lamb.

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## "SHOWERS of BLESSING"

### Program Schedule

March 31—"My Heart, His Home," by Mendell Taylor

April 7—"In This Thy Day" (Palm Sunday), by Wilson R. Lanpher

April 14—"Immovable Stone—Unlimited Power" (Easter), by Wilson R. Lanpher

## Deaths

WAYNE HARRISON GREENO, son of Mr. and Mrs. Clayton Greeno of Oland, California, was killed in an automobile accident January 2, 1963; he was twenty-three years old. He was born January 21, 1939, at Cottonwood, Minnesota. At the time of his death he was living with his parents at Oland and was a member of the local church of the Nazarene. Besides his parents, he is survived by two sisters, Mrs. Marilyn Butt and Carol Greeno and two brothers, Robert and Michael. Funeral service was conducted by Pastor M. J. F. Smith at Oland, California, on January 10, 1963, at 2:00 p. m. Interment in Sunset District Cemetery, Oland, California.

HARVEY LEE GADD, age fifty-four, died January 28, in Stauntonville of a heart attack. He was born January 31, 1908, at Rader, West Virginia, and had resided in Stauntonville for twenty years. He was a member of the Winston, West Virginia, Church of the Nazarene, served on the church board and as visitation secretary. On September 23, 1932, he was married to Irene Tennant. He is survived by his wife, of the home; a daughter, Mrs. Allen (Karen Sue) Rush; a son, William Lee, two brothers, John W. and Archie D. and four sisters, Mrs. Beatrice Anderson, Mrs. DeLagrange Graham, Mrs. Bert Morrison and Mrs. Bert Day. Funeral service was conducted by his pastor, Rev. John W. May, assisted by Rev. George Luby, a former pastor with burial in Chapel Hill Cemetery, Staunton.

MRS. EULA ALLEN FITE BRUCE, age seventy, widow of the late Robert H. Bruce of Brush Creek, Tennessee, died December 28, 1962, after a long period of suffering. Converted at an early age, she was later sanctified and became a member of the Gordonsville Church of the Nazarene. She is survived by three daughters, Mrs. W. E. Parks, Mrs. J. E. (Majorie) Redmon and Mrs. Elizabeth Heaton, also three sons, Glen A. Fite, Ben F. Fite and R. Clay Fite. Funeral service was conducted by Rev. Bernice Hubbard, Nazarene pastor at Gordonsville, assisted by Rev. Paul Durham, pastor of the Brush Creek Baptist church with interment in the Brush Creek cemetery.

MRS. CALISTA F. JONES was born February 11, 1894, in Blue Springs, Kansas, and died February 10, 1963, in Visalia, California. She had been a active member in the local church of the Nazarene for many years. Since 1948 she had taught in the high school department of the Sunday school and like areas of service until her health failed. She was a licensed vocational nurse and served in this capacity until four years ago. She is survived by two sons, Rev. C. Marion Jones, pastor of Woodland Church of the Nazarene and Sergeant Edward Jones, of Fort Riley, Kansas; and two daughters, Mrs. Marie Martin, of Los Angeles and Mrs. Barbara Meyst, of Visalia. Funeral service was conducted by Rev. Don W. Lumas with interment in the Visalia District Cemetery.

HERBERT A. HANSEN was born January 2, 1891, at Anselmin, and died suddenly on December 5,

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1962, at Hemet, California. He was converted at age nineteen, and sanctified shortly thereafter. Throughout his life his primary concern was for the work of the church; he was an active member of the Church of the Nazarene in Alhambra, Washington, D.C.; Houston, Texas; Anaheim and Hemet, California. He worked in the petroleum industry, and during World War II was called to Washington, D.C. to serve in the Petroleum Administration for Defense. For many years he was a dedicated Sunday school teacher. He is survived by his wife, Clara; a daughter, Mrs. Marion Tinkler; and a son, Roland. Funeral service was conducted by Rev. Samuel Kennedy, Rev. Marvin Morford, and Dr. Roy Laurin with interment in Fairhaven Memorial Park, Orange, California.

**MRS. EDITH EDINGTON BEINER** was born at Martinsburg, Iowa, May 20, 1897, and died January 28, 1963, at Hillsboro, Oregon. Converted at an early age she lived a beautiful Christian life. She was a faithful member of the Hillsboro Church of the Nazarene and carried a burden for souls, serving in various offices of the church through the years. She is survived by her husband, Rev. A. H. Beiner, a son, John of Eugene, a daughter, Mrs. Mary E. Maynard of San Diego, California; also two stepdaughters, and six brothers and sisters. Funeral service was conducted by her pastor, Rev. G. W. Hanken, assisted by Rev. G. Franklin Allen and Rev. Joseph Klemke.

