

# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

J. G. MORRISON

1871-1939

General Superintendent  
1936-39



H. V.  
MILLER

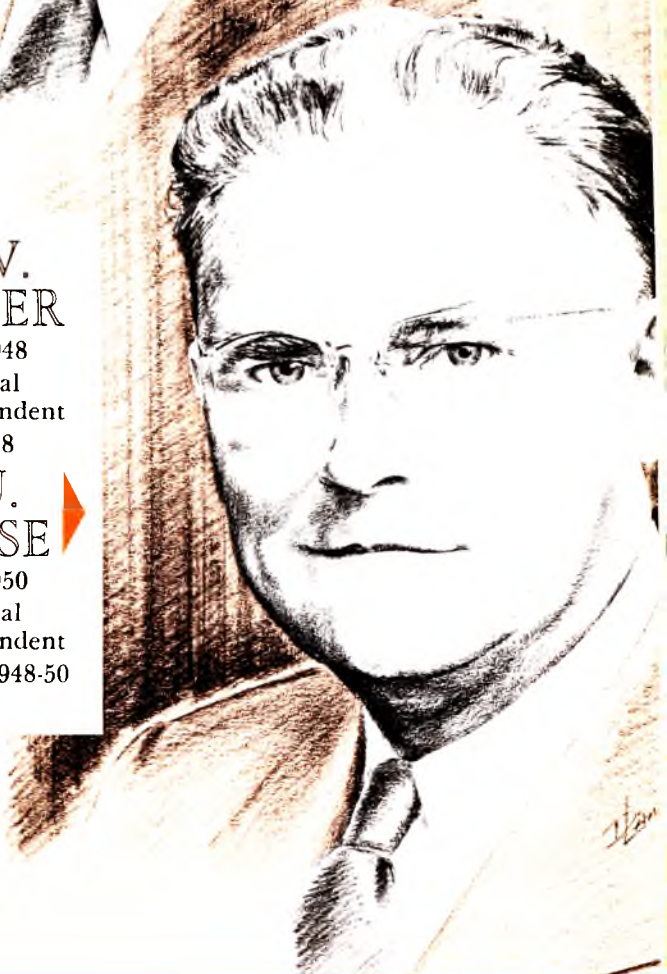
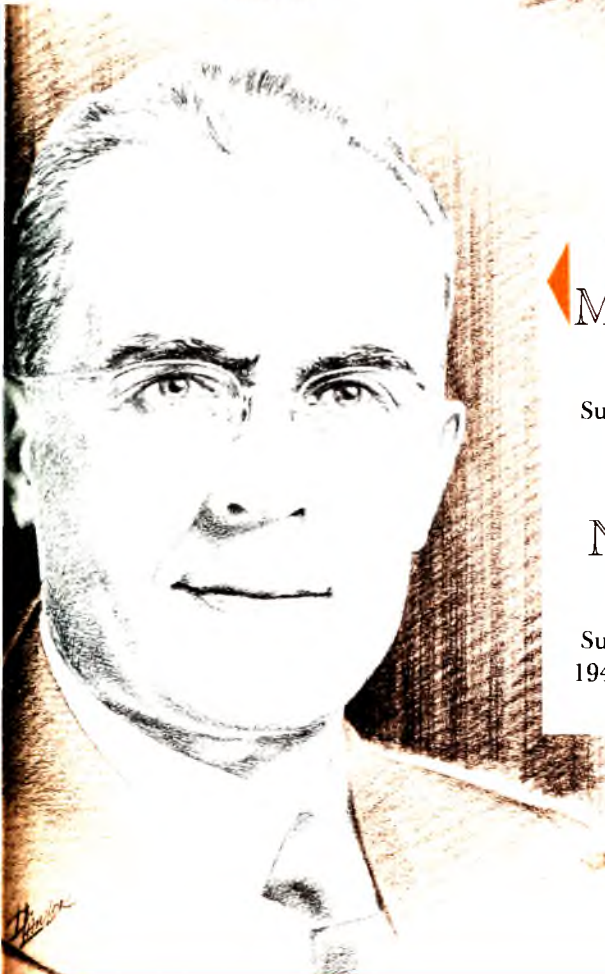
1894-1948

General  
Superintendent  
1940-48

O. J.  
NEASE

1891-1950

General  
Superintendent  
1940-44, 1948-50



*June 13, 1962*

# EDITORIALS

By W. T. PURKISER

## V. The Church and Nominal Religion

Since its earliest days, the peril of the Church has not been that it would cease to exist, but that it would cease to mean very much. It is not so much that people will no longer give lip service to Christianity, but that their religion will no longer make any difference either to them or to their world.

Such a state of affairs we call "nominal" Christianity, or "nominal religion." It was the sad condition of the church at Sardis, the fifth congregation to which the risen Christ sent a message in Revelation (3:1-6). "Thou hast a name that thou livest, and art dead" (v. 1).

Now it is a good thing to have a "name that thou livest." Reputation is important. It is the basis of influence. What people think you are may make no essential difference in what you actually are, but it will make all the difference in the world in what you can or cannot do for them. I cringe when I hear someone say, "I don't care what people think." I do. For their "image" of me determines how they will respond to the help I try to give them.



### The Cover . . .

**JOSEPH G. MORRISON** was born in Oskaloosa, Iowa, March 27, 1891, and was raised in South Dakota, where he became a Methodist minister. Dr. Morrison was one of the founders of the Laymen's Holiness Association and served as its president until he joined the Church of the Nazarene in 1921. He was a district superintendent, college president, and from 1927 to 1936 executive secretary of the Department of Foreign Missions.

**HOWARD V. MILLER** was born in Brooktondale, New York, June 23, 1894. Joining the Church of the Nazarene in 1922, he served as pastor, district superintendent, and college professor until election to the general superintendency in 1940.

**ORVAL J. NEASE** was born in Nashville, Michigan, December 25, 1891. He served the church as pastor, evangelist, college president, executive secretary of the Department of Church Schools, and two terms as general superintendent. All three of these men died unexpectedly while in the general superintendency.

The problem at Sardis was not in the area of reputation. Nor, generally speaking, is it ours. In most religious circles today the people called Nazarenes have a name to live. Ours is by and large a reputation for spiritual vitality, dedication to the cause of Christ, and high standards of devotion and life. That there may be exceptions only tests the rule; it does not disprove it. "Christian" itself is a name to live—to belong to and be led by the Spirit of life in Christ Jesus.

The problem at Sardis was that reputation and reality had drifted apart. The nature no longer corresponded with the name. This had not always been so. Reputation is rarely gained without some basis in fact. The name to live had been justly earned.

But the years had taken their toll. No false doctrine had crept in. There is no mention of Nicolaitans as in Pergamos (2:15), or the false prophetess Jezebel as in Thyatira (2:20). The machinery was still grinding along. There were abundant works to support the reputation for spiritual life.

Yet the church was living on the power of a past momentum. The very city itself was but the remains of a former glory. Here was what has been described as "form without power, name without life, an outward appearance without an inward reality." In both the city of Sardis and the church of Sardis there were only the "remains of a splendor that is past." Both had "a glorious future behind them."

Need one spell out the application to our day? As Dr. Timothy Smith has said with regard to one of the great lessons to be learned from the history of the Church of the Nazarene, the story recounted in *Called unto Holiness*: "The present and the future depend on the consecration not of the past but of the present and the future Nazarenes." We must not "betray our name."

The greatest peril does not lie in the direction of doctrinal error or threat of danger and persecution. Other churches of the seven described in Revelation 2 and 3 have been corrupted by danger or by heresy. The church at Sardis had been endangered by ease, or what Daniel Niles described as their "luxurious indolence."

Luxury and ease are pleasant, but deadly. They make for the weakening of muscle and fiber. Few of us enjoy hardship, whether forced upon us or self-imposed. But we must admit that ruggedness in the conditions of life develops ruggedness and strength of character.

(Please turn to page 12)



# FATHER

SOMEONE HAS SAID that words by themselves are like empty vases. Vases have form and can be touched and appreciated by man, but if they are empty they have no life-giving sustenance in them.

So it is with words. Words alone spoken by men have no real meaning in them until some individual fills those spoken words with all the meaning that they will ever have.

At the top of this editorial is a word. Thousands will read it. It is "Father." To the readers it will have different meanings. I read it and I can hear a voice and see a face in my memory—the face and voice of a man. That man was my father, now gone to heaven. He filled out the word, gave it its meaning, and made it all that it is to me today; and the greatest tribute I can give to him is he made it a good word. I like the word because of the meaning my father gave to it by his life.

Such a great task of being a father cannot be fulfilled in a day. It is a life-long assignment. Neither can it be cared for at a few special moments when the honored gentleman who holds that position is on his best deportment. It includes all the moments of all the days. When a man holds his new son or daughter in his arms, he can say with pride, "I am a father." But he should remember that from this moment on, without a break, with no letup, no holiday, no absence, now, tomorrow, day after tomorrow, and always, he will be father to that infant he now holds. Between these two persons this relationship will always remain.

With fatherhood comes responsibility. All that goes with being a father rests on the shoulders of the man who holds that position. It is a responsibility that never ends. It, too, will always be.

But with this esteemed state are love and joy. Hurt is possible, too, but today we will think of the joy. It is well worth all the responsibility to feel small hands in yours, chubby arms around your neck.

It is a quiet thrill that never lessens to hear the voice of a son or a daughter call, "Father."

Being a father has eternal consequences. Our God does not absolve us of blame if we fail to fill out the word "Father" with integrity, faith, right living, and all that makes up the Christian life, as a pattern for our children. God, too, loves the children He gave us. Their earthly relationship is tied up to us, but their eternal souls are not relinquished by God, who created them. Fail the child and invoke the judgment of God; guide son or daughter to God and Christian living with its joys and reward of heaven, and great is the recompense now and forever.

The dictionary attempts to define the word thus, "Father—*a.* One who has begotten a child. *b.* The Supreme Being and Creator. *c.* One who cares as a father might. *d.* One to whom filial affection and respect are due. *e.* An originator. *f.* The leading man of a country, city or council."

The definition in the dictionary is good. It speaks of great and noble things. But one can see by reading it that words are not really adequate to portray all

*General  
Superintendent  
Lewis*



that is included in the meaning of the term.

So whatever you do in life, Dad, nothing will be as important as making that word "Father" all that it should mean to your children, as you guide them through life to heaven.

If you do this, then even after you are gone the word will still have all the rich fullness you put into it. But put that full meaning into it now and keep at it, for it will be too late very soon.

## Telegrams . . .

Corpus Christi, Texas—San Antonio District Assembly reports a wonderful spirit of unity and aggressiveness under the leadership of General Superintendent Vanderpool and District Superintendent James C. Hester. \$8,000 increase in General Budget accepted for the new year. Superintendent Hester reports substantial advances. The San Antonio District pastors and people left the assembly determined to have the best year ever.—T. A. Burton, Reporter.

