

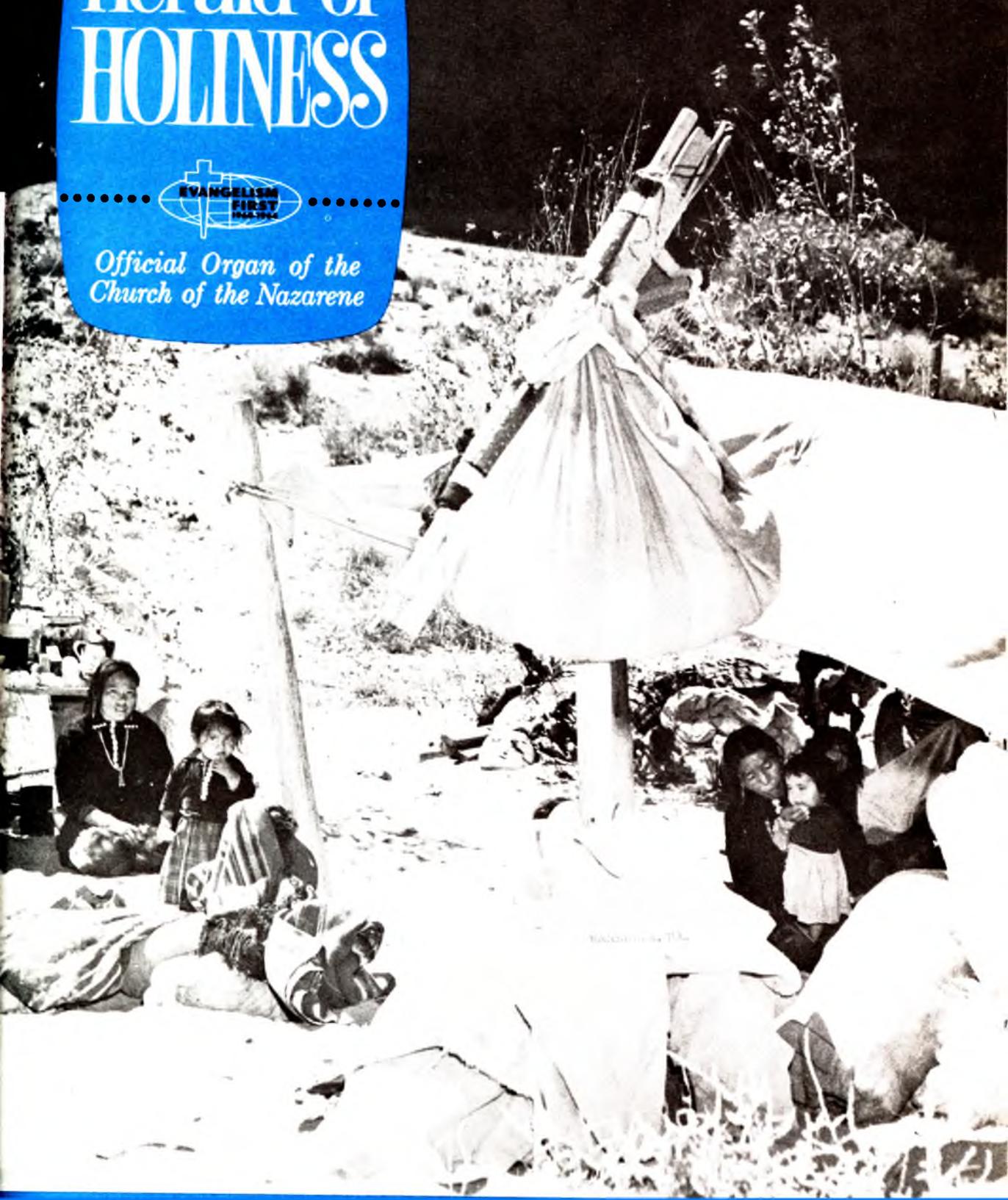
AMERICAN INDIANS

Monument Valley, Arizona

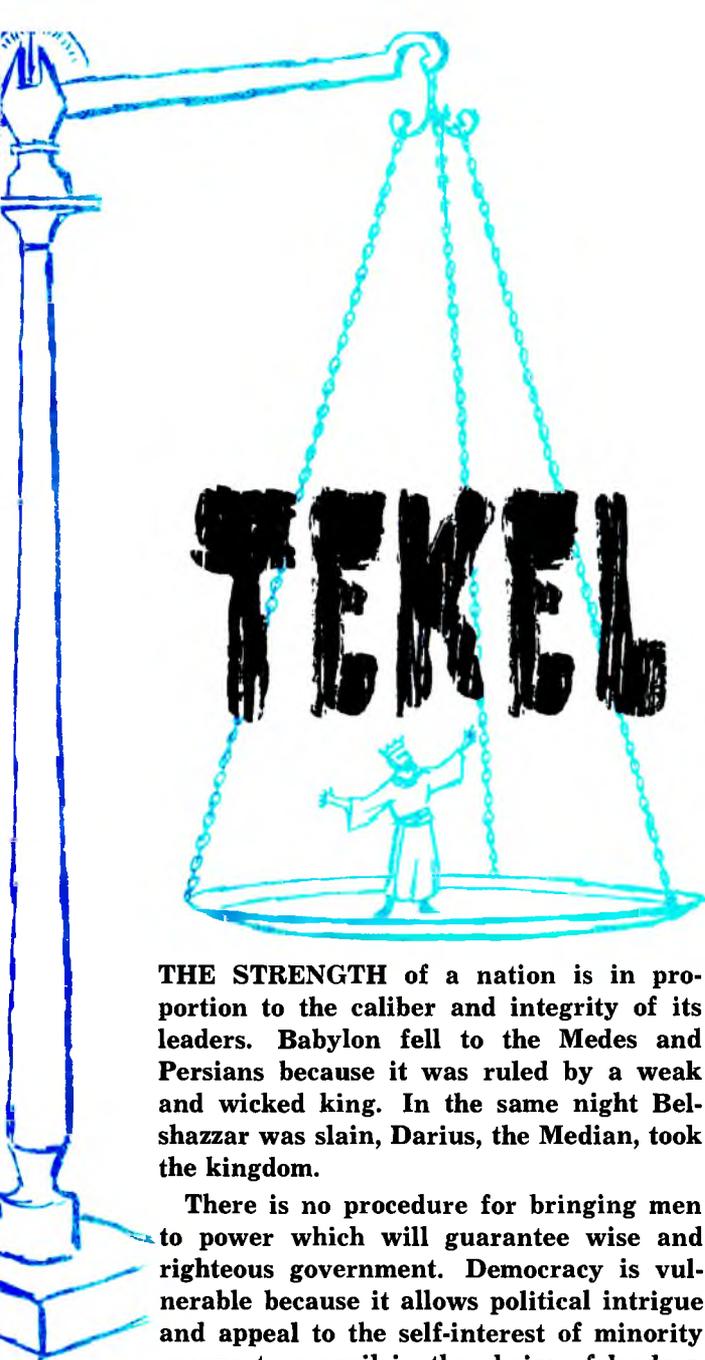
# Herald of HOLINESS



Official Organ of the  
Church of the Nazarene



December 12, 1962



**THE STRENGTH** of a nation is in proportion to the caliber and integrity of its leaders. Babylon fell to the Medes and Persians because it was ruled by a weak and wicked king. In the same night Belshazzar was slain, Darius, the Median, took the kingdom.

There is no procedure for bringing men to power which will guarantee wise and righteous government. Democracy is vulnerable because it allows political intrigue and appeal to the self-interest of minority groups to prevail in the choice of leaders. Then the ideal of national preservation in righteousness and peace is obscured. Those who take advantage of crisis conditions to gratify the lust for power are not to be trusted.

The fall of Babylon on that fateful night was no isolated incident of history. It was the culmination of a long process of disintegration. Proud, stubborn, indulgent kings had despised righteousness and spurned warning. Inward strength declined as overpowering foes waxed strong. Invasion was under way while the king and his lords reveled.

This fatal climax came because Belshaz-

zar was wanting in judgment of moral and spiritual values. Before the summoned prophet, Daniel, read the handwriting on the wall and gave the interpretation he reminded the king of the vanity of his father, Nebuchadnezzar, his piteous humiliation, and God's merciful restoration. Then with awesome sternness he cried, "And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven" (Daniel 5:22-23). The heart of the verdict handed down by the Judge of all the earth was in one word, "Tekel; Thou art weighed in the balances, and art found wanting."

A degraded sense of values resulted from rejection of light. It was climaxed in praise to "gods of gold, and of silver, of brass, of iron, of wood, and of stone," with utter disregard of the God in whose hands are the destinies of nations. Inescapable decline and doom await all people who adopt the philosophies of the humanist and the materialist.

Profaning of sacred vessels seemed casual to those swept on by such distortions. The profanity of our time is no less reproachful. Rulers and the ruled profane God's name, His day, His temple—their bodies, and

*General  
Superintendent  
Williamson*



God's person, for they subordinate Him for self-exaltation.

In that ancient feast profanity was accompanied by unrestrained indulgence in wine and all that goes with drunkenness. Sensuous indulgence today is producing a generation of drunkards, criminals, and moral degenerates. The presence of these evils is shocking. Their prevalence is alarming.

As in the days of Babylonian decline, men and nations now hasten toward inescapable judgment. "The wicked shall be turned into hell, and all the nations that forget God" (Psalms 9:17).

# EDITORIALS

By W. T. PURKISER

## **What's Happening to Joy?**

What is happening to Christian joy?

The people of God have always been a joyful people. No one can read the Bible or the lives of the saints without hearing the constant note of joy running all through the record. True, there were seasons of defeat and despair. But the joy of the Lord has always been one of the greatest sources of strength in the Christian life.

JOY IS NOT to be confused either with pleasure or with what the world calls "happiness." Pleasure is a thing of the senses. Joy is an attitude of the soul. Happiness is closely related to "happenings," and depends to large extent on time and chance. Joy can be gloriously independent of circumstances. Because it is an import from the world beyond and not native to earth, the supply of joy does not depend on what is happening in this world.

Nor is joy a sort of hilarity, the bubbling good spirits of a healthy person, a Pollyanna optimism which looks at life through rose-colored glasses. All this belongs to the world as part of human nature. Joy, rightly defined, is a gift of grace.

ONE OF THE WONDERS of joy is that it may be experienced in times of sorrow. God's people are able to rejoice in trouble, something the devil cannot imitate. Even tests and spiritual pressures cannot destroy the joy of the Lord. We may rejoice with joy unspeakable and full of glory while in heaviness through manifold temptations (1 Peter 1:6-8), because faith sees the end of the testing to be glorious. Opposition and persecution but fan the flame of joy, and cause it to burn the brighter.

If joy does not come from circumstances and events, then what is its source? Joy does not exist in a vacuum. It always has an object. God himself is the Source of Christian joy. "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement," wrote the Apostle Paul (Romans 5:11).

The word of Christ is the basis of real joy. "These things have I spoken unto you," Jesus said, "that my joy might remain in you, and that your joy might be full" (John 15:11).