## Announcements

### WEDDING BELLS

Miss Karen Virginia Guede of Escrowado and Jerry Leo Lily of Vista, California, were united in marriage on February 26 at First Church of the Nazarene in Escrowado with Dr. Nicholas A. Magid, district superintendent, assisted by Rev. Lowell Young of Escrowado and Rev. Robert Williams of Mevonia, officiating.

Ann Marie Richardson of Los Angeles and Ronald Lawrence Bone of Sacramento, California, were united in marriage on January 25 in Los Angeles with Rev. Lawrence H. Bone, father of the groom, officiating.

Miss Mary W. Dennis of Vancouver, British Columbia, Troyce J. Hunter of Waukegan, Texas, were united in marriage on December 18, 1962, in the Meridian Park Church of the Nazarene, Oklahoma City, Oklahoma with Rev. Bill Dorelli, father of the bride, officiating, assisted by Rev. Noble Hathaway.

### BORN

—to Rev. and Mrs. Arthur Long, a son, Perrine, Florida, a son. A twin brother, on February 16.

—to Fred and Shirley (Suzanne) Papp of Appledean, Washington, a daughter, Krista Kay, on February 12.

—to Rev. Richard and Ruth (Arlene) Lewis of Benton, Arkansas, a daughter, Nancy Renee, on February 8.

—to Rev. Lewis and Mrs. Anne Akins, a son, Livingston, Kentucky, a daughter, Teri Ann, on February 1.

—to Rev. and Mrs. Frank (Floyd) of Orange, North Carolina, a daughter, Minda Kay, on February 1.

—to Rev. and Mrs. Terry D. Young of Bethany, Oklahoma, a son, Mark Randall, on January 18.

### SPECIAL PRAYER IS REQUESTED

—by a Christian reader in Georgia—a problem, and a decision that must be made soon.

—by a Nazarene widow, lost husband only recently, that God may give special guidance in future plans—all health from too much surgery, must sell home, etc.

—by Nazarene Nazarene (parents) in Denver, a girl for a daughter, a Christian all through her ten years, now has left home and far from God, that the Holy Spirit may arrest her in her downward path before it is too late.

## Directories

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## Easter Bible Reading

A nationwide reading of the Easter message is being sponsored again this year by the American Bible Society. The Society asks every Christian to read the Crucifixion and Resurrection passages from the Gospel of John as soon as he awakens on Easter morning, or join others in reading them at an Easter sunrise service.

"In these perilous days," the Society's announcement points out, "there is no better way to renew our faith in God and our hope for man's salvation than to turn directly to the Bible and read for ourselves the account of Jesus' suffering and death and the joyful news of His resurrection." (ABS release)

## New Missionary Radio

**CHATHAM, NEW JERSEY (CNB)**—Trans World Radio, which carries "Showers of Blessing" broadcast from Monte Carlo, will place the world's most powerful Protestant radio station in full broadcast operation October 1 on the island of Curacao. Dr. Paul E. Freed, TWR founder and president, announced here. The island lies approximately twenty miles off the coast of Venezuela. Trans World Radio was founded in 1952 by Dr. Freed, as a nonprofit Protestant evangelical organization with international headquarters here. Dr. Freed said that in addition to the short-wave and standard-wave broadcast facilities to be installed on Curacao at a cost of \$1,000,000, plans call for construction and operation of FM and TV stations. TV Channel 2 in Curacao has been assigned to Trans World Radio.

## Unprecedented Demand for Christian Literature Reported in Congo

**BUKURU, ITO (MNS)**—The Kasai Province of the Congo is experiencing a great thirst for Bibles and Christian literature, according to a report by Levi Keidel in the *Congo Missionary Messenger* (October-December, 1962), published by the Congo Inland Mission.

"I returned to this area just six weeks ago to begin my third term of missionary service," writes Keidel. "I find that Central Congo, which once seemed so hopelessly steeped in blood-letting, now offers almost incredible opportunities for mass evangelism by literature."

To illustrate the desire for literature he tells of the work of Mrs. L. C. Vass of the American Presbyterian Congo Mission, who returned to Luluabourg, capital of Kaisai, while fighting in the province was still fierce. With a limited stock she opened a bookstore which now hires two full-time Congolese clerks and sells over \$1,200 worth of literature

monthly. "The pre-independence and post-independence markets for literature cannot be compared," said Mrs. Vass. "The Congolese have more money than they have ever had, and less to spend it on."

Archie Graber, Congo Inland Mission missionary in South Kasai, who has established a bookstore among the Baluba refugees, says, "There's never been the hunger for the Word of God there is now. Interest in buying the Scriptures is at least double anything I've known in my thirty-two years in Congo."

