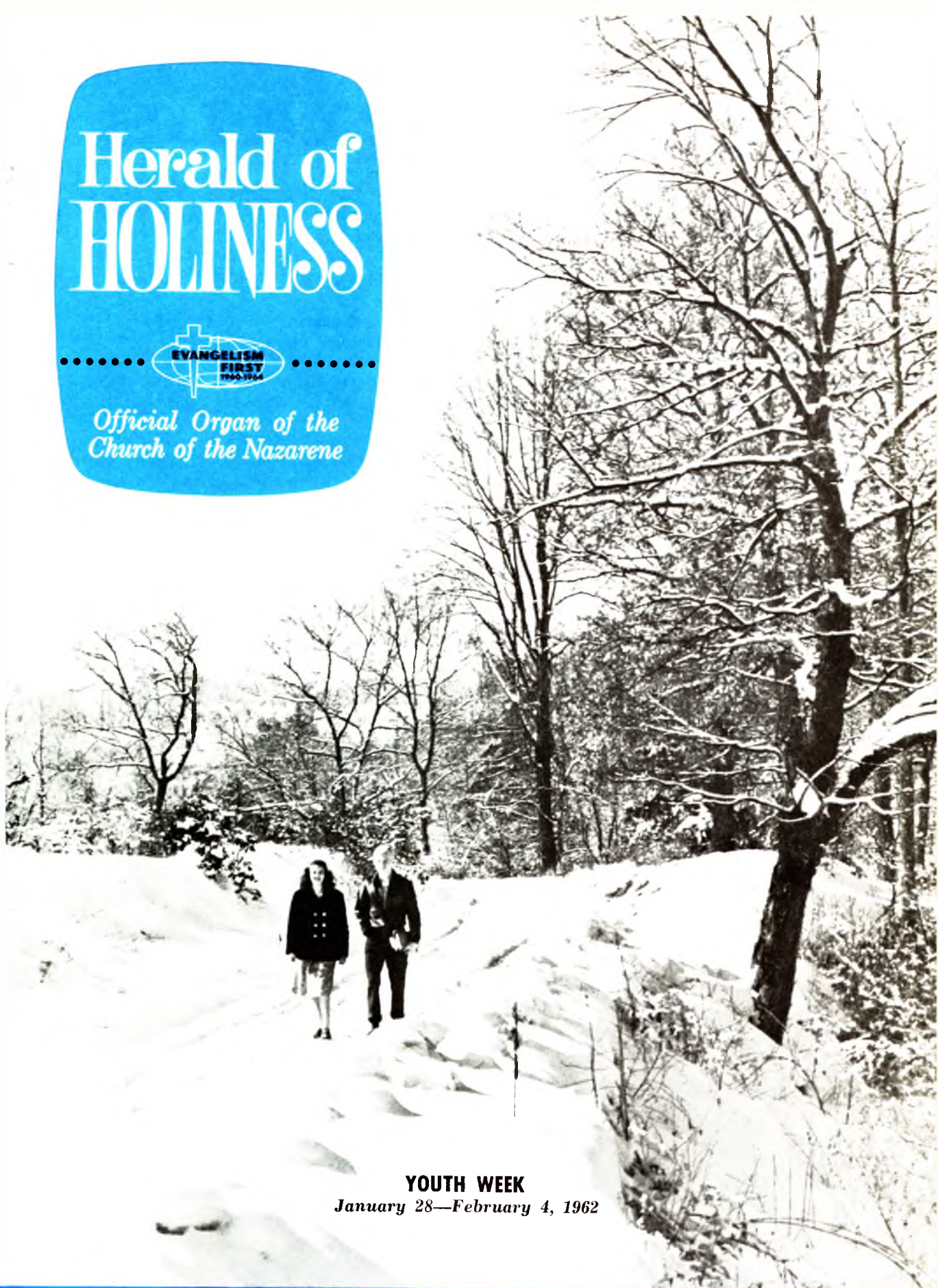


# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*



**YOUTH WEEK**

*January 28—February 4, 1962*

*January 31, 1962*

# EDITORIALS

By W. T. PURKISER

## Making the Future Today

We are making the future today. For good or ill, this is inescapably true. We would like to think that some magic might break in to save us from the consequences of today's actions, but such does not happen. The boy is "the father of the man"; the girl is "the mother of the woman"; the youth is "the parent of the adult."

I

This fact is not without its terrifying side. While time may correct some excesses and maturity cure some extremes, a shallow, giddy, irresponsible youth does not suddenly become a sturdy and steady, dependable adult. There is a certain inevitability about the law of sowing and reaping. God is not to be mocked. Whatever we sow, we shall reap. Sowing to the flesh does bring corruption. Only sowing to the Spirit results in life everlasting (Galatians 6:7-8).

This does not minimize the glory of divine grace. God does forgive, and does cancel the terrible guilt of sin. Christ has become our Substitute, and "the Lord hath laid on him the iniquity of us all" (Isaiah 53:6). But many of the temporal consequences of wasted and warped years remain. After the wounds are healed, the scars are still there.



## The Cover . . .

*No period of life is more important for the church or for society than the years of youth.*

*The Bible has much to say about these formative years from the call to "remember now thy Creator in the days of thy youth" (Ecclesiastes 12:1) to the injunction, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12). Youth Week has come to be observed throughout the churches as a time for special emphasis on the challenge of the Christian gospel to the young people of our day.*

Think of David, Israel's great king. His sin was terrible, his repentance quick and sincere, and God's forgiveness complete. But the prophet spelled it out clearly: the child would die, and the sword would never depart from David's house.

Think of the prodigal son. We glory in the father's wholehearted forgiveness, in the ready restoration of the lost and dead son in the household—and well we might, for this is the point of the parable. But don't forget the father's word to the elder brother, "All that I have is thine." The younger man went away wealthy, and returned in poverty. The fortune he wasted was never regained.

George Sterling was a brilliant and promising young California poet of a generation ago. His early work was so outstanding that the critics hailed him as another Shelley or Keats. But he became a hopeless alcoholic, and finally at what should have been his peak of maturity mixed a dose of potassium cyanide with a cocktail in an Oakland barroom and died in agony. Before his death he wrote:

*Clear-visioned with betraying night,  
I look his merits o'er;  
And gain no comfort from the sight,  
Nor any cure therefore.*

*I'd mourn my desecrated years,  
His maimed and sorry twin;  
But well he knows my makeshift tears—  
The man I might have been.*

II

The fact that we are shaping the future today has also its glorious side. For the converse of all this is likewise true. It was to encourage us to be not weary in well-doing that Paul appealed to the law of sowing and reaping: "For in due season we shall reap, if we faint not" (Galatians 6:9).

It is this which points to the importance of Youth Week the last of January each year. The greatest asset we have in the Church of the Nazarene is not our church buildings, mission stations and properties abroad, colleges and seminary, headquarters and publishing house facilities, as vital as these are to the doing of our share in the Kingdom in days like these. The greatest asset we have is the vast company of young people in our homes, Sunday schools, and youth groups.

For here we are building our future today. To the extent to which we can challenge our youth

(Please turn to page 12)



# YOUTH WEEK



*General  
Superintendent  
Lewis*

IN THE YEAR OF 1940 the General N.Y.P.S. Council set aside a special day to be known as Young People's Day. It was devoted to young people's interest and was to emphasize youth's responsibility to the church. It was such a success that it was repeated the next year, with still greater success.

Youth Week is the wonderful outgrowth of these two special days. The *Young People's Journal* of August, 1942, gives the purpose of Youth Week:

"First, members of the church should face anew the problem: What are we doing to save and establish our young people?"

"Second, every Nazarene young person should face the question: What am I doing to make my church more effective for Christ and the community?"

In the light of this stated purpose, we all have a responsibility and a part in this important week, January 28 to February 4, 1962.

The first question is a vital one for us all. Let every one of us take a mental survey of this important work of our church. This would be a good topic of conversation among adults of the local church. It could be profitably considered by the church officials. But individually we are faced with the inescapable fact that each one of us as a Christian and a church member must play the so-

important role of being exemplary in real intercessory prayer and faithfulness in attendance; positive and victorious in our testimony; correct in our ethics; consistent in our Christian living, so that our youth can find a plain, straight, well-defined path to follow—one they can follow in assurance that it will lead toward heaven.

The second vital question, and more so its answer, is connected to one's own spiritual relationship with God. There will never be a time when we do not need the church. It is then for youth's own best interest now and in the future that we have a church "effective for Christ and the community." Those who belong to such a church reap its benefits. An effective church blesses us all. It becomes a center for young lives. It gives strength for serving God. It enables one to worship God in a spiritual atmosphere.

Such a church results in a better community. A Christian community is desirable to live in—so there again we of the church reap a good reward. Helping the local church be effective for Christ means making it a soul-winning church. This means as we take part in such activities we are earning our eternal recompense.

Youth Week—wonderful week! Just seven days but those days should be profitable to all of us and, through us, our church.

Youth Week—spiritual growth week! Facing its questions drives us closer to God.

Youth Week—soul-winning week! May the Lord guide us all so we may win a priceless youth to the Saviour and our church.

Our thanks and appreciation go to the N.Y.P.S. for this special week which has blessed our church these years. May it continue in the calendar of the Church of the Nazarene and contribute in an ever-increasing way to the effectiveness of each church in its community.

**Canadian Nazarenes  
in Accident**

Three Nazarenes from the Canada West District were injured in a head-on motor car collision near Knoxville, Iowa, on Monday, January 8. Those injured are: Rev. James J. Sharples, evangelist, Yorkton, Saskatchewan, a brain concussion, in critical condition; Mrs. James J. Sharples, wife of the evangelist, fractured jaw and cracked pelvis, condition fair; and Rev. John A. Therou, pastor at Stettler, Alberta, suffering from cuts, bruises, and broken ribs.

The trio had attended the Conference on Evangelism in Kansas City, January 3-5, and then had preached on Sunday, January 7, in the church at Ottumwa, Iowa.

They had just started the motor journey home to Canada when the accident occurred.—N.I.S.

Rev. Wildon M. McLean, pastor of the Church of the Nazarene in Raton, New Mexico, has been elected president of the Raton Ministerial Alliance for the year of 1962.

Rev. Otto C. Perry, pastor of First Church, Tyler, Texas, died suddenly on January 3 of a heart attack, as he was preparing to leave home to come to the Evangelists' Conference in Kansas City.

Rev. L. E. Nutting, Nazarene elder on the Joplin District, died in Carthage, Missouri, in December of '61.

