

# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

CHRISTMAS GIFT  
SUPPLEMENT ENCLOSED

**REFORMATION SUNDAY**

*October 27, 1963*

MARTIN LUTHER

*October 23, 1963*

# Reflections

## on the Protestant Reformation

(Reformation Day, Sunday, October 27, 1963)

**THE PROTESTANT REFORMATION** in its broadest outreach did not produce un-mixed good. Historical accuracy and honesty demand such an admission. It was seized upon by selfish political and religious aspirants and was distorted to serve their unworthy ambitions. Furthermore, its early relative simplicity was changed in many countries into a complicated movement in which too many of the original values were lost.

But there were in this epochal development some fundamental elements which have survived all abuse and distortion to



bless our modern world. Involved are at least five principles that were rediscovered and re-emphasized. They are:

1. Salvation by faith
2. The authority of the Scriptures
3. The universal priesthood of believers
4. The value and rights of the individual
5. Freedom of individual thought and interpretation

It must be admitted that these were not always crystal-clear and were irregular in their emergence, even as the experience of Martin Luther had its periods of uncertainty and of growing illumination. But all of the above elements were essentially in the Reformation from the beginning because they represented the truth of God's revelation in Christ, and by aid of the Holy Spirit, courageous, sincere hearts came to know "the way, the truth, and the life."

Our first reflection on the Reformation is that in this late year of 1963 great areas of the world with their millions of souls are still in the darkness, ignorance, and superstition of pre-Reformation centuries. They are victims of the same organization, the same spuriously authoritarian system, which gave cause for the revolt of the days of Huss, Luther, and Zwingli. One major missionary responsibility and incentive is that of bringing the light and liberty of our Protestant heritage to those who are victims of this medieval situation.

The second reflection is that the Reformation must have more than historical value; it must be a vital reality today. It is not enough to accept and glory in the principles stated above. These must have a practical application in our lives. Thus, and only thus, will the truth of the Reformation have vitality and meaning for modern Protestantism.

# HOLINESS

is "the" way!

By DELMAR STALTER, Pastor, New Haven, Indiana

HOLINESS is not a new or strange doctrine. It has endured, though sometimes besmirched, sometimes shabbily presented, sometimes too timidly, sometimes fanatically, but nevertheless it has prevailed and quite heartily at that.

The sense of God's holiness was strongly felt in the Garden of Eden. After the sin of Adam and Eve, they felt unclean in the presence of God. Moses became aware of it as he removed his sandals beside the burning bush. As each king was anointed, the ceremony spoke of his separation as God's representative over the people. Prophets at times were deeply moved to cry out against sin, whether in large and splendid palaces, or in humble huts. Isaiah felt the keen hand of God's holiness as he denounced sin vehemently, only to become conscious that he too was needy, "a man of unclean lips" (Isaiah 6:5).

The unborn John the Baptist was moved to leap in his mother's womb as Mary, bearing the unborn Christ, entered the room where Elisabeth was. Jesus was conceived through the Holy Spirit, and this holiness was symbolized at the Jordan when the dove settled upon His shoulder as He left the water after baptism. Jesus spent much time teaching about the Comforter who was to be the source of holiness for the believer.

Pentecost struck a pace of spiritual victory that moved Christianity to reach what was the known populated world. The Early Church prayed for all converts that they be sanctified and holy. Many Church fathers wrote of it: Ambrose, Chrysostom, Jerome, and Augustine. Augustine makes mention of how "sanctified" men kept the lions back.

Savonarola, a Catholic bishop, preached holiness with great unction much to the discomfort of the morally decadent church. Fenelon and Madame Guyon led the Quietists in seeking holiness. John Calvin said that "holiness" should be practiced. John Fletcher, John Wesley, Charles Finney, and others declared "holiness" boldly and witnessed many revivals.

Why is holiness of heart so essential? For one

thing, it corrects the misplaced emphasis in regard to the Church. Holiness makes the Church more than a social organization—it becomes the arm of God. It corrects the relationship to others—no longer is it an "I"-centered religion, but an "others" gospel. It corrects our attitude toward ourselves—we lose our double mind through sanctification and concentrate on serving God first regardless of what our regular occupation is.

Holiness is "a perfect heart" (Matthew 5:48). Holiness is perfect love that casteth out fear (I John 4:18) of self, world, devil, and sin, giving poise and self-assurance. It is perfect peace, God's answer to confusion (Colossians 3:14-15). The demand for psychiatrists is tremendous (and there is a place for the Christian psychiatrist), but holiness will deliver from many of the problems presented to the psychiatrists.

Holiness is attainable and desirable! No one will be entrusted with this experience unless he sincerely wants it (Matthew 5:6). Sin must be forsaken fully. It requires a yielding and surrendering of "all" to God; not a "forced" yielding, but a willing embrace of God. Faith has to be exercised; and to keep the experience the Lord must be obeyed fully.

Holiness is THE way—the way for men to know God. Knowing Him, they can be "more than conquerors through him" that loved us and died for us (Romans 8:37).

***"That small boy who is reported to have said, 'The Bible begins with Genesis and ends with Revolutions,' should be forgiven his inaccuracy because of the truth he unwittingly announced. Exactly this is what takes place when the Bible is taken seriously: there is a kind of 'revolution' that turns words into deeds, sentiments into commitments, and complacencies into crusades."—Paul S. Rees.***



# Let's Open Doors That Others Might Know Christ

TWO YEARS AGO the door of our youngest Overseas Home Missions field was just barely ajar. Faithful Nazarene laymen, service personnel, had started Sunday school work in their home. They felt keenly Bermuda's need for the message of holiness evangelism. As so often happens the zeal, concern, and spiritual enthusiasm generated in these humble, but dedicated, beginnings resulted, one year later, in the official organization of our first church in Bermuda. The door is now wide open and the gospel of Christ is being proclaimed in all its fullness from the pulpit of the Church of the Nazarene in Hamilton, Bermuda—and God is honoring our efforts.

This is another thrilling episode in the story of the church's response—*your* response—to the challenge of opening doors throughout the world. How wonderful that we all, individually, can share in these unfolding adventures for Christ as our concern becomes active in prayer and giving and God works through us as a church!

Let's make this a wide-open Thanksgiving for missions as our open hearts and open purses open doors that others might know Christ!

—General Stewardship Committee



Rev. and Mrs. James L. Collom and children as they left New York airport on July 17, 1962, to take over the work in Bermuda. Rev. Robert I. Goslaw, superintendent of the New York District, accompanied them and officially organized the church at Hamilton, Bermuda, the following day. Maridel (left) and Miriam (right) are now attending Eastern Nazarene College, and Paul is a high school freshman in Bermuda this year.



**"POLITICAL TENSIONS in our national neighborhood strike home the urgency of missionary endeavor. We in Australia stand wholeheartedly committed to support the Thanksgiving Offering as a lifeline of Nazarene missions, conscious of a sense of privilege and**

**thankfulness for the church's existence in our land."**

**James E. Johnston  
Businessman  
Lay Member of District  
Advisory Board  
Brisbane, Australia**

## God Is a Sculptor

*God is a Sculptor, for today I saw  
Turreted canyon walls, and tilted plane  
And pyramid, and fluted slopes of hills  
Carved with the patient tools of wind and rain.  
And then I saw the mountains shining high,  
Their bases softly lavender and rose;  
Above, like hills celestial come down,  
Their peaks were sculptured in fresh-fallen  
snows!*

*God is a Sculptor—Master Workman He—  
Shaping in awesome beauty His design.  
Now yield I to His hand my bit of clay,  
That He may beautify this life of mine.*

By MARY H. AUGSBURY

## The Cover . . .

*The statue of Martin Luther, the great leader of the Protestant Reformation, stands in Washington, D.C. The courage and conviction of this great man are qualities to be sought for days like these. Threatened with assassination, he expressed his determination to present his case at Worms "though every tile on every rooftop be a demon." Expressing his confidence in the Word of God as the sole religious authority, he said, "Here I stand, I can do no other. So help me, God."*

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# Re-forming the Faith

By J. KENNETH GRIDER

Associate Professor of Theology, Nazarian Theological Seminary, Kansas City, Missouri  
from a chapter of his book, "What We Believe About Repentance," which is being prepared for publication

UP IT GOES on the north door of the Castle Church in Wittenberg—Luther's list of ninety-five propositions. Normal it is to tack a notice to that door, for it serves as a bulletin board. Normal also to arrange a public debate in the sixteenth century.

And the "Ninety-five Theses" are not radical in character. Respect for the pope is in them, and for purgatory. No stout words as yet against the Roman church as such, with its system of sacraments. Written in Latin, the ninety-five paragraphs announce to men of learning Martin Luther's desire to debate a certain subject.

Thus is born the Reformation. Spell it "Reformation," instead, and what Martin the monk is after is made plain. He is re-forming the faith—according to the New Testament pattern.

October 31, 1517, is the day. It proves to be a day of days in the faith's holy history. On its tenth anniversary Luther celebrates it with a family party as a day which the Lord had made.

Today we still celebrate it. Give us a Sunday in late October, the city's main auditorium or sanctuary, and you see that we still have morale. Let our banners fly that day, and our faith is firm—the kind of faith, even with our institutional divisiveness, that has sent us forth terrible as an army with drums and banners.

## The Burden They Bear

Back to those theses! They have a subject, you know, a main burden. So does the sermon the professor-pastor preaches the same day. So does a book Luther published earlier that year, on the seven penitential psalms, the first of his many books.

What is the subject of all these—their burden that is heart-deep? You know, don't you? You and the world? Their subject is repentance: its nature, fruits, importance.

John Tetzel, a Dominican monk, has been selling indulgences. The Church has been offering them since the time of the Crusades against Islam, but now it is different. They have not had a Tetzel before, nor an Archbishop Albert of Brandenburg. Now they have a Pope Leo X, although they have had the likes of him previously. Now they are building St. Peter's, to this day the world's largest church.

Tetzel goes from place to place, much as does

an itinerant evangelist, preaching—not salvation, but indulgences. After his sermon he goes to the indulgence chest and buys a certificate for his father or some other deceased person and exclaims dramatically, "Now I am sure of his salvation; now I need pray for him no longer."

Frederick the wise one, Roman Catholic, but a German too, elector of Wittenberg's Saxony, will not permit Tetzel to enter his domain. Reports are out of how Tetzel is palming off his pardons so easily, draining Germany of its ducats, sometimes reducing the price of his holy wares if they are not selling well. For near ten years he has been employed in this way. Experienced he becomes in appealing to the populace.

A large man is Tetzel—forthright, confident, a good head for business. Besides, he is accompanied by a representative from Fuggers, the powerful medieval banking firm, who counts the money each night. Only one-half, actually, goes for St. Peter's; the other half, to the banking company which had loaned Albert of Brandenburg, archbishop of both Magdeburg and Mainz, a large sum to buy his bishoprics.

Tetzel goes too far, though—or too close. Banned from Saxony, he pitches his tents on free territory at its border near Wittenberg. Alas! the good townspeople can slip across the border and purchase their pardon certificates for themselves and their dear ones in purgatory.

Tetzel makes it easy for them. Familiar to many is his jingle:

*When the coin falls, and in the chest rings,  
Up the soul flies, and to high heaven springs.*  
A sign informed all that they could obtain "so much grace for so little pay."

Morals and religion slumped when men were secure with their indulgence certificate made out to a specified person, often to priests as well as to lay persons.

## Furor in the Faith

Luther has not meant to start a furor, but he has. Translated into German, several publishers issue the "Theses." They are posted in public places. Not just the Dominicans are embarrassed at the opposition to their monk Tetzel. The Augustinians are also; their own area supervisor, in charge of eleven monasteries, might be putting

them in a bad light by his pungent paragraphs.

Before long one bishop is boasting, "Within three weeks I shall have the heretic thrown into the fire . . ." This was probably in November, 1517.

Luther admits later, in his vivid way, "The song threatened to be too high for my voice."

Declares a Hamburg priest, Albert Krantz, "You speak the truth, dear brother, but you will accomplish nothing." Krantz died December 7, 1517, not living to see that he was rather a poor prophet.

Luther could have written, "To be continued," at the end of his "Ninety-five Theses," for in time they are extended, really, into the hundreds. Many and pungent were his objections to the practices and beliefs of his time. *Attritio*, repentance in fear, was declared by many to be sufficient. Luther required *contritio*, repentance in love for God, with purpose to obey and serve Heaven. This distinction in two repentance theories largely boils down the laments of Luther.

By 1520 the flame has spread until there is no stopping it. Its halt, however, is sought. A papal

bull is issued against Luther, and posted throughout Germany. His writings are condemned and the faithful are ordered to burn them. Luther is suspended from priestly office. Sixty days he has in which to recant, but he does not, and is ousted January 3, 1521.

When the bull is posted in Wittenberg, Luther burns it that night in a public display of his firmness. Next morning he announces the opposite of what Cyprian had taught in the third century. The early bishop had said that there is no salvation outside the Catholic church. Luther must say that unless a man oppose the pope and bishops he cannot be saved.

This is the man—a real man—who in the early sixteenth century is spokesman for many of us. This is the man who tells them at Worms that he can do no other than own the protest he has made. This is the man who leads out in re-forming the faith, beginning with the teaching that repentance must be heart-deep, accompanied by a willingness to amend the life and serve God in utter commitment.

## "ECHOES of



## REFORMATION FAITH"

By CHARLES R. GAILEY

Head, Department of Sociology, Eastern Nazarene College, Wollaston, Mass.

