

# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

November 1, 1961

# EDITORIALS

By W. T. PURKISER

## Organized Religion in America

There is no doubt that organized religion in America is flourishing. All the latest figures go to prove this fact. According to the latest *Yearbook of American Churches*, the number of local churches increased from 286,000 to 314,300 in the last ten years. The number of church members rose from 86,830,000 to 112,226,000 in the same length of time. The percentage of the total population belonging to some church has risen from 57 per cent in 1950 to 61.3 per cent in 1959.

Financially, the picture looks good also. The value of church properties tripled in a decade, from \$5,235,000,000.00 to \$15,600,000,000.00. Church construction passed the billion-dollar mark for the first time in 1960, with \$1,075,000,000.00 expected for 1961. Contributions for religious purposes totaled over four billion dollars in 1960, and per capita giving for religion in America now stands at an all-time high of \$69.13.

Our own denomination has done its share and more in adding to these figures. Our membership is up from 258,331 in 1950 to 372,179 (including foreign missions, full and probationary), almost 50 per cent in ten years. The number of Nazarene

churches has grown from 4,144 to 5,632 in the ten-year period. Giving has increased from 24 million to 45 million dollars per year, and net value of church property from 65 million to 174 million dollars. Per capita giving for the Church of the Nazarene is up from \$101 to \$112. For all this we humbly thank God.

Yet the suspicion lingers that all is not well on the church scene. Along with all-time highs in church membership and giving have come all-time highs in crime and juvenile delinquency. For every dollar given for religious purposes, five dollars are spent for liquor and tobacco. The streets of many of our cities are unsafe at night, and racial animosities and violence threaten deep cleavages which we can ill afford. Over all hangs the red cloud of international communism, and sinister tentacles of intrigue run like a cancerous invasion through the body politic.

Even within the religious fold, the quantitative measures are more promising than the qualitative realities. Thousands of church members never darken the door of the church. They are married in the church and buried from the church, and that is about it. Other thousands attend divine worship on Easter and at Christmas.

It is hard to estimate how many churches are dark on Sunday night. The number is probably well over a quarter of a million. Many churches, well lighted, are but half attended or less. Some churches have gone to identical services on Sunday morning, not because they cannot handle the crowds, but because numbers of their members would like to get their churchgoing over early in order to give them time for their planned outings or yard work or even real-estate selling.

Then, who can tell how many churches, evangelical or otherwise, never see a soul converted and never receive a member by profession of faith? Even in our own Zion there are congregations that go for months with no spiritual fruit in lives touched by the redemptive gospel we preach.

These are not times for complacency. If there was ever a day when the Church of the living God could afford a passive attitude and a nonaggressive program, it is not today. The dangers are immediate and clear, and the hour is very late.

Let us flee as from the plague itself the tendency to be satisfied with little cells of self-righteous and self-centered saintliness. God has given us much to work with, and the field is limitless in its possi-

(Please turn to page 12)



## The Cover . . .

*Overseas home mission work for the Church of the Nazarene in New Zealand was pioneered*

*by Rev. and Mrs. R. E. Griffith, who worked there from 1952 to 1959 under the Department of Home Missions. In 1959, Rev. H. S. Palmquist became superintendent of the work. There are six organized churches at the present time. A second church has been started in Christchurch and property has been purchased in Wellington, the capital, where it is hoped to build soon. New Zealand has six students in the Nazarene Bible College in Sydney, Australia. The cover pictures a flock of fifteen hundred sheep being driven from Poverty Bay to the Rotorua district of New Zealand.*

**THE SCIENTISTS** of this world have invented many instruments. The things they have made are too numerous to list. These wonders of scientists are now an integral part of the complex civilization of our day.

But no one has ever invented a winner of souls. The most efficient instrument known in this world to win souls is a person redeemed by the blood of Christ.

God has no substitute for the individual who will give himself to the work of soul winning.

Jesus Christ expressed His confidence in the ability of His Church and His followers to win the world. The challenge He gave us, "Go ye into all the world" (Mark 16:15), is great. The responsibility He placed upon us is tremendous. "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:23).

The personal equipment He offers us is adequate—"Receive ye the Holy Ghost" (John 20:22).

There is no other instrument to win souls in all this world but a Christian. So let us take courage and try.

From the moment you got saved your main assignment in life has been soul winning. No other task you do is as important. All are secondary to witnessing and winning souls.

No one wants to spend his life on the secondary assignments. Well spoke the Wise Man of long ago, "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Proverbs 11:30).

*General  
Superintendent  
Lewis*



# "HE THAT WINNETH SOULS"



## Telegrams . . .

**Cross-country missionary conventions at Nampa, Idaho, and Calgary, Alberta, Canada, well attended. Messages of Missionaries Hayse, Armstrong, and Knox create a sense of burden and concern for world-wide evangelism; "10 per cent" program and Thanksgiving Offering being emphasized in each convention. More than a score of young people presented themselves in dedication to God and church for service.—George Coulter, Foreign Missions Secretary.**

**Louisville, Ohio—Rev. James M. McGowan, retired elder of our district, died on Sunday, October 8.—C. D. Taylor, Superintendent of Akron District.**

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 Rev. Ralph C. Gray has resigned as pastor of the Pine Mountain church to accept the pastorate of the Quitman church, Georgia District.

After serving for almost four years as pastor of the Bolindale Church, in Warren, Rev. Edward J. Eichenberger has resigned to accept the work of First Church in Wadsworth, Ohio.

Evangelist G. Franklin Allee writes that, after seven years in the field of evangelism, he has accepted a call to pastor Central Church in Portland, Oregon. He apologizes for having to cancel his schedule of meetings with so many churches.

Rev. W. M. Lynch, pastor of Oak Avenue Church, Duncan, Oklahoma, has been elected to serve as president of the Ministerial Alliance for this year.

### Nazarene Colleges Report

Excited groups of young people are gathering at the "ad" building. The line begins to form. Counselors seated at long tables greet the incoming freshmen. It's registration time again at Nazarene colleges and the Seminary. And so at Pasadena College, Northwest Nazarene College, Canadian Nazarene College, Bethany Nazarene College, Trevecca Nazarene College, Olivet Nazarene College, Eastern Nazarene College, British Isles Nazarene College, and at Nazarene Theological Seminary another school year is beginning.

Eager, wholesome young people—5,361 of them—have enrolled as of October 1, an increase of more than 5 per cent over last year. What "potential" is wrapped up in these lives! The "unfolding" begins for some; for those returning, it continues!

And what an investment! Parents, friends, the church—all eager to help, to lift, to make possible continued

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## Herald of HOLINESS

NOVEMBER 1, 1961  
 Vol. 50, No. 36 Whole No. 2584

PHOTO CREDIT: Cover, The "Weekly News," Auckland, New Zealand

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. Wilhamson, 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. Luna, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

training for life where "faith" is wedded to "scholarship" and where each student is faced with the call to Christian commitment!

Nazarenes, your colleges are in action! Pray for them. Believe in them. Support them. Send your children to them.—S. T. Ludwig, *Department of Education.*

## I Know That God Is Love

By RUTH VAUGHN, Lubbock, Texas

WHEN in the icy blue darkness of winter I watch a cold wind swagger through the yard, shouldering the young hemlocks with their boughs sloped beneath the load of snow, saluting young spruces standing bolt upright, refusing to recognize or heed the white weight upon their twigs, and I hear winter thunder growling over dark, frosty bones, ice gleams on the rivers as bright as scoured armor plate, and snow tumbles everywhere—I know that God is love!

When spring begins to bud, maples burn with color, willow trees let down their soft green hair, mountains show forth their tresses of waterfalls, hummingbirds dart and reel, the cockerel sun climbs aloft and steepers in sweetness his beams of light, I stand under the cobalt sky and listen to a redbird opening his heart in a tiny crescendo which chimes like the tinkle of a heavenly bell—and I know that God is love!

When I wander through sequestered thickets in the warmth of summer and listen to the chant of crickets, the sad, echoing song of the emerald, full-throated toad, watch the morning mist spilling through furrows of the sun, and I start at the graceful exit of a cottontail, I know that God is love!

And then when the blue, plum-colored dusk drowns the pomegranate-red sun and the whole world becomes hushed in autumn, I lean against the night, listen to the small sonatas of falling leaves, and wink at the horned, mischievous moon as it tiptoes on the threshold of the night trying on an outfit of warmer gold—then I know—deep, clear, and strong—that God is love!



# REIGNING IN LIFE

By **ERIC E. JORDEN**  
Professor of Theology and Biblical Literature  
Northwest Nazarene College, Nampa, Idaho

*Being then made free from sin, . . .* (Romans 6:18).

EVERY genuinely born-again believer wants to live a victorious Christian life. But not all do. The reason is that soon after one has "passed from death unto life," he finds there is within his breast that "nature of sin" which in terms of Romans 7 declares, "When I would do good, evil is present with me" (v. 21). Is this the best that God can do for us in respect to sin? Indeed not. As Paul says, "Shall we continue in *the sin* [Greek], that grace may abound?" His answer is, "God forbid" (Romans 6:1-2).

Paul then proceeds to outline for us the divine plan for full deliverance from the sin principle. There are three steps for us to consider:

## I

First, *the realization*. This is found in verses 6 to 10. We see the fact of deliverance: "He died unto the sin." (The original Greek reads "*the sin*" all through this chapter except in verse 11.) This is in keeping with other scriptures. John 1:29 records John the Baptist as saying, "Behold the Lamb of God, which taketh away the sin of the world." In II Corinthians 5:21 we read, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." It is not difficult for most people to believe that Christ died for our sins, but it seems difficult for them to grasp the fact that He died for their *sin*, the old carnal nature. But unless God could provide for the sin principle as well as for the sins committed, the sin nature would be greater than God's power.