Santa Cruz, California—The Northern California District has witnessed a great and historic assembly. Record amounts reported in both total money raised and total given to general interests. A record General Budget of \$187,482 was adopted for an increased world outreach. A new \$41,000 home mission budget was adopted for greater strength in our home-front advance. The high point of the assembly was the report of Dr. E. E. Zachary, our esteemed leader. He presented a recommendation, adopted by the assembly, that the Board of General Superintendents be requested to effect the division of the district when in their judgment the necessary preliminary requirements are complied with. A great spirit of unity and blessing prevailed as we took this step for the advancement of God's kingdom. Dr. Samuel Young was used of God in a wonderful way as he presided. An impressive ordination service was held in which the following five men received elder's orders—Robert F. Buttes, Oren L. Ice, Irvin D. Moore, Ralph L. Slayton, Theodore E. Underwood.—Walter M. Hubbard, Reporter.

Walla Walla, Washington—The fifty-eighth assembly of Northwest District was called to order by General Superintendent Williamson in Walla Walla. Dr. Williamson presided with grace and efficiency. His messages from the Book of Acts were inspiring and deeply challenging. On Wednesday evening God's Spirit graciously moved upon the service and over forty persons came forward to seek the experience of heart holiness. This service was undoubtedly one of the greatest on record in terms of the moving of the Holy Spirit. District Superintendent R. C. Kratzer presented an excellent report of his work during the past year; Sunday school average was 7,117, with an enrollment of 12,374; church membership on the district now stands at 5,518, with 351 new Nazarenes added to our churches. Total raised for all purposes during the year amounted to \$875,255; with \$82,358 given for

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## Herald of HOLINESS

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

world-wide evangelism, making our district 9.42 per cent in the "10 per cent" program.—D. R. Peterman, Reporter.

Lubbock, Texas—The fifty-fourth Abilene District Assembly closed May 9 in Lubbock in a great spirit of revival enthusiasm and optimism. General Superintendent V. H. Lewis gave dynamic leadership to all phases of the work. District Superintendent Raymond Hurn, with one year remaining on a three-year call, reported: (1) 478 members added on profession of faith, (2) 6 new churches organized, (3) \$833,497 total giving, and (4) \$75,078 given for General Budget and foreign mission specials. Frank Elliott and Lloud Millikin were ordained; Rev. Clifford Mayo was received on recognition of elder's orders.—Douglas F. Roach, Reporter.

Little Rock, Arkansas—Little Rock First Church enthusiastically gave the pastor, Rev. Thomas M. Hermon, an unprecedented unanimous vote on May 20; the call was extended for three years. Church united and advancing.—A. Milton Smith, Superintendent of South Arkansas District.

Evangelist John W. Esterline has left the field to accept the pastorate of the church in Reedley, California.

Rev. Earl F. Singhurse, retired elder

of the Southwest Indiana District, died May 10 at Terre Haute, Indiana, after a long period of illness.

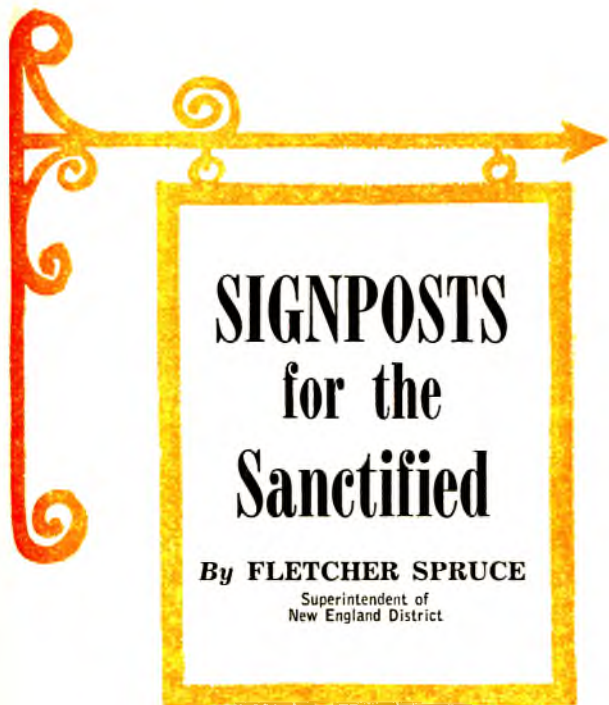
Pastor William G. Ardrey reports an Easter offering for First Church at Washington, Pennsylvania, of \$2,000—the second consecutive missionary offering to reach this mark.

Rev. Paul McGrady has resigned as pastor of St. Paul's Church, Kansas City, Missouri, to join the faculty of Bethany Nazarene College, Bethany, Oklahoma, where he will become professor of practical theology.

CORRECTION—In the telegram printed in the May 16 issue of the *Herald*, from First Church, Georgetown, Kentucky, the Easter Sunday school attendance should have read 589 instead of 389.

In harmony with the Manual provision (paragraphs 191 and 345), and with the unanimous endorsement of the Board of General Superintendents and the District Advisory Board, I have appointed Rev. Dallas Baggett superintendent of the Kentucky District, effective June 17, 1962.

SAMUEL YOUNG  
General Superintendent



THE STREETS OF BOSTON are notably crooked and twisted. It is often suggested that they followed the trails made by the cattle before the city was founded. Indeed, if it were not for frequent street markers it would be next to impossible for one to make his way to a given point.

The Bible gives us some signposts along the highway of holiness to help us know that we are on the right track. Here are a few:

(1) *Crucifixion*. Have the spikes of self-abasement pierced the proud flesh of your carnal affections? Have the thorns of contrition torn the brow of your worldly ambitions? Has the sword of self-denial dealt a fatal stab to your sinful self-living? Has the spittle of humility disfigured the glitter of your fleshly pride? In short, are you "crucified with Christ" (Galatians 2:20)? Is the "body of sin . . . destroyed" (Romans 6:6)? This is an act of divine-human co-operation, a basic approach to the Spirit-filled life.

(2) *Guiltlessness*. Paul's picture in Romans 7 of his struggle to serve God with a carnal heart is not the highest plane of Christian blessedness. It is the rocky way every man must go in his upward climb to complete consecration, full surrender, and glorious deliverance.

The motive conflicts, the heart frustrations, the soul warfare are all done when the "wretched man" of Romans 7 finds provisions in the atonement for deliverance from "the body of this death" (Romans 7:24). At this crisis Paul climbs above the mists to the peak of victory where "there is therefore now no condemnation to them . . . who walk . . . after the Spirit" (Romans 8:1). Guilt is gone!

(3) *Blamelessness*. This is not to say that God's sanctified saints are faultless. Absolute perfection belongs only to God. But there is a holiness of motive available to all, and expected of all who seek God's highest.

Christ made provision that the Church—the saved ones—should be sanctified, cleansed, and made holy—and without blemish (Ephesians 5:25-27). It is His good pleasure also to keep us in this state, "preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5:23).

(4) *Purity*. Those who argue against purity in religion demand it almost everywhere else: in food, in water, in medicine, in education, in politics. If man demands pure food laws, why think it strange that God should make "pure . . . heart" (Matthew 5:8) laws?

Christian perfection is just what the term implies: a perfection in the realm of the Christian life—the motive, the heart, the secret aim of the soul of man. All sins have been forgiven and all sin has been purged. The Apostle puts it, "Now being made free from sin" (Romans 6:22).

(5) *Obedience*. It is natural for a person who has the fullness of the blessing to be obedient. The man who loves God with all his heart has a supreme desire to obey Him. It is a delight to "walk in the light" (1 John 1:7)—the walk which produces fellowship with man and cleansing through Christ. Learning *how* to obey God is a process which requires time and prayerful study. But the motive is always instant, perfect obedience.

(6) *Witnessing*. Jesus believed in it. He even conducted training classes for His disciples and sent them out to knock on doors in the community. It is significant that the last recorded words of our Lord are words about witnessing: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). There can be no doubt that successful witnessing and the Pentecostal blessing have a hand-in-glove relationship. The one is basic to the other; the one is indispensable to the other.

(7) *Fruit*. When Paul wrote to the Romans, "Ye have your fruit unto holiness" (6:22), he was talking in the present tense. There is a holiness fruit-bearing and fruit-sharing which always characterizes the sanctified. To illustrate his point the apostle describes this fruitful life more vividly in his letter to the Galatians: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (5:22-23).

So let us follow God's signposts through the winding ways of this earthly pilgrimmage, assured that at last we shall enter—by grace divine—that "land that is fairer than day." And the journey will be delightful indeed!



# WHEN ONLY SOULS WILL COUNT



by  
**BRIAN L. FARMER, Pastor, Bristol, England**

THE LORD'S BRIEFING of His twelve apostles before He sent them forth to preach took the form of a warning. He said, "Behold, I send you forth as sheep in the midst of wolves" (Matthew 10:16). He warned them of men: governors, kings, and even brothers.

There was, however, some advice, a timeless word of encouragement, to accompany this warning: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (v. 28). Do not fear men; fear God, for nothing that men can do will harm the soul. And, ultimately, only souls will count. In the present order, healthy bodies and worthy possessions have value, but in eternity only souls will be of significance.

Jesus' advice is right up to date.

Some months ago the British government informed the people of what a third world war might mean. They said that the nuclear weapons likely to be used against this country were some five hundred times more destructive than the atomic weapons dropped on Japan at the end of the last war. This meant that there would be an area of total destruction to a radius of three and one-quarter miles from the point of explosion. Skin would be warmed up to fifty miles distant, burned at fifteen miles, and charred at a radius of four miles.

It is conceivable, therefore, that in the modern

world our bodies could be destroyed and our properties evaporated in a matter of minutes.

In that day our souls would be required of us.

But just as the violence of persecution in the apostolic age could do nothing to harm the soul, neither can the fury of an apocalyptic war. The advice Jesus gave is perpetually pertinent, but never was it more pointed than in this age in which we live.

Yet in our day, as in all others, it is advice which, by and large, men and women are reluctant to take. The fear of God—the standing in awe of Him as Creator, Sustainer, Redeemer, and Judge—is seldom the bedrock of human living today. This filial fear does not exclude love, but it does engender reverence. The flippant attitude of so many people toward the things of God is certainly evidence of the lack of this fear which Jesus enjoined. So are the reluctance to repent and the impunity with which so many think to disregard God's law.

Indifference towards the advice Jesus gave is equally evident in the opposite direction; for next to the love of sin and the pleasures that it offers, it is the fear of men that prevents most people from following Christ.

Here is a strong coal miner powerful in body and in many ways courageous. Week after week, year after year, he digs dangerously to earn his daily bread, but the very contemplation of making a Christian witness fills him with fear. He is afraid to object to the dirty joke or to bow his head for a silent grace in the presence of his workmates. When he sits in an evangelistic service, to which he has surreptitiously made his way, and is convicted by the Holy Spirit, his paramount thought is not what God will say if he neglects so great salvation, but what his mates will say if he responds to it. And often, very often, it is this paramount thought that keeps him glued to his seat throughout the appeal.

