

October 6, 1965

herald

OF HOLINESS

Church of the Nazarene

Forest Ranger Looks for "Tie Tree"
(See page 6)



WHERE DO YOU FIND 2,500 NEW PEOPLE?
Southwest Oklahomans Did in One Year
(See Page 14)

Thanksgiving Offering— A Sending Service

“WHOSOEVER SHALL CALL upon the name of the Lord shall be saved.” This is God’s universal, all-inclusive offer of salvation, regardless of color or clime.

In the tenth chapter of the Book of Romans the steps in this process of salvation are very clearly pointed out. To be saved, men must call upon the name of the Lord. But how can they call on One in whom they have never believed? How can they believe in One of whom they have never heard? And how can they hear unless someone proclaims Him? And who will go to tell them unless he is sent?

We cannot escape the logic of the above responsibility. God has called our missionaries. They have obeyed that call. The church has sent them out initially. Our responsibility does not end there. We are morally obligated to continue their adequate support. Both God and our devoted missionaries around the world expect this of us at this Thanksgiving time.

The denominational goal for this Thanksgiving Offering is \$1,700,000.

A high government official in a far-away country told me the thing his nation most appreciated about the work of the Church of the Nazarene in his country was the consistent way the church maintains the support of her

missionaries after sending them out. If the lost of earth are to continue to hear the saving message, the church must continue to send the message by a constant support of her missionary cause. Our people have always been faithful. A \$1,700,000 Thanksgiving Offering will please God and protect His worldwide work and bless all who give faithfully and sacrificially.

We earnestly urge each district superintendent, pastor, and layman to remember as we come to the Thanksgiving Offering that our wonderful missionaries whom we have sent out with unquestioning faith expect us to stand

*General
Superintendent
Powers*



by in our giving, in order that they can continue to carry the message to the lost of the earth. Thus the Thanksgiving Offering will send out the message and our Christ, as in days of old, will be standing over against the treasury as we give, and I am sure will be pleased with what His children do in this offering.

THE CRISP NIGHT AIR of a late October evening, in a modest home in a small country town, began the opening chapter of my life in a Nazarene home. My parents had been Free Methodists and found the distance too far to drive to the closest church of that denomination, and had sought the Church of the Nazarene as "their church." I am so happy they did, for this is the church where I have found the highest moments of

welled up not only to live, but to put everything into what I was doing so that all possible would be accomplished.

The very first time that a direct word came off of the "hot line" from heaven to me was after we had prayed for some time, and God said so clearly the voice seemed audible, "You will get well, and I have a plan for your life if you will only follow it." When I said yes, it was for good, and I have

Mom's "Preacher Boy" Was . . .

CALLED TO BE A LAYMAN

JOHN A. BIGGERS
Sacramento, California



John Biggers, Vice-president and General Manager, Gerlinger Motor Parts, Inc.

ecstasy, and have found those who cared in the deepest hour of grief.

Mom Biggers was one of those outgoing, wonderful ladies of the faith who always put everyone ahead of themselves, and she thought that this would be her "preacher" boy. She even named me John to let God and the world know it. From my earliest recollections I planned to be one of those favored few whom God has given the privilege to be His voice on this earth.

Sixteen years of age seemed to be too young to start college, and since my high school graduation was already behind me I prayed and asked God where I should go to work to make ready before I went to Pasadena College. It seemed that He was not ready to let me know of His plans as yet, and I felt the pangs of frustration that nearly every teen-ager feels.

It was then that I suddenly found out that God calls laymen too. Dr. A. Elwood Sanner told me that sometimes God's call comes from the opening and closing of doors, rather than in some more dramatic way. The door was opened for me to start learning the automotive business, and I could feel the pull that "this is for you."

Me a businessman? "No, Lord, there must be a mistake." None of my family had ever been businessmen so far as I knew. Besides, couldn't He remember that I was going to be a preacher? Do you mean that God is interested in laymen? And He calls them too? By now the answer was evident. He does, and even when they don't expect it.

While still a teen-ager, I was bedridden two years. It's clear now those were years of proving and deciding that if He saw fit to let me out of bed I would far rather burn out than rust out. Desire

never left that decision for once. Progress was slow. The college town was good to us and the private student teachers it furnished maintained my desire to learn.

A couple of years passed and the normal activities of play, fun, school, and work returned. I enjoyed life.

It was about 4:30 a.m. when I started my newspaper route. From out of the darkness came a whir. I caught a glint of unlighted headlights, but not soon enough to get out of the way of the oncoming car. It hit me, knocking me through the air about fifteen feet. My body hit the plowed ground, and indescribable pain shot through my whole body. Consciousness came, faltered, and then eluded me, and then edged back again. I heard the squeal of brakes, much too late to do any good, and then the quick sound of acceleration as the driver fought with the idea of escaping in the darkness. Later he returned, and as he bent over my twisted form, his words penetrated my fuzzy brain, "Are you still alive or did I kill you?"

I knew the days of the paper route had ended abruptly, but I must still be alive. I grabbed my head to hold it from spinning, and asked him if he could do something to stop the pain that came from everywhere and yet from nowhere. The month-long episode in the hospital, and the six months in a cast, afforded another opportunity of heart searching and commitment.

Perhaps these events were to further accentuate the earlier commitment of a desire to burn out instead of rust. During the three and one-half years of working as a parts counterman in an automotive parts store, the calling to become a Christian busi-

nessman began to become more real. Gerlinger Motor Parts, destined to become one of the largest of its type in all northern California, opened its doors and gave the opportunity for me to give of my best in its service.

A year later, Esther Debler and I were married. After five years passed, our first baby arrived; then in the next two years a lovely set of identical twin girls were born; and later, another boy to keep the first one company. Their names are Curtis, Merlene, Marlene, and Calvin.

The firm began to expand. So did the responsibility and the salary. In 1959 the business was incorporated, and it was a happy day indeed to invest our savings in the business to which God had directed me. We find that there are many strains in being the vice-president and general manager of a firm that employs about thirty-five people, but the experiences have been most rewarding.

We serve some of the sugarcane plantations of Hawaii, railroads, manufacturing companies, missile firms, and agricultural and automotive industries. Some of the satellites still orbiting have items in them we have helped to produce. This year marks the twenty-fifth anniversary of the firm, and it is being noted in feature stories in national publications.

Reminiscing is humbling when we realize that if it were not for the ever-constant feeling of the presence of God these things would not be possible. The opportunity of leading the singing for the first Youth for Christ service in Sacramento, and continuing for several years, serving as an N.Y.P.S.

zone chairman for several years, serving as church secretary, chairman of the board of stewards, leading city-wide singspirations, and the highest honor to serve as a delegate to the last General Assembly, all make me keenly aware that God still wants to bless laymen who will let go and let God have His wonderful way.

What Would He Do with a Flyswatter?

"TWENTY-TWO IN ONE HOUR!"

By DAVID K. KLINE, Pastor, Houston, Texas

DO YOU REMEMBER the story in Grimm's *Fairy Tales* of the little tailor who lashed out at the pestering flies around him and killed seven at one stroke? He was so enamored with his deed that he made a belt on which was sewed the slogan, "Seven at One Stroke," wrapped it around his body, and started around the world to let the people know of his accomplishment.

Not wanting the kind of misunderstanding the tailor encountered, I will tell you now that the title of this article refers to the *Herald of Holiness* campaign on the Houston District.

Broadway Church (formerly known as Central Park) has always had a keen interest in meeting its *Herald* campaign goal. In fact it has set itself an unofficial goal of at least 100 subscriptions a year, even though our assigned goal has been around seventy-five to eighty, and the church has met or exceeded its unofficial goal for many years.

This year, however, with our public campaign over we had received only 92 subscriptions. The names and addresses were laid on my desk, the self-addressed envelope was stamped and ready to mail to Kansas City, but I hesitated to send it without at least 100 subscriptions.

Suddenly I thought of the church mailing list which has the names and addresses of well over 100 local families with whom our church is in weekly contact. I began to compare our subscription list with this mailing list and found family after family that did not have a *Herald* coming to their home.

At that moment my office phone rang and a smooth voice began telling me about my need for hospitalization insurance. After cradling the phone

The Cover . . .

Twenty-five hundred people is a pretty good crowd—too big to get on the cover—but this is the number enrolled by Southwest Oklahoma Nazarenes after they knocked on the doors of more than 55,000 homes during the past year. The significance of this Sunday school enrollment growth is bound up in the quadrennial goal given this district at the Portland General Assembly. To fill its quota, the district needed to increase its Sunday school enrollment by 3,000. With little more than a fourth of the allotted time gone, Sunday school workers have reached more than 80 percent of the goal. See story on page 14.

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I thought, If there are people out there interested enough to phone a complete stranger to see if he has insurance, I ought to be able to take time to see if the homes on our church responsibility list want the *Herald*.

In one hour's time I called over thirty homes and found twenty-two who said, "Yes, send the paper to me. We enjoy the other mailings of your church and will take the *Herald* too."