Next, we note that "our old man is crucified with him" (v. 6). This is another proof of the above statement that He died for our sin. But see here the reason for His death: "that . . . sin might be destroyed"—not counteracted, not suppressed, but destroyed. And the reason for its destruction was that "henceforth we should not serve sin." Jesus said that he who serves sin is the servant of sin. Not too many of us want to admit that, in our unsaved state, sin was our master; and few care to acknowledge that, after we professed faith in Christ, many times we still gave way to that old man within. The reason that Christ died for sin was that we should not serve sin, but rather become love slaves to Him.

## II

The second principle is that of *identification*. This is found in verses 2 to 5. Note that we are

identified with His crucifixion (verses 3-4). We are baptized into Jesus' death. Paul gives an illustration of what he means here by baptism in another instance, I Corinthians 10:2. Speaking of the children of Israel and Moses, he says, ". . . And were all baptized unto Moses in the cloud and in the sea." That is, in this experience there was a close, personal, intimate relationship; an identification with the other person.

We get the same idea from Galatians 3:27, "For as many of you as have been baptized into Christ have put on Christ." That is, they have put on Christ's nature. Now note verse 7, "He that is dead is freed from sin" (Romans 6). In the case of Christ it was the penalty of sin which He took upon himself. In our case it is the power of sin. Paul knew exactly what he had in mind, for only a few years before he had experienced it for himself: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20).

We are also to identify ourselves with His resurrection (Romans 6:4-5). Christ was "raised up" by the glory of the Father. His resurrection was a divine operation: so is our being made free from sin. When we identify ourselves with His death for our sin, in response to our act of faith in His finished work, God performs the work of cleansing. We could never cleanse ourselves from that remainder of sin. Only God the Holy Ghost can do that. In case we question the power of God at this point, remember that the same power that raised Christ from the dead is that available for cleansing. To doubt the one is to doubt the other.

The result of being made free from sin is newness of life. We are no more under the control of the sin principle than Christ was subject to death after the Resurrection. The secret of our day-by-day victory is our dependence upon His strength. We do not depend upon ourselves; we depend upon His grace.

## III

The third principle is that of *appropriation* (vv. 11-13). We are to *reckon* ourselves "to be dead indeed unto sin, but alive unto God." This is the same word as "imputation" in the previous chapter. In response to our faith in the work of Christ, God cleanses us from that old nature of sin. This is in keeping with Christ's statement to Paul, recorded in Acts 26:18, ". . . sanctified by faith that is in me." Faith for cleansing is not in what we do,

## The Harvest Is Ripe



A group of eager listeners in the village of Chang Li, Korea.

Hundreds of Korean villages are without any gospel witness. If they hear of Christ at all, it will have to be through some Christian relative or friend, who may happen to visit their village and testify of the Saviour.

In one large area the Church of the Nazarene is the only evangelical church the people have ever heard named. The word Nazarene is synonymous with the word Christian. What a challenge to our Nazarenes to live Christ before these people! But there are only two or three churches in the whole area. The rest of the villages have no gospel message at all.

A preaching point like the one at Chang Li, though small and humble, has an influence far beyond the borders of that one village.

Pray that these Chang Li Christians, and hundreds like them in South Korea, may witness so brightly that Christ will become real to scores of others.

Give in the Thanksgiving Offering, that the Korean Church of the Nazarene may be able to move into these needy villages with the message of salvation.

—General Stewardship Committee

but in what He did for us. This is appropriating faith. With it goes the challenge not to let sin reign in our mortal bodies.

Along with appropriating faith is consecration. We are to "yield ourselves," the personal aspect of consecration. This is usually the hardest thing for us to do; and failure here is what keeps faith from taking hold. We are still wanting to hold on to self too much. When Jesus died for us, He died to His own personal desires and reached a place where He could say, "Not my will, but thine, be done" (Luke 22:42). Nothing less than that quality of consecration will bring us the blessing we need.

Furthermore, there must be a consecration of the "members" of our bodies. We do not make a "once for all" consecration in the sense that we do nothing further about it. The consecration needed for cleansing is needed to be kept clean. It is a progressive as well as a constant surrender. So long as we keep surrendered, the cleansing works. This is the truth of the promise, "If we walk in the

light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

There is a fountain opened to the house of David for sin and uncleanness. To each soul troubled by that old sin nature there is offered deliverance. We must realize that Christ died for our *sin*, as well as for our sins. We must identify ourselves with that death and resurrection; and we must appropriate the finished work for our own cleansing. Once one "sees" through the eye of faith that Christ died for his sin, he will never doubt the power of God to cleanse and to keep him free from the power of sin. "Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:22).

# Shining Lights Can Mean Shining Lives!

By DELMAR STALTER



NAZARENES are becoming very conscious of our denominational emphasis "Shining Lights on Sunday

Nights." Each shining light declares the faith of God's people that men's lives will be changed during this period of vigorous Sunday night evangelism.

Each Nazarene is confident that the Holy Spirit will aid especially during this time to make the "letter" live, to make the "law" effective, giving gracious liberty to His people during this fourteen-week emphasis from October 1 through December 31.

The Apostle Paul expressed in II Corinthians 4:1-7 (especially verse 7) a sound basis for our hope of success during this period of special evangelism. He declares that we have this "treasure in earthen

vessels," referring to the gospel and its penetrating power and light, augmented by no other than the wonderful Holy Spirit.

In verse one, Paul speaks of our "ministry" that is carried on under the leadership and blessing of God. Under such leadership, we are not surprised that we are led to evangelistic emphases, with resulting conversions, lives adorned with the gospel with all of its brightness and hope.

Many churches of other denominations will continue to keep their churches closed and their lights off during this period. Paul declares that he who hides the gospel is none other than the "god of this world" (v. 4), or Satan.

Reason finds it difficult to believe that such an explosive and expansive thing as our gospel can be hidden. Worse yet, if it is hidden, "it is hid to them that are lost" (v. 3). What a tragedy—the gospel hidden in this day of spiritual darkness! Satan puts blinders upon the slaves of sin, keeping them in a state of privation and ignorance, never permitting them to see, know, or experience a better way. How much this is like the Russian rulers and their people!

Satan fears most for his slaves to get a glimpse of Jesus Christ, "who is the image of God" (v. 4). What a difference it makes to the "slave of sin" to discover Jesus, and to know His love, His tenderness, and His forgiveness!

"Our shining lights" will make "shining lives" if we can get the blind, the lame, and the lost into the brightness of real Sunday night evangelism. This is not "rocking chair" or Sunday night "TV" evangelism—this is light-bringing evangelism!

We know Jesus can dispel the darkness—He did it for us! The scripture states it well: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (v. 6).

Since the hour of our conversion, we have sought "by manifestation of the truth" to commend "ourselves to every man's conscience in the sight of God" (v. 2). We discovered soon enough that this called for a deeper walk—the walk of heart purity, of entire sanctification, of "holiness, without which no man shall see the Lord."

We marvel ceaselessly at the wonderful impartation of the gospel, by the grace of God, in our "earthen vessels." This treasure, subject to every frailty, each personality difficulty, each weakness, we yet found sufficient for all of that, and enough left over to display the image of Christ in our life. We know the "power" is of "God, and not of us" (v. 7).

Our churches will clean their lights, shine the shades, and pray until this light of Sunday night evangelism becomes effective in changing lives—lives that will shine for the glory of God.

## Shine On, O Blessed Lights, Shine On!

(A Penitent's Plea)

*Shine on, O blessed lights, shine on!  
Earth's night is dark indeed.  
Hold high the glorious gospel light;  
None else can meet our need.  
Shine on, and tell us all of Him  
Who died so long ago,  
That we may touch His garment's hem  
And seek dear Calvary's flow.  
Oh, tell us how He rose again  
That we might all be free  
From death's cruel sting and live with Him  
Throughout eternity!*

*Shine on, O blessed lights, shine on  
Till you have calmed our fears;  
For every day the rumblings  
Foretell destruction nears.  
Shine on, and pray God will forgive  
Our carelessness and pride,  
Our constant sinning as we pushed  
His only Son aside,  
Our wasted years, the unsaved souls  
We might have won for Him.  
It's nearly midnight! At this hour  
Will He still let me in?*

*Shine on, dear light! My only hope  
That Jesus died for me!  
He saved the thief upon the cross.  
Will He not hear my plea?*

*Ah, as I hear Him say to me,  
"Arise and sin no more,"  
It seems I'm very near the gate  
Of heaven's open door.  
But I would plead so earnestly  
For just a little time  
To win a soul—to be a light  
And for my Saviour shine.  
O blessed lights, shine on, shine on,  
And tell of Calvary,  
And with you let me shine and tell  
What Jesus did for me.*

By ALICE HANSCH MORTENSON

# "That There May Be Equality"

By DON WILLIAMS, Pastor, Stone Bluff, Indiana

EARLY IN LIFE we learned the lesson of sharing with others. We were taught to "divvy up" with brothers, sisters, and playmates when we were so fortunate as to acquire some delectable tidbit while those around us had none. Thus the basic philosophy of equality was instilled in us at an early date.

We are prone to outgrow that philosophy (which we are careful to teach our children) in adulthood, until it becomes "every man for himself," or a sort of root-hog-or-die philosophy. I wonder if this matter of share and share alike might not have been included in Jesus' admonition, "Except ye . . . become as little children, . . ." (Matthew 18:3).

What is the motivation of our giving? I think the Apostle Paul expressed very simply one fundamental motive for Christian giving when he said, "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: *that there may be equality*" (II Corinthians 8:14). Paul was saying, in effect, "God has blessed you materially, that you might in turn bless others with your supply, and in turn receive a blessing for yourself."

## Giving Thanks Always!

By ENOLA CHAMBERLIN

*What though the day has been stormy  
When I wanted the sky to be fair?  
I shall stand at the feet of our Father  
And offer my thanks in prayer.*

*What though I have trials and troubles  
And the way ahead looks dim?  
I shall know that God is beside me  
And I shall give thanks to Him.*

*I shall give thanks for a sunset,  
For a whippoorwill's call in the dusk;  
I shall give thanks for the wheat field,  
For the corn turning gold in the dusk.*

*I shall give thanks that God gave me  
The life that beats in my heart;  
I shall give thanks that He made me  
Of all that He is a part.*

It isn't hard to give when we weigh the circumstances in a balance and see how heavily we tip the scales. We live off "the fat of the land" while our missionaries live on the barest necessities. We eat all too well while millions in heathendom go to bed hungry every night. We drive up to our beautiful churches in nice cars while natives in other lands walk for miles to hear the gospel message in a crude building of native adobe.