The emotion of fear helps to preserve physical life. It can even set up a physiological reaction to give the body emergency powers of escape. Sometimes, however, this emotion becomes misplaced and morbid, so that mentally deranged people become afraid of things that are not in the least dangerous and are quite unperturbed by *real* perils. From this it can be easily seen that fear of the wrong things, far from being a preserver of life, would endanger life.

Since the soul is independent of any terrestrial happening, and at the same time the highest aspect of a human being, naturally Jesus urges a fear which is rational in these circumstances. It is not a fear of men, who can affect only the body, but a fear of God, who has power over both body and soul. May this advice of Jesus ever be our daily rule.

# GOD GIVE US MEN!

By VERNON L. WILCOX

Pastor, Moreland Church, Portland, Oregon



***Ye that are men, . . . serve the Lord  
(Exodus 10:11).***

*Men are important.* Sometimes, in the surge of Mother's Day sentiment, men may wonder. And Father's Day, as a weak imitation, hasn't helped too much. But Christian history, both in Bible times and since, has proved the importance of men in the kingdom of God.

## I

*God give us men of integrity.* "Lord, who shall abide in thy tabernacle? . . . He that sweareth to his own hurt, and changeth not" (Psalms 15:1-4).

We need men who honor their word, who say what they mean, and mean what they say. Good men do what is right because it is right, not because "it pays" or is "good business." They find the reward in their own character, in knowing they have done right. In this day of expediency, how we need men of integrity!

Such men will remain true wherever they may be. Joseph was a long way from home when he was confronted with the classic temptation that assails men of all ages and in every age. From the human point of view he could have yielded and never have been found out by his family. He could have indulged in a romantic episode with possibly no outward penalty. But Joseph gave this ringing declaration of manhood, "How then can I do this great wickedness, and sin against God?" (Genesis 39:9) It turned out that he suffered for his steadfastness, but he stood fast anyway.

Such men are willing to "buck the crowd" and stand for their convictions. Daniel and his three young friends, when tempted to indulge in the luxury and drunkenness of Babylon, said, "No," when everyone else was saying, "Yes." "Daniel purposed in his heart that he would not defile himself" (Daniel 1:8). It is not always easy to do what's right when one has to stand alone to do it, but it's worth everything it costs. In the words of Peter Marshall, "Lord, help us to stand for something lest we fall for everything."

## II

*God give us men of prayer.* "If ye shall ask any thing in my name, I will do it" (John 14:14).

These words were spoken by Christ to an all-male audience. He expected His followers to be men of prayer, and in His last discourse with them

before His crucifixion He impressed upon them repeatedly the need and privilege of prayer.

This promise is tremendous. It is taken for granted, of course, that true followers of Jesus will not and cannot pray for the irrational or selfish—that would not be praying at all, and we need not argue the point. But just look at the great promise of Christ! It is like an untapped oil well, or an unworked gold mine, or an unused signed checkbook. In fact, it is such a checkbook on the bank of heaven which we may use if we will.

How the Church needs men to carry the spiritual burden of prayer—not just to attend the mid-week service, though that is important—but really to pray until victory comes! Many men have been all too willing to pay the bills and leave the praying to others. Consequently our spiritual contribution has been far less powerful than it should have been in winning lost men to Christ. To have a growing, spiritual church we must have a strong band of men leading the vanguard.

## III

*God give us men with missionary zeal.* "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).

When the Early Church chose its first missionaries under the inspiration of the Spirit of God, they chose—men. And think of the great names in the glorious missionary history of the Church—Carey, Judson, Livingstone, and many others. The Great Commission was given to men, and carried out by men. A great disservice would be done to the cause of missions if it were concluded that this work is not for men.

Our missionary giving could be doubled almost immediately if we could get all the men under the burden. Missionary-minded men will make missionary-minded boys—and how will we recruit the missionaries of tomorrow unless men are willing to dignify missionary work with their wholehearted, unashamed support today?


## IV

*God give us men of spiritual stature.* "As for me and my house, we will serve the Lord" (Joshua 24:15).

Joshua didn't say, "I'll try to get them up in time for Sunday school," or, "I'll see if they want to go today—I never force religion down their

throats," or other like twaddle! He said, "As for me and my house, we will serve the Lord." He committed himself *and* his family.

Men like to pride themselves on being the "head of the house," yet often shift responsibility for moral and spiritual leadership to their wives. How we need men of spiritual stature in this age when society has become almost a matriarchy! We need men who do not hold their religion in their wives' names, but who like Joshua take their families with them in the supreme adventure of life—the worship of God, and Jesus Christ whom He hath sent.



# GOD . . . THE BIBLE . . . and SPACE

By OSCAR H. ELLER

Pastor, Calvary Church, Pittsburgh, Pennsylvania

***Ye are blessed of the Lord which made heaven and earth. The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men (Psalms 115:15-16).***

IN THE BEGINNING, God was; and God created. By a process of measuring radioactive disintegration man has declared that the creation of the earth took place at least 1,850,000,000 years ago. Being willing to admit this age can be correct, keeping God as the Cause, our faith in God does not falter. It is also possible that God could have created uranium in its sixteen stages to lead, thus throwing man's careful calculations far off.

Scientific facts about this earth cause us to be amazed at the greatness of God. And the more we learn about the vastness of the universe, the more we become convinced of His great power. All things were made by Him; He is the Creator and Ruler.

The Bible is God's Word. It is a Book of religious history that deals with the past, the present, and the future. The Bible is the Revelation of God to man. It makes plain God's plan for man and reveals the plan of salvation. However, the Bible is not meant to be a scientific textbook, even though many of the Bible writers had great insight and much understanding.

We have come now to an age where there is a

feeling that the Bible is now silent, as if God were suddenly outmoded. The world asks many questions that seem so important. Who owns space? Should man be out there? Is there life out there? Is heaven out there? Is God out there? What does the Bible have to say about space?

We are reminded in Genesis 11:6, when man began work on the Tower of Babel, that nothing he proposed to do would be impossible to him unless God intervened. We stand in awe of Colonel Glenn's triumphant flight. Opinions of it vary from a Pittsburgh housewife, who felt that man has no business up there in space, where God is, to that of a bald-headed Argentinian who was unimpressed because it had no value to him inasmuch as the flight would not grow hair on his head.

Our feet are merely damp in this new ocean of space, for our world is only a speck in the universe. We are 93,000,000 miles from our sun and there are many suns and many solar systems somewhat like our own. Mt. Palomar's telescope can picture an object a billion light-years away, and there are six trillion miles in a light-year. Some of the billions of galaxies are 200,000 light-years deep, and simple arithmetic shows man would have to live many lifetimes in order to travel very far into space.

A possibility being talked about now would put Glenn's speed at a slow walk in comparison. The theory is that soon man will be able to zip from one planet to another in the twinkling of an eye on a magnetic wave. If Goes does not intervene, it may come to pass.

What real problems will our exploration of space solve? Surely the problem of sin will still be with us. Man will not love any more than he did in the past. The conquest of space will not feed the starving millions on our globe. It is not concerned with propagating the gospel message to dying souls.

In our advancements in the scientific realm it is possible to leave much good behind. We do not really advance if we leave God behind. We have yet to solve our basic problems. No matter how much we advance we are still going to need God. Space-age man still needs the Saviour.

What our age needs to remember is that no matter whether we travel to Mars or go next door, we need Jesus Christ. We shall never get to the place where God will be obsolete. Our problem is sin, and God alone has the cure for sin. Space-age theology will not, it dare not, change from the theology of the past. God still speaks. The Bible and the Church continue to speak. The message is still the same. Man needs to be saved. He needs to be cleansed. He needs the sanctifying experience that God can provide for him.

The space-age question is not what God wants



us to do, but what God wants us to *be*. God has given us marvelous powers and abilities. We do not know how far He will allow us to go, but we do know what He wants us to *be*. He wants us to be a holy people. This has always been a criterion and always will be the standard by which God will judge man.

God still frowns upon divorce and remarriage. He continues to be displeased with robbers, those stealing from God or from man. He speaks against those who would dissipate their lives through beverage alcohol, narcotics, and overindulgence. God still hates lying and hypocrisy. He still looks with disfavor upon those who withhold their lives from Him.

God has not changed. His precepts are yet valid. Space capsules cannot take us to God. Only Jesus Christ will be able to span the gap for us. He can make us what the God of creation wants us to be.

There is a "space capsule" being readied for flight at the present time. It is huge by our standards. It is a cube, fifteen hundred miles long, fifteen hundred miles wide, and fifteen hundred miles high. It is a space craft that Jesus Christ said He was going to prepare. Sainly Job looked to the northern skies and saw a portion that seemed to be void of stars. Perhaps this is where

the construction is being done. This is the space craft that John saw and called the "New Jerusalem."

This immense "space capsule" is to be made of all kinds of precious jewels and the purest gold. If we were to allow 10 feet to each story, there could be 792,000 stories in this space craft. There could be 20,056,190,000 rooms, 16 feet square, and still leave enough capacity for 297,440,000 streets, 60 feet wide, and all paved with gold. These are the mansions that Jesus spoke about as being in His Father's house. If we should inhabit earth until 4,000,000,000 souls are saved, there would be 5 rooms for each individual.

John saw this city coming down out of the heavens and tells of its beauty. Those who are prepared when it comes and have their fare paid by having their garments washed in the blood of the Lamb of God will be invited on board for a space flight to end all space flights. And He invites whosoever will to come!

God has made the universe, He has made man, and He has made what we call space. He alone rules it all. Soon He will intervene in the plans of man and His own space craft will come to catch His bride away as the sheep are separated from the goats. Are *you* prepared for this type of space travel?

# He Accepts Our Best

By **MARVIN GROOMS**

Pastor, Jackman Road Church, Toledo, Ohio



IT WAS one of those sleek custom cars with dual carburetors. He pulled up beside a small foreign car at the traffic light and jokingly yelled, "Want to race?" Only about a 150-horsepower difference!

We laugh at this, yet how many people drive themselves into daily frenzy trying to keep up with those of greater native ability and, as the result, are in daily frustration and failure! This is not to encourage mediocrity. Do your best—but realize that your best may be more or less than that of someone else.

God judges us by our best and by our faithfulness. Robert Morrison, missionary to China, labored seven long years before he had one convert; and at his death there were only seven persons who were Christians because of his work. But God will not "scorn" Robert Morrison because he was not a Charles Finney. We are judged by our best and by our faithfulness.

I have a picture in my study that is a constant inspiration to me. It is certainly not a masterpiece; in fact, it is a picture painted by numbers.

A lady in a former pastorate gave it to us as a parting gift. This lady never had the opportunity of going to school except for a few years. Naturally, she is limited, but she enjoys number painting and gives her best to it. The picture is a repeated reminder to me that God not only uses what we have, but He is kind and gracious to accept our limited gifts.

The hymn writer, Mrs. Charles Barnard, exhorts:

*Give of your best to the Master;  
Give Him first place in your heart;  
Give Him first place in your service.  
Consecrate every part.*

And she further writes:

*Give, and to you shall be given.  
God His beloved Son gave.  
Gatefully seeking to serve Him.  
Give Him the best that you have.*

And when we give Him our best He will gladly accept, for it is simply the way our Lord is!