Mr. and Mrs. J. F. Bolls of 408 W. First, Borger, Texas, celebrated their sixtieth wedding anniversary in December. They have spent fifty-three years in the Church of the Nazarene. Mrs. Bolls is a retired elder on the Abilene District.

**THIS IS HIS WILL**

*You can, you know—you can be saved—  
You can know peace, where tempest  
raved!*

*You can see, and where once your eyes  
Were filmed by sin—there's paradise!*

*God will save you—it's in the Word!  
Each tear He's seen; each word He's  
heard;*

*Each empty heart He longs to fill  
With His great love—this is His will!*

**By ILA R. MONDAY**

**Contents . . .**

**General Articles**

- 2-3 Editorials
- 4 We Saw a Rainbow! *Stanley McElrath*
- 5 What Difference Does It Make? *C. Wm. Fisher*
- 6 Spiritual Praying, *James W. Tharp*
- 7 "First!" *David K. Wachtel*
- 8 Clerks or Salesmen? *Wesley D. Tracy*
- 9 Barriers to Be Broken, *D. Edwin Doyle*
- 10 No Right to Be an Onlooker, *Paul Skiles*
- 11 The Healing Power of Prayer, *E. E. Wordsworth*
- 13 Plated Religion, *Mrs. A. L. McElyea*  
The Key to Life's Puzzle, *F. G. Theus*
- 14 "I'll Get the Soap, Mommy!" *Betty Powers Runyon*

**Poetry**

- 4 This Is His Will, *Ila R. Monday*
- 11 "Like Apples of Gold," *Alice Hansche Mortenson*
- 12 "Unto Me," *Bernicce Ayers Hall*
- 14 Results of Tomorrow, *Walter Isenhour*

**Departments**

- 15 Evangelism  
Foreign Missions  
District Activities
- 16 The Local Churches  
The Bible Lesson
- 17 News of the Religious World
- 18 The Answer Corner

**Herald of  
HOLINESS**

JANUARY 31, 1962  
Vol. 50, No. 49 Whole No. 2597

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

PHOTO CREDIT: Cover, Philip Gendreau, N.Y.

**We Saw a Rainbow!**

WE SAW a rainbow the other day! Phenomenal? No, but certainly wonderful. We were returning from camp meeting and nearing home when the rainbow appeared against the backdrop of the rugged, majestic mountains common to central Arizona. It was complete, with one end resting only a short distance from us. My wife exclaimed, "How wonderful!"

The physicist would explain that it is only the seven colors of sunlight refracted, reflected, and dispersed in falling rain or mist. That seems satisfactory enough as an explanation but it still doesn't tell us who put it there or why. Most people merely accept it as a physical phenomenon, never pausing to think of it as unusual.

There was, however, a time when the rainbow didn't occur. It hasn't always been. God put it there himself as a token of His covenant to mankind. There

is no mention of a rainbow being seen in the mist that went up from the ground and watered the vegetation before the great Flood, but after the watery canopy of the heavens was broken up and the great Flood had come and gone, God gave us the rainbow.

He said, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh" (Genesis 9:13-15).

As we saw the rainbow we were struck with the fact that here was a work of beauty, a work of God—not just the refraction of light reflected by the falling rain, but a heavenly token of God's covenant with us placed there by God himself. How wonderful the rainbow! —STANLEY MCELATH, *Pastor, Globe, Arizona.*

# WHAT DIFFERENCE DOES IT MAKE?

By Evangelist C. Wm. FISHER

"I BELIEVE IN GOD," said a Radcliffe senior recently, "but it doesn't affect my life." How many within our churches could, in honesty, echo this college girl's admission by saying, "I believe in holiness, but it doesn't affect my life—it doesn't make any difference in the way I live"?

Your belief in holiness—what difference does it make in your relationship with Christ?

Is your belief in holiness a matter of vocabulary? But you may be able to pronounce all the words in the vocabulary of holiness long after you have lost the experience-content of that vocabulary. Sanctification is more than a matter of semantics.

Is your belief in holiness a matter of experience? But you can insulate yourself by your religious experiences until you become impervious to any further spiritual challenge, any deeper penetration of truth, any richer relationship to God in Christ. Experience is not a goal; it is a gateway. Entire sanctification is not the goal. The goal is a life of holiness—a life of increasing intensity, of increasing fulfillment, of increasing awareness of the mystery and grandeur and intimacy of Christ.

Any doctrine, any standard, any experience, any *life* that is not centered in Christ is off-center.

Your belief in holiness—what difference does it make in your relationship with the world?

Is your belief in holiness a matter of dress? Holiness will, most certainly, make a difference in the way you look. But so will fashion, economics, taste, country, education, background. Moslem women, for instance, are covered from head to toe except for their eyes. Are they therefore holy? The appearance can be altered without the heart being changed. But the heart cannot be changed without the appearance being altered.

Is your belief in holiness a matter of standards? Holiness will, definitely, make a difference in where you go and what you do. But you are not holy *because* you don't smoke or drink or gamble or dance. No one is right with God only because of what he *quits*; he is right with God because of what he *gets*.

What is worldliness? It is the secular sag of the spirit. It is the materialistic point of view. It is a desire for status, for prestige, for position—a glorification of the self instead of God. If you

look like the world, and talk like the world, and act like the world, and live like the world—make no mistake about it, you are *of* the world.

Your belief in holiness—what difference does it make in your relationship with others?

Is it making you critical, inflexible, harsh, censorious, or brittle in your judgments? Are you becoming less sympathetic, less understanding, less compassionate in your response to the faults, foibles, and failures of others? You are *clean*, yes. But are you *big*? Are you gracious and charitable towards those of other beliefs, of other races, of other levels?

The divorce has become final, in some lives, between creed and conduct, between doctrine and ethics, between professed belief and actual practice. It was said of one man that he was more Christlike toward others before he was saved than he has been since he was sanctified. But that is not holiness; that is a distortion and denial of holiness.

Your belief in holiness—what difference does it make in your relationship to the church?

Is the church merely a pivot for your social activities? A place to meet friends? A place to exchange gossip? Or is it a place of prayer, a place of challenge, a place of spiritual exercise and development? The church, when it is the church, is not a bleacher seat; it is an arena. It is not a rest home; it is a gymnasium. It is not a social hall; it is a salvation center, with the mourners' bench more important than the kitchen, and the prayer meeting more important than the social or the shower or the supper.

Is your belief in holiness synonymous with your membership in a church? It shouldn't be. Holiness does not exist to enhance or enlarge any church. The church exists to promote holiness, to proclaim holiness, and to produce holiness in the lives of its members so they, in turn, can more effectively influence others to Christ. It is not the church that has made holiness; holiness has made the church.

It is never enough to say we believe in holiness, or to sing holiness songs, or to have a holiness vocabulary, or to talk about holiness standards, or to be members of a holiness church. *We must*



live holy lives! Lives that are different—different in motives, different in goals, different in desires, different in directions—so there will be a decisive and unmistakable difference in our earthly destination and in our eternal destiny!

# SPIRITUAL PRAYING

by  
**JAMES W.  
THARP**  
Pastor  
Rushville, Indiana

*But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost (Jude 20).*

SATAN is effectively hindering vital religious experiences by impressing Christians with the idea that their profession will be acceptable without engaging in desperate, sacrificial, spiritual praying. Thus the enemy is striking at the heart of our spiritual life.

It is alarming to learn of the appalling lack of prayer in the average Christian's life. It would seem to require something drastic to get us back to the secret closet, to end the prolonged spiritual drought that has afflicted us in this lukewarm dispensation.

Let us not forget that our heritage has come to us from saints who spent much of their lives on their knees. They learned the secrets of vital praying. They excelled in prayer. They might have neglected some of the minor things we are

***It is not that we keep His commandments first, and that then He loves; but that He loves us, and then we keep His commandments. This is that grace which is revealed to the humble but hidden from the proud.—Augustine.***

emphasizing today, but they majored in the most important thing—praying in the Spirit!

God is looking for men and women throughout the Church who are dissatisfied with their prayer life. The Holy Spirit is searching for Christians who are weary of their intermittent, lukewarm, hit-and-miss arrangement of praying. And when He finds those who are desperate enough, He will cleanse and indwell and equip them for the much-needed ministry of spiritual praying.

There is nothing more needed in the life of the modern Church than a revival of Spirit-breathed praying. This kind of prayer is urgent because—

## I. IT IS A DETERGENT

Spirit-anointed prayer will wash some of the *hardness* from our hearts and melt us in tenderness and compassion. How long has it been since we tarried in His presence and prayed until our souls were melted, our eyes brimmed with hot tears, and our whole beings were sweetened and softened by the blessed love of God as it was shed abroad in our hearts?

Madame Guyon, the French mystic, testified of her prayer life after discovering the fullness of Christ: "Nothing was more easy to me now than to practice prayer. Hours passed like moments while I could hardly do anything but pray. The fervency of my love allowed me no intermission. It was a prayer of rejoicing and of possession, wherein the taste of God was so great, so pure, so unblinded and uninterrupted that it drew and absorbed the powers of the soul into a profound recollection, a state of confiding and affectionate rest in God, existing without intellectual effort."

## II. IT IS DECISIVE

A *warrior* or a *worldling*, which? Your prayer life will determine it! The Church today needs soldiers, spiritual giants who are too brave to cower before sin, too busy to deceive with foolish and silly issues, and too wise to compromise with the world.

The editor of the *Herald of Holiness* in the August 30, 1961, issue says concerning worldliness: "Worldliness is a strange sickness of the soul, a creeping spiritual paralysis that ultimately leads to death. Although often confused with its symptoms, it is a malady that strikes at the heart." Once afflicted with worldliness, the soldier of the Cross is turned into a traitor to the cause. Only prayer can keep us fighting, and fighting right.

A *dynamo* or a *diplomat*, which? Your prayer life will determine it! If we were suddenly stripped of our ability to impress, our competence in handling people, and our personalities, what would we have left? Would we be a success or a failure? No, I do not mean that spirituality and personality are incompatible! On the contrary, without the consecration of redeemed personality, God does not

operate His kingdom! But so often, in selecting our leadership in our local churches, we are tempted to favor natural abilities over spiritual standing. We do thank God for gifts and talents, and we must encourage and appreciate the development and training of these abilities. Any church or pastor which does not employ these gifts will have no excuse for failure. However, let us insist that our talents be set on fire of the Holy Ghost, thus impressing a needy church and a lost world with a divine dynamic rather than human diplomacy.