Recently we were privileged to entertain missionaries in our home. They told us that their children could not get enough hot dogs and cold cuts while home on furlough, that what is common to us is luxury to them. They had been home on furlough twice in fifteen years and were ready to return to the field, this time to leave two teen-age daughters to complete their formal education. They know they will not see them for two and one-half years (possibly five), yet they were going, willingly, not asking for sympathy but our prayers.

Does our church have a right to ask us for one million dollars in the Thanksgiving or Easter Offering? She most certainly does, in light of the fact that our giving is usually out of the abundance with which God has so signally prospered us. She could ask for ten million dollars and still not come up with an even balance.

Our evangelists (whom I like to call our missionaries on the home front) go out to the field of their calling without complaint, but rejoicing that God has counted them worthy, not only to work but to suffer for Him. Suffer, did you say? Most certainly! Our evangelists spend weeks and months away from home and loved ones in carrying on the great work of evangelism in our church. They have no parsonages furnished them; they must pay their own traveling expenses while keeping a home for the family.

While we pastors receive our salaries fifty-two weeks out of the year, the evangelists are paid only when they preach—and they would preach more if they could. The truth is that summer activities idle most of our evangelists, as does the month of December, when churches are busy with preparations for Christmas and thus have no revivals. The evangelist becomes a victim of circumstances, through no design of his own. For this reason I feel that no evangelist is ever overpaid, but many are underpaid.

At Christmas time our churches are very kind



in remembering the pastor and his family with a gift to show their love and appreciation, and for this we are most thankful. But what about the evangelist? His gift is a month's vacation (without pay). These evangelists have children who want and deserve to enjoy Christmas just the same as our children.

What can we do about it? For the past two years, on a suggestion from our Department of Evangelism, we have sent a Christmas card to each full-time evangelist we have had in our church, and enclosed a small gift of money. The amount is small, but think what it would mean if an evangelist had twenty meetings, and each church sent him ten dollars—some two hundred dollars for Christmas. It would mean so much to the recipient and cost so little to the donor.

The replies we received were so filled with gratitude we could almost see the tears of joy which flowed as the replies were written, and the blessing we received was worth far more than what

"Our missionary needs increase. We urge every possible means toward our most generous Thanksgiving Offering for world-wide Nazarene evangelism."  
—Hugh C. Benner

we had given. It made us wish we had given more.

Let us step back and take a new look at the balance of blessings. We have so much, others so little. Let us do the very best we can for our evangelists; let us rally to the great missionary cause of our church—let us who have so much give to those who have so little. Let us follow the admonition of the Master when He told us that if we had two coats we should give to him who had none. Let us be motivated by that philosophy learned in childhood. Let us give . . . "that there may be equality"!

## Bright Galaxies

*Oh, never fear that science may reveal  
Bright galaxies of such a magnitude  
That, learning their existence, you will feel  
That you are insignificant to God!  
More fair, more precious in His holy sight  
Than all the stars and avenues of space  
Is one soul cleansed and dedicated fully,  
And sanctified by His transforming grace.  
Oh, never fear! The God who made the stars,  
Who made the scientist and all his art,  
Is mightier than all infinity,  
Yet nearer than the beating of your heart.*

By GRACE V. WATKINS

# A CHRISTMAS PREVIEW

DURING THE LAST FEW YEARS we have heard much in our churches and from our pulpits about "keeping Christ in Christmas." And most of us who call ourselves evangelical Christians have tried to do this. We do not substitute X for Christ; we tell our children the real Christmas story; we sing the sacred carols; we try to put more emphasis on giving than "getting"; and we try to look beyond the shopping, the Santa Clauses, the tinsel, the bright lights—to the real meaning of Christmas.

But it has come to the writer's attention that there is one other area in which many of us could do more to keep Christ in Christmas. That area is the *Christmas card*. Christmas cards are a very

wonderful avenue by which separated friends may get in touch once a year; and, in the writer's opinion, it is altogether proper to wish each other "A Blessed Christmas." But my objection is this: Many of the cards we send have no mention of Christ or of the real meaning of Christmas.

One hundred and twenty-two cards came into our home last Christmas. Forty-nine of these made no mention in any way of Christ or the Bible description of Christmas. Some of the remaining seventy-three had only a snow-covered church or a similar emblem to vaguely give honor to the real meaning of Christmas. The pull of the world in every area is away from spiritual things. Let us do all we can to keep Christmas spiritual—even our Christmas cards.

By WILLIAM J. NICHOLS



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# "My Presence Shall Go with Thee"

Exodus 33:14

By PAUL SKILES

Director  
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Hdqts. U.S. Army, Hawaii  
APO 957, San Francisco, Calif.



Chaplain (Major) Conley D. Pate  
2nd USA Msl. Csm. (Med.)  
Fort Carson, Colorado



Chaplain (Major) Lyle W. Rob  
Hq. 2nd BG, 4th Inf.  
APO 139, New York, New York

IN RECOGNITION of the magnificent task being performed by our servicemen around the world, we have set apart the Sunday preceding Veterans Day, or November 5, as a time to honor those who proudly wear the uniform of their country. The extent of their contribution to our safety and to the peace of the world cannot be fully measured, but it is fitting that we be reminded of it on this occasion and give expression to the appreciation we rightly feel.

A decent, just, and enduring peace for all peoples of the world is a profound desire of the responsible Christian citizens of every nation. Part of our quest for such a peace involves the maintenance of national defenses and military preparedness. What a paradox! This is not to dispute the necessity of it—only to acknowledge the fact of it.

And we are in it.

Over seven thousand of our Nazarene young men and women are now serving in their country's armed forces. Including dependents, this program of military service is

Chaplain (LCDR)  
Reginald A. Berry, CHC USN  
USS "Hornet" (CVS-12)  
c/o FPO, San Francisco, Calif.



Chaplain (LCDR)  
Leroy A. Bevan, CHC USN  
Hdqts. Chaplains Office  
Communication—  
Electronics School Bn.  
Marine Corps Recruit Depot  
San Diego 40, California



Chaplain (Lt. J.G.)  
Gerald W. Black, CHC USNR  
U.S. Naval Station, Box 139  
San Diego 36, California



Chaplain (Lt.)  
Veldon B. Dobbs, CHC USNR  
Office of the Regimental Chaplain  
1st Force Service Regiment, FMF  
Camp Pendleton, California



Chaplain (Lt.)  
Wm. Wyland Huffman, CHC U  
Regimental Chaplain  
First Marine Division  
Camp Pendleton, California





Chaplain (Capt.) Calvin G. Causey  
Hq. Support Group  
82nd Airborne Div.  
Fort Bragg, North Carolina



Chaplain (Capt.) Earl A. Keener  
USAG Hospital  
Fort Ord, California



Chaplain (Capt.)  
Clifford E. Keys, Jr.  
Student Detachment (RUCG)  
U.S. Army and CS College  
Fort Leavenworth, Kansas



Chaplain (Major) George C. Laurie  
Office of the Chaplain  
Tripler U.S. Army Hospital  
APO 448, San Francisco, Calif.



Chaplain (Capt.) William A. Martin  
101st Airborne Division  
Fort Campbell, Kentucky



Chaplain (Capt.)  
Robert N. Schappell  
6916 A Snow Road  
Fort Sill, Oklahoma



Chaplain (Major)  
Herbert J. Van Vorce  
U.S. Army Chaplains School  
Fort Slocum, New York  
(From 8-15 until 12-15)



Chaplain Leland Buckner  
Army Chaplain School  
Fort Slocum, New York



Chaplain Archel R. Meredith  
Veterans' Administration Center  
Wadsworth, Kansas



Chaplain Claude A. Steele  
Brentwood Hospital  
Veterans' Administration Center  
Los Angeles 25, California

**VETERANS' ADMINISTRATION . . .**

radically affecting some eighteen thousand lives in our Nazarene family.

There now rises in their hearts a ready commitment always to walk in the footsteps of the Saviour—wherever they have to go throughout the world. These possess a faith that really is alive, and climbs right over discouragement, turns away from temptation, and helps to push back loneliness.

The strong belief that today's defenders must be led to this kind of faith has caused twenty-eight of our finest Nazarene ministers to volunteer as chaplains. The effect of their devoted work among the service people as pastor, evangelist, counselor, teacher, confidant, and friend is a matter of record. Unolicited recommendations have frequently come from military commanders and associates to support our ready well-established confidence in them.

The concern and mission of the sincere chaplain

have an apt description in these words from Ezekiel 34:12-16: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, . . . I will feed them in a good pasture. . . there shall they lie in a good fold, . . . I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick."

As one of our navy chaplains puts it: "From the sniveling drunk to the saintly sinner, from the bigoted fake to the humbly sincere, from the baptism of a little cherub before the altar in the chapel to 'Taps' blown over the casket in the National Cemetery, from the counselor's desk to the bleak hall in the Y.M.C.A. talking and praying with a young man as he makes his decision for Christ, from Navy Relief to the Sunday offering to Operation Handclasp, from

Chaplain (LCDR)  
Robert S. M. Kirkland, CHC USN  
USS "Estes" (AGC-12)  
PO San Francisco, Calif.

Chaplain (LCDR)  
Elvin D. Leavell, CHC USNR  
Chaplains Office  
NAVADCOM  
U.S.N.T.C.  
San Diego 33, California

Chaplain (Lt.)  
L. W. Dodson, Jr., CHC USN  
Harvard Divinity School  
Harvard University  
Cambridge, Massachusetts

Chaplain (Lt.)  
Clifford Fisher, CHC USNR  
Office of the Chaplain  
2nd Infantry Training Regiment  
M.C.B.  
Camp Pendleton, California

Chaplain (LCDR)  
Henry W. Stroman, CHC USN  
USS "Ticonderoga" (CVA-14)  
PO San Francisco, California



emergency leave and air reservations to a quiet afternoon in the park with four other navy chaplains and their families, from the security of home and loved ones to the piers as the great ships of our nation are nudged out into the stream and get under way for a tour in the western Pacific, from the subdued prayer in the office with a man who has just lost his twenty-three-year-old wife in childbirth to the dignity and uplift of Sunday morning worship—this, in part, is the parish of a navy chaplain. Waste no sympathy on him whom God has blessed with a calling such as this.”