# A Religion That Works

By E. MILTON CARLESS, Pastor, Mackay, Queensland, Australia

ALMOST EVERYONE has secret dreads of some calamity or tragedy entering his life, with the attendant query, How would I react? Would my religion help in the crisis hour?

That such a fear was resident in Job's heart is reflected in his exclamation, "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me" (Job 3:25).

What was his reaction? How did his religion hold in the furnace of affliction? History records that he remained steady. He emerged from his excruciating ordeal with this testimony: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). No trace of resentment, no bitterness, but rather complete confidence in the will of his Maker. His religion worked!

## I

Only a religion that works is worthy of our devotion. A cold creed, eloquent eulogies, and religious rites are small comfort in life's bitter hours. The true test of our religion is gauged by our reaction in emergency.

In the midst of testings and trials people react in various ways. Some adopt the immature attitude of cursing the day they were born. Their cry is, "Take me! I've had enough!" Instead of facing the problem squarely with their hands in God's, they desperately seek to run away and escape.

Others sue for a change of circumstances. Their cry is not, "Take me," but, "Take my troubles, change my circumstances . . ." when the more effective prayer would be, "Lord, grant me the grace and courage to bear the burdens of the day." God has never promised exemption from troubles and trials, but grace to go through<sup>1</sup>.

## II

Someone has said, "God not only tempers the wind to the shorn lamb; He also grows wool on it so it can face the wind." Some of us have used up our prayers petitioning God to change the weather or the circumstances of our lives when

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**How tragically potent is religious prejudice! How many are lost because they prefer tradition to truth! They are the subjects of Jesus' severe rebuke, "Ye will not come to me, that ye might have life." Religious tradition and its accompanying prejudices are among Satan's most effective weapons.—Selected.**

we could have been asking to let the wool grow a little faster. God is wonderfully able to condition us to withstand the winds of adversity.

A further possible reaction when things are not going smoothly is to "throw over our religion." In the light of a holy God, such a reaction seems incredible, but nevertheless is evidenced from time to time. The term "fair-weather Christian" is frequently employed to describe this type. When the sun is shining, and things are going his way, all is well. As soon as the dark clouds come into view and there are signs of rough weather, he abandons ship.

How exemplary is the attitude of David: "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Psalms 46:2)! In other words, come wind or storm, God helping us, we will remain true and trust God serenely in every situation.

## III

What, then, is the God-honoring reaction to life's perplexities? Job says, "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (5:17). Why should Christians be happy when recipients of sore trial and chastisement? Because the scripture clearly teaches that this is proof of His love for us: "For whom the Lord loveth he chasteneth, . . . Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:6-11).

Paul emerged from his trials with this kind of reaction: "Who shall separate us from the love of Christ? . . . For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:35-39).

*God hath not promised skies always blue,  
Flower-strewn pathways all our lives thro';  
God hath not promised sun without rain,  
Joy without sorrow, peace without pain.*

*But God hath promised strength for the day,  
Rest for the labor, light for the way,  
Grace for the trials, help from above,  
Unfailing sympathy, undying love.*

# A Tribute to My Father

By KATHERINE BEVIS

IT HAS BEEN SAID that among the great tragedies of the world are:

(1) The crucifixion of Christ (though conversely the world's greatest gift); (2) the Hundred Years' War in Europe, with the loss of life and property in that conflict being far beyond comprehension; and (3) the War Between the States, when fellow Americans took arms against one another.

Were I to list a great tragedy in my personal life, I am sure it would be the loss of my Christian father thirty years ago. The void I felt then is only slightly lessened as each year passes, and my only consolation is that his influence is yet with me.

My father was a Christian gentleman, a wonderful counselor, and a pal with his nine children, seven girls and two boys.

Dad always wanted us to have the best, but this was usually impossible because of his low income as a carpenter. But out of his earnings he and my mother saw that God came first, and I can say truthfully that God *always* supplied our *needs*. I thank God for a dad and a mother who maintained a Christian home.

My father was a hard-working man and very devoted to his wife and his children. His home and his church were his little world. He was concerned about us getting as much education as he could possibly afford. He was interested in our attending Sunday school and church, to the extent that he attended these services with us. He took us; he taught us to sit near the front; and he urged us to take part in the singing. How well I remember his favorite hymns (though he loved them all)—“How Firm a Foundation!”

It seems I can hear him now:

*The soul that on Jesus hath leaned for repose  
I will not, I will not desert to His foes;  
That soul, though all hell should endeavor to  
shake,*

*I'll never, no never, no never forsake;  
I'll never, no never, no never forsake.*

My soul is blessed now as I sing these words while typing them.

His honesty, integrity, and clean life are still a great inspiration to me.

Even before my father heard of holiness he strictly refrained from the use of cigarettes and alcohol, and his honesty and truthfulness could be depended on. As an old friend of the family re-

marked at my father's funeral, “Henry Conroy's word was as good as his bond. You needed no signature to do business with him.”

On this Father's Day, my love and appreciation go to the memory of my sainted father, who to me was a friendly counselor and a saint, and whom I shall be with some sweet day in the future when Jesus shall call me home.

## The **SIN** of **SILENCE**

By NORMAN G. CULBERTSON

MUCH HAS BEEN WRITTEN about the sins of the tongue. The third chapter of James is emphatic in condemning this palatal delinquent. But a greater sin found in churches today is attributable to silent people. Greater damage is being rendered to God's Christian endeavor through silence than through any form of malevolent conduct.

It isn't the silence so necessary under delicate and discreet circumstances, nor the silence borne in respect toward authority and esteem. Neither is it the silence rendered during bereavement, nor in sympathetic recognition of impropriety. It is the guilty silence of people in their failure to proclaim the gospel of Jesus Christ.

Each Christian is morally responsible to convey the message of Christ, and to fail in this duty is to be guilty of willful disobedience to God—the genuine definition of sin. The Great Commission does not separate responsibilities of Christians nor the obligations of the saved. An ordained minister of the gospel has no greater responsibility toward God than the layman who consecrates his talents and resources to the work of the Kingdom; both are called to be witnesses.

A confirmed wine-sot, saved at a rescue mission through God's amazing grace, after which he evangelizes untiringly, has no more obligation to the



Lord than the timid soul who accepted Jesus and was born again in the confines of his tidy little bedroom. All Christians are equally responsible to God to tell the gospel, for people are not saved without its telling.

If we know the Lord Jesus Christ as our personal Saviour, it is because we were told about Him. The radio station to which we inadvertently turned told us about Him, even if only long enough for us to decide we didn't like the program. The tract placed in our hand at a downtown street corner brought His name to our attention, even if we cast it away after disagreeing with its contents. The brilliantly painted banner stretched across the front of a church in announcing a revival invited us to know more about Jesus, even though we escaped momentarily to less convicting retreats. But through the continual *telling* of the gospel, the "good news" somehow leads an unsaved person to the foot of the Cross, where the Holy Spirit accomplishes His amazing work and the miracle of salvation takes place. Praise the Lord!

Each Christian is capable of telling others about the saving power of Christ, the only difference being the method and the degree. The majority of us weaken at the thought of speaking in front of an audience of people, but few of us ever fear

talking over the telephone, or the back fence, to our neighbors. Many of us hesitate in volunteering information to strangers, even during Sunday school, yet time and again our suppers grow cold as we shake our fingers convincingly under the nose of a brother-in-law in defense of our favorite candidate. The Lord knows this. Many of the early Christians were conspicuous for their lack of garrulity, but into the souls of the most timid did Christ place the Holy Spirit, enabling them to witness and tell kings about God's plan of redemption.

Too many Christians assume that it is *their* place to receive the gospel and for *others* to disseminate it. Too many Christians refrain from telling others about salvation, and justify their inactivity by strange reasoning—"can't" being the most often used excuse in easing the consciences of complacent church members, and "won't" being the least used term in truthfully explaining the disconnected witnessing of the nominal churchgoer.

The word of the Lord comes to us with the same Great Commission as of yore: "Go and tell!" Shall we obey, or shall we be guilty of this horrible contradiction found in churches today and be silent, as the night of judgment hovers threateningly in the twilight of this lost and dying world?

## EDITORIALS

Continued from page 2

Nor can one blame the conditions of the day for the softness of the soul. Granted that times such as ours make luxury and ease possible for many more than ever could have them before, they do not make it necessary. The disciplines of holy living are still open to us. We can still pour as much of ourselves into the work of God as we will. We can still be as spiritual, personally, as we really want to be.

And "*even* in Sardis" there were those who had not defiled their garments, who were worthy to walk with Christ (v. 4). It is not easy to walk in purity and consecration when the trends in the world are all in the other direction. The term "*even*" speaks volumes with regard to the difficulty of breaking through the crust of nominal religion. Even the "*cold*" are not so hard to deal with as the "*lukewarm*" (Revelation 3:15-16).

But it is a gospel we preach, and that means no diagnosis without a cure, no Sinai without Calvary, no word of judgment without the word of mercy. The defense against disaster is to "*watch*," to be on guard (v. 3). Most students of the New Testament believe that here is a reference to two times in the history of Sardis when the city had been captured because its people felt quite secure and failed to place guards on their walls.

The roots of nominal religion are to be found in smugness, complacency, and a spirit of self-congratulation. This is akin to the pride that "goeth before destruction" and the haughty spirit which precedes "a fall." The cure for nominal religion is to "remember . . . hold fast, . . . repent. . . watch" (v. 3).

And the promise to overcomers is glorious: a name not only on the church roll, but written in the book of life and declared before the Father in heaven; and "he . . . shall be clothed in white raiment" (v. 5).

The peril is great; the promise is glorious. Let us then keep high our defenses against nominal religion, and with the name to live combine a deep and vital spirituality.

### Editorial Note

The editor would like to call attention to the display of new books from the Nazarene Publishing House to be found on the back cover of this issue of the *Herald*. "The readers of today are the leaders of tomorrow," and a cause for major concern is the fact that so many Christians read so little of the helpful and challenging materials available.

If you are able to attend a district assembly this summer or fall, you will find all of these books on display and for sale there. If you do not get to assembly, why not look over the list on page 20 and order several books today?

# THE CHURCH AT WORK

## HOME MISSIONS

ROY F. SMEE, *Secretary*

### Revival in Bermuda

A few months ago Mrs. Bernice Moe and Mrs. Jeanette Newman, wives of air force men stationed in Bermuda, looked for a church similar to their holiness background. After a fruitless search they prayed earnestly and finally felt led to begin a Sunday school. Mrs. Moe wrote to Nazarene Headquarters for help and, with the approval of the general superintendents, the Department of Home Missions encouraged them in the development of the Sunday school, the beginning of a midweek prayer meeting, and the launching of a Sunday night service.

The Bermuda Islands are a group of small islands in mid-Atlantic, 665 south-east of New York City, administered by Great Britain. The seven largest islands, roughly in the shape of a fishhook, are connected by bridges and causeways. The total area is about 21 square miles. The 1960 census reported 56,056 persons in Bermuda, about two-thirds of whom are colored. There are U.S. Air Force and Navy bases in Bermuda with about 10,000 men, including their families.