### III. IT IS DYNAMIC

So much of our praying today is beamed in the direction of the listeners. Thus we often major in eloquence. But our prayers are wicked unless they are meant for the ear of God. We need more "secret closet" praying. We must have more prayer meetings in our churches, in which we emphasize scriptural, spiritual praying.

Until the modern Church can produce something more effective, I shall insist that the prayer meeting is still the powerhouse of the church! This was true in the life of the Early Church. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:31-33).

What a group! What a line-up of qualities they possessed: convictions, faith, unity, fellowship, generosity, and grace! But the force that made these qualities come alive is mentioned in the first verse of this passage—"And when they had prayed, the place was shaken where they were assembled together; and . . ."

Our plea for a revival of spiritual praying is, in no sense, an effort to slight the plans and programs of our beloved church. On the contrary, I thank God for qualified leaders who are giving their lives to a prayerful search for methods and principles by which our great Zion might be led to a more influential ministry of true holiness in this complex age. Well-meaning and theologically sound holiness movements of past generations today stand stagnant and sidetracked along the trail of church history, giving ample evidence of the necessity of a challenging program for conservative theology.

We must be grateful for such a program. There never has been a more scriptural and timely program than the "Evangelism First" theme for the present quadrennium. With this commission let us give ourselves to prayer, spiritual prayer!



By Evangelist  
DAVID K. WACHTEL

OUR quadrennial slogan, "Evangelism First," is simply an effort to remind us that top priority has always gone to evangelism in the Church of the Nazarene. We never have been an institutional or liturgical church, but the reminder that, with Nazarenes, *evangelism is first* has become necessary.

"Evangelism First" simply means that in planning a year's work *evangelism* finds itself at the head of our list. It means that in organizing weekly activities *evangelism* is the heart around which everything else is arranged. It means that in the preacher's sermon preparation *evangelism is first!* It means that in conducting the Sunday services *evangelism is first!* It means that in preparing an annual budget (every well-organized congregation does this) *evangelism is first!* It means that in planning for revival workers (on local, district, or general levels) the evangelist is *first*, with pastors, educators, and administrative officers used only as "pinch hitters" or when they offer unique abilities not obtainable in evangelistic circles. It means, in short, that in the whole effort of the church *evangelism is FIRST!*

This is nothing new. Our slogan is simply a reminder to all, and a proposal to a few, that they remember traditional Nazarene priorities.

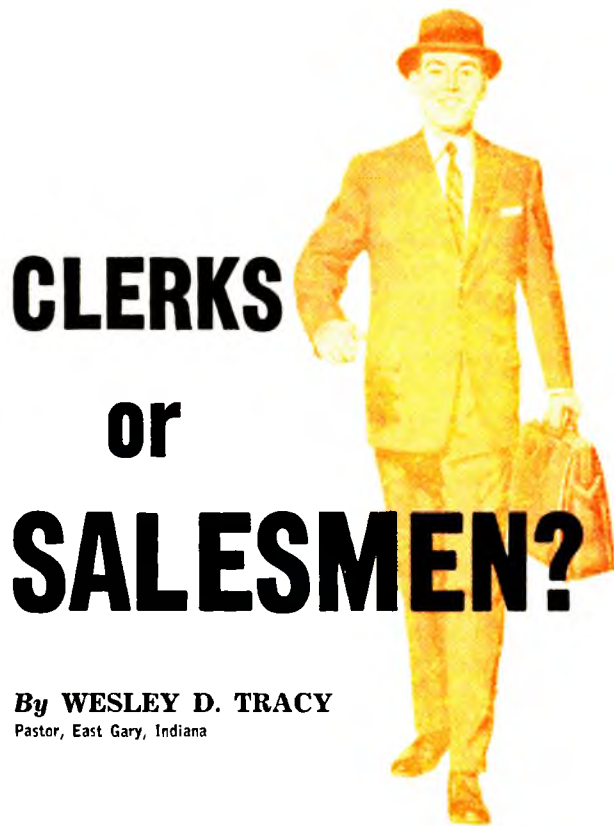
When evangelism is "squeezed in" between other activities of the year's program, it has ceased to be *first*. When the week's agenda is so full of social functions that there is little time for "making disciples," evangelism is no longer *first*.

When Sunday services become so stiff and formal that an intense and passionate (call it pressure if you like) altar call would be inappropriate, evangelism is not *first*. When men cease to "preach" and turn to reading essays, reciting declamations, conducting meditations, evangelism is *impossible*. When the revival is forgotten in preparing the annual budget and must depend on "what comes in," evangelism has become *last*. When the evangelist is considered as the special worker only when



there is no one to call who may offer personal gain or be a "useful contact," evangelism has become a farce.

And so we have a wonderful slogan to remind us—"Evangelism First!" Will it be just a slogan and die the death most slogans die? Or will it cause us to remember that we, like J. B. Chapman, were "born in the fire, and cannot endure the smoke"; that we too are children "of the bright daylight, and mists and fogs and depressing gloom" are not to our liking? Will we remember that cry of his, "All Out for Souls," and remember we were brought to the Kingdom as a people for whom evangelism *must* be first?



# CLERKS or SALESMEN?

**By WESLEY D. TRACY**  
Pastor, East Gary, Indiana

ALTHOUGH there are some obvious similarities between clerks and salesmen, their *differences* are the most significant. Clerks stand and wait for people to come to them, while the salesman goes after the people, searches them out, and presses upon them the values and virtues of his product. Another significant difference is that the clerk is on *salary*, while the salesman works on *commission*.

Don't the differences between clerks and salesmen remind you of two types of Christians that we find in the church today? We have plenty of Christian clerks—folks who apparently think that they were saved to sit. They come to church, soak up the blessings and inspiration of the services, and become sluggishly overweight, for they get no spir-

itual exercise. To them, such terms as "witnessing," "visitation evangelism," and "soul winning" are nearly meaningless. Their actions (or lack of action) speak out their attitude: If the people of this community want God, they know where the church is. If they want help, let them come to us. We are the clerks of Christianity.

Such Christians are like shoe clerks. If I want a pair of shoes, the shoe clerk is always there to help me—that is, if I get up in time, dress, drive my car to town, fight the traffic, spend half an hour looking for a place to park, spend my own money at a parking lot or meter, walk four blocks in the rain, heat, or snow, and arrive between the hours of nine and five. Yes, after all this the shoe clerk stands there unruffled, unperturbed, and perfectly at ease, waiting to take my money. How unlike the shoe *salesman!* *He* burns *his* gasoline; *he* fights the traffic and the elements. *He* comes to *me*.

We have some, and need more, saints who are salesmen—salvation salesmen. They too work on commission—the Great Commission! They believe that they are saved to serve, not to sit. They feel that their commission demands that they cross every ocean (and every street), scale every mountain, ford every stream, and track down the last man on earth and tell him about Jesus!

They know that lost sinners will not climb over a moss-covered wall of indifference to get into church and find God. They know that they must continually be at the task of persuading men of their need of their great product, salvation through faith in Jesus Christ!

Recently I received a letter from a manufacturing company urging me to become a salesman for them. They gave me three reasons why I should sell their product.

- (1) It pays good money; that is, it was rewarding.
- (2) Theirs is a product that everybody needs. Therefore the number of prospective customers is unlimited.
- (3) Their product is so outstanding that it sells itself. It has only to be shown.

These reasons illustrate exactly the case for soul winning. First, soul winning pays. It is rewarding. Nothing is so satisfying as leading someone to Christ. Try it! Become a salesman. Once you get the taste of it, you will never again be satisfied with being a clerk.

Second, true Christianity is a product that everybody needs. The prospects are all around you. The possibilities are unlimited.

Third, the "product" sells itself. It has only to be shown. Most times when people really see Christ in action they need no "selling." Sometimes we may feel that the people of our community do not want Christ. They have always been indifferent to the church. But have they really seen Christ in



action? Have they been invited and urged to come to your church? Have they been passionately urged to repent and accept Christ as their Saviour?

When our lives become so saturated with Christ that we radiate His spirit and love; when others see Jesus in our lives and service, living His life

again through us; when we produce a dynamic, vitally active witness, urging the claims of Christ upon people every day—then the people will be “sold” on Christ.

Let us resign forever as Christian clerks and enlist as salvation salesmen!

## Barriers to Be Broken

By D. EDWIN DOYLE

Nazarene Layman, Tulsa, Oklahoma

We are living in an age when we are more conscious than ever before of the barriers which have hampered man's progress. Some of these barriers have been broken through, but there are barriers in every phase of life which are yet to be penetrated. Each individual Christian faces barriers which must be broken if he is to be victorious in his Christian life.

Pilots of supersonic aircraft tell us that there are violent forces and pressures exerted against the plane just before the sound barrier is broken, but after it is broken there is very little resistance. This is also true in our breaking the barriers of spirituality. The closer we get to the breakthrough point, the harder the forces of evil are exerted against us, the hardest force being hurled just before the breakthrough. We have heard this expressed in the terms of this axiom, “The darkest hour is just before dawn.” One does not have to have been a Christian a long time to have experienced this in his own life.

These spiritual barriers fall into two classes. First, there is that class which involves the individual personalities. This class includes timidity and fear among its barriers. The second class includes our relationship with others, and in it are the command to study and the command to witness.

These two classes are closely related to each other. Traits of personality affect the relationship we have with others. Fear and timidity will cause us to let others go unheeded, leaving our task of witnessing undone. I am convinced that timidity and fear are the cause for many of the nervous disorders among Christians today. Many have never learned that God's grace is sufficient for this insufficiency. We must implore His grace if it is to relieve the situation. The statement of James applies here, “Ye have not, because ye ask not” (James 4:2). Our ability to break through the barrier of timidity and fear depends upon our asking God for the victory. As timidity and fear are personality traits, very few ever lose them completely from their make-up.

The barrier of family devotions is one that by all means should be broken today. This barrier

has baffled more Christians than any other barrier known today. The complexity of the times has added to its difficulty. Determination and a strong hand on the part of the heads of the home are the only things that will break this barrier. This determination and strong hand will stir contention, if its spirit and attitude are not such as to have the blessing of Almighty God upon them.

In the majority of families today it is hard to find a time when all the members of the family are at home at the same time. When they are, it seems that duties make it impossible for them to get together long enough for scripture reading and prayer.

There is the barrier of faith and trust which we must break through. These two factors were not appropriated at the time we were converted, but are acquired through the process of development. “Faith cometh by hearing, and hearing by the word of God” (Romans 10:17). The Word of God is full of promises, and we must read to find them. Then we must claim them as being for us today. Thus faith is built up.