We have an inescapable responsibility to these men of God, and we intend to do all that is possible to meet it. Knowing this, a grateful church does not forget—nor does the man who is remembered.

They all may know for sure, at this time of all times, that their church is praying for them—that their church believes in them—that their church remembers them.

They all may know for sure, at this time of all times, that this promise God once made is still true—“My presence shall go with thee.”

“The claims of God are upon us. The cries of the lost ring in our ears. Less than our prayerful best in this Thanksgiving Offering will be tragic.”  
—D. I. Vanderpool

## EDITORIALS

Continued from page 2

bilities. The purpose of the church is not to build great edifices and flourishing organizations. These are at best but means to the end. The purpose of the church is to win souls, to rob hell of its intended victims, and to populate the kingdom of God with trained workers—ministerial and lay—in whom the zeal of God’s house is a burning reality.

Organized religion, in America or elsewhere, will never save a lost world tottering on the brink of atomic ruin. Only the vital and vibrant gospel of full salvation can do this.

### Editorial Note . . .

We take pleasure in presenting in this issue of the *Herald* material prepared by the director of the Nazarene Servicemen’s Commission, Mr. Paul Skiles. What we used to know as Armistice Day is now Veterans Day. It provides opportunity for a salute to the more than seven thousand young Nazarenes on active duty, as well as the chaplains who, as “ministers in uniform,” represent our church in the armed forces of the United States. These are dedicated young men serving under a tremendous challenge which taxes every physical, intellectual, and spiritual resource. Let us not forget to hold up their hands in prayer.

Certainly we need a brisk checking-up and going-over as to our externals. We admit this. But, first and most of all, we need a bigger and better X ray of our motives. We need a revival of just plain old everyday honesty.

We also admit that it is important and necessary that we pray more, work more, and give more so that souls might be saved and sanctified, and our beloved church advanced. But unless we are morally righteous before God, our prayers, works, and giving do not go very far. In fact, if the inside of the cup were more clean, we would need less polishing on the outside.

Someone has said, “Purity is power.” The revival we need isn’t going to come through sacrifice, through sacrificial praying, working, or giving. God would rather have obedience. Nor is the revival going to come through the wearing of sack-cloth or the fearless preaching against trolleys. No, that is just an easy way out.

It’s easy for a preacher or a layman to put on a dark suit. It’s easy to pray a long prayer in public or go visiting the lost or give one hundred dollars in the offering. Almost any old hypocrite can do that. But it takes real grace for a man to examine his heart, find it void of honesty, and admit it to himself.

Yes, it’s hard, but there’s no other way—if we’re going to have the revival we need!

# EXTERNALS and ETHICS

By Evangelist C. B. McCaull

WE NAZARENES believe a preacher ought to preach whatever God lays on his heart, no matter what it is or whom it hits. If God tells a preacher to cry out against riding streetcars, then let’s have trolley transportation as theme and subject with all the trimmings. God doesn’t want any compromise, hesitation, or apology in the ministry. A preacher should feel sure what God wants him to preach on, up or down, and then give ‘em both barrels. *Boom! Boom!* Just like that. That’s the way we like it.

But we also believe (and just as strongly) that a preacher needs to listen when God gives him a message on ethics, about the things of the heart, about lying, cheating, two-facedness, stealing, and backbiting. Too many of us are so interested in what the other fellow is putting into his mouth that we forget about what comes out of our own mouths. Jesus warned us about this. We need some good *booming* along this line.

# THE CHURCH AT WORK

## EVANGELISM

EDWARD LAWLOR, Secretary

### Evangelistic Honor Roll

The districts shown report the following churches as having received the Evangelistic Honor Roll Certificate. This is presented on the basis of members received by profession of faith during the assembly year. The groups and qualification standards are shown as follows:

| GROUP | MEMBERSHIP    | GAIN REQUIRED |
|-------|---------------|---------------|
| I     | 1-24          | 4             |
| II    | 25-74         | 8             |
| III   | 75-149        | 12            |
| IV    | 150-299       | 18            |
| V     | 300 and above | 25            |

| Church               | Pastor      | Membership at Last Assembly | Gain |
|----------------------|-------------|-----------------------------|------|
| <b>HOUSTON</b>       |             |                             |      |
| Gulf Freeway         | W. Halton   | 30                          | 11   |
| Nederland            | G. Mullins  | 31                          | 9    |
| Baytown West         | E. Stewart  | 31                          | 9    |
| Bryan                | J. Adams    | 46                          | 13   |
| Houston Lake Forest  | R. Wilson   | 57                          | 14   |
| Houston Woodsdale    | A. Johnson  | 72                          | 8    |
| Pasadena First       | J. Harrison | 119                         | 15   |
| Houston Central Park | D. Kline    | 140                         | 18   |
| Houston Oakwood      | A. Hann     | 153                         | 18   |

| <b>LOUISIANA</b>       |              |    |    |
|------------------------|--------------|----|----|
| New Orleans Westbank   | E. Dix       | 11 | 4  |
| Lakeside               | G. Pritchard | 12 | 6  |
| Shreveport Linwood     | S. Wright    | 17 | 10 |
| Pearl River            | F. Styers    | 18 | 8  |
| New Orleans First      | R. Miller    | 25 | 11 |
| Lake Charles Northside | W. Hoffpauir | 25 | 6  |
| Marksville             | T. Osteen    | 37 | 12 |
| Natchitoches           | J. Hall      | 47 | 11 |
| Crowley First          | R. Isbell    | 61 | 13 |
| Friendship             | L. Hutto     | 70 | 13 |
| Shreveport Werner Pk.  | H. Tripp     | 93 | 14 |
| Vivian                 | J. Foster    | 94 | 13 |

| <b>MISSOURI</b>       |              |     |    |
|-----------------------|--------------|-----|----|
| Willow Springs        | L. Seal      | 14  | 6  |
| Telegraph             | W. Ferguson  | 16  | 5  |
| Redford               |              | 20  | 8  |
| St. Louis Florissant  | J. Roach     | 30  | 10 |
| House Springs         | P. Ambro     | 31  | 15 |
| St. Clair             | M. Miller    | 67  | 9  |
| Moberly               | J. Rushing   | 79  | 12 |
| Bernie                | O. Granger   | 83  | 12 |
| St. Louis Golden Gate | J. Cook      | 90  | 12 |
| St. Louis Ferguson    | U. Moss      | 92  | 23 |
| St. Louis Kirkwood    | J. Cook      | 95  | 13 |
| Eldon                 | R. Aldrich   | 97  | 13 |
| Hannibal              | J. Ellis     | 138 | 13 |
| St. Louis Wellston    | M. McCaskell | 253 | 20 |
| St. Louis Webster     | J. Burch     | 253 | 25 |

| <b>NORTHWESTERN ILLINOIS</b> |             |     |    |
|------------------------------|-------------|-----|----|
| Edgewater Terrace            | E. Elliott  | 7   | 6  |
| Rockton                      | J. Garmon   | 17  | 4  |
| Dixon                        | R. Gibson   | 17  | 17 |
| Canton East Side             | W. Miller   | 21  | 6  |
| Wyoming                      | L. Williams | 23  | 10 |
| Galena                       | E. Mathews  | 29  | 8  |
| North Pekin                  | P. Andrews  | 31  | 14 |
| East Moline                  | J. Hayes    | 47  | 9  |
| Astoria                      | S. Hicke    | 50  | 11 |
| Pekin First                  | J. Morsch   | 175 | 19 |

| <b>NORTHWEST INDIANA</b> |           |    |    |
|--------------------------|-----------|----|----|
| Arcadia                  | O. Sheets | 17 | 4  |
| Mishawaka So.            | C. Baker  | 21 | 30 |
| Mishawaka T.B.           | S. Zook   | 38 | 9  |

# 14 SUNDAY NIGHTS

| OCT                                                                                 | NOV                                                                                 | DEC                                                                                 |
|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|
| 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 | 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 | 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 |

## EVANGELISM

|                      |                |     |    |
|----------------------|----------------|-----|----|
| Kokomo North         | D. Morris      | 80  | 16 |
| East Gary            | R. Neidehiser  | 86  | 13 |
| Gary Garden H.       | R. Featherston | 92  | 16 |
| Hammond Woodland     | O. Burke       | 102 | 16 |
| Noblesville          | W. Welton      | 127 | 17 |
| Gary Glen Park       | H. Latham      | 192 | 23 |
| <b>TENNESSEE</b>     |                |     |    |
| Covington            | W. Roberts     | 0   | 10 |
| Elmore               | B. Atkisson    | 12  | 5  |
| Nashville Northside  | J. Whitson     | 16  | 14 |
| ML. Pleasant         | R. Dixon       | 17  | 5  |
| Waynesboro           | R. Davis       | 24  | 4  |
| Jones Chapel         | V. Hurlis      | 32  | 18 |
| Waverly              | J. Adams       | 32  | 20 |
| Clarksville Parklane | O. Donegan     | 38  | 12 |
| Nashville Northside  | J. Bybee       | 43  | 12 |
| Memphis Bordeaux     | C. Buzbee      | 44  | 10 |
| Joelton              | J. Craig       | 46  | 10 |
| Memphis Park Ave.    | M. Thompson    | 65  | 12 |
| Nashville Calvary    | M. Redford     | 72  | 8  |
| Paris                | H. Nabors      | 96  | 12 |
| Columbia First       | W. Stone       | 112 | 13 |
| Nashville Grace      | G. Scutt       | 348 | 30 |
| Nashville First      | W. Greathouse  | 876 | 28 |

## FOREIGN MISSIONS

GEORGE COULTER, Secretary

### Back in Okinawa

We are now back in Okinawa and very happy to be with our good people here again.