About one-half of the people who claim church affiliation belong to the Church of England. Various other denominations are also represented on the islands. The Sunday school led by Mrs. Moe has been quite successful, and guest speakers have been used for the Sunday evening services, but it soon was evident that there must be a resident pastor to conserve the work and

bring it to the stage of a full congregation. This could hardly be done without an introductory campaign and a thorough study of the possibilities for an established work.

Rev. Robert I. Goslaw, superintendent of New York District, was requested to conduct a revival meeting in our rented hall in Hamilton, the chief city of the islands, and investigate the advisability of establishing a church there. The meeting was held February 25 to March 11, with Mrs. Goslaw serving as song evangelist. For the final four days they were joined by Mr. and Mrs. Karl H. Ward, who paid their own way to help in the meeting. Mr. Ward, a New York City businessman and member of the New York District Advisory Board, is an excellent singer.

The hall rented by the congregation for its services, with some financial help from the Department of Home Missions during the early months, has seventy-five fine opera seats which they purchased second hand and installed. Attendance was highest during the three Sunday morning services of the meeting, reaching sixty-four one Sunday. The attendance was over thirty in more than half of the evening services, with fifty present the final Sunday evening. There were some wonderful victories during the meeting, and on the last Sunday afternoon a baptismal service was held and ten were baptized. Four of those in the Bermuda congregation were already members of a Church of the Nazarene. In the closing service, six more were taken into membership. As soon as a pastor can be sent to Bermuda, there will be a fine class of ten charter members for the beginning of a church.

These are wonderful people, most of them service personnel. They carried financial responsibility for the meeting, paying all the local expenses, half the fare of the Goslaws, and giving a \$100 love offering to the evangelist. They are paying the rental on their hall. While Brother Goslaw was in Bermuda, a typical "Showers of Blessing" broadcast was submitted to the local radio station. The program manager was pleased with it, saying it was one of the best he had heard and that they would be happy to have it on the station. Arrangements were made to have the program on this station, ZBM-1 Bermuda, at 4:15 each Sunday afternoon. The local congregation is paying half the cost of these broadcasts and the Nazarene Radio League is assuming the other half for the first year. A spot announcement will give information about the church services and location in Bermuda.

We thank God for this wonderful beginning in Bermuda. We appreciate this fine group of Nazarenes with vision and determination to see a church established in these islands, and we are grateful for the devoted services of the Goslaws and the Wards as the Lord used them in this first revival meeting. Announcement will be made soon of the sending of a pastor to Bermuda. Let us put this new work on our prayer list, that God may continue to open doors for the establishing of a wonderful holiness center in Bermuda.

### News Flash from Germany

Word has just been received from Rev. Jerry Johnson that our churches in Germany and Denmark gave 4,061 German marks, or \$1,015, in the Easter Offering for missions.

Following the initial campaign by Brother Johnson and Pastor Brohl in Berlin, services have continued and a church has just been organized in West Berlin, with ten charter members!

The Chicago Central District has accepted a special of \$10,000 to complete our church and Bible school building in Frankfurt. The basement of the building is now in use, but this will be a great impetus to the furtherance of the work in Germany.

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*If holiness is so dangerous to live by, as some people think, why is it so wonderful and glorious to die by?—*  
W. E. Isehour.

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*A New Sign in a New Field—Bermuda*

## FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

### Moving Missionaries

Rev. and Mrs. Eldon Cornett are on furlough from Korea. Their address here is Milltown, Indiana.

Rev. and Mrs. C. Dean Galloway are on furlough from Nicaragua. They are living at 1418 Chestnut, Canon City, Colorado.

Rev. and Mrs. Maurice Rhoden, on furlough from Japan, are living at 317 Twenty-second Avenue, Springfield, Tennessee.

### Thank You—

#### We Have Enough Now

Rev. Ira True writes a fervent thank-you to all the good Nazarenes who responded to his call for used clothing. So wonderful was your response that he now has more than enough to supply the needs of his district. He asks that no one send any more, please.

Those of you who have used clothing on hand to send to our missionaries can continue to send it to Rev. R. R. Miller, P.O. Box 383, Taipei, Taiwan, Free China, and other fields who have requested it.

### Taking the Gospel by Boat

By PAUL BEALS, *British Honduras*

Recently I went to Corozal to observe the methods of Rev. Edward Wyman in his village evangelism. At Louisville, worship is in a thatched house donated by the people to the Church of the Nazarene. Even though it is only a new work, twenty-one have made application to join the church.

At San Roman a thatched-roof shelter is under construction for worship. A man from there gave thirty-five U.S. dollars to help with the shelter. He had borrowed the money for much needed eye care, but said God wanted him to give it to the church. There were eighty-five people in Sunday school at this place. At Pachakan there have been occasional open-air meetings with a good prospect of starting a regular work.

In Corozal we preached in their lovely modern building, where the morning service is in English and the evening service in English and Spanish. Village services are in Spanish.

Brother Wyman asked me to visit the village of Sarteneja on the north coast of British Honduras. With the British Honduran pastor, Juan Guerra, and his wife, we set out in a sailing vessel. The eighteen-mile trip took nine hours. We visited in the community, distributed used clothing, and held an open-air service with 120 people attending. I stayed with a Christian brother in his thatched home. He has a beautiful seaside lot. There are excellent prospects for a church to be organized in

this town. The pastor, Brother Guerra, plans to return to the town at frequent intervals until we can get a permanent work established with a pastor there. It is not possible to plan a pattern of one- or two-week visits because of the uncertainty of the sailing schedule. Our own boat was supposed to leave at one o'clock in the afternoon but did not go until eight-thirty at night. We arrived in Sarteneja at five-thirty in the morning.

When it was time to leave I found that there was no boat going back to Corozal that day at all. However there was one going to Belize, where I hoped to go from Corozal anyhow. So I took the direct route—a seventy-two-mile boat trip that took nearly eight hours. But it was a very beautiful trip among the many islands or cays that lie along the coast of British Honduras.

Many times we could see the bottom even though we were far from land. It was very pleasant to sit in the shade of the sail and read. The ship carried a cargo of firewood, oranges, bananas, and white lime. There were two other passengers who shared the tiny cabin. Cooking was done by the crew with a wood fire in a barrel stove on the open deck. But on a calm sea in the bright sun this was a pleasure rather than a hardship.

There are many villages in need of the gospel, not only in Corozal, but throughout the interior and along the coast of British Honduras. Pray for your workers in this country.

## THE N.Y.P.S.

PAUL SKILES, *Secretary*

### Eighth Annual Junior Convention

#### Northwestern Illinois District

The eighth annual junior convention of the Northwestern Illinois District convened Friday, April 27, at 9:00 a.m., at Sterling First Church, with the district junior director, J. V. Morsch, in the chair.

Miss Mary Scott, convention speaker, inspired and challenged the 145 registered attendants to make the convention theme, "Juniors and Missions," more than a motto, rather a vital part of the growing church. Display booths emphasizing the Junior Fellowship mission phase of Alabaster, Prayer and Fasting, Charlie Chopper, and *Junior Topics* were arranged by the zone N.J.F. directors.

Twelve out-of-state guests were present, indicating a real show of interest in the achievements of the district N.J.F. work. Sterling First's N.J.F. director, Mrs. Rubright, added interest, instruction, and information, as well as supplying many of her materials free, to local directors.

The evening session selected district winners of the junior talent contest in the persons of Marilyn Prior and David Cummins for piano solo and scripture memorization, respectively.—R. J. CLACK, *Reporter*.

Listed here are the new and re-elected district N.Y.P.S. presidents as reported by the conventions:

Pittsburgh—Rev. Paul Bowlby  
Texas-Mexican—Rev. Laurentino Pastro  
Northwestern Ohio—Rev. R. Gene Anspach  
Maine—Rev. George Teague  
Australia—Colin J. Hearn  
Central Ohio—Rev. Jay H. Keiser  
Albany—Rev. James D. Fox  
Philadelphia—Rev. Paul D. Basham  
Eastern Kentucky—Rev. William Harsin  
Idaho-Oregon—Rev. Omar Barnhouse  
Washington—Rev. John M. Gardner  
Arizona—Rev. Wil M. Spaite  
San Antonio—Rev. B. J. Garber

## How Can You Help Your Seminary?

A Tower of  
Spiritual  
Strength

There are many ways each Nazarene can assist the Seminary in the training of young ministers for the church. First in importance is for each child of God to pray regularly for the students and faculty, that God's will may be done in each individual's life. Second, pastors and church members should encourage young people, who are called of God for specific Christian service, to plan to attend the seminary after finishing college. This will help the young minister prepare for the complex and difficult service demanded of the minister today and tomorrow.

Third, many persons can assist the Seminary in training young people for the ministry by making special gifts of various natures. One of the pressing needs for funds is to carry out plans for the completion of the Seminary building by the addition of the north wing, which will be the permanent location of the library. Approximately \$300,000 will be needed to build and equip and air-condition this wing. About \$45,000 has been received for this project.

Also funds for scholarships would be a great blessing to the students, especially if each senior could be given a tuition scholarship. Some may wish to endow a tuition scholarship in honor or in memory of a friend or relative. Others can make gifts of any amount for a scholarship fund.

Gifts in the form of annuities would be of great assistance. The Seminary would pay the annuitant regular pay-



ments as long as he lived, and at his death the money would become the permanent property of the Seminary.

Church members and friends should be encouraged to include the Seminary in their wills. Bequests could be given to scholarship or endowment funds which would be a lasting benefit to the kingdom of God.

God has answered prayer marvelously in the progress of the Seminary and greater blessings are in the future. The church needs a stronger Seminary and you can help in one way or another to help the staff in doing a better work for God and the church.

LEWIS T. CORLETT  
President

## GENERAL INTERESTS

Word has been received that Trevecca Nazarene College honored Rev. H. Harvey Hendershot, superintendent of the West Virginia District, with the honorary degree of doctor of divinity at commencement exercises, June 5, 1962.

### New Editor for "Sunshine"



Elizabeth B. Jones

Elizabeth B. Jones has joined the staff of the Department of Church Schools as editor of *Sunshine*, story publication for children aged four to eight.

Mrs. Jones is well known to many Nazarene readers. It was in *Sunshine*, about twenty years ago, that her first published writing appeared. Since that time she has had material published in almost all of our periodicals. Since 1958, Mrs. Jones has been a regular writer, along with Kathryn B. Peck, of primary lesson materials for the Sunday school.

Mother of four children, now grown, Mrs. Jones has found time since 1942 to write fourteen books for children and leaders of children. The best known titles are *God's Loving-Kindness, Together with God, When You Need a Story, and Round About Me*. Her newest book, just off the press, is *When We Share the Bible with Children*.

The September issue of *Sunshine* will be the first to carry the new editor's name. Along with her work as editor of *Sunshine*, Mrs. Jones will continue as a writer of primary lesson materials.