FOUR HUNDRED FORTY-FIVE YEARS AGO this week a tired but devout monk stood in the evening shadows before a church door, held up a few pieces of paper, grasped a hammer, and nailed them to the door. The monk drove the final nail and retired to his cell. Little did he realize that the blows of that hammer were to arouse the slumbering Middle Ages, span oceans and continents, and echo and re-echo throughout all time to come!

Martin Luther on that night had begun what we know today as the Reformation of the Christian Church. This much is history. But what of the meaning of this event for us today? What echoes of that act are still important today? Can, in fact, any echoes at all be heard above the din of ecumenical pronouncements?

Perhaps the key word of the Reformation was "faith." It was certainly so for Luther. He believed "the righteousness of God revealed from faith to faith: as it is written, 'The just shall live by faith'" (Romans 1:17).

Echo I—*Faith Itself*: What is faith? The writer to the Hebrews (11:1) tells us, "Faith is the substance of things hoped for, the evidence of things not seen." It defies adequate description, and yet is very real. Faith on a simple level is all about us. For an employee to accept the existence of the pres-

ident of the firm, even though he has not seen him, requires a certain element of faith. Concerning the spiritual, faith also involves trust, assent, and confidence in God's promises. This echo is eternal. It has reached men in every age.

Echo II—*Faith Absent*: Before conversion, Luther's life was a tangled tale of trying to live without faith. He wanted a good life, but consistently failed to achieve satisfaction by good works. When he first read the Bible at the university it made a real impact on his life, but he missed the clear teaching of faith. Without faith he withdrew to the monastery and inflicted tortures on his body. Without faith he finally fainted in his solitary cell.

Luther had not yet realized that "without faith it is impossible to please him; for he that cometh to God must believe that he is. . . ." (Hebrews 11:6); and there was no one in Luther's church to help assuage his grief as his wailings penetrated the monastery corridor. The echo of this experience is a hollow one.

Echo III—*Faith Present*: Into Luther's cell came the eternal whisper of God. To the tormented, desperate man, alone with the Word of God, came the realization that the advice and program of works others had mapped out for him would not meet his need. As he read Romans 1:17, the whis-



per of God became a shout of conviction that "the just shall live by faith."

When Luther realized the full extent of God's love in loving the unlovely, he comprehended more clearly the work of the Cross. There was liberation in God's promise! He could come to God, not by excellence of himself, but through the atoning blood of Jesus Christ. His life was born anew and the Church of Jesus Christ was born anew as well. The echo of this experience is glad and vibrant.

Echo IV—*Faith at Work*: Today we stand in debt to the echoes of Luther's experience. Today we have our freedom. Today we enjoy Christian liberty,

the Bible for everyone, and the spiritual fellowship of the Church. However, one more echo needs attention. That echo is one of *our* making.

Will we keep the experiential truths of Luther, Wesley, Bresee, and others through the years, inviolate? Or will we let the poignancy of a personal faith slip through our fingers? Will we pursue these echoes of spiritual reality until they become realities in our own hearts and we together as a church can demonstrate love, joy, and faith? This will be the echo of our own making. Will it be resounding in the age of our children and our children's children?



## REFORMATION MUSIC MEMOETTE

by Orella Satre Shafer

# MARTIN LUTHER

## *the Reformer and Hymn Writer*

THE sixteenth-century German, Martin Luther, an Augustinian monk, is regarded in all Protestant Christendom as the father of the Reformation. He began his life, the son of a miner, in Eisleben, central Germany. His parents, Hans and Margaret, were poor in this world's goods but rich in stern discipline and hopeful ambition.

Martin was schooled to become a lawyer in his father's plan for him, but this was changed by a personal incident that took place in 1509. Luther was trudging along a country road in Saxony and was overtaken by a severe summer storm with its lurid lightning bolts. Lightning struck the tree under which he had taken refuge and also knocked him to the ground. Aloud he cried out to the patron saint of miners, "Save me, St. Anne! I will become a monk!"

It was at this time that God was speaking to him about the worth of his soul and his life in God's eyes. He took vows of poverty, chastity, and obedience in hope that by subjecting himself to these monastic disciplines he would gain forgiveness of sins. Through days and nights of meditation, Luther finally was awakened to the realization of forgiveness by faith with the verse, "The just shall live by faith" (Romans 1:17), becoming a personal revelation to him.

Luther believed in "justification by faith" and the priesthood of all believers, which is still the premise of twentieth-century Protestantism. Reformation Day on October 31—the date in 1517 when Luther nailed his famous ninety-five theses to the

door of Castle Church in Wittenburg—is celebrated each year by Protestants everywhere.

In 1523, two years after the courageous stand of Luther before the Diet of Worms, while he was lecturing at Castle Church in Wittenberg, he received a plea from twelve nuns who desired to escape from their convent. To aid escapees was punishable by death, but Luther arranged with a merchant friend, who carted the twelve to safety in empty herring barrels. It was one of the twelve, Katherine von Bora, that he married and to this blessed union six children were born. Although Luther was forty-two and his wife twenty-six, they were very compatible and became great helpmates. Besides rearing their own six youngsters, they kept several orphaned children of relatives; and these, with student boarders and many guests, often swelled the household to twenty-five people.

Over four hundred years ago the Church held the idea that the Bible and hymns should be read and sung only in Latin, but Luther translated the Bible into the language of the common people. He also composed hymns in German, and was called "The Nightingale of Wittenberg." Protestant Germany soon became a "sea of song" and at least 117 collections of hymns by Luther and his associates have been printed.

The Christmas carol "Away in a Manger," as well as Luther's "A Mighty Fortress Is Our God," is well known. Another Christmas favorite, said to have been written for his small son, Hans, for the Christmas of 1543, gives a fitting tableau in word and

song. The family of Luther engaged in hearty singing, lively conversation, and even in family pageants. Holidays brought special celebrations, and Luther is credited with first bringing home an evergreen and decorating it for the Christmas festivities.

That Martin Luther believed in the Holy Spirit's guidance is shown by the answer to the question, "What is the fourfold office of the Holy Spirit?" In Luther's *Small Catechism*, he answers: "To Call, Enlighten, Sanctify and Preserve." This would make a holiness sermon outline. We agree with John Wesley's evaluation of Luther: "A man highly favored of God and a blessed instrument in His hand."



**"THE Record Easter Offering should generate effective faith and effort toward a record Thanksgiving Offering. The goal, one and one-half million dollars."**

**—HUGH C. BENNER**  
*General Superintendent*

## HOME AND FAMILY LIFE FEATURE

# Time for Family Prayer

By RUTH VAUGHN



THE shimmering great meadows laughed lightly as the stars swooped down to play in the evening twilight. A lamp wedged the duskiness of the room where a redheaded, freckle-faced four-year-old, clad in blue drop-bottom pajamas, clambered into the warm circle of his father's arms. The father squeezed the chubby boy as he reached for the black Book which lay on the table at his side. It was time for family prayer!

As he listened to the deep rumble of his father's voice reading, the great words of music enfolded the tiny, blue-clad figure in arms of deepest love. He watched his father's strong, unlined face; he observed the deepening lights of reverence in his father's eyes; he considered the flowing words and his father's life.

When the reading had ceased, there was a soft silence; then the little boy looked over at his mother and smiled, repeating sweetly, "The Lord is my shepherd; I shall not want."

From the family altar, he learns!

\* \* \*

There were rough, boisterous winds across the heavens, but within the white frame walls great peace. They knelt together, the three of them, at the throne of the Heavenly Father. The soft murmur of their voices broke the stillness; the depth of their devotion filled the air; candles glowed upon the bowed red head of the teen-age boy. Prayer, candle flame, and love blended into a rich,

full harmony in the youthful heart. In this quiet moment he gave himself in utter surrender to the God whom he had come to know at the time of family prayer.

When the family arose from their knees, there was strength for fierce battles, determination for right decisions, loyalty and devotion shining from his bright blue eyes. His smile enfolded the prayer-filled room, caressed the tear-stained faces of his parents, as he said, "From this moment on, I am His—and He is mine!"

At the family altar, he consecrates!

\* \* \*

The brook is edged with plastic lace; the collar on the spruce is stiff with frost; the pine tree wears an icy ring as snowflakes swirl about. The father holds the Bible in his earth-scarred hands; his strong face, now lined with suffering and struggle, is touched with tenderness as his voice flows through the room, filling it with grace and joy.

The mother sits in the rocking chair, her long, silvery hair, loosed from its pins and combs, embracing her shoulders. Her eyes behold the suitcases standing by the doorway; they turn to the long, white passport on the lamp table; then gently they rest upon the red head of the young man at her side. His overcoat is flung over the back of the chair; his hat lies upon it; he leans forward, listening intently to the scripture being read at the time for family prayer.



When the reading ceases, once again they kneel together, uniting their prayers as a family. A deep warmth and sense of the Divine Presence pervades the room. When at last they stand together, the young man pulls a picture from his pocket, looks at the group of dark-skinned, sparsely clad natives, and says: "I must be about my Father's business! They must come to know Him too!"

From the family altar, he goes forth to serve!

## ARE YOU TIRED?



By R. E. MANER, Decatur, Georgia

"WELL, TAKE IT EASY," is frequently heard by departing friends. With shorter work weeks, shorter workdays, can openers, plenty of cans, power equipment, instant this-and-that, and an endless list of gadgets and laborsaving devices, fatigue is still considered social justification for doing "exactly nothing."

Are you tired? It could be "pathological fatigue" which is caused by disease. A physical examination by your doctor will determine if this is a source. It could be "physical fatigue" caused by strenuous exercise. This type usually produces a good night's sleep and a hearty appetite. More than likely, though, you are tired from "psychological or nervous fatigue."

Chronic fatigue, not traceable to either disease or hard physical labor, is the health pattern of the average American. It is evident in every church. It hinders revivals, reduces the number who come out for visitation, robs the church service of enthusiasm, and mitigates against the power of the gospel. Fatigue hinders the Sunday school teacher, the pastor, the layman as well as the unsaved man we are trying to get to church.

This type of fatigue is caused by worry, anxiety, boredom, and frustration as well as an endless list of personal emotional conflicts. Rest will do no

good. In fact, those who thus suffer arise as tired in the morning as when they went to bed. Even the Lord's day doesn't seem to give any relief from this ever-present enemy that drains our vitality.

Many remedies have been suggested for this situation. Some have urged that we have hobbies or recreation or participate in various sports. But we have been hobbled and entertained to death. Americans spend annually \$164 million on ball games, \$169 million on golf, \$79 million on boating, and \$12 million on stamp and coin collecting.

In addition to this, frazzle-nerved, fear-riddled Americans smoke up over \$7 billion worth of cigarettes. We, as a nation, spend another \$9 to \$10 billion on liquor. Americans will spend \$26 billion riding around in automobiles, and another \$20 on doctors, in hospitals, and finally for burial.

I am going to suggest a source of help that probably will be received somewhat like Naaman received Elijah's command to wash seven times in Jordan as a cure for his leprosy. *Why don't we try God again?* Hear the Master say, "Man shall not live by bread alone." Why does not the Christian get down on his knees and read the Sermon on the Mount again (Matthew 5-7)?

How His words ring in our ears as music from another world: "Lay not up for yourselves treasures upon earth," "Take no thought for your life," "Behold the fowls . . . Consider the lilies of the field!"

Take your Bible and prayerfully read again these three chapters in the light of your personal stress and worries, conflicts and anxieties. Read the Word again and again as though you were plowing fallow ground. Apply these verses to specific issues in your life.

When anxiety over the threat of an atomic war and the pestering aggravations of life have been replaced by simple, childlike trust in God, we can understand how they that wait upon the Lord *do* renew their strength. Thus enabled to rest in the Lord, we can cast all our care (anxiety) upon Him. Without this quiet repose, life is a hodgepodge of unanswered questions and unsatisfied demands. Our day is but an everyday grind hardly worth enduring. "Wait on the Lord: . . . and he shall strengthen thine heart" (Psalms 27:14).



***"To call the Holy Spirit parakletos is to say that the Holy Spirit is the person who enables a man to meet four-square and erect the sorrows, the struggles, the burdens of this world, the person who nerves the feeble for the battle and who makes the coward brave, the person who gives us wise counsel but powerful help in the most difficult decisions of life, the person who is for us the prisoner's friend when we face the judgment of God. When we think of all that, we can do no other than pray: 'God, send Thy Holy Spirit upon me.'"***

# ATHEISM in the back yard

By N. JAMES HAMILTON, Jr.  
Pastor, Phillipsburg, Kansas

EVERY WORD and very bold action of the Maryland atheist, Madalyn Murray, has been headlined in all of our area papers recently. "She"—as the natives of our community refer to her—has moved into Stockton, Kansas, just a few miles from our local church.

Eighty acres of land has been donated to "Other Americans, Incorporated" by Carl Brown, former Kansas legislator who makes his home south of Stockton in the midst of some of the greatest wheatland in Kansas.

Mrs. Murray, one will remember, is the person who was partly, if not totally, responsible for the banning of the Lord's Prayer and the reading of the Bible in our public school system.

Mrs. Murray made this statement several months ago: "Atheism is a position which is founded in science, in reason and in a love for fellow man rather than in a love for God. We find the Bible to be nauseating, historically inaccurate, replete with the ravings of madmen. We find God to be sadistic, brutal, and a representation of hatred, vengeance." She went on to say other things similar to these statements, many of which do not bear repeating.