The Holy Spirit conveys true joy to the heart. The kingdom of God is "righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17). In

the listing of the fruit of the Spirit, joy stands next to love and before peace.

JOY IS WINSOME and attractive. A joyful person is radiant and magnetic. In a world full of sorrow and disappointment, gladness and glow have a wonderful drawing power. Is it any wonder that the early Christians, "filled with joy, and with the Holy Ghost" (Acts 13:52), were all but irresistible to the people of their day?

Christian joy is full-orbed and complete. It includes the joy of pardon, of sins forgiven. The heavy load of guilt and condemnation is lifted. Truly "blessed is he whose transgression is forgiven, whose sin is covered" (Psalms 32:1).

Christian joy is the joy of purity, of a heart washed and made white in the "fountain opened . . . for sin and for uncleanness" (Zechariah 13:1). When Jesus prayed for the sanctification of His disciples, one of the reasons He gave was "that they might have my joy fulfilled in themselves" (John 17:13, 17).

The joy of the Lord is the joy of a purpose, a worthy place in life. One of the unnoticed but real tragedies of life today is the fact that multitudes live with no purpose or goal in life worthy of a human being, drifting from pleasure to pleasure, trying to wring a little measure of satisfaction out of the husks of sinful indulgence. Instead of emptiness, Christ gives an aim, part in the most important enterprise on earth, a share in "great joy" over lives transformed by the grace of God (Acts 15:3).

SUCH JOY AS THIS is the joy of a wonderful prospect. The final joy comes to those who faithfully endure the sufferings of Christ, so that, as Peter says, "When his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:13). His invitation to glory is an invitation to "enter thou into the joy of thy Lord."

With all this, there seems to be a dearth of joy in the church today. For all that God has done for us, there is still little rejoicing. Nor should any of us point the finger at any other. For joy is contagious, and each and any one of us can add to the radiance by the divine glow in his own heart.

BUT JOY does not come by wishing for it. Like all else in the spiritual life, it is subject to divine

## The Cover . . .

An American Indian family encamped near one of the giant rock formations which dot the Navajo country in Monument Valley of north-eastern Arizona. Nazarene work among the Indians of North America goes back to the early days of the church. However it was in 1944 that the North American Indian missions were organized into a single mission district and placed under the guidance of the Department of Foreign Missions. We now have 35 missionaries, 24 Indian workers, 1,081 members and probationers, and a flourishing Bible school in Albuquerque, New Mexico, named after retired Foreign Missions Secretary C. Warren Jones. Rev. G. H. Pearson is the district superintendent.

principles and laws. The gladness God puts in our hearts as His people is increased as we give it expression in praise. There is "beauty for ashes, the oil of joy for mourning," when we exchange "the garment of praise for the spirit of heaviness" (Isaiah 61:3).

Students of human nature have long known that any emotion is increased as it is expressed. The surest way to kill joy is to smother it. The best way to increase it is to express it.

Let us be sure of the pardon, purity, and purpose on which joy depends for its very being; and then determine by the grace of God to preach, to sing, and to witness with joy to Him whose coming into this world was the occasion of "good tidings of great joy, which shall be to all people" (Luke 2:10).

## A Study of Communism

This is the title of a new book by J. Edgar Hoover, director of the Federal Bureau of Investigation since 1925. The book is a fitting sequel to Mr. Hoover's earlier volume entitled *Masters of Deceit*. The author writes not only from long personal experience in dealing with Communist subversion, but also with deep personal concern for the spiritual values and faith upon which our heritage of freedom is built.

Whatever one's reading may have been in relation to the nature of communism, this new volume is a "must." Mr. Hoover traces the origins of modern communism in the writings of Karl Marx, and shows how the basic Communist concepts involve fallacy and self-contradiction. He outlines the power structure built up by Russian com-

## Thought on a Starry Night

However gold, however high  
The stars within a night-blue sky,  
Christ-centered hearts that give and share  
And love and worship are more fair.

—Grace V. Watkins

munist, and its imperialistic ambition to conquer the world.

In a thorough chapter of over twenty-five pages, Mr. Hoover traces the efforts of international communism to undermine and overthrow the government of the United States.

The final chapter is entitled "Meeting the Communist Challenge." It should be read and reread by everyone concerned with preserving the heritage of freedom which is ours. Mr. Hoover minces no words. He says: "Reckless charges against individuals and false statements about the nature of communism and the extent of its penetration into various areas of our life serve the cause of communism by creating disunity among Americans" (p. 187).

Mr. Hoover writes with candor and authority. It is a pleasure to recommend this book of 212 solid and power-packed pages.

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# When Is Temptation

# SIN?

By JOHN W. MAY, Pastor, Weirton, West Virginia

TEMPTATION is common to every man. All who would do good will be tempted to evil. Even Jesus was tempted in all points as we are, yet He did not sin. As temptation is the biggest problem of the Christian, we need to think about it clearly.

While there are many definitions of the word, we use it here in the sense of allurement, appeal, or enticement to wrongdoing. Temptation is inducement to sin, not sin itself. It brings opportunity to sin and does not constitute an act of sin. It is primarily an experience, not an act.

Because temptation appeals to the emotions, many have thrown away their confidence, calling it sin. If there was no possibility of response in us to temptation, there would be no point in Satan tempting us. But while there is that possibility of response, there need not be a probability of response, thank the Lord!

The whole man, mental, physical, and spiritual, is involved in the matter of temptation. The new birth and sanctification do not guarantee a life in which the devil cannot attack us, nor do these experiences do away with the possibility of falling. There is sufficient grace, however, available for the weakest Christian, and he can live victoriously through times of temptation.

Temptation is peculiar to the person involved. That is why some things are mountains to some and mole hills to others. Satan comes both as an angel of light and as an accuser.

You do not "feel right," so Satan tempts you to give up.

You feel an allurement to the old paths, so Satan tells you that if you were a Christian you would not feel that way.

You cannot pray at times with as much ease and joy as at other times, so Satan says you must have slipped.

You become a victim of memory in which scenes of your former sinful life vividly parade through your mind, and though you constantly crowd them out, Satan suggests you must have sinned, else why are you having this struggle?

You become ensnared in a strong emotional appeal to sin, and though you consciously and forcibly crush it, Satan says if you were a Christian you would not feel that way.

You feel a strong impulse to religious excess, to shout on the bus, to repeat prayers over and over, to berate others because they do not feel or see the way you do, or to do a legitimate act illegitimately. When you fight off the impulse Satan immediately says you have not obeyed God, you have sinned. Many give up because they fail to realize that the source of such an impulse may be Satan himself.

You are suddenly faced with an opportunity to evil-doing and Satan does his best to rush you into an act of sin. When you refuse he accuses you, saying the opportunity is sin.

You receive new light, and because God points out somewhere in your life you can measure up, Satan says you have sinned.

You have a tender conscience because of a sincere desire to do or say nothing wrong, so Satan makes a mistake seem like deliberate sin.

You want to do your best for Christ, so when you fail in a certain effort for Him, Satan says it is because you are not in the place where you should be.

The Christian's hope and help is to plead the precious Blood by which he is saved and sanctified.

A source of difficulty to many is the need to differentiate between temptation and sin. In putting the devil to flight, we need to know what is temptation and what is sin. There are some assurances for the Christian in distinguishing and fighting temptation.

You have not sinned merely because you do not "feel right." Feelings are the result of salvation, not the cause. If you have sinned, it must have been done by a deliberate act, a conscious breaking with God. If there is nothing of this sort, you have not sinned. You knew it when you became a Christian; you will know it when you are severed from Christ, and you will know the cause.

You have not sinned because you do not feel like shouting, testifying, or singing all the time. You cannot live in a camp meeting atmosphere always. There are problems to face and burdens to bear. You need the valleys as much as you need the mountaintops.

You have not sinned merely because you cannot pray with ease. There are times when praying is

a struggle that the reward may be great.

You have not sinned because you have had to rebuke, sometimes strongly, the wrongdoing of others. So long as the rebuke is given in the spirit of Christ, you can maintain your experience.

You have not sinned because your emotions have been stirred and you feel a strong pull toward the world and sin. It is not the strong pull, but yielding to the pull, that is sin.

You have not sinned because you are having a hard time spiritually, physically, or mentally. Hardship may do for you what grinding and polishing do to make the brightest jewel.

You have not sinned because you are being chastened of the Lord. Chastening will teach you a lesson and draw you closer to Him.

Temptation is sin only when you have yielded to it, when the will has bowed, bent, and submitted to the appeal to wrongdoing.

**THE CRISIS**  
**of Our**  
**Time**

**By J. PAUL DOWNEY**  
Pastor, First Church, Florence, Arizona

THAT the present world crisis is not only political but spiritual, most Christians agree. That it is not just democracy versus communism, but Christ versus antichrist, is becoming evident. A speaker over Canada's "Town Meeting of the Air" cried out to his nation, "In communism we are battling a religion, and it can be conquered only by another religion—a revived and meaningful Christianity."

In this spiritual and political crisis orthodoxy is not enough. No theological robe is sufficient. For example, science has made the nations neighbors without making them friends. Today with the means at hand for almost lightning-like communication, one-half of the world does not want to communicate.

Consider the contradiction that exists where the Christian culture has run ahead of Christian conversion. As thousands have moved into new-found freedom of culture as a result of the gospel of Christian culture, what are these people doing with their freedom? They are reaping the benefits of Christianity while remaining ignorant of the character-changing power of Christ himself. Con-

sider the contradictions between the professed ideals of our nation, which has long been considered Christian, and the actual conduct of many of our citizens as shown in the recent congressional committee investigations.

A few years ago in a meeting sponsored by the United Churchmen of Japan, I heard Dr. Toyohiko Kagawa say: "If the teachings of Christ contained in The Lord's Prayer were to be translated into action as they should be, they would vitally affect not only church programs, but all of society, including business, economics, labor, and education."

Dr. Kagawa expressed great concern for the rising divorce rate in this country and juvenile delinquency problems. He commented on the need for religious literature edited and published in inexpensive editions to replace the comic books and "trashy" kind of literature to be found everywhere. Similar improvements could be made, he indicated, with regard to television and other media dealing with information to the public.

We cannot speak with any truth or realism about the future unless we understand the past. What have we as Christians to give the rest of the world? If we can give only grain, money, clothing, armaments, we have already lost the peace, and our own souls.

Ours is a *covenant nation*. It had its origins in the determination of the founding fathers to establish a settlement, "to the glory of God and the advancement of the Christian faith." That was what William Bradford and George Carver had in mind when, beneath the swinging lantern in the cabin of the "Mayflower," they affixed their signatures to the solemn declaration which established the Commonwealth of Massachusetts.

They had come from the old world and were seeking refuge in the new. They had come from tyranny and oppression. They had come from fear and coercion. They had come from famine and difficulty—from wars and the threats of war. They sought a new life in a new land with religious liberty to worship God according to the dictates of one's own conscience, and equal opportunity for all men. These are the twin pillars of the American way of life.

A *covenant nation* is one that recognizes its dependence upon God and its responsibility toward God. This nation was so born. God was recognized as the Source of human rights. The Declaration of Independence says so. A covenant nation is one that recognizes that God and His purposes stand over and above the nation—that the highest role a nation can play is to reflect God's righteousness in national policy. That is what Thomas Jefferson was striving after when he wrote the Declaration, and the Act of Toleration.