Miss Joy Latham, editor of *Sunshine* since 1956, resigned April 1 to accept appointment as children's music director for the Nazarene Publishing House.

## Articles About Nazarenes

More than three hundred articles and items about the work of the Church of the Nazarene have been published during the last three years in magazines and periodicals of some thirty other evangelical and holiness denominations.

The majority of these articles were prepared by the Nazarene Information Service. About 10 per cent were placed through the Evangelical Press Service, which receives a copy of all N.I.S. general releases.

A survey of the articles published shows that the Wesleyan Methodists used forty Nazarene stories during the three-year period, and the United Missionary church thirty-three articles.—N.I.S.

## DISTRICT ACTIVITIES

### Mississippi District Assembly

"Wonderful" is the word for the significant forty-ninth annual assembly of the Mississippi District, which convened in Jackson First Church, May 9 and 10.

The ministry of General Superintendent Vanderpool was both challenging and inspiring.

The high point of the assembly was the splendid report of the new district superintendent, Rev. W. Charles Oliver. His report revealed that 222 new Nazarenes were added during the year; a net increase in Sunday school enrollment of 455; a net increase in average Sunday school attendance of 213; an increase in giving to general interests of more than \$7,000; and total giving to all purposes increased nearly \$83,000.

District Superintendent Oliver's ministerial record of having never received a single negative vote was kept intact as the assembly enthusiastically gave him a unanimous one-year vote and followed with a unanimous election for a three-year term. That Brother and Sister Oliver and son, Charles Wayne, have won the hearts of the Mississippi Nazarenes was further evidenced by a love offering of over six hundred dollars. Mrs. Oliver was elected district president in the N.F.M.S. convention.

Dr. George Coulter, foreign missions secretary, was greatly used of the Lord in his outstanding, Spirit-anointed messages to the pre-assembly Sunday school and N.F.M.S. conventions.

Dr. A. B. Mackey, president, and Rev. Clifford Keys presented the interests of Trevecca Nazarene College, with Rev. Marlow Salter as the fine representative for the Nazarene Publishing House.

Following a challenging message by Dr. Vanderpool on Wednesday night, an offering of more than four thousand dollars for home missions and the Revolving Fund was pledged to be received within thirty days, with the total expected to exceed five thousand dollars.

Edward Bullock was elected to receive elder's orders, and was ordained by Dr. Vanderpool in a sacred service which concluded the assembly.

Unity and harmony prevail, and a renewed spirit of determination, vision,

optimism, and faith is gripping the Mississippi District as we rise to the challenge of aggressive "Evangelism First."  
—B. W. DOWNING, *Reporter*.

Dr. C. Warren Jones reports: "In late April, I returned home from a trip to Texas, primarily to boost the Easter Offering. Had 3 services on the San Antonio District and 5 on the Abilene District. While in San Antonio, I visited the Spanish Bible Institute, which serves 6 districts: 3 in Mexico, the Texas-Mexican District, the Western Latin-American District, and the Spanish East, U.S.A., District. On the 6 districts, we now have 14,500 Nazarenes. The school, with Rev. Wm. Vaughters as the director, has 57 students, 40 of them from Mexico and 17 from the U.S.A. This year they will have 18 graduates and each one has a church waiting for him. Counting this year's class, there is now a total of 86 graduates since the school was started; and 81 of these are in full-time Christian service. That gives the school an unusual record. Without doubt this is one of the best Bible schools in the movement. To visit the school and speak twice in chapel services was indeed a thrill."

Six wonderful missionary conventions were conducted simultaneously by the Hamilton First, Hamilton Mountainview, St. Catharine's, Brantford, Caledonia, and Copetown churches, April 24 to 29. Five missionaries—Miss Frances Lively and Miss Della Boggs of Africa, Miss Hilda Moen of India, Rev. Ira Taylor of Bolivia, and Rev. Melvin Wilkinson, Uruguay—rotated nightly from church to church, challenging our people with their messages. The high light of the conventions was a combined rally held in Hamilton First Church on Saturday evening, when the missionaries took part in a symposium. The questions under discussion were very provocative. Two of these were: the effects of communism upon the missionary work and a comparison of the spirituality of the church at home with the church on the field. Several of the churches were decorated with such items as flags, curios, an African hut, an African market scene, and banners. A new appreciation for and interest in our missionary work have been engendered by these conventions on the Canada Central District.  
—BERT COLLINS, *Reporter*.

## THE LOCAL CHURCHES

**CORRECTION:** In the article in the *Herald of Holiness* of May 2, entitled "District Uses Vacation Bible School to Start a New Church," the name of the laymen from Tacoma who were so vital a part of this Vashon Island project was incorrectly stated. It should have been Mr. and Mrs. Lee Harrison. We regret the error, and apologize to the Harrisons.—*Editor*.

Denver, Colorado—South Side Church is experiencing wonderful days. We give God praise for a fine class of fifteen new members received on Easter Sunday, eight coming by profession of faith. More than \$4,100 was received in the Easter

offering for missions. This was above and beyond regular church and Sunday school offerings and assures our church of being more than a "10 per cent" church this year. Pastor Frank Cook is leading the church in plans for new advances.—GERTRUDE KAUFFMAN, *Secretary*.

Evangelist E. C. Tarvin writes: "In April we had a meeting at Fort Thomas, Kentucky, with Pastor Moss and his fine people. God blessed and gave some great victories. From there we went to Bussey, Iowa, with Brother Hessler, and again God helped and blessed. The day of revivals is not over. Please remember us in prayer."

Evangelist Loran Strahm reports: "Recently we closed a meeting at Darbydale, Ohio, and never have we felt the presence of the Holy Spirit more than during those services. God richly blessed and twenty-nine souls found help at the altar of prayer. Pastor J. N. Lakin tells me that the revival spirit continues. I have some open dates for the fall and winter months and will be glad to go as the Lord may lead. Write me, 732 Kingston Avenue, Grove City, Ohio."

## You're Invited!

If you and your family plan a trip to Kansas City this summer, stop by to visit your Publishing House. Help celebrate the fiftieth year of service to the church.

Nazarene Publishing House  
2923 Troost Ave.  
Kansas City, Missouri

Paxton, Illinois—Our church recently had a wonderful, eight-day revival with Evangelist Loy A. Gawthorp as special worker. His soul-searching messages gave the church a most needed spiritual uplift, and there were sixty-five seekers. The attendance was outstanding in each service, and people of the church and community received the old-fashioned Bible truths presented by the evangelist in a most encouraging way. God has blessed, and we are now beginning our fourth year here, with the membership increased from five to fifty, and thirty-three of these coming in by profession of faith. Our Sunday school average attendance is now seventy-two, and souls are finding Christ as their Saviour in our services.—SAMUEL E. FARRIS, *Pastor*.

Baldwin Park, California—This church, under the leadership of Pastor Vernon Kutz, and the new assistant pastor, Raymond Totten, electrified the Nazarene church world last week by reaching the grand attendance of 1,136—the largest Protestant Sunday school in the city. This church began to awaken five years ago, after an average attendance of 120. In one week we climbed from 120 to 504, by the help of that great Sunday school builder, Rev. Elwood Munger. A host of adults, teenagers, and juniors made 8,000 person-to-person calls and distributed 50,000 items, featuring stand-up Bible characters, gospel literature, and gifts. Saturday saw

the visiting of 1,200 people who had promised to attend. To meet this new challenge, a \$30,000 Sunday school unit is now under construction.—VERA SCROGGINS, *Reporter*.

Rev. Ray Condry writes: "After much prayer, I have resigned as pastor of our church in Pelion, South Carolina, to accept a unanimous call to Westside Church at Kannapolis, North Carolina. God has given us a wonderful ministry at Pelion, and we leave a praying, working, sacrificing people, as we look forward to our new field of labor."

Alliance, Ohio—Recently this church enjoyed one of the best revivals in its history. Rev. Henry T. Beyer, Jr., of Baton Rouge, Louisiana, was our evangelist. We had record attendance throughout the meeting, and the Lord moved in a wonderful way each night. Some eighty people bowed at the altar during the ten-day meeting. Our people prayed, fasted, and worked, with more than three hundred people out calling at different times during the meeting. Each evening nearly thirty people met in the prayer room before the service, with Sunday school teachers and board members giving splendid co-operation. The week-night services averaged 178 in attendance, with the record week-night crowd being 269 on Tuesday evening. Our hearts were truly thrilled at the wonderful blessings of God. We have a wonderful people who love God and the church and are willing to work.—J. O. McCASKELL, *Pastor*.

New Albany, Mississippi—Rev. Ray McDonald was the evangelist in our recent meeting. We greatly appreciated his visitation in so many homes, where he made many friends for the church. Also he has a wonderful ability to get at the needs of the church, and was a blessing to our church people as well as helping people to pray through at the altar. We appreciated all the work of Evangelist Ray McDonald with us, and thank God for His blessings.—H. M. SMITH, *Pastor*.

Malvern, Arkansas—Evangelist Walter Patterson was the special worker in our recent revival. God blessed in the services and gave many victories at the altar of prayer—fifteen souls prayed through. The church is united and encouraged.—GLEN W. SCHWINN, *Pastor*.

## THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for June 17:

### The Praise of the Redeemed

SCRIPTURE: Revelation 5; 7:9-17; 11:15-19. (Printed: Revelation 7:9-17)

GOLDEN TEXT: *Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him (Revelation 19:6-7).*

Amid the fearful judgments which the Revelator sees falling upon the earth, the seventh chapter comes as a parenthesis, bearing the message that, to use St. Paul's words, "nevertheless

the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (II Timothy 2:19).

We are permitted a glimpse into heaven, and some understanding of the estate of the redeemed. In our voyage through stormy seas we are encouraged by the assurance that there is land ahead. The Christian lives his present life in this world in the light of the world which is to come.

The characteristics of the heavenly company are significant.

They are attired in white robes which they have washed and made white in the blood of the Lamb. Sanctification, a purity not theirs by nature or works, has become theirs by faith through the sacrifice of Christ.

For this reason only they are able to stand before the throne of God. They are also before the Lamb, through whose mediation alone they are qualified.

The employment of the redeemed is praise and service.

When the great unnumbered multitude out of all nations and tongues, speaking now a heavenly language, utter their thanksgivings for such a great salvation, the angels cannot remain silent, and they respond with a mighty "Amen." How profound is the reverence of heaven! How glorious its singing!

*Come, Thou Fount of ev'ry blessing,  
Tune my heart to sing Thy grace.*

They serve Him day and night without need of respite. Perhaps only those who have learned that in humble service is found the greatest earthly pinnacle of blessing will be at home in heaven.

The blessedness of the saints in glory is expressed largely in negatives. Heaven is distinguished to our limited grasp by its prohibitions. No hunger, no thirst, no weariness, no pain, no tears. Or if there are tears, God shall wipe them away ere they fall.