The point is, How does one, as a minister, answer the questions that are asked by his congregation and the friends of the community?

First, I would say that much prayer to a loving God for divine direction is essential. We are serving a prayer-answering God, and asking His help to fight those who are lighting Him is one of the wisest things a person can do. God is much more powerful than these few people.

We read in Psalms 14:1, "The fool hath said in his heart, There is no God." Since this is true, we are dealing with a foolish group of people and must direct our thinking along these lines. Mrs.

**"A prayerless Christian will never learn God's truth; a prayerless ministry will never be able to teach God's truth."—  
E. M. Bounds.**



**"WHEN I GIVE my Thanksgiving offering to God, I feel I am not giving of what is mine; rather I am returning to Him a bit of the abundance He gives me. Thus I can enjoy His approval in every other aspect of my life."**

**Neptali Siancas  
Businessman  
S.S. Teacher  
Church Treasurer  
Lay Member of  
District Advisory Board  
Sullana, Peru**

Murray has made many statements as to her future plans for the atheist colony so that the atheistic message can be spread. Many have remarked that some of these plans would be nearly impossible for this area. God still has His mighty hand on the world.

What would I say to Mrs. Murray if I were to meet her on the street? I would tell her that God is love, that He is real, that He sent His Son to die that even she might be saved, and that the very God she is denying will also be her Judge. I believe Jesus would have us simply teach and preach redemption to the constituents of the atheistic movement. God is real, and the very idea that this group is fighting Him so hard would lead me to believe that there must be some hidden longing or secret thought of the living God in the hearts of these people.

Many have followed with interest the story of this lady while she was fighting the schools with her atheistic thinking, and suddenly we wake up one morning to read in our newspapers that she is moving into our own back yard, receiving publicity for the devil and his cause.

It would seem easy for us to live our lives every day, serving the Master, make our calls, and preach of our wonderful Lord, and simply ignore the people who are fighting Christianity so hard. But it is time for us to awake from our complacent ways. It is time for the born-again Christians of our community to rally even more around all that the goodness and love of God stand for.

If and when atheism comes to your back yard (and it is all around us), may it awaken and stir you to new heights religiously, and may it help you to realize, as it has our people, that we must do all that we can now to tell people of God and His plan of salvation.

*(See the editorial in this issue)*





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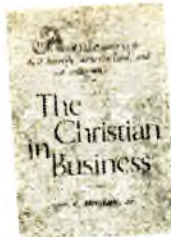
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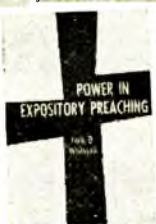
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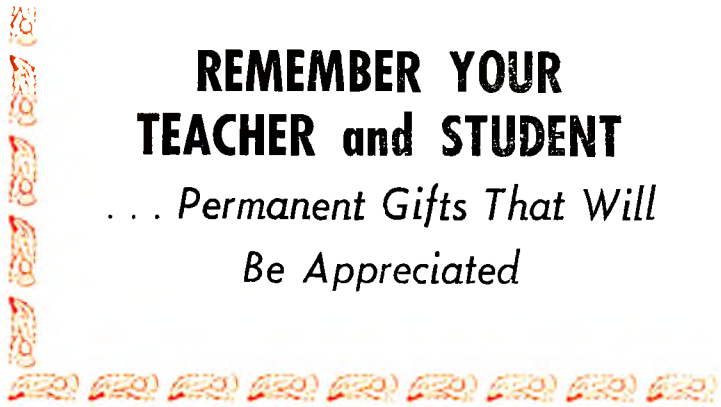
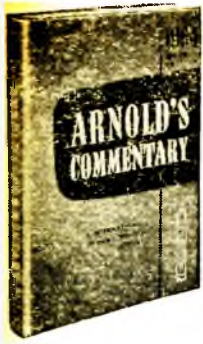
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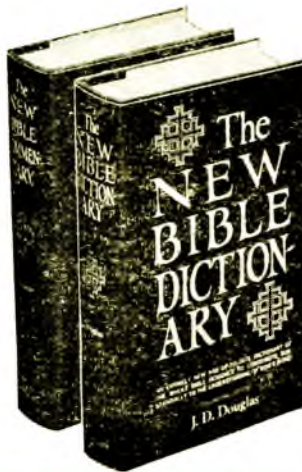
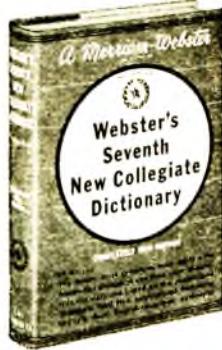
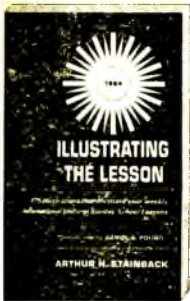
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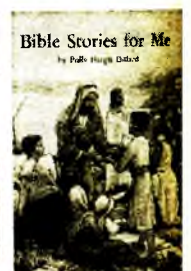
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You've heard him in person as he's traveled across the country in the interests of missions—now you can bring some of his thrilling music right into your own home. "Praise Him! Praise Him!" "When I Survey"; "His Eye Is on the Sparrow"; "Come, Thou Fount"; "Jesus, I Come"; "What a Friend"; "Near the Cross" and "Saved, Saved" (organ-piano duet); "Is There a Stream?" Ray Moore; "God Is in Every Tomorrow," Betty Bowes and Ray Moore.

L-300

\$2.98

### PRAISE HIM!

... with Nazarene musicians

Featuring: Paul McNutt; Ralph and Joann Dunmire; Roger Kennedy; Leland R. Davis (organ); Dwight and Norma Jean Meredith; Curtis R. Brown; Dee and Bernadene Rushing; Paul Orjala (piano); Phyllis Coulter; Jack Bierce; R. T. Williams, Jr.; Don and Helen Kelly; Grace Bertolet (organ); Danny Steele; Calvin, Marjorie, and Carolyn Jantz; Willis Baldrige; Charles and Emma Jean Rushing; Rosemary Green (piano); James Bohi.

L-298

\$2.98

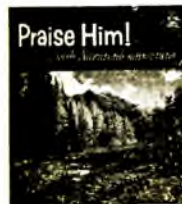
### UNCLE BUD'S HOSPITAL EXPERIENCE

Record by Uncle Bud Robinson

Here Uncle Bud tells in his own words his famed "Hospital Experience." He recounts, in his typical style, how God helped him not only to overcome his own misfortune but also to witness to others. Dr. D. I. Vanderpool introduces the record as "Honey in the Rock," one of Uncle Bud's favorites, plays in the background.

L-114

\$2.98



## Christmas Recordings



### Paul Mickelson's Orchestra CHRISTMAS BELLS

Featuring: "I Heard the Bells on Christmas Day"; "Joy to the World"; "Silent Night"; "O Come, All Ye Faithful"; "O Holy Night"; "It Came upon the Midnight Clear"; "Gloria in Excelsis Deo"; "Away in a Manger"; "The First Noel"; "O Christmas Tree"; and 15 other favorites. (CTD)

L-1010

\$3.98

L-2010 (Stereo)

\$4.98

### 16 Singing Men . . . CAROLS OF CHRISTMAS

The mellow harmony of this all male chorus gives beautiful interpretation to these favorite Christmas hymns:

"O Little Town of Bethlehem"; "What Child Is This?" "Away in a Manger"; "Go, Tell It on the Mountain"; "Jesus, Jesus, Rest Your Head"; "Silent Night"; "Caroling, Caroling"; "I Heard the Bells on Christmas Day"; "Carol of Christmas"; "Down the Trail and Onward"; "There's a Song in the Air"; "O Holy Night"; "In a Cave"; "Star and Scepter." (ZP)

L-585

\$3.98

L-1585S (Stereo)

\$4.98

### Old Fashioned Revival Hour . . . SONGS OF CHRISTMAS

One side features the "Old Fashioned Revival Hour" choir and quartet, the other a variety of voice and instrumental combinations.

Includes: "O Holy Night"; "Silent Night"; "The First Noel"; "O Come, All Ye Faithful"; "Luther's Cradle Song"; "Long Ago"; "Fairest Lord Jesus"; and 9 other favorites. (ZP)

L-170

\$3.98



**"LISTEN AND SING!" 45-RPM RECORDS FOR CHILDREN**

For Home and Church Use

Teach your children new songs and help them learn more Bible verses with this popular, up-to-date method.

Each of these records has been thoughtfully planned by specialists to present a variety of songs, memory verses, brief stories, and conversation that will be of repeated value in teaching your children the Christian way.



*Say it  
with music*

**GIVE RELIGIOUS RECORDS**



Records come in attractively designed, colorful folders inside which words of songs are printed. On back, instructions and suggested uses are given. (NZ)

**A NEW way to buy  
"Listen and Sing!" records**

Now available by departments

- Nursery Set (3-year-olds)**  
L-11 Set of 4 records **\$2.50**
- Kindergarten Set (4- and 5-year-olds)**  
L-12 Set of 4 records **\$2.50**
- Primary Set (6-8-year-olds)**  
L-13 Set of 4 records **\$2.50**
- Junior Set (9-11-year-olds)**  
L-14 Set of 3 records **\$2.00**

**Special!**

L-97 Value Pak (all of the above records) **\$9.50 value for \$7.60**

**"TALKING BIBLE"**

16 1/2-rpm, unbreakable, 7", Vinylite records

**The Complete New Testament**

The entire King James Version on 26 Audio Book records. Total playing time, approximately 24 hours. (ABC)  
**L-901 \$29.95**

**The Old Testament**

Nine complete Books: Genesis, Judges, Ruth, Esther, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah. 26 LP records. (ABC)  
**L-902 \$29.95**

**PSALMS**

6 Audio Book records  
**L-904 \$6.95**

**GENESIS**

6 Audio Book records  
**L-905 \$6.95**

**PROVERBS, ECCLESIASTES, THE SONG OF SOLOMON**

4 Audio Book records  
**L-906 \$4.95**

**JUDGES AND RUTH**

3 Audio Book records  
**L-907 \$3.95**



Hi-fi & Stereo—33 1/3 rpm—12" LP's

**FOR THE CHILDREN**



**THE ABC STORIES OF JESUS**

Mildred S. Edwards' (editor of Nazarene kindergarten lesson materials) popular book is delightfully sung and narrated by Anita Bryant.

The beautiful orchestration background is fast becoming a favorite among the children. Parents are finding it a wonderful means of implanting Bible truths and lessons of life into young minds. An album that cannot fail to capture the imagination and hold the interest of children. Folder-style sleeve includes printed stories. (CTD)

L-1875 **\$3.95**  
L-8675 (Stereo) **\$4.98**

**STORIES BASED ON THE BIBLE FOR THE CHILDREN**

Presented by the Christian Dramatic Society. Dramatic events in the life of Christ with an "on the scene" atmosphere. The stories are:

Fishers of Men; Wine from Water; The Torn Roof; A Cripple Healed at Bethesda; The Man Who Lived Twice; and The Storm That Listened to Jesus. For ages five and older. (CTD)

L-5081 **\$3.98**



**JESUS LOVES ME**

Roy Rogers, Dale Evans, and the Children Read the Bible and Pray; Jesus Loves Me; Do What the Good Book Says; I'll Be a Sunbeam; The Circuit Rider; Preacher; Did You Stop to Pray This Morning? Watch What You Do; Wonderful Guest; The Lord is Counting on You; The Bible Tells Me So; A Cowboy Sunday Prayer; (I'll) Pray for You Until We Meet Again. (CTD)

L-1022 **\$1.98**



**STORY TIME WITH AUNT BERTHA**  
Songs and Dramatization by the Children's Bible Hour Staff

12-Minute Dramatization on Record

Never Turn Back • For His Name's Sake • June Bride • Pigs Will Be Pigs

**Songs on Record**

It's Not an Easy Road • When We See Christ • Wounded for Me • Things Are Different Now • Now I Belong to Jesus. (ZP)

L-556 **\$3.98**

**CHILDREN'S HOUR SONGS AND STORIES**

Selected from various children's records

George Beverly Shea—"Jesus Loves Me," "This Little Light of Mine"; Helen Barth and Al Smith—"Jesus Wants Me for a Sunbeam," "Whoever Will to the Lord May Come," "Happy Day Express"; Wendell P. Loveless (narration)—"Elijah and the Prophets," "Joshua and the Walls of Jericho," "An Escape from Jail," and others; Sherrie Lehman—"Kiddies with the Cur! on Top," "Open Up Your Heart"; Children's Bible Hour—"Saved! Saved!" "Mighty Army of the Young"; plus others. (ZP)

L-168 **\$1.95**

**THE MEREDITHS SING (Vol. 1)**

**Nazarene Song Evangelists Dwight and Norma Jean Meredith sing and play gospel favorites.**

It Took a Miracle; I Know Who Holds Tomorrow; I Will Pilot Thee; He Giveth More Grace; Let Me Lose Myself and Find It, Lord, in Thee; Jesus Is Mighty; His Hand in Mine; How Great Thou Art; He Hideth My Soul; I'd Rather Have Jesus; Grazing; God Leads Us Along. (CTD)  
**L-4051 \$3.98**



**HOLINESS UNTO THE LORD**

**James Bohi, outstanding Nazarene singer, sings songs of revival.**

Holiness unto the Lord; My God Is Real; The Wonder of It All; I Know Who Holds Tomorrow; Then I Met the Master; Follow Me; The Ninety and Nine; Jesus Passed By; How Great Thou Art; He Knows Just What I Need; A Miracle of Love. (BOH)  
**L-7001B \$3.98**



**JACK HOLCOMB (Mr. Gospel Music) SINGS YOUR FAVORITES**

Why Should He Love Me So? There's a Balm in Gilead; I Found the Answer; Leave It There; Ship Ahoy; The Touch of His Hand on Mine; It Took a Miracle; When I Get to the End of the Way; I Asked the Lord; Amazing Grace; The Lily of the Valley; Blessed Assurance. (CTD)  
**L-2729 \$3.98**  
**L-2729S (Stereo) \$4.98**

**KEEP A HAPPY HEART . . .**

**The Speer Family Gospel Quartet singing:**

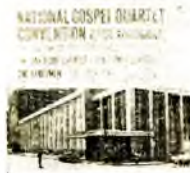
Keep a Happy Heart; I'll Be There; The Old-fashioned Meeting; When I Hear Jesus Say, "Come Home"; The Prettiest Flowers Will Be Blooming; My Lord Will Lead Me Home; Somebody Loves Me; The Old Ship of Zion; Living on the Sunny Side; The Joy of Serving the Lord; Lord, Teach Me How to Pray; My Lord Will Care for Me. (CTD)  
**L-5999 \$3.98**



**LOVE IS WHY . . .**

**The Keller-York Quartet**

Love Like the Love of God; I Can Find My Way Home; Jesus Walks Beside Me; I Heard God Today; A New Name in Glory; Lead Me, Guide Me; So Great Is His Love; Consume Me; Oh! How I Love Jesus; I'll Never Be Lonely; Love Is Why; Not My Own. (CTD)  
**L-6080 \$3.98**



**THE NATIONAL GOSPEL QUARTET CONVENTION**

Here are six of the most popular gospel groups recorded live on stage.