Our founding fathers sought freedom, not from

law, but freedom in law; not freedom from government, but freedom in government; not freedom from speech, but freedom in speech; not freedom from the press, but freedom of the press; not freedom from religion, but freedom in religion. We need to ponder these things today.

We in America are today enjoying the greatest freedom the world has ever known, a freedom that staggers all who will consider it. *For we are free in these days to ignore the very things that others died to provide.* Free to give up the right of worship, set aside the church's open door, free to let the open Bible gather dust. Free to neglect the liberties we have inherited. Free to take what we want regardless of the rights of others.

Significantly, religious liberty stands first in the Bill of Rights. Now this generation has distorted religious freedom to infer that freedom means freedom from religion. We find there are eighty-five million Americans not having even a nominal connection with any church, and at least thirty million children without religious training of any kind. But our children are *souls made in the image of God.* These souls, immortal, eternal, will live forever.

The blessings of peace are not the products of politics, but the fruit of righteousness. God's order is always righteousness and peace, not peace and righteousness. Desperately we need a return to government by principles rather than by politics.

God intended His Church to lead the forces forward to the speedy evangelization of the world. Yet in many areas she has fled before the economics of the day, moved from the industrial centers, and has been content to browse in the peaceful pastures of the residential section of the city, catering to the nice people while the folk whom Jesus would also have us reach have been left as easy prey for those who would undermine state, church, and home.

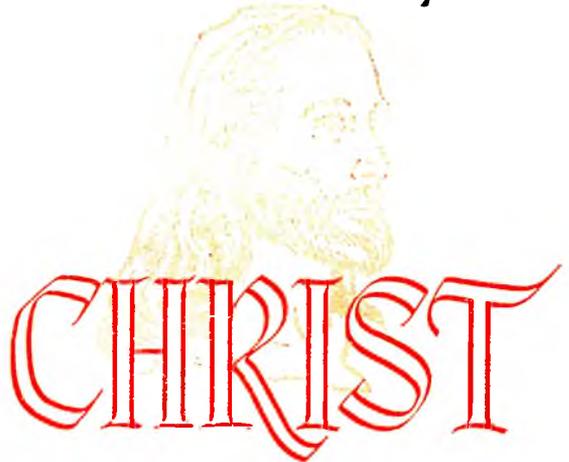
We need eleventh-hour labourers. "Why stand ye here all the day idle?" Don't you know that the harvest is white, the laborers are too few—can't you hear His call? And if not, why not? Why are we so busy for self and so idle for God? Never has a generation known so much about the need of the world and done so little!

.....

***There is no rest for the heart of man save in God, who made him for himself. But how shall we rest in God? By giving ourselves wholly to Him. If you give yourself by halves, you cannot find full rest—there will ever be a lurking disquiet in that half which is withheld; and for this reason it is that so few Christians attain to a full, steadfast, unchanging peace—they do not seek rest in God only, or give themselves up to Him without reserve.—Jean Grou.***

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# The Centrality of



## in Christianity

By **LYLE PRESCOTT**

Nazarene Missionary, St. Croix, Virgin Islands

WITH the approach of Christmas, we may pause to ask what place Christ enjoys in His birthday celebration. We would say, "Thank God!" for the many manifestations of true worship and honor to Christ these days.

However, in many cases we let those who do not believe in the essential divinity of Christ become our spokesmen. Their proclamations, their prayers, their poetry, their greeting cards are all on the purely humanitarian level. There is no mention of Christ at all.

There is talk of the "Christmas spirit," which is interpreted to be brotherhood, generosity, peace, hope, and like attitudes. But no reference is made to the God who helps us achieve these ideals; and especially there is no admission that these great spiritual benefits come through the agency of Christ. He is not worshiped as the Prince of Peace, with all our calling and contriving for peace.

In our materialistic world we are willing to receive the fringe benefits of Christianity, but unwilling to acknowledge the Author of those benefits. Let me illustrate this point. Several years back the U.S.A. sent wheat to aid starving people of a Communist-dominated country. When the people of the U.S.A. learned the wheat was received, distributed, and the credit given to Russia, they were infuriated. Public and diplomatic pressure finally forced the government of Russia to admit publicly that the wheat had come from America. How, then, must Christ feel when the blessings of Christianity are not attributed to Him, but to the outworking of purely human efforts?

If Christianity has lost the fervor within and

aggressive impact without that characterized it in its infancy as a world religion, the fault is not with its enemies on the outside, but with its adherents themselves. The members of the Christian Church have, in many cases, lost their vision of Christ in their contemplation of the material benefits of the Christian way of life. Material prosperity has become unconsciously one of the great opponents of the Christian religion.

But this is no new observation. Earlier in history, thoughtful men have observed that good religion produces honesty and frugality, which tend toward prosperity. Then with the flowering of prosperity, men neglect their religion, become slaves of their wealth, and forget God. Thus Christianity goes into a spiritual eclipse in the hearts of those who prospered through its natural outworking. Parenthetically, this is a common, but not an inevitable, cycle. There are rich men who have purposefully dedicated their money-making talents and their fortunes to a life of unselfishness and to wise investment in the needs of their fellow men.

It is even possible, not only at Christmas time, but continually, to miss the meaning of Christiani-

ty. The heart of Christianity is Christ. How many there are who become absorbed in the work and organization of the Church as an institution without experiencing Christ in their hearts as a personal Saviour!

The story is told of a man who wished to remember his cousin's birthday in a special manner, so he sent the relative a fine watch. After a considerable lapse of time, the cousin wrote back thanking him for the beautiful case in which the watch was kept. But he never mentioned the expensive watch itself. So the donor wrote at once to ask whether the watch had been received. The cousin answered, "Oh, yes, I received the watch, too, but I especially enjoyed the lovely, velvet-lined case in which it came." The donor concluded that his cousin must have gone crazy.

The Church is like the case, and Christ is like the watch. When we become so absorbed in the Church that we fail to keep Christ central in our love and living, what must God think of us?

In the thinking of many, I fear, the basic difference between Christianity and communism is that under the Christian system one can make more money. (And I pause here to inject this observation that we must not identify Christianity and our democratic form of government as one and the same thing.) And when these folk become persuaded that they will prosper better under a Communist form of government, then they will switch to communism.

But the big difference is not money, but God! And the tragedy is that people with this philosophy are not Christians at all. They are only hangers-on—sponges soaking up the material benefits that Christianity, indirectly, has produced. "Ye cannot serve God and mammon."

Real Christians are those who have come to know Christ in a personal, saving, transforming, loving experience within their hearts. Christ is the Center of their lives. No matter how rich Russia may become or how poor America may become, true Christians will remain Christians. They did not become Christians for money's sake, and they will not abandon Christ for money's sake.

These people, these true Christians, these who know Christ and live Christlike lives, know the meaning of Christianity. To them it is not merely a faith, nor a philosophy, nor a way of life, nor the great institution called the Church. It is Christ. He is "all in all."

True, He inspires faith, He taught the way of truth, He marks out a holy way of living, and He founded the Church, but all of it centers in Him! When the doctrines, the institutions, or the benefits of Christianity become so all-absorbing that men neglect Christ, then all the things that spring from Christ begin to lose their true Christian character and spirit.

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## The Christ of Christmas

*The Christ who was born in Bethlehem,  
As a Babe in the manger lowly,  
Is the Christ who grew to manhood  
With a character hallowed and holy.*

*The Christ who was born at Christmas,  
Who in wisdom and stature grew,  
Is the Christ who astounded prophetic schools,  
For His "Father's business" He knew.*

*The Christ who knocks at heart doors  
Is the Saviour slain on the tree,  
Whose precious lifeblood ebbed and flowed  
To save fallen humanity!*

*This Christ whose birthplace was humble  
Is "Wonderful," "Counselor," "Prince of  
Peace";*

*He's the "Rose of Sharon," "King of Kings,"  
"The Mighty Conqu'ror," when all wars cease!*

*Do you know this Christ of Christmas?  
You may—regardless of rank or station,  
Christ will come and dwell in your heart and  
life;*

*Forgiveness and cleansing can be your ration.  
But remember, Christ enters upon invitation—  
This Christ of Christmas!*

*By* OVELLA SATRE SHAFER

Do you know Christ today? It is not enough to hold correct views of His historical identity. You could know Abraham Lincoln, Ludwig van Beethoven, or Thomas Edison in that sense. To know Jesus Christ you must believe in Him in the sense that you make a personal commitment to Him and

experience a vital change of heart. It will mean passing from darkness to light spiritually. It will mean power gladly to abandon sin and joyfully to take up your cross. In this personal relation to Christ you will know with great certainty why Christ is the Center of Christianity.

## HOME AND FAMILY LIFE FEATURE

# THE GIFTS My Father Gave to Me

By RUTH VAUGHN



MY FATHER was a minister! My father never earned over forty dollars per week in his small parishes! My father provided generously and well for his children. My father gave to us all of the dearest luxuries of life. Lest this sound like a paradox, let me explain.

For example, my skates! When I was about six years of age, all of my group of friends mounted skates and the world moved on silvery wheels. Oh, how I longed for a pair of skates of my very own! My father observed this intense desire and began to seek a way to satisfy it. There was not enough money simply to go down and purchase a pair of skates, as my friends' parents had done.

So through attic, garage, and junk heap, my father looked for an answer to my prayer. One day he came upon an old skate that was rusty red from age and lack of use. This he presented to me and, in greatest jubilation, I skated on my one rusty skate for several weeks.

Finally my father found another skate! This was silvery, like those of my friends—but it didn't have any clamps to hold it on to my foot. Undaunted, my father made a strap to hold the skate on for me—and then, feeling like the queen of Sheba, I sailed forth on my two "wonderful" skates! The rusty one was too short for my foot, the silvery one was too long—but they skated fine!

Someone asked me when I told this story as an adult if I wasn't embarrassed about my skates! I was horrified at the thought. Ashamed of my skates! Why, they were my most cherished possession, for they were a gift of my father's love. I understood a limited financial budget—but I also understood the bounty of my father's heart. No girl ever cherished a pair of skates more than I did those ill-matched, ill-fitting skates my father gave to me.

Then there were the Christmas trees. Oh, Christmas was fun in the parsonages! Limited finances again forbade my father's purchasing us the largest

tree on the corner commercial lot for the season's festivities. But an overabundant supply of love provided one far superior! If cedars grew wild in our part of the country, we had an expedition where the family would tramp the woods and choose the king of them all!

If this was not possible, my father would acquire the castoff branches of the trees at the commercial lot and then spend hours at a time wiring the branches onto a stump until he produced a tree of the greatest beauty and delight to enchant the heart of a little girl. I can remember coming in from school on a bitter, frosty afternoon and finding my father in the midst of his work. His hands were torn and bleeding from scratches and tangles with the wire and tools. But the wounds went unheeded as his love created a Christmas tree! Never have I seen a tree as beautiful as those my father made for me.

But my father gave to me other gifts that were far superior to material things.

