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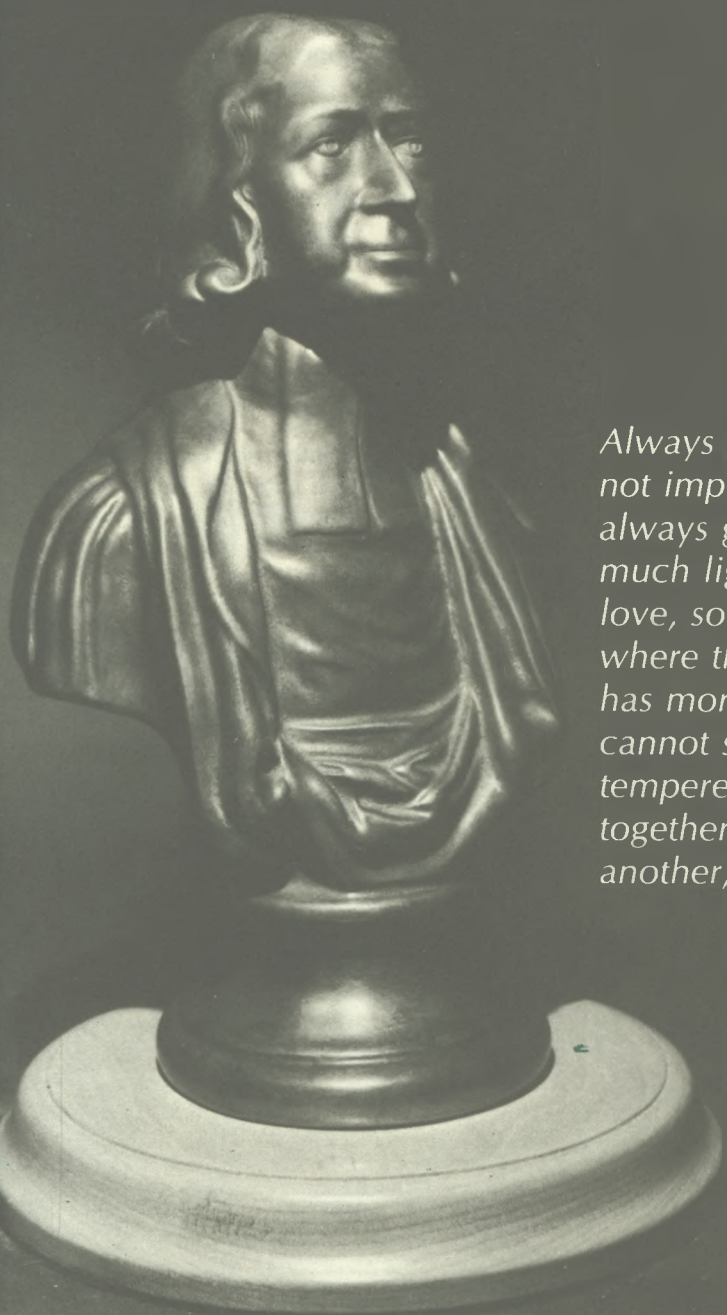
# herald

OF HOLINESS

*Church of the Nazarene*

## From Generation to Generation

(See page 3.)



*Always remember, much grace does not imply much light. These do not always go together. As there may be much light where there is but little love, so there may be much love where there is little light. The heart has more heat than the eye; yet it cannot see. And God has wisely tempered the members of the body together, that none may say to another, "I have no need of thee."*

— John Wesley



General Superintendent Stowe

# the burden barrier

**WE WERE** on our knees. His voice was lifted in earnest prayer. The communication lines were clear, and contact had been established. His heart poured out its praise . . . and pronunciation couldn't keep pace. Instead of acknowledging that God was our Burden Bearer he said, "Lord, Thou art our Burden *Barrier*." He didn't stop to correct the slip of the tongue. Perhaps he never realized what he actually had said. It really didn't matter, for his Heavenly Father got the message. He always understands the language of the heart.

Sometimes slips don't count—but this one did. The Holy Spirit saw to that. He whispered, "That's the truth; **GOD IS YOUR BURDEN BARRIER**" To be sure, on occasion He waits to bear our burdens for and with us. But just as surely He stands as a Barrier against unbearable burdens.

Christians in Corinth were given this assurance: "God is faithful, who will not suffer you to be tempted above that ye are able . . ." (I Corinthians 10:13). *The New English Bible* puts it this way: ". . . He will not allow you

to be tested above your powers." This simply documents the truth that the Lord knows the limits of our endurance. The law stipulates that trucks which travel our highways must indicate the weight which they can safely carry. All of us have seen vehicles marked, "Load Limit—2,000 lbs." or "Load Limit—10,000 lbs." No wise owner will allow his truck to exceed the legal limit. What a comfort to know that an all-wise Father knows exactly how much pressure and how many afflictions His children can stand!

Best of all, when He sees that we have reached our "load limit," He does something about it. As the medical doctor gives consideration to his patient's pain threshold in his treatment, so the Great Physician pays careful attention to the suffering saint's breaking point. At precisely the right moment His hand stays the tempter. His voice still commands Satan, "Behold, he is in thine hand; but save his life" (Job 2:6). Dr. H. Orton Wiley had a name for it . . . *nick-of-time grace*. His deliverance is never too little . . . nor too late! □

**T**HE CHURCH of the Nazarene is unequivocally a holiness church. This is true both in doctrine and by reputation. Preachers are expected to preach holiness, teachers to teach it, and all to live it.

A watered-down ministry of holiness, for anything and *against* nothing, is insufficient for today's needs, and is faithless to the heritage left us by those who have gone before. Nothing less than a faithful presentation of the truth of Christian holiness is acceptable to those who know us, much less to the will of God for the church. A menace to the preservation of holiness truth is compromising with it.

It has been said that approximately 50 years after the organiza-

tion of a church there comes a change in that church—a change not often for the better. This *need* not be so! A new generation need not lessen its message on this important truth.

Succeeding generations may certainly continue to propagate the central truths of Scripture. In fact, history proves that God always has a people who will do so.

Holiness people must be aware of any drift that may appear, and be diligent in resisting that drift. Sin, in act or heart, is not a vicious circle out of which man cannot break, and a condition to which all must return. There is a way out. There is a firm spiritual foundation that spans the generations and does not crumble with the coming of new days or new discoveries.

Change does not mean decay, nor does the assimilation of new ideas do away with solid spiritual founda-

tions. God's power is available in every age, and His will applicable in every generation. New discoveries in outer space do not alter the need and worth of God in the inner space of the soul. The faith of our fathers is not limited to one generation.

Recently I listened to a heartfelt testimony. I had heard the same words many times from others. There was nothing new or startling in it. But when the speaker said, "Six months later He sanctified me wholly," her face lighted up as if someone had turned on a light within her.

This inner glow, this inner assurance, is desperately needed in any age, and especially in our own. It is wonderfully available to all who seek it.

Age does not matter, cultural background does not matter, the degree of learning does not matter. When the heart yearns for the incoming of the blessed Holy Spirit as the "hart panteth after the water brooks," He will come with

# Holiness Truth from **GENERATION** to **GENERATION**



inner cleansing, assurance, and joy.

If John Wesley felt that his people were called to propagate scriptural holiness, how much more called is a denomination which is founded on the truth of Christian holiness! To sense this call, and to respond to it, is the glorious responsibility of Nazarenes everywhere.

Without apology, without compromise, third- and fourth-generation Nazarenes must be as faithful to holiness truth as those of the first generation.

It does not follow that a generation away means a lessening of emphasis or a looseness of living. People are still being saved and sanctified in the approximately 250 mass evangelism meetings held nightly in the Church of the Nazarene.

Mass Evangelism, however, does not stand alone as the medium of propagating holiness truth. Every testimony, every example from life, every sanctified individual who lives it day by day makes an evangelistic appeal to those who need this glorious experience.

Priority must be given in our preaching, testifying, and praying, to the paramount truth of holiness for our day. This does not mean the minimizing of the truth of the new birth, but the empha-

sizing of the holiness experience for every believer.

Great proponents of Christian holiness are now gone. Phineas F. Bresee, "Uncle Bud" Robinson, and J. B. Chapman are now part of history. But holiness truth lives on—it must live on—in Nazarene pulpits and pews. Its necessity must be the cry of pastors and evangelists. Its definition and description must be the subject matter of parents, teachers, and leaders. Its reality must be the witness from our pews—holiness for our day, and in our day.

It was my privilege to hear Dr. B. Edgar Johnson give a moving illustration of the necessity of the outpouring of the Holy Spirit and fire. He described a park where tourists are treated to a nightly spectacle of fire falling from a cliff. A fire is built hundreds of feet above the valley. At a certain time a voice from below asks if everything is in readiness. A voice high on the cliff answers that it is. Then from below, the voice calls, "Let the fire fall!" Glowing embers then plummet spectacularly to the valley below.

Let believers of holiness doctrine also make this plea. Let the fire fall—from heaven! From generation to generation, let the Holy Ghost and fire fall! □

*The only way into entire sanctification is by the death route. Sanctified by faith certainly, but sanctifying faith is preceded and accompanied by a real death to carnality. The baptism of the Holy Ghost is the definite destroyer of carnality and the all-glorious purifier of the consecrated believer. Any supposed sanctification that does not cleanse away carnal anger, pride, lust, ill-will, and every other carnal leaning is not true holiness.—D. M. Wells.*

50 YEARS AGO . . .

In the *Herald of Holiness*

GRADUALLY the meaning of the ominous warnings, made so persistently for more than a year, of reconstructions and readjustments which would have to be made by the churches after the war ends, are coming to be better understood. These warnings may have a number of meanings, but one comes to light quite clearly in the face of recent utterances and events. Some are advocating doing away with denominations and having one great church formed around the Young Men's Christian Association organization as a nucleus, without creed or dogma or any such thing.