Featuring: The Blackwood Brothers; The Stamps Quartet; The Oak Ridge Quartet; Statesmen Quartet with Hovie Lister; The Kingsmen; The Speer Family; and all quartets with audience. (CTD)  
**L-2728 \$3.98**  
**L-2728S (Stereo) \$4.98**



**THE MYSTERY OF HIS WAY**

**The Statesmen Quartet with Hovie Lister**  
 The Mystery of His Way; He Will Pilot Me; What a Saviour; Sweeter as the Days Go By; Love So Divine; Who Could Ask for More? I've Got the Corners Turned Down; What Love; Little Biddy Chapel; God Can; I've Found a New Way; That's Why I've Gotta Sing. (CTD)  
**L-2546 \$3.98**  
**L-2546S (Stereo) \$4.98**

**MANTOVANI—SONGS OF PRAISE**

**Beautiful renditions in typical style by Mantovani and his orchestra**

A Mighty Fortress Is Our God; Whispering Hope; Nearer, My God, to Thee; The Lord Is My Shepherd; Abide with Me; Onward, Christian Soldiers; Rock of Ages; Eternal Father, Strong to Save; Beautiful Isle of Somewhere; Jesus, Lover of My Soul; Jesu, Joy of Man's Desiring; The Little Brown Church in the Vale; The Holy City. (NZS)  
**L-3251 \$3.98**  
**L-245 (Stereo) \$4.98**



**GEORGE BEVERLY SHEA SINGS HIS FAVORITE SONGS and SPIRITUALS**

Deep River; The Christ of Every Crisis; The Way-faring Stranger; I Got a Home in a Dat Rock; How Big Is God? Steal Away; He Is No Stranger; Goin' Home; Just for Today; My Lord, What a Mor'nin'; The Blind Ploughman; May the Good Lord Bless and Keep You. (CTD)  
**L-2651 \$3.98**  
**L-2651S (Stereo) \$4.98**



**HYMNTIME Sing-Along**

**With Jerry Barnes and the Kurt Kaiser Singers**

An album designed for family or group singing. Song sheets included.

A group of medleys composed of such songs as: "Lily of the Valley"; "Trust and Obey"; "Come, Thou Fount"; "The Great Physician"; "Faith Is the Victory"; "Blessed Assurance"; and 12 other old and familiar favorites. (CTD)  
**L-3176 \$3.98**

**HYMNS**

America's 28 favorite hymns on 2 long-play records featuring the talents of 16 great Christian artists and musical groups. Here are the hymns voted most popular by Christian America in a survey conducted by the "Christian Herald" magazine. A book of lyrics and stories of the hymns is included.

Among the artists are: Paul Mickelson, Rolph Carmichael, Billy Graham Crusade a cappella choir, "Haven of Rest" quartet, Frank Boggs, and the Moody Chorale. (CTD)  
**L-3188 \$5.98**  
**L-8117 (Stereo) \$7.98**

**THE MELODY FOUR QUARTET IN SESSION**

**. . . With the Dick Anthony Orchestra**

Stereo is especially recommended in this album because of the exceptional instrumental background.

Heaven Came Down; Go Down, Moses; We've a Story to Tell to the Nations; Shall I Empty-handed Be? Jesus, the Very Thought of Thee; Brethren, We Have Met to Worship; Some Sweet Day; Yes, He Did; Guide Me, O Thou Great Jehovah; Behold, the Bridegroom Cometh; Eternal Life; Immortal, Invisible, God Only Wise. (CTD)  
**L-3163 \$3.98**  
**L-8100 (Stereo) \$4.98**



**HANDEL'S MESSIAH (Complete with Libretto)**

Vyryan, soprano; Sinclair, contralto; Vickers, tenor; Tozzi, bass; Royal Philharmonic Orch., Sir Thomas Beecham, conductor. Four 12-inch records. (CTD)

**L-6409 \$21.98**  
**L-6409S (Stereo) \$25.98**  
**High Lights (with Libretto)**  
**L-2447 \$5.98**  
**L-2447S (Stereo) \$6.98**



**THE MICKELSON TOUCH**

**With the Paul Mickelson Orchestra**

Make Me a Blessing; Submission; Sometimes I Feel Like a Motherless Child; Beneath the Cross of Jesus; Bless This House; Lead, Kindly Light; Trees; Swing Low, Sweet Chariot; Prayer from Stradella; My Task; Springs of Living Water. (CTD)

**L-3113 \$3.98**  
**L-8056 (Stereo) \$4.98**

**Give Sacred Recordings—Hi-fi & Stereo**



**"CHRISTIAN WITNESS"  
PEN AND DESK SET**

The white plastic frame and base holds a clear plastic bubble containing molded "Head of Christ" on one side and "Praying Hands" on the other. The molded figures are attractively displayed against a rich blue background. The pen is white and fits snugly into the holder in the base. 5½ x 2¾ x 5¼". (WA)  
GI-4340 **\$1.95**



**"CHRISTIAN ART"  
NIGHT LIGHT**

This unusual night light features the "Head of Christ" on one side and the "Praying Hands" on the other. The light is positioned between these two molded figures, and radiates a soft glow from within. The white plastic frame and base contain a clear plastic bubble which blends beautifully with the rich blue background around the figures. Size 5½ x 2¾ x 5¼". Gift-boxed. (WA)  
GI-5550 **\$2.95**

**Gifts for Home and  
Personal Use**

**SCROLL-FRAME PICTURES**

Here is Sallman's "Head of Christ" in an antique brass scroll frame. The attractive metal design is nontarnishable. Hang on wall or stand on desk or table. Boxed. (FBS)

P-20GO 8½ x 10" **\$2.25**  
P-20GN 5¼ x 7" **\$1.00**



**DEVOTIONAL BOOK OR  
BIBLE HOLDER**

Sparkling brass-finished, all-metal book holder. The caption on iridescent pearl plate reads, "Prayer is the key that opens Heaven's door." Holds Bible or several small devotional books. Size 5¼ x 5½ x 2¾". Attractive gift box. (WA)  
GI-6125 **\$1.25**



**U.S. MAP 'N' PEN SET**

This unique desk penholder is in shape of the U.S. map with a ball-point pen that is a combination letter opener and ruler. The quick-reference map is made of molded mahogany plastic, in four colors, and protected by a plastic covering which assures durability. Has scripture text imprinted in gold. Attractively boxed. (WA)  
GI-4332 **\$1.00**



**IDEALS Christmas Books**

**THUS IT IS WRITTEN**

By Kate K. Ball. Embellished and inscribed on parchment, this beautifully done copy of "Ideals" presents particularly meaningful passages of the Bible. 48 pages. Cellophaned, hard-bound covers. (IPC) **\$1.50**

**THE TRUE RELIGIOUS  
CHRISTMAS**

The poetry and prose, coupled with the magnificent color art and photographic reproductions, weave a beautiful story of Christmas. 75 pages. Cellophaned, hard-bound covers. (IPC) **\$1.50**



**KITCHEN PRAYER TRAY-PLAQUE**

Beautifully finished in Coppertone to complement the modern kitchen. The design and verse are printed in white, making this tray or plaque an attractive addition to the home. (HP)  
GI-7750B **\$1.25**



**LEAVES OF GOLD**

Edited by Clyde F. Lytle. Popular gift book of endless inspiration. Contains excerpts from the world's literary masters, both ancient and modern. Here are maxims, phrases, anecdotes, proverbs, essays, and verses to comfort and inspire. It is valuable for program material or for individual pleasure.

The format is in Old English style—size 8¾ x 11¼". 200 pages. Classified and indexed. Imitation leather. Gold edges. (CPG) **\$3.95**



**HOME MOTTO  
TEXT PLAQUES**

Provincial wood-frame plaques, artistically designed but yet simple enough to fit any color scheme. Each message is a prayer used in the home. Size 7<sup>3</sup>/<sub>4</sub> x 6<sup>3</sup>/<sub>4</sub>". Hanger is on the back. Gift-boxed. (MW)

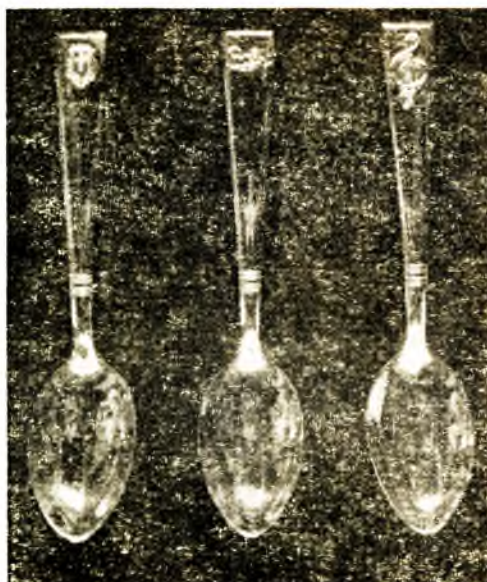
- M-660A Give Us This Day Our Daily Bread
  - M-660B Christ Is the Head of This House
  - M-660C Bless This House, O Lord
  - M-660D God Bless Our Home
- Each, \$1.00



**THE GREATEST OF THESE  
IS LOVE**

This handsome leatherette-covered gift book was inspired by the familiar love passage in the Bible, 1 Corinthians 13. A gathering of purposeful and well-known Bible selections, original poems, and inspirational thoughts which provide help for daily living. Beautifully illustrated throughout with soft floral designs in pastel colors. 40 pages. 6 x 8 inches. Individually gift-packaged. (GB)

GI-1713 \$2.50



**STAINLESS STEEL GIFT SPOONS**

With emblems of a cross and music clef, and the inscription of "Baby," these stainless steel spoons make interesting gifts for children or for your friend's spoon collection. Attractively boxed in a clear plastic case. 4<sup>1</sup>/<sub>2</sub> inches long. (SCE)

- GI-580 Treble Clef Spoon \$1.25
- GI-590 Cross Emblem Spoon \$1.25
- GI-600 "Baby" Spoon \$1.25

**GIFT RECIPE FILE**

Favorite recipes can be transferred to index cards and filed under one of the twenty cards; five blank cards are provided for expansion of recipes, along with an extra supply of index cards. Every kitchen needs one of these tuck-away files. The folio slips out of the brushed red and white vinyl case and sets up in the work area. Scripture text in gold. (EPN)

- GI-1000 Recipe File, Red \$1.00
- GI-1001 Recipe File, White \$1.00



**Keep CHRIST in CHRISTmas**

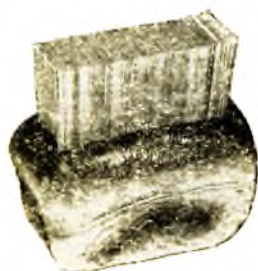
Give gifts with a CHRISTian emphasis



**"OUR DAILY BREAD"  
PROMISE BOX**

This lifelike replica of a miniature loaf of bread contains 120 cards printed with scripture text on both sides—240 scriptures in all. Cards are heavy stock to resist wear and are assorted colors for decorative appearance. Size 4 x 2<sup>1</sup>/<sub>2</sub> x 3 inches high. Interesting gift item. (WA)

GI-9651 \$1.25



**"PRAYING HANDS" ENSEMBLE  
STATIONERY**

This lovely set contains 24 white sheets and 24 notes all embossed with a gold "praying hands" design. There are 48 plain envelopes. Packaged in a pale powder-blue box with gold-embossed "praying hands." Size 11<sup>1</sup>/<sub>2</sub> x 5<sup>5</sup>/<sub>8</sub>". (WA)

S-2713 \$1.25



**EARLY AMERICAN TRAY**

This rustic tray is reproduced from the original concepts of the master Swiss wood carver and finished in an attractive wood-tone. Raised lettering and design are highlighted with touches of color. It is 11 x 8<sup>1</sup>/<sub>4</sub>" and boxed. (MP)

GI-4435 \$1.95



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NOTE: Items listed are in numerical order by page. Just fill in the quantity and total.