The presence of hypocrites in the Church is another barrier that the personal worker faces today, and the solution creates a grave problem. There are far too many church members who are “church-house Christians” only. On the job, and at home, except when there are visitors from the church, they live like the world. At church they profess the very highest state of grace. These are tying the hands of people who would try to win those with whom they associate. The world knows what the Church stands for, and when people of the world see one who fails to live up to standards, they become embittered against the Church, thereby making it doubly hard to reach them for Christ. The only way to break this barrier, as I see it, is to have a Holy Ghost revival within the Church.

These have been barriers which in my mind stand out in our struggle for Christian survival. These barriers have been general in scope. All Christians have faced these sometime in their lives. There are, however, barriers which we all face that are peculiar to the individual. These we must work out for ourselves with fear and trembling.

The first group which says, 'Let's make it happen!'

The second group which says, 'Let's watch it happen!'

The third group which says, 'What happened?'

Too simple? Perhaps. Nevertheless . . . the truth. Another fact to face is that far too few are mem-



"A COMMUNIST," said Nikita Khrushchev to the Central Committee, "has no right to be a mere onlooker."

They believed it from the start, for never before in history has such a brutal and tyrannical force expanded so rapidly. In 1903, Bolshevism began with 17 supporters, and by 1917 it had recruited 40,000 revolutionists. The perimeter of freedom grows smaller and smaller each year until 1962 finds 1,000,000,000 of earth's inhabitants under Communist control.

"The youth of today," said J. Edgar Hoover to the Christian young people of America, "face a future of awesome challenge. Yours will be the task of preserving democracy from the menace of communism. You must lead the fight against the moral decadence which threatens our spiritual values."

"In meeting this challenge, it is vital that you as America's young people are well grounded in the Christian faith. Your commitment to Christ must surpass the fervour of the Communists, your enthusiasm and faith must prevail against the indifference and corruption which sap society of its strength. As dedicated young Christians, you can do much to make this world a better place in which to live."

So now, the new generations of the free world must hold the balance between freedom or slavery, and find the strength to help defend the cherished, God-given heritage of personal liberty and Christian faith.

Yet we cannot seem to arouse ourselves enough to become involved.

One man has said:

"When its time for action,

There are three types of people in the world:

By PAUL SKILES

Executive Secretary, General Nazarene Young People's Society

bers of the "action group," and far too many are satisfied to be "wide-eyed watchers," to say nothing of the "mystified multitude."

The few "members of the team" are down on the field ready to *make things happen*. They are not only well informed on offense and defense, but they are well prepared and ready for action. They have already invested time and energy, brain and brawn. They have already collected a few bruises for their efforts; but give the signal, and they will go. Things will happen . . . they will see to that.

But for every "man of action," there are 1,000 others who will pay an easier price to enter as observers, claim seats, and settle down comfortably at a safe distance to *watch things happen*. Many of them are concerned about the outcome of this encounter. They are aware of the objectives, and have some appreciation for the skill and the success of the participants. They do offer moral support—sometimes loud encouragement and a few timely suggestions—but for all their enthusiasm, excitement, and noise, their presence has at best only a slight, indirect effect on the final result. The risks are smaller up here, but so are the rewards.

Oh, yes, also in the side-lines group are those who have no idea . . . none whatsoever. To them, it seems such a senseless tug of war and very confusing. They have never seen a rule book, or tried to drive to a distant goal line. No offense, but they will probably always think a "quarter-back is pretty small change" and a "first-down is a feather from a number-one duck."

It's disturbing . . . especially since life is not



a game. You do not simply write the score and then think about next week when the whistle blows—the results are eternal.

“If any man,” said Jesus Christ to His followers, “will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it” (Matthew 16: 24-25).

These words really pin us down. And young Christians must find, by God’s grace, an eagerness to abandon, once and for all, comfort, safety, ease, and all selfish interests in order to throw “fresh, glowing ardor into the battle for truth.”

For we wrestle not against the flesh and blood of a system of world domination and enslavement only, but against the principality and power of Satan himself. Sin is still the basic issue. Salvation is still the only answer. “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Romans 5:21).

The observance of National Youth Week, January 29 through February 4, 1962, provides a timely opportunity for you, the youth of our church, to leave the side lines and with divinely renewed, personal Christian faith determine, by God’s grace, to *make things happen*—for God!

---

## “Like Apples of Gold”

(Proverbs 25:11)

“Like apples of gold in pictures of silver,”

“A word fitly spoken,” though rare,  
Can help heal a wound in a heart that is broken  
And mend the frayed edges of care.

“Like apples of gold” “a word fitly spoken”!

O God, let no well-meaning dart  
Go astray from our lips to quiver with pain  
And burn in somebody’s heart!

But “like apples of gold” so royally offered,  
May our words be lovingly given.  
They may bring a man back from the brink of  
despair  
To the glorious hope of heaven.

“Like apples of gold in pictures of silver”—  
That men in God’s image might see  
The beauty of Jesus, the Cross and the crown,  
And the joy of a soul set free!

By ALICE HANSCHÉ MORTENSON

Copyright © 1962 by Lillenas Publishing Co. International copyright secured. All rights reserved.

Pray one for another, that ye may be healed.  
The effectual fervent prayer of a righteous man  
availeth much (James 5:16).

# The Healing Power of PRAYER

By Evangelist E. E. WORDSWORTH

CALLS TO PRAYER come to us not only from temple towers, revival crusades, and life’s emergencies, but also from passing events and everyday situations. A minister of the gospel used to ask this question, “Have you ever thought that when someone has done you wrong he has given you something to pray for?” Prayer is such a rewarding experience that we may do well to invent occasions for this holy exercise. Prayer heals.

Bishop Edwin Hughes used to say that when he passed church steeples in his travels the very sight moved him to prayer for the worshippers, and seeing a funeral wreath on a door or a funeral procession moved him to pray for the mourners.

Dr. J. Oswald Smith, walking down a busy street in a large city, a good friend by his side, suggested that they turn aside in an alley and have a season of prayer. They did, and the friend said it was a few unforgettable moments as this saint of God poured out his soul-agonizing cries for the people of this metropolis.

Any news of special need—a revival meeting yonder, a sick brother or sister, a broken home, a defeated church, a heartbroken pastor, trouble in the camp of Israel, misunderstanding among brethren, schism and separation within the church, general lack of soul burden for the lost, world-wide missions, problems on a college campus, tragic announcements by radio, television, the daily paper, the telephone, or over the neighbor’s fence—are urgent calls to prayer.

When General Superintendent Miller visited India he frequently withdrew from the brethren to a secret place of prayer. Doubtless he confronted problems, heartaches, and difficult matters that only devoted prayer could remedy. There is a healing ministry in prayer. There are sore spots in church life everywhere, at home and abroad: for we are human beings with imperfect judgment, limited knowledge, and muddy vision. Even sanctifying grace does not remove all prejudice, ignorance, wrong attitudes, and behavior. Unity is not uniformity. Wesley truly said, “We may have perfect love but little light.”

Therefore, my dear brethren, we should resort to the healing ministry of “effectual fervent

prayer," for it "availeth much" in times of stress, strain, trouble, and unhealthy conditions.

We assumed a pastorate in a certain city where division and disharmony had prevailed entirely too long. Board meetings had been held by local and district officials to solve the heartbreaking problems to no avail. The church resorted to prayer, days of prayer, nights of prayer, individual and collective times of prayer. We walked softly before God with a padlock on our lips and tenderness in our spirit. Then ere long one Sunday morning the Balm of Gilead brought soothing and healing. Putrefying sores were healed, estranged brethren reconciled, the long altar filled with weeping, victorious song and shouts of joy and gladness, and the glory of the Lord filled the temple. Brethren, *O dear brethren, to your KNEES—TO YOUR KNEES, and let God work a miracle!* Tender, loving, sweet, Christlike prayer heals.

## "UNTO ME"

*We need not search thro' worlds of gloom  
To render service sweet.*

*Behold, there in an upper room*

*Christ stooped to wash their feet!*

*He took a towel! Life may not bring  
Great, noble deeds and true.*

*Was that not, then, a menial thing  
The twelve had scorned to do?*

*We are expendable for God!*

*Sometimes we are confused,*

*Forgetting on the roads we plod*

*Our lives too must be used.*

*He took a towel! Down centuries,*

*Across the sapphire sea,*

*He speaks, "Unto the least of these—  
Ye do it unto me."*

**By BERNIECE AYERS HALL**

## EDITORIALS

*Continued from page 2*

and integrate them into the full-orbed life of the church, to that extent we will go forward tomorrow. These young people will never be "the church of tomorrow" unless they become an active part of "the church of today."

The world and the devil are bidding high for the time and interests of our young people. The moral rip-tide is strong, and the spiritual undertow almost irresistible.

Against contrary currents both subtle and overt we must set the full resources of the kingdom of God. We must throw about our youth the walls of sympathy, understanding, and prayer. We must draw them into a warmth of Christian fellowship crowned with the gladness and joy of the Lord.

We must teach them to adjust to change without compromise, to say "we" instead of "I." We must give them examples of Christlikeness and Christianity at its best.

Young people are quick to detect the sham and the insincere. By nature they are more interested in the power than the form of godliness. They are sensitive to inconsistencies their elders accept without batting an eye. We won't win and keep them by making soft nests for them. They will respond to a challenge where they turn away from the insipid and lukewarm. We do them grave injustice if we think to win them more readily to a church which stands for nothing, which makes no demands. They ask only to be shown rather than lectured, to be led rather than sent, to be offered that which is genuine rather than bogus.

This is why scriptural holiness has always appealed to the young. From the earliest days, the strength of the holiness movement has been in its youth. The old men for counsel but the young men for war is the rule not only in international affairs but also in the kingdom of God.

Our young people, whether at home, in Sunday school and church groups, or in our colleges and seminary, are worth the best we can give them. For what we do for our youth, we do for our future. Wherein we fail here, we fail forever. We'll have no second chance, for they are young only once. When we have done our best, we can with confidence pass to them the torch our fathers handed to us, assured they will not break faith with us or our God.

## Editorial Note . . .

In addition to the districts mentioned in the note of January 10, several more *Herald of Holiness* subscription campaigns have been scheduled for the late winter and spring months.

February campaigns have been slated for Canada Central, Dallas, Florida, Houston, Indianapolis, Kansas, Mississippi, Northeastern Indiana, San Antonio, South Carolina, and Southeast Oklahoma. Alabama, Colorado, New York, North Carolina, and Tennessee have chosen March for their district drives. Northeast Oklahoma has selected January 28 to March 4. South Dakota has set February 15 to March 15; Northwestern Ohio has chosen February 18 to March 25; and Northern California, February 25 to March 4. Northwestern Illinois has taken February 1 to April 1.

