

# Herald of HOLINESS



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# A Rare Father Indeed



**ABRAHAM** was not unusual, I am sure, in rejoicing at the birth of his son, Isaac. What a glad moment this is for any normal parent! No doubt as he gazed into the face of that small bundle of joy he dreamed the dreams that most parents do. He watched over his health and found great satisfaction in providing for his physical needs.

In addition to these things the coming of this child brought great spiritual joy to the heart of his father. For he was a child of promise—God had promised that through him Abraham would become the head of a people numberless in multitude and through him the nations of the earth would be blessed.

Then came the great test of Abraham's faith. Would he give back to

God the son that God had given him? Was the will of God for this choice son Abraham's supreme desire and prayer? It was. In the testing time he did not fail. He resolutely turned his face away from selfish, worldly ambition for his son and gave him to God. No doubt there were many things about the offering up of Isaac that baffled that devoted father; but he did not shrink; he gave him back to God. It is no accident that in the eleventh chapter of Hebrews, which is God's Hall of Fame, we find the name of Abraham. If for no other reason, this incident would have made this appropriate.

What about our children? Of course, we know that the final decision rests with the child; but we fear oftentimes the wealth and fame of this world, when desired by the parent, make it more difficult for the child to make the right

*General  
Superintendent  
Powers*



choice. Is God's will for our children's lives our supreme desire and prayer? Are we willing to trust our most treasured possession, our children, to the God who loves them more than we? Abraham stands not alone in this test. Each parent must face and answer it to the God who gave them to us in the first place. May Abraham's example inspire us to trust God.

# EDITORIALS

By W. T. PURKISER

## "I Will Build My Church"

The Church is the most important institution in human life today. Nothing can take its place. It is to society what spirit is to the self. It represents that level of our being at which we come nearest to our true nature and destiny.

The Church is as salt that seasons and preserves. It is as light that shines in the darkness—a candle or a lamp for the present, but promise of the light which is to shine from pole to pole. It is as leaven that permeates all the loaf.

IN THE NEW TESTAMENT, the Church is described on two levels. It is spoken of as the particular, local, organized fellowship of professing Christians. In Matthew 18, Jesus directed those sinned against by a member of the church to go first to the offender privately. If he will not listen, then "tell it unto the church." Paul wrote to "the churches of Galatia" (Galatians 1:2). In this sense there are many churches in many places, banded together to do the work of God in the world.

But there is another and higher meaning of this great word. Jesus said, "I will build my church" (Matthew 16:18). Paul wrote, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27). In this sense there is but one Church, universal, made up of all the Blood-bought, Blood-washed souls in the universe.

THERE ARE many points of contrast between the Church and the churches. The churches have a human dimension. The Church is a divine creation. The churches, in their humanity, are imperfect. The Church, as a divine reality, is perfect. The churches are organizations. The Church is an organism.

Much mischief has been done because people have ignored the fact that there are these two distinct levels of life in the Kingdom. Because the Church is one, men have set up their human organization as the one true Church, be it "Roman Catholic" or "Church of Christ." This is as close to blasphemy as one can get. Others have tried to find in the churches the perfection and sanctity which belong only to the Church, only to be dis-

appointed by human frailties and limitations.

It is quite proper to say that we join the church, but are joined to the Church. The church, as a human organization, has within it some who have no part in the Church. Nor do all who have been joined by the Holy Spirit to the Church belong to any one church. To belong to the right sort of church is important for fellowship and usefulness in this world. To be joined to the universal Church is essential for eternal life here and in the world to come.

WHEN JESUS SAID, "I will build my church," He spoke not of local fellowship or denomination—although the words have an application there—but of the Church of the Blood-washed, the Church universal. This is both promise and prediction, future and fact. The Church is His building, the purchase of His blood, the habitation of His Spirit.

The words were spoken to Peter in the presence of the other apostles. Peter had just made his great confession, "Thou art the Christ, the Son of the living God." Taking Peter's name as related to the God-inspired faith he had just spoken, the Lord said, "Thou art Peter [*petros*, masculine, 'a little stone or rock'], and upon this rock [*petra*, neuter, 'a great ledge or massive stone'] I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18).

THE CHURCH founded on this faith in the mission and deity of Christ is a *building*, "an holy temple in the Lord: . . . an habitation of God through the Spirit (Ephesians 2:21-22). It is a spiritual house built of living stones (I Peter 2:5).

The purpose of a building is *utility*. It is planned to serve a specific end. The Church is not just any kind of building, for any sort of purpose. It is just one kind of building—a temple, standing for the presence of God.

Then the Church which Christ brings into being is spoken of as a *body*. His body. Paul tells us that God has given Christ to be "the head over all things to the church, which is his body" (Ephesians 1:22-23).

The main feature of a body is *unity* in diversity. That is, a body has many members and many parts, which differ greatly one from another. Yet a body is the expression of just one life, which fills and makes each part and member alive.

## The Cover . . .

**A small village at Naguabe Beach, Puerto Rico. In 1942, Dr. C. Warren Jones met a Puerto Rican pastor at the American Bible Society in New York, and the result of their acquaintance was the entering of the Church of the Nazarene into Puerto Rico in 1944. Rev. and Mrs. Harold Hampton were the first missionaries of the church to go to Puerto Rico, where they remained until transferred to take care of Puerto Rican work in the eastern United States. We now have 6 missionaries, 15 national workers, 19 churches and preaching points, 532 members and probationers, and 24 Sunday schools with 1,860 enrolled. Rev. William Porter is the field superintendent.**

Finally, the Church which is the building and body of Christ is from another point of view His bride. Jesus spoke of himself as the Bridegroom, returning to claim His bride, for whom a marriage supper is being prepared in the heavens.

The essential mark of the bride is *uncompromised purity*, absolute faithfulness to the heavenly Bridegroom. How could less be offered the One who loved so much that He suffered without the gate in order to sanctify His people with His own blood (Hebrews 13:12)?

EACH OF THESE great pictures of the Church has its application to the churches. The local church, the denomination, is a building of God. That which makes it different from other good organizations is the presence of God, who works through it His redemptive purposes in the community.

The local church and the denomination are also part of the body of Christ. It must have within itself the same unity in diversity which marks the great Church universal if it is to be worthy the name it bears. This is why Paul so strongly denounced envy, strife, and division as marks of carnality in the church at Corinth. Whatever destroys the unity of any segment of the Church is of the nature of sin.

The local church and the denomination likewise represent the bride of Christ. Here the demand is for unqualified devotion, unstained purity, undeviating loyalty to the Lover of our souls. The New Testament speaks of worldliness as spiritual infidelity, as terrible in the church as adultery in the home (James 4:4).

THE PROMISE IS, "I will build my church; and the gates of hell shall not prevail against it." In Bible times the gates of a city represented two things: its strongest defenses and its wisest counsels. For the gates were set in the most strongly fortified part of the wall, and at the gates the leaders and elders of the town met in the "town council."

Christ's promise is that neither the defenses nor the demonic wisdom of hell shall be able to stand against His Church—"fair as the moon, clear as the sun, and terrible as an army with banners" (Song of Solomon 6:10).

## Editorial Note . . .

A new book worthy of note has recently come to the editor's desk. It was written by Evangelist C. William Fisher, entitled *Don't Park Here*, and published by the Abingdon Press. Mr. Fisher has written a challenging and inspiring book filled with real-life illustrations of those who have refused to stop living and growing because of either tragedy or triumph. His final chapter is a trenchant call to all Christians to join the Apostle Paul in pressing toward the mark "for the prize of the high calling of God in Christ Jesus." *Don't Park Here* may be ordered from the Nazarene Publishing House at a list price of \$3.00.

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# The Grace of HUMILITY

By **HARVEY J. S. BLANEY**  
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ALL THREE Synoptic Gospels tell of Jesus placing a child before His disciples in order to teach them a lesson. This seems to have occurred following the dispute of the disciples over which of them was to be the leader of the group—probably a challenge to Peter's tendency to be chief spokesman.

Mark (9:33-37) depicts them as too ashamed to reveal their thoughts to Jesus, while Matthew (18:1-6) has them camouflage their real feelings by asking Him the more general question concerning who was greatest in the kingdom of Heaven. Luke (9:16-18) says that Jesus perceived what they had been discussing without ever hearing their conversation. The details have their own significance; the lesson is unmistakable. It is a lesson in *humility*.

One of life's strongest temptations is that of pride, for the simple reason that men naturally are awed by power and position, and because pride in one's attainments seems entirely legitimate. No one would deny that a man should strive to reach his goals, nor should he be denied the sense of satisfaction which comes from a job well done. But at the same time the temptation to pride is found both at the point of striving and at the point of attaining.

This temptation arises with the desire to be first—at the head of the line, holding the chief position and receiving the largest number of votes. In other words, it is not just the temptation to get ahead but to get ahead of others. When one desires position for this reason he is allowing himself to be tempted.

James in his Epistle (1:14) says that a man is tempted when he is drawn away by his own desires and enticed. The desire to be first has companion desires: the desire for attention, the desire for authority, the desire for reward, and very often it includes the desire for that which one neither deserves nor qualifies for. The insidious thing is that the one tempted seldom remains passive but takes active participation in bringing to pass what he wants.

This kind of temptation is not absent from the best of circles, even religious circles. It is particularly strong today because it is involved in the legitimate urge to improve one's place in life and in the equally legitimate need for showing some tangible evidence of success. But it seeks to claim privilege above deserving, views success in its temporal aspect, seeks to elevate self at the expense of others, and acknowledges only those standards which provide personal advantage.

When one thus strives for position, when he must succeed at all costs, when status becomes a god, when the end is more important than the means, and when the will of the people (the applause of the crowd) is taken as the will of God, he has succumbed to this most subtle of temptations.

The prideful man is easy on himself and hard on others. To him, programs are more important than people; reputation is cherished above character; seeming takes precedence over being; rewards are paramount; he would rather be clever than conscientious; an assumed authority becomes a cover-up for weakness and inability.

If this were the temptation only of people who desire because they do not have, it might deserve more understanding than censure. But more often it is found among those with position and power, those to whom is entrusted both the proclamation and the exemplification of Christian virtues. And it is most dangerous in this group—those who are too big to be humble.