Pg.	Quant.	Item	Price	Total
10-A	B-800N	2.15; 12 at 1.95	_____	_____
		25 at 1.85; 50 at 1.75	_____	_____
		God Wants You	1.50	_____
		6 or more at 1.40	_____	_____
	L-302		2.98	_____
10-B	A Woman's World		2.95	_____
	Beyond Our Selves		4.95	_____
	Big Fisherman, The		4.50	_____
	Christian in Business, The		3.00	_____
	Creation or Evolution?		1.00	_____
	Disciplined Life, The, paper		1.00	_____
	Disciplined Life, The, cloth		1.75	_____
	Don't Park Here		3.00	_____
	Great Time-Killer, The		4.95	_____
	None of These Diseases		2.95	_____
	Out of the Depths		2.50	_____
	Robe, The		4.95	_____
	Study of Communism, A		3.95	_____
10-C	Called unto Holiness		4.95	_____
	Halford Luccock Treasury		6.00	_____
	Holiness, the Finished Foundation, paper		1.95	_____
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	King of the Earth, The		3.95	_____
	The Gospel Miracles and Many Things in Parables		1.95	_____
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	Psychology of Christian Experience, The		3.00	_____
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	Triumphant in Trouble		3.00	_____
	Upward Calling, The		3.50	_____
	Word Became Flesh, The		2.50	_____
10-D	Career with a Capital 'C'		.50	_____
	Glory in the Midst, The		2.95	_____
	Good Morning, Lord		1.00	_____
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	In His Steps, paper		.50	_____
	In His Steps, cloth		1.00	_____
	It's Great to Be Young		1.00	_____
	Mountain Trailways for Youth, paper		1.95	_____
	Mountain Trailways for Youth, cloth		2.95	_____
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	Sally Jo		2.00	_____
	Thine Enemy		2.50	_____
	This Side of Tomorrow		2.50	_____
	Time Out Daily Devotions for Young People, paper		1.00	_____
	Time Out Daily Devotions for Young People, cloth		1.95	_____
	Your Dating Data		1.25	_____

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Pg.	Quant.	Item	Price	Total
10-E	Arnold's Commentary		2.50	_____
	Halley's Bible Handbook		3.95	_____
	Higley's Commentary		2.95	_____
	Illustrating the Lesson		1.75	_____
	6 or more 1.40		_____	_____
	New Bible Commentary, The		7.95	_____
	New Bible Dictionary, The		12.95	_____
	Webster's Seventh New Collegiate Dictionary		6.75	_____
	Zondervan's Pictorial Bible Dictionary, The		9.95	_____
10-F	Ark Full of Animals		1.00	_____
	Beginning of God's Beautiful World, The		1.25	_____
	Bible Stories for Me		.65	_____
	Bible Stories from the Old Testament		1.00	_____
	Bible Stories: Old Testament		1.00	_____
	Egermeier's Bible Story Book, Standard Ed.		4.95	_____
	Egermeier's Bible Story Book, De Luxe Ed.		6.50	_____
	Favorite Bible Stories and Verses		2.95	_____
	I Learn to Read About Jesus		1.75	_____
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	Worm Turns at Sugar Creek, The		.98	_____
10-G	L-114		2.98	_____
	L-170		3.98	_____
	L-298		2.98	_____
	L-299		2.98	_____
	L-300		2.98	_____
	L-301		3.98	_____
	L-585		3.98	_____
	L-1010		3.98	_____
	L-1018		3.98	_____
	L-1585S		4.98	_____
	L-2010		4.98	_____
	L-2018S		4.98	_____

TOTAL OF COLUMN 2 \_\_\_\_\_



Pg.	Quant.	Item	Price	Total
10-H	L-11		2.50	_____
	L-12		2.50	_____
	L-13		2.50	_____
	L-14		2.00	_____
	L-97		7.60	_____
	L-168		1.95	_____
	L-556		3.98	_____
	L-901		29.95	_____
	L-902		29.95	_____
	L-904		6.95	_____
	L-905		6.95	_____
	L-906		4.95	_____
	L-907		3.95	_____
	L-1022		1.98	_____
	L-1875		3.98	_____
	L-5081		3.98	_____
	L-8675		4.98	_____
10-I	L-245		4.98	_____
	L-2447		5.98	_____
	L-2447S		6.98	_____
	L-2546		3.98	_____
	L-2546S		4.98	_____
	L-2651		3.98	_____
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	L-2728		3.98	_____
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	L-2729		3.98	_____
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	L-3113		3.98	_____
	L-3163		3.98	_____
	L-3176		3.98	_____
	L-3188		5.98	_____
	L-3251		3.98	_____
	L-4051		3.98	_____
	L-5999		3.98	_____
	L-6080		3.98	_____
	L-6409		21.98	_____
	L-6409S		25.98	_____
	L-7001B		3.98	_____
	L-8056		4.98	_____
	L-8100		4.98	_____
	L-8117		7.98	_____
10-J	Leaves of Gold		3.95	_____
	Thus It Is Written		1.50	_____
	True Religious Christmas, The		1.50	_____
	GI-4332		1.00	_____
	GI-4340		1.95	_____
	GI-5550		2.95	_____
	GI-6125		1.25	_____
	GI-7750B		1.25	_____
	P-20GN		1.00	_____
	P-20GO		2.25	_____
10-K	GI-580		1.25	_____
	GI-590		1.25	_____
	GI-600		1.25	_____
	GI-1000		1.00	_____
	GI-1001		1.00	_____
	GI-1713 Greatest of These Is Love, The		2.50	_____
	GI-4435		1.95	_____
	GI-9651		1.25	_____
	M-660A		1.00	_____
	M-660B		1.00	_____
	M-660C		1.00	_____
	M-660D		1.00	_____
	S-2713		1.25	_____

TOTAL OF COLUMN 3 \_\_\_\_\_

TOTAL OF COLUMN 1 \_\_\_\_\_

TOTAL OF COLUMN 2 \_\_\_\_\_

GRAND TOTAL \_\_\_\_\_

P-20H FREE GIFT OFFER

# EDITORIALS

By W. T. PURKISER

## **The Test of Christlikeness**

To be like Jesus is the supreme desire of every Christian worthy of the name. If Christ meant what He said in John 11:9, "He that hath seen me hath seen the Father"—then the highest possible expression of godliness in this world is to be like our Lord.

But Christlikeness is not something vague and empty, a generalized sentiment of good will without focus or relevance. It is selflessness, compassion, and devotion to God and the Word and work of God. It is unfailing willingness to subordinate self-interest to the needs of others. It is sympathy and helpfulness for the unlovely and unloved.

It goes without saying that such a character as this will be a city set on a hill that cannot be hid. For one thing, a Christlike person will be the target for all the meanness and littleness of which fallen human nature is capable. There will be those who will love him, as there were those who passionately and devotedly loved Jesus. But there will be many more who will hate him and distrust him and try to figure out what is his "angle" or his "game."

THE TEST of Christlikeness is right at this point. From the opening lines of the Sermon on the Mount ("Blessed are the merciful: for they shall obtain mercy"—Matthew 5:7) to almost the last words spoken on the Cross ("Father, forgive them; for they know not what they do"—Luke 23:34), by precept and example, Jesus taught the cardinal importance of forgiveness on the part of those who are themselves forgiven.

It is a sorry fact that whether in ignorance or on purpose members of the church are sometimes heartless and cruel in their actions and attitudes toward one another. When a Christian is wronged by one who makes no profession of the grace of God, it is not too hard to take. After all, this is pretty much what we have come to expect from the world. But when a Christian is wronged by a member of the household of faith, it is indeed a bitter pill. This we would never expect—and yet it happens.

The question is, of course, What then? It is human to expect fairness and justice. It is divine to extend forgiveness and mercy. As certainly as ever He taught the need for God's forgiveness for man's sins, Jesus taught that such forgiveness is granted only on condition that we forgive those who wrong us.

THERE IS ONE parable the theology of which I cannot pretend to understand. I'm not at all sure what all of it means. But I know what it says, and it scares me when I see so many who ignore its truth. It is the parable of the two debtors in Matthew 18:23-35. One man, evidently an important official in the empire, owed his king an amount in our currency conservatively figured at \$9,600,000. When he could not pay, "the lord of that servant was moved with compassion, and loosed him, and forgave him the debt" (v. 27).

But the man whose huge debt had been forgiven met a companion who owed him \$16.00. With utter disregard to the fact of his own forgiveness, the official demanded payment in full, and when it was not forthcoming remanded his fellow servant to debtor's prison. When the king heard of it, he called his forgiven official before him and said, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?" (vv. 32-33) The comment of Jesus was, "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him" (v. 34).

But the words which immediately follow drive home the application with inescapable force: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." This says, simply and conclusively, however hard we find it to understand, that the full measure of former guilt is restored when one Christian refuses to forgive the wrongs which have been done to him.

IF CHRISTLIKENESS is precious, it is also costly. It costs us the assumed "right" to retaliate in kind, to smear those who smear us, to fight back at those who oppose our purposes or desires, to demand "justice" on the human level. Yet as long as words have meaning, this is just exactly what it costs to be a Christian, and at this point is the supreme test of Christlikeness.

What a difference it would make if all who name the name of Christ would begin to take seriously what Jesus taught along this line! Church "fusses" would die out for lack of fuel. Peace and serenity would come to troubled and unhappy hearts. Physical healing would be granted to those whose prayers are blocked and whose faith is hindered by hostility and bitterness. And more than all, the



test of Christlikeness would be passed with flying colors by those who have learned that to be forgiven means to be forgiving.

## **Atheism Comes to Kansas**

The Baltimore divorcee whose suit against prayer and Bible reading in the public schools was sustained by the Supreme Court has come to Kansas to start a center devoted to the study and spread of atheism.

Her plans are ambitious. Accepting the offer of land near Stockton, Kansas, donated by a local citizen whose sympathies with the nudist movement are well known, Mrs. Murray has announced the founding of a university and study center dedicated to the propagation of the cause of militant atheism.

In newspaper and broadcast interviews, Mrs. Murray has proclaimed the demise of religion and the copious "errors" of the Bible. One is chiefly impressed by her abysmal ignorance on both subjects, typical of which is the assertion that the New Testament was 600 years in the process of writing—a margin of error of about 550 years.

One is also reminded of the fact that Francois Voltaire two centuries ago was writing that within fifty years the Bible would be a museum piece, whereas fifty years from the time he penned those words the house in which he lived and wrote had been purchased by the French Bible Society as a depository for the thousands of copies of the Word of God which were being distributed throughout France.

THERE MIGHT be many theories as to how a person could come to the position Mrs. Murray and others have assumed. This editor is convinced that the lady revealed one of the reasons in the statement she made: "I do not believe in God; I believe in man." Anyone who reveals such pathetic faith in the outmoded liberal optimism with regard to man is almost certain to have difficulties with regard to faith in God.

"I believe in man." The proper answer is a question, Which man? Primitive man? Nazi man? Fascist

man? Communist man? There is one area in this world today where belief in "man" has been consistently worked out as a theory of economics and government, and where atheism has become the prevailing philosophy. That is behind the iron and bamboo curtains.

Man has turned a planet which could be a veritable paradise of peace and plenty into a seething mass of lust, greed, war, poverty, disease, and discontent. All the suffering and heartache, the frustration and misery, that plagues humanity today is the work of man.

Man has multiplied his knowledge and his control of natural forces, and turned it to his own possible destruction. Civilization has but increased the capabilities for evil human nature has always possessed, and has written in large letters the departure of the human heart.

The threat of global war, rising rates of crime and delinquency, strife and oppression—these are man's monument to Man. It all comes about because the "self-made man" insists on worshiping his maker, and the fruits of this idolatry are bitter fruits indeed.

Mrs. Murray has also stated that she has doubts about democracy as a form of political life. That figures. Atheism has rarely flourished in democratic societies—or perhaps we would better say, atheism has rarely produced a democratic state. It prospers best under totalitarian auspices.

I would not pose as a prophet nor the son of a prophet. But I would predict that these self-appointed reformers of the American scene will soon go the way of Thomas Paine and Robert Ingersoll, "one with Nineveh and Tyre." God will not be so soon unseated from the throne of the universe. And in the meantime, He asks, "Who is this that darkeneth counsel by words without knowledge?" (Job 38:2)

(See the article by Pastor N. James Hamilton in this issue.)

## **Editorial Note**

Each year the *Herald of Holiness* carries two supplements in the quarter preceding Christmas. These are miniature gift catalogues prepared by the Nazarene Publishing House and offered with the purpose of helping those who wish to give gifts with a Christian meaning at Christmas time.

Experience has shown that many *Herald* subscribers welcome and use these buying guides. They may, of course, be detached and retained, leaving the paper complete as a regular issue.

The first such supplement appears in this issue, and the second will come with the issue of November 13. It is well to remember that when you do business with the Nazarene Publishing House your dollars do double duty, for any margin of income over expense goes directly back into the work of the denomination.

***"But when we pray for others, we do not seek to impose our will on them: we hold them in our concern before God. Does this violate their freedom? Actually, anything we may do affects their freedom. My decision to drive my car to town, involving it in particular places at particular times, affects the freedom of others. So does my concern for others, or lack of it, for that matter. But when I pray for another person within the context of God's will, this enhances his freedom rather than limits it, for it is in the will of God that his true freedom lies."***  
—Paul Hessert

# THE CHURCH AT WORK

## FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

### Moving Missionaries

Miss Bethany DeBow, new missionary, has arrived in Bolivia for her first term of service. Her address is Casilla 1056, La Paz, Bolivia, South America.