Adding these 22 to the 92 subscriptions already

received we sent in 114 names and addresses to the Nazarene Publishing House in Kansas City—114 homes, doctors' offices, and libraries will receive each week the printed message of holiness.

No, I am not making a belt with the inscription, "Twenty-two in one hour!" to wrap around my body and tell what happened. I am writing about it. After all, the *Herald of Holiness* can make it around the world much faster than I can walk!

... the wind had a grudge against me"

THE SANDSTORM

By ADA B. HOELSCHER, *Maysville, Missouri*

I WAS ALONE when the sandstorm struck yesterday; the children had gone to school and their father had gone to work. The nearest neighbor was miles away, so I felt completely isolated. When the wind hit, it shook the house, rattled the windows and doors, and shrieked as if determined to force an entrance. I could feel the house quiver on its foundation.

It felt as if the wind had a grudge against me and my house—it was trying to tear my security to pieces. Frightened, apprehensive, not knowing what to expect, I went to the nearest window and stood trying to look out. The air was so full of red-brown dirt I couldn't see anything. My eyes, ears, nose, and mouth were choked with dust even though every door and window was tight shut.

Our horses and cows were hunched behind and under barns and under sheds, heads down—backs to the wind. But no mere wall of boards could protect them from the sand. The hens huddled disconsolately under their roosts; the birds had gone no one knew where, and the sky was lost in a red-brown haze.

My poor house! Will you believe it when I say that I swept a gallon bucket full of sand from my kitchen floor alone? Every piece of furniture had to be moved so that the sand could be swept out. All the curtains and slip covers must be washed and I—well, I feel as if I shall never be clean again.

But the sun is shining today. And when I walked in my garden this morning the flowers were holding their heads up even though they looked battered and beaten. They seemed to say, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psalms 91:1).

Ugly storms often threaten my house of life. Sometimes I fear that the house will be wrecked by their fury. But even the worst storm must end, and I can lift my face to the Sun of righteousness and, like my flowers, smile as I say, The Lord is the Rock of my salvation. In Him will I rejoice and be glad, for "he hath put a new song in my mouth, even praise unto our God" (Psalms 40:3).



Photo by Hal von Stein

"THE CLOUDS WERE DOWN UPON US . . ." Hal von Stein, an Oregon forest ranger, recounts how it is to be lost in the mountains. The above picture illustrates how the clouds settle down into the valleys, which added to his plight. The photograph, taken above the clouds, is from Dutchman Peak in southern Oregon, looking north to Wagner Butte and Mount McClaughlin.

We Didn't Expect to Find It But There It Was . . .

THE TIE TREE

**By H. M. VON STEIN
Oregon Forest Ranger**

OUR PACKS WERE HEAVY, we were bone-tired, and we were lost. Not dangerously, for we knew we were somewhere in the vicinity of our old camp, where there is an overhanging, sheltering ledge and a generous quantity of pitch kindling stored in a hollow cedar tree. But the clouds were down upon us; it was dark and beginning to snow. Familiar objects were all strange.

"Let's keep going. We'll probably find it."

"No, let's take time to look around. We might miss it in the dark."

As we lowered our packs under a tree, our glance held upon a low branch from which twigs had been trimmed away.

"Hey!—here's the tie tree, where we had the horses last year. Camp must be right over there!"

It is remarkable how quickly a couple of seasons' growth, winter snows, and an avalanche or two can change things so that nothing looks familiar.

Many times, in the mountains, some mark of our long-ago passing has brought our surroundings into proper focus.

People in the mountains are not the only ones who sometimes face a sudden lostness. Big trouble comes, an avalanche uprooting the familiar course of events, and we find ourselves abruptly lost in a fog of doubt, not necessarily of God, but more often of ourselves.

Shall we shoulder our packs—our burdens—and go on in the dark until we come out at some indefinite somewhere, or shall we look around in hope of finding some landmark which has escaped change?

I've tried it both ways, and it usually pays to take time to look around. An insignificant thing, like that branch of a tie tree, can make a great difference!

The most solid tie tree I have found during the

dark times is a silly little song which, as a child, I disliked because I did not understand it. I disliked it primarily because it was supposed to be a child's song insisted upon by some grown-ups who are eternally trying to make good little boys out of bad little boys. This is impossible, but some keep trying. You can't make a good thing with bad ingredients. The ingredients can be changed, but this is frequently overlooked, and bad little boys grow tall and are mistaken for men.

But I never could get away from that little song, and one day, after the bad little boy was no longer little, it dawned upon me that the song was *true*, and that, though I no longer thought it silly, I still didn't understand it. I still don't!

Yet I can return to it in the dark times as I can return to a familiar tie tree in the wilderness and become oriented again. Everything falls into place, for what the song says is unchangeably true.

I find myself humming that simple little tune more frequently as the trail winds upward. And every time I stop to think about it the meaning becomes more profound and puzzling, though its truth becomes increasingly apparent. There is nothing in this life quite so comforting either in time of big trouble or when I am lost in the woods, at night, and it is beginning to snow.

It is an easy lyric, but the meaning is so deep that no Einstein, nor Werner von Braunn, or any other can measure the full power of its truth. It begins, "Jesus loves me, this I know . . ."

Have *you* heard it?

A Tape Recording of an Average Day Reveals . . .



THE SOUND OF A HOME

By **MILO L. ARNOLD, Richland, Washington**

SOUNDS NEED NOT BE in the form of words to have a meaning. The doctor with his stethoscope eavesdrops on the wordless inner workings of our anatomy, detecting irregularities of different kinds. He knows the sound a healthy heart should make,

and if it makes any other sound he becomes suspicious. He can recognize the sound of air swirling through healthy lungs, or can detect congestion or inflammation by means of the things he hears through his wonderful little listening device.

What if a person with a trained ear stood outside your house with a stethoscope and listened to the sounds your home makes? The kinds of sounds made in an operating household are sure indicators of the health or absence of health to be found there.

Many folks would be utterly horrified if a tape recording were made of an average day in their home and they were forced to spend the next day listening to it played back. They would not believe their ears!

Here's a nice house in which a family makes a home. Let's listen to its sounds and see if we can learn anything about it. Ah, it is almost perfectly silent. There is only the muffled sound of silver on china as though the folks were eating a meal, but they are not talking save an occasional request for something or a grunt of reply. Throughout the entire meal there was hardly a word said. Now they're going back to their own affairs, books, work, chores, sewing, or newspaper and all that happened at the table was that they ate food.

This home lacks communication. They have nothing in common to talk about. This is serious because it strangles the circulation, breeds misunderstanding and suspicion, and soon deprives a marriage of the fellowship which is essential to its success. A healthy home should have the sound of conversation, visiting, laughing, and storytelling.

Now let's put the stethoscope on the house across the street. Wow! This one is different. The television set is turned high in the front room. In the girl's bedroom the radio is turned up. If the people are there they are hardly speaking at all, for they can't be heard above the din. They are obviously covering their inability to converse by turning up the racket piped in through these commercial entertainment media.

These folk are plainly bored with life. Nobody is interested in the home or what the people in the home are doing. Nobody cares to talk with anybody, and the place would be so quiet that boredom would strangle them if they did not fill the place with this racket.

Let's go to this next house. It should be easy to listen to, for it has a cracked window and a door which sags a bit. Ouch! That one hurts the ear! Somebody screamed right into the stethoscope! They're all screaming. The mother screams at the dad and he growls back. The children scream at each other and at their parents. The little girl screams at her doll, and the little boy yells at the pup. You'd think this was a boiler factory!

The longer you listen, the more purposeless the whole thing seems. They don't pay any attention to each other's screaming and seem to speak that

way just to be heard. Obviously it is a habit they have formed, and now that they have the noise level of the house so high, nobody can be heard without a loud voice.

Apparently they don't mean to be rude. They just live in that kind of pandemonium. They don't

Blessed is the son or daughter whose parents maintain a steady witness at home. Maybe the father in your home cannot read with perfection, but pity the child who has never heard his father read from the Bible. Perhaps words do not come easily for the mother in your home, but it is better a thousand times over to hear a mother pray with faltering words than to never hear her pray. There is no doubt that the best way to instill faith in our children is by way of example in the home.—Jim Bond.

know it but they're hurting their health and driving their friends away. They need to set about trying to lower the pitch and the decibels of their voices. This kind of habit will soon make them intolerable to each other so that the children will stay out later at their friends' houses, and the man will work later at the office, rather than to hurry home to the irritating vocal battle.

Mr. and Mrs. Hurry and their family live in the next house. Let's listen. Yes, I knew it would be like that. Mother is trying to hurry the children off to bed and it isn't easy. They are all too busy for bedtime. There is not a member of the family but is in a hurry. Dad has to have a button sewed on right now. Big Brother has to have the car for a hurried trip downtown for something that simply can't wait until tomorrow. Big Sister is in a hurry to get a new dress pressed, for it simply has to be ready for morning. It can't wait another day. Mother is in a hurry trying to help everybody, and anyway she is hurrying to pick up the things she scattered in her hurry all day.