In contrast to this is the childlike humility of which Jesus spoke. He did not say that His followers should be like children. St. Paul said that when Christians mature they slough off childish ways. Christians are to exemplify the humility found in the simplehearted, unspoiled child—one

## The Glory Road

*My feet are on the Glory Road;  
My eyes are on the heights;  
I pass through dangers, oft unseen,  
Amid the soul's delights.*

*But over all the shadow holds  
Of God's safeguarding wing,  
And at each step He plants my feet  
Where they may safely cling.*

*So day by day I walk in peace  
While trusting in His Word,  
And praise my God because He set  
Me on the Glory Road!*

By **W. EVERETT HENRY**

not yet perverted by the example of his elders and still untwisted by his own carnal nature.

To Jesus a child represents a person fresh from the hand of God, unspoiled by the associations of life. He does not boast of his attainments because he has none; he has respect for the feelings of others because his primary response to life is one of love and affection; and he does not think too highly of himself because he has not come to full self-consciousness. In the child this condition is more negative than positive, more natural than developed, more ideal than lasting. Nevertheless it does illustrate the mature character of a truly humble child of God.

Jesus placed humility at the foundation of all the Christian virtues when He listed it as the first beatitude—*Blessed are the poor in spirit*. When the remaining seven beatitudes are read, one does not find it difficult to see that without humility none of the other qualities is possible. For instance, if one is not humble he will mourn

over neither his own nor his neighbor's impoverishment. He will not recognize his own and he will not be concerned over his neighbor's. Humility is the art of seeing and judging things as they are, including one's own weaknesses as well as his strength.

Pride is shortsighted. It is time-centered and has nothing of eternity in it. It will have been consumed by the light of God's holiness in that day when the book of life is open. It is doubtful if we will be questioned concerning what results have attended our efforts, what positions we have held, what rewards we have received, or even how much we have suffered for Christ's sake. As Soren Kierkegaard has said, "In eternity you as an individual will only be asked about your faith and about your faithfulness."

The proud man does not know how small and weak he really is. The humble man does not realize how strong he is. Because "God resisteth the proud, but giveth grace unto the humble."

## HOME AND FAMILY LIFE FEATURE



# Let's Borrow It From Judaism

By WILLIAM J. NICHOLS

RECENTLY the writer had occasion to view an educational film which gave the Jewish philosophy of education. A segment of this film depicted the Kiddush—one of the customs of the Jewish religion.

As a part of their worship, each Friday evening the Jewish family has a special meal together. Prior to viewing this film, a classmate had remarked to the writer that he and his family followed this same custom, which they had learned from Jewish friends.

The writer does not know what the religious ceremonies include, but it does seem to be a time when the members of the family are together; special attention is given to the preparation of the meal; the family comes to the table dressed for the meal; and the meal is partaken of in an unhurried fashion. This is the time when the children can talk about school. It is a time when problems pertaining to the family or to individual members of the family can be discussed objectively. It is a time when the family can function as a unit. It is a time when that exclusive fellowship known only in a family can be enjoyed.

One of the banes of our culture is the multiplicity of time-consuming, trivial interests which leaves us no opportunity for higher values. One

of the higher values which we neglect is the family. Other than the church, the family is the most important institution which God has given to man. In too many of our homes separate interests keep the members of the family going in such diverse paths that little time is spent together.

So this writer would suggest that we might borrow the idea from Judaism. Nazarenes would do well to set aside some time each week to be together as families. Select the time that suits you best, drop everything else whether important or unimportant, and spend some time together.

Make it a time when your children can approach you with their problems and perplexities without fear of any reproach. Make it a time of two-way communication and communion—children to parents and parents to children. Make it a time when you can approach the children on their level.

Make it a special time—when you have a special meal, wear your best clothes, and even some nice dinner music and candlelight would enhance the occasion for the children.

Make it a time when the television is silenced and when the noises of the outside world are ignored. Make it a time when you recultivate the lost art of family conversation. It might provide another avenue for you to lead your family to Jesus.

# UGLY TRUTH comes out AT NIGHT!



By **MILO L. ARNOLD**

Pastor, Richland, Washington

ONE NEED NOT spend long in the forest to learn that some animals and birds come out only at night. Sounds fill the night which are never heard by day. Obviously there are creatures which welcome the shadows and prefer to sally forth while other creatures are blinded by darkness.

So it is with truth, that raw honesty about ourselves. It may keep its ugly shape from showing during the busy hours of day, but it will come out boldly when we are alone with our thoughts amid the blackness of midnight.

In that sheltered canopy there are no peering eyes. No neighbor's prying gaze can penetrate to see the things we know about ourselves nor try to read in our faces the secrets of our hearts. In this privacy of night we are more honest with the secrets of our own souls, and while sleep flees and refuses to close the door of our consciousness, we are likely to get a glimpse of our ugliest truths.

Though guilt may conceal itself during the working day, it is not dead. It but lies hidden in the secret recesses of the soul and will parade itself when because of darkness we can see nothing else with which to chase it away. How hideous guilt looks in the blackness and how eerie are its sounds as it haunts the shadows! When the slow dawn comes again it may return to its hiding, but it will not die. It will reappear, for it is an ugly beast of the night.

What a debt we owe to the Son of God, who,

seeing our plight and feeling for us a deep attachment of love, rushed to our side and taking the ugly monster to himself sunk its fangs deeply into His own vitals! He who had been guilty of no sin became "sin for us." Christ "bare our sins in his own body on the tree." The beast drained from Him all the blood of life and left Him hanging upon the Cross, a withered lump of clay. Yet the beast died with Him! Guilt was atoned for! The clinging monster of the night was conquered! Man was at last given a victory over the haunting parasite of his life. The Christ had saved us at the cost of himself.

What gratitude surges in the soul because the beast is dead! Sin is conquered. How changed is the night when we have accepted the deliverance He has purchased! In such a night there are no haunting denizens of the darkness. The nightingale fills the soft shadows with lovely music, and the fellowship of the Unseen Presence walks with

## At the Altar

*What am I doing at this place of prayer?  
Facing a broker with some surplus to share,  
Bargaining stily at a merchandise fair,  
Gambling a little on God's kindly care?*

*Am I a Simon of Samaria in Florsheim shoes,  
Quite anxious to join and pay my dues,  
Amazed and startled and highly amused,  
But just too selfish, too much to lose?*

\* \* \*

*But if I kneel at the altar a vanquished foe,  
Beaten in my struggle to make self go,  
Desperate as a sweetheart my love to show,  
Earnest as a scholar to really know . . .*

*I'll find the power of the holy way,  
I'll know His strength in the everyday,  
I'll have the certainty to happily say,  
"I met the Lord at the altar today!"*

By **Evangelist PAUL MARTIN**

us toward the eager dawn. How sweet is sleep when the beast is dead! The howling guilt only we could hear and the haunting shape only we could see no longer inhabit the midnight.

What a pity that not all people know of the Christ who came to our aid in the nocturnal encounter with guilt! How can we wait for the morning before we go forth to tell of the glorious deliverance we have been given? For us the ugly truth of guilt has been done away because "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

# A Speck of Dust and a Plank

By Evangelist E. E. WORDSWORTH

ONE VERSION of Matthew 7:3 reads: "Why do you look at the speck of sawdust in your brother's eye and fail to notice the plank in your own?" Another contrasts "the very small particle" with "the beam of timber." Wuest gives us "the splinter of wood" as against "the log in your own eye."

Whether "mote" or "beam," "speck" or "plank," "small particle" or "beam of timber," the case reveals supposition rather than reality. The "mote" denotes any small fault which we suppose we can see in our brothers; and the "beam," the much greater fault which we overlook in ourselves.

A similar proverbial expression is found in Matthew 23:24: "Ye blind guides, which strain at a gnat [rather, *strain out*], and swallow a camel." The gnat is put for the smallest, and the unclean camel for the largest, of animals. In filtering wine the Jews used every necessary precaution lest they should drink some unclean insect and thus violate the ceremonial law. Yet far too often they committed the greater sins.

The rabbis warned people again judging others. Barclay says: "They laid it down that there were six great works which brought a man credit in the world and profit in the world to come—study, visiting the sick, hospitality, devotion in prayer, the education of children in the Law, and *thinking the best of other people*." These are positive virtues for Jew and Christian.

Again and again people have been shamefully guilty of notorious misjudgments, wrong attitudes and relationships, that have grieved the Holy Spirit of God.

A striking illustration came to my attention recently of an early Methodist preacher. He was reported to have robbed a man of forty pounds in Southampton. When questioned by another minister as to whether the report was true, he replied: "It wasn't forty pounds, it was only four. And it wasn't Southampton, it was Northampton. And it wasn't I who robbed him—he robbed me!" Some

gossipers started rumors and idle chatter and twisted truth so that a godly minister's reputation and influence were nullified and his usefulness hindered.

God places the talebearer and busybody in the same category as thieves and murderers (1 Peter 4:15). Take heed and refrain from wicked and unfounded judgment of others.

There are some pertinent reasons why no man is capable of judging others properly:

(1) His knowledge is imperfect. He does not know all the facts. Our task is not to condemn, not to judge, not to be cocksure; but to be kind, tender, forgiving, and to place the best construction on others' words and actions.

(2) It is almost impossible to be strictly impartial. We are swayed by our instinctive and unreasoning reactions. We are often illogical, unfair, and mistaken.

(3) We are strictly commanded by our Lord and Saviour, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged" (Matthew 7:1-2). We shall be judged by the standard we set up for others. It is true we cannot tolerate or wink at sin in others, for that would contradict the Scriptures (1 Timothy 5:20; Titus 1:13). It is also true that the "Judge not" does not forbid a proper estimate of the characters of men as is necessary for our guidance and protection. "By their fruits ye shall know them" (Matthew 7:20).

However, when we assume within the Church and family of God, with our blurred vision and incomplete understanding and knowledge, to set up the criterion as divine and perfect when it is faulty and perhaps sinful, we are on forbidden territory.

"Take heed unto thyself," and leave others with God. He alone is the perfect Judge of our motives, actions, and thoughts.

