

Herald of HOLINESS



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MOUNT HOOD
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Reclaiming Human Failures

THE SKELETON of a tall building lifted its gaunt self against a beautiful sky. It had stood for years a silent, powerful monument to financial failure and the blight of wrong choices.

Townspeople, tourists, and chance visitors all commented on this symbol of folly. Who knows why the project failed? Wars, depressions, blurred vision, poor planning, graft, or fear? It could have been any one or a combination of all. Whatever the cause, the tall, ugly eyesore was there night and day. Then someone sensed value in the abandoned skeleton, and caught the vision of reclaiming it. By the investment of money, toil, and perseverance the transformation was completed. Today a modern hotel lifts itself against the sky, a thing of beauty and civic

pride. A colossal failure had been reclaimed.

Skeletons of human failure are found everywhere. Warped, blighted, and ruined, they walk the streets, occupy high places, stand on the corner, or live next door to us. Someone has said, "Man is a cathedral in ruin." Our Heavenly Father saw hidden value in these cathedrals in ruin and moved to reclaim them. The need for a "veil rending" atonement on Calvary, a shout of triumph on Easter, and the out-poured Spirit at Pentecost was fully met.

Millions who have in other days been walking symbols of the blight of sin and the tragedy of wrong choices today stand out as towering examples of what God's reclaiming program can do.

Upon invitation the old man attended the revival. Conviction seized his heart. At the altar when requested to pray he said, "It is hard for me to pray when I have not prayed for forty-five years." When urged to repeat a prayer he did for a few sentences; then with profuse weeping he continued his own prayer. Within a few minutes his cry for forgiveness was changed to notes of joyful praise for burdens lifted and



hopes restored. He became a powerful witness for Christ.

The abundant forgiveness from Calvary, the triumph of Easter, and the power of Pentecost give the Church a reclaiming program that never fails when properly administered. On with "Evangelism First"!

You Can't Depend on

FEELING

By EARL E. BARRETT

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THIS is an oft-repeated statement that is both true and false. It is a paradox—not the absurd kind that violates the truth that a proposition cannot be both true and false at the same time and in the same sense, but the reasonable type whose truth or falsehood depends upon the context in which it is used.

In the context of a contrast between feeling on the one hand and faith and reason on the other, you cannot depend on feeling, for *faith* is the anchor that grips the Rock, Jesus Christ; while the feelings and the impulses are the restless waves "driven with the wind and tossed" (James 1:6), or the shifting, sinking, treacherous sands on the seashore that rise and fall, or come and go. Emotions need the correction and discipline of faith and reason.

As it is customary to say, we are not saved by feeling but by faith; we are not sanctified by our emotions but by our reliance upon the unchanging Word; and we are not kept by our unfaithful feelings but by the faithful Christ, "the same yesterday, and to day, and for ever" (Hebrews 13:8), whose promises are "yea, and . . . Amen" to every one who keeps on believing, in spite of his feelings.

You probably learned shortly after you were either saved or entirely sanctified that no matter how much or how little emotion accompanied these works of grace one can be tempted to doubt them, and that the Christian life from start to finish is a life of faith—faith in Christ. You know that mountaintop experiences are followed by valley service, and occasionally, and briefly, periods of depression of spirit.

But in the framework of the harmony of feeling with faith and reason, all gifts of God are given for a purpose. "You can depend on feeling." Faith is active, and there is *motion* in emotion: "By *faith* Noah . . . moved with *fear*, prepared an ark . . ." (Hebrews 11:7). Here faith and feeling are partners in the salvation of Noah and his house.

Jesus was concerned with the feelings of His disciples, their fears, peace, joy, and sorrow (John 14:23, 27-28; 16:6, 20-24, 33). Especially was He concerned that they have fullness of joy (note John

16:24); and in His great high priestly prayer He prayed "that they might have my joy fulfilled in themselves" (John 17:13). John, echoing these words, addressing Christians, states his purpose: "And these things write we unto you, that your *joy may be full*" (1 John 1:4).

In a reaction against intellectualism, an excessive trust in reason, modern philosophers have stressed the place and importance of the non-rational (not irrational) factors in life (including thought and conduct), and in particular, in the religious life—the will, faith, and feeling. William James talked of the awareness of God as the feeling of objective presence, a Something there. Others have joined him in writing on cognitive feeling, certitude due to the immediacy of feeling, the intuitive, non-inferred, and the knowledge of acquaintance due to immediate experience, the direct awareness of God.

In line with this, the crowning evidence of the presence and activity of God in human life is the witness of the Spirit. In this there is a blending of three gifts of God to man—faith, reason, and feeling. Arthur Yates has shown that, for John Wesley, the witness of the Spirit is identical with "the heart strangely warmed," the end of his quest for certitude. Wesley testified to his Aldersgate Street experience thus: "I *felt* my heart strangely warmed. I *felt* I did *trust* in Christ. . . . and an assurance was given me."

This mingling of faith, reason, and feeling is scriptural. "He that *believeth* . . . hath the *witness* in himself" (1 John 5:10). This witness is twofold: "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16); and involved is the witness of the Word, an indirect testimony used by the Spirit, "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). It states the marks of the Spirit-filled life.

Among the fruit of the Spirit are "*love, joy,*" and "*peace*" (Galatians 5:22), all feelings. Peace itself is a subdued emotion of spiritual health or well-being, below-the-surface manifestations of love and joy—the calm of the deep. Seeing these evidences, we *infer (reason)* that we are in the experience. This is the indirect witness of our own spirits, mediated through the Word.

To this testimony the Holy Spirit adds His direct witness (Galatians 4:6). Thus there is a dual testimony to an *immediate* experience, and *in* an immediate experience—a direct awareness of God that gives overwhelming certitude, and a joy that is “unspeakable” (that is, not necessarily silent, but inexpressible in words), “and full of glory”—the glow of God’s presence (I Peter 1:8). At times it is an “abundant” or abounding joy which is “excessive” or more than enough (II Corinthians 8:2), “the spirit of *glory* and of *God*” resting upon us (I Peter 4:14).

So you *can* depend on feelings, the feelings that have their source in God, mediated to us through the Word, the Holy Spirit, and our faith, evidences of two supernatural works of grace and the presence of God in our lives.

***A world conquest for Christ
is dependent upon . . .***



By MAMIE B. HENDRICKS
Returned Missionary

HOW MANY TIMES I heard the late Dr. R. V. Starr say, “*Information* is fuel for inspiration.” What do you know about the appalling needs of this sin-reeking world? Did you know that while you enjoy the rich blessings of divine fellowship in the church, the home, and in your heart, there are literally millions who have yet to hear their first gospel message and their first gospel song?

When through the means of the various church periodicals, convention speakers, and even the daily news, you become informed, you are sure to become *inspired* to act, to be challenged, to be awakened! To live unaffected by the challenge of this day is to be little better than a log floating down the river.

To become informed and inspired is all-important, but to stop there means defeat. Perhaps you say, “But there is so little I can do.” I well recall an oft-repeated statement of our furloughed missionaries who said, “We missionaries can pray more money out of the other fellow’s pocket than we ever had in our own.” *Intercession* for permanent progress in the work of God’s kingdom is an absolute essential. Every unsaved or unsanctified person around the globe is a potential for the Church of the Nazarene. Through *intercession* you too can help tear down the stronghold of Satan.

Yes, information, inspiration, and intercession

*A weeping world is waiting,
Calling, calling—who will care?
In tearful tones they’re calling,
Crying, dying in despair.*

*A weeping world is seeking,
Sobbing—who will come ere long
To tell of One who turneth
Tears of sadness into song?*

*Who will offer hope and healing
As the mournful millions cry?
He who heedeth Christ’s commission,
Praying, “Here, O Lord, am I!”*

will prove effective in our world conquest for Christ when we top it all off with *investment*. At Easter, Thanksgiving, Alabaster time, and every other time of the year, when there is opportunity to express your heart concern for unreached millions, what price are you willing to pay? The crumbs from your table for the Master? Jesus said, “Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me” (Matthew 25:40). Is it fair to expect our church to operate the entire world work on less than 10 per cent of that on which we operate our local interests?

Information, inspiration, intercession, and investment are the four “*T*’s” that will change this world, leading it out of darkness into the glorious light of God.

The Cover . . .

Majestic Mount Hood is almost a trade-mark of Oregon’s beautiful natural scenery. Just one year from today the General Assembly is scheduled to close in nearby Portland. Thousands of Nazarenes are expected to converge on Oregon’s chief city, June 18-20, 1964, for the quadrennial conventions of the N.F.M.S., N.Y.P.S., and Church Schools Department; and June 21-26, 1964, for the Sixteenth General Assembly of the world-wide Church of the Nazarene.

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Carnal Christian—Sinning Saint: Is There a Difference?

By J. V. WILBANKS, Nazarene Layman, Colorado Springs, Colorado

IN THE PIONEER DAYS of our country the settlers and Indians were frequently at war with one another. During one of these periods a hunter by the name of Lockhart encountered two Indians in the forest. Instantly all three men sprang behind trees, but one of the Indians chose a tree too small to hide himself and Lockhart fired, wounding him.

This reduced the vigil of waiting between the one red man and the one white man. As dark was approaching, Lockhart conceived a plan to get the Indian to leave his tree. Putting his hat on the end of his ramrod, the hunter pushed it very carefully around the tree. The Indian fired at the hat and rushed out to collect his scalp. But there was a difference between the hat of Lockhart and his head. The difference cost the Indian his life!

Is there a difference between the carnal Christian and the so-called "sinning saint"? We believe that there is.

Does original sin remain in the believer? Or, putting it another way, are there carnal Christians? The Bible says there are: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (I Corinthians 3:1).

Now all will agree that a physical baby is a member of the human race just as much as the most mature adult. So it is also in the spiritual realm. A babe in Christ belongs to the Christian family just as much as does the most mature saint. This is incontrovertible. But Paul, in the same breath, declares that these babes in Christ were "carnal."

We must let it rest, therefore, as an evident fact, that there *are* carnal Christians. Many other scripture verses could be adduced to show that this is the general teaching of the entire Bible on the subject.

Do carnal Christians commit sin? Any Christian may sin. The absurd misnomer "sinning saint" is a term both scripturally and etymologically unsound. The Bible emphatically declares, "Whosoever is born of God doth not commit sin" (I John 3:9). The dictionary states that a saint is "a holy, or godly person." Either of these statements should convince anyone that a person cannot be a saint and a sinner at the same time.

However, even the sanctified Christian may sin.

John wrote, "My little children, these things write I unto you, that ye sin not" (I John 2:1). Evidently there was a possibility for Christians to commit sin; otherwise John gave them a needless admonition. In the same verse, however, he holds out great hope and consolation for anyone having the misfortune to fall into sin, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (v. 1).

The carnal Christian is more apt to sin than his sanctified brother because he still has the "remains of sin" within; or we might say he is continually beset with the sin principle (Hebrews 12:1). In Romans 6:12, Paul intimates the struggle going on in the soul of the unsanctified, but warns against obeying the impulses of the carnal mind. God will and does give sufficient grace for the carnal Christian to live above sin. But there is

A Better Solution: Though God does give the believer grace to overcome innate depravity, He has made provision to eradicate "sin in the flesh" by the death of His Son. This "body of sin" must be destroyed—not merely subjugated nor suppressed, but destroyed (Romans 6:6).