This family started this hurry the first thing this morning. The alarm clock went off a few minutes later than it should, so everybody had to start hurrying everybody else, and the breakfast was mostly pressure and a little porridge. The morning was mostly hurry and little happiness. Finally the children were shooed off to school in a hurry, being told that if they didn't run they'd be late. Dad hurried off to the office, and Mother hurried back to her hurrying.

These folks need to set their alarm clock up a bit and then change their habits. They may have

had a reason for an occasional hurry, but when it becomes perpetual it breaks down the health; it causes children to get poor grades in school, and prevents Dad's promotion at the office. It gives Mother ulcers, and the whole thing is a terrible habit.

Ah, listen to this modest little home! Now here is the sound a stethoscope likes to carry. They've just had a brief but pleasant family devotional time and now Mother is chatting happily with the children as she gets them off to bed. Dad has little Linda cuddled on his lap and is reading her a story. The older boy and girl are doing their homework, while in the living room the hi-fi set is playing some soft, classical music. They've had an evening of laughter and well-disciplined fun and now off to bed for relaxed sleep.

Yes, homes make sounds; and by the sounds of a home you can know a lot about its health, even if you cannot understand the language the people there speak. Each home has its own individual sound.

If you heard the sound of *your home* via a stethoscope, what would you prescribe?

At the end, a sacrament . . .

THE WALK TO EMMAUS

By RANDAL E. DENNY
Pastor, Golden, Colorado

IT WAS a little, quiet country road. Two men were walking to Emmaus a few miles away. Two days ago they had witnessed a terrible sight. Jesus had been tried, convicted, and crucified. The sheep were about to be scattered without a shepherd. All had failed; all had been in vain, they thought.

Then "Jesus himself drew near, and went with them" (Luke 24:15). They did not recognize Christ. They were so wrapped up in discouragement and doubt they did not realize who it was that walked with them. He listened; then asked, "What manner of communications are these ye have one to another as ye walk, and are sad?" (v. 17) Out poured their shattered hopes and broken dreams. As Jesus walked with them He taught concerning the message of hope found in the Scriptures—how all the prophets and Moses

had pointed to the Cross. On they walked—two men and Jesus.

Joseph Newton wrote, "If I could have just one page of the Bible, and only one, much as I would mourn my loss, I would keep the story of the walk to Emmaus." Here is the uniqueness of Christianity—a personal walk with the Divine.

One writer commented, "The scene on the road to Emmaus is not a bit of ancient history; it is a picture of an abiding reality. The pilgrim Christ is an eternal contemporary of humanity, and the record of His faith is the story of His journey down the centuries."

We too have a road to walk. We may become

discouraged and confused. We have our "Road to Emmaus." If we will let Him, Jesus will join us, even in the shadows. He will walk with us along the way! He will encourage us in our perplexities and sorrows. With Him we can "walk in the light, as he is in the light," and join in fellowship with Him.

Our Road to Emmaus, our Christian walk, is a comfort, a communion because of His lingering and abiding presence. As one testified, "The road toward the sunset is no longer lonely and forsaken; and at the end there is not the black silence, but a sacrament—the bread of blessing broken by a Hand pierced for me."

"Without individual liberty there is no public responsibility . . ."

Absorbed by the Crowd

By C. NEIL STRAIT, Pastor, Carmi, Illinois

AN AMERICAN EDUCATOR, Dr. Perry Gresham, has said: "The individual in America is in danger of losing his identity." We have been cautioned against this peril for some time, for it has long been a creeping paralysis.

The emphasis and importance placed on the crowd and on groups has blurred the significance of the individual. He is no longer recognized for his own behavior or his own thoughts, but is considered only as he participates with the crowd. The crowd pressure forces upon the individual certain characteristics which take away his individual identity and leave him absorbed by the crowd or the group.

Individuals are unimportant to the pollsters. They think in terms of power blocs, consisting of minority groups, industry and business, Negro and white, urban and rural, etc. The findings are based on an interpretation of a unity of society, not in terms of the individual.

All media of communication use the pressure of the crowd in much of their advertising. The individual is encouraged to use a product because it is the accepted thing. Our neighbors and friends are using it and we are made to feel left out if we do not buy it. The individual is lost again, for the crowd is the determining factor.

The startling plight of individual identity is cause for concern. Dr. Gresham also stated: "The time has come for us to think in terms of individuals who face the eventualities of personal life and death. . . . It is a man, not a class, who is born, dies, and experiences the strange and complicated inner world of life, anguish, meaning and ideas. With-

out individual liberty there is no public responsibility . . . Each human being is general manager of his own life."

The individual, then, ultimately, is important. He must not lose his identity, for he is eternally responsible for his moral and spiritual behavior. He must find answers to the problems facing his life and work through the frustrations besetting him. Paul reminds us, "Every one of us shall give account of himself to God" (Romans 14:12).

The Bible helps to keep us from losing our individuality. It stresses the uniqueness of personhood and the eternal character of life. It calls man to a better, more meaningful life, to a life of discipleship where his individuality is given importance and eternal value. He is not an unknown statistic, but a focal point of importance. He is not a fraction, but a man made whole by One who values the person above the crowd.

The Psalmist, speaking of man, says that God "made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Psalms 8:5-6).

God, then, has made man for a purpose and each must give a final account of his stewardship. If we are to exercise the privileges of individuality as God has planned, we must return to Him and to His Word. For in His Word we find instruction and understanding. As individuals we must heed the message of God, obey His commands, and serve Him faithfully, for only through such commitment will we preserve our identity.

EDITORIALS

By W. T. PURKISER

The Burden, the Thorn, and the Cross

These are familiar words which deal with one side of the Christian life. They are realistic words. They remind us that the immediate purpose of our redemption is not to provide us with "flowery beds of ease" on which to be "carried to the skies."

A little volume over fifty years old makes interesting distinctions between burdens, thorns, and crosses. It offers help at a point which has been difficult for a great many.

A burden is the normal load which life lays upon each person. It is his daily work and responsibility. Others may share it, but finally each man must bear his own burden.

The thorn represents afflictions which some must suffer. They may be handicaps, illnesses, sorrows, the peculiar circumstances of the individual life. God may or may not take away the thorn. If He does not take it away, He gives sufficient grace to bear it with courage and faith.

The cross, on the other hand, is a voluntary identification with Christ in His sufferings and reproach. Burdens and thorns are thrust upon us. We cannot escape them. But only volunteers take up and carry the cross.

ACCORDING TO THE GOSPELS, the cross in Christian experience has a twofold meaning. There is a "once-for-all cross." When Matthew repeats the words of our Lord, he puts it in a form that indicates taking up the cross with the purpose never to lay it down. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

The "once-for-all" cross is the putting to death of the carnal self. It is the crucifixion of "our old man" (Romans 6:6). It is dying with Christ in order to live for Him.

But there is another cross in the Gospels. Luke presents this to us. Jesus said, "If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me" (Luke 9:23).

This adds further meaning to the Christian's cross. There is not only the "once-for-all" cross, the crisis of cleansing from inner sin. There is also the daily cross. There is the voluntary denial of ourselves—even the sanctified self—in order to bear the burden of the world's redemption.

Is it not possible that Paul had this in mind when he wrote the enigmatic words of Colossians

1:24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church"?

It is not that we add anything to the sufferings by which our salvation is purchased. That price has been paid for all time at Calvary. It is that we identify ourselves with a suffering Saviour in order to bring His gospel to those who know Him not.

THE CROSS IS MORE than the petty self-denials sometimes made before Easter when people "give up" what they really don't care much about anyway. The cross is a sharing with Christ in His redemptive ministry which will go on among the sons of men until He comes again.

We must never forget that the great invitation to which every Christian responds is an invitation to responsibility as well as to rest. "Come unto me, all ye that labour and are heavy laden," Jesus said, "and I will give you rest" (Matthew 11:28).

But our Lord does not stop there. He goes on, "Take my yoke upon you, and learn of me" (v. 29).

The "yoke is easy," and the "burden is light" (v. 30). The purpose is to harness the powers and abilities of the individual to the work which must be done.

There is one other important point. We bear the burden and endure the thorn. But we "glory in" the cross (Galatians 6:14). As Adam Clarke has said, to glory in anything is to regard it as a source of happiness.

And when our Lord comes again, we shall lay down our burdens and be free from our thorns. But we shall exchange the cross for "a crown of righteousness, which the Lord, the righteous judge" shall give to all who "love his appearing" (II Timothy 4:8).

Mosquitoes and Mountains

Dr. Roy S. Nicholson has illustrated the importance of little things in life by recalling the history of the Panama Canal.

The first effort to dig a canal across the Isthmus of Panama was made by a French company. Men and machinery tackled mountains and jungles. But the scourge of yellow fever struck, and men died by the thousands. The project was at last abandoned.

In the meantime, American army doctors had learned that yellow fever was carried from the sick to the well by mosquitoes. They found ways of pro-

protecting themselves against these insects, and destroying them in their breeding places.