While evangelizing in the East some years ago it was my privilege to hear the world-renowned evangelist, Gypsy Smith, in Tremont Temple, Boston. Some woman was writing to him daily, and that anonymously, giving him plenty of advice on preaching and many other matters. She was critical of him and his methods. So at one noon hour meeting the good Gypsy said publicly, and for the benefit of everyone present: "I wish that the lady who is writing to me every day would not write more letters. I am too busy to read them anyway, and they are all going into the wastebasket. Listen, Sister, you go home and keep your own back yard clean, and that will keep you busy the rest of your life." And many people then said a rather loud

.....  
**God has promised forgiveness to your repentance, but He has not promised tomorrow to your procrastination.—Augustine.**  
.....



"Amen."

If we will do as the ancient Jewish rabbis suggested and keep active in Christian duties, our lives will be enriched and we shall not find time to criticize others. The rabbis said, "He who

judges his neighbor favorably will be judged favorably by God." It is far better for your conscience and Christian peace to be hard on yourself and easy on others than to be hard on others and easy with self.

# I Took the Devil for a Ride!

By **JOHN F. HAY**

Pastor, Loudendale Church, Charleston, West Virginia



THE OTHER MORNING I went to my study to begin the regular routine of the day. First, as is my custom, I tried to read some from the Bible and have prayer. The passage seemed to have little or no meaning. It was necessary to stop once or twice and ask myself what I was reading.

Finally giving up at this, there was a futile attempt to pray through this denseness. During prayer my mind was clouded, and numberless thoughts stole away the spirit of prayer. Sensing that the devil was insistent on hanging around that day, I began to formulate a plan to entertain him. I decided to take him for a ride.

I left the study and got in my car to take the devil for a ride around the community surrounding the church. I drove east of the church for about a quarter of a mile and slowed down. There was something I wanted the devil to see. There was a small frame house with children playing in the yard, and a young mother hanging clothes on a clothesline. I reminded the devil that these were boys and girls that the Lord had helped us to win. The young mother, not long ago, had bowed at the altar of our church; she had been saved and sanctified and was now bringing her family up around a family altar.

We rode on for about half a mile, and I slowed down again. Here was another home I wanted the devil to take note of. It was the home of a young couple the Lord had helped us to reach and salvage for the Kingdom. The wife had been saved about a year ago; the husband followed in her steps some two or three months later. She is now the Junior Department supervisor, and doing an outstanding job. Just recently he has been elected as our N.Y.P.S. president, and has assumed the responsibility of a class of kindergarten boys.

I had no sooner stopped reminding the devil of this until we approached another miracle home. It was a lovely, new, brick home where four more of our new people live—a man, his wife, and two

small boys. This entire family had been to the altar two times together. The wife had come first, and had been saved in a Sunday morning service. Three Sunday nights later the husband and the two boys were at the altar to be saved, and the wife to be sanctified. Two Sunday evenings after that they all stood before the altar and were received into church membership.

I turned my car around in their driveway and drove back west, past the church, and on for some two miles. All this distance I was showing the devil homes where consistent Christians were living and carrying on the work of witnessing for the Lord.

We reached a home where I wanted to show the devil that he had lost again. It was the home of a middle-aged man who had made a promise to God in an emergency ward of a hospital about a year ago. He had kept that promise, and now his whole family was in the church. What had seemed impossible had come to pass in his home. Both he and his wife are teaching classes in our Sunday school.

As I started up the mountainside to show my unwelcome rider another miracle of divine grace, a young man and his wife who were saved from the very depths of sin, I discovered that the devil was gone. As I tried to tell him how this young man had been delivered from the binding effects of tobacco and alcohol, the devil had fled from me. I wish he had ridden longer, for there was more to show.

Then it seemed that the Lord himself slipped into the car and took the seat that the devil had been occupying, and what fellowship we had together! I returned to the church for a session of prayer and study with the very presence of the Lord all around. In my calling that day, the Lord seemingly opened doors that had been closed before.

"Resist the devil, and he will flee from you" (James 4:7). Resist him if it even means taking him for a ride over ground where great victories have been won.

# EVANGELISTS ALL!

By E. W. LAWRENCE, London, England

"CHRISTIAN saw the picture of a very grave person hanging up against the wall. And this was the fashion of it: It had eyes lifted to heaven, the best of books was in his hand, and the law of truth was written on his lips, the world was behind his back; it stood as if it pleaded with men, and a crown of gold did hang over his head."

Bunyan's description, this, of Mr. Evangelist; but according to the New Testament, every born-again believer should take upon himself the work of the evangelist.

## (1) *A very grave person*

"Gravity" should be the hallmark of every Christian. It implies seriousness but does not include our idea of gloom, for in any case "the peace of God" should be our possession, and also the "joy of the Lord."

"Gravity" recognizes the fact that our work of Christian living and witnessing deals with the deepest, most solemn, most awful, and yet most joyful realities of life.

The Apostle Paul said that the "bishop" (or elder) in the church should be one who has "his children in subjection with all gravity" (I Timothy 3:4). "Deacons" also are to be "grave" (I Timothy 3:8). Then the elder brethren are exhorted to be "sober, grave, temperate, sound in faith, . . ." (Titus 2:2).

## (2) *His eyes were lifted to heaven*

Concordance compiler Cruden says that eyes directed toward anyone denotes expectation and waiting to receive something from another. When Adonijah usurped the kingdom, and that without his father's knowledge, Bath-sheba went and told David (I Kings 1:20), "The eyes of all Israel are upon thee, that thou shouldst tell them who shall sit on the throne of my lord the king after him." Then in Psalms 25:15, we read, "Mine eyes are ever toward the Lord"; in effect, "My expectation of help is only in Him."

"Eyes lifted to heaven" is also symbolic of prayer and intercession before the throne. Prayer is a vital experience. We must dwell often in the secret place of the Most High, in prayerful, impassioned, and patient waiting on Him. The Lord Jesus Christ found it necessary to spend long hours in prayer.

## (3) *The best of books in his hands*

"Read to me from the book," said Sir Walter

Scott to his nurse, on his deathbed. "What book?" she asked. "There is but one Book," he said, "the Bible."

W. E. Gladstone called it "the impregnable rock of Holy Scripture." Modernists and others who are throwing themselves against it do not realize that one day they will be judged by that Book.

It is His Word, translated into English for our use. It is given by inspiration of God. It is Holy Ghost-breathed. It is profitable for doctrine and practice. It is able to make one "wise unto salvation" (II Timothy 3:15). It is an unerring Guide (II Peter 1:19); it is full and sufficient for every-day life (Luke 16:29-31).

The Holy Scriptures are described as pure (Psalms 12:6, 119:140; Proverbs 30:5); perfect (Psalms 19:7); precious, more to be desired than gold (Psalms 19:10); quick and powerful (Hebrews 4:12); written for our instruction (Romans 15:4); and intended for all men to read and embrace (Romans 16:26).

The Holy Scriptures are designed for regenerating (I Peter 1:23); quickening (Psalms 119:50 and 93); illuminating (Psalms 119:130); convicting the soul (Psalms 19:7; sanctifying (John 17:17); cleansing the heart (Ephesians 5:25-26); cleansing the ways (Psalms 119:9); promoting growth in grace (I Peter 2:2); building up in the faith (Acts 20:32); admonishing (Psalms 19:11; I Corinthians 10:11); comforting (Psalms 119:82); and rejoicing the heart (Psalms 19:8; 119:111).

We must know the Bible and be able to use it to give a reason for the hope within.

Sin will keep us from the Bible; but the Bible will keep us from sin. "Thy word have I hid in mine heart, that I might not sin against thee" (Psalms 119:111).

## (4) *The law of truth upon his lips*

"The law of truth was in his mouth," says the Bible (Malachi 2:6), "and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity."

The lips are used as an instrument of speech. As part of the mouth, this suggests ability to speak God's honor and sing His praises; as in Psalms 51:15, where David prayed, "O Lord, open thou my lips; and my mouth shall shew forth thy praise." They also signify one's proclamation of the glad tidings of salvation, like the little prayer we some-

times use: "Lord, touch my lips with holy fire to speak of Calvary."

**(5) The world behind his back**

John says, "Love not the world, neither the things that are in the world." And then he continues, "If any man love the world, the love of the Father is not in him. . . . the world [also] passeth away, . . ." (I John 2:15-17).

It is the carnal and sinful elements that are referred to in the "world," subject as they are to Satan, the prince of this world, and of the power of the air. Through his demon hosts, Satan also has the peoples and powers of this world system in his hands, and virtually under his control. Read world history and politics in the light of that statement.

Through Christ we can find deliverance from the evil trinity: world, flesh, and devil. The Lord Jesus Christ prayed for believers that the Father would keep them from the evil one; but He never takes us out of the world. Monastic seclusion and the solitude of the hermit find no sanction in the Holy Scriptures. We are to remain in the world, though never of it.

**(6) Standing as if pleading with men**

After the Lord Jesus, the Apostle Paul was surely the supreme example. "God was in Christ, reconciling the world unto himself," he wrote. "Now then," he continued, "we are ambassadors for Christ, as though God did beseech you by us: . . . be ye reconciled to God" (II Corinthians 5:19-20). Paul was an ambassador for Christ, though like John Bunyan, for a time at least "an ambassador in chains."

Others there were who followed this noble train of men and women who hazarded their lives for the Saviour's sake, and who joined Him in His passion for a lost world.

Pleading, as in Bunyan's portrait, suggests a sense of urgency, danger, and love. Remember Peter at Pentecost, Paul before Agrippa, on Mars' Hill, and in his final message to the Ephesian elders? The "take it or leave it" attitude, so prevalent in these modern "go easy" days, found no lodging place in Paul's life and ministry.

The secret is, of course, that passion for souls which the Spirit of God gives. Moses had it and said he was quite prepared for his name to be blotted out of the "book of life" if only his brethren were brought to God. He also said that he had "great heaviness" and "continual sorrow" in his heart. "I could wish that myself were accursed from Christ for my brethren, my kinsmen . . ." (Romans 9:1-3).