All this may sound well to the demented or the weak-minded, but to the thoughtful and fair-minded it sounds absurd in the extreme. To hold up the work of beneficence done by the Red Cross and the Young Men's Christian Association and other such bodies of noble workers, whom we never would have had but for the different church bodies of the country, and practically all of whom are members of the different denominations, as proof of the wisdom of dispensing with denominations, is illogical and ridiculous. It is like proposing to dispense with the Republic or Democratic form of our American government because President Wilson and Mr. Secretary Baker and Mr. Daniels and Mr. McAdoo have done so excellently in their respective offices.

—Editor B. F. HAYNES.

November 13, 1918



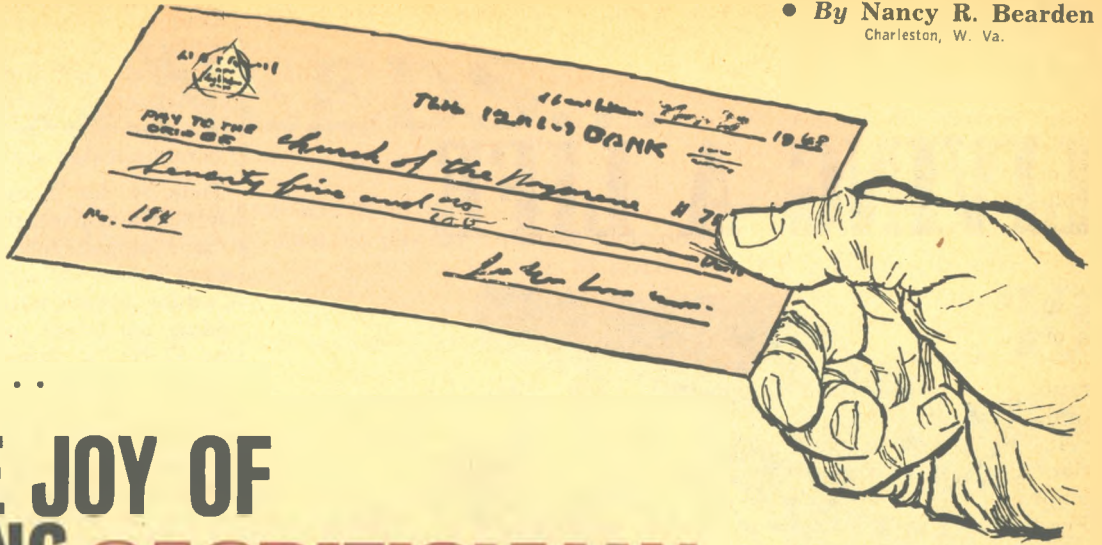
## Herald of Holiness

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Learned . . .

# THE JOY OF GIVING SACRIFICIALLY

**I**T WAS ABOUT two weeks before Thanksgiving as my husband rose to the pulpit to share with our people the burden of his heart for our church and its share in the outreach for souls through the Thanksgiving Offering. He presented the need and the challenge, and then the goal for our church.

I could hear audible gasps of unbelief. I saw eyes blink in amazement, and I saw a number of heads shake as if to say, "Why, Pastor, that's an impossible goal for us!"

The ushers came forward, and as they passed out pledge cards I heard my husband say, "God has told me that our family should give a week's salary in this Thanksgiving Offering."

Then it was my turn to look shocked! For that's how I felt!

It had not been an unusually hard year, but we had had our share of the doctor bills, car repair bills, and various and sundry other unexpected expenses. How were we going to get enough money together to put a week's salary in that offering?

I just didn't see how it could be done—for, you see, I had never known the joy of giving sacrificially!

As I began to pray, the Lord assured me that this was His will. And as I wondered where the

money would come from, the Lord began to remind me of my childhood and my years at home with my parents.

I was raised in a Nazarene parsonage—a home where two dedicated parents and eight growing children gathered around the table for three meals a day. Had we ever wanted for food? Had we ever been denied the things we really needed? But every time there was a special offering at church my father led the way in giving—and as I look back now, I realize that he was giving sacrificially. Could I do less than the example that had been set for me?

The Sunday before Thanksgiving rolled around and we joyfully placed our offering on the plate. There was no money left for groceries for Thanksgiving dinner. But I wasn't really worried, even though we were expecting six house guests that week who were to spend several days with us—and who were expecting to share Thanksgiving dinner with us.

As I cleaned house on Monday, any worries I might have felt were far overshadowed by the joy of having done God's will.

Then Tuesday morning dawned and God began to work miracles! An unexpected check in the amount of \$25.00 arrived in the mail that morning—a token of ap-

preciation for a funeral my husband had conducted some six weeks previous!

Now that I had some money, I went out to buy groceries for the week. As I rounded the meat case our grocer, a Catholic friend, walked up to me and said, "Mrs. Bearden, would you please step this way and pick out the turkey of your choice as a gift from our store." I needn't tell you what a load that lifted from my food budget for that week!

On Wednesday, an 80-year-old man who attended our church only occasionally met my husband downtown and slipped a \$10.00 bill into his hand. And after prayer meeting that evening our Sunday school superintendent walked up with a \$10.00 check and said that the church wanted to help with our Thanksgiving dinner!

Our dinner on Thursday was truly one of thanksgiving! Many tears of joy flowed that day as we shared with our friends the way the Lord had supplied our need—even more abundantly than we had imagined!!

There is no joy that can match the joy of giving sacrificially! The spirit of sacrificial giving filled our church that Thanksgiving. Not only did we reach that "impossible" goal, but we surpassed it! □

# LIVING A LIFE

## OR



## *Chasing Minutes*

**P**oor fellow, he was so busy saving minutes that he lost his only lifetime. There lies his worn-out mortal clod, ensconced in an ornate coffin, marking the end of his high speed, high-pressure existence.

How brightly burned the candle's two ends and how briefly! He was so eager to save minutes that he had no time for living a life. He spent his years taking shortcuts, pressing speed laws, arriving late, leaving early, and forever hurrying.

To him, life was for being busy, for hurrying, hurrying! We admire his industry, his efficiency, and his success but he was always a stranger, always lonely, always busy.

Today the stillness of his body seems so unnatural, for none ever saw him rest quietly. His spirit—can it be at rest, or is it ever like the troubled sea which cannot rest?

To think of time in relation to its material values rather than its deeper spiritual possibilities is to desecrate it. Time which is used only for the getting of money is worth only the money it produces and will be as briefly valuable as cold coins. Time used for the pursuit of personal ambition has value only as the ambition produces something of permanent worth.

Time is for being a person. It is for living a life. It is for becoming an individual and finding a personal value. If this is true, our days need to include many things.

Time is for resting, so that our bodies may be restored and our minds refreshed for new exploits. Without this our work becomes poor and our lives dull.

Time is for thinking, for meditating, and for knowing our own inner selves. He who has no time for self-discovery or self-enrichment will live but poorly regardless of the effort expended.

Time is for friendships. It is for meeting people and enjoying them. It is for allowing our lives to become so entwined with the lives of others that values may be mutually communicated among us.

Time is for homes and love, marriage and parenthood. He who is so cramped for time that he cannot hold a child upon his knee, or go for a walk with a tiny hand holding his finger, or tell a bedtime story, is depriving his life while he thinks he is saving his time. He who has no time for his marriage should never marry, for marriages suffocate when deprived of the oxygen of companionship. He who has no time for enjoying a bit of simple, lovely, rich human experience knows not how poor he is becoming.

Time is for God. He who is too busy for fellowship with Deity is too much enslaved by his perverted ambitions. He who has no time to pause when God would speak, or speak when God would listen, will discover that life without prayer is not abundant life. When time is so mechanized that whirling wheels, striking clocks, jangling alarms, and roaring traffic become the only things we hear, we are in trouble.

There is no man but has time for living if he manages it rightly. It is not the brevity of our years but the confusion of our minutes that puts us in bondage. No man has less time than another, save that some men use what they have to fuller advantage.

One becomes a slave to time while another becomes its master. One is always chasing minutes while the other is living a life.

He who allows his purse, his greed, his ambition, or his pride to monopolize his life will be strangled by these slowly encroaching monsters.

He who lives diligently, works industriously, dreams ambitiously, and orders his life reverently can find plenty of place in life for the things which really count.

He who learns to live a life rather than chase minutes will have room for God, for loved ones, for friends, for some bits of lovely solitude, and still be free to succeed in a worthy career.

# GOD NEEDS...

**A**n ABEL to offer a more excellent sacrifice, and have this testimony, that he pleases God.

An ENOCH to walk with God.

A NOAH to build an ark to the saving of his house.

An ABRAHAM to walk before God and be perfect, to offer his son unto God, to intercede for Sodom until Lot is rescued.

An ISAAC to dig wells of water.

A JACOB to pray, "I will not let thee go, except thou bless me."

A JOSEPH to be a man "in whom the Spirit of God is," who can resist temptation, endure hardness, lead captivity captive, give corn unto his brethren, and preserve a posterity in the earth.