My father gave to me himself and his boundless love. He was attentive and thoughtful. He was filled with tenderness and concern. I remember when my little white kitten was sick that my father took time out of his busy schedule to doctor and care for it. He even bought fish for it, though we could ill afford such a luxury, to feed it each day. And when the kitten died, he carefully buried it in a neat little grave—and understood my grief.

The joyous gift of companionship and understanding was given to me by my father each day of my life. The incomparable thrill of his friendship came when he could spare time to play and laugh with me. I can remember his getting out in front of the house and playing baseball with a little "tomboy," singing bass with a "budding musician" on trips, leaning against the cabinet listening to a teen-ager's "exciting" tales of the night's events as I ate a post-date piece of cake.

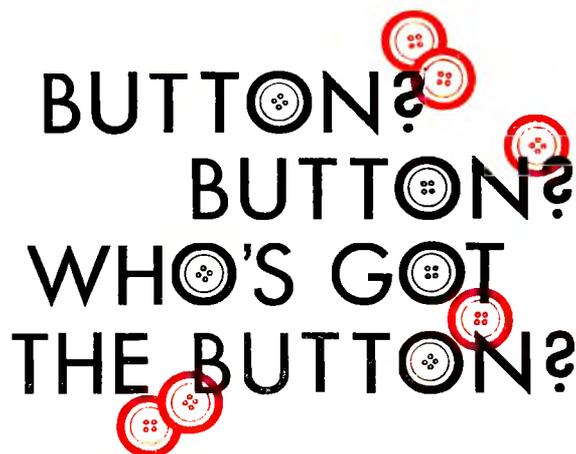
I especially cherish the day when I had planned to meet my boy friend—who is now my husband—at a church camp. Difficulties arose in the schedule and my father couldn't leave until the next day. I went out on the back doorstep and cried. He came out and sat beside me, not saying anything. Then he asked me if I would help him wash the car. Glumly, I assented. During the washing of the car, he kept me in gales of laughter by telling me about his courting my mother. I still smile when I think of that day—not only because of the humor involved—but because my father cared enough about my disappointment to leave his work in the office and wash the car with me in an effort to erase my hurt with gaiety and laughter.

My father gave to me the gift of complete security, which he bountifully provided in the climate of our home. Never for a moment did I doubt that I was wanted in our family both as *me* and as an integral part of my parents' lives. There was a feeling that I was necessary to them—and I could always rest securely in their love and the love of the God they served.

I remember when my brother left for the army; I was only six years old. After the moment of parting, I flung myself across my bed, sobbing. My father came in to my room and sat beside me saying, "Don't cry. God will take care of him; he is in God's hands, and His hands are big enough to hold him. We will pray and trust in Him." That was just like my father—pushing back his own hurt to comfort me, giving to me the security of his love and of faith in God.

No matter what arose, my father was always calm and patient; his tenderness and trust never wavered. Whether it was the death of my white kitten or the sailing of his son to war, my father remained the same: impregnable, unshakable, sure. He was always there to lean on, to cling to, to trust in—and he never failed.

A very personal gift my father gave to me was that of divine instruction and prayer. Sunday school (to which I was continually exposed), church, and regular school were not sufficient for my needs. Twice daily my father gathered us about him, read to us out of God's Word, and prayed with us and for us. He answered my questions with thoughtfulness, care, and patience. When he stood in the pulpit on Sunday morning, his voice was rich and deep and flowing like a mighty river stretching out into the ocean. When he prayed at home, the house was filled with music. It wasn't just his enunciation and theology that were impressive to my childish heart—it was the spirit that welled up within him, flooded his entire being, spilled upon all of the atmosphere about him, and filled a little girl with love for God. This is the most precious gift of them all.



# BUTTON? BUTTON? WHO'S GOT THE BUTTON?

By PAULINE E. SPRAY

"BUTTON? BUTTON? Who's got the button?" Someone has called this the theme song of our modern living. This is the day of button-operated gadgets. We push a button and the lights come on—no cleaning of chimneys, no filling of tanks, no cleaning of wicks. We push a button and our washing is done—no carrying of water, no fire tending while the water heats, no "breaking the water" with lye, and no bending over a washboard for hours at a stretch. When the washing and rinsing cycles are completed, we put the damp clothes into an automatic dryer instead of hanging each garment separately on the line to dry.

If we decide to eat out, we need not fret about being properly attired. We go to a drive-in restaurant and call in our orders without stepping out of the automobile.

Yes, this is the day of buttons, automatic gadgets, drive-in restaurants, painkillers, tranquilizers, cake mixes, instant coffee and desserts. Everything is designed for our ease and pleasure.

Some people want religion to be easy too. They don't want to pay the price for an experience like Grandmother or Uncle Ed possessed.

Nor do some people want to hear about carrying burdens, or the way of the Cross. Carrying a burden is hard work. It takes a lot out of an individual. It isn't child's play, nor as simple as pushing a button and the work is done for you. Bearing a burden means dying a little. It is labor that saps the physical strength and tears at the soul. It is sweat, blood, and tears.

But because saints of old carried the burden we have our church today. Because they were willing to "lay down their lives for the brethren," more than one person has been snatched from the burning. And unless more than one Christian in our generation begins pulling the load and trawling for those out of the fold, many of our loved ones and friends will be lost eternally.

My grandmother knew how to prevail in prayer. I've seen my own mother carry many a burden and heard her pray until she "prayed through." Then it was she shouted His praises. Joy overwhelmed her heart, for she had received the assurance that the Lord had heard her petitions.

When I was a child, it was my privilege to see saints slain under the power of the Holy Spirit. Are these sights a thing of the past?

Will we wait for someone else to assume the responsibilities of soul travail? Or will we—you and I—shoulder the burdens and pray until we "pray through" and see answers, miraculous an-

swers, to prayer, which only God can give? When we do this, our loved ones will find God and the problems of home and church will be solved.

Nothing is impossible with God. The challenge lies at our own doorstep. Nothing is impossible—if we believe.

Jesus suffered without the gate for us. He bore the grief, the burdens. Will we follow His example?

Now is the time to grow up spiritually, to accept the responsibilities of burden bearing, instead of chanting, "Button? Button? Who's got the button?"

## II. Assurance and Evangelism

By T. CRICHTON MITCHELL, Pastor, Thomas Memorial Church, London, England

**Rev. Charles Wesley was born on December 18, 1707—255 years ago this year. In recognition of this date, the "Herald" presents a series of three articles on "The Witness of the Spirit in the Hymns of Charles Wesley."**

ALL THROUGH Charles Wesley's hymns of assurance we keep running up against three words that ought to be balm to the twentieth-century spirit: *Know—Feel—Prove.*

*How can a sinner know  
His sins on earth forgiven? . . .  
What we have felt and seen  
With confidence we tell.*

*My God, I know, I feel Thee mine,  
And will not quit my claim, . . .*

*My Jesus to know,  
And feel His blood flow,  
'Tis life everlasting, 'tis heaven below!*

*And this I shall prove,  
Till with joy I remove  
To the heaven of heavens in Jesus' love!*

With such an undertone of confidence the evangelism of the Wesleys and their preachers sounded the one certain note in a worldly babble of voices.

*What we have felt and seen,  
With confidence we tell;  
And publish to the sons of men  
The signs infallible.*

It was impossible *not* to spread the good news abroad: it was the certainty and the assurance that filled the little words "my" and "me" and "mine" that gave power and weight to the little word "all."

*For every man He tasted death;  
He suffered once for all.  
He calls as many souls as breathe,  
And all may hear the call.*

*Oh, let Thy love my heart constrain,  
Thy love for every sinner free,  
That every fallen soul of man  
May taste the grace that found out me!  
That all mankind with me may prove  
Thy sovereign, everlasting love.*

*A world He suffered to redeem;  
For all He hath atonement made;  
For those that will not come to Him  
The ransom of His life was paid.*

And finally, in this light, having sung with "Blessed Assurance"—

*My God, I am Thine,  
What a comfort divine;  
What a blessing to know that my Jesus is mine!*

he likewise with heavenly confidence can declare:

*Come, O my guilty brethren, come,  
Groaning beneath your load of sin.  
His bleeding heart shall make you room;  
His open side shall take you in.  
He calls you now, invites you home.  
Come, O my guilty brethren, come!*

Certain it is that we tell most powerfully and confidently that which we have felt and known most deeply and assuredly. John Wesley would

say that "the religion we may have without knowing we may lose without missing." Such a religious experience would be a trumpeter without lungs, or at best, one who would sound a most uncertain note. Elgar scribbled some words at the end of his manuscript, *The Dream of Gerontius*: the notes declared, "This I saw and knew; this, if anything of mine, is worthy your memory." The great Mr. Handel said concerning his oratorio, *The Messiah*: "I did see heaven opened and the very throne of God." The Apostle John wrote: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full" (I John 1:3-4). It is the supreme joy of the assured heart that others and all should come to know Him too.

*Oh, unexampled love! Oh, all-redeeming grace!  
How freely didst Thou move to save a fallen  
race!*

*What shall I do to make it known  
What Thou for all mankind hast done!*

# SPIRITUAL DEBATE



By **VINCENT J. ADRAGNA**  
Missionary to Italy

**SHOULD YOU DEBATE**  
controversial questions?  
Should you stand up

for your convictions on real issues?

As the political scene is brought to our attention more and more through the avenues of communication that we have, we are aware that great debates are going on at home and around the world.

The big debate that is going on now on the political scene is the nuclear test ban. Should every country that has these monstrous weapons stop nuclear tests? The world says a definite "yes." As the 103 members of the United Nations sit around the bargaining table of the world, this debate continues.

But there is another debate going on, and it is around the bargaining table of men's souls. The debate is Christ versus anti-Christ.

The devil would like all the people of the world to believe if they could get Russia, the United States, and France to stop testing the big megaton bombs, we could finally by some magical means that no one knows about find a solution to the problem of world peace. If people could only see the other destructive weapons that are being made, the megaton bomb would look small. For instance, when the neutron bomb is set off, millions of neutrons go out to destroy the "glue" that holds the body cells together, and the body disintegrates.

Spiritual debate began in the Garden of Eden, when in Genesis 3:4 the devil, who came in the form of a serpent, said to the woman, "Ye shall not surely die." He went on in verse five, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." He is still saying that to men and women today, "Surely nothing will happen to you if you linger in sin." He is winning the debate with some, and all Christians sorrow for those who are blind.

In regular college debate, each side has an even amount of time to present the ideas on any subject, but the Bible says that the devil goes about "as a roaring lion, . . . seeking whom he may devour." He will not allow any time at all.

A sinner said to me one day, "But I must think of my future." And I replied, "Yes, 'way out in the future, as far as eternity."

The Bible emphatically tells us to get ready for debate: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." The reason many men lose their souls is that they pick up everything except the Bible and read it, and their minds are polluted with the things of the world.

After we see both sides clearly in a debate, it is not hard to choose. And so it is in the spiritual debate. When the issues are laid out clearly before men and they get a glimpse away out into the future, 'way out—as far as eternity—then they are better able to choose.

Many times people feel that they shouldn't speak up on matters, even if such may deal with their souls. The world does not hesitate to assert itself and neither should we. How do I know that we have been quiet on real issues? Please look at the taverns, and all the filth that goes with them, for one example. Remember the time when that tavern wasn't so close to your home?