But we do appreciate everything that was done for us on this recent furlough, by the folk back home. There are a lot of fine people in this old sinned-cursed world. I wish I had time to write each one of those who were so kind and helpful to us a letter of thanks, but it seems impossible. Through this note, at least, I will say thank you and God bless every one of you who made our stay at home so pleasant.—DOYLE SHEPHERD, Okinawa.

### A Word from the Rileys and a Prayer Request

God is blessing us in a wonderful way in the work here. We praise His name for all that He is doing here in the locations. We have the privilege of building on a foundation which had been carefully laid through prayer and hard work by Brother and Sister Hayse. We are now building our nineteenth church

in the locations. In three weeks our builders have laid the walls to roof level on the sanctuary and have also done some work on the parsonage. This past month was one of the best financial months our church has ever had. God is blessing in a spiritual way as well. Souls are being saved and sanctified. We are launching a heavy evangelistic campaign in each of our churches during the next few months. We would appreciate your prayers that God will give us a mighty outpouring of His Spirit upon our pastors and people. Also we praise God that some of our young people are receiving a call into His service. At the moment we have fifteen in Bible school and at least fifteen more who plan to enter this next year. Praise God!—JACK RUAU, Republic of South Africa.

### New Guinea Medical Training

By MARY ALICE CONDER  
New Guinea

We have a class of eight "doctor boys" who meet each Saturday morning for training. One of these boys works full time in the dispensary but the others come only once a week. After two more months' training, two of the others will stay here full time and learn on the job. The classroom work is essential but they learn much more by observation.

Medical work here in New Guinea is different from many places. Every five or ten miles through the area there is an aid post where a government doctor boy is stationed. He is capable of treating all minor ailments, malaria, pneumonia, and many other common diseases. Our mission station is located at a point where three main roads converge. When the boys at the government aid posts have patients they cannot treat, they carry them to me on a bamboo stretcher. We do what we can for them here. If their illness is beyond my ability, then I take them to the government doctor, and from there they are flown out to a better equipped hospital if necessary, for X ray or surgery.

My medical boys are not yet as well trained as the government boys but they will be in a few years' time. It takes five or six years to make a really good helper from these boys. Nine out of ten patients who come need only cough medicine or a small bandage, etc., which these boys can take care of, very well.

### In Trinidad

Russell and I continue to work at the Bible school here in Trinidad and count it a privilege to be serving the Lord in this area. Besides our schoolwork we have charge of the preaching point of Piarco Village, near the airport. The people are East Indian and have staunch Hindu and Muslim backgrounds, along with some of the many other religions of the West Indies. Presently we are concerned about land for a church building. The government is wanting part

Only NINE Sunday Nights left of the  
"Fourteen Sunday Nights of Evangelism"!

Make Every Sunday Night Count by  
Your Prayers, Presence, and Participation

of the village to build a road to the new air terminal. This means moving sixty families with about three hundred people. Most of our Sunday school children and adults who attend the services live in this section.

God is working in the hearts of the people and we see progress in the year and a half that we have had charge of the work. A fine national couple, students from British Guiana, help in the Sunday school and young people's services. The Murgans are East Indians, so they fit right in with the program.

Sunday there is a great "Evangelism First" rally at the St. James headquarters church. All of the missionaries and Trinidadians are anticipating a glorious day with the Lord. These are crucial days in the West Indies.—THELMA BRUNT, *Trinidad*.

## GENERAL INTERESTS

### Building Plans Approved

Bids for construction of the new General Board Building will soon be let as the result of recent action by the Publishing House Building Committee.

The present timetable calls for a ground-breaking ceremony during the January, 1962, General Board meeting, and the dedication of the completed building during the General Board meeting, 1963.

The new building will house the editorial offices of the church, which are now spread through Headquarters and in the present Editorial Building, which is adjacent to the publishing plant at 2923 Troost. The plans call for a three-story structure, with sufficient superstructure to support two additional stories.

The building will be constructed to the north of the present Headquarters, on the corner of 63rd and The Paseo. It will be 267 feet long and 50 feet wide. The length of the building will face The Paseo.

In addition to the editorial offices, an auditorium which will seat 300 persons is planned for part of the third floor. Ample facilities for committee rooms are also in the plans.

Departments to have offices include Nazarene Young People's Society, Department of Church Schools, Christian Service Training, Spanish Department, and the *Herald of Holiness*.

The building will be built in the name of the General Board but will be paid for by the Nazarene Publishing House. All of the publishing house property was previously deeded to the General Board, excepting an area on the corner of 63rd and Woodland which is directly east of the proposed General Board Building. Plans call for a bookstore there, after the General Board Building is finished.

As the final link to the building program, the erection of a new publishing plant adjacent to the General Board Building is planned.

The Building Committee members are Dr. O. J. Finch, committee chairman and president of Pasadena College; Charles Kraft, Kansas City contractor; Wesley Angell, Boston insurance execu-

tive; J. Wesley Micras, Pasadena attorney; Dr. Raymond McClung, Houston District superintendent; Dr. I. C. Mathis, Northeast Oklahoma District superintendent; and M. A. Lunn, Publishing House manager.—ELDEN E. RAWLINGS, *Reporter*.

## DISTRICT ACTIVITIES

### South Arkansas Youth Camp

"This has been the best youth camp in all the years that I have been associated with them," said Rev. Bill Jetton, president of the South Arkansas N.Y.P.S. The camp was held on Mount Petit Jean, August 7 through 11. Under the able leadership of the camp director, Rev. Dallas Hudspeth, 138 campers spent a week of spiritual advance.

Rev. James Hester, superintendent of the San Antonio District, brought straight-from-the-shoulder messages that challenged the youth to live a life of holiness. His morning messages on the theme "Sure Things from the Sermon on the Mount" were a blessing to campers and counselors alike.

For three nights the altars were lined with young people getting right with God. In a climactic final morning service it was a moving experience to listen to the testimonies of teen-age boys and girls as they responded to the call of God with a resolute, "Here am I; send me."

The Bethany College quartet did a commendable job in providing the music.

All of us left the camp feeling that God had met with us there.—JACK WRIGHT, *Reporter*.

### Northwestern Illinois District N.Y.P.S. Convention

The thirteenth annual N.Y.P.S. convention of the Northwestern Illinois District was held on August 14 at the District Center, Manville Camp. Rev. Riley Laymon was re-elected district president with a fine vote.

Other officers elected were: Ted Holstein, vice-president; John Alderson, treasurer; Helen Barrick, secretary; John Hollis and Linda Rice, teen-agers at large; James Hazelwood, teen-ager director; and Don Turner, young adult director.

The convention enthusiastically adopted a new district project, the building of a youth center, to be called the Brown Memorial Youth Center. An amount of \$1,604 was pledged each year for three years.

Rev. Gerald Green was the convention speaker, delivering timely and God-anointed messages. Northwestern Illinois young people are moving ahead for God and souls.—ROY NICKELS, *Reporter*.

### Indianapolis District Assembly

The thirty-sixth annual assembly of the Indianapolis District was held August 23 and 24 at the Nazarene campgrounds, Camby, Indiana.

Dr. D. I. Vanderpool, our highly esteemed general superintendent, presided

graciously and efficiently and brought to us messages of inspiration and challenge.

One of the high lights of the assembly was the splendid report and re-election of our revered district superintendent, Rev. Luther Cantwell. He reported giving for all purposes at a record high of \$1,006,000; general giving to world evangelism, \$99,128; Sunday school enrollment of 16,911; Sunday school average attendance of 9,405; 2 new churches organized during the year; and 423 members received by profession of faith.

Our district N.F.M.S. president, Mrs. Luther Cantwell, reported at their convention preceding the assembly that again this year our district was a "star" district.

At the close of his report the assembly extended to Superintendent Cantwell an overwhelming vote of confidence as district superintendent for another year. This was followed by a love offering of \$1,700 presented amid shouts of victory.

On Thursday night the following were ordained as elders: Ronald E. Freeland, Andrew T. Gentry, Denver Gregory, Harry A. Hardin, Donald E. Hicks, Norman Palmer, and Russell L. Roberts.

Unity prevails throughout the district and we enthusiastically accept the challenge of our general church to put "Evangelism First."—J. E. CHILDRESS, *Reporter*.

### Wisconsin District Assembly and Camp

Victory and vision were the keynotes of the twenty-fifth anniversary assembly of the Wisconsin District, August 10 and 11, at Camp Byron. Dr. Hardy C. Powers, presiding general superintendent, set the pace with his challenging opening message. His gracious manner and insight imparted a poise and efficiency to two busy days of sessions and celebration. The assembly closed with a service of ordination at which every heart was stirred by the anointed message.

The report of our beloved district superintendent, Rev. D. J. Gibson, revealed a year of progress and growth, and also a year of strenuous personal activity. The place Brother Gibson holds in the hearts of Wisconsin Nazarenes was clearly seen in the near-unanimous, three-year recall. His report pointed out district plans and goals that are geared to conquest for Christ in the coming year.

Dr. C. A. Gibson and Rev. C. T. Corbett, both former superintendents of the Wisconsin District, took part in a thrilling twenty-fifth anniversary service. Triumphs and trials were recalled. Certainly God has had His hand upon the leadership and development of the work of the Church of the Nazarene in Wisconsin.

Assembly time is also camp meeting time in Wisconsin, and the Holy Spirit used the Spirit-anointed ministry of Dr. L. Parrott, camp evangelist. Souls found Christ, hearts were sanctified, and others were challenged to a new level of discipleship. Brother James Horine's inspired song leading resulted in the best

in congregational singing. Rev. W. Poole kept the interest of the children to the point where he had them singing in Afrikaans. The Orpheus Quartet (Olivet, 1942-43), comprised of Rev. D. J. Gibson, Dr. I. Parrott, Rev. W. Poole, and Brother J. Horine, came together once again to provide the special music for the camp.