Again may we urge those on any of these districts who might miss the presentation in the local church to be sure to renew by mail. Your church and district will be credited with the subscription although it may be mailed directly to the Publishing House. We trust that many districts and local churches will go over the top in their drive for a *Herald* in every Nazarene home and a subscription list equal to one-half the church membership.



# PLATED RELIGION

By Mrs. A. L. McELYEA

THE TEST QUESTION read like this:

- ( ) Tin will not rust and is expensive.
- ( ) Tin will rust and is expensive.
- ( ) Tin will not rust and is inexpensive.

I was sure the children wouldn't know the correct answer to this mid-term test question even though it was clearly stated in the science book and we had covered the material. So I called their attention to this specific thing in a review and had them look up in their books the lines to prove the answer.

A few days later I gave the question along with many others. Imagine my surprise when 90 per cent of my fifth grade class selected the wrong answer. So embedded in their young minds was the idea that tin will rust that they could not seem to comprehend the truth. Hadn't they seen old, rusty tin cans all their lives? Yes, of course they had. They knew tin would rust. But does it?

Very seldom do we see a pure piece of what we call tin. Steel is cheap; tin is expensive. Steel rusts; tin doesn't. So manufacturers found a way to plate the steel with just enough tin to protect the food while it is sealed up where it cannot come into contact with the elements.

Some people are serving in this same way. Outwardly they appear to be pure. They are apparently filling their places as well as anyone else. Many of them are doing a wonderful work, just as the tin-coated cans serve their purpose. But note that when tin-coated cans are exposed to weather, or a little scratch gets under the skin, they rust. The hidden metal begins to show up. Why? The coating of pure tin wears away.

Reader, are you battling the weather with fear? Has the coating become scratched or worn away? Come to Jesus; not for outward polish only, but for inward purifying. Out of the heart come the issues of life. Get your heart purified by the blood of Jesus. Then your service will be more effective and you can serve without fear of something coming forth that would defile.

Could it be that this young generation has watched a coated religion so long that they be-

lieve in no other? Aren't the formal churches packed? Aren't they carrying on? Oh, of course, this kind of religion doesn't get under the skin. So what! Young people know no other than the formal way and care less.

Tin cans have been with us a long time. I never knew or cared that they weren't pure. I do understand now why they rust and corrode so easily.

Yes, we understand many things now that we have found God. How tragic that we do not tell others! How much more tragic that they won't believe! What can we do to help souls see that they need not battle the weather, that they need not always be fearful of being overcome with impure impulses? Why, oh, why, won't folks get the heart purified so that both the inside and outside will be pure?

TO MANY PEOPLE life is a puzzle. They wonder why they are here and where they are going:

What is it all about? Failure properly and satisfactorily to answer these questions leads to a frustrated and unhappy life.

Reason tells man that there is an Architect and Builder somewhere back of this whole project, the whole of creation. And these facts lead most people to believe that there is an omnipotent God, and that the whole

universe was designed and created by Him.

But then comes the great and puzzling question, *Why?* Why all this great creation? What did God have in mind when He made Adam and Eve and placed them in the Garden of Eden? *What is His purpose for my life?* To answer these persistent questions, let us think back to the finish of creation when God made man and said to him, "*Have dominion*" (see Genesis 1:26). What a beautiful world, and what tranquil harmony must have existed between God and man!

Then what a withering blight and break of fellowship when Adam and Eve partook of the forbidden fruit! The deathblow had struck. Tragedy had blighted the beautiful garden, and Adam and Eve were driven from their lovely home and away from the harmonious fellowship with God, who had created them. Restoration needed to be made that was out of the reach of man.

It was at this time of need that the all-wise, all-loving Heavenly Father stepped in and declared that the Seed of the woman should bruise the



## The KEY to Life's Puzzle

By E. G. THEUS  
Retired Nazarene Elder  
Bethany, Oklahoma

serpent's head. It was the constraint of God's so great love for the world that caused Him to give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! . . . For of him, and through him, and to him, are all things: to whom be glory for ever" (Romans 11: 33-36).

The key to a useful, normal, happy life can be found when we put Christ first in our lives. Bertha Munro discovered and so well described the key to life's puzzle when she said, "All the disarranged pieces of the puzzle fit together when we put God at the center." How beautiful, enriched, and worthwhile our lives become when *things* have second place and sinful pleasures lose their charm, when our affections are saturated with the love of Christ! And how simple life's puzzle becomes! "The wayfaring men, though fools, shall not err therein" (Isaiah 35:8).

Let us remember that when we put Christ first, as the chief Cornerstone in our lives, and begin building Christian character, we have found the key to life's puzzle. From that moment on, as we stretch toward the goal of life, we find "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18). Christ is the Key to life's puzzle. Seek Him!

## Results of Tomorrow

By WALTER ISENHOUR

*If you would have tomorrow bring  
The best to you in anything,  
Then live today and be a man  
With noble aim and worthy plan.  
Guard well the habits that you form,  
And build that you may stand the storm  
That you shall meet ere life is done  
And heaven's glories you have won.*

*If you would reach tomorrow's goal,  
Then live today with self-control;  
Guard carefully your thoughts and deeds;  
See that your soul on goodness feeds;  
Be strong in righteousness and grace;  
Fill well and wise your little place;  
Take God and truth into your heart  
That strength to you He may impart.*

*Tomorrow if you'd tower high  
In heart and soul to manhood's sky;  
If you would have some writer pen  
Your name among the finest men;  
If you would have tomorrow's fame  
Entwined about your noble name,  
Then serve and worship God today,  
Who'll lead you in the upward way.*

## "I'll Get the Soap, Mommy!"

A MINISTER of a large denomination was visiting a member of his church and in the course of conversation used a very strong, but common, slang expression. A small son of the family immediately hopped down from the divan, and heading toward the bathroom, announced, "I'll get the soap, Mommy."

The mother was embarrassed but, being a wise mother, she did not confuse her teaching by scolding the child. She just thanked him, but refused his offer. Then turning to the minister, she explained that the boy still had a fresh memory of the taste of soap for using the expression he had just heard. Then it was the minister's turn to be embarrassed.

Teachers of English grammar tell us that slang is the language of those who are ignorant or too lazy to use the proper word. People with small vocabularies use a lot of slang.

It was said of Peter that his speech betrayed him. I wonder if you and I are betrayed by our speech. We tend unconsciously to speak like those with whom we are most closely associated.

Many Christians who would never dream of swearing or cursing pepper their conversation with—*darn, golly, gosh, gee*, etc. This is really just substitutes for swearing. Christian laymen, and ministers, who would never take the Lord's name in vain by cursing are careless in the use of divine names, using them in a most casual way as by-words. There was a time when such phrases used in the presence of a Christian brought embarrassment and apology on the part of the user. Have we become so much like the world we hardly notice such any more, and even use similar language ourselves?

Our children are listening, and are building vocabularies by imitation. What are we teaching them? We must be careful it is not something the devil can use as a stumbling block or temptation to them. Ungodly people and new converts are listening. Do they hear and note a difference in our speech?

Let us, as Christians, pray that God will apply the "soap" of the Holy Spirit to our tongues and help us show by our choice of words that we are closely associated with Him. "Let the words of my mouth, . . . be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalms 19:14).

By BETTY POWERS RUNYON

Pastor's wife, WaKeeney, Kansas



# THE CHURCH AT WORK

## EVANGELISM

EDWARD LAWLOR, *Secretary*

### Fourteen Sunday Nights of Evangelism Statistical Report

DISTRICTS	AVERAGE SUNDAY NIGHT ATTENDANCE	MEM. RECD.
Albany*	2,234	144
Abilene	4,022 (partial report)	168
Akron*	7,089	440
Alabama*	4,623	304
Alaska*	562	30
Arizona*	2,560	174
British Isles North*	1,629	62
Canada Atlantic*	843	30
Canada Central*	1,896	78
Canada Pacific*	4,656	25
Canada West	2,353	75
Central Ohio*	7,926 (partial report)	394
Chicago Central	4,899	202
Colorado	3,963	138
Dallas	3,107	81
Eastern Kentucky	3,049	115
Eastern Michigan*	5,565	279
East Tennessee*	3,561	156
Florida*	6,467	343
Georgia*	4,030	200
Hawaii	371	21
Houston*	2,358	128
Idaho-Oregon*	4,157	303
Illinois*	5,568	253
Indianapolis*	5,878	208
Iowa	4,029	132
Joplin	2,802	115
Kansas	4,718	176
Kansas City*	4,668	236
Kentucky*	3,960	203
Los Angeles*	5,720	385
Louisiana*	2,218	151
Maine*	1,924	81
Michigan*	6,150	350
Minnesota*	1,551	70
Mississippi	1,982 (partial report)	34
Missouri*	4,640	290
Nebraska	1,454	43
Nevada-Utah*	558	31
New England	2,870	98
New Mexico*	1,715	156
New York*	1,294	75
North Arkansas	2,266	95
North Carolina	2,383	88
North Dakota	1,011	34
N.E. Indiana	6,026	189
Northeast Oklahoma*	2,751	168
Northern California*	8,417	519
Northwest*	3,875	197
N.W. Illinois*	3,588	156
N.W. Indiana	2,474 (partial report)	154
N.W. Ohio*	3,520	227
N.W. Oklahoma	4,176	74
Oregon Pacific	4,458	191
Philadelphia*	3,470	206
Pittsburgh	5,170	208
Rocky Mountain*	1,425	75
San Antonio*	2,224	178
South Arkansas	2,385	77
South Carolina*	2,418	160
South Dakota	1,477	12
S.E. Oklahoma	2,697	52
S. California*	7,007	662
S.W. Indiana*	6,114	219
S.W. Ohio*	5,527	303
S.W. Oklahoma	3,406 (partial report)	55
Tennessee*	6,015	246
Virginia*	2,396	157
Washington	2,690	95
Washington Pacific	3,832	142
West Virginia*	6,680	343
Wisconsin	1,466	57

#### FOREIGN DISTRICTS

Puerto Rico	599	39
North American Indian	1,005	21

\*Indicates where the district exceeded its assigned goal in either bracket.

Total Average Attendance Received to date:

253,807

Total Members Received as of December 31:

12,376

The Department of Evangelism extends appreciation to all who have helped in this great Evangelistic emphasis of our church—now to make 1962 another great year of "Evangelism First!"

## FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

### Moving Missionaries

Miss Miriam Evans has returned to Swaziland from her furlough in the United States and England. Her address is Box 3, Stegi, Swaziland, South Africa.

Rev. and Mrs. Wallace Helm are home on furlough from India. Their address is % John Helm, 1818 40th Avenue S.E., Forest Lawn, Alberta, Canada.

Miss Frances Lively is home on furlough from Swaziland. She can be reached in care of Mr. O. M. Lively, Route 1, Waco, Georgia.

Miss Jessie Rennie, of the Republic of South Africa, has furloughed to her home in Scotland. Her address is % Sebastian Rennie, 43 Lacy Street, Paisley, Scotland.

### The World of St. Croix Virgin Islands

By LYLE PRESCOTT, V.I.

After the long, humid summer of the tropics, the somewhat cooler dry season is getting in. It is a relief for which we are grateful, although the cistern of our rented home still needs more water. There is no autumn as northerners know it. In fact, in early November birds built a nest in the lime tree in our back yard.

Our island population is growing. One block from our home a beautiful housing project of three hundred units nears completion. Last week a large supermarket was opened with such an abundance and variety of foods as most folk here had never seen before. Happily, many of its prices are lower than those of the other grocery stores. Out at the airport a long, jet plane runway is being added. The government is studying the possibility of locating a college on St. Croix. Signs of material progress are everywhere.

But what of the gospel work of the Church of the Nazarene? Services continue at our main mission, located in our home in Christiansted, with increased attendance. At the District Assembly in Puerto Rico we accepted both a district and a general budget. We plan to pay off our district budget in ten months, and the first payment has already been sent in. We even plan to overpay it. We were thrilled Sunday, November 19, when we opened our Thanksgiving Offering envelopes, counted the offering, and found it equaled our General Budget exactly—thirty dollars. At our Thanksgiving night service, five dollars more came in,

so we are already experiencing the joy of overpaying our General Budget.

We have held our first evangelistic campaign at Christiansted. It was more a time of sowing than of reaping, but still we had ten altar seekers, and valuable contacts were made. Our church is making friends and putting down roots in the life of the island. Our love for the Cruzans is deepening.

The Lord has opened three new doors for our witness. Every Sunday afternoon we hold a Spanish service in Upper Bethlehem village with twenty-five to fifty people present. Every other Sunday afternoon we also hold a service in the dining hall of the old folks' home at King's Hill. And there is a weekly cottage service begun in Christiansted.

Woody drives our car for a church bus; Ruth teaches a Sunday school class; they both play instruments in many of our services. Woody is an efficient mechanic about our home. Ruth has brought three of her high school classmates to attend our church.

Our newly organized junior choir sang carols to the sick and shut-ins in our neighborhood at Christmas time.

This is our world in St. Croix—a world filled with lovable, wonderful people, many of whom have never heard that Jesus came to save them from their sins. We pray that we may reach many in the year just ahead.

## DISTRICT ACTIVITIES

### Alabama District Preachers' Meeting

The blessings of God were manifest from the very first service of the Alabama District Preachers' Retreat (the first) at Camp Sumantanga, near Gadsden, December 11 to 13.

The inspiration received from the messages of Dr. Orville W. Jenkins, superintendent of the Kansas City District, set the tone for the entire encampment. From his wide experience as an administrator and leader, he gave practical yet stimulating truth for the inspiration and assimilation of the workers in the ministry.

The program of Rev. L. S. Oliver, our district superintendent, was to direct the thinking of the men to fields of useful endeavor, and also to provide ample time for recreation and fellowship. There was much discussion of the more serious problems of the ministry and the work of the church, and also there were times of audible expressions of praise throughout the chapel, with bursts of song to indicate the rich fellowship of this gathering of ministers.

Mrs. L. S. Oliver led the ministers' wives in separate sessions directed toward the planning of the home life and

church work as related to the parsonage. Mrs. Orville Jenkins was the special speaker at the annual wives' banquet, to which the ministers were invited as special guests. This program was well prepared and presented, and has become a high light in the year's activity for both the men and their wives.

It was a high privilege to have Dr. J. L. Brasher, pioneer holiness worker and retired Methodist minister, bring words of greeting and give a few words of inspiration concerning his sixty-five years in the ministry.

The unity and inspiration of this meeting will long remain in the memory of those who gathered at Camp Sumantanga.—JESSE A. MIDDENDORF, *Reporter*.

## THE LOCAL CHURCHES

Princeton, Idaho—Our church enjoyed a fine fall revival with Dr. and Mrs. L. T. Edwards as the evangelists. The prophetic preaching of Dr. Edwards proved very helpful to the church, and of keen interest to the outsiders. Though handicapped by the illness of the pastor, we were blessed with great altar scenes and good victories. As a direct result of this revival, a fine class of members united with the church.—ARTHUR FAY TWISL, *Pastor*.

Bicknell, Indiana—Our church is making great strides, with the Sunday school averaging 253 in attendance for the month of November. Many souls are being saved, sanctified, and finances are on the increase. A new gas heating system has been installed. The church gave the pastor a nice pounding and love offering at the close of the meeting. We thank God for His blessings upon the work under the leadership of Pastor Carl Hansen.—CHARLES M. SCOTT, *Reporter*.

Evangelist Daniel Stafford reports: "With the close of my meeting on March 1, in Chicago, Illinois, I will be closing nine years in the field. God and the people have been good to me. During this time I have traveled over three hundred thousand miles without an accident, and I am so thankful for the providential watch care of God. We have enjoyed working with our local churches, camps, and youth camps, and God has given well over an average of one thousand seekers in each of these years. I have only one plan—to pray, preach, and believe God for victory. As my fourth child will soon be entering our college, I shall continue to live here in Bethany, Oklahoma; address me, Box 11."

Cayce, South Carolina—Our church has been enjoying some great outpourings of the Holy Spirit during the emphasis of "Shining Lights on Sunday Nights." Since our coming here two years ago God has given some great victories around our altars. Forty-four new members have been added to the church, and many of these are now strict tithers. Our people love God and carry a burden for the lost. New brick parsonage purchased, Sunday school rooms completed, pastor given two good raises,

and all budgets paid in full. A wonderful spirit of unity prevails.—M. D. CLINE, *Pastor*.

Vivian, Louisiana—Rev. J. P. Foster recently rounded out the first year of his pastorate here, with a noticeable improvement in every phase of the church work. At the present time, with the co-operation of the membership, he is painting and remodeling the Sunday school rooms. He is working on plans for a new church building and parsonage, as funds become available. Brother Foster is a man of God, with a burning zeal for the redemption of the lost. He and his family are much loved, and Mrs. Foster is a great help in the work. We had a beautiful candlelight service on Sunday night of December 17, and an inspiring program for the children on Sunday morning of December 24. The Sunday school had a record attendance of 134 that morning. The church expressed their appreciation to the Fosters by presenting them with a Christmas check. Thanks to a recent gift of \$280 from a member, the church organ is now debt free. The N.F.M.S., under the leadership of Mrs. Foster, is on the upgrade. We give God praise for all His blessings under the anointed leadership of our fine pastor and wife.—MRS. LOURIA ELLIS, *Reporter*.

Evangelist C. T. Corbett reports: "During the year of 1961, I was happy to labor in 22 revival campaigns and travel in 22 states. The Lord helped me to preach 323 times, and in these services we saw over 1,150 souls seeking God at the altars, with a goodly number uniting with the church. The 'Shining Lights on Sunday Nights' program was a great boon to the cause of evangelism. As always, I have enjoyed working with our wonderful pastors and people. Due to a building program in an Indiana church I have had a shift of dates, so have open time, April 25 to May 6. Write me, Box 215, Kankakee, Illinois."

El Verano, California—The Sonoma Valley Church recently had a good revival with Evangelist Thomas Hayes. A number of seekers were at the altar; some saved for the first time, others reclaimed, and some sanctified wholly. Some of the older members said it was the best meeting the church has had for a number of years. Brother Hayes is a kind, tenderhearted minister of the gospel, and our people appreciated him very much.—PHILIP H. HAMPSTEN, *Pastor*.

Evangelists A. E. and Pauline Miller write: "We have an open date, March 1 to 11, and will be glad to go wherever the Lord may lead. We carry the whole program—preaching, singing, music, chalk artistry, and children's work. Write us at our home address, 307 S. Delaware Street, Mt. Gilead, Ohio."

Sacramento, California—Florin Church recently gave our pastor, Rev. William L. McKee, a unanimous four-year call. Our people are united, and the church has prospered under the ministry of Pastor McKee for the past three and one-half years. The Sunday school at-

tendance has tripled, and the church membership has almost doubled during this time. Plans are under way for a new sanctuary to accommodate our fast growing church.—ELLEN M. NITSHKE, *Reporter*.

## THE BIBLE LESSON

By ARNOLD E. AIRIART

### Topic for February 4: The Christian Use of the Lord's Day

SCRIPTURE: Exodus 20:8-11; Nehemiah 13:15-22; Mark 2:23-3:6; Luke 4:16-20, 31-40 (Printed: Exodus 20:8-11; Mark 2:23-3:6)

GOLDEN TEXT: *Remember the Sabbath day, to keep it holy* (Exodus 20:8).

Even among the best people, a discussion about keeping the Sabbath day runs the risk of producing more heat than light. Jesus himself was stigmatized as a Sabbath breaker by some of the religious people of His day. St. Paul, in dealing with this subject, calls for a spirit of charity (Romans 14:5-10), and warns against breaking the law of love while attempting to keep the Sabbath.

Thoughtful Christians tend to avoid both the extremes in their position on the Sabbath: the binding of Christian believers to an unspiritual and legalistic observance of ceremonial law (which would include the keeping of the seventh day of the week) on the one hand or the abandoning of moral responsibility regarding the Sabbath on the other hand. Like the other commandments, the fourth is in the New Testament lifted to the level of grace and inwardness and infused with added spiritual significance.

Jesus, by example and precept, enforced and revered the Sabbath day. In His practice the day was for worship, social fellowship on a spiritual level, and works of compassion and love. Seven of His recorded miracles were performed on the Sabbath. Nowhere is there the breath of suggestion that He would remove the Sabbath; instead there is His authority back to the perpetual distinction between the six days of labor and the one-day rest.

Jesus also freed the Sabbath from traditional encumbrances. The day was to be a blessing to body and soul, and not a burden. Petty Sabbath regulations, such as those forbidding the setting of a broken leg, wearing of false teeth, or untying a knot with more than one hand, Jesus brushed aside.