This is the point at which denominations divide, the crossroads where every Christian must decide what he is going to do about inbred corruption. Some take the path of "suppression." Hold down the "old man," they say. But the Bible says to *crucify* him. Others relegate a deliverance from carnality somewhere to the distant future with a vague hope of obtaining sanctification either by progressive moral development or in the hour and article of death. These are unscriptural methods and are bound to culminate in frustration and remorse.

It is true, we cannot accomplish the destruction of inbred sin in our own strength. Paul makes it plain, in Romans 8:13, that if we yield to the inclinations of "sin in the flesh" we shall die spiritually. But he also makes it clear that *through the Spirit* we can "mortify," or put to death, or crucify the "body of sin."

No one ever heard of a Roman criminal crucifying himself on a cross. Government soldiers perform this task. So likewise it is with the spiritual enemy of God's kingdom. It is through the agency of the Spirit of God that we may first *see* our in-

ward corruption, and then, being carried on by that same Spirit, we may have the principle of sin eradicated from our hearts.

It is my understanding that once a Roman criminal was crucified he never gave the government any more trouble! This is a self-evident fact. Had

they merely put him in jail, and "suppressed" him, he would still have been a potential troublemaker. That's the difficulty with the "suppression" theory. The unsanctified must deal again and again with carnality. Why not take the Bible route and have the "old man" crucified!



THE ART OF PRAYING HOW AND WHY THE CHILD

"NOW I LAY ME DOWN TO SLEEP . . ."

BY RUTH VAUGHAN

SHE KNELT

by the side of her bed, her golden curls in ringlets about her earnest, chubby face. Long lashes splashed the glowing pink of her cheeks as she prayed in her four-year-old treble. "Now I lay me down to sleep; I pray Thee, Lord, my soul to keep . . ."

This is a beautiful picture of a little girl *saying* her prayers. It is a picture that, throughout the years, will be a lovely memory to her and will arouse her emotions at the recollection of a childish prayer. But is there not something more important than teaching our children to *say* prayers? Do not they need to learn now, in their childhood, the lesson that so many adults have never learned—the art of *praying*?

When a child begins to master the art of connected sentences, of expressing himself in words, comes the time for his learning to *pray*. His prayers will not be things of perfect order, expressed in perfect sequence—but his prayers will be from the heart, expressing the thoughts and desires of the child.

Early in life the child should learn that praying is not quoting poetic, beautifully phrased prayers—but praying is simply talking with his Heavenly Father in the same language in which he converses with his parents. Early in life he should learn that praying is not a form through which to go just before crawling into bed for the night—but that, instead, praying is a part of his life every moment of every day. On his bicycle, in school, sorting toys, he has access to the throne of God. From this early grasp of *talking* with the Father, instead of saying pretty prayers—from this insight of His omnipresence, instead of a far-off Deity to whom he says "good night"—comes the basis for a spiritually sound adult prayer life.

In training a child to pray, special attention

should be given to the fact that that a child *always* knows to pray for the will of the Father to be done in his prayers. A child's faith is so simple and absolute that if we only explain to him that he may come to God with his petitions, and that God will always answer those prayers, he may meet with needless frustration and confusion.

A little seven-year-old boy was given a long-dreamed-of knife for his birthday. One afternoon, while with his father in a boat on the lake, he accidentally dropped the knife into the water. Immediately he bowed his head and prayed that the Lord would bring the knife to the surface.

Many days later his mother, in speaking of a problem, mentioned that she was trusting in the Lord to work it out. The little boy spoke up, "Mother, don't believe all that business about trusting in the Lord—'cause I know that it just doesn't work!" Horrified, the mother delved into the subject and came up with the story of the knife and the disillusionment of the child's faith. She then explained to him that we always must pray within the will of the Lord and that He has laid down certain laws of nature that must be accepted. After a while she helped the little fellow to understand his error in praying for the knife to come to the surface of the lake—but he never forgot his hurt when his prayer was not answered as he had asked. After reaching adulthood, he spoke of this incident as his keenest memory of pain in childhood.

Care must be given that our children understand the natural laws by which God abides; that they grasp the fact that faith does not mean presumption, so that we do not have to do the things for our own welfare that we are able to do; and that they comprehend that God always has something better in mind when He answers a petition with a "No." When these basic laws are firmly

implanted and completely understood by a child in his praying to God, the foundation for a solid, impregnable life of service has been well laid.

One other point on which care should be exercised in teaching a child to pray is in giving him a glimpse of unselfishness. Before the prayer, it might be well to remind him of the little girl with the broken leg, or Grandma Jones, who is in the hospital, or the missionary about whom you told him the story last night. Soon he will remember requests on his own and will include them in his prayer. This is groundwork for true, unselfish, intercessory prayer.

A little boy riding down the street in the car with his mother noticed a man leaning heavily on a crutch, painfully making his way down the sidewalk. Sympathy and concern clouded the little fellow's vision. He said softly: "I must remember to pray for that man, for I feel *so* sorry for him!" After a moment's further study, he stated: "No, I don't have to *remember* to pray for him. I can pray for him right now, because Jesus is always with me." His dark, curly head bowed, his brown eyes closed tightly as his childish lips framed a prayer for the crippled man.

He was not *saving* a prayer! This child had learned to *pray*!

The Basis for OBEDIENCE

By C. NEIL STRAIT

Pastor, Rosewood Heights Church, East Alton, Illinois

And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him (Mark 2:14).

THERE NEED BE no reason given for this immediate response of Levi. In fact, the beauty of the response stands out all the more because he did not try to bargain with his Lord. Levi's action was quite different from that of twentieth-century man. We are, at times, quite hesitant in pursuing the commands of our Lord. And, while the wasted moments of our indecision may be washed away by time, we always live with the haunting feeling of disobedience.

Whether Levi had known much about Jesus before this meeting is really irrelevant. For, as always, the only reason necessary for our obedience is that Jesus calls. Because Jesus is the Christ, the Son of God, He has the authority to call and to

demand obedience.

Dietrich Bonhoeffer has said, "We must be ready to allow ourselves to be interrupted by God. God will be constantly crossing our paths and canceling our plans . . ."

Our view of the Master's bidding is a bit different, to be sure. The authority of God's frequent commands are overlooked in our wondering whether or not obedience to a given call would bring inconvenience, financial sacrifice, suffering, or any number of other selfish hindrances. If the obedience does not interrupt our lives too much, and if it does not impinge upon our personal reservations, we rather think the Lord a privileged One to have our time, talents, and lives. How faulty a concept of obedience!

The Master did not choose His disciples because of their outstanding abilities, their unusual talents, or their astounding popularity. Rather, He called them to follow Him and do His bidding.

One striking point in the call of the Master is that Jesus did not call men to follow Him as an Example of goodness or a Teacher of a righteous life. These were included, to be sure. The call of Jesus was, and is, to be a disciple, a follower of Christ, the Son of God. It is a call to work, to service, to love, to suffer, to discipleship!

When Booker T. Washington was president of Tuskegee Institute, he saw about him people without the ability or the means to make the soil produce food and grain. One day, in a discouraged mood, he wrote to George Washington Carver, then professor at Iowa State College, and a man well known for his ability with plants and the soil.

Mr. Washington stated in his letter:

"I cannot offer you money, position or fame. The first two you have. The last, from the place you now occupy, you will no doubt achieve. These things I now ask you to give up! I offer you in their place work—hard work—the task of bringing a people from degradation, poverty and waste to full manhood."

George Washington Carver penned his reply in three words: "I will come!"

This must be our reply! The basis of acceptance must not be for social, personal, or even religious gain. The basis is simply, "Jesus has called!"

Albert Schweitzer, in an interview, was asked why he would leave fame, wealth, and position to go to Lambarene, Africa, and give his life to men and women of illiterate class, and live in a place remote from the main stream of human history. His reply was simply, "Jesus sent me!"

May this same attitude and spirit prompt us to quick obedience.

No man is compelled to evil; his consent only makes it his.—William Penn.

THE EDGE OF

Eternity

The high and lofty One that inhabiteth eternity, whose name is Holy (Isaiah 57:15).

ETERNITY is such a big word that we cannot fathom it. The statement has been made that if a bird were to carry a grain of sand to the sun, and return for another grain, continuing until the entire earth had been transported, even then eternity would have just begun.

This seems to speak only of the quantitative measurement of eternity. In our text we get an idea of its qualitative measurement. Eternity is seen not merely as a length of time or super-time, but as a dwelling place for the eternal God; it is seen as the essence of spiritual life, a perspective for life and balance for life without which we do not truly live.

I

In the quantitative sense we are on the edge of eternity. How fleeting life is for young and older alike! We have recently noted how many young people are involved in fatal accidents. When they start out from home neither they nor their loved ones expect such a thing to happen. Even when we live full, long years, how rapidly they go!

The past is just a memory—a helpful one if we make it so by our willingness to listen to its message and learn from it. The present is a knife edge too fine to be computed—a split second earlier is the past—a split second ahead is the future; so for all practical purposes the present does not exist.

Young people probably become weary of the reiterated ideas: "Your future is ahead of you"; "It is in your hands"; "What you do with your life is up to you"; "You are the church of tomorrow." Perhaps they are puzzled by a statement of George Bernard Shaw, who is reported to have said that youth is such a wonderful thing it is a shame to waste it on young people! And they have a right to be irritated by the fact that the 3 per cent of our youth who are juvenile delinquents cause shallow-minded people to tar the other 97 per cent with the same brush.

But there is no way to avoid this matter of the fast passing of time. Redeem and use the present while you have it and you will be given more. But

"killing time" is murder in the first degree, for time is the stuff life is made of. You haven't that much time—it is flying by and you must grasp opportunity by the forelock if you don't want to be left floundering in the quicksand of futility.

Use time constructively in the interest of your own life, that it may be useful and meaningful. Use it helpfully in the interest of other people, thus discovering the secret of true happiness. Use it devoutly for God and His work, thus finding the significance of life as a segment of eternity.

II

In the qualitative sense we are on the edge of eternity. The word "edge" is not always used in the sense of "brink." We speak of the cutting edge of an instrument. In this sense we think of eternity—that which is, always has been, always will be—constantly impinging upon our temporal existence. It cuts sharply through the mists that surround us, which are caused by the foggy thinking and murky morals of this world. The Sun of Righteousness, shining in His glory, dissolves the mists, dispels the shadows, and reveals the true beauty of life, placing all things in their proper perspective.

A person seeing the Grand Canyon of the Colorado by sunrise is struck by the disappearance of the shadows and distortions as the light penetrates the depths of the gorge. So, when God's light shines upon our lives, we see the world and things and people and ourselves, all in proper perspective, and we pray, "Lord, let me live with eternity's values in view."

There is another use of the word "edge"—that of "advantage," so that we say of an athlete, "He has an edge on his opponent," meaning that he has an advantage over him. A great, diabolical fiction has been perpetrated on the human race, especially our youth, to the effect that the living of a godly life is unpleasant, and a relinquishing of all enjoyment. Nothing more false has ever been said.