A MOSES to lead an Israel out of Egypt, to weep for the people and pray, "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."

A JOSHUA and a CALEB to cry, "Let us go up at once, and possess it [the land]; for we are well able to overcome it," to shout down the walls of Jericho, conquer Ai, and subdue mountains in their old age.

A GIDEON to sound a trumpet until 32,000 men respond for the rescue of Israel from the Midianites.

A SAMUEL to hear the call of God and answer, "Speak, Lord; for thy servant heareth."

A DAVID to play the harp, slay a giant, and subdue kingdoms.

An ELIJAH to be fed by ravens, to pray down fire, destroy false prophets, and bring rain.

A MICAIAH to stand before kings and say, "As the Lord liveth, what the Lord saith unto me, that will I speak."

An ESTHER to risk her life to save a kingdom.

A DANIEL to pray three times a day, resist a king's decree, baffle the lions, and make his God to be worshipped in a kingdom.

A JOHN THE BAPTIST to stand before a king and declare it is unlawful to live with another man's wife.

A STEPHEN to warn the stiff-necked and uncircumcised in heart and ears that they always resist the Holy Spirit.

A PETER and a JOHN to pray for the Samaritans that they might receive the Holy Ghost.

A SAUL to be changed into a Paul, to cause a Felix to tremble, and declare the unknown God to the men of Athens, and see the Ephesians filled with the Holy Spirit.

A JOHN the Beloved on the Isle of Patmos, in the Spirit on the Lord's day, to see the King of Kings, to see kingdoms rise and fall, and declare, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

GOD NEEDS SUCH MEN TODAY! □

I'LL  
PLEDGE  
TEN  
DOLLARS

**R**EV. PAUL MARTIN was the speaker. It was a service in a local church to receive 90-day pledges for the Northern California Home Mission Reserve Fund. There was no response with pledges in larger amounts, but after some had pledged \$25.00, it was one of the \$10.00 pledges that especially thrilled the pastor.

This woman, on a pension, had been living in a second-floor apartment in order to have lower rent, so that she could save as much as possible to give to her church. Just that week, at her doctor's insistence, she had moved to a ground-floor apartment. This would work a financial hardship on her because rent and other incidentals would be higher. The pastor knew she was going to have to cut some almost necessary things to pay her tithe and her pledge on the church's debt-reduction program. Yet, with a cheerful smile, she joined several others with a \$10.00 pledge that night.

How easy for her to have said, "I'm already doing all I can," or, "How can my \$10.00 make any difference in raising \$30,000?"

Instead, her feeling was simply: Here is a need. God wants me to do my part, and He will help me.

Cheerfulness, faith, unselfishness, sacrifice, vision—these and many more attributes were wrapped up in that one pledge of \$10.00.

What a challenging example of the spirit through which God works to build His kingdom! No wonder the pastor's heart was blessed!

—By a California pastor. □

# The **RIGHT** to be **WRONG**

**O**F ALL THE rights which we cherish, the "right to be wrong" is the most precious, though it may be the least recognized and the least appreciated. Upon this right—or ability—rests our "right to be right."

I presume there may be no academic courses offered anywhere in the ability to be wrong. It may be such a difficult subject that it is postponed until we enroll in the "University of Hard Knocks," where the course is usually failed.

Being right about anything is such heady wine that it often blinds one to the cost of being right, and a bargain-variety rightness lacks the quality and depth and power that true rightness should have.

"I have not changed my mind in 60 years," bragged an octogenarian preacher in a seminary chapel during my student days. He had forfeited relevance to our young needs by defaulting in the purchase of the right to be right and consequently to be accepted.

The gracious art of being right rests squarely on the ability to be wrong. So far as we know, only the human family has been granted the precious gift of real intelligence, which has as its most essential ingredient the ability to reflect back on itself, to take stock, to evaluate the quality of the self, to examine evidence, to recognize

and openly confess error and failure, to correct oneself, and to begin anew.

Only mankind draws back in fear from an exposure of his inner insecurity. Only he becomes a bigot when he is cornered by facts and turns discussion into diatribe where thinking cannot survive.

It takes a crisis of integrity for a strong man to say, "I was wrong." And this ability to achieve integrity is exceedingly valuable.

The "anatomy of human rights" goes something like this. At the root of every right lies an ability. But abilities unused disintegrate and leave the "right" without support. It is an art to nourish abilities, and to develop an art takes humility, honesty, courage, self-respect, grace, the good sense to laugh at oneself, and constant practice.

Being right in such a gracious way that others are encouraged to make changes, too, cannot be learned unless its complementary art—that of being wrong—is also learned. And of the two the latter is the most difficult because it is the most painful. We "lose face." "I know you are not two-faced," said a friend to me, "for if you were you would wear the other one!" There are some faces we can afford to lose.

The whole learning process rests on the ability to be wrong

without suffering destructive psychic and spiritual trauma. It is only the unresolved tension between unyielding provincial prejudice and the dynamic of truth that creates trauma. Jesus said, "The truth shall make you free," and more profound words were never spoken. But to know truth (He also said), one must become as a child in spirit, teachable, curious, self-critical, humble—and this spirit is winsome on both sides of the lectern or the pulpit—and of this typewriter.

But the ability to be wrong touches an even more sensitive nerve. We are all "sidewalk superintendents" as we oversee the reconstruction of our modern world with its nationalistic, political, religious, military, racial, and social problems. Most of us have taken dogmatic positions, pro and con, on these issues. Our minds have either been made up for us by our segment of culture, by the voices of the press and the swirl of emotionalism in our modern life, or we may have made up our own minds about these things on the basis of what limited evidence is available to us. We would not be responsibly human if we did not have solid opinions.

But there is a real danger that in the confusion around us we may for the sake of inner peace settle for a low level of truth, a partial truth, which because it is not



complete becomes a falsehood and a prison for our own spirits.

When some of the contemporary issues are resolved, some of us will have been proved right and some of us wrong. The true measure of all of us will then be revealed. Will we manifest a noble, mature, and civilized stance; or will we be childish, in anger if we were wrong, or in bragging if we are right, in either case creating a divisive atmosphere in which united action is impossible?

Christian theology has a word

for all this. It is a painful, but a noble and luminous word: repentance. Only human persons have the capacity to repent. But this capacity becomes a right only at the terrible cost of Christ's death for us.

Reptance is not really a negative action. Repentance is so dynamic and revolutionary and therapeutic that its very exercise recreates wholeness, integrity, rightness, nobility, true humanhood. In it we experience God's forgiveness and a right relationship to Him, and

the way is opened toward rightness with men.

Repentance must continue as a penitent spirit filled with humility, graciousness, sensitivity to our own weaknesses and vulnerability, and a profound respect for others. The penitent spirit is the right and ability and art to confess our error and failure—the ability to be wrong, so that the graciousness of being right will make it easier for all of us to turn together toward the better way. It's just a thought! □

• **By Ross Hayslip**  
Tucson, Ariz.

**"Budget" can take on beauty  
when we look at its associations . . .**

# The Beauty of Budgets

**T**HE WORD budget phonetically is not what would be termed a beautiful word. It is neither lyrical nor liquid in its pronunciation. In fact, it is a blunt, direct, and rather harsh word.

People of other nations sometimes reproach us for the asperity and discordance of our speech. But we must remember that words, like men, inevitably carry traces of the road that they have traveled and the association of their meanings.

The word budget is derived from a French word that means "a little leather sack with its contents," hence a financial statement of estimated income and expenditures. This certainly is not a romantic background for such a widely used word.

However, as we use it in the Church of the Nazarene, "budget" can take on a beauty when we look at its associations. When we see it as a means of girdling the globe with the message of full salvation, when we see it working as the means by which dedicated young people can pour out their

lives in service on the far-flung mission stations of our world and hear it in the sound of the songs of the redeemed in those distant places, then we can see it in an altogether different light.

When I can see the budget in newly erected home mission churches in communities where there is no message of holiness, I greatly rejoice.

In the religious revival of the 1950's and the social revolution of the 1960's, formal, theological, and ethical obsessions crowded out spiritual concerns. In the process, spirituality as a term was for the most part abandoned, especially by academic religionists. In a day when a radical return to a spiritual experience with God is so sadly needed, our budgets take on real beauty as we see in them camp meetings where scriptural holiness is preached and youth camps where it is taught. One ringing testimony from a young person touched by these influences makes all of our expenditures in these areas worthwhile.

Keats has told us that "a thing of beauty is a joy forever." Since budgets deal with eternal values,

we can rejoice in their beauty because our paying them has results that will last forever.

A budget speaks of stewardship. Our lives must be devoted to the great mission of our Lord in the salvation of the lost. We shall never see our world evangelized without the spirit of stewardship. If I eliminate giving from my life, I eliminate my relationship to my Lord. Self-sacrifice is the first law of grace.

Dare I keep money for my local interests in order that I may live and worship in greater beauty and comfort, and ignore the prospects for the outreach of my church at district and general levels?

Sanctified stewardship helps me to turn my money into channels where God takes this very same money which men call the embodiment of the power of the world, with its self-interest, covetousness, and pride, and changes it into an instrument for God's service and glory.

Yes, general, NMBF, district, home mission, district center, and college budgets can be transformed by God's power and our spirit from burdens to beauties. □

# Editorially Speaking

By W. T. PURKISER

## When You Get to the End of Yourself

Life can be terribly hard for most people some of the time and for some people most of the time.