Armed with this knowledge, the American Panama Canal Company undertook the task of connecting the Atlantic and Pacific oceans across fifty miles of jungle, swamp, and mountain. The French went after the mountains and failed. The Americans went after the mosquitoes and succeeded. When the mosquitoes were taken care of, the mountains soon succumbed.

There is a vast difference between mountains and mosquitoes. No one would think of comparing them for size and importance. Yet the curious fact is that the mosquitoes may do more damage than the mountains. More men perished from the bite of mosquitoes than in the dangers of the mountains.

IS IT NOT TRUE that more defeats come in the spiritual life because of mosquitoes than because of mountains? The battle is not lost for lack of heroism and effort in the moment of crisis. It is lost by carelessness and inattention in the little choices and actions that have gone before.

The crises of life do not make or break character. They only reveal it. The outcome is already decided by the strength or weakness which is the result of what has gone before.

No one succeeds in the big opportunities of life who has not been faithful in the small obligations of life. There is infinite wisdom in our Lord's words, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke 16:10).

Strong character is not built by a series of small

He Knoweth Best

*Let not your heart be troubled,
Nor let it be afraid;
The Lord himself is with you,
To comfort and to aid.
No night so dark and dreary,
No storm so fierce and cold,
But grace will prove sufficient—
Look up, stand fast, be bold!
Your path may lead through valleys,
O'er mountains rough and steep—
Remember, God is with you
To comfort and to keep.
So trust Him for tomorrow;
Have faith and calmly rest.
Commit your all to Jesus,
Assured "He knoweth best."*

By J. R. SPITTAL

compromises. What we become depends less on what happens in the great moments of decision than on the moment-by-moment, day-by-day choices we make.

Mosquitoes and mountains represent dangers of different kinds. But let us not suppose we can conquer the mountains if we ignore the mosquitoes. Success comes to those who take care of the mosquitoes while they tackle the mountains.

MINISTERIAL BENEVOLENCE Dean Wessels, secretary



From the Files of
**YESTERDAY
AND TODAY**

Date: August, 1937

Item: Application for assistance from a minister who has given over forty years of service in the active ministry.

"Dear Brethren:

"It is with regret that I am filling out this application, but with the advice of my doctors, superintendent, and some of my brethren, I am doing it. Anything you can do for us will be much appreciated. And if you don't do anything we will love you just the same and go on trusting the God to support us that we have trusted since 1895 and more especially . . . since 1906, when we cut every line of secular work and went out under the stars

of heaven. He saves and sanctifies now. All I know to say is this old Nazarene is worn out. I had rather be at the front of the battle than anywhere. Brethren, it is killing to give up the fight."

The application was processed and in September the Department of Ministerial Benevolence wrote this letter:

"Dear Brother:

"Your application has been approved and a grant of \$20.00 per month, the maximum amount allowed by the General Assembly, has been given to you. Your record has been continuous and you have given the very best of which you were capable. . . . At your age you need not feel at all chagrined that you are driven from the battle field because of physical infirmities. God loves you and appreciates you. The church loves and appreciates you. I enclose the September check for \$20.00. You will receive a check each month. God bless you a thousand times."

The man's widow is still on the benevolence roll. For twenty-eight years the Department has sent a check each month—first to him and, upon his death, to

her. Her file today reveals this letter:

"Dear Brother Wessels:

". . . I am thankful that the Lord has someone working and planning for the future . . . of ministers and their wives. I very much appreciate you and

THE CHURCH AT WORK

what you are doing for all on the N.M.B.F. retirement list."

In December this minister's widow, along with all others on the benevolence roll, will receive a Christmas gift check. You will help to make this gift possible by paying your N.M.B.F. budget and by giving to the Christmas love offering in December.



THE CAMPUS IN WINTER. In the center foreground is the administration building; to the left rear is Hurlet Hall, the men's residence.

Staffed by "Three Wise Men" . . .

British Nazarene College Reaches Age of Maturity

By A. R. G. DEASLEY

This month, October, 1965, British Isles Nazarene College will come of age. In one sense this is only broadly true, inasmuch as the present name and campus are of more recent origin; but in this broad sense the college has completed twenty-one years of continuous service to the Church of the Nazarene in Britain.

Hurlet Nazarene College, founded in Glasgow, Scotland, in 1944, and Beech Lawn Bible College, started in England by the Calvary Holiness church three years later, combined upon the merging of the Calvary Holiness church with the Church of the Nazarene in 1955. The college then relocated in Manchester, England. The four-and-one-half acre campus is situated on the south side of the city in the suburb of Didsbury—a name already famous in Wesleyan history as the academic home of such notables as William Burt Pope (of Pope's *Theology*) and Samuel Chadwick.

It is not given to every institution to be staffed by "Three Wise Men," but such is the lot of B.I.N.C. Rev. Hugh Rae, M.A., D.D., a graduate of the Uni-

versity of Glasgow, has served the college for thirteen years, twelve of them as principal. Rev. Jack Ford, B.D., of the University of London, who was principal of Beech Lawn Bible College for a number of years, joined the faculty of

B.I.N.C. in 1961 as tutor in biblical studies; and a similar post is held by Rev. A. R. G. Deasley, M.A., of the University of Cambridge, who has been at the college since 1959. A number of part-time lecturers augments the three full-time staff members.

The function of the college (which is not a liberal arts college and in terms of the British educational system cannot be) is the training of men and women for the Christian ministry at home and abroad. The curriculum bespeaks this role. Systematic theology, biblical languages and literature, church history, holiness, apologetics, homiletics, and pastoral theology, plus other subsidiaries, all find their place in the timetable. By lectures and by private study, by positive exposition of the evangelical faith and by frank and open scrutiny of contending views, an attempt is made to give an adequate and scholarly grounding in the "faith once for all delivered to the saints."

At the heart of the Christian life lies the place of worship, prayer, and devotion. It lies at the heart of the college life also. At present there is no building devoted exclusively to these purposes. But the function is effectively served by the library, formerly a music room in the days when the administration building was a private mansion. This is the scene of the daily morning devotional period as well as the weekly chapel service and prayer meeting.

Here also the doors of the college are opened to the public three evenings per term for a fellowship hour in which addresses are given on matters of current Christian interest. Besides these services arranged at official level, there are also the missionary society and a variety of prayer groups organized by the student body.

No small part of the task of any college is to forge and maintain the link with its constituents. This is



Rev. A. R. G. Deasley, Principal Hugh Rae, and Rev. Jack Ford, left to right, meet informally in the principal's office.



Chapel service in the Library

largely accomplished at B.I.N.C. through field work in which teams of students, accompanied by members of the faculty, travel to churches in all corners of the land to conduct services. This is a regular feature of college life, and scarcely a weekend passes without at least one team being engaged on such a mission.

There is also a considerable local demand for preachers at regular Sunday services—another opportunity for aspiring pulpiters. Nor are such activities confined to when school is in session. In the vacations there are invariably requests for student campaigns (“revivals,” as they are known in other parts of the world); while a notable

feature of the summer vacation is the student trek, in which groups of students mounted on bicycles tour the country for the purposes of evangelism.

In a small college (the annual enrollment varies between fifteen and twenty) the scope for large-scale social activities is obviously limited; the scope of fun however is as great as the individual capacity for humor. Of this there is usually no shortage; sometimes there is even a surplus. Nowhere does this find expression more than in those portions of the timetable allotted to “Manual” (which has been variously interpreted by uninitiated freshmen as the study of everything from the book *Nazarenes esteem next to the Bible to the study of Italian poetry. Enlightenment comes rapidly!*)

In view of the cost of hired help, each student is required to do a given amount of manual work in the buildings or on the campus. In this way

not only are expenses minimized, but students’ frames are prevented from premature rusting.

We face next year with the confidence which comes from knowing that we shall begin our twenty-second year with the largest enrollment in our history: one student for each year!

HOME MISSIONS
Orville Jenkins, secretary

Church Organized in 1937 Revived; New People Won

A small nucleus of Nazarenes, members of Wilson Chapel near Nauvoo, Alabama, and a pastor who believed a dying church could be revived, proved last year that progress was not necessarily confined to the newly organized church.

The growth so impressed the Department of Home Missions that the congregation was one of ten in the Church of the Nazarene awarded the “Small Church Achievement” award for meritorious growth among churches with less than fifty members.

Organized in 1937, Wilson Chapel four years ago had no pastor, and plans were being made to sell the property. Services were no longer being held. The church was in bad repair. Of the fifteen members, most of them were inactive.

That was four years ago.

Last year the recently appointed pastor, Rev. John Young, reported to the district assembly an increase in membership of fourteen, nine by profession of faith. The Sunday school had an average attendance of forty.

Mr. Young reported all district and general budgets paid. In fact, the Wilson Chapel church paid 10 percent of its income to world missions. The church made both the evangelistic and college honor rolls, which meant that new people were saved, and the church



A student at study in his room



Table tennis in the Common Room

paid its Trevecca Nazarene College budget.