"Godliness . . . is great gain," says Paul in I Timothy 6:6. *The New English Bible* renders this verse: "Of course religion does yield high dividends, but only to the man whose resources are

By VERNON L. WILCOX, Pastor, First Church, Eureka, California

within him.”* Now this is true of what we usually call eternal life, but it is the power of that “endless life” (Hebrews 7:16) that forms the backdrop of our present existence and gives it significance.

Thus the edge of eternity is an edge or advantage the Christian youth has. Don’t feel it to be a liability, but an asset. I heard a man say the other day in a testimony, “I feel sorry for the world.” He went on to explain that the world does not have the Lord to whom to go in the time of need. How much better to have this advantage of communion with God!

*S. The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

The TYRANNY of the TRIVIAL

By Evangelist J. J. STEELE

TELEVISION, with its good and its evil, is here to stay. Never have so few people, in production and programing conferences, decided what so many people will see, hear, laugh and cry about, and think. The thinking and feelings of millions are thus controlled by a hierarchy of advertisers and entertainers.

Future political elections will be won, not by the best man necessarily, but by the candidate with the best TV personality. This is conceded by political experts, and likely was the deciding factor in the last national election.

Daily the influence of the few over the many becomes greater. Transistor sets are growing in popularity. Viewing is now possible in automobiles, airplanes, boats, and by pedestrians. Telstar and other devices will soon make direct TV viewing possible for every person on earth.

Rightly used, television can be a powerful medium for good. Wrongly used, it becomes a tyrannical force that dominates our homes, steals our precious time, destroys normal living, cancels conversation, perverts the mind, and robs the people of God of the family and private devotions that enrich our homes and personal lives. And many are the victims of this tyranny who unaware have be-

Worldly living pays off in the tarnished coin of damaged souls, destroyed ideals, and disillusioned lives. Contrast the testimony of Adolf Eichmann, who said, “I will jump into my grave proud to have six million Jews on my conscience,” with the Christian witness of Astronaut John Glenn. These may seem extreme, but they show the ever-widening gulf between those who live for self and those who live for God.

There is only one way to face life, time, eternity—and that is to face them with Christ in our hearts. As someone has said, “We do not know what the future holds for us, but we do know Him who holds the future in His powerful hand.”

come secular, worldly, and spiritually dead.

Sensible people will not allow this “one-eyed” tyranny to be used by money-hungry advertisers to rule their homes or their minds and souls with trivial and often immoral images or faith-destroying propaganda. Although the instrument itself is not evil, denying its possibilities for evil will not cure the evil.

The solution to the problem is not in church or family rules against it. Families without TV sets do not keep their children from viewing the exciting and often harmless telecasts at the homes of neighbors, at the public schools, and in other public places. There must be another way.

Intelligent, sincere Christian adults need no exhortation to see and hear only what is good. “The love of Christ constraineth us” (II Corinthians 5:14). Lovers of Christ and His Church will not substitute the best of TV for personal Bible reading, family worship, midweek devotional and other church meetings. A lack of love for God, not television or anything else, keeps us from His service. However, adults in the home are morally responsible and answerable to God for what is happening to the tender minds and souls of the young through the tyrannical power of this powerful medium.

Time alone will reveal the mental, spiritual, and emotional damage done to the impressionable, irresponsible juveniles by false and perverse portrayals of life by dramatic and dynamic actors and actresses and electronic devices. However, it’s not the evil but the trivial, cheap, and shallow that fills so much of modern living.

Television is but one example of the tyranny of the trivial. Life and time can be filled so completely with trivialities that God’s people are missing the finest and best for themselves and others. “Take . . . the foxes, the little foxes, that spoil the vines” (Song of Solomon 2:15). Little chores, little trips here and there, little annoyances, little words spoken thoughtlessly, little misunderstandings, little thoughts about others—a hundred little things can become so demanding, so completely

domineering, that the day is gone, the week is gone, and life is gone before we awake to the fact that we have missed the truly great things by allowing ourselves to become victims of littleness.

By personal experience, and by observation, the writer knows how easily even ministers can slip into the deadly grip of the trivial. A pastor can spend whole mornings and whole days running errands for his wife and for others when he ought to be in his study, or about far more important things of the Kingdom. Busy, of course, but busy at what? This time-demanding tyranny can be broken only by utmost effort and application to the truly important duties of the ministry.

Strange that, with all the labor- and time-saving devices that our founding fathers never had, we

moderns have so little time for private devotions, family prayers, solid reading, visitation, prayer groups, revivals, and other Christian activities that they always seemed to have time for. Could it be that there is a diabolical conspiracy at work to keep us so completely bound by the trivial we have nothing left for the momentous?

Never have we needed more to "prove all things: hold fast that which is good" (I Thessalonians 5:21) than now. Those who would grow in grace and be strong in the Lord, preparing themselves for the spiritual and moral battles of life, must break this tyranny of the trivial over their lives, and apply themselves to the great treasures of God's Word, to personal meditation and prayer, and to the enriching activities of the church life.

THE TRIPLETS of CARNALITY



By **LAWRENCE B. HICKS**

Pastor, First Church, Chattanooga, Tennessee

I AM a holiness preacher. My credentials are in a holiness church. I serve a holiness congregation. My total life is tied to a holiness philosophy. This is exactly as it should be. It is not without a firm and reasonable foundation. It is no quick decision. Back of it all is a holy God (I Peter 1:16). That holy God demands holiness from us all.

It is an established fact, based on the Scriptures, that the "carnal mind" is God's enemy (Romans 8:7), and cannot be otherwise. Consequently we are ever on the alert to point out to people traits of this evil residue of our fallen nature in order that the gracious remedy of the blood of the Lord Jesus Christ may be applied thereto.

Three of the most vicious traits of the flesh nature are recorded by the Holy Ghost through St. Paul in I Corinthians 3:3. In the Bible these three words that express this awful state are: "envying," "strife," "divisions." Sad as they are in the open, these "three sisters" of the flesh have the terrible ability to conceal themselves for long periods of time under cover. As a result of this ability to hide, they are often undetected until too late to stop their damage to the work of the Lord.

Holiness preachers in their burden and desire to be faithful to their divine charge have ever been alert to strike hard at outward traits of the carnal mind. Thus they have been classified as "hobby-riders," "fiddlers of one string," "old fossils," "legalists," and "fanatics." All this is most unfortunate, and is but a vicious and subtle effort to silence the voice of God in our camp. Thank God for the faithful in the holiness movement. Had it not been for them, many of us would be in hell today!

However, under cover, in concealment, behind a pious front lurk these hellish triplets of carnality, "envying," "strife," and "divisions." Any church in which they are allowed to run unchecked sees her altars become barren, her unction removed, and her joy killed. That church soon becomes a human organization rather than a divine organism. God leaves.

It seems that the first mentioned traits of the flesh, "envying" and "strife," are causes, and the last, "divisions," is the ultimate outcome. Where folk begin to envy, then quarrel and criticize and find fault with one another, it will not be long until the church will be divided, souls discouraged, the youth confused, and hell will reap an abundant harvest.

Furthermore, it appears that these three awful carnal traits are mentioned in a progressive order by the Holy Ghost. We first become envious in our hearts. We bring the matter into the open with our mouths and begin to talk, backbite, whisper, and criticize. Next, others begin to express opinions and "take sides," and then it is too late to fill the breach in the hedge. Satan is already in the camp!

Jesus' word in Gethsemane is the only remedy for the sanctified. It is the only preventive measure. "Watch and pray," is God's heaven-sent means to keep us from entering into temptation. At the first feeling of jealousy or envy let us flee to the "throne of grace" and plead the Blood!

EDITORIALS

By W. T. PURKISER

Hypocrites in the Church

Hypocrite is a bitter epithet. It strikes a mortal blow at a person's chief personal possession, his inner integrity. It charges conscious fraud, the most terrible sort of deceit.

There are some hypocrites in the Church, beyond doubt—although I have known but very few. There are those who profess to be what they know they are not, who mask evil designs with a cloak of piety. There are those who wear the mantle of church membership for the social, economic, or professional advantage it will give them. I listened with something of disgust and horror to the advice of a university lecturer who counseled young people going into public education to find the largest and most influential church in the community, and join it—just like that.

What hypocrites there are, or are believed to be, do an untold amount of mischief. For sham and fraud are bound to come out, however cleverly they are camouflaged. A favorite alibi of the unbelieving world, which is a bit of hypocrisy in itself, is to point with scorn at "hypocrites in the Church."

Two men were talking about Christianity and the Church. One of them said, "Well, I wouldn't mind being a Christian if there weren't so many hypocrites. But they get in my way." His friend said, "That's really quite a confession. If somebody gets in your way, it just means that you are going in the same direction faster than he is." Whoever hides behind a hypocrite is smaller than the one he hides behind.

BUT FOR ALL THAT, there are many more hypocrites outside the Church than inside. Every human organization, whatever its ideals, has those within it who are along "just for the ride." Professing the purposes of the group, they are actually striving for vastly different ends.

There are political hypocrites, using words and phrases they know will be misunderstood in order to gain support for goals their dupes do not really want. Such are the "peace," "freedom," and "people's democracy" of international communism, hiding bondage and totalitarianism behind respected terms.

There are social hypocrites, always trying to impress, pretending to a level of culture or education which they do not possess. The social climber is of this sort. For he uses acquaintances and friends to

gain entrance into circles which seem to him to be "the best," and drops them when they have served the purposes.

There are economic hypocrites, pretending to a financial status they do not have, spending their lives "keeping up with the Joneses," who in turn mortgage their futures to stay a little bit ahead.

There is a sense in which every person who strives for a reputation which is better than he knows his character to be is guilty of hypocrisy. This is by no means to encourage the reckless scorn of reputation implied in the words, "I don't care what people think." What people think is important, for it measures the extent of our influence upon them. But what we *are*, in the long run, is the all-important consideration. It shapes life here, and hereafter.

THERE IS NO happiness in dishonesty and pretense. There are constant strain and stretching and the ever-present fear that the mask will slip. It is good just to be yourself when you yourself are just good.

Hypocrisy is as natural to the carnal heart as breathing is to the living body. The author of Hebrews in the New Testament is writing to Christians in need of going on to perfection when he warns them against being hardened through "the deceitfulness of sin" (Hebrews 3:13), and the original quite literally reads "the deceitfulness of *the* sin," a term most often used for the sin principle.

Holiness demands transparent honesty. It rebukes deceit. It provides a cure for pretense, for shallow play-acting. This is the point of the constant exhortations throughout the New Testament to utter sincerity on the part of God's people. The very word "sincere" means pure and without hidden corruption. Paul prayed that his friends at Philippi might be "sincere and without offence till the day of Christ" (Philippians 1:10), and testified that "in simplicity and godly sincerity" he had lived and worked in Corinth (II Corinthians 1:12).