## FBI Head Writes on Communist Infiltration of Churches

**PHILADELPHIA, PA. (EP)**—Charges that America's pulpits are riddled with Communists and Communist sympathizers draw a stinging denial from FBI Director J. Edgar Hoover, in the *Sunday School Times*, published here.

Writing by special request of the *Times*, Mr. Hoover states (in an article entitled "The Church—Bulwark Against Communism") the "overwhelming majority of the clergy of this nation have emphatically refuted the clever attempts of the Communists to influence them."

"The churches of our land have indeed served as a mighty bulwark against this atheistic ideology."

Of course, he said, Americans should not become complacent toward efforts of Communists to penetrate religious groups.

"But," he firmly emphasized, "in our active concern over this threat we must be most careful to refrain from making unfounded allegations against those whose ideas and attitudes may differ from ours. Unfair accusations and wild charges only serve to divide and to weaken our entire society in the fight against Communism."

## Graham Discharged from Hospital: Speaks at Presidential Breakfast

**WASHINGTON, D.C. (EP)**—Just released from Baylor Hospital in Dallas, Texas, where he was hospitalized for severe acute bronchitis, Dr. Billy Graham flew here to take part in the annual Presidential Prayer Breakfast.

He has already returned to his home in Montreat, N.C., for an indefinite period of convalescence.

## Lutheran Group Faces Deficit; Uses Capital Funds

**MINNEAPOLIS, MINN. (EP)**—Anticipating a deficit of more than a million dollars by the close of their fiscal year (Jan. 31), the board of trustees of the American Lutheran church (A.L.C.) voted to dip into the church's working capital fund for \$447,390.

The amount, the limit permitted under the constitution, will be used to underwrite part of the anticipated deficit.

Receipts from the A.L.C.'s 5,000 congregations on December 31 were reported at less than 80 per cent of the church's \$18 million budget.



# the Answer corner

**DON'T PARK HERE!**  
C. William Fisher  
Cloth, 158 pages, \$3.00

ALMOST anywhere I go, parking is a problem. There's usually a fire plug, a bus stop, or some other sign which warns me away from parking there. Of course I could disregard the sign and end up paying the consequences in traffic court.

While they aren't so obvious, there are traffic signs we must observe to live full, happy, adjusted lives. If ignored, there are serious consequences to pay.

That's what Evangelist Bill Fisher is talking about in his book *Don't Park Here!* Too many people have parked—parked by their fears, their handicaps, their suffering, their sorrows, and . . . yes . . . successes! And then there are those who have parked frightfully long by their religious experiences.

Mr. Fisher says in his preface: "Life is a way, a road, a thoroughfare—not a parking lot. Life is a gym—not a rest home. Life is a school—not a cemetery. Life is an arena—not a bleacher seat. Life is for growth, for movement, for development, for struggle, for progress. The life that becomes static becomes stagnant."

Others have evaded these parking places. The incidents related in the book bear this out. It makes us aware that for too long we have failed to penetrate our possibilities. Rather, we have been stumbling over ourselves. A quote from Tennyson suggests the answer: "Men may rise on stepping-stones of their dead selves to higher things."

There is an abundant life available. It means taking God at His word in solving the common problems of life.

EDITH RAWINGS.

SEE PAGE 5 FOR AN EXCERPT FROM THIS BOOK

### **My Order for the HERALD "Book of the Month"**

Date .....

Send ..... copy(ies) of "Don't Park Here!" @ \$3.00 to:

Name .....

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Check or Money Order enclosed \$.....

Charge my personal 30-day account

Send application for 30-day account and extend to me a courtesy charge for the price of this book

Conducted by W. T. PURKISER, Editor

In our Sunday school class we discussed the verse which states that God created man in His own image. Some said that God doesn't have a material form, and that we do not look like Him. One person said that when we get to heaven we will look somewhat like God. Does being created in God's image and likeness mean that man looks in a physical way somewhat like God?

No, it does not. Jesus said, "God is a Spirit" (John 4:24), and has no material form. The image of God in man was twofold: His created righteousness, lost in the Fall; and the capacities of reason, memory, imagination, creativity, and self-direction, which while marred in the Fall are still the features which distinguish man from the beasts, over which he has dominion.

It is possible that your friend had in mind I John 3:2, which says, "Beloved,

now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." However, the antecedent to the pronoun here is almost certainly Christ and His second coming. Since Christ took on Him the form of man in the Incarnation (see Hebrews 2:16), our glorified bodies will be like His in the resurrection.

### **What is the meaning of the word "generations" in Deuteronomy 7:9; I Chronicles 16:15; and Psalms 105:8?**

The Hebrew term is *do*, and means "a circle of time" and "generation." The same word is translated "age" in Job 8:8 and Isaiah 38:12. In each of these verses there is reference to the fact that the covenant mercies and the word of God shall endure to a thousand generations to "them that love him and keep his commandments" (Deuteronomy 7:9).