During this revival the church building was not overlooked. The sanctuary was enlarged and redecorated. Four new Sunday school rooms were added. Painting, repairing, and landscaping have added to the outside appearance of the church.

NINE NEW CHURCHES ORGANIZED

Walnut, California, August 22. Rev. David Reed, pastor.
 Stuttgart, Arkansas, August 15. Rev. John Adams, pastor.
 Alorton Church, East St. Louis, Illinois, August 15. Rev. Rufus Sanders, pastor.
 Rushville, Illinois, July 25. Rev. R. L. Ireland, pastor.

Eminence, Missouri, July 13. Rev. Orval V. Cooper, pastor.
 Charleston Goose Creek Church, South Carolina, July 11. Rev. R. S. Lecce, pastor.
 Maquoketa, Iowa, June 16. Rev. Clinton Lamar, pastor.
 Carmel, Indiana, May 2. Rev. David Youmans, pastor.
 Oakville, Ontario, April 11, 1965. Rev. Ray Lewis, Pastor.

GENERAL INTERESTS

Skiles Sees 100,000 Young People in Church October 17

Paul Skiles, N.Y.P.S. executive secretary, predicted local churches through-

out the denomination would have 100,000 young people in the Sunday night service, October 17, during the 10 Sunday days of evangelism, a fall program sponsored jointly by the Evangelism and Church Schools departments.

If this many attend, the youth organization will have met its goal projected last spring. Teen and Young Adult Fellowship members will count toward the attendance goal.

Skiles also anticipated that 10 per cent, or as many as 10,000 young people, would find spiritual help around Nazarene altars during this service when the emphasis is on youth.

To make certain the service is ade-

80 PERCENT OF QUADRENNIAL GOAL REACHED IN A YEAR . . .

Southwest Oklahoma Is "Cutting Edge" In Sunday School Enrollment Report

It was during a district church schools meeting in January, 1964, where District Superintendent W. T. Johnson shared his hope of reaching every home in Southwest Oklahoma with a personal invitation to attend a Nazarene Sunday school. As a result, Southwest Oklahoma churches are providing the "cutting edge" in the denomination-wide drive to enroll one million persons in Nazarene Sunday schools by June, 1968.

The "March to a Million" idea, in fact, came along just at the right time, Dr. Johnson said. "This seemed to provide the channel for our drive." The quota for Southwest Oklahoma issued at the 1964 quadrennial church schools convention was 3,000. The Oklahomans have reached more than 80 percent of the goal—from 9,574 to 12,500—with hardly a year gone in the quadrennium.

How did they do it?

At the district Sunday school convention, a year ago this month, Rev. Carl Summer, church school board chairman, presented "Operation Outreach." A comprehensive guidebook was put into the hands of all local leaders. Quotas were established for each church and these were followed up through zone organizations.

In three months last fall, 35,889 homes were contacted. Enrollment jumped from 9,574 to 11,042.

Emphasizing personal evangelism, Dr. Johnson conducted a district tour with Rev. Paul McGrady, Bethany Nazarene College religion professor, as speaker. "God used him to stir the people to new efforts," Dr. Johnson said.

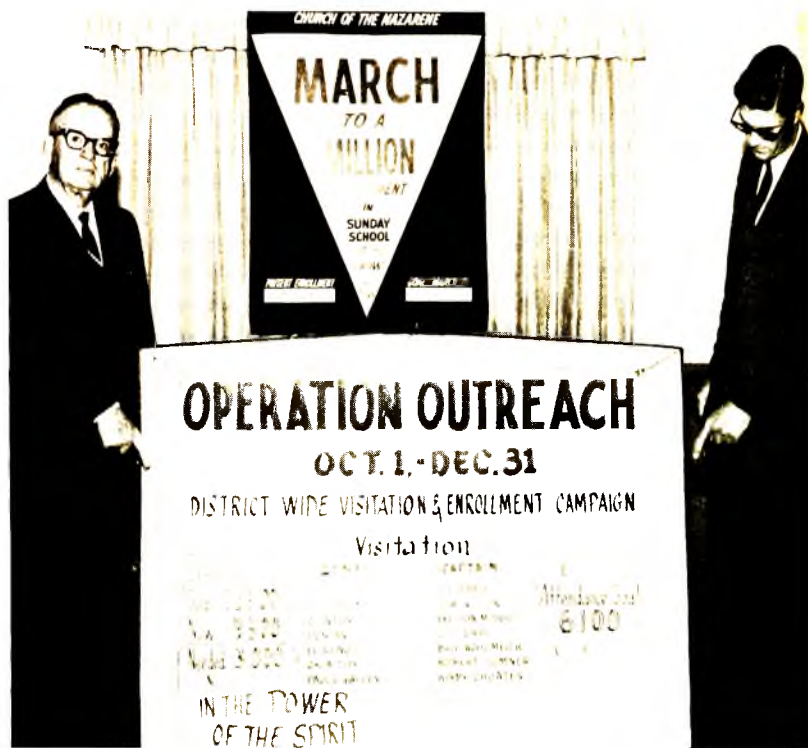
A pre-Easter drive continued the march, reaching the 12,500 mark. Near-

ly one thousand new Sunday school scholars have been enrolled since the fall drive.

More than half of the 62 churches on the Southwest Oklahoma District reached or exceeded their four-year enrollment goals in one year. As a result,

average weekly attendance jumped 300 over 1964 average to more than 6,000.

"It is even showing up in our district church membership totals," Dr. Johnson said. "If we don't get them on our Sunday school rolls, others will," he added.



FRONT RUNNERS IN SUNDAY SCHOOL ENROLLMENT—Dr. W. T. Johnson (left), Southwest Oklahoma District superintendent, points to the enrollment goal of 12,500, to which his district is very near. The attendance goal of 6,100, which Rev. Carl Summer, district church schools chairman, is pointing to, has been surpassed by nearly 150.

PLANS FOR THE BIBLE COLLEGE are moving ahead. The president is elected; our Nazarenes have given a great offering for this needed institution. May I urge you to get your offering to Dr. John Stockton at once? All of us should invest in the preparation of our preachers and Christian workers to serve our Zion. If for any reason your church was unable to take this offering on September 12, please do it now. God, the church, and the unevangelized are depending on you.

**CECIL D. EWELL, Chairman
Board of Control
Nazarene Bible College**

quately advertised, more than 100,000 copies of a special edition of *Conquest*, Nazarene youth monthly, have been distributed. The October issue has been developed particularly with evangelism in mind.

Skiles based his attendance prediction on the response from district N.Y.P.S. presidents and the fact pastors are working with local youth councils on plans to make the October 17 service of particular appeal to youth.

"Whenever the church is doing a big job, N.Y.P.S. ought to be a part of it," Skiles added. "We want to deliver up to the church a well-completed task."

REFLECTIONS FROM LOCAL CHURCHES

Spiritual Victories Come Before and During Service

The reclamation of a backslidden husband and the healing of his wife were the beginning of a significant Sunday recently in the Nashville (Tennessee) Bethel Church. While Pastor Doyle C. Smith was praying in the home, the morning worship service began. The pastor returned in time to hear the special song which was to precede the message. However the Holy Spirit overcame the audience, followed by a time of spiritual blessing. Eight persons sought spiritual help, and the pastor's sermon was set aside until that evening.

Hundreds found spiritual help, according to Reporter George Emmitt, at the recent Pittsburgh District camp meeting, in which Dr. Edward Lawlor, Evangelism secretary, and Dr. Charles Hastings Smith, evangelist, were special speakers. Dwight and Norma Jean Meredith were in charge of the music program.

A Catholic man was converted among fifty-seven who sought spiritual help during the recent tri-city youth crusade in New Albany, Indiana, according to W. A. Schoen, director. Rev. Clifford Mayo was the evangelist, and Jerry

Reece the music director and soloist.

Evangelists C. A. Higgins and Louis H. Perot have recently held meetings together in Pecos, Texas, and Tatum, New Mexico, according to Mr. Perot.

Evangelists Paul and Helen Mayfield, who have been in full-time evangelism for about one year, have held twenty-one revivals on five districts during this time.

In the five years Rev. Robert H. Combs was pastor at Amarillo (Texas) Central Church the Sunday school average attendance doubled from thirty-nine to seventy-eight, and a church and parsonage have been built. The property, valued at \$100,000, has an indebtedness of \$28,000, according to Mr. Combs, who moved recently to Rocky Ford, Colorado.

The Topeka (Kansas) Fairlawn Church averaged 199 in Sunday school, enrolled 161 in vacation Bible school, and had a church membership of 145 during the recently closed assembly year according to Ruth Williams Crooks. Raising \$27,019 for all purposes, the Fairlawn Church was a 10 percent church. Rev. Darrell Moore is pastor.

About seven thousand persons have sought spiritual help during the seven years the Thomas Fowler Family has been in full-time evangelism. The work has taken the family into most states



and into Canada, according to Rev. Thomas Fowler.

After pastoring for about eleven years at Somerset, Pennsylvania, Rev. George Emmitt has accepted a call to the Flushing (New York) First Church.