Martin Luther said, "I shall not recant," unless it be proved otherwise, and so we had justification by faith. John Wesley cried out again, and holiness started spreading around the world.

Should you debate real issues? *Do you?*

# THE CHURCH AT WORK

## LATE NEWS

### Telegram . . .

**Nashville, Tennessee—Conference on Preaching and Church Music the most successful and most appreciated zone-wide conference in the history of Trevecca Nazarene College. Dr. Hugh C. Benner, Professor James McGraw, and Professor Ray Moore were special speakers, with 25 additional speakers from the zone and district superintendents serving as masters of ceremony. There were 215 registered guests; 25 took courses for credit; the largest attendance surpassed the 600 mark. Several preachers called the conference the best they have ever attended and the most helpful to the ministers—Charles L. Childers, Director of Public Relations, Trevecca Nazarene College.**

Rev. James F. Spruill, after serving as pastor of the Nashville Centenary Church of the Nazarene in his senior year, received his bachelor of arts degree from Trevecca Nazarene College in August, 1962, and has assumed his duties as pastor of our church in Monroe, North Carolina.

Rev. Frank Cook, pastor of Southside Church, Denver, Colorado, has been elected as president of the Denver Association of Evangelicals, representing three hundred churches in the Denver area.

"Eversole Day" was held recently at the Parkview Church, Dayton, Ohio, to honor Mr. and Mrs. Thomas Eversole. A program, centered around their lives and their contribution to the church, was given and they were presented with a gift. Mr. Eversole, assisted by Mrs. Eversole, served thirty-five years as church treasurer, and both have given untiringly of themselves in all departments of the church. Their lives have been a blessing and inspiration to our congregation.—O. A. SINGLETON, *Pastor.*

Miss Bessie Scay, retired Nazarene missionary, died in November. She had served as a missionary to India and Africa for eighteen years. Funeral service was November 4, in the Temple City, California, Church of the Nazarene.

Word has been received about the death on November 10, of Rev. James Linden Neal, Nazarene elder of Knoxville, Tennessee. He is survived by his wife; the home address is 332 Morelia Avenue, Knoxville.

Superintendent Warren Rogers, of the Gull Central District, sends word of the death of Rev. Boyd L. Proctor, licensed minister and pastor of the Richmond Woodville Church. He died November 14 of a heart attack.

Pastor J. E. Hanson sends word, "Elyria (Ohio) church goes 'over the top' for missions with \$1,200 in the Thanksgiving offering."

## 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>CHICAGO CENTRAL</b> |                       |                             |      |
| Chgo. Ingleside        | R. Sanders            | 9                           | 7    |
| Manteno                | O. Welch and F. Welch | 11                          | 5    |
| Morris                 | G. Probst             | 15                          | 6    |
| Crystal Lake           | R. Wright             | 16                          | 12   |
| Orland Park            | C. Preston            | 18                          | 9    |
| Dolton                 | R. Barr               | 22                          | 4    |
| Des Plaines            | L. Steinger           | 38                          | 8    |
| New Lenox              | G. Rice               | 39                          | 8    |
| Potomac                | J. Livingston         | 40                          | 8    |
| Mundelein              | F. MacMillan          | 50                          | 12   |
| Aurora                 | L. Jantz, F. Gibson   | 87                          | 12   |
| Dan. South Side        | J. Collins            | 144                         | 14   |
| Joliet                 | C. Armas              |                             |      |
|                        | L. Jantz              | 146                         | 12   |
| Chgo. Austin           | A. Smith              | 176                         | 20   |
| Kankakee First         | J. Locke              | 226                         | 18   |
| Chgo. First            | C. Ewell              | 586                         | 54   |

**Without holiness—no man shall see the Lord.**

| Church                | Pastor        | Membership at Last Assembly | Gain |
|-----------------------|---------------|-----------------------------|------|
| <b>EAST TENNESSEE</b> |               |                             |      |
| Mount Vernon          | F. Miles, Sr. | 0                           | 5    |
| Knoxville South       | R. Myers      | 7                           | 4    |
| Kingsport First       | R. Tarter     | 29                          | 8    |
| Beulah Chapel         | H. Watson     | 37                          | 9    |
| South Pittsburg       | C. Fountain   | 39                          | 9    |
| Cowan                 | C. Sparks     | 41                          | 15   |
| Fayetteville          | R. Savage     | 57                          | 10   |
| Pleasant View         | S. Shaw       | 62                          | 8    |
| Chatt. Calvary        | J. Power      | 72                          | 9    |
| Brownington           | B. Rutherford | 73                          | 11   |

**Keep Christ in Christmas.**

| Church           | Pastor       | Membership at Last Assembly | Gain |
|------------------|--------------|-----------------------------|------|
| <b>LOUISIANA</b> |              |                             |      |
| Winnsboro        | J. Folds     | 13                          | 4    |
| Lafayette        | C. Hoffpauir | 15                          | 6    |

|               |             |    |    |
|---------------|-------------|----|----|
| Pearl River   | F. Styers   | 24 | 10 |
| Monroe First  | E. Akin     | 53 | 9  |
| New Orleans   |             |    |    |
| Downtown      | C. Bordelon | 53 | 8  |
| Ebenezer      | J. Shaw     | 78 | 17 |
| Sulphur First | C. Prentice | 88 | 22 |

**Have you prayed today—for souls?**

### SOUTH CAROLINA

|                  |             |     |    |
|------------------|-------------|-----|----|
| New Ellenton     | R. Jones    | 17  | 7  |
| Rock Hill Grace  | W. Copeland | 20  | 4  |
| Camden Emmanuel  | F. Wilson   | 24  | 11 |
| Ashwood          | B. McDuffie | 30  | 10 |
| Clover           | A. Hilliard | 31  | 9  |
| Pellon           | O. Park     | 31  | 10 |
| Rock Hill First  | H. Welch    | 34  | 17 |
| Greenville       | E. Carter   | 67  | 9  |
| Georgetown       | R. McElveen | 74  | 8  |
| Cayce            | M. Cline    | 95  | 24 |
| Bennettsville    | L. Jenkins  | 109 | 17 |
| Charleston First | W. Welch    | 116 | 23 |
| Winnboro         | E. Gunter   | 121 | 12 |
| Chester          | C. Moser    | 159 | 22 |
| Columbia First   | H. Eades    | 192 | 18 |
| Sumter First     | H. Huff     | 205 | 33 |

**Help put your church on the Evangelistic Honor Roll—win souls!**

### VIRGINIA

|                    |             |     |    |
|--------------------|-------------|-----|----|
| Crewe              | F. Hamrick  | 10  | 8  |
| Hopewell           | C. Wallace  | 17  | 4  |
| Saltville          | J. Coombs   | 30  | 11 |
| Roanoke Eastgate   | V. Shetler  | 66  | 8  |
| Richmond Southside | W. Holloway | 67  | 10 |
| Norfolk Calvary    | V. Bateman  | 69  | 13 |
| Norfolk First      | M. Gray     | 130 | 12 |
| Arlington Calvary  | C. Withrow  | 264 | 18 |

**"In due season we shall reap, if we faint not."**

**The Department of Evangelism extends to our friends everywhere wishes for a richly blessed Christmas season. May Christmas, 1962, bring happy recollections and sacred memories of efforts made to spread peace on earth and good will toward all.**

### Postman Takes Busman's Holiday

Mr. Curtis Swihart, a Nazarene postman in New Philadelphia, Ohio, made over three hundred door-to-door calls during "Operation Doorbell." His pastor, Rev. R. O. Watson, reports that Mr. Swihart used his regular day off work along with an extra day at his own cost to give two days to ringing doorbells for Christ. Did this pay?

Yes, for his church was in revival and Mr. Swihart had 100 people present for one service, and was responsible for 27 men being present on the last Sunday night, all a result of his part in "Operation Doorbell." This postman, by taking a busman's holiday, has given the church a contact list of approximately fifty people who were unchurched and had never been in a Church of the Nazarene before.

This is "Evangelism First," and it pays big dividends.

## FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

### Council of the Coloured-Indian Region

By BEATRICE EMSLIE, *South Africa*

It was a historic occasion when the missionaries of the Coloured-Indian region met in their first council at Brook House, Pretoria, from July 10-13. (The council has previously been a meeting of the entire missionary staff of the African field.) We were especially happy to welcome Rev. and Mrs. J. F. Penn and their two daughters back to the work.

Reports were received from our regional supervisor as well as from our Bible college principal and from Rev. N. D. Zurcher, who reported for the Northern Zone. We were encouraged to hear of the three churches which have been organized—namely, at Lenasia, Steenberg, and Matroosfontein. The statistical report for the year 1960-61 revealed that there was an increase of seventy-three in membership for the region. Surely God has been in our midst, working in men's hearts. Rev. R. H. Emslie mentioned in his report for the region that the Indian population of Natal exceeds that of the European population, and he enjoined us to concentrate our efforts in that province. We were therefore especially thrilled when Rev. and Mrs. J. F. Penn were appointed to proceed to Durban to work with Rev. S. Moonsamy.

Rev. R. H. Emslie was elected to continue as supervisor until he furloughs during the month of August. Rev. J. F. Penn was elected to the office of supervisor upon the furlough of the Emslies. Rev. and Mrs. N. D. Zurcher will continue to be in charge of the Northern Zone, and Rev. and Mrs. Steigleder will carry on at the Bible college as well as care for the work on the Southern Zone.

In the N.F.M.S. convention, Mrs. N. D. Zurcher was elected as the regional missionary adviser, and she will work along with Mrs. A. Pop in furthering the work of the N.F.M.S. on our region. Mrs. P. R. Steigleder was elected to be the missionary adviser for the Sunday school work, and Rev. N. D. Zurcher was elected to be the missionary adviser for the N.Y.P.S. work.

### Puerto Rico

#### Tenth Annual Council

By LYLE PRESCOTT, *Virgin Islands*

At our recent annual mission council meeting we were wonderfully encouraged to learn from our annual reports that our district has overpaid its General Budget, raising, as of the third quarter, \$2,267.73, and at the last district assembly became a "10.98 per cent" district. So far in the church year, four churches have overpaid their District

Budget, and 58 per cent of the salaries of pastors are being raised by the national congregations. There are now two fully self-supporting churches: Ponce and San Juan First. A goal has been set to have four more self-supporting churches in five years. Per capita giving among Puerto Rican Nazarenes now stands at \$68.50.

The Puerto Rico District is solidly behind the "Evangelism First" program. The new membership goal for the "Fourteen Sunday Nights of Evangelism" was twenty, but thirty-nine people were received. A spiritual harvest is beginning to be reaped in the Virgin Islands, where the Prescotts now carry on work in St. Croix in the towns of Christiansted and Frederiksted and three preaching points. "La Hora Nazarena" is now transmitted weekly over eight radio stations in Puerto Rico, three of these being new broadcasts. "Showers of Blessing" is transmitted over four stations in Puerto Rico and one in St. Thomas.