The redeemed dwell beneath the outspread curtains of the Lord's tabernacle. The longing of the heart is fulfilled:

*Hide me, Lord, in Thy pavilion;  
From proud men Thy servant hide.*

We rejoice in the hope set before us. We are in this world and we have need, duty, weariness, and hunger. But—

*They climbed the steep ascent of heav'n*

*Thro' peril, toil, and pain.  
O God, to us may grace be giv'n  
To follow in their train.*

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.

### Deaths

REV. JAMES W. HENDRICKSON

James W. Hendrickson was born in Liberty, Texas, June 1, 1895, and died at his home in Conway, Arkansas, April 6, 1962. In 1917 he was united in marriage to Nona Gill. In 1921 they moved to Hiwassee, Arkansas, where they were converted and sanctified and called to the ministry. They pastored at Hiwassee six years, and the present church building was erected during their ministry. In 1937 they moved to Conway, where they pastored for sixteen years, until his election to the district superintendency in 1953. While at Conway he built the first church (which was later destroyed by fire); also a Sunday school annex and the present educational unit. The present parsonage was purchased



under his direction. He served as district superintendent until his resignation March 15, 1962, because of illness. He is survived by his wife, Nona, of Conway; two daughters: Mrs. Gerald Nickols of Cleburne, Texas; and Mrs. Ferrell Stamback of Wichita, Kansas; two sons, James and Richard, of Conway; four brothers, R. A., V. L., Ted, and Myron; and two sisters, Mrs. L. R. Johnston and Mrs. Rex Fields. Funeral service was conducted in the Conway church by General Superintendent Young, District Superintendent Hancock, and Rev. Clyde Montgomery, pastor at Conway. Interment was in Crestlawn Memorial Park, near Conway, with six grandsons serving as pallbearers.

**REV. OSCAR F. RING**

Oscar F. Ring, age seventy, died March 6, 1962, in a hospital at Bartow, Florida, after a serious operation and complications. He was a native of Lone Cedar, West Virginia. Converted in 1918, he joined the Church of the Nazarene in Newell, West Virginia, in 1921. Called to preach, he was ordained as a Nazarene elder in 1927 by Dr. J. W. Goodwin. He served as pastor at New Brighton, Pennsylvania; Mannington, West Virginia; Homer City, Penn-

and two daughters: Charles P., of Gary, Indiana; Robert R., of Dallas, Texas; Wilbur C., of Fort Lauderdale, Florida; James A., of Arvada, and Loyce E. Lyons, of Wheatridge, Colorado; and Pauline R. Figue, of Gary, Indiana. In addition to his wife, four sons, and two daughters, he is survived by three brothers—Rev. John F., of Pilot Point, Texas; Rev. C. E., of Claremont, California; and Rev. E. G., of San Diego, California; and a sister, Elizabeth Brown, of Seminole, Oklahoma. Brother Roberts continued to preach on occasion almost to the end, preaching his last sermon in December of '61 at the Glen Park Church in Gary, of which he was a former pastor. Funeral service was held in Denver with District Superintendent E. L. Cornelison and Pastor W. S. Pittle officiating. Interment was in Crown Hill Cemetery, Denver.

**Announcements**

**BORN**

—to Rev. Walter and Marjorie (Geeding) Smith of Farmington, Iowa, a son, Timothy Mark, on May 4.

—to William and Nella (Whittaker) Poiston of Overland Park, Kansas, a son, Mark William, on May 4.

**SPECIAL PRAYER IS REQUESTED**

—by a Nazarene mother in Washington state for "our son who is emotionally disturbed, that he might get well and live a better life";

—by a Christian reader in New York for her husband, who is sick physically, with arthritis, and also needs God; and also for his aged father, who needs salvation;

—by a Christian mother in Nebraska that her son may be saved and attend a Nazarene college and give his life fully to God.

**Nazarene Camp Meetings**

July 5 to 15, Hendersonville Nazarene Camp, about four miles out on the Upward Rd., Hendersonville, North Carolina. Workers: Rev. B. K. Beaty, Dr. Lloyd B. Byron, district superintendent; and singers and musicians, Dwight and Norma Jean Meredith. Write the camp manager, Rev. W. H. Gentry, P.O. Box 543, Hendersonville, North Carolina.

July 9 to 15, Minnesota District Camp, at Mission Farms, 3401 Medicine Lake Blvd., Minneapolis, Minnesota. Special workers: Dr. Hugh C. Benner, Dr. Edward Lawlor, Miss Evelyn VerHoek, Rev. Aleck G. Ulmet, Mr. and Mrs. Roger Kennedy. Write Rev. Roy F. Stevens, district superintendent, 6224 Concord Ave. South, Minneapolis 24, Minnesota.

July 13 to 22, Michigan District Camp, Indian Lake, Vicksburg, Michigan. Special Workers: Dr. John L. Knight, Rev. D. K. Wachtel, DeVerne H. Mullen, Rev. John H. Nielson, Rev. Russell W. Birchard, Rev. Robert M. Waggoner, Mrs. Kenneth Culver, Dr. Fred J. Hawk, district superintendent, 734 Griswold, S.E., Grand Rapids, Michigan.

July 13 to 22, Pleasant Ridge Nazarene Camp, on Route 76, between Routes 30 and 522, Fulton County, near McConnellsburg, Pennsylvania. Dr. E. E. Grosse, evangelist; Paul Qualls, song evangelist.

July 16 to 22, Colorado District Camp, Nazarene Campgrounds, on Dover Street, two blocks north of West Colfax (U.S. Hi-way 40), Denver. Workers: Dr. T. W. Willingham, Dr. Hugh C. Benner, Dee and Bernadene Rushing, Rev. E. L. Cornelison, district superintendent. Write Rev. A. L. Hipple, 1755 Dover St., Denver 15, Colorado.

July 22 to 29, Oregon Pacific District Camp, Portland, Oregon. Workers: Dr. Edward Lawlor, Dr. Nicholas A. Hull, and Professor Ray Moore. Dr. W. D. McGraw, district superintendent. Write —District Camp Meeting, Route 2, Box 500, Clackamas, Oregon.

August 6 to 12, Iowa District Camp, District Center, West Des Moines, Iowa. Workers: Rev. James Crabtree, evangelist, and the Speer Family, singers. Dr. Gene E. Phillips, district superintendent.

**Directories**

**GENERAL SUPERINTENDENTS**

Office, 6401 The Paseo  
Kansas City 31, Missouri

**District Assembly Schedules**

**HARDY C. POWERS:**

Northeast Oklahoma	June 20 and 21
Albany	June 27 and 28
Eastern Michigan	July 11 and 12
Central Ohio	July 18 to 20
East Tennessee	July 26 and 27
Akron	August 1 and 2
Dallas	August 8 and 9
Kansas City	August 29 and 30
South Arkansas	September 19 and 20

**G. B. WILLIAMSON:**  
Canada Atlantic ..... June 21 and 22

**Canada Central** ..... June 28 and 29

Canada West	July 5 and 6
Northeastern Indiana	July 11 to 13
Chicago Central	July 18 and 19
Kentucky	August 8 and 9
Houston	August 22 and 23
South Carolina	September 12 and 13
Southwest Oklahoma	September 19 and 20
New York	September 28 and 29

**SAMUEL YOUNG:**

New England	June 26 and 27
Maine	June 27 and 28
Southwestern Ohio	July 4 and 5
Oregon Pacific	July 18 to 20
Northwest Oklahoma	July 25 and 26
Iowa	August 8 and 9
Indianapolis	August 22 and 23
Louisiana	August 29 and 30
North Carolina	September 19 and 20

**D. I. VANDERPOOL:**

South Dakota	June 20 and 21
North Dakota	June 28 and 29
West Virginia	July 5 to 7
Northwestern Ohio	July 11 and 12
Gulf Central	July 13 and 14
Virginia	August 9 and 10
Missouri	August 15 and 16
Northwest Indiana	August 23 and 24

**HUGH C. BENNER:**

Minnesota	July 13 and 14
Colorado	July 19 and 20
Eastern Kentucky	July 25 and 26
Wisconsin	August 9 and 10
Northwestern Illinois	August 16 and 17
Tennessee	August 22 and 23
Southeast Oklahoma	September 5 and 6
North Arkansas	September 26 and 27

**V. H. LEWIS:**

Nebraska	June 28 and 29
Michigan	June 11 and 12
Pittsburgh	June 18 to 20
Illinois	July 25 to 27
Kansas	August 1 to 3
Southwest Indiana	August 9 and 10
Georgia	September 12 and 13
Joplin	September 20 and 21

**District Assembly Information**

**NEW ENGLAND**—June 20 and 21, at church, 37 E. Elm Ave., Quincy, Massachusetts. Dr. T. E. Martin, pastor. General Superintendent Young. (N.F.M.S. convention, June 18.)

**NORTHEAST OKLAHOMA**, June 20 and 21, at First Church, 12th and Delaware Sts., Tulsa, Oklahoma. Rev. L. A. Ogden, pastor. General Superintendent Powers. (N.F.M.S. convention, June 18-19.)

**SOUTH DAKOTA**, June 20 and 21, at church, 714 S. Minnesota, Mitchell, South Dakota. Rev. James Ranum, pastor. General Superintendent Vanderpool. (N.F.M.S. convention, June 19; N.Y.P.S. convention, June 18; S.S. convention, June 20.)

**CANADA ATLANTIC**, June 21 and 22, at church, 13 York St., Moncton, New Brunswick, Canada. Rev. Percy Rainey, pastor. General Superintendent Williamson. (N.F.M.S. convention, June 20.)

**ALBANY**, June 27 and 28, at the District Center, Brooktondale, New York. District Superintendent Renard D. Smith, 5216 S. Salina St., Syracuse, New York, host. General Superintendent Powers. (To reach the center, take Mohawk Airlines to Ithaca, N.Y.) (N.F.M.S. convention, June 25; S.S. convention, June 26.)

**MAINE**, June 27 and 28, at the Universalist church, Winthrop Street, Augusta, Maine. Rev. Robert Smith, pastor, 24 Fowler St., Augusta, Maine. General Superintendent Young. (N.F.M.S. convention, June 25.)

**CANADA CENTRAL**, June 28 and 29, at the tabernacle of Nazarene Campground, Clarksburg, Ontario, Canada. Rev. Weldon Bull, pastor, Meaford, Ontario, Canada. General Superintendent Williamson. (N.F.M.S. convention, June 26; N.Y.P.S. convention, June 29.) To reach the camp, go by train to Owen Sound; by bus to Thornbury; by car via Hi-26 and Clarksburg Road.

**NEBRASKA**, June 28 and 29, at First Methodist Church, Kearney, Nebraska. Write pastor, Rev. C. B. Johnson, 2516 Avenue A, Kearney. General Superintendent Lewis. (N.F.M.S. convention, June 25; N.Y.P.S. convention, June 27.)

**NORTH DAKOTA**, June 28 and 29, at the District Campgrounds, Sawyer, North Dakota. (To reach the campgrounds, take Hi-way 52, fifteen miles southeast of Minot.) Pastor, Rev. Vernon Willard, % Nazarene Parsonage, Sawyer. General Superintendent Vanderpool. (N.F.M.S. convention, June 27; N.Y.P.S. convention, June 25; S.S. convention, June 26.)