The point of the question is probably the length of time involved in a "thousand generations." Literally, this would be about forty thousand years. How-

ever, I don't think I will be misunderstood if I say that the term "thousand" is often used, both by the Hebrews and with us, as a term for a very large number, without necessarily specifying one more than 999 and one less than 1,001. If I say, "A thousand thanks," you understand that I am very grateful. If I say, "A thousand pardons," you know how sorry I am. Be that as it may, there is no end to the faithfulness of God to those who love Him and keep His commandments.

### **When do you think the battle described in Ezekiel 38 will take place? Will it be before the rapture or after the rapture? Do you believe this will be done by another nation, or will God use His power as He did in destroying Sodom?**

I believe the ultimate fulfillment of these prophecies is described in Revelation 20:7-15, that it will occur after the rapture, and that the outcome of the

battle will be a series of divinely inflicted judgments on the rebellious nations.

## **Notice to Pastors:**

**On the opposite page you will find an enlarged reproduction of the front cover of a four-page insert that may be used along with your standard-size church bulletins on Sunday, April 28, emphasizing National Christian College Day. These inserts will be supplied free to pastors requesting quantities for their congregation. Write or wire Department of Education, 6401 The Paseo, Kansas City 31, Missouri. (This bulletin appeared in the February-March issue of the Nazarene Pastor.)**

—S. T. LUDWIG



*In Times  
Like These...*



**PREPARE  
FOR SERVICE**



*Attend  
A Nazarene College*

**CHRISTIAN COLLEGE DAY - APRIL 28**

# Easter is April 14

## PLAN NOW

to make it an extra special occasion



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### CROSSES

Most appropriate as  
Attendance Recognitions

### CROSS BOOKMARK

Four new designs with favorite Easter scriptures, die-cut, and printed on heavy stock in four springlike colors. Size 3 x 5". Come assorted. (WA)  
BM-7913 100 for \$1.50; 500 for \$7.50

### GOLD CROSS

Inexpensive but good quality, heavily gold-plated. Mounted on card. 1 1/4". (GO)

PI-1 Screw back

PI-2 Stick-pin style

Each, 10c; 12 for \$1.10

### STICK-PIN CROSS

Unique! White celluloid with 1" straight pin attached at top. May be easily pinned to suit or dress. 1 1/8" high. (HP)

PI-7377

12 for 30c; 100 for \$2.00

### LUMINOUS CROSS

White molded plastic, beveled edges, colored tassel, gold-stamped text. 2 1/2" high. Glows long after lights go out. (WA)

AW-5295 "He Lives"

AW-5298 "Trust in God"

AW-5297 "Jesus Cares"

AW-5298 "God Is Love"

Each, 10c; 12 for \$1.10; 50 for \$4.25

## THINGS TO MAKE

Handwork to interest the whole class and teach the Easter story

### STAINED-GLASS WINDOW

Five pictures to color and construct into a 13 1/4 x 30" stained window. Instructions included. (CD)  
H-1610 Easter 25c



### MURAL

Outlined picture on heavy white paper which three or four can color at same time. Will hold interest in the weeks leading up to Easter. Size 53 x 21" (CD)  
H-1505 Christ Is Risen 98c

### PENCIL

Meaningful, practical, appreciated! Luster-finished lead pencil imprinted, "Easter Greetings—Church of the Nazarene." 7 1/2" long. No. 2 1/2 lead, durable eraser.  
PE-59

5c; 100 for \$4.50

### RIBBON

Pin one on every-one present Easter Sunday.

Purple lettering reads, "Greetings! This Glorious Easter—Nazarene Sunday School," on lustrous yellow rayon. 6" long.  
PI-85

3c; 100 for \$2.00

### CROSS BALL-POINT PEN

Symbolic of Easter with its pure-white plastic barrel, plain silver band, and cross-designed clip. Retractable push-button cartridge, stainless-steel ball. Instant-drying, nontransferable, washable ink. Takes standard refill. 5" long.  
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A good way to build Easter attendance

Beautiful lily, open-Bible design printed on glossy stock in full color, with brief invitation to the Church of the Nazarene. Reverse side may be used for address and personal note. 3 1/2 x 5 1/2".  
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1,000 for \$15.00

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1,000 for \$12.50

### THE FIRST EASTER

By MARGARET AYER

Something nice to give the boys and girls

Tells the Easter story through the eyes of a little boy living during Jesus' day. Large illustrations on each page and full-color "perma-Glaze" cover. 5 1/8 x 6". 16 pages. (GB)

BL-1602

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