Our English word "sincere" comes from two Latin words which mean "without wax." It was used, for example, of honey from which all the wax had been strained, pure and unmixed. It was also used in sculpture and cabinetmaking, for wax was employed in ancient times in place of putty. A careless workman would fill chisel marks in the

marble or gaping cracks in the furniture with wax, and smooth it down to look like perfect workmanship. The trouble was, when the sun grew hot, the wax would melt and run out, and the flaws would be apparent to all. On the other hand, good workmanship was certified to be *sine cera*—"without wax," or "sincere."

God help us to be and to seem utterly sincere, free from any trace of pretense and hypocrisy, sharing the promise implied in the beautiful benediction, "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen" (Ephesians 6:24).

Attention and Interest

There is a real difference between attention and interest. We give attention to many things in which we are not interested. Attention makes us bystanders, onlookers, watching whatever it is that is happening. Interest makes us participants. It puts us into the action. It gets us involved in what is going on.

Too many times when we go to church we give the teacher or the preacher our attention. And too many times the teacher or the preacher is satisfied with attention. Much sensationalism in religion has only one effect. It attracts attention. It does

not arouse interest.

Certainly attention is a first step. We cannot become interested in that to which we do not pay attention. But attention must deepen into the concern and personal involvement which is the real meaning of interest.

THE DIFFERENCE between an evangelistic meeting and a revival lies right here. Revival begins only when attention deepens into interest, and the bystanders become participants.

There is a familiar little story which shows the practical results of an attention which becomes interest. Two workmen had been trapped in the cave-in of an excavation. Others were feverishly working to dig them out, and the usual crowd of bystanders gathered around. Among the viewers stood a man to whom an acquaintance said, "Say, don't you know your brother is one of those trapped men?" Instantly the man's coat came off, and he was transformed from the role of spectator to that of participant.

Nothing less is demanded of us in days like these. Let attention become interest with its concern and personal involvement, and God's work will move forward in a new and wonderful way.

THE CHURCH AT WORK



Rev. M. R. Korody, who has served for fourteen years as pastor of First Church of the Nazarene, Anchorage, Alaska, writes that he will be available for revival dates in the West and Midwest after September 1. The Korodys will return from Alaska, July 1, and may be reached c/o the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

Roy Yeider New D.S.

The new superintendent of the Canada Pacific and Alaska districts is Rev. Roy J. Yeider, pastor of First Church of the Nazarene in Seattle, Washington. He succeeds Rev. Bert Daniels, now superintendent of the Washington Pacific District, succeeding the late Dr. B. V. Seals. Mr. Yeider was nominated by Dr. V. H. Lewis, with the approval of the Board of General Superintendents, and elected by delegates to the two assemblies held late in May. Mr. Yeider's last Sunday in Seattle was June 23. His address will be the same

as Rev. Daniels' was formerly: 106 W. King Edward Avenue, Vancouver 10, B.C., Canada. Rev. Roy J. Yeider has served more than twenty-five years as a pastor; he was ordained an elder in 1939.—N.I.S.

Excerpt from letter just received from Rev. Floyd J. Perkins, principal of our Bible College in South Africa, regarding his son: "For the past three and one-half weeks David has been very ill. For ten days he has been in the hospital. At times he has had a very high fever, and the doctors have been unable to discover the cause. At times we have almost despaired of his life. We will be so grateful if you will request prayer for him."—DEPARTMENT OF HOME MISSIONS.

Rev. and Mrs. E. E. Wordsworth will celebrate their golden wedding anniversary on July 12 at the home of their daughter, Mrs. Scott M. Reeves, 12036 Ninth Ave. N.W., Seattle 77, Washington. They were married in E. Palestine, Ohio, on July 3, 1913. The Wordsworths' home address is: 107 E. Sammamish Road, North, Redmond, Washington. Also May 11 marked Brother Wordsworth's fiftieth year as an ordained elder in the Church of the Nazarene.

He is pastor emeritus of the church in Kirkland, Washington.

Rev. Nathan A. Adams, Jr., pastor of First Church of the Nazarene, Frankfort, Indiana, was recently elected to serve as president of the Clinton County Ministerial Association, which comprises approximately eighty churches.

On May 11, Rev. and Mrs. Wilbur Dodson of Mohall, North Dakota, were in an accident near Balfour. His internal injuries are undetermined; but following gastric surgery he will have multiple fractures repaired. They will appreciate the continued prayers of their many friends, and thank all who have prayed and sent greetings.

THANKS—to all our many friends who have written and sent cards and telegrams to us upon the death of my husband, Evangelist Martin Leih.—CRYSTAL LEIH, Arcadia, California.

"Our pastor, Rev. Carl Hanks, Lancaster Road Church of the Nazarene, Orlando, Florida, has been elected to serve the coming year as president of the South Orange County Ministerial Association, which includes the southern area of this city. He served as secre-

tary last year. As a local church, we are pleased to have our pastor serve the community in this capacity." Betty D. Kendall, Secretary.

After nearly three years as pastor of the church in Malden, Missouri, Rev. Steward Reed has resigned to accept the pastorate of the Davis Memorial Church in Fayetteville, Arkansas, beginning his work there on June 9.

At recent district assemblies, Evangelistic Honor Roll Certificates were awarded to the following pastors, whose churches received the required number of members by profession of faith:

ABILENE:

D. Hess, Abilene Baker Ht.; W. Gash, Abilene First; G. Torstenbo, Amarillo Hamlet; R. West, Arlington First; B. Dorough, Big Spring; J. Farrow, Colorado City; F. Boleyjack, Denton First; A. McClung, Dumas; C. Manner, Eastland; D. Freeborn, Ft. Worth Haltom; W. Hanna, Ft. Worth North Side; D. Anderson, Ft. Worth Poly.; A. Moore, Ft. Worth R.O.; H. Herrien, Snyder; B. Ferguson, Spur; D. Teague, Weatherford.

ALABAMA:

L. Davis, Calera; W. Hendley, Childersburg; W. Sessions, Decatur First; J. Earles, Fairview; K. Michael, Hickory Grove; R. Leffel, Huntsville First; F. Blackerby, Jackson; O. Phillips, Mt. Zion; C. Jenkins, Nitrate City; Pensacola Enslay; G. Fuller, Pensacola First; J. Blackwell, Port St. Joe; J. Lancaster, Sheffield Southwest; J. Osborne, Sylacauga West Side; H. Tubbs, Tuscaloosa Southside; R. Smith, Wallace Chapel; I. Young, Wilson Chapel.

ARIZONA:

J. White, Apache Junction; H. Hanea, Flagstaff; D. Horton, Phx. Central; H. E. Wilson, Phx. Emmanuel; C. Henderson, Phx. Orangewood; A. Tosti, Prescott; G. Robinson, Coolidge; E. Reedy, Glendale; G. Psauter, Mesa; E. Green, Phx. Maryvale; P. MacLennan, Phx. Sunnyslope; L. Kirley, Tempe; J. Price, Tuc. Catalina; L. Gann, Tuc. Central; S. McElrath, Tucson Northwest; M. Morford, Tucson First; P. Downey, Phx. First.

CENTRAL CALIFORNIA:

H. Sheckney, Bakersfield East; N. Archuk, Ceres; T. Potter, Fresno Central; B. Rhodes, Fresno Trinity; P. Alexander, Hanford; W. Deitz, Porterville; I. Hoover, Tulare.

HAWAII:

J. Chastain, Ewa Beach; H. Kiemel, Honolulu First; K. Yamamoto, Kahului.

MISSISSIPPI:

C. Carleton, Biloxi; C. Roby, Clarksdale; P. Blackmon, Columbus; W. Rogers, Gulfport; C. Lambert, Houston; D. Ballard, McComb; G. Robinson, Robinson Chapel; T. Loving, Yazoo City.

ANNOUNCING College Conferences on Evangelism

Eastern Nazarene College
Wed., Oct. 2,—Fri., Oct. 4, 1963
Pasadena College
Tues., Oct. 8—Thurs., Oct. 10, 1963

NORTHERN CALIFORNIA:

J. Boyd, Vallejo Floyd Terrace; C. Taylor, San Mateo; B. Mathis, Fremont Niles; J. Stockett, San Francisco Chinese; B. Anderson, Cupertino; D. Jenkins, San Jose Cambrian Park; N. Cliff, Watsonville; G. Chaffler, San Francisco First; J. Anderson, San Bruno; W. Hubbard, Santa Cruz.

NORTHWEST:

R. Stukas, Deer Park; T. Nees, Ewan; E. Elter, Grand Coulee; G. Fosbemer, Lewiston First; C. Lindbloom, Spokane Shadle Park; Q. Caswell, Spokane Crestline; R. Griffith, Wenatchee; J. Crawford, Yakima Bethel.

PHILADELPHIA:

A. McKenzie, Bridgeton, N.J.; M. Taylor, Camden, N.J.; C. Cheser, Jr., Cape May, N.J.; C. Williams, Chester, Pa.; R. Smith, Sr., Media, Pa.; F. Pich, Millersburg, Pa.; J. Fair, Milton, Pa.; Mrs. J. Ritchey, New Egypt, N.J.; A. Fallon, Reading, Pa.; Rio Grande, N.J.; D. Hoffman, West Chester, Pa.

SACRAMENTO:

M. Bassett, Manteca; R. Buttles, Paradise; F. Martin, Placerville; F. Hutcheson, Redding; J. Monroe, Roseville; R. Kellom, Sac. La Sierra; P. Evey, Yuba City.

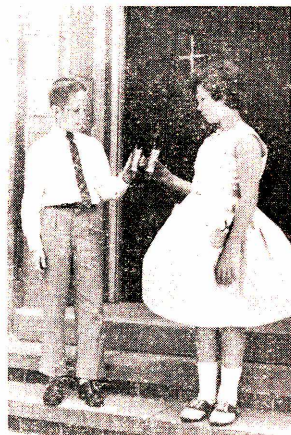
SAN ANTONIO:

F. Fnoch, Austin Manor Hills; J. Kennedy, A. South; Brownwood Willis; L. Gaines, Corpus C. Art. Hts.; F. Walker, Kerrville; J. Eyp, McAllen; L. Ghobson, Midland; R. Carroll, Mission; E. Jackson, Odessa Central; P. Keeton, Odessa First; J. Rose, San Angelo First; San Angelo North; R. T. Jarrell, San Antonio Dell; F. Hamm, San Ant. Hat. Mem.; J. Tyson, Victoria; B. Gaiber, Waco Trin. Hts.

WASHINGTON:

J. Wagner, Baltimore Dundalk, Md.; W. George, Cambridge, Md.; N. Hightower, College Park, Md.; N. Crouse, Easton, Md.; R. Michel, Frostburg, Md.; W. Chamber, Gettysburg, Pa.; W. Nail, Hancock, Md.; L. Kretchside, New Freedom, Pa.; W. Turner, Shippensburg, Pa.; W. Smith, Westminster, Md.

the N.Y.P.S. convention by the district junior director, Mrs. Paul K. Moore.