There is no easy way to explain this. We cannot understand why the dark night of the soul should come. We should probably not pretend that we do.

But come it does, and we must learn to live with it without bitterness or self-pity.

It is not that God loves some more than others. Nor is it that untroubled times are evidence of His special favor. To suppose that unruffled seas and blue skies are a token of divine approval is the cruel conceit of those with whom all things go well.

Actually some of God's choicest saints have suffered terribly. One has but to think of Annie Johnson Flint, writer of so much inspirational verse.

Miss Flint's poetry was not written for the literary critics. Rather, as a biographer said, "She wrote for the common people of the world who face life with its burdens and its difficulties, and who try to trace the rainbow through the rain and to perceive the bow in the cloud."

Miss Flint planned to become a concert pianist. But before she was 20, arthritis in one of its most crippling forms laid hold of her. Within five years she was a hopeless cripple.

Many of her most inspiring verses of faith and hope were written in great pain with a pencil she could hardly move—written on a writing board suspended over her bed while she lay flat on her back. It was so she wrote:

*God hath not promised  
Skies always blue,  
Flower-strewn pathways  
All our lives through;  
God hath not promised  
Sun without rain,  
Joy without sorrow,  
Peace without pain.*

*But God hath promised  
Strength for the day,  
Rest for the labor,  
Light for the way,  
Grace for the trials,  
Help from above,  
Unfailing sympathy,  
Undying love.*

WHEN YOU GET TO THE END of yourself, you step out—not into darkness and the void—but into the strong arms of God. When we cannot understand, we can trust. When we cannot see, we can walk by faith.

Even when pain is so severe that one cannot pray, the need of an obedient heart is the most eloquent petition ever heard at the throne of God. While still a young man, Samuel Shoemaker wrote some lines he entitled "A Prayer in Bed": \*

*Dear Lord, one day  
I shall lie thus and pray  
Stretched out upon my bed,  
Within few days or hours  
Of being dead.  
And I shall seek  
Then for the words to speak,  
And scarce shall find them,  
Being very weak.  
There shall be hardly strength  
To say the words if they be found, at length.*

*Take, then, my now clear prayer.  
Make it apply when shadowy words shall flee;  
When the body, busy and dying,  
May eclipse the soul.  
I pray Thee now, while pray I can,  
Then look, in mercy look,  
Upon my weakness—look and heed  
When there can be no prayer  
Except my need!*

It is in the hour of our infirmity, when we do not know what to pray for as we ought, that the Spirit makes intercession with groanings that cannot and need not be uttered.

ALONG WITH EVERYTHING else the Cross means to us, it means that the Lord suffers when those He loves suffer. It could hardly be otherwise if love means what the Bible shows it to mean.

Do you suppose that one reason Jesus refused to take the drugged wine offered to Him at Calvary to help deaden the pain of the Cross was because He knew there would be times when sedation would lose its power for us and He would not take better care of himself than can be taken of us in such an hour?

\*Copyright 1967 by Helen Smith Shoemaker.

No one suffers alone. The eternal Cross is witness to that fact. And the Father, who momentarily turned His face away from His Son dying as our Sin Offering, turned back to receive into His compassionate hands the spirit offered to Him when the travail was finished.

Eugenia Price has written, "If life has offered you more tragedy than joy, this is no secret to God. If you are suffering physically, so that every new day stretches away pain-dimmed and heavy, He knows. He knows about your fear, all the way from its cause to its devastating effect upon you now. He is the God of the shaking hand and the tormented mind. He is the God of the heart torn by grief and the eyelids swollen from weeping. 'Jesus wept.' And He still remembers the tight pressure of the heavy heart; the distorted way the world looks through eyes filled with tears.

"We do not need to explain ourselves to Him. He already knows."

And His promise is still, "My grace is sufficient for thee: for my strength is made perfect in [your] weakness" (II Corinthians 12:9).

When we get to the end of ourselves, we can say with the Apostle Paul, "I am persuaded [or as Phillips has translated, *I am absolutely convinced*] that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39). □

## The Greatest Kick of All

An interesting little story is told about William Allen White, famous American journalist who lived and died as editor of the *Emporia, Kans., Gazette*. The occasion was Mr. White's simple presentation speech at the dedication of a park he had given to the city of Emporia.

"Today," Mr. White said, "I am getting the last kick out of a handful of dollars.

"You know," he went on, "there are three kicks in every dollar.

"First, there is the kick you get when you make it. I get that from my Scotch father. I do love to make a dollar.

"Second, there is the kick you get when you save it. I get that too from my Scotch father.

"Thirdly, there is the kick you get when you give it away. I get that from my mother, who was Irish. She gave with a free hand. It is this kick that is greatest of all."

This is a homespun way of putting a tremendous truth. Most of us, Scotch or not, enjoy earning and saving. And Irish or not, the greatest

satisfaction comes in what we give, not what we trade with.

Especially is this true in the area of Christian stewardship. Life's greatest rewards come in doing those things that are normal for the species. And stewardship is the normal expression of Christian consecration.

Some, to be sure, seek an inexpensive way to fulfill the stewardship urge of the sanctified heart. Dr. J. B. Chapman used to observe that there are those who get the feeling of generosity by talking about what they would do if they had the money. They feel good about it, and it doesn't cost them anything. But the reply to this is the bit of verse quoted by Dr. Paul Rees:

*It's not what you'd do with a million,  
If riches should e'er be your lot;  
But what you are doing at present  
With the dollar and quarter you've got.*

Once again we approach a crucial offering for world evangelism. It is the first of a new quadrennium, and the needs are greater than ever.

Everyone will need to give sacrificially in order to go over the top again with the church-wide goal of \$2,250,000 for world evangelism in this Thanksgiving Offering.

The motive for Christian giving must always go beyond self-interest and even denominational loyalty. But God himself challenges us to tithe and give offerings to prove Him and see if He will not pour out the blessing that there shall not be room to contain.

In this spirit, let us purpose this Thanksgiving time to enjoy for ourselves William Allen White's "greatest kick of all." □

## Go a Little Farther

A little farther! Even more  
Than just our equal share,  
When others may be "hard to please"  
And full of selfish care,  
The Lord reserves a blessing,  
Like night that turns to dawn—  
It's found in great abundance  
A little farther on.

It's just beyond the deed required,  
Or thought of a reward,  
So go a little farther  
And closer to the Lord.

By Pearl Burnside McKinney  
Phoenix

Contemplating the worth of a Sunday school bus ministry? Then consider

## The University Avenue Story

SAN DIEGO University Avenue Church of the Nazarene is a people-centered church. We are located in the heart of an older section of the city. There are 15,000 families living within one mile of our corner. We have absolutely no off-street parking because every inch of land is occupied by buildings. Of course, it is difficult to operate an aggressive program under such handicaps; yet last year (1967-68) our church averaged 671 in Sunday school. Back of this achievement is a wonderful story.

It takes a staff of about 90 to operate our Sunday school efficiently. We are indebted to many dedicated persons; however, I would share briefly some information about some of the "key" persons.

Pat Humphreys worked as secretary for a real-estate broker and was invited to attend church by one of the salesmen, Lum White, a loyal member of our church. Pat and her husband, Chuck, visited a service and were impressed with the spiritual atmosphere and friendliness of the people. He worked at night as a salesman of water conditioners. Adapting one of the pastor's sermon illustrations in his sales "pitch," he made several sales that next week. The Humphreys started tithing immediately. Because of a revival atmosphere in the regular services of the church, they both soon found their way to an altar of prayer. God transformed their lives and they gave glorious testimony to His redeeming grace.

### New Christians Get to Work

Expressing a desire to fill a place of Christian service in the church, Chuck and Pat Humphreys were offered the difficult assignment of superintendent of bus routes. We were running several buses but were bringing in only 100 each Sunday out of a bus route enrollment of 200. The Humphreys really started to work in earnest. Soon things began to move. Excitement, visitation,

Not called to preach? How about pastoring a bus? New Christians Chuck and Pat Humphreys can tell you how.

knocking on doors, interesting contests for the youngsters—these brought mounting enthusiasm. In one year, bus route enrollment had doubled to 400 and the bus passenger average attendance was 217. Total Sunday school attendance rose from 472 to 560. This last year enrollment climbed to 525 on the bus routes with an average bus attendance of 288. Total average attendance climbed to 617. A number of parents are now attending regularly. At least 70 have come on occasion. On Easter Sunday of this year we had a new bus attendance record of 402 with 42 parents of bus children present on this day. Total attendance was 855. Many have been saved and 27 new members have joined our church as a result of this bus ministry.

### More Get the Vision

Today we are operating four buses with couples serving as bus pastors. Cliff and Marie Conrad have served faithfully in this capacity now for over two years. Marie calls and contacts the bus families and Cliff drives. Associate Pastor Robert Miller and his son, Bobby, pastor another bus route and do an excellent job. Recently Justin and Barbara Olmsted became bus pastors and their bus comes in loaded with happy youngsters each Sunday. Chuck and Pat Humphreys continue to work together as a team and really spark enthusiasm for the entire program. They are anxious for the church to add another bus route soon. They promise they will personally fill it. In addition, Pat edits the *Friendly Bus Action*, a bus newsletter which goes into each of these homes weekly. She is a genius at remembering and using names, and the families read every line with great personal curiosity.