Once again a "10 per cent" district, Wisconsin has gained numerically and financially during the assembly year. The impact of the "Try Christ's Way" emphasis was a contributing factor in the glowing pastoral reports. "Evangelism First" is at the center of the forward thrust, and Nazarenes of the Badger State are on the move for Christ. —GORDON WETMORE, *Reporter*.

## Abilene District Camp Meeting

The Abilene District annual camp meeting was held August 21 to 27 at Camp Arrowhead, near Glen Rose, Texas. The special workers were Dr. John Knight and Dr. T. W. Willingham, evangelists, and Mr. and Mrs. Dick Edwards, singers.

The services were extremely well attended; morning services averaged nearly 400 in attendance, while the evening services averaged approximately 690. There were 395 campers registered on the grounds, and a great host of folks drove in each day from nearby Fort Worth and surrounding areas. On the closing Sunday, more than 850 were in attendance.

The Spirit of God was present in each service in a wonderful way. God seemed to melt our hearts and minds into one accord, with one purpose—to sit at His feet and to win souls. A great spirit of love, unity, and fellowship was manifested throughout the camp.

Both Dr. Knight and Dr. Willingham seemed to be especially anointed of God for this particular time. Their messages were Bible-centered and timely, and they preached with unction and power.

The first night of the camp was designated as "Dr. Knight night" in honor of his return to the Abilene District, since he served in the capacity of its first district superintendent.

Brother and Sister Edwards did an outstanding job with the music; their solos and duets blessed the hearts of the hearers in each service.

Rev. Raymond Hurn, our district superintendent, announced that more than 85 per cent of the pastors were in attendance for all or part of the camp. This was another expression of the feeling of unity that prevails on the district. Superintendent Hurn is doing an excellent job, and under his guidance the district is growing along every line. —RALPH E. WEST, *Reporter*.

## Georgia District Assembly

The forty-seventh assembly of the Georgia District convened September 13 and 14 at Columbus, with Dr. D. I. Vanderpool as the presiding general superintendent. Combining the wisdom of age with the zeal of youth, Dr. Vanderpool stirred the assembly to fresh dedication to the cause of Christ and our

church. His keynote address on Tuesday night created a camp meeting atmosphere of blessing, challenge, and victory.

Dr. Mack Anderson brought his fifteenth report as district superintendent. Under his godly and capable leadership the district has enjoyed splendid progress. Three new churches were organized this year, and three beautiful church buildings were dedicated. Improvement and expansion of church and parsonage facilities over the district continued at an encouraging pace. Dr. Anderson is serving on a three-year call and, in lieu of a unanimous vote, the assembly expressed its appreciation for his leadership with a love offering exceeding seven hundred dollars.

Pastors' reports reflected healthy numerical and spiritual growth.

Trebecca Nazarene College was ably and vigorously represented by Rev. C. E. Keys, Sr., field representative of the school.

The special speaker for the conventions was Dr. George Coulter, foreign missions secretary, who preached with holy unction, transmitting something of his own vision and passion for world evangelism to the assembly.

The N.Y.P.S. convention unanimously re-elected Jack Dell as district president, and the N.E.M.S. convention paid similar tribute to Mrs. Mack Anderson.

Our publishing house was capably represented by that bookseller par excellence, Mr. Elvin Hicks.

Elected to elder's orders and ordained in a hallowed service were Barry T. Gay, Harry T. Watson, William Ring, and brothers A. Wayne Mills and Henry L. Mills, Jr. Recognition of elder's orders was granted to Otho Lyles, Sr.

A refreshing spirit of unity and love pervaded the entire assembly. Host Pastor Bob Radebaugh, and the other Columbus pastors, Robert Huff and Roland Pitts, with their people, entertained the assembly graciously and efficiently. —W. E. McCI MURR, *Reporter*.

## THE LOCAL CHURCHES

Dayton, Ohio—The Richmond Heights Church recently closed an unusually good revival with Rev. Frank Roddy as the evangelist. God blessed and gave many seekers with definite victories: some saved, some sanctified, and other spiritual victories. We give God praise. —T. KNOX, *Pastor*.

Evangelist George P. Woodward reports: "Recently I completed my thirty-second year in the full-time ministry; a glorious one, with over two thousand souls at the altar. For eleven years I served in two pastorates while our children were young; now they are all married and working for the Lord. During this past year I worked with ten pastors who had been in my meetings as youth, where they were saved and sanctified. God has been giving glorious revivals with great interest and new people attending the services. Our illustrated messages on prophecy have stirred much interest, and the Lord has given some marvelous cases of divine healing as we

gave one service to this important phase of the work. Also God has blessed and used my 'Cigarette Demonstration,' which resulted in many stopping the tobacco habit. One of our greatest revivals was this past summer at College Hill Church in Nashville, Tennessee. Time after time the altar was lined with seekers, with a total of seventy. The closing Sunday morning God truly moved in on us. My address, R.D. 2, Box 677, Monongahela, Pennsylvania."

Rev. M. M. Snyder writes: "After serving our Central Church in New Orleans, Louisiana, for ten years, we have changed the location, and I am now taking over the West Bank Church, located at Belle Chasse, in Parish, Louisiana, at 60 Warren Street. This is a home mission work and we need the prayers of all our Nazarenes; or, if you are moving to the West Bank side of the Mississippi River, look us up."

Evangelist E. C. Farvin writes: "God gave us some good victories at the Jacobs Camp at Springerton, Illinois, our second time to be in this camp. Next we went to Louisville, Kentucky, to work with Pastor M. C. Hash and the Buechel Church. Again God blessed and souls were saved and sanctified. We go next to Cincinnati, and then on to Defiance, Ohio. We thank God for His blessings."

Dr. and Mrs. A. S. London write: "We had a wonderful revival Sunday with Pastor M. J. Turney in Hattiesburg, Mississippi; then a week with Pastor Fred Ferraez at Laurel. The people were appreciative and co-operative and we had an excellent altar service. The zone meeting was attended by those from Hattiesburg and other nearby churches. The church at Laurel pledged payments on a new car for the pastor and his family, for six months. The eight days with Pastor Paul Tucker and people at Clovis, New Mexico, will linger long with us. The people were so kind, and they are Sunday school-minded. God gave a good altar service. Brother and Sister Tucker are devout and aggressive pastors, and Mr. and Mrs. Mayhew are doing excellent work as music directors and assistants to the pastor. They have a well-organized Sunday school with capable and spiritual leaders. The response for weekly visitation was most heartening."

Torrance, California—September 10 was a red-letter day for the West Torrance Church. Many tears, prayers, much planning, giving, and dreaming had preceded this day. In the morning service District Superintendent Nicholas Hull presented a real challenge, declared the charter open for members, and appointed Rev. and Mrs. Neal Kamp as pastors. They had been living in the area for eighteen months and had many friends for the work. Last January regular prayer meetings were begun in the Kamps' home, with the sanction of Dr. Hull. The Holy Spirit was in the midst, some doors were opened, God's healing hand was manifested, and souls were saved. Families from widely separated areas were brought together in oneness

of purpose—to further the work of the Kingdom by starting a Nazarene work in northwest Torrance. Then a “ready-made” chapel was offered for temporary use at low rent. Time would fail me to tell of the steady climb in Sunday school and church attendance, of a choir being trained, teen-agers who came to volunteer to keep the chapel clean, who sang specials, and pledged sizable sums to help in the building program; and of a comparatively small group of twenty-eight new members who have pledged nearly five thousand dollars so building can be started at an early date on a beautiful site purchased by the Southern California District. This new home mission church goes forward with God.—MILDRED LANGLEY, Reporter.

Liberty, Mississippi—New Salem Church recently enjoyed a wonderful, one-week revival with Rev. Don Ballard, pastor of McComb First Church, as the evangelist. Twenty people came to the altar, seeking God for pardon or heart purity, and eight of these joined the church on profession of faith. The spirit of revival continues in our Sunday services. A baptismal service has been planned with our pastor, Rev. J. M. Brown, in charge. Brother Brown is leading our church on with a wonderful vision for the work—MRS. B. J. STERLING, Reporter.

The Musical Mitchells (Lloyd and Addie and children) are again slating meetings after an involuntary vacation due to Lloyd's having an operation in January, and an accident in April in which his leg was broken and nose mashed shut. They had a meeting in Ionia, Michigan, closing on October 1; then a week at Southside Church in Lansing, in October. They will be in Pennsylvania for a meeting beginning November 10. Due to the recent accident they would like to slate the winter months, if possible in the South or Southwest. Write them at their home address, R.D. 1, Summerville, Pennsylvania.

Sault Ste Marie, Michigan—Our church recently enjoyed a glorious revival with Evangelist Marvin S. Cooper. God blessed with His presence in each service, and several souls prayed through to victory. Brother Cooper's Spirit-anointed, Bible preaching was deeply appreciated by our people. We are happy to report we have gained fifteen new members, fourteen of these by profession of faith. We move forward for God.—PAUL WHALEY, Pastor.

Cincinnati, Ohio—Sunday, August 27, was a memorable day for Fairfax Church. Joy filled our hearts as Pastor A. J. Shea burned the mortgage on the church, and District Superintendent M. E. Clay brought the Sunday morning message. The cornerstone of the church was laid in 1954 and, through the grace of God, the financial support of the congregation, and the leadership and guidance of Pastor Shea, the mortgage was paid in full in August, 1961. On Sunday evening Brother Shea preached his farewell message; he has now entered the field of evangelism. He is a godly,

Spirit-filled man, and as a church we will greatly miss him and Mrs. Shea.—SHIRLEY DONALDSON, Secretary.

Evangelist Lillian Williams writes: “I have seen ‘Evangelism First’ at work in the meetings and vacation Bible schools throughout the year. The Lord has rewarded our efforts with souls, and we have seen some join the church to help push the battle for God. Throughout the eight weeks of Bible school the Spirit moved many of our young people and helped them to get ‘in orbit with God.’ It has been a pleasure to work with our fine pastors and laymen. I use Scene-o-felt, black-light pictures to illustrate the Bible truths, and will be glad to go as the Lord may lead. Write me, 327 W. Broadway, Sparta, Tennessee.”