**(7) A crown of gold hanging over his head**

Future reward was assured; the best was yet to be. Now this was not *the* reason for his evangelistic endeavors. The constraining love of Christ was the sole explanation of that (II Corinthians

.....  
**Tribulation Song**

*I wonder what song Paul and Silas sang  
In that dark prison cell so long ago—  
With feet in stocks, with sharply cruel pang  
Of bleeding backs, from many a dreadful blow.  
What words and music rose from their full hearts?  
All, all was praise. To suffer for Christ's name  
Was utter joy. They could forget the darts  
Of pain. Could we, were we to bear the same?  
For them a mighty earthquake shook the place:  
The jailed were free, the doors were opened  
wide.  
If we, in tribulation, showed God's grace  
By prayer and praise, what doors He might  
provide!  
Oh, Paul and Silas, will you sing again,  
For us some day, the song God gave you then?*

**By MARIE STRACHAN**

.....  
5:14). But it has pleased the Lord, of His grace and sovereignty, to prepare a glorious future for those who love and serve Him down here, those who have received Him as their personal Saviour and experienced the new birth. "I go to prepare a place for you," He said, "And . . . I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3).

Every born-again believer should be an evangelist.

This fact places great responsibility upon all of us. Paul exhorted his young friend, Timothy, to "take heed" unto himself, as well as to "the doctrine" he proclaimed (I Timothy 4:16). He also reminded Titus that he must live "soberly, righteously, and godly, in this present world" (Titus 2:12).

We are God's ambassadors amidst an alien world (II Corinthians 5).

We are fellow workers together with Christ (II Corinthians 6).

In Ephesians we read that we "are his workmanship [poem is a better and more literal translation], created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (2:10).

We are also to become vessels "unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Timothy 2:21).

All this is a call to the experience of sanctification, the life of holiness. As you walk in the light—the light that God has given—so the blood of Jesus, God's Son, will keep on cleansing you from all sin (I John 1:7).

# THE AWAKENING WORLD



By **J. PAUL DOWNEY**

Pastor, First Church, Phoenix, Arizona

THE PEOPLE OF ASIA have recently found their opportunity to throw off the shackles of colonialism and now see the dawn of new opportunity in a heretofore unfelt dignity and self-respect of political freedom. Mustering half the earth's population, and 60 per cent of its natural resources, these people are rapidly consolidating a new force, both moral and material, with which to raise the living standard and erect an adaptation of the design of modern progress to their own distinct cultural environments.

Those who subscribe to the idea that these people are probably happy and any attempt to assist them is simply a foolish meddling are unaware of what engineers, economists, health authorities, and soldiers have had opportunity to observe in connection with the unrelieved misery that is characteristic of most of the Asian world today. The masses of the world are hungry. And when through our magazines and movies we tell them of our overabundance, they do not respond with respect and love—they only pull their belts a little tighter and hate us a little more.

These masses are not miserable animals; they too aspire, dream, love, and hope. They are God's children but they are illiterate, ignorant, hungry, and superstitious. What makes their deep tragedy our dire threat is that now they are aware of their plight. The "isms" are fiercely at work among them, fanning the coals of their tortured resentment into the flames of open rebellion. Africa, India, Asia, and the Philippines are awork with this ferment of peril and protest. A vast suffering multitude is determined to rise. The hour is late, but not too late to win the battle for men's minds and for the gospel.

The non-Christian world needs education, science, medicine, modern methods of agriculture, production, and distribution, but these are secondary. What the people need desperately is to know Christ in His saving, regenerating, and keep-

ing power. The Great Commission is not a command only; it is a prophecy. The gospel will go to the uttermost part of the earth. This is the acceptable year of the Lord.

The seriousness of the international situation especially in China alarms us, but South America, Africa, India, Burma, and the Philippines are still open, and Japan offers opportunity unlimited. This is no time for Christians to level off. This is no time to retreat. The alternative "Christ Alone" must be lifted up above the alternative of the destructive use of the forces of science. Atomic power or God's power!

Two wealthy Christians, a lawyer and a merchant, were going around the world on a pleasure trip. In Korea one day they saw a boy pulling a rude plow while his father guided the handles. The lawyer was amused and snapped the scene with his camera.

"They must be very poor," he remarked to their missionary guide. "Yes," their guide replied, "when the church was being built, they had no money, so they sold their ox and gave the money to the church. This spring they pull the plow themselves."

The lawyer said nothing, but when he returned home he took the snapshot to his pastor and said, "I want to double my pledge to the church, and give me some plow work to do, please."

Peace leagues have failed, one after another, because God has been left out of the calculations and their principles are not based upon the rock of God's Word. We have some citizens who shout the false note, "America First," and they think because they yell it very loud that their patriotism is super. But that is not the route. It is "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). "America First" needs to be replaced with a higher slogan: *Righteousness First, God First, Christ First!*

Let us apply the law of righteousness first to every relationship of our lives from the treatment of our families to the paying of income tax; let us have honor, honesty, and integrity. We will have to do it by rediscovering and reproducing the glory and the grandeur of our historic Christian heritage, not only in the creeds of the past, not by disrespect for our confessions or indifference to traditions, but in the context of the present—not only in terms of our own sinful souls, but in terms of our sinful world; not only in our churches and in our communities, but in our private experience and public witness. The tragedy of apostasy can be averted. All of us who call ourselves Christians must be willing to lose our lives for the sake of our faith and the building of the kingdom of God. We need a twentieth-century Church with a first-century spirit.

# THE CHURCH AT WORK

## LATE NEWS

Evangelist C. V. Holstein writes that he has left the field to accept the pastorate of the Cooper-Alamo Church in Kalamazoo, Michigan.

Rev. Harold G. Carlisle writes, "After pastoring for eleven years, the past three years at our Trinity Church in Corpus Christi, Texas, I am entering the full-time field of evangelism as of January 1."

Rev. John R. Baillie, pastor of First Church in Winnipeg, Manitoba, Canada, has been elected president of the Pastors' Evangelical Fellowship, which serves sixty churches in the greater Winnipeg area.

## FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

### Blankets Needed

Rev. John Hall, superintendent of our Cuban refugee work in Miami, Florida, writes:

"Men's clothing, quilts, and blankets are urgently needed for refugees. Shirts, trousers, suits, underwear, sweaters, and shoes for **MEN AND BOYS ONLY**. No women's clothing for the present, please. Clothing should be **CLEAN AND IN GOOD CONDITION**. Can also use sheets, linens, cooking pans, and dishes if packed very carefully. Send to: Rev. John Hall, Nazarene Center, 2316 West Flagler Street, Miami 35, Florida.

### Moving Missionaries

Rev. and Mrs. Samuel Taylor have moved to Silvertown, Wismar, Demerara, British Guiana.

### Address Corrections on Printed Lists

In our *Missionary Address List*, printed in the November *Other Sheep*, for Christmas mailing, a few errors appeared. We apologize for this, and offer the corrections below:

#### Republic of South Africa

Rev. D. H. Spencer's post office box number should be P.O. Box 505, Witbank, Transvaal, Republic of South Africa.

Rev. and Mrs. C. S. Jenkins post office box number should be: P.O. Box 58, Westonaria, Transvaal, Republic of South Africa.

Miss Kathryn Johnson is listed in Acornhoek, as it was anticipated that

she would be there by early December. However Miss Johnson's visa has been delayed and she has not yet left the United States. Watch the foreign missions column in the *Herald* for future announcements on this.

#### Philippine Islands

Rev. and Mrs. Ronald Beech, listed at Manila, have been unable to sail as planned, due to the development of eczema by their newborn baby. They will probably be delayed until the baby overcomes this allergy, and becomes able to receive the required smallpox inoculation. They would appreciate your prayers.

The address lists which are available free from the Department of Foreign Missions also have a number of corrections. Check these with the corrected *Other Sheep* list before using them.

## One Year in the Virgin Islands

By LYLE PRESCOTT, *Virgin Islands*

Sunday, September 2, marked the first-year anniversary of our Nazarene work on the island of St. Croix; and Sunday, September 9, was the first anniversary of work in Christiansted.

We thank the Lord for definite gains. We received three fine young people into church membership during August, and more joined on anniversary Sunday. The attendance at our Frederiksted church is growing steadily. The week of special evangelistic services brought in new people and gospel seed was sown in hearts. One young man prayed through to spiritual victory. New children are attending in our Christiansted church.

All around us are needy souls. A few weeks ago a Christiansted youth had an automobile collision which injured his little brother, and in remorse he hurried home and tried to kill himself by shooting himself through the head. The bullet has been removed and the young man is recovering. I have called on him several times in the hospital and learned that he attends no church. Nazarenes, here is a challenge to win this boy to God! Our island is simply bathed in spiritual apathy and indifference. Sin flaunts itself unashamedly. Let us band together to pray and fast until God breaks in upon the scene with a vital spiritual awakening and mighty wave of salvation. God can do it.