Several times each year, as the buses unload on Sunday morning, the children "parade" across the sanctuary platform in review before the adults and youth groups. The pastor is always on hand when the buses "pull in." He learns their names, sends birthday cards, and conducts evangelistic services in the Sunday school departments periodically.

### Problems?

Yes, there are some problems connected with a bus ministry. Some children come from underprivileged homes. The "turnover" is quite high



The thrill of seeing crowded buses and happy children . . . The opportunity to provide love and affection to those that hunger . . .

because of the many transient, moving families. Constant pastoral work is required to keep morale and attendance up, and when the weather is extremely bad there is usually a dip in attendance. And there is considerable financial involvement with bus repairs, insurance, and operation costs. Some of the children are sent by parents only to get them out of their way for a while. You have to expect more than the usual amount of noise—many youngsters on a given Sunday have never been in church before.

### Rewards!

But the compensations are worth it all. Here are but a few of them:

- The satisfaction that comes from greatly increased attendance.
- The thrill of seeing crowded buses and happy children (all of them cute—some of them ornery).
- The opportunity to provide love and affection to those that hunger.
- The joy of seeing parents become interested and begin attending (some are now coming as family groups in their own cars).
- The thrill of leading some of these people to Christ.
- The "open doors" already secured for revival endeavors.
- The growing community-awareness of a caring, sharing, PEOPLE-CENTERED CHURCH.

This is "The University Avenue Story." It is the story of Chuck and Pat Humphreys. It is the story of Cliff and Marie Conrad. It is the story of Justin and Barbara Olmsted. It is the story of dedicated bus drivers who come early and remain late. It is the story of Sunday school teachers who really care. It is the story of a growing church whose major interest is not buildings, not program, not formal dignity—though not one of these is unimportant—but PEOPLE. People are the most important—people with spiritual needs, people with aching hearts, people who are lonely, people who are limited economically, people for whom Jesus died. After all, ISN'T THIS WHAT SERVING CHRIST IS ALL ABOUT?—Pastor H. C. THOMAS, San Diego.



# From Jericho to Kansas City

**F**ORTY-SIX of my 48 years have been spent here in the Jericho addition of Mannington, W. Va. For the past 18 years we have lived next door to the Church of the Nazarene. I was born just a stone's throw from the church.

My folks were Catholics, but never attended the Catholic church, as we lived at the other end of town. As a result, we six boys and a girl attended the Nazarene Sunday school as small children.

I was saved in a revival meeting at the age of 15 and became a member of the church. In fact, I just joined everything. I became young people's president at 17. I joined the Prayer and Fasting League and attended the services. I gladly tithed my income and worked for the church. I have rarely missed a service without good cause. In close to 40 years only once did I miss Sunday school due to traveling (not counting my four years of army service, of which all but six months were spent overseas). I have not missed Sunday school in the last 21 years. I have served as Sunday school superintendent approximately 18 years and also teach a class.

Thanks to being both a Christian and a Nazarene, I met and married a lovely local Nazarene girl. Irma Gene attended two years at Trevecca, graduated from Fairmont State College, and acquired her master's degree from West Virginia University. She has taught elementary grades here for some 20 years. We have two lovely children.

During our years of serving the Lord we have attended various ser-

VICES, including assemblies and camp meetings. We have met some of the finest people and have wonderful Christian friends of various denominations all over the country. We have a wonderful pastor and wife and church.

However, it had always been our great desire to attend a General Assembly. We finally decided on 1968 and a few months ago departed Jericho for Kansas City. What a thrill, on arriving at Municipal Auditorium, to see so many thousands of Nazarenes, young and old! And the wonderful services with the huge throngs being blessed day after day and night after night! The beautiful singing, the music, the great inspirational talks and messages by our general superintendents and others! The shouting of the huge multitude and blessings received will not be easily forgotten. What a joy to listen to retiring Generals Powers, Williamson, and Benner; also Young, Lewis, and Coulter, along with newly elected Lawlor, Stowe, and Jenkins!

And then the great missionary service in the Kansas City stadium with that great number of missionaries passing in review while some 4,000 young people formed a huge choir. The singing, the talks from native pastors, capped by the great sermon of Dr. Hamlin! What a thrill in being a part of that great throng of some 30,000 Nazarenes! This wonderful, enjoyable, and blessed experience will not soon be forgotten. And although it took some 48 years to accomplish, we finally made the journey from Jericho to Kansas City.—  
NICK REGILLO, Mannington, W. Va. □

dropped, so that there was 4 to 5 percent less food produced for each person in those areas than there was the previous year.

The crisis of population explosion versus static agriculture is indeed upon us. The nations of the undeveloped world are no longer grain exporters (as they were before World War II); they are grain importers.

Hunger is rampant throughout country after country, continent after continent, around the undeveloped belt of the tropics and subtropics. Today's crisis can move in only one direction: toward catastrophe.

The panaceas of synthetic foods, synthesized proteins, hydroponics, desalinization of sea water for desert irrigation, and food from the seas are all possibilities, but they won't be ready until the 1980's, after the famines have arrived. Senator George McGovern calls it "disaster on an enormous scale."

The ever mounting tidal wave of humanity now challenges us to control it or be submerged along with all our civilized values. Isn't *this* a moral issue for evangelicals to tackle? □

—NORMAN B. ROHRER, Director  
Evangelical Press News Service

Will history condemn us?

## HERE'S A WAR WE CAN WIN

**A** LOCOMOTIVE is roaring full throttle down the track. Just around the bend an impenetrable mudslide has oozed across the track. There it lies, inert, static, deadly. Nothing can stop the locomotive in time. Collision is inevitable. Catastrophe is foredoomed. Miles back up the track the locomotive could have been warned and stopped. Years ago the mud-soaked hill could have been shored up to forestall the landslide. Now it is too late."

The above paragraph opens William and Paul Paddock's book—*Famine—1975*, which predicts awesome consequences if agriculture production does not soon start keeping up

with population increases or if population increases don't stop outstripping earth's supply of food.

"We must get on with the job," said Lyndon B. Johnson in a State of the Union Message. "Next to the pursuit of peace, the really great challenge to the human family is the race between food supply and population increase. That race . . . is being lost."

The Food and Agricultural Organization has reported that there was no increase in total world agricultural production in 1966 even though the world population grew that year by 70 million. Latin-American, African, and Asian food production actually

# THINK & THANK

*It is a good thing  
to give thanks unto  
the Lord.* PSALMS 92:1

## THANKSGIVING OFFERING / 1968

## "Go North, Young Man!"

• **By Ross E. Price**

Pasadena, Calif.

**C**ENTURIES ago Abraham heard the call of "Westward Ho!" and he left Ur of the Chaldees adventuring for God. In the earlier days of our nation the challenge was, to every young man seeking to invest his life, "Go west, young man!"

In modern Israel today, with the frontier lying to the south in the land known as the *Negeb*, the challenge is, "Go south, young man!"

My friend, do you have a life to invest, and are looking for a challenge? Do you realize that the new frontier of this continent lies to the north, particularly the great northwest?

With the great oil discoveries of Canada and Alaska, soon again the rush will be on for gold. This time,

not for the yellow kind, but for what we call "black gold." Before we Americans realize it as fully as we should, "Seward's Folly" will become "Seward's Fame." And along with all this will come great opportunities for the Church of the Nazarene. Let us be there on the ground floor pioneering for God when the great tide of Western civilization moves northward.

Already there are great communities mushrooming into young and thriving cities in British Columbia, the Yukon, and Alaska. For some of these we are already a bit late with the salvation and holiness message.

May I plead with enterprising young ministers in our church, "Go north, young man!" Follow God's call out under that pale polar star

to become one of His "northern lights." Men are pushing that way for the sake of profits in the new frontier. Let God make you one of His prophets to hearts crazed for gold but still hungry for Christ and salvation.

In the earlier era of this great Northwest, God's heroes have hazarded their lives there for Christ and His Gospel. Already today a valiant few are there hewing out a beachhead for holiness in the new era now dawning there. Now how about you?

"Go north, young man!" God's mountains are tall there. God's sheep are lost there. God can use you there. There will be adventures abundant! Nor is any mortal soul healthier than when adventuring for God on some outpost of great challenge, pulling down the strongholds of Satan.

## The Book Corner

### PORTLAND FIRST CHURCH RECOGNIZES FORMER PASTORS



Dr. Leslie Parrott, pastor of Portland (Ore.) First Church, displays plaque board prepared by the church to honor its founder, P. F. Bresee, and 10 former pastors.

The church was founded by Dr. Bresee on July 4, 1906, two years before the denomination was born at Pilot Point, Tex. Since several of the early men are well-known names in the history of the denomination, the church decided to prepare the plaque board with bronze plaques for their names and years of service. The names and dates on the plaques are as follows:

P. F. Bresee, Founder, July 4, 1906

A. O. Hendricks 1906-11	C. Howard Davis 1911-19	J. T. Little 1919-20
Alpin M. Bowes 1920-22	D. Rand Pierce 1922-24	Donnell J. Smith 1924-34
Fletcher Galloway 1934-53	Harold M. Sanner 1953-59	A. G. Jeffries 1959-62
G. W. Abersold 1963		

### HOLINESS AND HIGH COUNTRY

By A. F. Harper. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 380 pages. Paper, \$1.95.

I consider this book a layman's systematic presentation of holiness theology. Its day-by-day study deals primarily with scriptural holiness.