**"SHOWERS of BLESSING"  
Program Schedule**

**June 17—"Sanctify Them—When?"  
by R. V. DeLong**

**June 24—"What Must I Do to Be Lost?"  
by R. V. DeLong**

**July 1—"Join the Inner Circle."  
by Wilson R. Lanpher**

**July 8—"The Lure of Mild Religion,"  
by Wilson R. Lanpher**

sylvania; Kent, Ohio; and Lake Wales, Florida; and then evangelized until 1961, when he was forced to retire because of ill health. Brother and Sister Ring were active members of the old Pittsburgh District until it was divided, and have been faithful members of the Akron District since that time. He is survived by his wife, two daughters, and four sons. Brother Ring will be long remembered by all who knew him as a faithful warrior for the cause of Christ.

**REV. E. T. BOSWELL**

E. T. Boswell, retired elder on the Virginia District, died October 23, 1961, at the age of eighty-two years. He was not able to preach during the last years of his life, but was loyal to his home church, having joined when it was organized. He taught a Sunday school class, and was fervent in spirit, serving the Lord. His wife was an invalid, and he spent the last days of his life caring for her. They entered the hospital near the same time. Mrs. Boswell went home to heaven on January 6. Funeral service was held in the Newport News Church of the Nazarene with his pastor, Rev. Mrs. L. B. Smith, officiating, assisted by Rev. E. G. Lusk and Rev. J. H. Garrison.

**REV. F. ARTHUR SMITH**

F. Arthur Smith was born September 20, 1878, in Ringgold County, Iowa, and died at his home in Carnegie, Oklahoma, December 3, 1961, at the age of eighty-three years. He was united in marriage to Hattie Pearl Strickland on February 11, 1903; to this union eight children were born. He was converted at the age of thirty-three, and preached the gospel in the Church of the Nazarene for fifty years, conducting his last revival in September of 1961. He was ordained in 1928. He was a loving husband and father. He preceded in death by one son, Virgil, who drowned in April of '61. He is survived by his wife; six sons: Orville, of Carnegie; Charley and Andrew, Myrtle Creek, Oregon; Loal, of Coos Bay, Oregon; Leroy, of Quincy, California; and Ways, of Langlois, Oregon; and one daughter, Mrs. Icie Nance, of Carnegie.

**REV. C. PRESTON ROBERTS**

C. Preston Roberts of the Colorado District died April 5, 1962, in Denver, Colorado. He was born in Greenville, Texas, February 28, 1881. He was converted, sanctified, and called to preach at an early age and immediately responded to the call, joining all of his six brothers in the ministry, three of whom survive him. He began his ministry as an evangelist with the late Dr. J. B. Chapman, and became a charter member (with Mrs. Roberts) in 1908 when the Church of the Nazarene was formulated in Pilot Point, Texas. He served the church as pastor in seven states and fourteen cities, including churches in Dayton, Ohio; Lansing and Flint, Michigan; and Des Moines and Oskaloosa, Iowa. He served as district superintendent of the Georgia-Florida District, also in the states of Michigan and Iowa. He was united in marriage to Anna E. Skinner in 1905. To this union were born four sons



### Christian Group Would Operate Alaskan Station

WASHINGTON, D.C. (EP)—The Federal Communications Commission has been asked to approve the sale of Radio Station KSEW, Sitka, Alaska, to a group of Alaska churchmen organized as Christian Broadcasters, Inc.

The 250-watt station is currently operated by a nonprofit corporation associated with Sheldon Jackson Junior College in Sitka.

The group which would take over the station is headed by Dr. T. M. Moore, Jr., a prominent young surgeon, and includes Rev. George L. Homquist, pastor of Sitka Lutheran church, a veteran Alaskan clergyman.

Incorporation papers of the new organization filed with the FCC state that it will hold to "principles of Christian business and basic policies of program operation and management established by the Division of Radio and Television of the Board of National Missions of the Presbyterian Church."

### P.O.A.U. Leader Sees Threat of Roman Catholic Political Party in U.S.

DENVER, COLO. (CNS)—A spokesman for Protestants and Other Americans United for the Separation of Church and State (P.O.A.U.) warned that an organization of Roman Catholic laymen fighting for aid to parochial schools could eventually become a political party in this country. Citing this possibility was Rev. C. Stanley Lowell, associate director of the P.O.A.U., who identified this group as Citizens for Educational Freedom.

This group has its national headquarters in St. Louis and claims a national membership of 20,000 according to Dr. Lowell. He charged that "it has been able to dupe a few Protestants into taking places of leadership so that it is able to assert that it is not a Catholic organization." The purpose of the group, he said, is to conduct drives on a local as well as a national level for aid to church schools.

Dr. Lowell said that the C.E.F. was being operated as a sort of political weather vane by the Catholic hierarchy. "They are watching the C.E.F. closely to see what the public reaction is to it and basing their strategy on it. If the reaction is favorable, the Catholic church might be encouraged to develop it into a formal political party."

The present goal of the C.E.F., according to Dr. Lowell, is to get indirect aid for parochial schools because direct aid is illegal at the present time.

Conducted by **W. T. PURKISER, Editor**

**What is your opinion of chain letters in which scripture is used to indicate good or bad luck?**

The chain letter is an old racket, and one on which the Post Office Department severely frowns. While there is no money involved in the particular chain letter you refer to, the joining of

a scripture promise with "good" or "bad luck" is impudence, irreverence, and superstition, and no sensitive Christian will have anything at all to do with it.

**In your "Answer Corner" will you please explain Luke 14:26?**

The verse reads: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

I suppose the problem centers around the word "hate." W. E. Vine defines this use of the term as meaning "relative preference for one thing over another, by way of expressing aversion from, or disregard for, the claims of one person or thing relatively to those

of another" (*Expository Dictionary of New Testament Words*). The Abbott-Smith *Lexicon* says, "In the sense of indifference to or relative disregard for them in comparison with his attitude toward God." John Wesley said, "Comparatively to Christ; yea, so as actually to renounce his field, oxen, wife, all things, and act as if he hated them, when they stand in competition with Him" (*Explanatory Notes upon the New Testament*).

**If there had been no temptation, would there have been any sin? Is there any excuse for sin, or being a sinner?**

James gives the genealogy of sin in the following words: "But every man is tempted, when he is drawn away of his own lust [desire], and enticed. Then when lust [desire] hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14-15). Sin, then, is surrender to desire in the face of duty, and temptation is the experience of desire seen to be contrary to duty.

If by excuse for sin you mean to inquire whether any particular sin may be unavoidable in an absolute sense, I

would be inclined to say there is not. "They are without excuse" (Romans 1:20). However, persons may so enslave themselves as to be unable to resist evil. "The good that I would I do not: but the evil which I would not, that I do" (Romans 7:19). Christ is the answer: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:1-2).

**Does the Church of the Nazarene have any people who have the gift of healing? It was one of the gifts mentioned in the New Testament. There are so many preaching now over the radio who claim to have the gift and seem to be doing wonderful works.**

Just to set the record straight, the reference in the New Testament is not to the "gift of healing," but to "gifts of healing" (I Corinthians 12:9, 30). This may seem like a small matter, but it is actually very important. That is, the Bible does not teach a generalized gift of healing that may be used to cure the illnesses of any and all who come. It teaches that there are "gifts of healing," specific gifts of faith for the healing of specific illnesses of specific people. For example, in Acts 28:8, when Paul found the father of Publius sick with fever and hemorrhage, he "prayed, and laid his hands on him, and healed him." However, later Paul writes, "But Trophimus have I left at Miletum sick" (II Timothy 4:20).

As we say in our Articles of Faith: "We believe in the Bible doctrine of

divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. Providential means and agencies when deemed necessary should not be refused" (Article XV).

Many of our ministers and people are given gifts of healing. But at least speaking for myself, I have strong aversions to capitalizing on the ills and woes of humanity by the blatant appeals and flamboyant advertising of the so-called "deliverance revivals," one of which even advertised that people were getting their teeth filled! I find it impossible to reconcile the big tents with their crutches and wheel chairs (and luxurious ranches!) with the attitude of Jesus when He said to those He had healed, "See thou tell no man" (Matthew 8:4; Mark 8:26; Luke 5:14; 8:56).



A father plans picnics, boat rides, and hikes on holidays; he learns from his children about airplanes, balls, battleships, and toy trains; he discovers the magic of dolls with real hair, the delicacy of a real mud pie, the beauty of multicolored balloons, and the delight of a "real" automatic washer!

A father is the "shepherd" who keeps his "lambs" alerted as to the number of minutes remaining before time for various functions; he is the teacher who explains confusing problems to tiny minds; the companion who has time and interest to listen to small troubles; the partner who will make time in his schedule to help with a term paper, super-

# *The Meaning of a* Father

By RUTH VAUGHN

A FATHER is in partnership with God! He is the leader for tiny feet to follow, the guiding hand for adoring lives, the charting course for impressionable hearts.

A father spends his life listening to exaggerated stories, pleas for a larger allowance, and precious dreams; working at his job, in the garden, and with the imperishable souls of his children; playing football, hopscotch, and pat-a-cake; helping with lessons, problems, and model airplanes; doctoring plants, cats, and broken dolls; singing hymns, school songs, and nursery rhymes; caring for the financial, physical, and spiritual welfare of those who have been given to him.

A father exerts much of his time and energy in making money necessary for the comfort and essentials of his children—but his most important role is in molding those little lives into strong Christian personalities. A father recognizes that no fortune is comparable to the splendor of those tiny feet who long to follow in his footsteps.

For in the eyes of his children, a father is the greatest man in the world, capable of only goodness, purity, and right. He always has time to bestow on his children when they come with questions, chatter, and tangled kite strings. From his busy schedule he takes time to go walking, hand in hand, with a chubby boy and a petite girl and talk to them about the eternal Father, who has a plan for their lives.

He visits the construction of an entrant in the "soap box derby" and sit on the living room floor cutting out paper dolls; the "dad" who knows that playing ball with his little child is more important than reading that fascinating new book he just purchased or absorbing the gun-slinging feats of a TV Western.

A father is the strength of a child's life, for he holds on steadily to his feet while the child tries his fledgling wings and soars aloft with impossible aspirations. His quiet patience, his firm discipline, his unwavering solidity compose the bulwark upon which the child builds his life.

A father is the courage of a child's life, for he gives, in all of life's crises, a special tenderness, love, and understanding. His warmth and strength at these times give courage to young hearts to go on no matter what arises. His faith, his gentleness, his trusting sympathy provide the ingredients which the child transforms into courage.

A father is his child's conception of God. The love of our Heavenly Father is beyond the ability of our finite minds to grasp. But when the child observes the love of his earthly father, compares this love to that of the Heavenly Father, and realization comes that the love of the Heavenly Father surpasses this earthly expression—then comprehension comes! Faith comes! Love comes! A Christian life is begun! For in the life of his father the child sees the translation of the living God.

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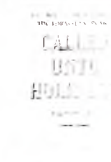
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