In line with property interests, we rejoice over the splendid new Bible school plant in San Juan. Easter Sunday the Nazarene Bible Institute Administration Building was dedicated. The Bible school now enjoys an enrollment of twenty-four Bible students and twenty-two music students. An offset press has been added to the district equipment and, thanks to its efficient operation by Bill Porter, has in three months turned out fifteen important jobs for the district, made especially attractive by the use of photographs. At the new mountain campgrounds, roads have been made and building sites bulldozed into readiness for construction. It is hoped that next summer's camp meeting can be conducted on our own grounds.

Among our 23 Sunday schools there are 4 with rating of Standard, 43 Honor Teachers, 26 teachers with certificates of credit, and 9 registered teachers. Mrs. Mary Alvarado was chosen as the "Teacher of the Year." The Young People's Society reached a new record with 452 subscriptions to the Spanish *Conquest* magazine.

In the council elections, William Porter was re-elected field superintendent, and Harry Zurcher was re-elected director of the Nazarene Bible Institute.

We are happy to share these notes of victory with those who have prayed and supported our work. We urge our Nazarenes and friends everywhere to pray for greater spiritual progress in Puerto Rico.

### North Mexico Superintendent Retires

Rev. Carlos Stopani, superintendent of our North Mexico District for ten years, retired from active service on October 31, 1962. During Mr. Stopani's period of leadership the district church

membership grew from 1,779 to 2,520. An additional 860 probationers brought the total of members and converts in 1961 to 3,380.

Mr. Stopani suffered a serious auto accident about two years ago, and has been in poor health since that time. God has blessed the North Mexican District under Mr. Stopani's ministry, and the Nazarenes there will greatly miss his spiritual leadership.

Rev. Robert Moreno, pastor at Ensenada, has been appointed to succeed Mr. Stopani in the superintendency of the North Mexico District.

### Answered Prayer for the Beeches

We are happy to report that little Cathy Beech, daughter of Rev. and Mrs. Ronald Beech, our appointed missionaries to the Philippines, is now well. Cathy was suffering from eczema and was unable to secure the required small-pox vaccination required by the Philippine government. The eczema has now cleared up completely and Cathy has had her vaccination. We rejoice with the Beeches for this answer to prayer.

## THE N.Y.P.S.

PAUL SKILES, *Secretary*

High on the calendar of N.Y.P.S. activity is Youth Week. Every Nazarene youth will be challenged to become "HIS—ON CALL." The general N.Y.P.S. office has sent a special Youth Week packet to every local church. These packets contain a special poster, a guide for planning the week's events, and a report sheet to help the office evaluate the effectiveness of this January 27 to February 3 emphasis. Use the material. Plan well. Include teens in the preparation. Make sure your schedule includes fellowship, service, and evangelism.

Youth Week, 1963—"HIS—on Call."

\* \* \* \*

The N.Y.P.S. convention season is over. Every district is knee-deep in activity: home missions, talent contests, tours, revivals, and the "many-splendored" program that keeps the youth of the church active.

Here are final reports of the 1962 district conventions:

Rev. Joe G. Cordell of Louisiana District reports that their August 6 convention-institute, with Dr. Norman Oke, speaker, was well attended and used by God. Rev. Donald Peal's report and reelection indicated the fine spirit of enthusiasm and dedication. Officers elected were: Rev. Willard Johnson, vice-president; Mrs. R. L. Spinks, secretary; Rev. Floyd Stevers, treasurer; Mrs. Howard Trip, N.J.F. director; Rev. Walter Gatlin, N.T.F. director; Rev. Howard Tripp, N.Y.A.F. director. On the teen scene, David McClung and Mary Lou Strick-

land are members at large, with adult members at large, Marvin Walker and Welden McClung.

Northwest Indiana District met for the twentieth annual convention on August 21 at Gary, Indiana. The speaker was Rev. Maurice Hall, missionary to Nyasaland. District President Darrell E. Luther was re-elected, along with the following council members: Rev. W. H. Erickson, vice-president; Wayne Welton, secretary; Wesley Tracy, treasurer; Earl Roustio, N.T.F. director; Wm. Muir, N.Y.A.F. director; and Lucille Neiderhiser, N.J.F. director. Throughout the convention, talent contest winners were used to bless the hearts of all with their singing. The challenge to "thrust forward" in evangelism keyed the new year.

Rev. George Whetstone, New York District president, was re-elected by a near-unanimous vote at the district's convention at Poughkeepsie, September 8 and 9. Pulpit guest for the occasion was General Secretary Paul Skiles, with his trombone. Attendance records were broken at most activities. They claimed 100 per cent participation in the American Bible Society offering. Other council members elected were Lee Shevel, Eula-Aline Winget, Ben Szymanski, Ruth Patton, Rev. Jay Bergers, Rev. Herb Rodgers, Cheryl Mason, Stephen Brenner, Charles Checkley, and La-Rae Reed.

From Cordell Hudson of North Arkansas District comes news of their district convention held September 3 at Morrilton. The attendance was the largest in the ten-year history of the church. Rev. Gene Hulsey resigned the presidency after serving three years, and Rev. Frank Skillern of Springdale was elected president. Other council members are: Rev. Ray Atwood, vice-president; Mrs. Jewell McKinney, secretary; and Rev. Mike Courtney, treasurer. This was a day marked by wonderful spiritual blessings.

The South Carolina District convention convened on Labor Day at First Church in Columbia. The report of District President Moody Gunter showed a significant growth in all phases of the work. Outstanding was the 450 per cent increase in *Conquest* subscriptions. Rev. Moody Gunter was re-elected president in a "landslide" vote. The balance of the council is composed of: Ellison Collins, vice-president; Robert Lamont, secretary; Marion Love, treasurer; Elaine Morris, N.J.F. director; Frank Gillian, N.T.F. director; T. W. Mitchell, N.Y.A.F. director. Members at large are Brenda Adams and Harold Leviner, teens; Harry Welch and Mrs. Frank Quick, young adult. Dr. Otto Stucki, district superintendent, was the special speaker.

September 3 was the date of the fifth annual convention of the Joplin District. District President J. R. Smith's enthusiasm and leadership were responsible for the unanimous vote that recalled him

to office. The day's high lights were reports from the eight teens who attended International Institute. Rev. James Snow, general president, was the special speaker. A special attraction was two young Nazarene nationals from British Honduras, Kenneth Tillet and Roland Price. Other officers elected were: Rev. John Moles, vice-president; Rev. Malcolm Eudaley, secretary; Rev. Clarence Jennings, treasurer; Rev. Tom Gilham, N.T.F. director; Mrs. Evelyn Eudaley, N.J.F. director; Marvin Cherry, N.Y.A.F. director. Young adult and teen members at large are Mrs. Coral Van Dyne and Ralph Peoples, Judy Burgis and Carter Baldwin.

## FOR CHRISTIAN ACTION

Recently an interesting tract entitled *The Case of the Intoxicated Cat* came to my desk. It was written by Jack Barron. Its message is as follows:

*"I noticed several weeks ago in the newspaper a letter written by an unhappy woman who wrote that her husband thought it funny to make their pet cat drunk by continually pouring gin in its milk. The distressed woman complained that she didn't think it was doing the cat a bit of good, for the cat would dance like mad, stagger around in circles, and finally fall in a heap in a corner and go to sleep. Besides, the woman reported, the cat was now losing all of her hair as a result of the gin diet, and what did a cat look like without any hair?"*

*"Immediately letters poured into the newspaper from aroused readers all over the country denouncing the husband, and suggesting various degrees of punishment for a man who would be so cruel to animals.*

*"Perhaps I have a warped sense of humor, but the reactions of the readers struck me as ironically funny. Give an animal liquor and you are considered cruel. Give a man liquor and you are considered sophisticated. Let an animal reel, act foolish, fall in a drunken stupor, and immediately it is an occasion for readers from coast to coast to howl protest. Let a man do the same thing and we simply ignore it.*

*"We wouldn't give liquor to a dog. It is inhumane. Yet we give it to our sons and daughters, and with all of the advertising media at our command we continually encourage them to drink.*

*"It's not fit for our children. How crazy can we get?"*

These tracts are available (\$1.00 per hundred) by writing directly to the Council on Alcohol Problems, 427 West 5th Street, Los Angeles 13, California.

**EARL C. WOLF, Secretary**  
Committee on Public Morals

## The NEW Song

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## GENERAL INTERESTS

### Northwest Conference on Evangelism

Delegates from ten states and British Columbia filled College Church, Nampa, Idaho, for the Northwest Conference on Evangelism, which was the opening event of Northwest Nazarene College's golden anniversary year.

"It was truly the greatest campus convocation in N.N.C.'s history," says President John E. Riley.

Several of the districts had more than 50 per cent of their pastors in attendance.

Main speakers for the conclave were Dr. Hugh C. Benner, general superintendent; and Dr. Edward Lawlor, executive secretary of the Department of Evangelism.

Scholarly papers, penetrating panel discussions, excellent music, and fruitful altar services completed the program. The hundreds of young people who attended the conference were blessed by the testimonies of such old-timers as Fairy Chism, E. E. Wordsworth, and others.—Reporter.

## DISTRICT ACTIVITIES

### City-wide Holiness Evangelism Crusade

A city-wide Holiness Evangelism Crusade was held October 23 to 28 in Denver, Colorado, with Dr. Hugh C. Benner as evangelist, and Mr. Paul McNutt as song evangelist. All services were well

attended with an average of 507 for all seven evenings, and one hundred plus in the three morning services. More than 170 seekers bowed at the altar of prayer. On the final Sunday night of the crusade, between one thousand and eleven hundred people were in attendance at historic Trinity Methodist Church in downtown Denver. How thrilling to see more than one hundred bow at the altar, in the seats, and all over the platform! The Spirit of God was upon the service from the opening hymn. Dr. Benner did a masterful job once again. His messages all through the crusade were timely, elevating, and inspiring. Brother Paul McNutt and the choir thrilled our hearts through the ministry of music. Dr. Benner and Mr. McNutt were interviewed over Channel 2, television, on Tuesday afternoon. This Holiness Crusade was sponsored by the Mile-Hi Nazarene Ministerial Association, comprised of the sixteen Nazarene churches in the Denver area. It is our sincere prayer that revival is on its way in each Denver area church.—ROBERT T. ULRICH, *President, Mile-Hi Nazarene Ministerial Association.*

## THE LOCAL CHURCHES

Pastor L. L. Watters reports: "Although we received every vote to remain as pastor of the Boone, Iowa, church for the third year, after praying all night to find the will of God, we felt released. The next day we were given a unanimous vote by the church board at Leon to return as their pastor. We appreciated working with the fine leaders and people of the Boone church. We were given a royal welcome on our return to Leon, where we served as pastor from 1950 to 1956, during which time a new church was built, free of debt. The Lord called two fine young men from this church, and they are now serving in the active ministry. We appreciate the fine people here in Leon, and face the future with faith in God and the Church of the Nazarene."