Rev. and Mrs. James DePasquale, missionaries to Haiti, are living at 43 Mt. Pleasant St., Wharton, New Jersey. Mrs. DePasquale has been ill.

Rev. and Mrs. Robert Latham, new missionaries to the Republic of the Philippines, have arrived on the field. Their address is Box 3423, Manila, Republic of the Philippines.

Rev. and Mrs. James Kratz have a new address in Brazil. It is Aeroporto (Congonhas) Caixa Postal 18255, Sao Paulo, Brasil, South America.

Rev. and Mrs. Alexander Wachtel are on furlough from Israel. Their address is P.O. Box 162, Edmond, Oklahoma.

Rev. and Mrs. Norman Howerton, new missionaries to Argentina; and Rev. and Mrs. Charles Childress, new missionaries to Guatemala, are in Mexico City for language study. Their address is Apartado 30166, Admon. 27, Mexico 7, D.F., Mexico.

Miss Nancy Borden, new missionary to Haiti, is in language school in Canada. Her address is c/o Bethel Bible School, P.O. Box 910, Lennoxville, Quebec, Canada.

Rev. and Mrs. Ted Hughes's address is now Casilla 975, Correo Central, Montevideo, Uruguay, South America.

Rev. and Mrs. Paul Orjala and Rev. and Mrs. Harry Rich have returned to Haiti with their families. Their address is P.O. Box 1323, Port-au-Prince, Haiti.

### Wonderful Opportunities In Jordan

By **BERGE NAJARIAN**, *Jordan*

We praise God for new doors that are opening to the Church of the Nazarene to start work in a number of villages in Jordan. Calls are coming in to start churches in new areas where there has been no evangelical or holiness work done before. Calls have come for medical work, for new day schools in new areas.

We have opportunities that we have never had in Jordan and only God knows how long they will last. Every day we wish we had forty-eight hours instead of twenty-four. Our hearts are burdened beyond words and we are

**1 1/2 Million  
Dollars**  
in  
*Thanksgiving Offering*

praying and trusting God to help the Church of the Nazarene take full advantage of this God-sent golden opportunity to spread scriptural holiness in the Middle East, and especially in Jordan.

### We're Still Climbing

By **EVERETTE HOWARD**

*Texas-Mexican District*

Everything is going well. It looks as though every church is coming up with gains again, for the tenth year. We are proud of this record. We have recently started our new church in Lamesa; Pueblo is going well, and work is just beginning in Harlingen, Texas. It has been a wonderful summer of revivals—one of the best we have ever seen in our ministry.

### Thank You for Your Prayers

By **PAUL BEALS**, *British Honduras*

Thank you for praying for me while ill with typhoid fever. I am happy to report that I am home from the hospital and feeling fine, though slightly weak at first. I have resumed a full work load again.

Little Michael, our twenty-month-old son, had typhoid fever also, but is perfectly well now. He was in the hospital in Belize while I was in the clinic.

### Growing Pains in Cape Town

By **W. C. ESSELSTYN**, *Africa*

Mrs. Esselstyn and I have recently been in Cape Town, where we spent a week with our Bible school and the churches there. God gave us some very wonderful meetings and a good many seekers. The work is progressing well and while there I was able to sign the papers for our church site in Matroosfontein.

Our splendid new church at Steenberg is already proving almost too small. It was packed to capacity in a Thursday night meeting while we were there. A zone rally was held on Sunday in our church at Sunnyside, and although the day was a bad one weatherwise, the church would hardly hold the people who came.

We are going to have to build a much larger building for our zone meetings.

The city is in process of granting us a very splendid site in Botcheuwel, where we already have a strong work going, that will be adequate for such a building.

### Congratulations!

Congratulations and good wishes to Miss Margaret Robson and Mr. William Bromley of Australia, who were married September 7, 1963, in Australia. Rev. and Mrs. William Bromley are missionaries in New Guinea, and will return there after a brief furlough. Their address will be: c/o Free Bag Service, Jimi River via Mt. Hagen, Western Highlands, Territory of New Guinea.

### FREE

### Missionary Address Lists

IMPORTANT. Missionary addresses will NOT appear in the *Other Sheep* this year, due to lack of space. FREE LISTS are available for the asking. Write the Department of Foreign Missions, 6401 The Paseo, Kansas City, Missouri 64131, and specify the exact number of copies you wish.

## SERVICEMEN'S COMMISSION

**PAUL SKILES**, *Director*

### VETERANS DAY

**November 11, 1963**

(Will be observed in our churches on Sunday, November 10)

As we pay tribute to those who have served their country well, in the past, let us not forget the young people who are in our armed forces now. There are nearly seven thousand names on the active mailing list of the Servicemen's Commission; others who are in the process of changing addresses, and some whom we have lost contact with temporarily, bring the total to nearly ten thousand. These represent a significant percentage of the youth of our churches. "Peacetime" duty offers its problems, with none of the glory attached. The monotony of the "daily grind" in military service would destroy the spiritual life of these special people.

We would urge pastors and church folks to keep in touch with their youth, and encourage them to give of their best in service to their country, and dedication to the kingdom of God during these days away from home.

*Honor the servicemen of the past—give attention to those of the present!*



## NAZARENE CHAPLAINS in Active Duty:

### Air Force

Chaplain (Lt Col) **CLAUDE L. CHILTON**  
Chaplain Sec, Hq. Sq 831 Com. Sup Gp  
George AFB, California  
Chaplain (Lt Col) **JOHN T. DONNELLY**  
Center Chaplain, Hq. Tech Trg Cntr  
Amarillo AFB, Texas  
Chaplain (Capt) **SHURAL G. KNIPPERS**  
32 Ftr Sqdn, USAF, Box 395  
APO 292 New York, New York  
Chaplain (Lt Col) **EVERETT D. PENROD**  
2848th Air Base Wing (Box 1245)  
Norton Air Force Base, California

### U.S. Army

Chaplain (Capt) **CURTIS R. BOWERS**  
Hq Co, 16th Sig Bn  
APO 39 New York, New York  
Chaplain (Capt) **LELAND BUCKNER**  
Pusan Area Command  
APO 59 San Francisco, Calif.  
Chaplain (Capt) **CALVIN G. CAUSEY**  
Hq 2nd Brigade, 8th Inf Div  
APO 34 New York, New York  
Chaplain (Capt) **EARL A. KEENER**  
12th Evacuation Hospital  
Fort Ord, California  
Chaplain (Major) **CLIFFORD E. KEYS, JR.**  
Office of the Command Chaplain  
U.S. Army Materiel Command  
Washington 25, D.C.  
Chaplain (Lt Col) **GEORGE C. LAURIE**  
U.S. Army Garrison  
Fort Stewart, Georgia  
Chaplain (Major) **WILLIAM A. MARTIN**  
101st Abn Div, 1st Abn Btl Gp 501 Inf  
Fort Campbell, Kentucky  
Chaplain (Lt Col) **JAMES E. MORRIS**  
Post Chapel, Fort Shafter  
APO 958 San Francisco, Calif.  
Chaplain (Lt Col) **CONLEY D. PATE**  
(Attending Columbia University,  
New York City)  
Chaplain (Major) **LYLE W. ROBINSON**  
HHC 1st Bde 3d Inf Div  
APO 36 New York, New York  
Chaplain (Capt) **ROBERT N. SCHAPPELL**  
36th Evacuation Hospital  
Fort George G. Meade, Maryland

Chaplain (Capt) **VERNON G. SWIM**  
Box 9, Fort Baker  
Sausalito, California  
Chaplain (Lt Col) **HERBERT J. VAN VORCE**  
Sharpe General Depot  
Lathrop, California

### U.S. Navy

LCDR **REGINALD A. BERRY**  
Ad Com, Naval Training Center  
San Diego 33, California  
LCDR **LEROY A. BEVAN**  
USS LEXINGTON (CVS-16)  
USNAS Pensacola, Florida  
Lt. **GERALD W. BLACK**  
3d Amph Trac Bn 1st Mar Div  
Camp Pendleton, California  
Lt. **VELDON B. DOBBS**  
Chaplains Dept Bldg 3, Rm 115A  
Great Lakes, Illinois  
LCDR **L. W. DODSON, JR.**  
Force Troops, FMF LANT  
Camp Lejeune, North Carolina  
Lt. **DUDLEY C. HATHAWAY**  
Staff, Com Des Ron TWO  
FPO New York, New York  
Lt. **JOHN A. HATHAWAY**  
Staff Chaplain, Com Des Ron FOUR  
FPO New York, New York  
LCDR **WM. W. HUFFMAN**  
U.S. Naval Station, Navy 926, Box 159  
FPO San Francisco, California  
LCDR **ALBERT S. M. KIRKLAND**  
U.S. Naval Hospital  
Pensacola, Florida  
LCDR **ELVIN D. LEAVELL**  
USS COLUMBUS (CG-12)  
FPO San Francisco  
Lt. **HARLAN H. SHIPPY**  
U.S. Naval Hospital  
San Diego, California  
LCDR **HENRY W. STROMAN**  
BuPers Leadership Field Team  
USNAS North Island, Bldg. 624  
San Diego 35, California

### Veterans' Administration

Chaplain **WILLIAM M. MACKAY**  
Veterans' Administration Hospital  
Danville, Illinois  
Chaplain **ARCHEL R. MEREDITH**  
Veterans' Administration Center, Box 227  
Wadsworth, Kansas  
Chaplain **CLAUDE A. STEELE**  
Brentwood Hospital, VA Center  
Wlishore and Sawtelle Blvds.  
Los Angeles, California

## DISTRICT ACTIVITIES

### South Carolina District Assembly

The twenty-first assembly of South Carolina District was held September 17 and 18 in First Church, Charleston, with Rev. W. Boyd Welch and local pastors as hosts.

Dr. Samuel Young guided the business affairs of the assembly with poise and wisdom. His splendid messages will be long remembered.

Dr. Otto Stucki, beloved district superintendent, has endeared himself to the people. Some of the high lights of his report: 345 members received by profession of faith, tremendous improvements on the district camp, new churches organized in Beaufort and Estill, the Sunday schools reached an all-time high in attendance and enrollment, and a grand total of \$387,991 paid out—an increase of \$15,527. A generous love offering was given to Dr. and Mrs. Stucki.

The messages of Dr. George Coulter, special speaker, were inspiring and uplifting. Dr. William Greathouse, newly elected president of Trevecca Nazarene College, was introduced and well re-

ceived.

Delegates elected to the General Assembly were: Otto Stucki, A. E. Kelly, and Mrs. Marion Pressley, ministers; V. V. Shumpert, John Wallace, and J. B. Hucks, laymen.

The assembly closed with a beautiful ordination service, Marion Pressley, Robert Jones, and Franklin Gillian receiving elder's orders.—AUBREY PONCE, Reporter.

### Eastern Kentucky Camp

The Eastern Kentucky District enjoyed a successful camp meeting, August 9 to 18, at Mt. Hope Campgrounds, with Dr. Ray Hance and Rev. Dallas Baggett as the evangelists. The singing of Boyce and Catherine Pierce, and their daughter, blessed the hearts of the people.

We had the best attendance since the camp began four years ago, and the morning services were times of spiritual strengthening, with the evening and Sunday services characterized by fervent evangelism and many souls praying through to God.

Over \$2,500 was raised for camp improvements. We now have a large dining room, seating 300, with steam serving tables. All 25 cottages are of good construction, and 3 dormitories are

available, with modern bathhouses provided. Road grading and landscaping were completed this past year.

District Superintendent D. S. Somerville continues to lead the district forward.—N. A. RITCHIE, Reporter.

## Minnesota District Church Schools Convention

Minnesota Nazarenes were challenged to greater efforts in evangelism in the recent church school convention. The members of the convention felt the pulse of evangelism, as it became evident that this was the burden of the church school leaders and others having a part in the program. Dr. A. F. Harper stirred the hearts of all those present to be soul winners.

Rev. G. B. Fisher, district church schools chairman, placed the responsibility of seeing our contacts won to the Lord on the school and individuals working in the Sunday school.

There was a determination on the part of the workers to make this the best year the Minnesota District church schools have had.—Reporter.



## Indianapolis District Assembly

The thirty-eighth annual assembly of the Indianapolis District was held at Camby, Indiana, August 21 and 22, with Dr. V. H. Lewis as the presiding officer. We greatly appreciated Dr. Lewis and his devotion to the Kingdom and our church.

Our beloved district superintendent Rev. Luther Cantwell, gave a comprehensive report, based on the progress of the district over the past ten years under his leadership. The report showed a steady and commendable gain. Rev. Cantwell was re-elected to the office of district superintendent, and a large love offering was presented to him and Mrs. Cantwell in appreciation of their leadership on the district.

In the conventions preceding the assembly Mrs. Luther Cantwell was re-elected N.F.M.S. president, and Rev. Kenneth Jewell was re-elected to fill the office of the N.Y.P.S. president.

The assembly closed with a Spirit anointed ordination service.—Reporter

## Georgia District Assembly

Georgia District Assembly, held in the new sanctuary of the Dublin church closed with a note of victory. Rev. Marlin Mason was the gracious host pastor.

In his report, District Superintendent Mack Anderson stated that he had dedicated some thirty new church buildings in the last four years. A love offering of \$750 was given to Dr. and Mrs. Anderson.