Evangelistic Campaign in Argentina

By JOHN COCHRAN, *Argentina*

We had a wonderful campaign with Brother Lester Johnston. He preached in the holiness convention just prior to the assembly. The attendance and the co-operation of the churches were good. We had good victory during the convention and the assembly. After the assembly, Brother Johnston went to Rosario for a campaign; then we went north, passing through Cordoba, where we had our service; then to Santiago del Estero for a short campaign; and then on to Tucuman. We held a week's services in both Santiago and Tucuman. While in Tucuman a revolution broke out. We were not molested very much, as the difficulty was largely in Buenos Aires and further south. The revolution over, we drove to Mendoza, where we had eight days' campaign, and then came back to Castelar of suburban Buenos Aires, where 7 churches co-operated. In the whole campaign there were 493 people at the altar seeking God's grace.

Wide-open Doors By BOB McCROSKEY *Philippine Islands*

The doors are wide open here in the Visayans. Everywhere people are grasping for the Word and many are calling for us to come, but we just don't have anyone to send. Here in the Iloilo church we carry on at least four cottage prayer groups and Tillie carries on a women's Bible study one afternoon a week and will start two more right away. Besides this we have about five

Kelvin St. John and Cindy Babb, the winners of the N.J.F. reading contest on the Michigan District, display their awards, miniature Hebrew scrolls containing the Pentateuch.

These two juniors were presented to

preaching classes on Sunday. This is just one of our churches here in the Visayas.

On the closing Sunday of our Sunday school drive all of our churches had a total attendance of 4,495. This is nearly three thousand more than our average attendance for the last year. So you can see our opportunity is vast and seems to be growing every day.

Brother Contado is now in Samar trying to find a location there to begin. I went over once to help look for the right spot, and now he will go back again with one of our young men at the Bible school with his wife and children. I will also go there at that time for a month of evangelistic meetings. The door is open and there is not one holiness work on the entire island. There are many, many barriers that have no church and where they have never heard the gospel.

Sowing the Word

By EDWARD WYMAN
British Honduras

This year promises to be a record year in Scripture distribution. We recently received over sixty Bibles, and a shipment of ninety-six Bibles and five hundred Testaments is now on its way.

I wish I could send you a picture of a home where I recently gave a New Testament. The aged, wrinkled, Mayan Indian widow had a rude table arranged as a home altar, loaded down with very old, chipped, cracked, begrimmed images, crucifixes, and other religious articles bespeaking her devotion to her faith. But she was glad to receive a Spanish Testament and placed it on the altar with all the other objects of devotion. You know that the Book, if read, believed, received, and obeyed, will make a drastic change. Recently we have left Scriptures in several homes with similar altars, and in many other homes as well. Pray that the seed sown will have an abundant harvest. Indeed it has had a harvest of four new preaching points since we came to Corozal, but we know it is only a beginning.

Moving Missionaries

Rev. and Mrs. Melvin Wilkinson have returned to Uruguay for their second term of service. Their address is Casilla 975, Correo Central, Montevideo, Uruguay.

Rev. and Mrs. Hubert Helling have returned to the States for their second furlough. Their address is c/o William Helling, Route 1, Nampa, Idaho.

Miss Sylvia Oiness has returned from Swaziland for a short furlough in the States. Her address is 805 Augusta Avenue, Baltimore 29, Maryland.

Dr. Evelyn Ramsey has returned from Swaziland for her first furlough. Her address is 92 Franklin Avenue, Wollaston 70, Massachusetts.

Rev. and Mrs. Stanley Wilson are home from the Philippines for their

first furlough. Their address is Box 1, Cass City, Michigan.

Rev. and Mrs. Jack Riley, formerly scheduled to move to Nyasaland, will now remain at 124 Kimberley Road, Robertsham, Johannesburg, Republic of South Africa.

Miss Frances Lively is in school for midwifery training at Nurses' Residence, Queen Victoria Hospital, Johannesburg, Transvaal, Republic of South Africa.

Miss Jean Williams, missionary in Japan, has a new address. It is P.O. Box 2, Yotsukaido, Imba Gun, Chiba, Japan.

Rev. and Mrs. Spurgeon Hendrix have moved to Donato Alvarez 881, Buenos Aires, Argentina.

Miss Norma Armstrong arrived in the Philippines in March. Her address is Box 14, Baguio City, Philippine Islands.

Rev. and Mrs. Lee Eby have arrived in New Guinea. Their address is c/o Nazarene Mission, Water Tun via Bauz, W.H.D., Territory of New Guinea.

Answer to Prayer

By RON and NEVA BEECH
Philippine Islands

We are so thankful to all of the Nazarenes who have prayed for Cathy and her eczema rash. She is soft and clear now and doesn't have to take medicine. She used to pray in her prayers at bedtime, "Help my skin to get well," and now she says, "Thank You, dear Jesus, for making my skin well."

DISTRICT ACTIVITIES

NOTE: To assist in faster handling of news, reporters to the *Herald* are asked to limit reports as follows: local church and evangelists' reports, under 150 words; district activities, not more than 200 words. As far as possible, reports should be typed double spaced and sent promptly by airmail.

Alabama District Assembly

The fifty-fifth Alabama District assembly convened at Lanett, May 15 and 16. General Superintendent Hardy C. Powers presided, and blessed the assembly with his challenging messages.

The report of Dr. L. S. Oliver, district superintendent, who is serving on an extended call, showed gains in all departments. Two new churches were organized: at Pensacola Ensley, Florida; and Ozark, Alabama; district membership increased to 6,496; finances increased \$77,884 to a grand total of \$765,151; and giving to world evangelism totaled \$60,790, which is double the amount being given when Dr. Oliver assumed district leadership.

In the annual N.F.M.S. convention, Mrs. L. S. Oliver was elected district

president with a near unanimous vote.

Alabama Nazarenes love and appreciate their fine leaders, Dr. and Mrs. Oliver, and as a token of their appreciation the district presented them with a love offering of \$688.

We were happy to have Dr. E. G. Benson as the Publishing House representative.

The assembly closed with Dr. Powers ordaining the following to the ministry: Lee Davis, Gerald Woods, Floyd Blackberry, and Mrs. J. C. Reece. Roy T. McKinley, Reporter.

Abilene District Assembly

The fifty-fifth assembly of the Abilene District convened in Lubbock First Church, May 8, with Dr. Hardy C. Powers, presiding officer, at his best. His leadership and guidance were much appreciated.

Rev. Raymond Hurn gave his fourth report as district superintendent. It revealed splendid progress over the entire district, with outstanding records set in giving. Total giving for all purposes, \$891,137, a gain of \$61,000 over the previous year; and the district gave for foreign missions 11.2 per cent, or more than \$100,000 for General Budget and approved specials.

The district home mission revolving loan fund reached an all-time high of \$201,000, an increase of \$90,000 in one year; this includes a \$75,000 fund donated by Mr. and Mrs. M. K. Bingham.

The churches were successful in the evangelistic thrust, with 3,346 people bowing at the altar, and 412 received on profession of faith during the year. Three new churches were organized during the year: Amarillo South Georgia, Burleson, and Spar, giving a total of nine new churches for the quadrennium. New churches organized during the past seven years have given \$34,000 for foreign missions, \$24,000 for district work, and received 265 people on profession of faith.

District Superintendent Hurn was re-elected with only three negative votes, and to a three-year term by a near-unanimous vote. He is greatly loved, and his leadership is of the highest type.

In an impressive service on Thursday afternoon we said farewell to our missionaries, Rev. and Mrs. Lee Eby, who were flying directly to New Guinea from the assembly.

Amid a special manifestation of the Holy Spirit, seven men were ordained: William E. Duke, E. Wales Lankford, Charles Peters, Gerald Manker, E. Dee Freeborn, David L. Canen, and Paul E. Heibaugh.

There was a three-way tie for the "Small Church Achievement" award: Colonado City, Rev. Joe Farrow, pastor; Amarillo Hamlet, with Rev. Gordon Torstenbo, pastor; and Fort Worth Halton City, with Rev. E. Dee Freeborn, pastor. Each received the plaque for outstanding achievement. Sixteen churches qualified for the "Evangelistic Honor Roll," and twenty received "10 per cent" certificates for world missionary giving.

Other officers elected: Rev. Bill Hanna, district secretary; Mr. O. V. McMahon, district treasurer (for the twenty-fifth year); district advisory

board members—ministerial, Wayne Gash and Milton Poole; laymen, M. K. Bingham and Lec Burgner.—JAMES ROBERTSON, *Reporter*.

THE LOCAL CHURCHES

Exeter, California.—Our recent revival with Evangelist Thomas Hayes was said to have been the best in the church's history. Night after night God used him in a wonderful way, and in several services the altar was lined with earnest seekers and happy finders. Brother Hayes was used of the Lord to challenge our people to pray and fast, and a good number of new people joined the tithing band. Brother Ed Wolpe chilled us night after night as he played the trumpet to the glory of God, and his spirit and concern for the revival were greatly appreciated. Many victories were won, the church was strengthened, and new members were added by profession of faith.—C. RICARD HAYES, *Pastor*.

Evangelist Edward R. Ferguson writes: "In the late winter we will be going to Florida and have two open dates, one in January and one in February (1961), and would like to slate this time in that area. God is giving us a good slate for this year and into '61, for which we give Him praise. Write us, c/o Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Rev. W. F. Spurlock writes: "My life is dedicated to Christ, and after much prayer I am entering the field of evangelism. I am an ordained minister on the Florida District; have served as pastor in both Tennessee and Florida. I am now making up my slate and will be glad to go as the Lord may lead. Write me, P.O. Box 1181, Okcechobee, Florida."

North Platte, Nebraska.—After completing twelve years with this church, Rev. George L. Mowry was given a unanimous vote in renewing the call of the pastor. When he came here the membership was 70; it now stands at 130. The average Sunday school attendance was 91, and for February of this year it was 220. Each year there has been a steady growth, with pastor and laymen working together for the advancement of the Kingdom. We are more than a "10 per cent" church, have erected a fine church building, a substantial parsonage, and have purchased property for a proposed youth center. Working under the able leadership of our beloved district superintendent, Dr. Whitcomb Harding, we give thanks to God and acknowledge that much of the accomplishments of these years have been due to Brother and Sister Mowry's devotion to God and their tireless efforts, along with the fine co-operation between pastor and church and our friends.—MRS. RUSSELL BROWN, *Secretary*.

Pastor James Bailey reports: "After three very successful years with our church in Harmon, we felt led of the Lord to accept a unanimous call to our church in Fredem, Oklahoma, last July.

God has been blessing, and we are enjoying our work with this wonderful group of people. After six months of the assembly year, budgets are all paid in full, pastor's salary has been increased fifteen dollars per week, and the church has taken out group insurance on the pastor and his family. The parsonage has been completely redecorated inside, and the church has acquired new pulpit settees to match the pews. Our Sunday school has shown better than a 10 per cent increase, and God is meeting with us in the regular services and giving seekers who are praying through at our altars. Our people love God and the church, and unity prevails. They have given the pastor a unanimous call for another year."

Merrill, Wisconsin.—Our church enjoyed a fine spring revival with Rev. A. R. Pemble, who is both a fine preacher and singer. His messages were just what we needed. Many people received spiritual help and there were four new converts. We give God praise for His blessings.—G. L. MOWERS, *Pastor*.