Alliance, Ohio—Recently our church had a wonderful revival with Evangelist George Grimm, and our own choir and local singers. Brother Grimm preached with the anointing of the Holy Spirit, and several souls prayed through to victory. We greatly appreciated Brother Grimm's humble spirit and his passion for souls. The church has purchased a piece of ground with plans for the erection of a new building to meet the needs of our growing congregation. We praise God for His blessings and the fine leadership of Pastor J. O. McCaskell.—VALLOISI FLITCRAFT, *Secretary.*

Paterson, New Jersey—Nazarenes at First Church recently completed a twelve-day meeting with a combined emphasis on prophecy and evangelism, with Evangelist W. J. Strack as God's anointed minister. The messages for the first week centered around Bible prophecy, with the aid of Brother Strack's twenty-foot wall chart in full color. Our people were thrilled as they sensed in a new way the continuity of

God's eternal plan, and His never-ending quest for the hearts of men. The second week's emphasis was evangelistic, and God crowned the closing service on Sunday night with twenty people at the altar and a great tide of victory. Several teen-agers were among those who came to the Lord; two have since joined the church, and another has testified to a call to preach. This was Brother Strack's third visit to Paterson, and we have scheduled him to come again.—ROGER M. WILLIAMS, *Pastor.*

Union, Missouri—Under the anointed preaching of Rev. M. H. Stocks, pastor of our church at Florissant, this church recently experienced the greatest revival of my four-year ministry here. Over fifty persons found spiritual victory at the altar of prayer. On the closing Sunday night of the revival, thirteen persons were received into church membership, five by transfer and eight on profession of faith. In the month of September this church gave the largest single Alabaster offering since we came as pastor—\$136.59. Already we have had a 10 per cent gain in membership on profession of faith since our assembly. All our budgets are paid to date, and the church is enjoying the blessings of the Lord.—ROBERT H. GRAY, *Pastor.*

Rev. Albert L. Gamble writes: "After a number of years in the air force chaplaincy and in the pastoral ministry, I have resigned my church in Hamilton, Ontario, to enter the full-time evangelistic field. By means of a house trailer, my wife, Millicent, will be traveling with me and, where desired, we will be glad to carry the complete musical and preaching program. Write us. % J. A. Moran, 4901 Salina Avenue, Wichita, Kansas."

Newark, Ohio—First Church recently closed an unusually good revival with Rev. George P. Woodward, chalk artist-evangelist. His messages were tremendously dynamic and his pictures truly inspiring. More than 125 seekers were at the altar during the ten-day meeting. Brother Woodward gave his famous demonstration with regard to cigarette smoking in the Sunday school hour to a capacity crowd. God has richly blessed First Church, and we are grateful for goals gained in all departments under the splendid leadership of Pastor C. B. Clendenen.—MRS. DALLAS PLAC, JR., *Secretary.*

Nashville, Tennessee—On October 1, Richland Church closed one of its best revivals. The Spirit-anointed ministry of Evangelist Forrest McCullough was blessed and used of the Lord to bring the message of salvation to our people, and many found victory at the altar of prayer. We are only a few blocks from the V.A. Hospital here in Nashville; if you have friends there you'd like for us to contact, write me. 5900 O'Brien Ave., Nashville.—CURTIS F. COOK, *Pastor.*

Evangelist J. L. Woolman writes: "I

will be in a meeting on the Oregon Pacific District, May 16 to 29, 1963. I have two dates following this open, and would like to slate the time in that section. Write me, % our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Prescott, Arizona—Evangelists Alva O. and Gladys Estep were used of the Lord in a revival here. There were a number of seekers, including some new people. We greatly appreciated the work of the Esteps with us in their faithful ministry of the Word and the scene-of-felt pictures.—A. J. TORR, *Pastor.*

Evangelist John H. Lanier writes: "I have enjoyed a wonderful year in the field of evangelism, having conducted twenty-two revivals and one camp meeting. I have enjoyed working with our good Nazarene pastors. God has blessed and given some great revivals, with souls saved, believers sanctified, and the saints built up in the most holy faith. I am now slating for the fall of 1963, and have some choice dates open, also open time for the winter and spring of 1964. Write me, Poplar Street, Junction City, Ohio."

Bonner Springs, Kansas—We praise God for the wonderful revival He gave us here in October. Seventeen definite decisions were made at the altar of prayer, as Evangelist Charles Millhuff preached forceful, clear Bible messages. Attendance records were set in all services of the church. We consider this revival a spiritual landmark in the history of this young church, which was begun in April of 1961. With a dedicated group of working people who have a real vision for souls, the church is growing in every department. Recently we purchased a beautiful, seven-acre property, and have remodeled one of the buildings on the property into a nice church building.—R. ALFRED SWAIN, *Pastor.*

Pastor Ralph C. Gray reports from Quitman, Georgia: "The two weeks of 'Operation Doorbell' paid off well with increased Sunday school and church attendance. Since that time the spiritual tide has been rising, and eleven people have sought God at the altar in our regular services; some of these were among our new contacts. Our church is not large, but we have a loyal group of good Nazarenes and God is blessing our efforts here. Recently I assisted Pastor Fender in a good revival at the church in Nashville, Georgia. God blessed and gave fifteen seekers at the altar and four new members added to the church."

Masontown, West Virginia—Two and one-half years ago I accepted a unanimous call to this church. God's presence and blessings have been upon the work, and has resulted in substantial gains in all departments. There is better attendance in the Sunday school and at the preaching services than at any time in the church's history. Last month

(October) the average Sunday school attendance reached 121. In September of 1961 we started a building program, and on Sunday, November 4, this year, District Superintendent H. H. Hendershot dedicated our new edifice. It has a seating capacity of 265, and the building was filled for the dedication service. We had 137 present Sunday morning. A good offering was received and the indebtedness is light. Since coming here we have received 25 members into the church, 7 of these on dedication day. On Sunday night the pastor did not get to preach, as waves of glory swept over our people; the praises of God were spontaneous and anointed. We thank God for the many wonderful victories He has given as we have served this group of loyal and God-fearing Nazarenes. —VAUGHN R. DAVIS, *Pastor*.

Kings Mountain, North Carolina—Recently First Church closed the best revival meeting since I came as pastor a little more than one year ago. Rev. Jack and Ruby Carter were the special workers. The Holy Ghost was present in convicting power, and there were twenty-one seekers at the altar. The singing of the Carters and the Spirit-anointed messages of Brother Carter stirred the hearts of the people. Three members have been received into the church, on profession of faith, as a result of this revival. The church received a spiritual uplift, and unity prevails in our midst. —H. G. CLANTON, *Pastor*.

## THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for December 16:

### Christian Love (Temperance)

SCRIPTURE: John 15:9-14; Galatians 3:23-28; Ephesians 3:14-19; Colossians 3:12-17; I John 2:7-8, 15-17; 3:11-18; 4:7-21 (Printed: I John 2:7-8, 15-17; 3:11-18)

GOLDEN TEXT: *If God so loved us, we ought also to love one another* (I John 4:11).

It would be hard to overestimate the importance of love for Christian faith and life. Love is an indispensable sign of the reality of life in Christ (I John 3:14-15). It is the proof of right relationship with God. It is the identifying mark of a Christian. It is the very basis of our fellowship with God, and the ground of our personal assurance (I John 4:11-13). Love is the essence of righteousness, the summing up of the Christian's duty. This is seen in the teaching of Jesus (Mark 12:29-31 and John 15:9-14); the teaching of Paul (Romans 13:8-10); and of James (James 2:8). To be "made perfect in love" is God's highest gift in this life.

The love of which John speaks comes from God. In His very essence "God is love." Only those who are born of God can possess this love. We are able to love God and have love for others because God first loved us (I John 4:19). All our love comes out of our experience of God loving us. In love the Father planned and provided salvation. Moved by love, the Son gave himself. The fruit

of the Spirit, who applies salvation to our hearts, is, first of all, love.

How this love manifests itself is described in I Corinthians 13, the love chapter. It is seen in Jesus Christ, who is perfect love incarnated. It is seen supremely in the vicarious death of Christ for sinners (I John 3:16; 4:9-10). God thus loved us while we were yet sinners, being rebellious and unlovely, and His love is the pattern for Christian love.

Christian love is therefore not primarily an emotion but a principle of unselfish action. It may or may not be accompanied by personal affection or admiration. Christians can give themselves in unselfish concern for the highest good of those whose lives are offensive to them, or whose attitudes repel them, or who are their declared enemies.

Christian love is demonstrated not primarily by feeling but by gracious action (I John 3:16-18). Without positive, self-giving activity there is no evidence of love. And hatred for any is the very antithesis of the Christian life.

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

## "SHOWERS of BLESSING" Program Schedule

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

December 23—"Trees Grow on Main Street," by Wilson R. Lanpher

December 30—"Fresh Pages—Indelible Ink," by Wilson R. Lanpher

### Deaths

ROBERT R. WILLIAMS, of Thousand Oaks, California, died September 7, 1962, after a long illness. He was born at Marrowbone, Kentucky, April 13, 1882. He was married to Iwadell Huddleston on December 25, 1912. They moved to California in 1914, living near Santa Paula, later at Canoga Park, and moving to Thousand Oaks in 1956. He was converted in 1927, and lived a faithful, consecrated Christian life, active in God's service. He was a charter member of both the Canoga Park and the Thousand Oaks Nazarene churches. He was a devoted husband and father, and his life was a benediction to all who knew him. He is survived by his wife, and foster daughter, Clova. Burial was in the Santa Paula cemetery.

GEORGE MURRY HALL, age eighty-two, a pioneer Oklahoman and Bethany song director, died May 6, 1962, in Bethany, Oklahoma. He was born in Missouri in 1880, and moved to Oklahoma Territory as a boy. He moved to Bethany in 1922, and was a song director in the Adult Department, Church of the Nazarene, for thirty-eight years. He is survived by his wife, Veda, of the home; three daughters, Mrs. J. S. McCallister, Mrs. Maxine Smith and Mrs. Bob White; a son, Raymond; and a sister, Mrs. Fanny Patrick. Funeral service was held at the Bethany Church of the Nazarene.

MRS. CENIA WARD, age seventy-three, died September 9, 1962, in a Huntington, West Virginia, hospital after a lingering illness. She had been active in Sunday school and church work for many years in both First Church of the Nazarene and the Walnut Hills Church, Huntington. She is survived by her husband, David Ward; two sons: Rev. Heriman E. Ward, Nazarene pastor in Hurricane, West Virginia; and William, of Huntington. Funeral service was conducted at First Church with Rev. Dennis Wyrick and Rev. Jack Archer officiating.

MRS. RACHEL ANN HINES (nee Ellis), a faithful Nazarene and a great prayer warrior, died September 14, 1962, in a hospital in Shenandoah,

Iowa, where she had been a patient since January 24. She was born June 11, 1888, near Coin, Iowa. She joined the church at an early age and was a faithful member and regular attendant. She served God well, and gave willingly of her time and talent for over fifty years. In 1906 she was united in marriage with William Hines. To this union three children were born: Don, of Muskegon, Michigan; Louise Meyers, of Lakewood, California; and Lois Jean Braymen, of near Coin. Rachel loved her home and her family. Throughout her life she composed some beautiful music and many poems. She had a great talent in her voice and used it well. Following her husband's death in 1946, she moved to Shenandoah, where she practiced nursing until her health failed five years ago. In 1949 she joined the Shenandoah Church of the Nazarene, where she served faithfully and well so long as her health permitted. She is survived by one son, two daughters, and one sister, Mrs. Wilma Ellis Paxton. Funeral service was conducted by her pastor, Rev. Paul D. Beaver, with burial in the Coin, Iowa, cemetery.