Most other daily devotional books are composed of dessert-type portions designed to uplift emotionally. But this book's tidbits, when taken daily at the time of personal devotion, are guaranteed to "build up in the most holy faith," as Peter suggested, and to help one to "grow up into a man," as Paul urged.

The author's explicit definitions are plain enough for a child to understand that he needs two definite works of grace. Any honest seeker after light and truth could see plainly the difference between "sin [as] our willful transgression of God's law for which we are responsible," and "sin [as] the natural tendency in us to oppose God, a tendency with which we were born."

One will search a long time to find a better definition of carnality than: "Carnality is a quality of the spirit, a disposition of mind, an attitude, an inclination. It causes trouble in the spirit which defiles and reflects itself in wrong attitudes toward God and His people."

The book depicts four specific areas of holiness truth.

The first deals with the doctrine of the deeper life—the deeps of man's soul that yearns and cries out for the Holy Spirit to cleanse and fill and dwell within.

The second is a clear discussion of the steps necessary to obtain this second epochal experience called sanctification.

The third section gives emphasis and guidance for an effective Spirit-filled life.

The last two chapters explain some types, symbols, and examples of Old Testament perfection, plus a clear-cut explanation of God's call and demand for New Testament perfection.

Any honest inquirer for truth will find step-by-step instruction and clarifying information that will lead him into attaining this glorious and necessary experience. But most important, the book tells how to retain it and steadily grow into a mature believer.

The established, sanctified Christian will acquire from it a sweet tooth for the "goodies" in the storehouse of the Word of God. Daily partaking, as the book suggests, he will grow in grace and drip with a scriptural sweetness that will make effective his service for God.

It would be an excellent gift to anyone. To the unsanctified, its subtle urge to read a portion a day may lead him into the experience he needs. To the weak and struggling professor, it will strengthen and make him a fruitful Christian. To the soul-winning Christian, it can be an excellent book for outlining instructive truths and formulas for seeking can-



**INTERIOR OF NEW JACKSONVILLE (Fla.) University Boulevard sanctuary.** Located on one of Jacksonville's prominent highways, the church has a seating capacity of 400. It is valued at \$250,000, yet carries a debt of only \$75,000. The sanctuary was dedicated by Dr. John L. Knight. R. E. Zollinhofer is the pastor.

didates to come under conviction for heart holiness.

I would urge each pastor to keep several copies on hand for distribution among his flock because of its appeal to every class of persons.—

RUTH TEASDALE. □



### Pro: Nice Church Buildings

Regarding Mr. Morgan's letter, September 11. All conscientious Christians can appreciate Mr. Morgan's concern over a misplaced emphasis on new church buildings versus new converts. Certainly God cannot be

pleased by a selfish and materialistic pastor and/or congregation that has not sought God's will, and extends itself greatly in debt to focus attention to itself through its new building.

This, however, surely is not the case of most Churches of the Nazarene constructing new facilities.

I'd like to think that the board members and pastor have looked around at the lovingly "done-it-ourself" and often remodeled and added-on-to church facilities, and recognizing God's goodness to them, they see that many of their own homes are much nicer than the church building.

If any place on earth should show fine workmanship and the best of materials used, it should be God's house. This I feel very strongly!

After God's will is sincerely sought, and mature faith is exercised, sacrificial building funds are given and pledged, and the new facilities are completed, it is surely not out of place to offer a small corner of the *Herald* as a small tribute to these people, God, and His new home.

DON F. ELDER  
Kentucky

### Con: Roots of Violence

Since we are expecting more strict gun-control laws, would it be practical for someone to enact legislation to get at the cause? It seems inconsistent to try to curb such actions of violence while we still inspire people to kill by examples on television, in comic strips, comic books, magazines, and on the radio, etc.! While opportunities to kill are curbed, let us stop teaching people to do it.

H. M. SMITH  
Arkansas

\$2<sup>1</sup>/<sub>4</sub> MILLION DOLLARS FOR OTHERS



**GIVE**

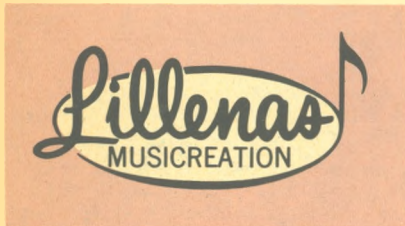
WITH AN ATTITUDE OF GRATITUDE—  
*equal to your blessings*

THANKSGIVING OFFERING FOR WORLD EVANGELISM



## PASADENA (TEX.) FIRST CHURCH CELEBRATES GROUND BREAKING

Houston District Superintendent W. Raymond McClung lifts first shovel of earth from the five-acre site of the proposed new building of Pasadena (Tex.) First Church, a relocation project. The mayor of Pasadena, Clyde Doyal (far left), spoke at the occasion, attended by a large crowd. Looking on and standing in center of picture (behind the district superintendent) is the pastor, Rev. Robert G. Womack. Also participating in the ground-breaking service were Rev. Hugh Dean, chairman of district advisory board; Mr. Wayne Shafer, Sunday school superintendent; Rev. Ric Brockman, minister of youth; Mr. S. R. Brannon, minister of music; Mr. J. R. Crain, chairman of finance; and Mr. J. A. Cecil, building superintendent. A construction time of nine months is approximated. □



## Keyboard Helps

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Welcome, practical help for new church pianists by skilled arranger Wilda Jackson Auld. Written in conversational style, generously illustrated with numerous examples and exercises. 96 pages.

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## DISTINGUISHED SERVICE CROSS AWARDED NAZARENE SOLDIER

Staff Sgt. Ronnie E. Bias, a member of the Lake City, Fla., Church of the Nazarene, has been awarded the Distinguished Service Cross by the United States Army "for extra heroism in connection with military operations involving conflict with an armed hostile force in the Republic of Vietnam."



Bias

According to General Orders announcing the award, Sergeant Bias twice led his men through a heavy barrage of enemy fire and twice carried men to safety through withering gunfire at the risk of his own life. "His determination and courage contributed significantly to the defeat of the enemy," the orders read; "Staff Sergeant Bias' extraordinary heroism and devotion to duty were in keeping with the highest traditions of the military service and reflect great credit upon himself, his unit, and the United States Army." □

## OF PEOPLE AND PLACES

REV. WILLIAM VARIAN has resigned his pastorate at Chicago First Church to enter full time the field of evangelism. He can be slated by writing him at 2180 West Highland Rd., Howell, Mich. 48840. □

THE BICKNELL, IND., CHURCH celebrated its golden anniversary the week of October 13-20, reports Mary Scott, chairman of the publicity committee. □

REV. WILLIAM TIBBETTS, 14 years a pastor on the Michigan District, recently accepted the position as admissions officer for Indiana University at South Bend. He is a graduate of Eastern Nazarene College, and received the B.D. degree from Nazarene Theological Seminary and the M.A. degree from Michigan State University. Indiana University at South Bend currently enrolls 3,460. □

## NEWS OF REVIVAL

PASTOR CARROLL SMITH, of Lebanon (Tenn.) West View Church, said it was "the greatest revival West View has ever had." Rev. Vernon May, Greeley, Colo., was the evangelist. The October revival meetings saw 39 seekers gaining definite victory, concluding with a baptismal service and eight new members joining the church. □

THE MANSFIELD, ARK., church recently enjoyed a good revival with

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christmas bonus\*

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in the  
Christmas Gift Selector

Mailed to all  
Herald of Holiness subscribers November 1.

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...missionary and NYPS presidents...SS super-  
intendent, teachers, and pupils...many relatives  
...special friends.

\*Your choice of FREE books  
with all orders over \$5.00.

Evangelist John Price, of Van Buren, Ark., as preacher and singer. He was assisted in special music by Mrs. Price. A number of new people attended the meetings, and there were 19 seekers. Rev. H. M. Smith is pastor. □

REV. HAROLD PLATTER, of Indianapolis, was evangelist in an October revival at the Colliers, W. Va., church. Rev. Jim Hall, pastor, reports near capacity crowds for each service, with several saved and sanctified and one called to preach. Ten members were added by profession of faith. □

## MOVING MINISTERS

John Fabrin from Fremont (Calif.) Central to Fresno (Calif.) Trinity.  
Fred Meldau from Creston, Ia., to Minford, Ohio.  
C. E. Stanley from Fairfield, Ia., to Chariton, Ia.  
J. Philip Johnson from Kansas City Hillcrest to Tillamook, Ore.  
Nevin Crouse from Easton, Md., to Irwin (Pa.) Circleville.  
Paul Crew from Fairview, Tenn., to DuBois, Pa.  
Perry R. Hipple (associate pastor) from Phoenix Maryvale to Flagstaff, Ariz.  
Don Irwin from Nashville Grace to Bourbonnais (Ill.) College.  
J. C. Leonard from Lawton (Okla.) First to Oklahoma City Southside.  
J. Edward Ferguson from Kirksville, Mo., to St. Louis Florissant.  
Stephen Bender from Stratton, Ohio, to Myrtle Creek, Ore.  
C. Wesley Brough from McFarland, Calif., to Riverbank (Calif.) First.  
Douglas Clem from Spokane (Wash.) Crestline to Hastings, Neb.  
Rex Lee Douglas from Des Moines Highland Park to Fairfield, Ia.  
Lee Hillery from Burr Oak, Kans., to Warsaw, Mo.  
Freeman J. Hamrick from Lynchburg, Va., to Staunton, Va.  
Percy Hoffpauir from McCoy, La., to Sinton, Tex.  
Edward O. Jackson from Harlingen, Tex. to Hillsboro, Tex.  
Clem Keyes from Clarinda, Ia., to Des Moines Highland Park.