THE BIBLE LESSON

BY JAMES J. KELLY

Topic for June 30:

"Ye Shall Be Witnesses"

SCRIPTURE: Ezekiel 3:16-17; John 11:17; Acts 1:8. (Printed: John 14:23-26; 15:26-27; 16:7-13; Acts 1:8; Ezekiel 3:16-17)

GOLDEN TEXT: *I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth* (Romans 1:16).

Not everyone can be a soul winner in the sense of carrying the message of salvation directly to people and persuading them to accept Christ as their Saviour. But all can be witnesses of the manifold grace of God.

The witness is always an informed person. He can tell only what he knows, but he must know something or he cannot be a witness. The more he knows and the better he imparts his knowledge, the more effective witness he becomes. Successful witnessing informs, and we should not expect our testimony to be effective unless it is clear and knowledgeable. Sinners need to be informed before they can be persuaded. The man who gives himself to something which he is not acquainted with is a fool. The man whom we win to Christ without instructing him on the necessary implications of his choice is a short-lived Christian, if he becomes a Christian at all. Jesus illustrated this by the parable of the man who started a building before counting the cost.

In the deeper sense of the word it is not we who do the witnessing but the Holy Spirit who witnesses through us. He witnesses through our lives as well as through our testimony, through our silence as well as through our speech. Our much talking of the things of God may not be witnessing at all. Not all speech is communication—not all words about God are the Word of God to the

hearers. Scripture which is misapplied, truth used to illustrate a wrong premise, or interpretations of Scripture which are contrary to the basic laws of life do not communicate the Word of God. Nor does the much quoting of scripture constitute of itself a Christian testimony. One witnesses to what God has done and what He will do only when the Holy Spirit communicates His truth through him.

The history of the Christian Church reveals that the Spirit seldom works except through human agencies. We should expect this to be the case to-

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day—and it is the case. He works through His witnesses. In the past He has had prophets and apostles. Today He has you and me, building upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Cornerstone. We stand in their line of succession.

The most effective witness to the grace of God is probably preaching. But here, as everywhere, the final witness is the Holy Spirit. Only truth can convince of sin; only the Spirit can convict of guilt; there must come the time when even the preacher ceases his efforts and stands aside while the Spirit works. It is possible for the preacher to be too persuasive. He cannot do God's work for Him. He can but proclaim the truth in faith, trusting that he may be a channel for God's Word, and trusting that the word of truth will take effect.

Directories

GENERAL SUPERINTENDENTS

Offices, 6401 The Paseo
Kansas City 31, Missouri

District Assembly Schedules for 1963

HARDY POWERS

Southwestern Ohio	July 3 and 4
Chicago Central	July 18 and 19
Northwest Oklahoma	July 24 and 25
Kansas	July 31 to August 2
Northeastern Illinois	August 15 and 16
Minneapolis	August 29 and 30
Joplin	September 18 and 19
North Arkansas	September 25 and 26

G. B. WILLIAMSON:

Michigan	July 10 to 12
Eastern Michigan	July 17 and 18
Eastern Kentucky	July 24 and 25
Dallas	August 1 and 2
Wisconsin	August 8 and 9
Tennessee	August 21 and 22
Louisiana	August 28 and 29

SAMUEL YOUNG:

Northeastern Ohio	July 10 and 11
Pittsburgh	July 18 and 19
Illinois	July 24 to 26
Virginia	August 8 and 9
Missouri	August 15 and 16
Northwest Indiana	August 21 and 22
South Carolina	September 11 and 12
New York	September 27 and 28

D. I. VANDERPOOL:

Gulf Central	July 12 and 13
Colorado	July 18 and 19
Iowa	August 7 and 8
Southeast Oklahoma	September 4 and 5
South Arkansas	September 18 and 19

HUGH C. BENNER:

Canada West	July 4 and 5
Oregon Pacific	July 17 and 19
Alaska	July 31 and Aug. 1
Northwest Indiana	August 8 and 9
Houston	August 21 and 22
Georgia	September 11 and 12
North Carolina	September 18 and 19
Southwest Oklahoma	September 25 and 26

V. H. LEWIS:

West Virginia	July 4 to 6
Northeastern Indiana	July 10 to 12
Central Ohio	July 17 to 19
East Tennessee	July 25 and 26
Kentucky	August 8 and 9
Indianapolis	August 21 and 22
Kansas City	August 28 and 29

District Assembly Information

SOUTHWESTERN OHIO, July 3 and 4, at the Nazarene Center, St. Marys, Ohio, on State Route 29. General Superintendent Powers, (N.F.M.S. convention, July 1-2.)

CANADA WEST, July 4 and 5, at First Church, 126 10th Avenue, S.W., Calgary, Alberta, Canada. Rev. Charles J. Monkworthy, pastor. General Superintendent Benner. (N.F.M.S. convention, July 3-2.)

WEST VIRGINIA, July 4 to 6, at the District Center, Summersville, West Virginia. Entertaining host, Dr. H. H. Henderson, 5009 Virginia Ave., S.E., Charleston, West Virginia. General superintendent Lewis. (N.F.M.S. convention, July 1; N.Y.P.S. convention, July 2; and S.S. convention, July 3.)

NORTHWESTERN OHIO, July 10 and 11, at the Nazarene Center, Route 29, St. Marys, Ohio. Rev. L. V. Newbourn, pastor. General Superintendent Young. (N.F.M.S. convention, July 8 and 9.)

MICHIGAN, July 10 to 12, at the Indian Lake Campgrounds, Route 2, Vicksburg, Michigan. General Superintendent Williamson. (N.F.M.S. convention, July 8.)

NORTHEASTERN INDIANA, July 10 to 12, at the District Campgrounds, Route 5, Marion, Indiana. Rev. D. K. Ault, pastor. General Superintendent Lewis. (N.F.M.S. convention, July 8.)

Nazarene Camp Meetings

June 28 to July 7, Louisiana District Camp, Pineville, Louisiana. Workers: Dr. W. T. Purkiser, Rev. J. C. Crabtree, and the Jantz Family, singers and musicians. For information write the district superintendent, Rev. T. T. McCord, Box 446, Pineville, Louisiana.

June 28 to July 7, New England District Camp, at Noreah Reading, Massachusetts. (Fifteen miles west of Boston). Workers: Dr. F. W. Little, Rev. H. G. Purkiser, and Professor and Mrs. Lester Dunn. For information write the district superintendent, Rev. Fletcher Spruce, 19 Keniston Road, Melrose 76, Massachusetts.

June 30—"You're Human, Too!" by J. E. Williams

July 7—"The Tragedy of Calvary," by J. E. Williams

July 14—"Filled with the Spirit," by Lloyd B. Byron (featuring music from Pasadena College choirs)

June 29 to July 7, Albany District Camp, at District Center, Brooktondale, New York. Workers: Dr. Ralph Earle, Rev. Paul Stewart, and Singer Paul Qualls. Rev. Kenneth Pearsall, district superintendent, 5216 South Salina St., Syracuse, New York.

June 28 to July 7, Northwestern Illinois District (Manville) Camp, Manville, Illinois. Workers: Dr. John L. Knight, Dr. Ray Hance, and Professor James Bohl. Rev. Lyle E. Eckley, district superintendent, 116 W. Beverly Court, Peoria, Illinois.

July 4 to 12, West Virginia District Camp, at the District Center, Summersville, West Virginia. Workers: Dr. H. H. Henderson, district superintendent, 5009 Virginia Ave. S.E., Charleston, West Virginia.

July 3 to 14, New York District Camp, at Groveville Park Campgrounds, Beacon, New York. Workers: Dr. Mel-Thomas Rothwell, Rev. Paul Martin, Rev. Paul Miller, and Professor Paul McNutt. Rev. Robert Goslaw, district superintendent. For information write Rev. Edwin Patmore, 146 Main St., Norwalk, Connecticut.

July 4 to 14, Hendersonville Nazarene Camp, three miles out on the Upward Road, Hendersonville, North Carolina. Workers: Rev. C. B. Fugett, Rev. L. H. Reuback, and Professor Byron Cross. For information write Rev. W. H. Gentry, P.O. Box 543, Hendersonville, North Carolina.

July 15 to 21, Colorado District Camp, at the District Center, 1755 Dover, Lakewood, Colorado. Workers: Dr. O. I. Vanderpool, Rev. Bert Daniels, and Mr. Lewis Thompson. Rev. E. L. Cornelison, district superintendent, 1755 Dover St., Denver 15, Colorado.

July 19 to 23, Central Ohio District Nazarene Camp, at the campgrounds, 2708 Morse Road, Columbus, Ohio. Workers: Dr. V. H. Lewis, Rev. Glen Jones, Dr. Kimber Montee, Rev. Donald Gibson and the Olivian Quartet, Rev. W. E. Zimmerman, and Mrs. H. C. Little. Dr. Harvey S. Galloway, district superintendent, service director. For information write Rev. W. R. Moore, secretary, 4247 Cedar St., New Boston, Ohio.

July 20 to 28, Pittsburgh District Camp, at Alameda Park Nazarene Camp, West Penn Street Extension, Butler, Pennsylvania. Workers: Rev. Fred Thomas, Rev. Charles Hastings Smith, and Singer Danny Steela. For information write the district superintendent, Rev. R. B. Acheson Box 367, Butler, Pennsylvania.

July 21 to 28, Oregon-Pacific District Camp, at the District Center, 12625 S.E. 82nd Avenue, Portland, Oregon. Workers: Rev. Ted Martin, Rev. Paul Martin, Missionaries Ralph and Orpha Cook, and Professor Warrnie Tippitt. Dr. W. D. McGraw, district superintendent. For information write Nazarene District Center, Rt. 2, Box 500, Clackamas, Oregon.

July 22 to 28, Florida District Camp, at Suwanee Campgrounds, U.S. Highway 41, three miles north of White Springs, Florida. Workers: Dr. Messel Taylor, Dr. Nicholas Hill, and Professor Paul McNutt. Dr. John L. Knight, district superintendent. For information write to E. C. Knipers, P.O. Box 6054-B, Orlando, Florida.

July 22 to 23, Missouri District Camp, at Pinecrest Camp, south of Fredericktown on Highway 67 to County Road C. Workers: Dr. Edward Lawlor, Dr. Stephen S. White, and Professor James T. Bohl. For information write the district superintendent, Dr. E. D. Simpson, 12 Ridge Line Drive, St. Louis 22, Missouri.

July 26 to August 4, Northwestern and Southwestern Ohio District Camp, at the Nazarene Center, St. Marys, Ohio (on Highway 29, seven miles east of Celina, Ohio). Workers: Dr. Orville Jenkins, Rev. Clayton Bailey, and Professor James V. Cook. Rev. Carl B. Clendensen and Rev. M. E. Clay, district superintendents. For information write Rev. Lester Meyer, Fort Recovery, Ohio.

July 26 to August 5, Canada Central District Camp, at Cedarvale; August 9 to 18, at Clarkburg, Ontario. Workers: Dr. W. DeLong and Dr. Fred Thomas. Rev. Kenneth H. Pearsall, James and Rosemary Green, and Paul Skiles. For information write the district superintendent, Rev. Bruce Taylor, 31 Prospect Ave. North, Newmarket, Ontario, Canada.