The ceremonial significance of the day is fulfilled in Christ. There can be no question that the Christian practice of observing the first day of the week, the Lord's day, dating from the Resurrection itself, has also the sanction of both our Lord and the apostles. The ritual Old Testament prohibitions against kindling a fire, for example, are swept away in Christ also. The shadow is gone and the substance remains, a perpetual instrument of blessing to mankind.

The Christian Sabbath, the Lord's day, ensures to the Christian the duty and privilege of laying aside his ordinary pursuits one day in seven, in order to



get a fresh look at God and eternal values. Let us guard well this tangible bridge between time and eternity, this wall against encroaching secularism.

How shall we keep the day? Ask the spiritual man and he will tell you that those Sundays are happiest in which he has put aside all business (unless necessary), left all secular literature to one side, suspended where possible routine occupations, and attended to the exercise of his soul. The man who has the mind of Christ will have both freedom and direction in his Sabbath keeping. He will be able joyfully to say with the apostle, "I was in the Spirit on the Lord's day" (Revelation 1:10).

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

### Directories

GENERAL SUPERINTENDENTS  
Office, 6401 The Paseo, Box 6076  
Kansas City 10, Missouri

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

V. H. LEWIS

### Deaths

#### REV. ROSCOE H. JORDAN

Roscoe H. Jordan was born March 9, 1883, near Portsmouth, Ohio, and died December 22, 1961, in Colorado Springs, Colorado. He was converted in 1911, and later felt a call to the ministry. After serving several years for the Friends church, he united with the Church of the Nazarene in 1929. He served pastorates on the Kansas District for about twelve years, then due to health conditions was forced to retire, and made his home in Colorado Springs. He is survived by his wife, Pearl A., of Colorado Springs; and a daughter, Alma C., of Kansas City, Missouri. Funeral service was conducted by his pastor, Rev. David D. Bailey, assisted by Rev. W. N. Vanderpool and Rev. E. L. Cornelison, with interment in the Evergreen Cemetery in Colorado Springs.

#### REV. GEORGE A. POWELL

George A. Powell was born in Jackson, Alabama, September 29, 1898, and died December 14, 1961, in the Veterans' Hospital in Phoenix, Arizona, after a long illness. He was ordained an elder in the Church of the Nazarene in 1938, by the late Dr. R. T. Williams, in Birmingham, Alabama. He served as pastor of the Hope and Sylacauga churches in Alabama, and then entered the field of evangelism in 1941. Because of his failing health, the family moved to Phoenix, Arizona, in 1952. He is survived by his wife, Vela; two daughters, Mrs. C. C. Phillips, Jr., and Mrs. Wm. T. Dunnivant; also four sisters and two brothers. Funeral service was conducted by his pastor, Rev. J. Paul Downey.

#### REV. IDA M. GOTTSALK

Ida M. Gottsalk was born July 18, 1868 in Jobstown, New Jersey, and died October 20, 1961, in Philadelphia, Pennsylvania. At an early age she was converted, later sanctified, and active in the Methodist church. In 1888 she was married to Rev. George W. Jump. In 1913 she organized the first Church of the Nazarene in New York City, and served as the pastor for ten years. In 1918 she was ordained a Nazarene elder by Dr. R. T. Williams. In 1923 she became a member of the Washington-Philadelphia District and served as the district W.F.M.S. president, 1927-28. Mr. Jump died in 1936, and in 1944 she was married to Rev. George W. Gottsalk. She was very active in the work of the church and was loved by all who knew her. Funeral service was held in First Church of the Nazarene in Philadelphia by the pastor, Rev. Carlton Gleason, assisted by Rev. Isaac Davies, Rev. Paul Kauffman, Rev. and Mrs. Paul Cook, and Rev. Harold Parry. Interment was in Hillside Cemetery in Roslyn, Pennsylvania.

MRS. EDWARD (Lola) KINNINGHAM, the last remaining charter member of First Church of the Nazarene, Danville, Illinois, died on Sunday morning, December 10, 1961, at the age of ninety-one.

She had been sanctified for sixty-one years, and she lived a life of joyous victory. She loved her flowers, her holiness classics, and her Bible. She was a woman of great prayer, and was loved by all who knew her. We shall miss her—it is for us to carry on, to help answer the prayers she had been praying for years. A simple ceremony was conducted at a local funeral home, just as Sister Kinningham had requested. Her pastor, Rev. S. A. Smith, officiated.

MRS. ANNIE N. KAUFFMAN, wife of Rev. Paul E. Kauffman, died October 31, 1961. She was born in Plainfield, New Jersey, February 6, 1922. Converted early in the teen years, she was sanctified through the influence of the Church of the Nazarene in Allentown, Pennsylvania. She united with the Allentown church, was active in it, and faithful to the cause of Christ. On December 5, 1941, she was united in marriage to Paul E. Kauffman. Faithfully and sacrificially Mrs. Kauff-

## "SHOWERS of BLESSING" Program Schedule

February 4—"The Highways of the Soul," by Mendell Taylor

February 11—"Man Is Dangerously but Wonderfully Made," by Mendell Taylor

February 18—"Your Priceless Intangibles," by Wilson R. Lanpher

February 25—"No Peace with Your Dreams," by Wilson R. Lanpher

man labored by her husband's side during college days; then as pastor of the home mission church in Stoneham, Massachusetts; at Framingham, Massachusetts; and for the past six years in West Grove, Pennsylvania. She died as she lived—radiant, triumphant, victorious. Besides her husband, she is survived by two children, Joanne and Donald; also by six sisters, two brothers, and her stepmother. A service of tribute was conducted in the West Grove church by the district superintendent, Rev. Wm. C. Allshouse. He was assisted by Rev. Howard Pusey, Rev. Newton Monnett, Rev. Harold Parry, Rev. Forest Benner, and Rev. Lloyd Gordon. Final services and interment were conducted in Allentown by Rev. George Wolf.

### Announcements

#### WEDDING BELLS

Joan Agren and Eldon Cowley were united in marriage on December 23 at First Church of the Nazarene, Kansas City, Missouri, with Dr. Orville W. Jenkins, district superintendent, officiating.

Miss Martha Gibson of Oklahoma City, Oklahoma, and Gene Shearer of San Angelo, Texas, were united in marriage on December 22 in Crown Heights Church of the Nazarene, Oklahoma City, with Rev. Paul Stroud, brother-in-law of the bride, and Rev. H. T. Shearer, brother of the groom, officiating.

Miss Verla Lawyer of Yankton, and Mr. Roger Fish of Rapid City, South Dakota, were united in marriage on November 5 in the Yankton Church of the Nazarene, with the bride's father, Rev. Harry Lawyer, local pastor, officiating.

#### BORN

—to Rev. Leon and Elizabeth (Findlay) Wyss of Fort Worth, Texas, a son, Brent Fredrick, on December 23, 1961.

—to Gerald and Carla (Harris) Schmidt of Oakridge, Oregon, a son, Daniel Leroy, on December 22.

—to Rev. and Mrs. Vern H. Lewis of Hood River, Oregon, a son, Mark Wesley, on December 6.

—to Dr. Ronald K. and Mrs. (Rena Leonard) Cooper of Albuquerque, New Mexico, a daughter, Jennifer Jill, on December 4, 1961.

—to Dennis and Betty (McFarland) Bloomer of Bethany, Oklahoma, a daughter, Deena Gail, on November 10, 1961.

#### SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Texas that her husband may find work near home—has been unemployed for several weeks;

—by a Nazarene local preacher in Nebraska for her sister, now past eighty years of age, given up to die by the doctors—that God will save her soul;

—by a Christian friend in Ohio that "I may be guided in a problem, that Wife be healed, and that our son and wife be soundly converted."



of the  
Religious World

### More Religious Freedom in Communist Poland than in Catholic Spain

ORANGE, NEW JERSEY—Rev. Jack Wyrten, director of the "Word of Life" program, reported on his return from a recent European tour that he found more religious freedom in Poland under Communist domination than he did in Spain.

Mrs. Marge Wyrten, who accompanied her husband, wrote: "Spain is a country completely controlled by the Roman Catholic church. These people are not behind the Iron Curtain but are behind the Purple Curtain, and we can truthfully say that the evangelical believer has less freedom to worship in Spain than in Poland. To Roman Catholics in America, this will seem like an untruth and biased opinion; but with our own eyes, we saw evangelical churches with no names; rooms sealed with a Catholic government seal to prevent distribution of the gospel literature which they held. We met young and old men that had been imprisoned for their faith. We saw a country controlled completely by a religion. We realized more than ever that, no matter who controls a nation, if there is not freedom to worship as one desires, that country is in complete bondage."

### Bishop Dibelius: Communism's Days "Numbered"

DALLAS, TEXAS (EP)—About one hundred years from now people will not remember much of communism, whose days are "numbered," but the living Church will still remain. So said Lutheran Bishop Otto Dibelius of Berlin, addressing more than 9,000 persons at a rally here.

"Just as every other atheistic ideology has had its beginning and end, so it is with communism," he declared. Bishop Dibelius spoke in German, and his talk was translated by Dr. Franklin H. Littell, a professor at Southern Methodist University's Perkins School of Theology here and a friend of the noted German prelate.

### Koreans Bolt Conference when Red China Issue Introduced

BANGALORE, INDIA (EP)—South Korean churchmen delegates walked out of the East Asia Christian Conference when a report urging admittance of Communist China into the U.N. was submitted.

Excluding themselves from the report, the Koreans condemned Red China's expansion in Asia and warned against its encroachment upon Indian territory.

The conference received the report and forwarded it to forty-eight member churches for study. It claimed that, unless Red China were represented, any



international agreement banning nuclear weapons testing would be impossible and "not worthwhile."

### Warren Says Separation of Church and State "Key to Freedom"

WASHINGTON, D.C. (EP)—Addressing delegates to the Forty-sixth General Assembly of the Union of American Hebrew Congregations here, Chief Justice Earl Warren of the United States declared that separation of church and state is a "guarantee of freedom."

Reminding that "we want both religion and government to be as strong as we can make them," Justice Warren pointed out that by keeping church and state separate the country insures that its people will remain free to worship as they choose.

### Texas Baptists Urged to Use "Positive Christian Attitude" in Fighting Communism

AUSTIN, TEXAS (EP)—A report adopted by the Baptist General Convention of Texas at its annual meeting here called on Baptists in the Lone Star State to face the threat of communism with a "positive Christian attitude."

The report warned against copying Communist tactics of "hate, half-truth and slander" in coping with world crises.

The state body's Christian Life Commission was asked to recommend materials and methods which would help church members keep better informed about communism and other world issues.