*J. F. McClung* from Fort Sumner, N.M., to Ballinger, Tex.

*Richard S. Miller*, new pastor at Stanton, Calif.

*G. A. Parker* from Davenport, Ia., to Galesburg (Ill.) First

*John F. Smee*, new pastor at Riverside (Calif.) First.

*David R. Smith*, new pastor at Superior, Neb.

*Charles K. Snyder*, new pastor at Costa Mesa, Calif.

*W. L. Snellgrove* from Pine Mountain, Ga., to Quitman, Ga.

*J. William Selwidge* from Monticello, Ind., to Greenfield, Ind.

*Floyd Styers* from Tulsa Trinity, to Harrah, Okla.

*Roy Baker* from Angola, Ind., to Butler, Ind.

*Robert Barkley* from Monroeville, Ind., to Van Buren, Ind.

*Paul Berger* from Vicksburg, Miss., to Colorado Springs Eastborough.

*A. D. Bracken* from Ballinger, Tex., to Uvalde, Tex.

*James Butler* from assistant pastor at Lakewood, Colo., to Denver Eastside.

*Robert Cerrato* from Rockaway, N.Y., to Chicago First.

*C. B. Cornish* from Sundre, Alberta, Canada, to Collingwood, Ontario, Canada.

*Andrew Deck* from Clinton, Okla., to Pryor, Okla.

*James Errickson* from Elkhart (Ind.) Bresee to Poplar Bluff, Mo.

*Glenn Follis* from Olds, Alberta, Canada, to Chilliwack, British Columbia, Canada.

*Hugh Gorman* from Calgary (Alberta, Canada) Forest Lawn to Regina, Saskatchewan, Canada.

*Dan I. Hamiter* from Moss Point, Miss., to Fort Worth Glen Park.

*Raymond Hann* from Felicity, Ohio, to New Hampshire, Ohio.

*Jack Hawthorne* from Van Nuys, Calif., to Ridgecrest, Calif.

*Vernon Hurlis* from Fairborn (Ohio) First to Defiance, Ohio.

## MOVING MISSIONARIES

*Rev. and Mrs. Douglas Alexander*, C.P. 1333, Lourenco Marques, Mozambique.

*Rev. and Mrs. Russell Birchard*, c/o Fred J. Hawk, 2745 Barfield Dr., S.E., Grand Rapids, Mich. 49506.

*Rev. and Mrs. Merrill Bennett*, 18-3 Chome, Setagaya Ku, Tokyo 15, Japan.

*Miss Lesper Heflin*, San Isidro, Matagalpa, Nicaragua, Central America.

## VITAL STATISTICS

### DEATHS

MRS. MARY E. TOMPKINS BICKERSTAFF, 59, died Oct. 2 in Little Rock, Ark. Funeral services were conducted by Rev. Thomas M. Hermon and Rev. Wayne T. Gash. Surviving are her husband, J. L.; a son, James L.; a daughter, Mary K.; two grandchildren; a brother; and seven sisters.

MRS. MARY E. GLAZE, 83, died Sept. 29 in Valparaiso, Ind. Funeral services were conducted by Rev. L. E. Myers and Dr. Robert Ross. Surviving are a daughter, Mrs. Russell Meyer, two granddaughters, two great-grandchildren.

MRS. IRENE WHISSON, 88, died Oct. 8 in Pasadena, Calif. Funeral services were conducted by Rev. Henry B. Wallin and Dr. J. George Taylorson. Among survivors are two sisters and several nieces and nephews.

### BORN

—to Ed and Jean (Close) Dexter, Kansas City, Kans., a girl, Kimberlee Dawn, Sept. 27.

—to Rev. and Mrs. Richard I. Noggle, Norwalk, Ohio, a girl, Judy Kay, Sept. 4.

## DIRECTORY

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## NEWS OF RELIGION

### You Should Know About . . .

**DUDE RANCH OPENED ON GALILEE SEA.** Imagine, if you can, a replica of America's Old West ranches in the heart of Bible lands.

The dude ranch of Vered Hagalil—Rose of Galilee—is like an arrow from the Old West sunk into the bosom of the Holy Land. It is the realization of a dream for 43-year-old Yehuda Avni, who left Chicago nearly 20 years ago. He was Edward Stone-Schneider before he adopted a Hebrew name.

After eight years on cooperative settlements he struck on the idea of a western-type ranch on the shores of the Sea of Galilee, where Christ walked and preached. It would cater for small numbers of visitors who like the quiet life and it would earn Avni a living. □

**JERRI COBB DONATES HER PLANE TO WYCLIFFE.** The Aero Commander plane owned and flown by the famous aviatrix Jerri Cobb has been donated to Wycliffe Bible Translators for use in its base in Brazil.

Miss Cobb, who holds the women's records for altitude, speed, and distance in flying, expressed her interest in the work of the Wycliffe Bible Translators by giving the \$80,000, two-engine plane. The aviatrix successfully followed the route of Amelia Earhart's ill-fated round-the-world flight.

The six-passenger plane will be used to serve the Indians and missionaries in various Latin-American nations.

**MORMONS HEAR BENSON URGE END TO WELFARE PROGRAMS.** Ezra Taft Benson, former U.S. Secretary of Agriculture and a member of the Mormon Council of the Twelve Apostles, speaking at the denomination's semiannual general conference at Salt Lake City, called for an end to "welfare state" programs of the government.

Mr. Benson, whose views have caused frequent controversy within the Church of Jesus Christ of Later-day Saints, warned the conference that the government's welfare programs are building a generation of "lazy, government dole-consuming weaklings."

He urged a return to the "basic concepts and principles" upon which the nation was founded.

"If this Communist-planned program of deception is not stopped," he declared, "it will destroy our nation." □

**A SOLDIER'S LAST WILL AND TESTAMENT**—Sgt. Jeff Davis, of Brownsburg, Ind., was killed in Vietnam and his widow was left to mourn. But before he gave his life he had sent her a letter to be opened only in the event of his death. It read:

"I died for the guys with the long hair and protest signs. The draft card burners, the hippies, the anti-everything people who have nothing better to do . . . I died so these people could have a little longer time to get straightened out in life. God knows they need it . . . I died for the United States." □

“. . . in the last days perilous times shall come . . .”  
(II Tim. 3:1-5)

**VATICAN PROPOSES "PRUDENT" DIALOGUE WITH ATHEISTS**—Guidelines for "prudent dialogue between nonbelievers" have been set forth by Roman Catholics who hope they will lead to mutual profit and even active collaboration for specific ends.

A document, prepared by the secretariat for nonbelievers, said the dialogue should include Communists and stressed that those involved must have a clear understanding of their own faith and of the ideological and practical views of the nonbelievers.

The paper also insisted that Roman Catholics—and by extension other Christians—be wary of efforts by atheists, either Marxist or humanists, to exploit politically what might appear to be Christian sanction of their views.

For this reason the directive specified that the terms of any dialogue, public or private, be adapted to local conditions and sanctioned by the local ecclesiastical authority.—E.P. News Service. □



**KANSAS CITY** was teeming with Future Farmers of America for their annual convention in October. Many Nazarenes attended, and some visited your Publishing House. John Willett, an award-winning FFA member, and his parents, Mr. and Mrs. Harold E. Willett, of Sand Creek, Mich., were three of the visitors. Perhaps Laurie Young, tour guide, is explaining that the fall season is harvesttime for your Publishing House too, for this is their heaviest season of the year.

### EARTHQUAKE, PERTH, WEST AUSTRALIA

Word from District Superintendent A. A. E. Berg received October 19 in the Department of Home Missions indicates that although a devastating earthquake took place around Perth, West Australia, with hundreds of homes having been wrecked, none of our Nazarene people have suffered injury and the church building in the suburb of Mount Yokine escaped with just a few wall cracks. □

### A GROWING MISSION FIELD

What mission field of the Church of the Nazarene in the last quadrennium, by the **POWER OF THE SPIRIT**, has made the following gains?

- a net increase of 35 percent in church membership
- a net increase of 59 percent in average Sunday school attendance
- a net increase of 63 percent in Sunday school enrollment
- a net increase of 70 percent in pastoral support
- a net increase of 60 percent in giving for all purposes
- four new churches organized
- six new ministers ordained
- 18 new missions and preaching places opened

As the council of the Guatemala-El Salvador Missionary District met in San Miguel Chicaj, Guatemala, in October, we rejoiced over these gains. They have been accomplished with a fine *esprit de corps* of the missionary group, the hearty cooperation of the national district, and the prayers and gifts of Nazarenes everywhere.

Rev. James Hudson was unanimous-

ly elected field superintendent until furlough in May, 1969. In his annual report he said, "As missionaries and servants of our Saviour and church we must make our general missionary theme a very present reality as we 'Hold Forth the Light' of the good news of the gospel of truth and holiness." □

Among the goals set for the new quadrennium are these: church membership 4,000, Sunday school average attendance 7,500, Sunday school enrollment 10,000, eight new churches organized, eight new ministers ordained, and a total of 100 churches and missions.—**BETTY SEDAT**, reporter. □



First president of MANC, Dr. R. Curtis Smith (left), being presented by Dr. Wilson R. Lanpher, chairman of the board of trustees.