July 30 to August 4, Northwest Indiana District Camp, at the District Center, near San Pierre, Indiana. Workers: Rev. Paul Martin and the Singing Levite. For information write the district superintendent, Rev. Arthur Morgan, P.O. Box 350, Valparaiso, Indiana.

August 2 to 11, Washington and Philadelphia districts camp at North East, Maryland (four-mile north of Route 40). Workers: Dr. James McGraw, Rev. Wilbur Brannon, Dr. and Mrs. T. Harold Jones, Professor Gary Moore, Mrs. Mrs. Snyder, Mrs. Fred Bertollet, and Mrs. John Bickel. For information write the camp manager, 445 Washington Ave., Rogersford, Pennsylvania.

August 4 to 11, Northeastern Indiana District Camp, at the district campground, East 38th St. Ext., Marion, Indiana. Workers: Dr. Ralph Earle, Rev. Roy Betts, Mrs. Mary Anderson, and Professor Paul McNutt. Dr. Paul Updike, district superintendent. For information write Rev. D. K. Ault, Box 1011, Marion, Indiana.

August 5 to 11, Iowa District Camp, at the campground, West Des Moines, Iowa (Grand Avenue). Workers: Dr. D. I. Vanderpool, Dr. Edward Lawlor, and the Spoor Family. Dr. Gene E. Phillips, district superintendent, 1102 Grand Ave., West Des Moines, Iowa.

August 19 to 25, Tabor Camp, sponsored by Iowa District, at Tabor, Iowa (southwest part of town). Workers: Dr. W. DeLong and Dr. Wm. McGuire, evangelists. Dr. Gene E. Phillips, district superintendent, 1102 Grand Ave., West Des Moines, Iowa.

August 20 to 27, Idaho-Oregon District Camp, at the district campgrounds, Nampa, Idaho. Workers: Dr. D. I. Vanderpool and Dick and Dorothy Edwards. Rev. I. F. Younger, district superintendent, Box 89, Nampa, Idaho.

Announcements

WEDDING BELLS

Fredyn Leslie Babcock and James Gilbert Slag were united in marriage on May 19 in the Church of the Nazarene in Albany, New York, with the bride's father, Rev. Kenneth E. Babcock, officiating, assisted by her grandfather, Rev. A. M. Babcock.

Miss Camella Lorene Bennett of Cheyenne, Wyoming, and Phillip Dean Frisk of Denver, Colorado, were united in marriage on April 13 at Grace Church of the Nazarene in Cheyenne with Rev. Allen A. Bennett, father of the bride, officiating.

BORN

—to Robert and Dolores (Walman) Wood of Colorado Springs, Colorado, a son, Barry Lloyd, on February 5, 1963.

SPECIAL PRAYER IS REQUESTED

—by a Christian lady in New York "for the salvation of my loved ones, and for the Lord's healing touch for myself."

—By a Christian reader in Kentucky that the Lord may heal her of cancer, also an urgent unspoken request for her sister;

—by a mother in Kansas for an unsave son who is rebellious against God, that he may be definitely saved and have his eyes opened as to his evil companions, also that the Lord may reveal His will clearly as to the future life of a mother.

Deaths

REV. WM. R. THOMPSON

Wm. R. Thompson was born January 21, 1907, at Frankfort, Kentucky, and died April 3, 1963, in a hospital in Akron, Ohio. Converted at the age of nineteen, sanctified one year later, he remained faithful until death. He was ordained a Nazarene elder by H. L. Miller in August of 1942. He kindly led the call to ministry, and pastored churches during the summer months while attending Trevecka Nazarene College. On April 26, 1938, he was united in marriage to Edith Small. They served parishes at Camp Taylor, Kentucky; Clarksville, Tennessee; Henderson, Kentucky; Indianapolis, Ray Street, Indiana; Covington, Kentucky, First Church; and the Arlington Street Church in Akron, where he had served for nine and one-half years when serious work of the illness which claimed his life. He had come to the Nazarene ministry through the new church property, and was making plans toward moving this October, but God called him home. Although he suffered greatly during the last year of his life, he left a beautiful testimony. He is survived by his wife, Edith; a son, Wm. R., Jr., in the U.S. Air Force; a brother, Warren; and two sisters, Mrs. Harold Toaps and Mrs. Howard Whitaker, Jr. Brother Thompson was greatly loved by his family in Akron, and by all who knew him. Funeral service was held at the Highland Street Church with Rev. C. D. Taylor, district superintendent, in charge, assisted by Rev. Milton L. Bunker and Mrs. T. B. Prather.

REV. LEWIS E. HALL

Lewis E. Hall, ordained elder and former district superintendent in the Church of the Nazarene, died January 3, 1963, in Mesa, Arizona. He was ordained in 1921. During his lifetime he served the church as pastor, evangelist, and for seven years as district superintendent of the Rocky Mountain District. As a result of his ministry, thirty-five churches were organized. After his retirement he was active in the Canyon Hill Church in Caldwell, Idaho, and at the time of his death he was serving as Sunday school superintendent of the new home mission church in Apache Junction, Arizona. He is survived by his wife, Mrs. Effie Hall, of Apache Junction; a son, Edward John; and two daughters, Josephine Ketchum and Loren Schell, all of Oregon. Funeral service was held in Idaho.

REV. KENNETH CALVIN

Kenneth Calvin, pastor of our church in Pontiac, Illinois, was killed in an automobile accident near Galesburg, Illinois, March 29, 1963, while assisting his brother, Arthur Burnside, to move to his new pastorate of the Faith Church in Galesburg, Illinois. They had rented a truck, loaded the furniture in Kankakee, and nearing Galesburg on the I-55 in the morning, coming off the bridge, they were hit by a big car traveling at a high rate of speed. The cars caught fire and the two drivers were burned to death. Prayer is requested for Mrs. Calvin and the three children. Funeral service was held in the Pontiac church with Dr. Lyle E. Eckley, district superintendent, bringing the message. He was assisted in the service by Rev. Edward Ferguson and Rev. Harry Hutton.

REV. W. W. GLENN

Warren W. Glenn, age seventy-two, retired Nazarene elder of Winter Haven, Florida, died October 12, 1962, in a Bartow hospital. A native of Cedar Falls, Iowa, he had spent thirty-eight years in the active Nazarene ministry of which his parishes were in the Winter Haven church, 1948-51; and upon retiring from the ministry in 1957, he returned here. He was a member of the Crystal Lake Church of the Nazarene in Lakeland. He is survived by his wife, Mrs. Alice Glenn of 1537 Rosewood Ave., Winter Haven, Florida; a son, Harold W., of Jacksonville; a stepdaughter, Mrs. R. B. Phillips, of Evansville, Indiana; a sister, Mrs. Mildred G. Johnson; and two half brothers, Beverly Vennum and Charles J. Willwerth.

REV. CHARLES I. WILLWERTH

Charles I. Willwerth was born May 28, 1897, in Yoganville, Pennsylvania, and died March 25, 1963, in Bethany, Oklahoma. Converted at the age of eight, he entered into the experience of entire sanctification early in his Christian life. He became a charter member of the Church of the Nazarene at Ephrata, Pennsylvania, and in 1933 was ordained an elder. In the course of his ministry he served churches in Wilmington, Delaware; Philadelphia, Lebanon, Lancaster, and Union City, Pennsylvania; in St. Albans, Vermont; and in Worcester and Waltham, Massachusetts. During the past five years he had been associated with E.N.C. in charge of maintenance, but even during this period he was kept busy in a Sunday preaching ministry. He was a quiet man and

greatly used of the Lord. In 1920 he married Lillian Grace Buch, who proved to be a faithful companion in his labors. Besides his widow, he is survived by a daughter, Mrs. Robert G. Lawrence (Irene), of Bethany, Oklahoma; and two sons: John H., of Ephrata; and Paul of Wollaston. Funeral service was held in Yoganville, in the church in which he was converted, in charge of Dr. J. Glenn Gould, assisted by Dr. T. E. Martin, Rev. Fletcher Spruce, and Rev. Stephen Nease. Interment was in the cemetery adjoining the Yoganville church.

MRS. RUTH RODDA, widow of the late Rev. Benjamin G. Rodda, was born April 5, 1881, in Dorville, Arkansas, and died April 10, 1963, in Twin Falls, Idaho. She was a deaconess, a Sunday school teacher, a steadfast helper and faithful companion in the ministry of her husband. "Mother" Rodda lived a rich, full life. After their retirement from the active ministry she was a constant inspiration to her pastors, whom she supported faithfully. She is survived by three sons: Rev. C. L. Rodda, Huntington, Indiana; Carl A., of Denver, Colorado; George H., of Pasadena, California; and a daughter, Mrs. Ruth Vavola, of Twin Falls; also by two sisters, Mrs. Effie Sorrell and Mrs. Joe Erickson. Funeral service was held in Twin Falls First Church with the pastor, Rev. Robert L. Jackson, in charge, assisted by Rev. C. L. Rodda. Interment was in the Kohlerlaw Cemetery, Nampa, Idaho.

MRS. R. C. PATTERSON was born March 1, 1891, in Ellis County, Texas, and died April 27, 1963, in Halt County, Texas, after a short illness. She was converted at the age of thirteen, and was a charter member of the Church of the Nazarene. On August 11, 1912, she was married to R. C. Patterson, at the time of her death she was a faithful member of the Abertnally church. Her husband, she is survived by four sons: R. C., Jr., Melvin, and Vester, of Abertnally; and Rev. Lewis Patterson, Nazarene pastor of the Cleveland Road Church in Enid, Oklahoma; three daughters: Mrs. Vernon Wright, Wichita, Kansas; Mrs. L. L. Spindell and Alma Ruth, of Abertnally; and by four brothers and four sisters. Funeral service was held in the Abertnally church with the pastor, Rev. Lewis Robertson, officiating, assisted by Rev. Cubie Grier.

MRS. BESSIE VIRGINIA TAYLOR, age 61-1/2 years, died April 14, 1963, in Akron, Ohio. For four years she was a member of the newly organized Tallmadge Church of the Nazarene; for three of those years she was a member of the church board and served faithfully. She graciously loaned to the new home mission church the use of the day nursery facilities which she operated. She gave a clear and forthright testimony to the power of God's saving grace to the close of her earthly life. She is survived by her husband, Lee; a son, James; a daughter, Mary; and two daughters, Mrs. Madeline Smith and Mrs. Mary, of Tallmadge. Funeral service was conducted at the Tallmadge church with the pastor, Rev. Donald W. MacNeill, officiating.

MRS. O. A. KYLE, born November 9, 1896, was killed in an automobile accident on March 6, 1963, east of Midwest City, Oklahoma. She was converted at an early age and had been a member of the Church of the Nazarene for nearly thirty years. She is survived by her husband, O. A. Kyle, and five children: Oren, Oveda Mann, Lowell, Jean Jean and Jimmy. Funeral service was held at Horton Chapel Church of the Nazarene with the pastor, Rev. M. A. Ecker, officiating, and burial at Russellville Cemetery, near Meeker, Oklahoma.