Dr. L. S. Oliver, Illinois District superintendent, spoke recently during the Effingham (Illinois) First Church "Galilean" service held at a lake near Effingham, according to Pastor Frank A. Noel. Mr. Noel accepted a call to the Portland (Indiana) First Church after pastoring three and one-half years in Effingham.

Rev. and Mrs. James Monck have recently completed revival services at the Pickford (Michigan) church. A number of persons found spiritual help, according to Pastor Almon G. Fulton.

Five members were received into the Milwaukee (Wisconsin) Hampton Church by profession of faith following a revival with Rev. and Mrs. George Dixon, according to Pastor Charles W. Weagley.

A family of four joined the church by profession of faith following a revival coupled with vacation Bible school in the McCrory, Arkansas, church, according to Mrs. R. F. Twining, reporter. Eighty-four children were enrolled in the V.B.S., fourteen of whom found spiritual help. Rev. and Mrs. Charles Powell were evangelists.

THIS SUNDAY'S LESSON By Brian L. Farmer

Topic for October 10:

Jethro:

Exerting Helpful Influence

SCRIPTURE: Exodus 2:16-22; 4:18-20; 18 (Printed: Exodus 18:5, 10-11, 13-22)

GOLDEN TEXT: *He that walketh with wise men shall be wise* (Proverbs 13:20).

We may regard Moses, by any standard, as one of the greatest national leaders of all time. Even Jesus knew of no reason why any point of Moses' law should be destroyed.

No one can say with any exactness just what it is that makes a man great, but one incalculable advantage Moses had was his father-in-law, Jethro. To the advice of this man, a little of which we know and about much of which we must speculate, Moses certainly owed a great deal. The advice we read of in Exodus, chapter 18, was not only good counsel for a leader of yesterday, but also to the leaders and the led of today.

In essence, this timeless advice given to Moses was simply: "Delegate responsibility."

Our churches today are kept frightfully below their potential power for God because this is not done and the overbearing load of the work is carried by a small fraction of the membership. It is not wholly the fault of the leaders nor wholly the fault of the led, but partially the fault of all of us. This is why none of our ears should be deaf to Jethro's advice.

The leaders must be willing to delegate responsibility. Some leaders do not care to do so for one or several reasons. It is sometimes said: "It is quicker to do it myself"; or, "If I do the job my-



NAZARENE NURSE IN SAIGON—Lieutenant Alvina Harrison, a navy nurse formerly stationed in San Diego, California, recently reported to an armed forces hospital in Saigon, Vietnam. There she joined a staff treating casualties from the fighting in South Vietnam.

self, I know it's done right." Some leaders are proud of what they are doing (in the wrong sense) and cannot bear to share the praise with anyone else. Others say they just cannot see anyone in the organization they could possibly trust with responsibility.

It is true that the people as well as the leaders have their part to play in this. Delegating responsibility can work only if the people are ready to accept it.

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"SHOWERS of BLESSING" Program Schedule

October 10—"Eternal Consequences,"
by *Russell V. DeLong*

**October 17—"The Sin for Which
There Is No Forgiveness,"** by *Russell V. DeLong*

**October 24—"Who Can Commit the
Unpardonable Sin?"** by *Russell V. DeLong*

.....

Not just anyone would do to serve over Israel's thousands and hundreds and fifties and tens; those chosen had to be "men, such as fear God, men of truth, hating covetousness." So this matter is a concern not only of leaders of churches, classes, societies, and families, but of all of us. For when the leaders show a willingness and the people show a readiness, delegated responsibility issues in a resultant blessedness. The narrative assures us that Moses would "endure" and the people would go to their place in peace.

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

Deaths

UMFUNDISI JOSEF NKWANAZI, longtime Swazi minister and an early convert of African Missionary Harmon Schmelzenbach, died August 2, after an illness of several weeks, according to Mrs. Lela O. Jackson, a former missionary who was visiting the field at the time of the funeral, and who is now the president of the Idaho-Oregon District N.W.M.S.

Dr. Samuel Hynd and Ufundisi Ephraim Shongwe officiated. Elderly Ufundisi James Malambi offered prayer and Rev. Elmer Schmelzenbach recalled the events around Josef's miraculous conversion. Others gave tributes, including Josef's eldest son, Harmon, who represented the Nkwanazi family.

Dr. Hynd gave the funeral sermon, citing Josef for courage and energy in his work for God and the church.

Mrs. Jackson visited him several times in the hospital prior to his death. "Though suffering immensely," she said, "he had instructed us to take his greetings and thanks to the 'Mother Church' overseas."

EARL G. STRONG, seventy-five, an ordained elder since 1930, died July 24 in Sioux Falls, South Dakota. He ministered in South Dakota and Minnesota for forty-five years before retiring in 1964. He is survived by his wife, Nettie; two daughters, Mrs. Floyd Reck and Mrs. Richard Twedeli; and one son, Wesley. Rev. C. W. Schardein, assisted by Rev. Albert O. Loeber, South Dakota District superintendent, conducted funeral services in Sioux Falls.

BILL R. ALLEN, thirty-four, died unexpectedly July 26 following a heart attack in Oklahoma City, Oklahoma. He had been active in Oklahoma City

First Church, serving on the church board and as educational committee chairman. Through the educational committee he gave guidance to the Christian Peace Corps, the church athletic program, Sunday school, N.Y.P.S., missionary, and camping programs. He was supervisor of the senior high Sunday school department. Survivors include his wife, Alice; a daughter, Jo Anette, thirteen; a son, William Raymond, seven; his parents, Mr. and Mrs. C. C. Allen; two sisters, Mrs. Gwendolyn Hathaway and Mrs. Evelyn Hammond; and one brother, Robert. Rev. James R. Snow, Rev. Terry Curtis, and Rev. Bill Draper conducted funeral services.

MRS. GRACE L. CLARK, fifty-four, Santa Barbara, California, died July 30, following a four-month illness. Rev. Ridgley Ireland, Sr., and Rev. J. George Taylorson conducted funeral services August 1. Mrs. Clark is survived by two children, Mrs. Warren Wells and Donald Clark; one brother, Ralph Link; one sister, Mrs. Gaurney Turner; and two grandchildren. She had been active in the church where she taught Sunday school most of her adult life.

MATT ADAMS, seventy-five, of Spring Hill, Tennessee, died May 22 after an extended illness of lung cancer. He is survived by his wife, Lillie; one brother, Lewis; two sisters, Mrs. Bertha Doyle and Mrs. Nancy Hardin. Funeral services were conducted by Rev. C. E. McCracken.

MRS. GLADYS HANKS, seventy-six, died June 2 in San Mateo, California. Funeral services were conducted by Rev. Richard Alderson and Rev. Champ Traylor. Her husband, E. B. Hanks, preceded her in death. She is survived by four children: Mary C. Brummet, Hilda Bauquier, Amos and Ernie Hanks.

MRS. NORA FELTS, seventy-six, died August 8 at Siloam Springs, Arkansas, after an extended illness. She was the wife of Rev. W. O. Felts, with whom she served fifteen churches over a period of more than forty years on Arkansas and Oklahoma districts. She joined the church in 1910. Survivors are her husband; three sons, A. E., W. C., and Orl F.; two daughters, Mrs. W. W. Simpson and Mrs. Trafton Williams; one brother; and two sisters. Dr. L. T. Corlett, Revs. Bill Lambert, Paul Watson,

daughter, Miss Ruth Eickmeyer. Rev. Clarence Arnold conducted funeral services.

MARY ETHEL HAUN, Bellflower, California, died July 4. A pastor and evangelist for many years, she is survived by one son, John; three daughters, Mrs. Lois Hankins, Mrs. Edna Mae Foster, Jo Ann Johnson; and one sister, Mrs. Mae West.

ALBERT W. CRESSWELL, sixty-two, died July 9 in Danville, Pennsylvania, following a lengthy illness. A Christian for twenty years, he is survived by his wife; six sons, Albert, Walter, Jack, Wilbert, Gerald, and Ronald; and one daughter, Mrs. Vernon Jones; also nine brothers and sisters.

Announcements

MARRIAGES

Miss Bonnie Lowery and Mr. David Lanham on September 3 at First Church, Winchester, Virginia.

Miss Jeanne A. Mowen and Mr. Jim Lynch on August 28 at the church in Shawnee, Kansas.

BORN

—to Paul and Mary Jo (Collins) Murphy of Danville, Illinois, a son, Paul Dean, on September 8.

—to Rev. Charles and Jeanne (Eckley) Millhuff of Overland Park, Kansas, a son, Charles Lyle, on August 31.

—to Rev. and Mrs. Neil MacPherson of Independence, Missouri, a son, Paul David, on August 30.

—to Stanley and Janita (Peckham) Ewing of Orfordville, Wisconsin, a son, Daniel Alan, on August 16.

—to James H. and Diane Slater of Jamestown, Tennessee, a daughter, Sherry Lynn, on July 24.