Rev. John Lambert writes: “Recently we have taken up our new duties as pastor of the church in Jet, Oklahoma. We came here from Knowles, where God blessed our labors for three years. We enjoy being associated with our good district superintendent, Rev. J. T. Gasset. If you have friends here in Jet, write me and I'll be glad to contact them for the church.”

Evangelist Emmett E. Taylor reports: “During the past few months it has been my privilege to labor with the following pastors and churches—H. M. Curtis, Poteau, and Harold Harcourt, Durant, in Oklahoma; Lloyd Millikin, Fritch, and J. L. Harrison, Pasadena, in Texas; then back to Oklahoma, with N. D. Tankersley at Panama and Abe Christian at Stuart (Friendship); worked in the sixty-eighth annual camp meeting at Calamine, Arkansas; and closed out our assembly year at Heavener, Oklahoma, with Winnie Neal. God has given souls in every meeting, and we have enjoyed rich fellowship with Him. We have been well cared for by the fine pastors and their families. It was my happy privilege to have Mrs. Taylor with me in three of these meetings. Her ministry was especially blessed in the camp meeting at Calamine and in the revival at Stuart. I have some open time in 1962; write me % our publishing house, P.O. Box 527, Kansas City 41, Missouri.”

Evangelist “Bob” Palmer writes that he has an open date, November 8 to 19, which he'll be glad to slate as the Lord may lead. Write him, 2118 Mabert Road, Portsmouth, Ohio.

Owosso, Michigan—The Owosso First and Middletown churches enjoyed a combined vacation Bible school. It was held in the evening with good success, under the able direction of Mrs. John Molin. It was the largest ever held at First Church with an average total attendance of 138, and a peak night attendance of 145. The theme was “Around the World with Christ,” with awards given to individuals, based on attendance, lesson, memory work, and visitors brought. A definite emphasis was placed on evangelism, with the pastor of First Church, Rev. Robert M. Waggoner, giving the invitation. We praise God for

His blessings and the number of children who sought the Lord.—MILDRED N. HAMBLIN, Reporter.

## THE BIBLE LESSON

By J. W. ELLIS

### Topic for November 5: Growth Through Christian Concern

SCRIPTURE: Matthew 25:31-46; Galatians 2:7-10; 6:1-6 (Printed: Matthew 25:31-46)

GOLDEN TEXT: *Bear ye one another's burdens, and so fulfil the law of Christ (Galatians 6:2).*

Notice, please, the simplicity of this portion of scripture. But how? Look at the words, Shepherd. Is there anything more common than that? And what is he doing? Separating the sheep from the goats. And what a separation! The sheep into everlasting happiness, the goats into everlasting damnation! The Son of Man in His glory—the holy angels in plain view—the throne of glory uplifted—the judgments of the nations at hand—and the simple story of a shepherd and sheep and goats tell the tale!

When the final separation was made, a great cry split the air. How come? The Shepherd answered so simply, and again we go to the words, Hunger. Thirst. Strangeness. Nakedness. Sickness. Imprisonment. And it was upon these that the eternal gates swung!

(Just aside here: I would have held out for orthodoxy. Or affiliation. Or place. Or bearing. Or acceptance. Or something of great significance. Something that would build the ego. Something that only the big do!)

It seems like big gates should swing on big hinges. A “cup of cold water” hinge seems so little. But I reckon it is so easy to become conscious of the “hinge” that we could miss the “gate.” It's like a fellow so aware of his goodness that he forgets the Cross. Seems like it couldn't be done. But all of us know that it can.

There was not a person at the judgment who would have refused the Lord food and water. That is, if he had known. Really known that He was the Son of God, Creator and Ruler of the universe. All would have made a place for Him to be born—had they known. Neither would they have chased Him out of His home town—had they known. Yes, they were really shocked that they, intelligent as they were, had overlooked Him. It is no wonder that the Lord could pray from the Cross for the Father to forgive them, “for they know not what they do.”

Shock after shock came to them. It was not that they had denied Him the compassion of their hearts in supplying the simple needs of His life. No, it wasn't that. Something worse. They had denied each other. “Inasmuch as ye did it not to one of the least of these, ye did it not to me.”

Grow as a Christian? Yes!—by being practical in my concerns for others.

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.



## "SHOWERS of BLESSING"

### Program Schedule

- November 5—"What Shall It Profit?"**  
by L. Guy Nees
- November 12—"The Disturbing Christ,"** By L. Guy Nees
- November 19—"Religion You Can't Go Along with,"** by Wilson R. Lanpher
- November 26—"Of Fields and Fire,"**  
by Wilson R. Lanpher

### Announcements RECOMMENDATIONS

Rev. C. D. Burton, who has pastored churches in Indiana and Ohio for a number of years, has entered the full-time evangelistic field, and is now making up his state. Brother Burton is faithful to the church and loves the souls of men. He is a commissioned evangelist on our district. Write him, 152 Avenue J, S.E., Winter Haven, Florida.—Carl B. Clendenen, Superintendent of Northwestern Ohio District.

Rev. C. E. Flesherman, who has been pastor at Blytheville, Arkansas, the past year, is now entering the evangelistic field. He is a good preacher and did a great work at Blytheville. Address him, 336 Country Club Drive, Cape Girardeau, Missouri.—J. W. Hendrickson, Superintendent of North Arkansas District.

I wish to recommend Rev. Jay Maighen, 2122 Goshen Pike, Milford, Ohio, a commissioned evangelist and song evangelist on our district. He is available for revivals and conventions. He will carry the full program or go as song evangelist only. His ministry will do any church good.—M. E. Clay, Superintendent of Southwestern Ohio District.

After more than thirty years in the pastorate across the state of Ohio, Rev. W. V. Sharp is entering the full-time evangelistic field. God has blessed Brother Sharp with successful pastorates and his ministry has been characterized by evangelistic preaching and fervor. His ministry and spirit will do any church good. Write him, Tipp City, Ohio.—Carl B. Clendenen, Superintendent of Northwestern Ohio District.

### WEDDING BELLS

Miss Helen Jones of Kansas City, Missouri, and Mr. Robert Hines of Gravette, Arkansas, were united in marriage on October 7 in First Church of the Nazarene, Kansas City, with Dr. Orville W. Jenkins officiating.

Miss Bette Jean Hunt and Henry Myron Crawford, Jr., were united in marriage on September 30 in First Church of the Nazarene, Pittsburgh, Pennsylvania, with Rev. C. F. Hunt (retired), grandfather of the bride, officiating, assisted by Rev. Herman Taylor, pastor.

### BORN

—to Vernon and Rosella (Scott) Fischer of Aurora, Illinois, a son, Scott Orville, on July 26.

—to Charles and Phyllis (Willison) Robinson of Oklahoma City, Oklahoma, a daughter, Gina Patrice, on September 21.

—to Dick and Ruth (Rutledge) Halbert of Burbank, California, a son, James Richard, on July 23.

—to Bill and Carolyn (Tranthon) Sharp of Pasadena, California, a daughter, Pamela Kay, on July 20.

### ADOPTED

—by Rev. W. M. and Betty (Blankenship) Lynch of Duncan, Oklahoma, a daughter, Rosalynn, on September 29.

### SPECIAL PRAYER IS REQUESTED

by a reader in Texas "for my aged mother, that God will undertake in a very unusual and serious affliction that she may have the assurance of His abiding presence—"that my father may make it through to heaven";

by a reader in West Virginia that he may get back to God, and also for his physical healing;

by a Christian brother in Ohio that a big problem in his life may be solved, and that he may have a closer walk with God;

by a minister and his wife in Kentucky for their son-in-law who has deserted his wife and ten-month-old baby—he is a career man in the army and needs God, but seems so unconcerned—also for the young wife, near the breaking point, but believing God to help her through;

by a Nazarene office worker in Idaho that God may undertake and overrule in a critical situation where she works—God has helped out before in similar situations and she believes, in answer to prayer, this situation too can be worked out for His glory.

### Directories

#### GENERAL SUPERINTENDENTS

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#### G. B. WILLIAMSON

#### SAMUEL YOUNG

#### D. I. VANDERPOOL

#### HUGH C. BENNER

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### Deaths

#### REV. MARY E. OLSON

Mary E. Olson, Nazarene elder, actively engaged as a preaching and singing evangelist, died May 27, 1961, at her home in North Syracuse, New York. She had traveled with her sister, Heddie, who preceded her in death several years ago. Mary also pastored the church at Oswego, New York, for eight years. She will be remembered by many for her preaching and also for her beautiful contralto voice. She contributed much to the building of the Kingdom. She suffered greatly the last four months of her life, nevertheless carried on with her work. She was engaged in a revival meeting just seven weeks before her death. She is survived by two sisters and three brothers, and her friend and companion of many years, Grace Rozell. Funeral service was held in Syracuse, with Rev. R. D. Smith, district superintendent, officiating, and in Troy, Ohio, by Rev. W. E. Haggert, who was her pastor for several years.

Interment was in Troy, by the side of her sister, Heddie.

#### REV. PLENIE WILLIAMS

Plenie Williams was born May 4, 1887, at Williams Creek, Kentucky, and died May 8, 1961, at his home at Inez, Kentucky. In 1910 he was married to Pearl Justice, who survives. He was converted in 1919, sanctified four days later, called to preach, and joined the Church of the Nazarene in 1921. He and his faithful wife suffered much to get the First Church of the Nazarene organized in Covington, and later he built and organized the Grace Church at Inez, Kentucky, where he was pastor until his health failed. His wife took the work eight years ago, and he attended and was loved by the church. He is survived by his wife and one son, also two brothers and three sisters, and a host of friends who were converted under his ministry. Funeral service was held in the Inez Grace Church with the district superintendent, Dr. D. S. Somerville, officiating.