### Pastor Announces Two-Year "Through the Bible" Program

LOS ANGELES (EP)—Dr. J. Vernon McGee, pastor of the Church of the Open Door here, has announced it for the fourth time in his fourteen-year ministry in the church he will conduct his congregation "through the Bible" over a two-year period.

Urging his congregation to read through the entire New and Old Testaments on an assignments basis, Dr. McGee will preach twice on Sunday and once on Thursday from assigned portions.

"I began my first pastorate at Nashville by urging the congregation to read the Bible in one year," he said. "I preached on Sunday morning from the particular portion being read, on Sunday night an evangelistic message from that section, and at the midweek service I attempted to cover the week's reading in detail.

"The program tripled our midweek attendance, and increased it at other services."

Encouraged by the response, Dr. McGee has conducted similar programs through the years. In his three "Through the Bible" emphases at the Church of the Open Door, he has seen attendance at the midweek service reach about twenty-five hundred, probably one of the largest Bible classes in the country.

# the Answer corner

Conducted by W. T. PURKISER, Editor

**Our church recently purchased a photo-copying machine and we have started to make copies of music to be used by the choir and other singers of the church. I have objected because I feel that we are doing something that is unethical.**

You are absolutely right. It is not only unethical; it is illegal—a clear-cut violation of the United States Copyright Act, which in addition to other penalties provides damages of not less than \$250 for each infringement.

The law clearly prohibits reproducing copyrighted material by any means: "Printing, reprinting, copying, or publishing by any means and methods whatsoever, including by hand or machine; on paper or blackboard; by photostating, multigraphing, or mimeographing."

The Music Publishers' Association of the United States, in a statement entitled "Why It Is Wrong to Steal Copyrighted Music," says, "Ignorance of the law and lack of intent to violate the law are not defenses for the person doing these illegal acts . . . The music publishers of this country are well aware

that in 99 cases out of 100, the theft of music copyrights is innocent—it is done out of negligence, out of failing to think of the other fellow, or out of sheer ignorance. But even in these innocent cases, the publisher jeopardizes his entire copyright if he 'sleeps on his rights.'"

This last phrase—"sleeps on his rights" is a legal phrase which means that if a copyright owner knowingly ignores an infringement and fails to prosecute an offender, he runs the risk of invalidating his copyright.

Common fairness, legality, the golden rule, and Christian ethics all unite to condemn this practice. I trust the folks who are doing this will stop immediately, and that no others will yield to the temptation to "save a little money" by violating the law and the principles of morality.

**Our paper recently carried a statement that the World Council of Churches in New Delhi had approved membership for two Pentecostal churches in Chile, and that this might well lead to membership requests from the larger Pentecostal groups in the U.S. including "the Assemblies of God and the Church of the Nazarene." What is the meaning of this?**

The meaning of this is simply that the writer of this statement is woefully ignorant of the facts of American church life at two points: (1) in classifying the Church of the Nazarene as a "Pentecostal group"; and (2) in supposing that the Church of the Nazarene has any interest whatsoever in joining the World Council, or any other council of churches.

**Can you give me some scripture references that would prove that shouting (in the Spirit, of course) is a proper type of demonstration?**

We do not have too many details concerning public worship in Biblical times. There are, however, references to "rejoicing with great joy" as in I Kings 1:40; Nehemiah 12:43; Luke 24:52; Acts 8:8; 15:3; and to shouting or shouting aloud for joy as in Ezra 3:12; Psalms 5:11; 32:11; 35:27; 132:9, 16. The important thing is that response and demonstration be in the Spirit. He will take care of the forms of the manifestation.

**It has always been my understanding that the Sunday school offering was to be used for the expenses of the school. Here they take a separate offering in the class for the Standard, Youth's Comrade, and Junior Joys. They order only one for each family in the class, and if a stranger or visitor comes, he just doesn't get any. This seems rather strange to me.**

And to me. I don't know that there is any law on the matter, but it would seem to me that good sense and common courtesy would dictate the ordering of sufficient supplies so that each visitor as well as each member of the class might receive one. This would be a case similar to that mentioned in Proverbs: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to

poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself" (11:24-25). It is certainly possible to be too niggardly. I am sure if I were visiting such a class, and were passed up in the distribution of literature at the close, I would feel somewhat less than welcome, and it would probably be a long time before I would go back.



**THE CHURCH OF THE NAZARENE** is unalterably opposed to godless communism and its atheistic oppression throughout the world. One small country after another has been swallowed by communism, its freedoms lost, its national pride crushed, its religion torn from it and trampled upon. Mission fields have been closed to the gospel wherever communism has gained power. Communism practices violence, lies, subterfuge—anything to accomplish its ends—all running directly contrary to Christianity, its teaching and practice. **REALIZING** that eternal vigilance is still the price of our liberty and freedom, and recognizing the insidious propaganda efforts being carried on widely by the Communists, we feel that

our people should be informed of its dangers.

**WE THEREFORE REAFFIRM** certain great cardinal principles of our Christian faith which have been especially challenged by communism.

**WE BELIEVE** in the supremacy of God in human history as opposed to the utter atheism of the Communistic movement. **WE BELIEVE** in the dignity and worth of the individual in contrast to the reckless disregard of human life and liberties in Communistic countries with its

subjugation of the individual to the interests of the party or state.

**WE BELIEVE** in the absolute necessity of redemption from man's lost estate through Christ; that man cannot save himself by his own efforts, or by the transformation of his environment through economic or political means.

**WE BELIEVE** in love as a basis for human relations rather than hate, fear, and intimidation, as practiced by communism.

**WE BELIEVE** in honor, integrity, and the sacredness of the pledged word as a basis for both personal and international relations.

**WE BELIEVE** in lawful and orderly processes of government instead of violence, subversion, and infiltration.

**WE URGE** that every effort be made both to evangelize and to indoctrinate our youth by giving them Biblically based reasons for belief in the essential principles of the Christian faith. We recommend that our ministers and lay workers in the church keep informed on the subject, so that all may be alerted to the perils of this critical hour. Only an aroused and vigilant Christian citizenry can conserve our religious heritage.

**COMMISSION ON COMMUNISM**

Cecil D. Ewell, *Chairman*

W. T. Purkiser, *Secretary*

Ralph Earle      J. T. Gassett

C. William Fisher

*Ordered by the 15th General Assembly, June, 1960*



**Uncle Bud  
preaches  
again!**

**HEAR THE VOICE of  
the illiterate Texas cowboy—turned preacher  
—as he recounts his miraculous  
HOSPITAL EXPERIENCE  
on record**

Hear his shouts of "Glory!"

Listen to his homespun philosophy and witty sayings.

To the tens of thousands who had the unforgettable privilege of knowing him—*Uncle Bud will LIVE AGAIN.*

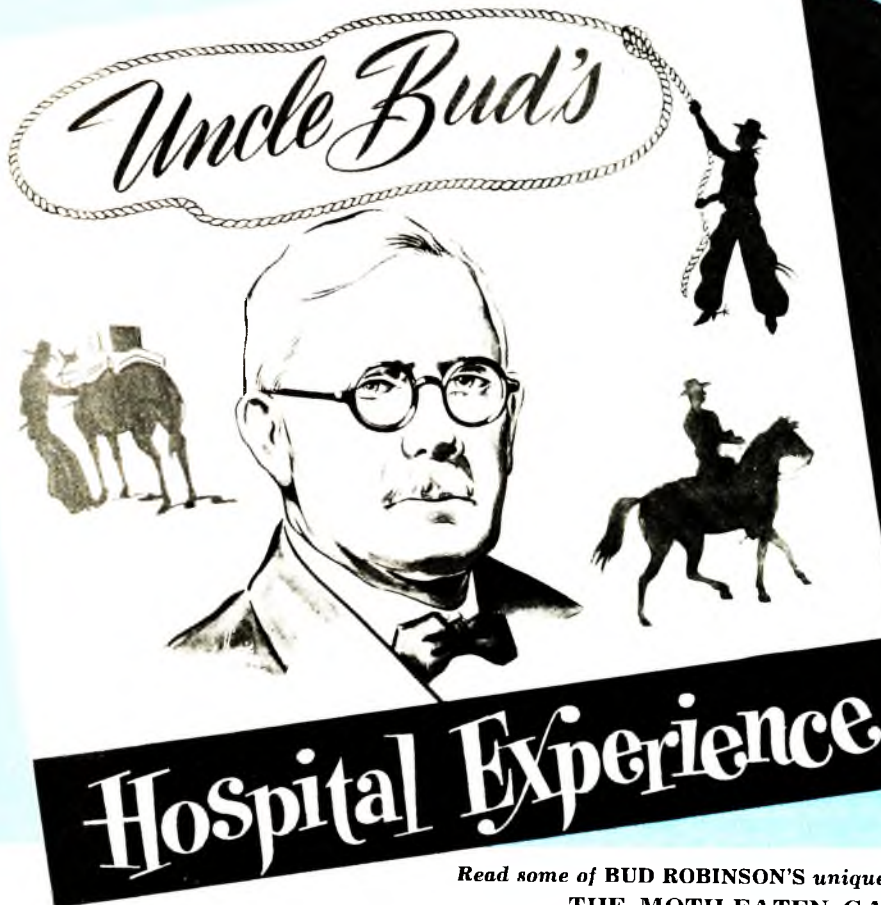
To the hundreds of others who have always wished for the opportunity of hearing him—*Uncle Bud will be a GLORIOUS TREAT.*

Over forty-five minutes of rewarding listening with an appropriate introduction by Dr. D. I. Vanderpool.

Sleeve strikingly designed in four colors. On back is interesting background to the record itself including a brief sketch of Uncle Bud's life. 12-inch, 33 $\frac{1}{3}$ -rpm.

Number L-114

ONLY \$2.98



**A keepsake  
that will  
inspire and bless  
for years**

Read some of BUD ROBINSON'S unique writings . . .

**THE MOTH-EATEN GARMENT**

So popular and in such constant demand are the writings of "Uncle Bud" that another collection, long out of print, is now available. Here you will see a pioneer holiness preacher on a camp meeting platform delivering his unique sermon "The Moth-eaten Garment"; experience his heart-to-heart chats in nine brief, homey, and unforgettable messages. 39 pages, paper. Back cover carries author's picture.

35c



**ORDER AT ONCE**  
*You'll be most rewarded!*

**NAZARENE PUBLISHING HOUSE** 2923 Troost, Box 527, Kansas City 41, Missouri  
Washington at Breese, Pasadena 7, California In Canada: 1592 Bloor Street, West, Toronto 9, Ontario