SPECIAL PRAYER IS REQUESTED

—by a lady teacher of an adult Sunday school class for more wisdom to teach holiness, and that the class may understand and accept the teaching; also for some unspoken requests.

Directories

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Boyd Hancock, and W. T. White participated in the funeral services.

MRS. LOVIE PEARL STOUT, seventy, died May 17 in Shelbyville, Tennessee, following a long illness. She had been a member of the church for forty-seven years. Mrs. Stout served with her husband, Rev. E. H. Stout, in pastorates in eight counties of the state for nearly fifty years. She is survived by her husband, three brothers, and several nieces and nephews. Rev. Denzil Huff, District Superintendent Victor Gray, Rev. Robert Robinson, and Rev. A. A. Forsythe participated in the funeral services.

OTTO WILLIAM WOLF, eighty-three, died July 19 in a Los Angeles (California) hospital. A printer for many years, thirty years at the Nazarene Publishing House, he is survived by his wife, Lydia; three sons, Lester, Melvin, and Rodger; two daughters, Mrs. James I. Smith and Mrs. Kenneth Torrey; ten grandchildren; one great-grandchild; one brother; and three sisters. Los Angeles District Superintendent L. Guy Nees, Rev. Wendell Wellman, and Dr. C. B. Widmeyer conducted the funeral services.

MRS. J. W. GOINS, Sr., seventy-six, died unexpectedly July 24 at her home in Cottondale, Alabama. She was for many years a member of the Cottondale church, which her son, James, organized and now pastors. Survivors are her husband; three daughters, Mrs. Kermit Crawford, Mrs. Paul McGrady, and Mrs. Virgil Cork; and five sons, James, Norton, Hester, Truman, and Lavender. Rev. Reelford Chaney, district superintendent, Rev. Guy Glendenning, and Rev. Wesley Tatum conducted funeral services.

MRS. ANNI EICKMEYER, eighty-two, charter member of the Richmond Hill (New York) church, died March 9 after a short illness. Survivors are three sons, Ernest, Charles, and William; and one



IN HER ONE HUNDREDTH YEAR—Mrs. Sarah Jane Diffee, who still goes to church and enjoys "socializing" with fellow Nazarenes, was recognized recently by friends in North Little Rock, Arkansas, on the cent of her ninety-ninth birthday. She is a member of Westwood Church, where her daughter-in-law, Rev. Agnes White Diffee, widow of Roy Diffee, is pastor. Six of Mrs. Diffee's children are still living; she also has nineteen grandchildren, forty-five great-grandchildren, and seven great-great-grandchildren.

PRO & CON



Letters to the Editor

my Lord; and then for the lost wherever they may be, that a Philip might be sent and the truth faithfully given. Oh, the need for a scriptural holiness ministry in every walk of life (not ministers

Pro: God's Healing Power

After reading my recent issue of the *Herald of Holiness*, God has placed it upon my heart to write you of my recent hospital experience. . . . We have been very active in our Sunday school and church work for the past twenty years (giving God all the glory). However, all of my activity came to a sudden halt on the morning of November 28, last year. I was stricken down with a serious ailment. . . . We requested that I be transferred to the veterans' hospital. After several days of very high fever, and semi-comas, twenty-nine doctors reviewed my case. Their findings and diagnosis indicated a very rare case of meningitis. Therefore the doctors called my wife in to tell her that there was very little hope for my life. . . . the germ had already gone to my brain, also had damaged my left lung. . . . My wife wrote our good friend, Dr. C. Wm. Fisher. He advised us to commit it all into God's hands. At that time I just could not understand the meaning of Dr. Fisher's answer. However, after much prayer, God revealed or rather reminded me of the "unknown bundle" at the time of my consecration. . . . God did have mercy and raised me up. I began to receive back my strength. God miraculously brought me through surgery, and gave me the opportunity to witness to my doctors of His wonderful healing power. One of my doctors had only recently come from East Germany and he was astounded at the change in my condition. He stated that this was a miracle. . . .

WALTER T. WILSON
Florida

Con: New 10 Percent Base

I have just been reading in the *Herald of Holiness* of May 26 about the new base for becoming a "10 percent" church. According to this plan, a church tithes approximately 90 percent of its income instead of 100 percent. If a church can tithe that way, why cannot an individual? No, a tithe is 10 percent of 100 percent, and I do not see how either a church or an individual can pay less and tithe.

It is bad enough to rob God by not tithing, but it is worse to not tithe and

at the same time to say that we are tithing. Isn't that much the same as the sin of Ananias? He kept back part of the price, and claimed that he had given all.

J. F. R. PENN
Idaho

NOTE: The "10 percent plan" is not "tithing" in the same sense as an individual tithes. It is a systematic and proportionate method of supporting one vital arm of the church, world missions. But the local church also has its district budget, its educational budget, its home mission budget, and other areas of denominational support. Also, the new 10 percent base is permissive, not regulative. It is a floor, not a ceiling.—Editor.

Pro: Herald "Down Under"

It has been upon my heart for a long time to drop you a line from this "down under" country, to say how much I appreciate the *Herald* and the consistency and clarity of its presentation of the message so very precious to our hearts. Many of our contacts in this city who have copies of the *Herald* express appreciation also for the tender messages in hours of grief. . . .

We are enjoying sweet times of blessing in revival tides sweeping our church. It is wonderful to be amongst those who through faith and patience inherit the promises. Our Saviour grows daily in our souls' estimation of Him and we are proving His lavish abundance. How wonderful to prove that divine principle of Psalms 126:5-6!

May God especially bless you, brother, and don't forget you are appreciated.

DAVID C. SPALL
Western Australia

Pro: Witnessing

People, fellow Christians, have stood in unfeigned disbelief when I testified that I was thirty-eight years old before I heard a positive personal testimony for Jesus. I was thirty-eight years old before any man confronted me with a question and a concern about my soul. I was forty before I finally realized I needed a Saviour. Someone finally said, "Come and see." That is why the Bible, God's Word, has become such a living thing with me. I came and the Lord was faithful in all His promises. His voice remains clear and true.

When I read of conditions today I can't help but feel the need for prayer: first in praise and thanks to Him for His wonderful mercy toward me, His grace without measure, for Jesus Christ

—pastors—but ministry, the church, our witness)—a living testimony of the love of God spread abroad in our hearts!

G. R. BERGS
Oregon

Pro: Good Literature for Servicemen

Today, with all the filth and smut on the stand, the world needs some good religious literature. . . .

People here make fun and kid me about being a Christian, but God's grace is sufficient for me. No matter what people say or do, I am determined to go through with Christ. . . .

I receive my *Herald of Holiness* through the Servicemen's Commission, along with *Come Ye Apart* and others. I am a dental technician in the navy and right now I'm attached with the marines.

We are preparing to go overseas in a few days or weeks, we don't know for sure, but I would very much like to continue getting these magazines. I'll be sending change-of-address cards. . . .

Please pray for the Christian servicemen as we go forth witnessing and telling others of Christ.

CHESLEY R. LEWIS
U.S. Navy



"Frankly I had in mind a lean and hungry-looking type for finance chairman!"

Storm Destroys One Church, Damages Two in New Orleans

One small New Orleans church was a total loss and two others were damaged as a result of Hurricane Betsy, which raked the New Orleans area the week of September 13.

The roof of the West Bank Church, pastored by Rev. M. M. Snyder, was blown off, and the building is a shambles. Little of the furniture, which includes a piano, is salvagable. The building was valued at \$6,500.

After one end of First Church was blown out, pulpit furniture, a piano, and an organ were damaged beyond repair. Water damage was heavy to the remainder of the sanctuary. Damage is estimated between \$2,000 and \$3,000. The church is valued at \$18,500. Pastor and Mrs. Robert J. Miller live in a second-floor apartment in the church, which was damaged some by water blown into the apartment.

The Downtown Church also sustained water stains on the ceiling and lost a number of shingles. Damage is estimated at about \$500. The parsonage apartment of Rev. and Mrs. C. E. Bordelon was flooded with about two feet of water, but they were able to remove their furniture.

Central Church suffered minor damage.

The Pearl River church escaped damage, and served as temporary housing for refugees.

Nazarene families in New Orleans were uninjured, although one family which attends the Downtown Church was evacuated from a flooded area. Many automobiles were ruined by the flooding.

All of the churches were insured for wind and water damage to the ceilings, but there was no coverage for flooding.

Power was off from twenty-four to seventy-two hours immediately following the storm. Telephone service was out in many areas of the city.

A number of cases of sickness caused from impure drinking water were reported, according to Mrs. C. E. Bordelon, reporter.

Early College Enrollment Figures Show Sharp Increase

In four of six Nazarene colleges which have begun admitting students for the fall semester, enrollment has increased sharply, according to college presidents.

Bethany Nazarene College enrolled nearly seventeen hundred, a 12 percent

increase over last year. Enrollment at Olivet is 1,525, an increase of 203 students. Eastern Nazarene College showed an early increase of 31 over last year, admitting 833 students. Trevecca Nazarene College had the biggest percentage increase—nearly 20 percent—jumping from 563 in 1964 to 688.