## EVANGELISM

EDWARD LAWLOR, *Secretary*

### Evangelistic Honor Roll

The districts shown report the following churches as having received the Evangelistic Honor Roll Certificate. This is presented on the basis of members received by profession of faith during the

assembly year. The groups and qualification standards are shown as follows:

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

Church	Pastor	Membership at Last Assembly	Gain
<b>ILLINOIS</b>			
Sesser	Mrs. O. Farris	11	9
Oakland	M. Allen	15	7
Oblong	R. Howe	16	4
Hardin	O. Walters	18	5
Mattoon	E. Side		
	Faith		
Metropolis	S. Patrick	23	4
Carbondale	M. Haynes	24	15
Lawrenceville	H. Olin	30	12
Belleville	J. Wright	34	10
Dupo	J. Cummings	39	11
Mt. Carmel	D. Canaday	46	8
Springfield S.S.	R. Scott	59	10
Quincy Emmanuel	H. Canaday	62	9
Carmi	G. Van Tine	69	9
Murphysboro	C. Young	72	19
Clinton	H. Fleshaman	110	16
Alton	M. Marsh	136	13
Granite City 1st	R. Jones	141	13
Springfield 1st	R. Beaty	196	23
	S. Childress	244	18

### "Christ Is the Answer for Your Family."

<b>KANSAS</b>			
Osborne	C. Soliday	21	10
Severy	A. Berger	41	13
Hays	G. Adams	52	10
Wichita University	W. Miller	53	28
Pratt	P. Daniels	60	8
Wichita Derby	E. Kehr	63	12
Wichita Park City	J. Abbott	68	8
Salina First	D. Neuenschwander		

### Need an Evangelist? Write for the "Open Date List."

<b>KENTUCKY</b>			
Creelsboro	C. Shields	0	8
Cave City	K. Hamrick	22	7
Lou. Fairdale	F. Griffith	30	10
Lou. Westside	W. Bevers	33	16
Stanford	J. Sheron	36	9
Monticello	C. Pike	72	13
Lou. Camp Taylor	O. Huff	186	19
Georgetown	L. Roebuck	229	23

### "Ye Must Be Born Again"

<b>MISSOURI</b>			
Salem	F. Shell	16	5
St. Louis Ballwin	L. Brown	16	11
Hurdland	H. Miller	18	7
Bloomfield	E. Transue	30	17
Rolla	J. Hoffer	31	10
Matthews	B. Hunt	41	12
St. Louis Florissant	M. Stocks	43	10
St. Louis Ferguson	U. Moss	102	15
St. Louis Kirkwood	J. Cook	108	24
Kirkville	T. Williams	132	15
Esther	C. Transue	164	18

### Send us the names and addresses of those "Moving Nazarenes."

<b>SOUTHWEST INDIANA</b>			
Borden	A. Hill	0	8
Jeffersonville			
	W. Wheeler	0	15
	E. Lawn		
Palmyra	E. Martin	8	4
Taswell	Z. Swafford	11	5
Jordan	J. Reynolds	11	9
Tell City	D. Winger	14	8
Montezuma	L. Watson	17	6
Milltown	R. Latham	19	7
New Albany			
	Blackiston Mill	23	4
Rockport	D. Woodward	27	16
Rockville	W. Brown	30	12
Linton	S. Hill	37	8
Peter's Switch	P. Hoskins	71	12
Brownstown	D. Ratliff	110	25

### Pray for Revival!

## The Ideal Church

"An ideal church is a church where the pastor preaches a whole Bible, and where the preacher himself is red-hot, for God said His ministers were a flame of fire.

"And in an ideal church the official board is so upright in their dealings with their fellow man that their very lives might be said to be sky-blue, and the members of such a church as this would be as straight as a gun-stick. And there would be so much glory in their souls that it would continually be shining through their faces until you could take a rag and wipe enough heaven off the faces of such a pastor. Sunday school superintendent, teachers, official board, and membership that it would put sinners under conviction throughout the length and breadth of their community."—From *Chickens Come Home to Roost*, by Uncle Bud Robinson.

## GENERAL INTERESTS

### Northwest Nazarene College

Northwest Nazarene College began her fiftieth year with a record-breaking golden anniversary enrollment of 890 students. Richard "Rick" Barton of Boise received a cash award as the 10,000th student to register at N.N.C. during her fifty years of existence.

First social event of the year was the student-faculty reception, which had "Happy Birthday, N.N.C." as its theme. A gigantic birthday party, the event featured a large birthday cake designed and decorated by Mel Schroeder, senior history major from Nampa.

After guests had passed down the faculty reception lines in the new student center they went to the large, gaily decorated dining room, where they enjoyed refreshments and worked on a special golden anniversary program puzzle prepared by Donna Fletcher, junior English major from Nampa.

Opening the events of golden anniversary year on campus was the Northwest Conference on Evangelism with Dr. Hugh C. Benner and Dr. Edward Lawlor as speakers. Pastors and lay delegates participated in panel discussions and by reading papers during the conference.

Prior to the opening of the academic year, faculty members and student officers enjoyed profitable retreats at the Nazarene campgrounds in McCall, Idaho.

Heading this year's student officers is Gordon Lindbloom, third-generation Nazarene from Spokane, Washington; Phyllis Fletcher, of Nampa, vice-president; Karalce Miller, of Molalla, Oregon, secretary; and Glenn Larson, of Everett, Washington, treasurer.—*N.N.C. News*.

## THE LOCAL CHURCHES

Rev. Monroe S. Burkhart writes: "I left the field of evangelism and am now pastor of the new church at Elm Mott, Texas, a little town seven miles from Waco. We are only two miles from the James Connally Air Force Base, and if you have friends there we'd be glad to

have you send us the names and addresses. Pray for the work here. My address is, Route 1, Box 169, Elm Mott, Texas."

Phoenix, Arizona—Sunday night, October 21, marked the close of a very successful revival here at Orangewood Church, with Evangelists Alva O. and Gladys Estep as the special workers. The attendance was good, the Holy Spirit was present, and there were seekers at the altar in almost every service. Seven members were added to the church, and the Esteps were given a call to return. The church recently launched a bond drive of \$35,000 to build a sanctuary adjacent to our fine brick Sunday school annex; the building will soon be under construction. As pastor, we love the Lord, appreciate our church and people, and the work of our district superintendent.—C. W. HENDERSON, *Pastor*.

Willard, Ohio—In October we had a very good revival with Evangelist Daniel E. Woodward. His ministry was especially blessed of God, and he appeals to all age-groups. His choruses, object lessons, and illustrated sermons are loved by children and young people, as well as the adults. He is a good, sound preacher of the Word of God. The Christians were strengthened and inspired, and there were more than one hundred seekers at the altar, representing all ages.—ELBERT R. SPECKIEN, *Pastor*.

Evangelist W. B. Walker reports: "Our first revival this fall was in the Rush Community Church, with Pastor Kenneth Copenhaver. The Lord gave us a fine break of victory on the closing day with a number of seekers. At Jefferson, Ohio, with Pastor O. O. Mills, we had good crowds and many seekers praying through. Just recently we closed a gracious revival with the Wright View Church in Fairborn, Ohio, where Rev. Roy J. Nash has been the pastor for nine years. The crowds came, and the Lord came, giving about 140 seekers with 35 on the closing day. In these meetings the faithful pastors and people stood by with their prayers and offerings. At this writing I am beginning a meeting with our First Church in Springfield, Missouri, where Rev. Loy Watson is the pastor."

Nocona, Texas—Within recent months our church has witnessed a wonderful, soul-stirring revival with Rev. Walter Patterson as the evangelist. The services climaxed with a great moving of the Spirit and souls praying through to victory. More than twenty souls prayed through to definite victory, and three joined the church. We are encouraged to press on for God under the leadership of our good pastor, Rev. James Peters.—WINONA BRAGG, *Reporter*.

Evangelist "Bob" Palmer writes: "I will be in Illinois and Kansas in November and, due to a change in my slate, I have the last week of November and the first week of December open (this year). I would like to slate this

time between Kansas and Ohio, but I shall be glad to go where the door may open. Write me, 1320 Grandview Avenue, Portsmouth, Ohio."

Rarden, Ohio—October 3 to 14 was a time of old-fashioned holiness revival in our church, with the pastor serving as evangelist. God came upon the services in great power with a visitation of His Spirit. Our people prayed, fasted, visited, and attended the services faithfully. Souls sought and found God in His saving and sanctifying power. There was a wonderful attendance each night. The Lord blessed in giving good music and fine singers. On the closing Sunday morning we received eight new members into the church and dedicated ten children. Sunday afternoon we had a great "song-fest." We thank God for this time of refreshing, and pastor and people are united in the work of the Kingdom.—OPAL CRUM, *Pastor*.

Evangelist T. T. Liddell writes: "During the summer and most of the fall, I have been experiencing my first sickness of a long lifetime of vigor and abundant health; as a result, I have been inactive. I am now again taking up my slate, and have some open time in the spring of 1963, and also some dates available for '64. I have only praise for the goodness of God to me, and thanks to the many fine pastors and laymen with whom I have worked."

Hilliard, Ohio—In a recent revival we enjoyed a real outpouring of God's Holy Spirit, with the best attendance we have ever had. God moved in, revived the Christians, and seventy-five young people bowed at the altar of prayer. Some people for whom we had been praying for several years prayed through to God. Rev. Loran Strahm was the evangelist, and we appreciated his humble spirit. The radiant spirit of both Brother and Sister Strahm was of much blessing to our people. When people fast and pray, God still gives revivals.—IVAN BEATTY, *Pastor*.

Nashville, Tennessee—Richland Church recently enjoyed a wonderful revival with Evangelist Forrest McCullough. God blessed, souls prayed through to victory at the altar, and the glory of God was on the closing Sunday night service in a special way. We give God praise for this real revival, and the wonderful answers to prayer. Please pray for us that we may be a real soul-winning church.—MRS. THOMAS CARTER, *Secretary*.

Evangelists C. C. and Flora Chatfield write: "We are enjoying the blessings of God upon our work in the field. During past months our slate has taken us into several states and districts, and the Lord has been faithful to meet with us. Two fall meetings were in Iowa, with Rev. Oren Baker at Keokuk, and with Rev. Ray Phillips at Fort Madison. These are choice pastors and people and it was a joy to be with them. Just closed a good meeting in Augusta, Kansas, with Rev. Richard McBrien and are

now in Clay City, Indiana. We go next to Florida, where we will be making our permanent headquarters after December 1. Write us, P.O. Box 5021, Sarasota, Florida."

Evangelist Daniel E. Woodward writes: "My fall slate was well filled, through November. However I have open time in December and on through January and February, including Youth Week. I shall be glad to accept calls as the doors may be opened. Write me, P.O. Box 853, Portsmouth, Ohio."

Carlsbad, New Mexico—The Church Street Church was organized on July 16, 1956, and in September of that year Rev. J. Earl Sams, wife, and son came to be our pastors. Remarkable progress has been made in every phase of the work. Church membership has increased from 14 charter members to 72; and the Sunday school, which began with 25 on the first Sunday, has had a record attendance of 249, with an average attendance last year of 164. The church has made the "Evangelistic Honor Roll" each year, and last year exceeded all the churches on this district by giving 13.3 per cent of our income for foreign missions. We have erected a church annex, a fellowship hall with five classrooms, and a three-bedroom parsonage. These buildings were dedicated in May of 1960 by General Superintendent Williamson. Recently we experienced the best revival in the six-year history of the church, with Evangelists Alva O. and Gladys Estep. Fifty-five seekers bowed at the altar of prayer seeking God for salvation or entire sanctification; nine adults and two teen-agers were received into church membership, and seven were baptized. We give God praise for His blessings in the services from Sunday to Sunday, and the fine leadership of our dedicated pastor.—MRS. TRUMAN VAUGHN, *Reporter*.