T. D. WILLIAMS, of Longview, Texas, was born in Franklin County, Arkansas, April 17, 1888, and died April 16, 1963. In 1916 he was married to Rose Idgus. He united with the First Church of the Nazarene in Longview in 1950, and was faithful to the church until his death. His life was a shining example to his loved ones. He is survived by his wife, Rose; three daughters: Mrs. Rex Welsing, of Lufkin; Mrs. Harold Wheeler, of Marshall; Mrs. Jack Baldwin, of Beaumont; a brother, Ed. Williams; and three sisters: Mrs. Will Currier, Mrs. Beulah Smith, and Mrs. S. D. Williams. Funeral service was conducted by his pastor, Rev. Paul Grundy, at Longview First Church, with Interment at the Noonday Cemetery, near Hallsville, Texas.

MRS. EDITH BUTTS THOMPSON was born April 1, 1894, and died at her home in Higgins, Texas, on January 23, 1963. She was a faithful member of the Higgins Church of the Nazarene. Her husband preceded her in death; and she is survived by two sons: Lowell, of Higgins; and Virgil, of Cottonwood Falls, South Dakota. Funeral service was conducted by her pastor, Rev. J. W. Roggess, in the Higgins

Dr. Tozer Dies

Dr. A. W. Tozer, for thirteen years editor of the *Alliance Witness*, a well-known conference speaker and author and pastor of the Avenue Road Church of the Christian and Missionary Alliance, died in Toronto on May 13. He was sixty-six years old.

Under Dr. Tozer's leadership the circulation of the *Alliance Witness* (official organ of the Christian and Missionary Alliance) increased from 30,000 in 1950 to its present circulation of almost 60,000. Dr. Tozer was the pastor of the Southside Alliance Church in Chicago for thirty-one years, and in 1959 became the pastor of the Avenue Road Church in Toronto, Ontario, where he continued until his death. Throughout his busy career he was much in demand as a speaker in Bible conferences and conventions of all denominations.

Bible Societies Report Record 50 Million Distribution

LONDON (EPS)—The United Bible Societies has announced that circulation of the Scriptures by national Bible Societies in 1962 reached 50 million, of which over half were complete portions and a third were selections. The rest were equally divided between Bibles and New Testaments.

The figure is an increase in total distribution of 10 million over 1961. The greatest increase was in Central and South America, where the total for 1962 was 17 million as compared with 9 million in 1961.

A Societies spokesman said that some part of the Scriptures has now been published in 1,202 languages, an increase of 37 languages over the figures for the previous year.

FCC Turns Down Atheist Who Had Petitioned for Air Time

WASHINGTON, D.C. (EP)—The Federal Communications Commission (FCC) has again rejected the petition of a California atheist who asked the federal agency to deny license renewal to San Francisco radio station KNBR.

Robert H. Scott, of Saratoga, California, had petitioned the FCC to deny the NBC station's request for license renewal on grounds that it had refused him time for a talk in support of atheism.

In rejecting his petition, the FCC said Mr. Scott's claims were "without substantive merit" and that he had raised arguments similar to those in previous petitions he submitted to the agency.

The FCC ruled previously that the station had not denied presentation of a controversial issue of public importance in refusing Mr. Scott air time.



the Answer corner

Conducted by W. T. PURKISER, Editor

CREATION OR EVOLUTION?

David D. Riegle
Zondervan Publishing Company
Paper, 63 pages, \$1.00

WE WON'T FORGET SOON our seventh-grade science teacher. He was the meticulous type, a bachelor, who wore brightly shined, square-toed shoes. He gave many of us our first opportunity to discover God. He didn't preach. God was seldom mentioned, but continually implied.

Much is gone of the wholesomeness of yesterday's science classes. God is deleted in an effort of educators to reach total objectivity. This problem impressed Nazarene Science Teacher David Riegle, who lives in Danville, Illinois, and is a member of First Church in Danville. The current emphasis on evolution, and his closeness to it, made him aware of the need of a book defending Biblical faith.

"My main criticism," Mr. Riegle says, "is that pupils do not get an opportunity to read materials presenting the Bible story of creation. The pupil who would protest the textbook presentation of evolution is without any information with which to combat the views presented by his text or teacher. Many are overwhelmed by the so-called 'evidence' supporting evolution. The result is often tragic. The child's faith in the Bible is shaken and he is left floundering without knowing where to get help."

Creation or Evolution? is a concise, interestingly written book giving some reasons to defend our faith. It is pertinent for the adult being asked questions by inquiring youths, or it is good for an older teen-ager to read for himself to find out firsthand the fallacies of evolution.—ELDEN RAWLINGS.

I heard a preacher say that Judas never was saved, that Jesus called him a son of the devil. How could he preach and perform miracles like the other disciples and be a devil from the beginning?

The preacher you heard was confusing what Judas became with what he had been previously. There is absolutely no scriptural basis for distinguishing between the spiritual state of Judas and the other apostles before he surrendered to his covetousness or desire to drive

Jesus to declare himself. John records that during the Last Supper scene when Judas received the piece of bread, "after the sop Satan entered into him" (13:27). It was later that Jesus spoke of him as "the son of perdition" (17:12).

Do you believe there are going to be babies in hell?

Absolutely not. This is a ghost of the old theology which proclaimed that God had predestined from all eternity who should be saved, in which it was taken as a sure sign that anyone dying before he was converted was therefore unregenerated and doomed forever for Adam's sin. The whole notion is closer

to blasphemy against the love and grace of God than I should ever want to come. The atonement of Christ provisionally and sufficiently covers all who die before the age of moral choice, or that time when one can distinguish between right and wrong.

Recently the expression "sanctified ambition" occurred in our literature. Frankly I do not think there is such a thing. It is like "consecrated selfishness" or "holy carnality." *Aspiration*, which rather denotes a desire to surpass oneself, has a more nearly Christian connotation than *ambition*—to "strive for masteries." I think Webster's *Unabridged* will agree with this. What is the verdict?

Personally, I'm not so much concerned what we call it, just so we get more of it. We've had so many who were resigned to be "the Lord's nobody" that we've sometimes confused passivity with humility and incompetence with consecration. What we've meant for pious humility has in fact been more like pious humbug.

I'll grant the point that ambition may be used in an evil sense and that

aspiration is a higher term. But ambition is more readily understood, and is generally defined in terms of its object rather than in terms of its source. And it doesn't seem to me that it is too far wrong to describe the person who is fired with a holy urge to be and do all God can help him to be and do as having a "sanctified ambition."

I believe in storehouse tithing, and that the tithe is the Lord's. I believe I have no right to help the poor, buy gifts, or take care of any other temporal need with God's tithe. I believe these should be taken care of, but out of my own pocket. A church that is good to its pastor by giving him birthday gifts, Christmas gifts, anniversary gifts, paying expenses to retreats and other places of pleasure, certainly should be commended. But the tithe is still the Lord's, and no church board or anyone else has any right to use God's tithe for these things, whether for its pastor or anyone else. We take special offerings for these things. Am I correct?

Most of the way. It would be my conviction that items falling in the class of "gratuities" over and above a reasonably adequate salary probably should be cared for out of special offerings for the purpose, rather than out of general tithe income.

However, a clear exception is in the area of expenses involved in attending "retreats and other places of pleasure." A ministers' "retreat" is no vacation, and its purpose is not pleasure. It is an essential part of the pastor's work, and is as rugged a period as he ever spends. In-service training, spiritual inspiration and challenge, and a cov-

loration of the church's work throughout the district are among the objectives of the "retreat." It is far more apt to be a couple of weeks' work rolled up into two days than it is a time of rest or pleasure.

But perhaps one shouldn't get too rigid about this matter of gifts, if the funds are available through regular channels. Remember, your church takes in quite a bit of money in offerings, beyond or apart from tithes. Doubtless many of the people would rather have part of their offerings used for necessary necessities than to have another special offering.

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Define "Victory"



A YEAR OR SO AGO we found an unchurched family in searching for vacation Bible school pupils. We got the entire family through this effort, four children and the parents. Soon all were professing Christians and members of the church. The father is on the church board this year.

A few weeks ago in the public school a teacher was drilling one of the children, seven years of age, on pronouncing her v's. She was asked to spell "victory" and tell what it means. (She gave her v's the sound of w.) "V-i-c-t-o-r-y," she correctly spelled it. Then thought for a moment.

"What does victory mean?" the teacher asked her again.

"Victory," said the child; "victory is what you have when you go to the altar and ask the Lord to forgive you for sinning, and believe in Him to save you."

How's that for fast learning?—J. G. Wells, Pastor in Ohio.

Faith vs. Fetishes

Have faith in God (Mark 11:22).

Many who gladly acknowledge the surprising results which faith can work in life do not see any great importance in the object to which faith attaches itself. They say that faith is merely a psychological attitude, and that faith in one thing does as well as faith in another.

Folks are healed, they point out, by all kinds of faith, whether directed toward fetishes, or saints' relics, or metaphysical theories, or God himself. It is the faith, they say, and not the object, which does the work.

There is a modicum of truth in this. Faith, by its very power to organize man's faculties, and give them definite set and drive, is itself a master force. If a man has no interest beyond the achievement of some immediate end, like conquering nervous qualms, or getting strength for a special task, he may achieve that end by believing in almost anything, provided he believes hard enough.

But to believe in some things may debauch the

intelligence and lower the moral standards, even while it achieves a practical end. To win power for a business task by believing in some palm reader's predictions is entirely possible, but it is a poor bargain: a man sells out his intelligence for cash.

The object in which a man believes does make an immense difference in the effect of his faith on his mind and character. An African savage may gain courage for an ordeal by believing in his fetish—but how immeasurable is the abyss between the meaning of that faith for the whole of life and the meaning of a Christian's faith in God!

We have no business, for the sake of immediate gain, to allow our faith to rest in anything lower than the highest. Therefore not only did Jesus say to the disciples in our text—but He is also saying to us of the twentieth century with war, bloodshed, crime, suspicion, and frustration on every hand—"Have faith in God."—Evangelist Hugh Slater.

The Troubled Church



MAN naturally seeks a tranquil, serene environment. No one likes to be where there are turmoil and strife. And the devil uses this natural inclination to trip up and confuse many Christians.

Satan has befuddled many people and encouraged them to "gad about," looking for the "perfect" church, where all is harmony and where there are never any disagreements among the brethren.

But the Church of Jesus Christ was in the beginning and always has been a troubled Church. The Early Church was, in a sense, born in trouble. One has only to read the New Testament account to see that this is so. Chapter after chapter is loaded with persecutions and tribulations. Nowhere in the Bible do we read of God's people thriving on, or long enjoying, peace and rest—except in the hereafter.

Christians disagree. Like Paul and Barnabas, one may go one way, and the other another way. It is a trick of Satan to get people to thinking that Christians have backslidden when they don't agree.

This doesn't mean that we are to be arbitrary, disrespectful of leadership, and dictatorial in attitude. We must get along with those we don't agree with. It is no test of grace to get along with "yes men." In fact, there is nothing more dangerous for us than a false friend who never tells us when we are wrong.

God help us to stay in and stand by the "troubled" church.

For the "troubled" church is His church.—EVANGELIST C. B. McCaull, Kansas City, Kansas.

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