The lone exception is Canadian Nazarene College, which showed a slight dip to ninety-two students, a decrease of nine from the first semester of last year. Pasadena College and Northwest Nazarene College had not completed enrollment.

Enrollment at Nazarene Theological Seminary increased nearly 13 percent. Compared to last year's 158, there are 181 students enrolled this fall.

Spanish Editor's Father Dies

Antonio Amaya, an Argentinian layman and father of Ismael Amaya, book editor for *Casa Nazarena de Publicaciones*, Spanish publishing house, died Thursday, September 16.

Survivors are his wife, four sons, and five daughters, all of Buenos Aires with the exception of the sons Ismael and Mario, both of Kansas City, Missouri.

Dr. Coulter Leaves for Six-Week Tour of Oriental Mission Work

General Superintendent George Coulter and Mrs. Coulter leave Kansas City, October 15, to visit mission fields in Japan, Taiwan, the Philippines, and Korea. They are scheduled to return December 2.

They will spend ten days in Japan, three days in Okinawa, which is under the Japan Mission Council, eight days in Taipei, Taiwan, eight days in Republic of the Philippines, and a week in Korea.

He will conduct preachers' meetings, visit churches, and attend missionary council and college board meetings. Four colleges are on his agenda to visit: Japan Christian College, Nazarene Bible College in Taipei, Taiwan, Nazarene Bible College at Baguio City in the Philippines, and the Nazarene Bible College in Seoul, Korea.

At a Korean pastors' conference Dr. Coulter will ordain a number of national pastors into the Christian ministry.

Twister Rips Peoria, Illinois, Faith Church

From \$10,000-\$15,000 damage was inflicted on the Peoria (Illinois) Faith Church during a tornado which struck about 4:00 p.m., September 14, according to Dr. Lyle Eckley, Northwestern Illinois District superintendent.

Nazarenes living in Peoria escaped injury, although damage to the city was heavy, Dr. Eckley said.

Pastor Sylvanus Carter, who moved

to his new charge only six days after the storm, faces a giant cleanup job. The tornado ripped off huge sections of the church roof and blew out the front end of the building. Although Dr. Eckley and others spread plastic sheet across the gaping holes in the building immediately after the storm, rains which followed for three days seeped in. Much of the interior is ruined and the floor are badly buckled.

The building and fixtures were insured.

James Ballew, Los Angeles Secretary, Dies of Cancer

Rev. James F. Ballew, about forty, pastor at Monrovia, California, and secretary of the Los Angeles District since 1960, died September 10 of cancer. He had been hospitalized since July.

Dr. L. Guy Nees conducted funeral services September 13 at the Pasadena (California) Breese Avenue Church.

Mr. Ballew is survived by his wife, Oneida, and three children, Mark, Revanel, and Kregg, all of the home.

1966 "Master Buying Guide" Wears Four-Color Cover

The 1966 *Master Buying Guide*, which lists books and merchandise available through the Nazarene Publishing House, was released in late September.

The catalog has 239 pages and an attractive full-color cover, as it did last year, but there have been added more color inserts.

The attractive model on the cover is three-year-old Earlene Wolf, daughter of Rev. and Mrs. Earl Wolf. Mr. Wolf is editor of adult publications for the Church Schools Department.



Schweitzer Buried Near Hospital

LAMBARENE, GABON (EP)—Albert Schweitzer, hailed as one of the outstanding men of this century, was buried here in a simple and quiet ceremony on the day following his death, September 4, at the age of ninety.

Workers and patients from his famed jungle hospital gathered along the banks of the Ogooue River as the body of the physician, humanitarian, philosopher, scholar, and musician was lowered in a plain wooden coffin into a grave marked by a cross he had made himself. The grave was next to an urn containing the ashes of his wife, who died in 1957.

Payne Mitchell Retired —or Did He?

A FRIDAY not too long ago was Payne Mitchell's last day on the job at W. C. Norris Company. When he went to work there twenty-three years ago, he took a ninety-eight-cent Bible as part of his "tools." It was his practice to go to work thirty minutes early every morning and spend that time reading. During the years he read that Bible through eighteen times. Each chapter was marked with the day it was read. Needless to say, the back had come off and some of the pages were loose from the wear it had had.

When Payne Mitchell retired, his co-workers did not give him a watch, a plaque, luggage, or any of the usual retirement gifts. They knew what would mean the most to him, so they gave him a beautiful, leather-bound Bible.

He and Mrs. Mitchell now have the joy of seeing both their children and their families serving the Lord in the Church of the Nazarene. Their son,

Clint, is pastor at Fayetteville, Arkansas. Their daughter, Faye Ross, and her family are members of Muskogee (Oklahoma) First Church.

No, Payne Mitchell did not retire. He is still teaching his Sunday school class at the Central Church of the Nazarene in Tulsa, Oklahoma, attends all the services including prayer meeting, and plans now to do some work for the Lord that he never had time to do before.

—Helen Kannady, editor
Tulcentral Nazarenews
Tulsa, Oklahoma

Convictions . . .

Do They Make You Kind?

THERE IS NOTHING more rancid than sour holiness. It is really no longer holiness at all when it turns sour; for true holiness is sweet, kind, lovely—though firm and strong.

This is not to imply that certain convictions will have a tendency to turn one's sweetness into acid, nor to suggest that other convictions will tend to change the acidity of a negative personality into kinder qualities.

It is the grace of God, plus discipline, which makes us sweet. It may be the lack of these two factors which makes us unpleasant, irritable, resentful.

Convictions are never the cause of spirituality. Grace causes this. Convictions are by-products of grace. The manner in which we respond to our convictions may determine spirituality, sweetness, Christlikeness. Convictions are evidences of growth. This is not to say that the more con-

the Answer corner

Conducted by W. T. PURKISER, Editor

Science claims the earth to be many thousands of years old. The writer of Genesis claims the year 4004 B.C. as the beginning of Bible dates. To this add 1965, and the earth should be 5,969 years old. In the light of Genesis 1:1-2 and Genesis 1:28, do you think there may have been a preexisting earth before the present earth? As I understand the word "replenish" it means to fill again. Will you please comment on this possibility?

It is not the writer of Genesis who gives 4001 B.C. as the date for the beginning. This was the computation of Archbishop James Ussher, a seventeenth-century English theologian.

Ussher arrived at his conclusions by adding together the years and ages given in the genealogical tables. Most Bible scholars today would not accept the accuracy of this method, since it assumes that the genealogies list each generation. We know from Matthew 1:8 that this is not the case, for there Joram is said to have begotten Ozias (Uzziah), who was actually his great-great-grandson.

Then it is by no means certain that the creative days of Genesis are to be taken as twenty-four-hour periods of time. Many devout people insist that they are.

Others, such as Dr. H. Orton Wiley for example, point out that the Hebrew

term *yom*, translated "day," is also translated "age," "always," "time," "season," "life," "year," etc., in the King James Version—as you can see by looking in either Young's or Strong's concordance.

In Genesis 2:4, "day" is used of the entire creative period—so it could hardly be taken to mean only a twenty-four-hour period. The term rather means any specified period of time with beginning and end.

There have been theories of a pre-existing earth and a race of "pre-Adamic" men. I do not find them at all convincing. As to "replenish," while the English word might suggest this, the Hebrew term, *mala*, means simply to "fill" or "to make full." So *The Berkeley Version* correctly translates Genesis 1:28, "God said to them: Be fruitful; multiply; fill the earth and subdue it."

We seem to have some confusion in our church about handling the finances, paying the bills, etc. Where can we find help?

In the *Uniform Church Accounting* prepared and published by the Nazarene Publishing House especially for church treasurers and church boards. It sells for only \$5.95, and can be used by those who are not necessarily experienced bookkeepers.

In addition to the accounting blanks, there are practical suggestions for

handling the finances of the church which any group would be wise to follow carefully.

It is not that one would suspect the honesty of any person connected with the finances of the church. But unless procedures are clearly understood and carefully outlined, there is always the possibility of misunderstanding.

When Jesus said, "Go ye therefore, and teach," did He mean everyone or every believer was to teach? If so, then what is the meaning of I Corinthians 12:28-29, which says that some are called to be teachers?

The Great Commission, of which you quote a part, was addressed to the Church collectively: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen" (Matthew 28:19-20).

This is a command no single individual could carry out. It is an obligation shared by all Christians in every generation.

The Corinthian reference has to do with a special gift for teaching, which along with other gifts of the Spirit qualifies the Church to carry out this commission.

convictions you have the more spiritual you are. The nature of our convictions is vital.

Should you see a legalistic "Christian" who seems to have been baptized in pickle juice, do not blame it on his convictions. Blame his sourness on his shallowness of grace. But

the glaring fact persists: he who proclaims in loud voice his unbending convictions about the color of people's clothes (for instance) ought to be doubly kind and Christlike to those who, though spiritual, disagree with him.—Fletcher Spruce, Superintendent of New England District.

Pen
Points





A Goodwill Ambassador . . .

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