Dubuque, Iowa—First Church was thrilled on "Family Sunday" to dedicate the eleven children of Mr. and Mrs. Paul Perry. We started with the oldest and, with Rev. and Mrs. Walter Irwin assisting, went down to the youngest, four-month-old Faith Perry. Three persons were received into church membership, and seven were baptized on the same day.—SHERMAN D. HUNTER, *Pastor*.

Pasadena, California—During the last six months, Bresee Church has been engaged in an extensive remodeling program. Under the able leadership of Pastor J. George Taylorson, the sanctuary has been enlarged to seat 1,200 people; air conditioning and a new heating system have been added. Art-glass windows extending the length of the building, enlargement of the choir loft, and a new foyer covering the entire north end of the sanctuary have been included. A complete new nursery with facilities to care for 75 children, as well as additional classroom space, making possible educational facilities for 1,000 are also a part of the project. The cost of the project, including new furnish-

ings, is \$120,000 which is adequately cared for by building pledges from the more than 1,000 members of the church. On Sunday afternoon, rededication services were held with District Superintendent W. Shelburne Brown presenting a most challenging message. Ministers of surrounding churches in Pasadena participated in this significant hour. Recently we have added to the ministerial staff, increasing to 4 the number serving the congregation. Besides Dr. Taylorson, senior minister, and Professor Chester C. Crill, minister of music, Rev. Frank W. Watkins, associate minister, and Mr. Norman Shoemaker, minister of youth, have recently come to lead us in the areas of stewardship, Christian witness, and youth work. Again and again in recent weeks the Spirit has been manifest in services until, almost without exception, there have been seekers. The recent outreach of the congregation to more than 2,500 homes during "Operation Doorbell" has brought many new people to the services. There is meaningful growth spiritually and numerically.—REPORTER.

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## "SHOWERS of BLESSING" Program Schedule

**December 2—"Approach to Christian Reality," by C. Wm. Ellwanger**

**December 9—"Christ Revealed," by C. Wm. Ellwanger**

**December 16—"Pursuing the Holy Life," by C. Wm. Ellwanger**

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Pastor L. H. Roebuck writes from Georgetown, Kentucky: "We have had a wonderful year here at First Church; the church is moving forward. We have purchased a new parsonage and two lots for parking purposes. We have seen thirty-nine people unite with the church during this calendar year, and our Sunday school is increasing. The church has given us a call for four more years. We enjoy working with the good people here."

Abuquerque, New Mexico—October 14 marked the closing of a gracious revival in South Side Church here. Evangelist D. C. Van Slyke was used of the Lord and, counting as they came, there were 116 souls bowed at the altar of prayer. On the closing Sunday night 26 people sought God for pardon, reclamation, or entire sanctification. Some good people were added to the church membership. In our fifth year here, we are experiencing a good year.—E. E. KINZLER, *Pastor*.

Collingdale, Pennsylvania—Two years ago this congregation gave Rev. R. E. Zollinhofer a call to come as pastor. He found some dedicated folks ready to help him and, since that time, we have purchased a new parsonage, renovated the sanctuary, and added an assistant to the staff. Last year the church reported an average Sunday school attendance of

330, and a total giving of \$51,000, for a per capita of \$242. We gave 12 per cent for missions. Seven of our fine young people are at E.N.C. preparing to serve Christ. There has been a rise in the spiritual temperature of the church, and an increase in church attendance. Our people are praying, visiting, and believing. We have seen people converted, homes strengthened, and young lives dedicated to God, and we are praying for *real* revival. If you have friends in the Philadelphia area, write our pastor (P.O. Box 381), and we'll be glad to contact them.—GAIL K. ADAMS, *Reporter*.

Evangelist W. Lawson Brown reports: "With the closing of this assembly year I have completed five years of very enjoyable work in the field of evangelism; completed thirty years in the pastorate in 1957. During these five years I have enjoyed a good slate and have labored in more than one hundred revival meetings. The Lord has been faithful and I have seen many souls pray through at the altar, people of all ages. During the past year I have had a slate of twenty-one revivals in several states and districts. I appreciate our good people and pastors, and I am happy in my work. I have an open date in February, also one in March, for 1963. I shall be happy to both sing and preach in my meetings. Write me, Box 785, Bethany, Oklahoma."

Indianapolis, Indiana—East Side Church recently had a good revival with Rev. H. E. Darnell as evangelist, and Darrel and Betty Dennis as the special singers. God gave us a glorious time, with good crowds, and shouts among the people. There were 118 souls who bowed at the altar seeking help from God, and many prayed through to definite victory. We give God praise that the days of revivals are not over.—C. A. GRIFFITH, *Pastor*.

Anchorage, Alaska—God gave First Church a time of refreshing and salvation in a week of revival meetings following "Operation Doorbell." A number of people were saved, sanctified, and delivered from binding habits as the Holy Spirit moved in answer to prayer. Our special workers, Dr. W. T. Purkiser, editor of the *Herald of Holiness*, and Rev. and Mrs. Harold Ransom, preached and sang with the anointing of God. From night to night the messages resounded with God's call to holiness. During the meeting twelve persons united with the church, nine by profession of faith.—M. R. KORONY, *Pastor*.

Cookeville, Tennessee—Some of the older members say that the recent revival at First Church was the best in several years. Rev. and Mrs. C. D. Holley of Montgomery, Alabama, were the special workers, and they alternated in their preaching, providing the whole program. Their preaching and singing was of the best. A twelve-year record was broken in Sunday school attendance, and a good number of souls claimed victory at the altar of prayer. Several new families have been attending our services since the revival. We reached

our goal of each family contacting fourteen families for the church during "Operation Doorbell."—WALLACE BELL, SR., *Pastor*.

Jacksboro, Texas—Wizard Wells Church recently enjoyed a good revival with Evangelist Walter Patterson—his twelfth meeting with us. Brother Patterson is a good Bible preacher, and was of help and blessing to all our people. He was given a call to return for another meeting next year.—MRS. R. V. JONES, *Reporter*.

St. Marys, Ohio—In October, First Church enjoyed one of the best revivals it has had in a long time. Rev. M. E. Clay, superintendent of Southwestern Ohio District, was the evangelist. His Bible-centered messages, emphasizing heart holiness and clean living, were honored and anointed of the Holy Spirit. God's people prayed and believed, and in service after service people bowed at the altar seeking the Lord for pardon, reclamation, and entire sanctification. In at least two services we saw the altar lined from one end to the other. Counting as they came, there were sixty-five seekers during the meeting. The services were well attended and finances came easily. Under the direction of Mrs. Delores Bulp, one of our local song directors, our local talent provided us with a good musical program each evening. For all these wonderful victories, we give God all praise.—O. V. NEWBORN, *Pastor*.

New Castle, Indiana—First Church recently had a wonderful revival with Rev. Roy Bettcher and Mr. Douglas Slack as the special workers. Lay members said it was "the best revival the church had experienced in years." Eighty souls sought God at the altar of prayer. The church is moving forward in every department.—ROBERT L. ELLIS, *Pastor*.

Shawmut, Alabama—This fall our church had a wonderful revival with Rev. W. L. French as evangelist and the Charles Rushing Family as singers. God came and blessed our hearts together, and a number of souls found definite help at the altar of prayer. In the spring we had a gracious meeting with Dr. Leon Chambers as the evangelist. Thank God for a place to serve Him in our great church. We have enjoyed our ministry with these fine people for the past eight years.—J. H. KING, *Pastor*.

Milford, Indiana—Our church recently enjoyed a very fruitful revival, with Rev. D. Carson Campbell, pastor at Helmer, as the evangelist. Brother Philip Niece, of Elkhart First Church, did a very good job as song evangelist. It was a wonderful time of souls finding Christ, an old-fashioned revival. We thank God for the stirring messages of Brother Campbell. God is blessing the church here under the capable leadership of our good pastor, Rev. James A. Mapes.—WILLIAM PEASE, *Secretary*.

Elmira, New York—In October, First Church had one of the most successful

revivals in recent years with Rev. and Mrs. Ottis Smith as the evangelists. The Lord's presence was felt in every service, and forty people sought God at the altar—about thirty of these were new people. The evangelists were at their best, and our people were stirred and carried a burden for souls. The Smiths were given a call to return in '65.—EVERETT KAUFMAN, *Pastor*.

Rockford, Illinois—The Auburn Road home mission church of Rockford set a new Sunday school attendance record of forty-nine on October 14. The church was pastored by Rev. Clem Kruse from August, 1960 to August, 1962. On October 6, this year, District Superintendent



the **THANKSGIVING OFFERING** from your church has not been mailed, send it today to:

**Dr. John Stockton**  
6401 The Paseo  
Kansas City 31, Missouri



Lyle Eckley appointed Rev. W. G. Rodefer as pastor, and fourteen new members were added to the church. Brother Rodefer had been serving as supply, and had inspired our hearts with his faith and preaching. The outlook is encouraging.—A. GUFFLY, *Reporter*.

Evangelist James W. Humble reports: "I am enjoying my ministry in the British Isles, and God has been giving gracious tides of victory. Souls have been added to the Kingdom and new members to our churches. It is indeed a pleasure to work with our sacrificing pastors here. I will be back in the United States in time for my 1963 fall schedule, and still have a few open available dates for the spring and fall of 1964. Write me, c/o our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Pastor Russell Shalley reports: "After more than seven wonderful years with our First Church in Peru, Indiana, I accepted the call to Southside Church in Fort Wayne. During our pastorate in Peru we received more than one hundred into church membership, and the Sunday school had six consecutive years of gains, reaching a high of 217 in 1962. Another parsonage was purchased and the old one converted into a Sunday school annex. Also, recently the church co-operated with the district in starting a branch Sunday school in the Oakdale section of Peru, with a full-time pastor. Since coming to Fort Wayne we have found a loyal people. They had recently completed a fine building and parsonage, under the leadership of Rev.