At a banquet given by the district for all pastors and wives of churches paying all budgets, Dr. William Greathouse, newly elected president of Trevecca Nazarene College, reported that Georgia District paid 95 per cent of the total budget.

Dr. Hugh C. Benner, presiding general superintendent, challenged and stirred the hearts of all present. In an impressive ordination service, elder's orders were conferred on Gerald Parmer and John W. Dye.

Mrs. Mack Anderson, retired N.F.M.S. president, was presented with a beautiful stereo record player.

The Nazarene Publishing House was represented by Elvin Hicks. Delegates elected to General Assembly: Mack Anderson, Bruce B. Hall, W. E. McCumber, and Marlin Mason, ministerial; Lark Martin, J. G. Foskey, Ostelle Smith, and J. F. Chilton, lay.

In the pre-assembly conventions, Mrs. Robert Huff was elected N.F.M.S. president; Rev. Wayne Mills, N.Y.P.S. president; and Rev. Ralph Herrick, church school chairman.—R. E. MANER, *Reporter*.

## New Church Organizations Reported

Mississippi District—Tupelo, July 21, 1963. Rev. O. W. Morris, pastor. Picayune, August 25, 1963. Rev. Ralph Fink, pastor.—W. Charles Oliver, *district superintendent*.

Aurora, Colorado, August 25, 1963. Rev. Jerry Hull, pastor.—E. L. Cornelison, *district superintendent*.

Cochran, Georgia, August 11, 1963. Rev. C. D. Wallace, pastor.—Mack Anderson, *district superintendent*.

Big Rapids, Michigan, August 4, 1963. Rev. Charles Pugh, pastor.—Fred J. Hawk, *district superintendent*.

## THE LOCAL CHURCHES

First Church, Topeka, Kansas, will celebrate their fiftieth anniversary with services all day on Sunday, October 27; at 10:45 a.m., and 2:30 and 7:30 p.m. Special speakers will be Dr. Orville Jenkins, district superintendent, and Rev. A. S. Howard and Rev. Forrest W. Nash, both former pastors. The church is located at 1001 Buchanan Street, and the present pastor is Rev. Ralph G. Jared.

After pastoring the church at Weatherford, Texas, for nearly two years, Rev. Don Teague writes that he has accepted the call to the Coleman Chapel Church, near Calumet, Oklahoma.

Rev. William H. Rittenburg, retired Nazarene elder, died September 14 as the result of surgery and complications. He had been ill for some time. He was a member of the Maine District. He is survived by his wife; home address, Box 53, Hanover, Maine.

Miss Cassie M. Kelsey, Nazarene elder on the Missouri District, died September

14. She is survived by a sister and her mother; home address, 607 W. Pierce, Kirksville, Missouri.

After serving six and one-half years as pastor of the church in San Leandro, Rev. E. Bob Clayton has resigned and accepted a call to pastor the Trinity Church in Fresno, California.

Rev. W. R. McClure, retired elder of Hillsboro, Texas, died September 14. He was a member of the Abilene District. The home address is 112 Williamson, Hillsboro.

After almost five years as pastor of Wellston Church, St. Louis, Missouri, Rev. M. L. McCaskell has resigned and accepted the call to First Church, Elkhart, Indiana.

After a two-year pastorate at Grace Church, Norman, Oklahoma, Rev. R. G. Snodgrass has accepted the pastorate of the church in Augusta, Kansas.

After pastoring the Niles, Ohio, church for four years, Rev. Lonnie A. Baltz has resigned to accept the work of the Rush Community Church of the Nazarene on the Akron District. He writes that it "is a good city church in the country."

## "SHOWERS of BLESSING" Program Schedule

October 27—"Transformation Preferred," by R. T. Williams

November 3—"Almost—Not Enough," by Russell V. DeLong

November 10—"Is a Christian Different?" by Russell V. DeLong

Pastor U. B. Godman reports from Plymouth, Michigan: "While pastoring at Port Huron, a \$10,000 piece of property was purchased, a new church erected at a valuation of \$150,000, and a parsonage purchased, valued at \$30,000. During the seven years of our ministry there the Sunday school averaged 368, and we became a '10 per cent' church, raising over \$45,000. In August we accepted the call and challenge to the work here in Plymouth. Our people love God, a spirit of unity and revival prevails, and our vision calls for the building of a new sanctuary here."

Rev. Edward Kiemel, pioneer Nazarene evangelist, member of the Kansas District, died September 1, in Sylvia, Kansas. He had served as an evangelist in the Church of the Nazarene for over fifty years.

Columbia, Missouri—First Church recently closed a good revival with Rev. C. B. Carleton as evangelist, and Ralph and JoAnn Dunmire as special singers. We very much appreciated the Spirit-filled messages of Brother Carleton and the inspiring singing of the Dunmires. God blessed the services in giving more than forty seekers at the altar, and five

new members were added to the church. Good crowds attended the services. Plans are now being made for a new building.—D. POWELL WYATT, *Pastor*.

Rev. Roland Stanford writes: "After five and one-half challenging and happy years with our church in Flushing (New York City), New York, Wife and I have accepted the pastorate in Edison, New Jersey, one of our progressive younger churches. It is situated just north of Route 1, about thirty-five miles south of the George Washington Bridge in New Jersey—the nearest church to the permanent army base at Fort Monmouth. If you know of 'moving Nazarenes' coming to this area, write us, 80 Jefferson Boulevard, and we'll be glad to contact them."

Evangelist A. M. Hicks reports: "At this date [September 15] I am in my tenth revival since entering the field on last April 4. God has blessed in all these meetings and given more than five hundred seekers praying through. Our work has been in six different states. I have four open dates in '64 which I shall be glad to slate soon. Write me, 336 Norway Avenue, Huntington, West Virginia."

The Dallas Holiness Association closed its sixth annual indoor camp meeting on August 18; it was an overwhelming success. The auditorium of First Church of the Nazarene was filled each night, with the final Sunday night service being held in the Dallas Memorial Auditorium; more than one thousand people were present. The spirit was excellent, with a total of more than one hundred fifty seekers. Rev. Clifford Mayo is a man of faith and prayer, and God used his messages in a special way. Harrell Lucky, minister of music for First Church, was in charge of the choir of sixty voices and also the special music. Unity prevailed and the people co-operated well. The association is composed of the following area churches—Congregational Methodist, Evangelical Methodist, Free Methodist, Pilgrim Holiness, Wesleyan Methodist, and Church of the Nazarene.—WELDON K. BANZ, *Publicity Chairman*.

Evangelist Hugh Slater writes: "I will be closing a meeting in Texas this fall, and have two good dates (October 31 to November 10, and November 14 to 24) I shall be glad to give to any pastor in Texas, Oklahoma, Kansas, Missouri, or anywhere east of the Mississippi River. Contact me c/o our Publishing House, P.O. Box 527, Kansas City, Missouri 64141."

Barnes Mountain, Kentucky—Pastor and people here are rejoicing over our recent revival with Rev. and Mrs. H. W. Shackelford as the special workers. This was the best revival in the church's history, and we greatly appreciated the ministry of Brother and Sister Shackelford in sermon and song. The attendance was very good, some new people were reached, and a number of souls prayed through at the altar.—Miss F. F. ICKIS, *Pastor*.



Smithton, Pennsylvania—In August we had an old-fashioned tent meeting with Evangelist Thomas Hayes, a humble man with extraordinary faith. God blessed in giving more than one hundred seekers, with some outstanding cases of reclamation, salvation, and healing. We give God praise for a great meeting.—NORMAN K. FORD, *Pastor*.

Mercer, Wisconsin—In our recent revival we enjoyed the Bible preaching on holiness of Evangelist John Harold. He was a definite help to our young people, and new people in the community were contacted for God and the church, and gave testimony to salvation.—MILLS FINLEY, *Pastor*.

ness, and the like. Without these, in part or in whole, life is a failure. I sat recently in a courtroom where a young couple, having two children, sat on opposing sides of the room. Twelve years ago they were married with all the promise of true love. But something happened and after eleven years they were divorced. Now they were seeking a decision concerning the terms of the divorce decree, which each had violated. They had somewhere failed to live by love, and now were finding it impossible to live by any other rule. Law is no substitute for love.

Life is difficult at best. We need to find the best way to live. The way of love—for God and others—is the more excellent way.

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## Deaths

**THOMAS R. WILLIS** was born October 23, 1918, in St. Louis, Missouri, and died August 19, 1963. Converted as a child, he united with First Church of the Nazarene in St. Louis. In 1940 he was united in marriage to Opal Moman. To this union were born three children. He was a member of Overland Church of the Nazarene, St. Louis, for many years, and served as Sunday school teacher and trustee on the church board. He also served as a member of the district advisory board, and a trustee to Olivet Nazarene College. His father, Scott A. Willis, preceded him in death. He is survived by his wife, Opal; three children, Robert, Theresa, and Cecelia; his mother, Mrs. Theresa Willis; three sisters, Mrs. Velma Jacobs, Mrs. Margaret Taff, and Betty Willis; and two brothers, Herbert and Fred. Funeral service was held in the Overland Church with his pastor, Rev. A. R. Aldrich, in charge, assisted by Rev. J. B. Cook and Rev. Roy Bettscher.

**MRS. WM. C. EMBERTON**, wife of Rev. Wm. C. Emberton, minister of the North Beacon Church of the Nazarene in Amarillo, Texas, died July 27 at the hospital where she had been a patient for some time. Besides her husband, she is survived by three daughters, Nelda, Sharon, and Georgetta. Funeral service was conducted at First Church of the Nazarene in Amarillo, with Rev. Raymond Hurn bringing the message. He was assisted in the service by Rev. Clyde Dawson and Rev. Amos R. Meador. Interment was in Riverside Cemetery, Wichita Falls, Texas.

**B. M. EMBERTON**, age sixty-eight, of Texarkana, Texas, died August 13. He had joined the Church of the Nazarene just a few weeks before his home-going and left a glowing testimony. He is survived by his wife, Ocie, of the home; three sons, Wm. C., Johnny, and Bobby; four daughters, Mildred, Opal, Georgie, and Virginia. Funeral service was conducted at First Church of the Nazarene, Texarkana, with Dr. Paul Garrett bringing the message. Burial was in Hillcrest Cemetery, Texarkana.

**MRS. HELEN W. HUTCHENS**, age seventy-seven, of Seal Beach, California, died August 18, 1963. She was the wife of the late Rev. Edward M. Hutchens, who served the Southern California District as a Nazarene pastor for forty-nine years. For the past eight years she had been a member of First Church of the Nazarene in Long Beach. She was born Helen Winslow on October 25, 1885, in New Bedford, Massachusetts. She was united in marriage to Edward M. Hutchens on December 5, 1907. Eight children were born to this union, all of whom survive: Raymond, in Monrovia; Martha Kinney, in Eagle Rock; Florence Guerry, in Arcadia; Joel, in Garden Grove; Mary Corser and Wallace, in Pasadena; and Warren and Herbert, in Seal Beach. Funeral service was held in Long Beach with burial at Rose Hills.

**MRS. CAROLINE (Garrie) SMITH** was born May 14, 1874, at Evona, Missouri, and died January 12, 1964, at her home in Olivet, Illinois. She was a faithful Christian, and a member of the Olivet Church of the Nazarene for many years. Many will remember her work as a consecrated deaconess on the Chicago Central District. She, with "Uncle Pete" Smith (her husband), who died in 1954, provided board and room for many a working student at old Olivet. She is survived by five of their seven children: Mrs. Mark Boston, of Lewis-town; Mrs. G. E. Hill, of San Diego; Sanford, of

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## THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for October 27:

### The More Excellent Way

SCRIPTURE: I Corinthians 11:2-13:13 (Printed: I Corinthians 12:31b; 13:1-13)

GOLDEN TEXT: *Charity suffereth long, and is kind; charity envieth not; charity counteth not itself, is not puffed up, doth not behave itself unseemly* (I Corinthians 13:4-5).

As a language develops, some strange things happen to words kept in common use. Take the word *charity* in today's lesson. As used in the early English of the King James Version of the Bible it meant a deep, active concern, comparable to the concern of God for man and the Christian love of both God and man. It was the *concern* of the Quakers, the *burden* of evangelical praying, the *passion* of Christ. But now it means little more than an act of benevolence for the poor.

The word *love* has suffered a similar fate. It may never lose its real depth of meaning, but it is used to describe every emotion from the base eroticism displayed in modern show business, to the love of God described in John 3:16 and I Corinthians 13. It is not true that we have only this one word to cover this great range of concepts; rather, we fail to make distinctions and allow the common usage to continue. Men of high moral standards should stand up in revolt and use the right term for the degraded passion of mankind; call it sensuality, eroticism, lustful desire, or any other appropriate term, but reserve *love* for the highest meaning of the word.

Love has degrees of quality and must be experienced to be understood and practiced to be maintained. In its early stages it begins as an emotional attachment between two persons. Then it becomes a personal quality which expects response and thrives on reciprocation. Love thrives on love returned, and what is more, love seeks to possess its object. That is why George Bernard Shaw did not believe in Christian love. He said that love always seeks to possess and to consume its object, and that of itself is opposed to love.

But Mr. Shaw was wrong because he did not see the stereographic quality of love. Yes, it does seek to possess, but it also seeks to give and to be possessed by its object. Love between people comes to its full form only when they mutually give and receive, possess and are possessed, when they lose themselves in each other. Love grows and becomes perfect as this reciprocal process is continued.