#### REV. JOSEPH E. LEGE

Joseph E. Lege, retired Nazarene elder of the Louisiana District, died March 24, 1961, in Estherwood, Louisiana. He served as an evangelist several years, and pastored churches in New Orleans, Louisiana; Pensacola, Florida; and Harrah, Oklahoma. He organized and pastored the French Church of the Nazarene in Crowley, Louisiana. Being a converted Roman Catholic himself, he carried a great burden for the French Catholics of Louisiana, and won many souls to the Lord through personal evangelism. He is survived by his wife, Gwendolyn Roane Lege, of Estherwood; and three sons, C. Maurice, Milton R., and Gerald R. Funeral service was conducted by Rev. R. A. Isbell of Crowley, assisted by Rev. M. M. Snyder of New Orleans.

MATTIE MAE McMILLON was born in Cosby, Tennessee, July 28, 1898. At the age of fifteen her family moved to Texas, and there in 1917 she married Horace N. Land. They moved to San Antonio, where she was converted and joined First Church of the Nazarene. Her husband was called into the ministry, and together they served as pastor and evangelist for some twenty-five years. To this union were born three children, who, with her husband, survive. They are Victor G., Mrs. Murrell Braun, and Mrs. Helen Cross. Also two brothers survive, Raymond C. and Bart McMilton. For the past fourteen years she had been a member of Bresee Church of the Nazarene in Pasadena, California. She gave many years of her life to the care of aged persons in her home, besides being a faithful wife and mother. She lived a faithful Christian life and loved her church. Memorial services were conducted August 4 in Bresee Church, with Dr. Shelburne Brown, Rev. J. G. Taylorson, and Rev. I. W. Young officiating. Burial was in Rose Hills Memorial Park, Whittier.

MRS. NELLIE F. HANSHER was born July 22, 1908, in Huntington, West Virginia, and died July 2, 1961, in a Columbus, Ohio, hospital. In 1928 she was married to Chester Hansher of Columbus, who survives. She is also survived by a son, Jack; a daughter, Mrs. William (Betty) Cotner; three brothers; and one sister. Mrs. Hansher was converted in the early thirties and joined the Church of the Nazarene, where she has served faithfully in many capacities down through the years. Funeral service was conducted by her pastor, Rev. Ralph Schurman, assisted by Rev. James Everett. Interment was in Sunset Cemetery, Columbus.



## MY THANKS TO GOD

As an expression of my thanks to God for His goodness to me, I am enclosing my gift in the amount of \$....., as a part of my Thanksgiving offering.

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# the Answer corner

Conducted by W. T. PURKISER, Editor

## Pleads for More Chaplains for Expanding Army

Volunteer Protestant, Roman Catholic, and Jewish clergymen are needed at once as chaplains in view of the expansion of the U.S. Army says Chaplain (Major General) Frank A. Tobey, chief of army chaplains.

"With the current build-up of strength in the army, and the subsequent call of thousands of men to active duty," he said, "a proportionate number of chaplains is required."

He underscored the fact that chaplains are volunteers, and said he wanted it kept that way. He said there was a particular shortage of Catholic, Jewish, and Episcopalian chaplains.

*(Quotas are based on church membership. The Church of the Nazarene, with a total quota of nine chaplains for army, navy, and air force, now has twenty-five on active duty.—EDITOR.)*

## List of Daily Bible Readings Offered by Bible Society

An inexpensive program of daily Bible readings is offered to churches and individuals by the American Bible Society.

Copies of the Society's 1962 Daily Bible Reading schedule are now available at 2c each or 60c per hundred. The Society will send a single copy free to everyone who requests it.

The schedule is printed in convenient bookmark form and features a two-color reproduction of the Society's newest World-wide Bible Reading poster.

A passage from the Bible is suggested for each day throughout the year. Special readings are listed for Lent, Ascension Day, Mother's Day, Pentecost, Independence Day, Thanksgiving, Advent, Universal Bible Sunday, and Christmas. Other readings cover the entire Books of Luke and Acts.

More than a million of these schedules are distributed annually. Churches order them in quantity for distribution to their members and others. Individuals buy supplies of them to give to their friends and enclose in letters.

The address of the American Bible Society is 450 Park Avenue, New York 22, New York.

## UN Official Criticizes U.S. Aid Policies

NEW YORK—ANDREW W. Cordier, United Nations undersecretary for General Assembly affairs, has told a meeting here that the United States should pattern its foreign aid operations after the work of Christian missionaries.

Addressing delegates to the twenty-third biennial convention of United Lutheran Church Men, the U.S. diplomat

Since Jesus told Nicodemus that the new birth qualifies for heaven (John 3:3-7), and Paul says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17), is not this transformation a change from the Adamic death to the life with God?

It certainly is. But if this question is meant to imply that no further work of grace beyond regeneration is necessary, then a word of caution is in order.

If you will look carefully at John 3:3-7, you will see that Jesus does not say that all who are ever born again will enter the kingdom of Heaven. What He says is that no one can see the kingdom of God who is not born again. And there is really quite a difference. You see, I can say, "Except an automobile has gasoline in the tank, it cannot travel from Kansas City to St. Louis." This is true. But it does not mean that all cars with gasoline in the tank will make the trip from Kansas City to St. Louis.

The same Bible which says, "Ye must be born again," also says, "Follow peace with all men, and holiness, without which no man shall see the Lord"

(Hebrews 12:14). The same Book which says, "The Lord is . . . not willing that any should perish, but that all should come to repentance" (II Peter 3:9), also says, "For this is the will of God, even your sanctification" (I Thessalonians 4:3). "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); but in addition, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word" (Ephesians 5:25-26). It is true that, "being now justified by his blood, we shall be saved from wrath through him" (Romans 5:9); it is also true that "Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

## Are people Christians who make agreements and then break them?

It all depends on the circumstances of the breaking of the agreement. There is a difference between a forgotten promise and a broken promise. There is also the case where a person might agree to do something, only to find that he was unable to keep his agreement.

However, I assume you mean instances where agreements are made, and then deliberately broken when they might have been kept. Such would be sinful,

and inconsistent with a Christian profession. To be a real Christian is to be as good as one's word. Even in the case where an agreement cannot be kept because of circumstances beyond the control of the individual, the person to whom the word has been given should be contacted and the circumstances explained. This is just common morality, as well as Christian ethics.

## Why is it Christ told the thief, "To day shalt thou be with me in paradise" (Luke 23:43), yet three days later He told Mary, "Touch me not; for I am not yet ascended to my Father"? Doesn't this indicate that paradise and heaven are two separate, distinct places?

Yes, it seems so. The general understanding of the reference to paradise or Abraham's bosom in Luke 16 is that this represents an intermediate state and place into which the souls of the righteous departed. It is also thought that with the resurrection of Christ this intermediate state and place was done away with, and that now the souls of

the righteous dead enter immediately into the heaven which is the abode of Christ and the Heavenly Father (Philippians 1:23; II Corinthians 5:1-8). If you are interested in pursuing this topic farther, borrow or buy a copy of H. Orton Wiley's *Christian Theology*, Vol. III, and read pages 211 to 232.

said his country must study the "psychology of giving," because foreign aid given in pride often causes the recipient to be humiliated.

"We must have sincere confidence in peoples—in their capacity to make a contribution even if they are uneducated

and illiterate," he declared. "Much simple and national wisdom that men can build upon is to be found in every nation, no matter how young. The Christian missionaries in the past have found this so and have been able to build on this." (EPS)



Members of the Building Committee work on plans for the new General Board Building. Seated clockwise around the table in the Nazarene Publishing House conference room are Charles Kraft, Wesley Angell, J. Wesley Mieras, Dr. O. J. Finch, chairman, M. A. Lunn, Dr. Raymond McClung, and Dr. I. C. Mathis. See the write-up in "The Church at Work: General Interests."

The year-old church in Crystal Lake, Illinois, is now occupying this attractive and well-lighted chapel. During the year Sunday school attendance has grown from eleven to sixty-eight with an average well over fifty. Rev. Ralph Wright is the pastor.

Missionaries on furlough gathered at Headquarters in Kansas City for a three-day workshop, closing with a missionary rally at First Church. Front Row, l. to r.: Juanita Pate, Republic of South Africa; Lois Drake, Swaziland; Rev. and Mrs. Oscar Stockwell, Republic of South Africa; Dr. George Coulter, executive secretary, Department of Foreign Missions. Second Row: Rev. and Mrs. George Hayse, Republic of South Africa; Mrs. Robert McCroskey, Philippines; Mrs. Robert Brown, Barbados; Miss Marjorie Peel, Republic of South Africa; Miss Neva Flood, Nicaragua; Rev. and Mrs. Paul Orjala, Haiti; Miss Lydia Wilke, Cape Verde Islands. Third Row: Rev. and Mrs. Maurice Hall, Nyasaland; Dr. John Sutherland, Republic of South Africa; Mrs. John Armstrong, Uruguay; Rev. Robert Brown, Barbados; Rev. and Mrs. Harrison Davis, Japan. Back Row: Rev. Louis Ragains, Nicaragua; Rev.



News  
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Picture



Joseph Penn, Republic of South Africa; Rev. Robert McCroskey, Philippines; Rev. John Armstrong, Uruguay; Rev. and Mrs. Wayne Knos, British Guiana; Miss Ruth Dech, British Honduras.

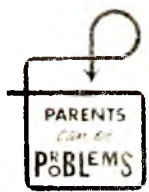
The series of *Herald of Holiness* covers picturing the colleges and seminary was used to good effect in connection with the "Tween Teen" program at the Northern California camp meeting last August. The purpose of the display was to acquaint the young people with the educational work of their church. Rev. Harold Bonner, director, also used the pictures of the general superintendents in a comparable poster entitled "Meet Your General Superintendents."

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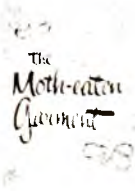
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 Some long-out-of-print writings of the great pioneer holiness preacher "Uncle Buddy." Included are nine brief, homey, and unforgettable heart-to-heart messages. 39 pages.

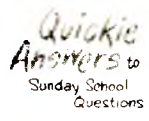


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