J. R. Shadowens, who had ably served the church for the past six years."

Evangelist Fred Thomas reports: "The year of 1962 has been a most busy one, with twenty-three revivals and three camp meetings, in which God has given nearly two thousand people praying through and several scores uniting with the church. The Lord has given some of the greatest manifestations of His divine power and glory I have seen in many years. In 1963, I have a full revival slate and five camp meetings, but due to an unavoidable cancellation I have an open date between February 11 and March 3. Will be closing the indoor camp meeting at Bradenton, Florida, on Sunday, February 10. Write me, 177 Marshall Boulevard, Elkhart, Indiana."

Hattiesburg, Mississippi—Rev. Frank McConnell was the special worker for the fall Sunday school revival at First Church. Every service was well attended, with visitors present in each service. There was a fine attendance of young people throughout the meeting, with many accepting Christ. Brother McConnell is a great Sunday school evangelist, and the church received spiritual help from his ministry. The work is moving forward at First Church.—M. L. TURNEY, *Pastor*.

## THE BIBLE LESSON

By **ARNOLD E. AIRHART**

**Topic for December 2:**

**What Is the Church?**

SCRIPTURE: Matthew 18:15-20; John 17:20-26; 1 Corinthians 11:23-26; 12:12-13, 27-31; Ephesians 2:11-22 (Printed: Ephesians 2:11-22)

GOLDEN TEXT: *Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light (1 Peter 2:9).*

Dorothy L. Sayers, the author, has somewhere written that the seven conspicuous "virtues" of church members (as she knows them) are: respectability, childishness, mental timidity, dullness, sentimentality, censoriousness, and dullness of spirit. It is probably true that some church members do thus seriously misrepresent the true nature of the Church. And it is commonplace to say that much that passes as Christ's visible Church is in fact falsely so-called. But the Church, itself composed of all those regenerated persons who are in Christ Jesus through the Spirit, needs constantly to be reminded of its true nature and destiny, and thus to strive to really be the Church.

The Bible speaks of the Church as the body of Christ, a living organism in which redeemed individuals are members of Christ, who is the Head, and also of one another. It speaks of the Church as the building of God, the habitation of the Spirit, a holy temple, of which Christ is himself the Foundation and Chief Cornerstone, and of which individual members are living stones. It



speaks of the Church as Christ's bride, pure and devoted, the object of His love, and awaiting faithfully His coming. The Church is the people of God, the family of God, the flock of God, the heirs of God, a holy nation, a royal priesthood.

The Church is a mighty fellowship, supernaturally endowed and blessed, distinguished by a common faith, and characterized by divine love.

The Church is a new race of men of whom Christ is the Author, to whom is imparted by faith a redeeming and transforming life, and whose destiny is eternally glorious.

The Church is "a colony of heaven," a witness proclaiming a saving message, the instrument and the exhibit of God among men, the light of the world, and the salt of the earth.

The visible Church offers to men, women, and children a blessed fellowship, a spiritual unity without barriers. It offers an unparalleled opportunity for useful service. It offers through its holy vows and sacred ordinances the privilege of living life in commitment to the highest.

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## Deaths

### REV. HEARNE W. SPRUCE

Hearne Webster Spruce was born October 22, 1907, at Floresville, Texas, and died September 17, 1962, in San Antonio, Texas. He was converted as a child in First Church of the Nazarene, San Antonio, and sanctified while a student at Bethany-Peniel College. He was ordained as a Nazarene elder, by Dr. J. W. Goodwin in 1933. He served as pastor of churches in Indiana, California, Mississippi, and Texas. For the past nine and one-half years he had been pastor of the Hatfield Memorial Church in San Antonio, which congregation is now in the process of constructing a new sanctuary. He also served as member of the Board of Regents of Bethany Nazarene College for ten years, district treasurer for San Antonio District for almost fifteen years, and as chaplain of the Bexar County Jail for more than eight years. He is survived by his wife, Mrs. Ophelia Hilliard Spruce; and two daughters, Mrs. Kay Young and Jill; also by his parents, Mr. and Mrs. R. E. Spruce, of Bethany; one brother, Rev. Fletcher Spruce; and four sisters, Mrs. Eunice McClain, Mrs. Carol Lundy, Mrs. Rhoda Newman, and Constance. Funeral service was conducted by Rev. James Hester, district superintendent, assisted by Dr. R. H. Cantrell, Rev. Wallace Konegay, and Rev. Kendall White.

### REV. EMMA MYRTLE NEES

Emma Myrtle Nees, widow of the late Rev. Lawrence Gifford Nees, died at Kalispell, Montana, on September 14 after several months of a lingering illness. She was born near Cory, Indiana, October 30, 1878, and was united in marriage with Lawrence G. Nees in 1897. In 1901 they moved to North Dakota, and it was here that Mrs. Nees was sanctified. She and her husband were associated with the Laymen's Holiness Association under the leadership of Dr. J. G. Morrison. Both she and Mr. Nees felt the call of God to full-time Christian service and began preparing to this end. Mrs. Nees was ordained to the ministry by Dr. J. W. Goodwin in 1934. After homesteading in eastern Montana in 1919, Mr. and Mrs. Nees entered more fully into the work of the Lord, joined the Church of the Nazarene, and organized the first Church of the Nazarene in Montana, at Froid. In 1924 they entered full-time pastoral work, serving churches at Emdale, Laurel, Sidney, Kalispell, and Helena, Montana; and at Ogden, Utah. Mrs. Nees stood faithfully by her husband, preaching regularly. Because of ill health they retired from the active ministry in 1950. Following the death of Mr. Nees, Mrs. Nees made her home at the Immanuel Lutheran Home at Kalispell, where she was residing at the time of her death. In addition to her church work Mrs. Nees was a loving and faithful wife and mother. She gave birth to eleven children, one (Warren Glenn) dying in early childhood. The others, all living, are: Lois Murphree, retired missionary, now living in Alabama; Grace Powell, of Kalispell; Stanley, of Poplar; Elva Larsen of Minneapolis, Minnesota; Harold, of Poplar; Corle, Marshall, of Kalispell; LaVerne Klein, of Dallas, Texas; Mildred Sutherland, of San Francisco; Dorothy Dennis, of Roswell, New Mexico; and Rev. L. Gus

Nees, of Los Angeles. Funeral service was conducted by her pastor, Rev. Harold McMillan, at Kalispell.

### REV. LOTTIE TROGLER

Lottie Trogler was born in Denver, Colorado, December 23, 1884, and died in a Denver hospital, October 9, 1962. She was an elder in the Church of the Nazarene. For years she, with her two sisters, Lou and Lillie, and her brother, Claude Long, were known as the Long Quartet. They worked in many states in revivals and camp meetings. Sister Trogler was much loved by those who knew her. From the time of her conversion and call to the ministry she was an untiring and effective soul winner. The last fifteen years of her life she did pastoral work. Funeral service was conducted by Rev. C. W. Davis, with burial in Crown Hill Cemetery, Denver.

### REV. JAMES MURRAY CUBIE

James Murray Cubie was born in Glasgow, Scotland, September 15, 1892, and died in Lynn, Massachusetts, September 14, 1962. He came to America first in 1909, returned to his native land in 1913, and served in the British navy during World War I. He was educated at the Bible Institute of Glasgow and at Eastern Nazarene College. He was ordained as a Nazarene minister in 1924, at Cambridge, Massachusetts. He served pastorates in Peabody, Massachusetts; Derry, New Hampshire; in the British Isles at Perth and Uddington, Scotland, and Morley, England; later in Cliftondale and Haverhill, Massachusetts. In all of his ministerial labors he was a faithful servant of Christ and true to the message of full salvation. From 1950 to 1961 he served in Presbyterian churches at Graniteville, Vermont; and Lynn, Massachusetts. In 1919 he was married to Miss Catherine Rankin, who died in 1944. In 1945 he married Miss Grace Allen, who survives him. He is survived also by four sons: Alexander P., Rev. David L., Robert W., and James M., Jr.; three daughters: Mrs. Paul C. Rogers, Mrs. Edward P. Taylor, and Mrs. Anderson M. Rebrick; and three sisters: Mrs. Agnes Cape-Auslan, Mrs. Mary Hamilton, and Mrs. Christina Mac-Auslan. Funeral service was held in the First Presbyterian Church of Lynn, in charge of Dr. J. Glenn Gould, assisted by three Presbyterian clergymen: Rev. L. Barnwell Washington, Rev. Murray S. Blackadar, and Rev. Wm. Burger. Interment was in Manchester, Connecticut.

### REV. FRANKLIN G. LAWSON

Franklin Garner Lawson was born January 6, 1937, at McCroy, Arkansas, and died July 30, 1962, in McCroy at the age of twenty-five years. He was united in marriage to Mavis Griffin on June 5, 1955. He graduated from Trevecca Nazarene College in 1960, and pastored in Alabama and Arkansas, preaching as much as his health permitted. He is survived by his wife; two sons, Joseph David and Jeffery Clinton; his father and mother; two sisters, Mrs. Janice Brown and Belinda Lawson; and three brothers, James, Paul, and Charles. One sister preceded him in death. Funeral service was held in McCroy with Rev. R. F. Twining, pastor, officiating, assisted by Rev. Carroll Evans, Rev. Donald Peal, Rev. Charles Kirby, Rev. Rex Crosby, and Rev. Arnold Roland. Burial was in the Fakes Cemetery.

## Announcements

### WEDDING BELLS

Kenneth Spinks and Glenda Eaves, both of Ottumwa, Iowa, were united in marriage on October 27 in their new home in Ottumwa with Rev. L. L. Watters, Nazarene minister of Leon, Iowa, officiating.

David Peters and Sherry Norris, both of Leon, Iowa, were united in marriage on September 15 at the Nazarene parsonage in Leon with Rev. L. L. Watters officiating.

### BORN

-- to Arthur and Ginger (Brady) Shingler, Jr., of Pasadena, California, a daughter, Elizabeth Joy, on October 14.