MRS. ALMA LAMBERT, mother of Rev. John Lambert of Harmon, Oklahoma, died in a hospital at Liberal, Kansas, on October 3, 1962, after being ill for six weeks following a heart attack. She was seventy-seven. She accepted Christ as her Saviour at the age of twelve, and during her illness she often said that God was near. Her late husband, Rev. John Lambert, Sr., pastored for a number of years in the Methodist church. Funeral service was held in the Liberal Church of the Nazarene with Rev. Amos Williams officiating, assisted by Rev. William Penn. Burial was in the Liberal cemetery.

MRS. MAMIE NAOMI NELSON was born in Arkansas, April 15, 1887, and died August 16, 1962, in Oklahoma City, Oklahoma. She was the wife of Rev. Wade L. Nelson, Nazarene elder, and a faithful member of Shields Boulevard Church of the Nazarene in Oklahoma City. She is survived by her husband, Wade; three daughters: Alta Guess, Ethel Gorby, and Lois Nelson; and six sons: Wade, Jr., Floyd, Mark, Boyd, Roy, and David. Funeral service was conducted by her pastor, Rev. Mickey G. Smith, assisted by a former pastor, Rev. J. L. Woolman, with interment at Watonga, Oklahoma.

### Announcements

#### WEDDING BELLS

Miss Diane Kreighbaum of Washougal, Washington, and Irwin Sheely of Portland, Oregon, were united in marriage on October 6 at the Washougal Church of the Nazarene with the pastor, Rev. Rex Miller, officiating.

Miss Brenda Jo Krick and William Joseph Bean were united in marriage on October 5 at Ray Street Church of the Nazarene, Indianapolis, Indiana, with Rev. Joe L. Bean, father of the groom, officiating, assisted by Rev. B. L. Wilson.

Dorothy Peterson of Portland, Oregon, and Leonard Hartman of Washougal, Washington, were united in marriage on September 23 at the Washougal Church of the Nazarene with the pastor, Rev. Rex Miller, officiating.

#### BORN

—to Herbert and Corliss (Gadbow) Robison of Camas, Washington, a son, Richard Scott, on October 23.

—to Mr. and Mrs. Roger Kreighbaum of Washougal, Washington, a daughter, Annette Joy, on November 2.

—to Rev. and Mrs. Willard Geselle of Sumner, Michigan, a daughter, Patsy Louise, on October 13.

—to Mr. and Mrs. Robert Edwards of Washougal, Washington, a daughter, Theresa Joyce, on October 2.

#### SPECIAL PRAYER IS REQUESTED

by a Christian lady in Texas, who has been very ill for several years, that God will touch and heal her body if it is His will—she is very weak and nervous and has a bad heart, and doctors do not seem to be able to help her.

### Directories

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**New Bible Society Fields**

NEW YORK—The American Bible Society announced that it will undertake the regular, annual work of Bible translation, publication, and distribution in forty additional countries in Africa, Asia, and the Caribbean area.

The announcement came at the conclusion of a two-day meeting at the Henry Hudson Hotel of the society's advisory council composed of representatives of 56 denominations which support the society's work. To support the new work, the council approved a budget of \$5,382,000, the highest ever adopted in the 146-year history of the society.

The addition of the 40 countries will bring to a total of 104, the number in which the society provides regular, annual support of Bible work. The additional work will be done in 25 African countries, 6 in Asia, and 9 in the Caribbean area. Some of the added countries are those where the American society is joining other national Bible societies in carrying on the work. Many "consist largely of peoples who are emerging from tribalism and colonialism and are as yet uncommitted in the struggle for their allegiance."

**N.A.E. Issues Statement as Vatican Council Meets**

WHEATON, ILL. (EP)—The National Association of Evangelicals, in a statement issued here in connection with the opening of the Second Vatican Council in Rome, declared that true Christian unity can be found only in the Bible and in the heritage of the Reformation.

Declaring that the N.A.E. "rejoices" in the growing desire for Christian unity and deplors "the bigotry, intolerance and human traditions which keep Christians from experiencing the spiritual unity for which our Lord prayed in John 17," the statement went on to add that, as the Vatican Council meets, "Protestants should remember that the true basis of Christian unity is found only in the Holy Scriptures and in the apostolic heritage carried forward by the Reformation.

"We do not regard the Reformation simply as a revolt against evil practices in the church, but an historic return to true evangelical principles of the New Testament," the statement continued.

"Despite the confused thinking of some Protestants, the major issues of the Reformation are still valid and cannot be glossed over without completely repudiating the basic principles of Christianity which it restored to the world—the Lordship of Christ as sole head of the Church, the authority of the Scriptures, justification by faith alone, and the priesthood of every believer."

Christian unity, the statement said, is "spiritual oneness in Christ and does

the **A**nswer corner

Conducted by W. T. FURKISER, Editor

**With regard to your statement that the last reference to the ark of the covenant in the Bible is in II Chronicles 35:3, and that it was either destroyed or has been lost, how about Revelation 11:19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament"?**

That's a good question. I have always interpreted the ark of the testament in heaven in the light of Hebrews 8:5, where the apostle states that the Tabernacle and its furnishings, which included the ark of the covenant, are the "shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount."

In other words, there are two arks of the covenant in the Bible. What John saw was the heavenly original, after which the ark of the covenant in the Tabernacle and Temple was copied. What the Old Testament describes was the symbol and copy of the spiritual reality. As far as we know, it perished—as the earthly Temple itself did in A.D. 70. But the heavenly reality is eternal. Does this make sense to you?

**When we read in Romans 14:10 and II Corinthians 5:10 that we shall all stand before "the judgment seat of Christ," does this mean that we are to be judged one by one at death, or will all be together at the end of the age to be judged by Christ?**

The general belief is that this judgment will be a tribunal held when Christ comes again to receive His own, and that we shall all appear together in a judgment of our works. This would therefore occur before the Great White

Throne judgment of Revelation 20, at which time the dead will appear for a judgment of destiny. This seems to me to fit the facts as outlined in the Bible, although I can't say that the other view is an impossibility.

**I would like for you to explain to me the following sentence, which appeared in one of the Sunday school quarterlies: "For this week, ask the juniors to learn to repeat the names of the books of the five Major Prophets—Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel." How can they count Lamentations as a prophet when it is a book of the Bible written by the prophet Jeremiah? Actually, there are four major prophets and not five.**

You are correct. The problem is one of a misplaced numeral. Instead of "books of the five Major Prophets," the sentence should read as it does in the

next column of the quarterly, "the five books of the Major Prophets." This allows for the fact that one major prophet, Jeremiah, wrote two books.

**I have wondered about the words of Jesus in the Garden, "If it be possible, let this cup pass from me." I have heard it said that this was Christ's human shrinking from death. I believe Satan was trying to kill Jesus in the Garden. Jesus knew from the beginning of His earthly life that the Cross was ahead, and I cannot believe that at the end the human would come so close to overruling Him.**

I quite agree that the Master's prayer was not a merely human revulsion from the prospect of physical death, however horrible it might be. It is hard for me to concede that Jesus would be any less heroic than the thousands of Jewish martyrs who marched to similar deaths with defiance on their lips for their Roman overlords.

On the other hand, I can't see that the cup represents the possibility of physical death in the Garden. Whatever the cup was, it seems clear from the words which follow immediately

that He did drink it: "Nevertheless, not as I will, but as thou wilt."

I believe the cup was that aspect of the crucifixion of Jesus which is represented in the cry of dereliction: "My God, my God, why hast thou forsaken me?" That from which the Saviour sincerely shrank was the turning away of the Father's face from His only begotten Son during those moments when Jesus was made a Sin Offering for us. No finite mind can measure the agony—akin to the second death itself—which was the price of our redemption.

not rely on external organization."

"Indeed, undue emphasis on organic union can obscure the spiritual nature

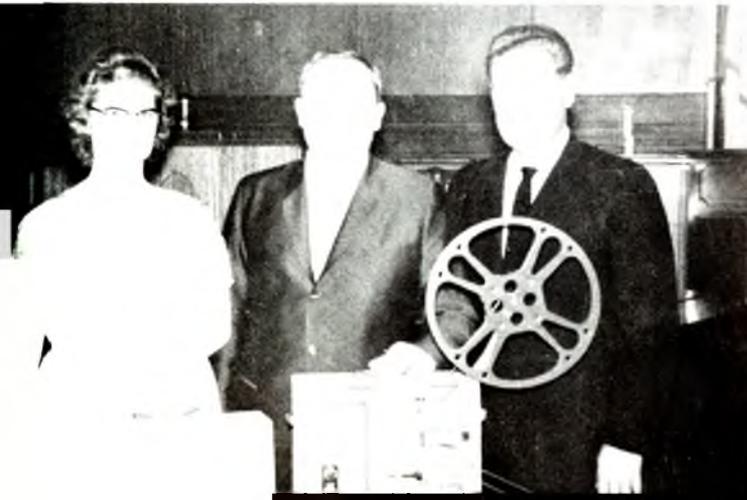
of our oneness in Christ and hinder the expression of true Christian unity," the N.A.E. said.



One of more than 5,000 Nazarenes who have visited the Nazarene Publishing House during its Golden Anniversary year is Mrs. Cora Walker, Riverbank, California, who is celebrating her fiftieth year as a Christian. Left to right in the picture are Mrs. Colleen Cornwell, publishing house personnel director; Dr. Orville Jenkins, superintendent of the Kansas City District; Mrs. Walker; and Miss Carolyn Melton, the newest Publishing House employee. Mrs. Walker was converted under the ministry of Rev. and Mrs. Theodore Ludwig in October, 1912, and joined the Church of the Nazarene in Hastings, Nebraska, the following January.

The Wright View Church of the Nazarene, Fairborn, Dayton, Ohio, was organized in July, 1953, with 17 charter members under the leadership of Rev. Roy J. Nash. Begun as a basement structure, the main sanctuary was completed in 1958, and an annex added in 1961. The church now has a membership of 220, and averages approximately 400 in Sunday school, with a property valuation of \$155,000. Mr. Nash has served the church during the nine years of its growth.

Watching Mrs. John Riley cut N.N.C.'s fiftieth birthday cake are (from left to right) Gordon Lindbloom, A.S.B. president; Dean Thelma B. Culver; and President John E. Riley. Mrs. Riley is using a silver knife presented as a gift of the faculty and students. The large cake, designed and decorated by Mel



Schroeder, Nampa senior, was served at the annual student-faculty reception in the new student center. Northwest Nazarene College began her golden anniversary year with a record-breaking enrollment including one of the largest freshmen classes in her history.

Rev. Robert McCroskey receives a Kodak sound projector for use in the Bible school in the Philippine Islands presented by the Altadena (California) Church of the Nazarene. Left to right are Mrs. Doris Smith, N.F.M.S. president; Rev. Robert McCroskey; and Pastor Hal Glover. The McCroskeys spent their last Sunday in the States before returning to the Philippines in services with the Altadena church.

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