Love is a way of life—the Christian way of life. It has as its complement joy, peace, gentleness, patience, kind-

Lewistown; Mrs. Scott Silt, of New Era, Michigan; Mrs. H. S. Johnson, of New Holland, Illinois. Funeral service was held in the Olivet church with the pastor, Rev. Keith Kelly, officiating. Interment was in Georgetown, Illinois.

GUY O. PARTRIDGE of Seattle, Washington, died July 29, 1963, after suffering a stroke four days earlier. He was born September 14, 1885, in Kansas. He was a member of the Crown Hill Church of the Nazarene in Seattle. He is survived by four daughters and three sons. Funeral service was conducted by Rev. A. J. Fisher in Port Angeles, Washington.

ALBERT G. WOLFE was born October 2, 1897, in Klingerstown, and died June 16, 1963, in Ellenville, Pennsylvania. Mr. Wolfe found God in a marvelous way after fifteen years of faithful praying and cottage prayer meetings in his behalf. Just two years before his death, God marvelously saved him. Shortly afterward he became very sick but, through his son taking tape recordings of the church services, the son found God and now is a worker in the church. He is survived by his wife, Clarice, and two children, Mrs. Alice Yost and Clarence. Funeral service was conducted by Rev. Mrs. Mildred Hoffman, pastor of the Shadykill Haven Church of the Nazarene.

## Announcements

### RECOMMENDATION

I am happy to recommend to our pastors and people across the church Rev. A. M. Hicks, elder in our district, for the work of evangelism. Brother Hicks loves souls, is an enthusiastic and earnest preacher of second-blessing holiness. Write him, 336 Norway Avenue, Huntington West Virginia.

### WEDDING BELLS

Miss Sharon Weldy of Richland Center, ★★ cousin, and Charlie L. Yourdon of flooty, Idaho were united in marriage on September 2 at the Richland Center Church of the Nazarene with Dr. Dwight Millikan officiating, assisted by Rev. Wayne Schwob. Mr. and Mrs. Yourdon are now serving as Nazarene pastors at Bonner Springs, Kansas.

Miss Barbara M. Peterson of McAlester and Mr. Robert H. Chilton of Norman, Oklahoma, were united in marriage on August 31 in the McAlester Church of the Nazarene with Chaplain Lt. Colonel Claude L. Chilton, father of the groom, officiating.

Miss Esther Jean Sampson of South Portland, Maine, and Mr. Robert Dean Branson of Sapulpa, Oklahoma, were united in marriage on August 17 in South Portland Church of the Nazarene with Rev. A. B. Sampson, father of the bride, officiating, assisted by Rev. R. E. Sampson, uncle of the bride.

### BORN

—to Kenneth and Margaret (Cantrell) Dedman of Bethany, Oklahoma, a son, David Ray, on September 14.

### SPECIAL PRAYER IS REQUESTED

by a friend in Kansas for "an unspoken request"—urgent;

by a friend in Texas, that her husband may be able to continue to be employed;

by a mother in Ohio "for my unsaved son now in service, also for some unspoken requests";

by a Christian friend in Central Africa for her son, who has been deeply hurt by professing Christians, that he might lift his eyes and fix them on Jesus;

by a Christian mother in California, in desperate need of help in prayer—for a son and wife, in another state, backslidden, and they have small children; for a son, at home, also backslidden; for a teen-age daughter who feels the call of God; and that her husband may get sanctified;

by a Nazarene lady in Indiana an urgent request as to a disagreement among workers where she is employed, that God will overrule in the entire situation, for a friend in another state to find steady work, and that the family may attend church, also a "very special silent request";

by a reader in North Carolina that "God undertake in an unspoken request";

by a man in West Virginia, in jail, a veteran and needs hospitalization—a backslider and wants to get back to God.

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# the Answer corner

Conducted by W. T. PURKISER, Editor

**Would you please explain Romans 7:20, 23, 25? Personally, I do not believe that we can sin and remain children of God, but a certain group of people base their belief on this passage, along with some other scriptures.**

The verses you cite read: "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

As is most often true, the difficulty arises when these verses are lifted from their context and made to stand alone. This is part of Paul's great discussion of sanctification which begins in Romans 5:12 and continues through 8:17. The need for sanctification is the inherited nature of sin which entered the world through Adam (5:12-21). Freedom from this sin is provided through Christ and His death on the Cross (6:1-7:6).

Neither the law (7:7-13) nor disciplined self-effort (7:14-25) can deal with the problem of inner sin. But the victory comes through the dynamic

of the Holy Spirit (8:1-17): "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned [literally, *doomed*] sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (8:2-4).

Properly understood, the Bible does not contradict itself. Paul, who has just announced the incompatibility of sin and grace in the same life and heart (6:1-2), uses the most vivid possible manner of discourse in chapter 7 to show that Christ and the Holy Spirit do for us what we could never do for ourselves. The simple and plain truth of the whole matter of "sinning religion" is stated in 1 John 2:4: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

## Why and when did God create the different races of men?

I am not sure that "create" is quite the word we want here. God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). The phenomena of race and languages appeared after the Flood in connection with the dis-

persion of the people from the Tower of Babel. The "Table of the Nations" in Genesis 10 indicates the extent of the dispersion but does not describe the manner in which distinctive racial characteristics appeared.

## The other day I heard a radio preacher make this statement: "There is no doubt that the sons of God mentioned in Genesis 6 were fallen angels."

This theory has been advanced, but I find it impossible to accept it. The phrase "sons of God" is used of angels in Job 1:6; 2:1; 38:7. It is used of redeemed and restored Israel in Hosea 1:10. To say that the same phrase would be used without qualification to

refer to demons would seem to me to empty language of its meaning. I believe the sons of God in Genesis 6:2, 4 were the descendants of the line of Seth who called upon the name of the Lord (4:26), and the daughters of men were women of Cain's line.

## Why is the tribe of Dan not mentioned in Revelation 7 where the angel was sealing the tribes of Israel?

This discrepancy has frequently been noted. The list in Revelation 7:5-8 replaces Dan with Manasseh, one of the sons of Joseph. You remember that Jacob or Israel had twelve sons, progenitors of the original twelve tribes. However, the tribe of Levi was set aside as the priestly tribe, and Joseph's two sons, Manasseh and Ephraim, were each credited with fathering separate tribes. Since the Levites had no separate area in Palestine assigned to them but were

scattered among the other tribes, there were still twelve tribal areas assigned.

I have no very good explanation for either the order of the tribes in Revelation 7, which is not the usual order, or for the omission of Dan. Irenaeus thought it was because Antichrist was to come from Dan, a conclusion he based on a rather farfetched interpretation of Jeremiah 8:16 in the Greek version.



### College Students Visit Kansas City

Ministerial students from Trevecca Nazarene College and Olivet Nazarene College visited the Nazarene Theological Seminary and the other Kansas City church institutions.

Twenty-eight men from Trevecca traveled to Kansas City by chartered bus, which, incidentally, was driven by a student who was employed by the bus firm. They attended classes and chapel at the Seminary, then toured the Publishing House, Headquarters, and the new General Board Building, meeting many members of the staff.

Dr. Leon Chambers and Rev. Bill Anderson accompanied the group.

Then the next day, though the trips were not planned together, thirty upper-division ministerial students from Olivet motored to Kansas City for a repeat of the above. Dr. Ralph Perry co-ordinated and came with the group.

High lights for both groups were the Thursday and Friday chapel services, marked by the visitation of the Spirit and several seekers at the chapel altars. Another high light for each group was the Trevecca alumni banquet, sponsored by the Seminary on Wednesday night, and the Olivet alumni banquet on the following Friday. Dr. Mendell Taylor, seminary dean, read a paper at the banquets on "The Shape of Seminary Education."

### Dedication of New Science Building at Pasadena College

The dedication of a new science building at Pasadena College on October 8 was highlighted by the address of Dr. Phillip R. Carlson, formerly a professor at Pasadena. Dr. Carlson is presently Research Director—Aircraft, for Lockheed California Company.

Tours were conducted through the new building by Dr. Val J. Christensen, head of the department of science and mathematics.

### Open House

Open House for the International Center, Church of the Nazarene, featuring the new General Board Building, at the corner of 63rd and Paseo, will be held October 25 from 1:00 p.m. to 5:00 p.m. Formal invitations have been sent to business and civic leaders in the Kansas City area. Then from 5:30 to 9:30 p.m. tours will be conducted for Nazarene families and friends in the greater Kansas City area. Plans are being made for approximately four thousand to attend.

The new million-dollar structure has recently been completed, with landscaping and a fountain on the corner approaching the building. Formal dedication of this building will be January 22, 1964, at 7:30 p.m.

### Addition to Staff: Department of Church Schools

Mrs. Betty Bowes has been added to the staff of the Department of Church Schools, as director of Cradle Roll Department.

### Klevens Return to States

Rev. and Mrs. Orville H. Kleven sailed from Copenhagen, Denmark, on September 29 on the "Bergensfjord" for New York City. They will be in the United States on furlough for about three months. Most of this time they will be in deputation services.

### Church Schools Conventions Reach Midway Point

The Department of Church Schools has reached midway in its fall convention schedules. Four remain on the slate for the remainder of 1963. They are Chattanooga, Tennessee, November 4-5; Orlando, Florida, November 7-8; Pensacola, Florida, November 11; Huntsville, Alabama, November 13.

### Telegram . . .

**Pasadena, Calif.—Pasadena College has today concluded a victorious week of revival and spiritual renewal under the Spirit-anointed leadership of Dr. R. T. Williams, vice-president of the college. The services were preceded by three weeks of earnest preparation in which members of the faculty, staff, and student body involved themselves in a search after God's will for the revival.**

**Our evangelist spoke directly and pertinently to the most important and vital needs of our students. Many sought and found victory at the altar. All of us were challenged to be completely open and honest with God and one another, and to settle for nothing less than God's highest and best for our lives.**

**In addition to the public services, the entire staff and faculty set aside specific hours throughout the week for spiritual counseling with students. Seldom, if ever before, have we witnessed a more wonderful spirit of co-operation and mutual sharing in a spiritual enterprise.**

**We are certain that this glorious week is but the beginning of a new era of victorious living and effective witnessing on the part of many on our campus. There is a general conviction that this revival is but an initial phase of one of the greatest years, spiritually, that P.C. has ever known.**

**James D. Hamilton, Chaplain; Paul T. Culbertson, Dean of Instruction**



### Proposes Anglican, Episcopalian Merger in North America

TORONTO, ONT. (EP)—Formation of an Anglican, or Episcopalian, Church of North America through merger of the 3.5 million member Protestant Episcopal Church in the U.S. and the 1.3 million member Anglican Church of Canada was suggested here.

"Is the time coming when we should develop an international sense to our ecclesiastical life?" asked Rev. Gordon Baker in a recent issue of the *Canadian Churchman*, the national magazine of Canadian Anglicans.

Mr. Baker, editor of the publication, asked whether Canadian and U.S. members of the Anglican communion "always have to undertake their church work independently" and suggested they merge.

### Methodist Church Counts Membership: 10,234,986

EVANSTON, ILL. (EP)—The Methodist Church in the U.S. now has a membership of 10,234,986, a gain of 81,983 over last year—less than 1 per cent—according to denominational statistics released here.

This new total gives the denomination the statistical edge (at least temporarily) over the Southern Baptist Convention as the largest Protestant body in the nation. The comparison, however, is based on the S.B.C.'s last statistical report issued in February, which listed a membership of 10,193,052.

### New Postmaster General Third Catholic in Cabinet

WASHINGTON, D.C. (EP)—With President Kennedy's nomination of Dr. John Austin Gronouski of Madison, Wisconsin, as postmaster general, the United States for the first time in history has three members of the Cabinet who are Roman Catholics.

Other Catholics currently holding Cabinet posts are Attorney General Robert F. Kennedy and Secretary of Health, Education, and Welfare Anthony J. Celebrezze.

Mr. Gronouski, forty-three, an economics professor and authority on public administration, is a native of Dunbar, Wisconsin, and is of Polish-American ancestry.

The other seven members of President Kennedy's Cabinet are Protestants. He has had two Jewish cabinet members, but Arthur J. Goldberg resigned as secretary of labor to become a justice of the Supreme Court, and Abraham A. Ribicoff resigned as secretary of health, education, and welfare to run for and win a Senate seat from Connecticut.



**1-2** The latchstring is always on the outside for visitors who want to see their Publishing House in action. Recently the Junior Department from First Church of the Nazarene in Kansas City toured. Rev. C. William Ellwanger is the pastor. During the same week a group motored 200 miles from the University Church of the Nazarene in Wichita, Kansas, for a visit. Rev. Wendell Miller is the pastor.



**3** District Superintendent Harold Daniels, left, presents the "Small Church Achievement Award" to Pastor Jack Jones of Faith Church of the Nazarene, Urbana, Illinois. The church has made outstanding growth, beginning with 5 members, increasing to 66, with 24 received by profession of faith last year. The Sunday school increased from 28 last year to the present 143, with 298 attending on rally day. A new brick-veneer building seating 350 has been constructed, with a financial growth from \$2,308 to \$17,566 this past year.



**4** Ground-breaking for construction of a new camp meeting and convention tabernacle for the Colorado District. The new structure will be 150' by 154', constructed of brick-veneer walls and laminated wood arches. It will seat well over 2,000 people, and is expected to cost approximately \$85,000. Rev. E. L. Cornelson is the district superintendent.



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