-- to Odell and Barbara (Foster) Caldwell of Atlanta, Georgia, a daughter, Leigh Anne, on September 8.

### SPECIAL PRAYER IS REQUESTED

by a friend in Mississippi that she may know that she is sanctified, also for a family in Tennessee whose home is broken, and two children are involved who need their father, that God may undertake and save them and restore the home;

by a Nazarene mother in Washington for a daughter, seeking divorce, but needs God in her heart and life, as she is very rebellious.

## Directories

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## India and Ceylon Welcoming Bible Broadcast

NEW DELHI, INDIA (EP)—The Bible Society of India and Ceylon, encouraged by favorable responses from Asian countries to its recorded radio evangelism program, will add more major Indian languages in its broadcasts.

Since January, 1961, the society has recorded Bible readings in India for broadcast to several countries by a powerful fifty-kilowatt transmitter in Manila, the Philippines. The transmitter is owned by the Far East Broadcasting Company, which co-operates with the Bible Society.

The service started with readings in English and two major Indian languages, Hindi and Tamil. Another main tongue, Telugu, was added earlier this year.

## Brooks Hays Urges End to Racial Strife

WASHINGTON, D.C. (EP)—Former President of the Southern Baptist Convention Brooks Hays believes "the conscience of Mississippi will rest easier" now that James Meredith has been admitted as a student at the University of Mississippi.

Hays, a special assistant to President Kennedy, appealed for reconciliation in the bitter racial controversy. During the days of violence in Oxford, Mississippi, he declared in a Washington speech that the only solution that can come to the controversy is the peaceful acceptance by people of that state of the right of Negro students to attend public schools and universities of their choice.

## Religious Journals' Postal Rate to Go Up 20 Per Cent

WASHINGTON, D.C. (EP)—House and Senate conferees agreed here to increase postage rates for all religious and non-profit periodicals circulating in second-class mail by 20 per cent.

The increase will advance the present rate of 1.5 cents per pound to 1.8 cents in steps of one-tenth of a cent per pound over a three-year period.

The rate would go up to 1.6 cents per pound in 1963, to 1.7 cents in 1964, and to 1.8 cents in 1965. The minimum rate per piece would remain at one-eighth of a cent, however.

## See Two Parties Emerging at Vatican Council

ROME (EP)—Most outsiders view the Roman Catholic church as a huge monolithic institution in which everyone thinks alike without disagreement.

However, if currents can be properly analyzed in Rome, these days of the Second Vatican Council, two distinct groups of prelates with significantly different attitudes toward the council's task are making their voices heard in this historic assembly.

One party favors relatively sweeping reforms in the administration, liturgy, and discipline of the church. Its adherents are called "renewalists."

The other party takes a much more conservative view of the council's mis-

sion. It is, in the words of one observer, "more disposed to re-emphasize than to reinterpret" the stands which the church took in the sixteenth century "Counter Reformation" Council of Trent. It opposes any diminution of Vatican authority and looks askance at changes in the Latin mass.

### **A.C.L.U. Demands Capital Schools Quit Prayer**

WASHINGTON, D.C. (Ep)—The National Capital Area chapter of the American Civil Liberties Union has demanded that recitation of the Lord's Prayer and reading from the Bible be discontinued immediately as part of the opening exercises of the public schools in the District of Columbia.

In a strongly worded letter to the District's Board of Education, the civil liberties group said that the board's rule that classes must open with recitation of the Lord's Prayer and a reading, without comment, from the Bible "clearly establishes a religious service in the opening exercises.

"We are convinced that the recent decision of the United States Supreme Court in *Engel v. Vitale* [New York Regents' prayer case] prohibits absolutely any requirement by an official body of any religious observance in the public schools of the nation."

### **Telephone Survey Finds 50,000 Churchless**

CHICAGO (EP)—A survey by phone seeking the religious affiliation of 205,000 residents of the suburban areas which surround Chicago, has revealed that 50,000 of them are unchurched.

"This survey method was amazingly successful," says Leonard G. Irwin of Atlanta, director of the survey. "We used only 550 people to contact between 85 and 90 per cent of the people in the areas we surveyed."

Irwin is secretary of the department of survey and special studies for the Home Missions Board of the Southern Baptist Convention. Although the survey used methods developed by his department, other denominations participated.

"The telephone survey proved to be an effective tool for large metropolitan areas, especially where there is limited personnel available," he said.

More than 50,000 people, or 26 per cent, were unchurched, according to the survey, with only 3 per cent of those called refusing to give information and only 7 per cent not at home.

Of the 74 per cent who were members of churches, 45.8 per cent were Catholics; 11.5 per cent Methodists, 13.4 per cent Lutherans, and only 3.5 per cent Baptists of any type.

### **Missionary Biography Recommended**

WASHINGTON, D.C. (MNS)—C. T. Studd, *Cricketer and Pioneer*, by Norman P. Grubb, has been reprinted by Moody Press in the popular paperback edition. Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association here, says: "We would urge that all mission boards make this biography required reading for their missionary candidates."

# the **A**nswer corner

Conducted by W. T. PURKISER, Editor

## **What is the meaning of "the abomination of desolation" as spoken of by Daniel?**

The exact phrase is not used in Daniel, although there are three references which approximate it: "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, . . ." (Daniel 9:27); "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate" (11:31; see also 12:11).

"The abomination of desolation" is found in Matthew 24:15-16: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand;) then let them which be in Judaea flee into the mountains." An exact parallel is given

in Mark 13:14-19.

Since "abomination" in the original Hebrew of Daniel means "idol," these references are usually thought to refer to the Roman eagle carried by the soldiers who burned the temple and destroyed Jerusalem in A.D. 70. John Wesley pointed out that thousands of Christians saved their lives in the destruction of Jerusalem by heeding these words of Jesus, and leaving the city during an interruption of the siege. This would seem to be the best interpretation, although it is not without its difficulties.

Some however have applied this saying to the future, claiming that the idol is an image of Antichrist which will be erected in a rebuilt temple during the tribulation. These brethren have the advantage in any argument on the subject, for if they are wrong nobody can prove it until the time comes.

## **What, if anything, can be done to prevent children from bunching up in different parts of the church, giggling, laughing, and writing notes or teasing one another throughout the service?**

Encourage families to sit together as families. If the parents are not present, let the children sit with their Sunday school teachers. Stress the fact that it

is a mark of maturity when young people can worship God with becoming respect for His house and for divine service.

## **In our denomination, the local church calls the pastor and pays his salary. Yet many pastors are asked to teach or work in the girls' camp, boys' camp, and the youth camp. This with the district assembly and the pastor's vacation takes him away from his church for half the summer. Large churches with assistant pastors and plenty of workers may be financially and spiritually strong enough not to be depleted by this. But new and small congregations feel it keenly. Could not the work in these camps be more uniformly divided, so that no church need be deprived of its pastor for more than one week out of the three?**

I'm sure it could in most cases. The only thing is, the willing horse gets the work. Then, too, not all men are able to do the type of teaching and coun-

seling called for in the youth camps. Perhaps calling attention to the problem will help toward a solution.

## **Do you think it is pleasing or reverent to God for the musical instruments of the church to be played during prayer?**

I've had two questions along this line recently, and one of the questioners supplied the answer, a ringing "No!"

I respect this opinion, but wouldn't be quite so unqualified in the answer. How it was done would be quite as important as whether or not it was done. I once heard an offertory in a Sunday morning service played on a bass drum. But from this I would not argue against the offertory music.

Certainly one would not want the staccato notes of a piano or the carrying tones of orchestral instruments during

prayer. Perhaps a soft-toned organ would not be out of place. I have worshipped in a number of our churches, in some of which such background music was provided. Honestly, I haven't been able to see that it detracted from the service.

Just so we don't get too stiff. C. W. Ruth used to say it didn't matter how starchy we got, just so we were washed first! I believe in the priority of the washing, but personally don't like too much starch. A little of the liturgical goes a long way with me.



The educational annex of the First Church of the Nazarene of Pasadena, Texas, was dedicated by General Superintendent G. B. Williamson. The addition provides 28 Sunday school classrooms, plus nursery facilities and church school office. It is 110 feet long, 34 feet wide, and 2 stories high. The city is a growing suburb of Houston, Texas. Rev. John L. Harrison is the pastor.



The children of the Sunday school of the Community Church of the Nazarene, Freeport, New York, present a check for \$100 to Rev. Maurice Rhoden, missionary of Hokkaido, Japan, to be used to help purchase an evangelistic bus for the mission station. The bus will be used by gospel teams working on Japan's northernmost principal island. The girls making the presentation are Evelyn and Sharon Olsen as Pastor Edward W. Levin looks on.

On September 23, Rev. Harris B. Anthony observed his twenty-fifth anniversary as pastor of the Warren Avenue Church of the Nazarene, Columbus, Ohio. In a special service honoring Mr. Anthony, the members of the church presented him with a new 1962 Oldsmobile Holiday sedan. In the picture he is being given the keys and title to the car by John S. Manley, chairman of the anniversary committee.

The Kalamazoo, Michigan, First Church of the Nazarene has recently built a new parsonage and church ac-



tivity building on their ten-acre relocation site. The dual-purpose building was designed and built by members of the congregation, and provides a four-bedroom parsonage on the main floor, and a basement with 55-by-30-foot activity room. The church activity area has its own entrances, and meets all requirements for public buildings in the state. The church expects to begin construction of a new church building in the spring. Rev. James E. Estelle is the pastor.



WILL YOUR CHURCH REMEMBER  
the

*Annual Christmas  
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★ This annual gift of love may be taken any  
time in December

★ It will apply on the N.M.B.F. budget of your  
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*"My Church  
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LET'S MAKE  
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Christmas  
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Each year a Christmas gift check is sent to all who are on our Benevolence roll. The assurance that their church remembers brings joy to these faithful ministers and widows who are retired from active service, but who are still a very important part of the Church of the Nazarene.

**The 1962 record will show:**

- At least 550 served with monthly assistance checks
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- Premium paid on nearly \$5,000,000 life insurance coverage on ministers' lives
- Approximately one-half million dollars used for benevolence needs

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