The wisdom and wit of Dr. Samuel Young, principal speaker, were a highlight of the inauguration program. □

### R. CURTIS SMITH INAUGURATED PRESIDENT OF MANC

**A** BRAND-NEW college inaugurated its very first president in an impressive ceremony October 11 at Olathe (Kans.) First Church before some 400 persons.

Dr. R. Curtis Smith was formally presented as the first president of Mid-America Nazarene College by Dr. Wilson R. Lanpher, chairman of the board of trustees, following the main address by General Superintendent Samuel Young.

Representatives from over 20 educational institutions, both within and outside of the denomination, sat on the platform together with the board of trustees of the new college and several church leaders.

Special greetings were offered by Mr. Arthur J. Martin, representing the city of Olathe; the Honorable Larry Winn, Jr., United States Representative from the Kansas third district; and Dr. Willis E. Snowbarger, executive secretary, Department of Education.

Dr. Smith's informal, sincere acceptance speech was enthusiastically received. The service concluded with the unveiling of an oil portrait, to be hung in the halls of MANC in honor of its first president. □



Students unveil portrait of president R. Curtis Smith

## Next Sunday's Lesson

# The Answer Corner

By Albert J. Lown

### WALKING IN THE LIGHT

(November 17)

Scripture: I John 1:5-2:6; 3:1-10;

III John (Printed: I John 1:5-2:6)

Golden Text: I John 1:7

#### THEME

The provision God has made for the Christian's abiding relationship with himself; the attendant conditions and safeguards.

#### INTRODUCTION

"To be, or not to be, that is the question." "To sin, or not to sin," is the question John sets before his "little children," i.e., converts and church members. The things he writes to them (outlined and harmonized in c. 1) are the answer to a double heresy: we have no sinful nature, and no responsibility for committed sin (1:8, 10). The body is said by false teachers to be the seat and automatic servant of sin. John's answer reconciles God's plan, "that ye sin not," and human fallibility, "if any man sin," even the best of men. There is no contradiction here, rather challenge and compassion.

*The Divine Provision.* Fellowship with God, a historical fact (1:1-2) and a personal and shared experience (1:3-4), demands purity. Darkness and hypocrisy are anathema to this truth (1:5-6). The blood of Christ provides this cleansing (v. 7). All blood has cleansing, life-sustaining power—how much more the blood of God (Acts 20:28; Hebrews 9:14)! The covenant word of God offers this double cure (vv. 9-10).

God in love has planned a holy life for those who confess, walk, and abide in light. God's wisdom and mercy recognizes

*A Human Possibility.* Even after cleansing and fellowship, temptation, infirmity, pressure, and provocation may cause any man to slip; e.g., Noah, Abraham, David, Moses, etc. A slip differs from a state as a faint from a coma. It need not happen, but should the exception occur, God has appointed a compassionate Advocate whose sacrifice avails for a world's sin. How much more for a saint's fall!

#### CONCLUSION

III John contrasts a proud blindness to God's plan and provision (Diotrephes) with the humble acceptance of a holy life (Gaius, vv. 3, 5-6; and Demetrius, v. 12). As *children* we have a free will to choose or reject a Father's design. □

Conducted by W. T. Purkiser, Editor

### What is the meaning of the deity of Christ?

The deity of Christ simply means that Jesus of Nazareth was not only human in all that humanity was originally intended to be, but that He was in himself of the very nature and essence of God.

In the Old Testament, the Son who was to be born is said to be "the Mighty God, The everlasting Father" (Isaiah 9:6).

Jesus was "in the form of God" and "equal with God" (John 5:18; Philipians 2:6-11). He could say in a sense quite unique, "I and my Father are one" (John 10:30), and could accept the worship of Thomas expressed in the words, "My Lord and my God" (John 20:28).

John could say of Him that He was the Word (Logos), who was with God and who *was* God in the beginning (John 1:1). Paul and Peter both spoke of "the great God and Saviour Jesus Christ" (Titus 2:13; II Peter 1:1, Greek, Berkeley, RSV).

Ancient versions preserved in the KJV speak of "the church of God, which he hath purchased with his own blood" (Acts 20:28), affirm that Christ was "God . . . manifest in the flesh" (I Timothy 3:16), and state that the Father, the Word, and the Holy Ghost bear witness in heaven and "these three are one" (I John 5:7).

Jesus was "the image of the invisible God" and the Creator of all things

(Colossians 1:15-16; Genesis 1:1), in whom "dwelleth all the fulness of the Godhead bodily" (Colossians 2:9).

Christ is "the brightness" of God's glory and "the express image of his person" (Hebrews 1:2-3), and is addressed in the words, "Thy throne, O God, is for ever and ever" (Hebrews 1:8).

The deity of Christ is the corollary of the doctrine of the Incarnation. In one Person, our Saviour perfectly combined two natures, the nature of God and human nature. Beyond that we cannot go. Without that we are left with an untrustworthy Bible and a bridge of salvation broken at the farther end.

The doctrine of the Trinity (that the one true God manifests himself in three Persons: Father, Son, and Spirit) is the only way we can put together three great Bible facts: (1) God is one (Deuteronomy 6:4; I Timothy 2:5; and James 2:19); (2) Jesus Christ is God the Son, subordinate only to the Father; and (3) the Holy Spirit is a divine Person proceeding from the Father and the Son.

I recognize the modern impatience with theology, and the conceit that refuses to believe what it cannot fully understand. But the old question is still a good one, If our finite minds could fully understand God, would what we understand really be the infinite God?

### I read in my Bible where it said not to break a reed and smoke it. Can you tell me where to find it?

I'm afraid you're like my cousin who came home from Sunday school singing, "Jesus threw a rock at a weary lamb," instead of, "Jesus is a Rock in a weary land."

The verse you are looking for is

probably, "A bruised reed shall he not break, and the smoking flax shall he not quench" (Isaiah 42:3; Matthew 12:20).

I have heard of "smoking the weed," but we're against it.

### I would appreciate your comments on why we should declare our tithes and offerings on our income tax returns. Where is the "love and joy" in giving if we use what we give to gain back all we can from it?

Allowing deductions of church and charitable contributions from gross income for tax purposes is the government's way of encouraging the support of this tremendously important public service segment of our modern life.

I have never felt that it lessened the love and joy of giving if I do not pay tax on the portion of my income I give to the Lord's work.

However, if you feel it lessens your love and joy in giving, there is one quick and simple remedy for you. Pay your tithe and give your offerings, and don't declare them. No doubt "Uncle" can use the extra money you will pay as income tax. Or, better still, claim the deductions and give the tax refund as an "extra" in the Easter Offering.

# SUNDAY SCHOOL TEACHER IS YOUR CLASS TUNED IN?

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K—Kindergarten  
P—Primary  
J—Junior  
G—General (all ages)

### Old Testament

- VA-632 God Creates Land, Water and Plants  
N., K., P., J., G.
- VA-633 God Creates Living Creatures  
N., K., P., J., G.
- VA-631 Noah Builds an Ark  
P., J., G.
- VA-615 Abraham Lets Lot Choose First  
P., J.
- VA-637 Rebekah is a Willing Helper  
K., P., J., G.
- VA-616 Joseph Has Strange Dreams  
P., J.
- VA-617 Joseph is Sold by His Brothers  
P., J.
- VA-618 Joseph is Kind to His Brothers  
P., J.
- VA-619 Baby Moses is Kept Safe  
K., P., J.
- VA-620 Israel Crosses the Red Sea  
J., G.
- VA-621 God Gives the Law to Moses  
J.
- VA-622 The People Build a Tabernacle  
J.
- VA-624 Samuel Lives in God's House  
J.
- VA-625 David is a Shepherd Boy  
N., K., P., J., G.
- VA-626 David Meets Goliath  
J.
- VA-627 David is Chosen to be King  
P., J., G.
- VA-628 David Spares Saul's Life  
J.
- VA-635 King Joash Repair's God's House  
K., P., J., G.
- VA-629 Elijah Meets Baal's Priests  
J.
- VA-630 Elisha Helps a Poor Widow  
K., P., J., G.
- VA-636 Ezra Teaches God's Word  
K., P., J., G.

### New Testament

- VA-601 Jesus is Born  
N., K., P., J., G.
- VA-638 The Wise Men Follow the Star  
N., K., P., J., G.
- VA-602 Boy Jesus Visits the Temple  
N., K., P., J., G.
- VA-644 Jesus Chooses Helpers  
K., P., J., G.
- VA-603 Jesus Still's a Storm  
K., P., J., G.
- VA-604 Zacchaeus Meets Jesus  
K., P., J., G.
- VA-605 Jesus Feeds 5,000 People  
N., K., P., J., G.
- VA-606 Peter Walks on the Sea  
P., J., G.
- VA-607 Friends Bring a Sick Man to Jesus  
K., P., J., G.
- VA-608 Jesus Visits Mary and Martha  
N., K., P., J., G.
- VA-611 A Samaritan Helps a Traveler  
K., P., J., G.
- VA-645 Jesus Teaches a Samaritan Woman  
P., J.
- VA-639 A Leprous Man Thanks Jesus  
Older P., J., G.
- VA-640 The Pharisee and the Publican Pray  
P., J.
- VA-642 Jesus Blesses the Children  
N., K., P., J., G.
- VA-609 Jesus Triumphantlly Enters Jerusalem  
Older P., J.
- VA-641 Jesus Goes to Calvary  
P., J., G.
- VA-610 Jesus is Alive Again  
N., K., P., J., G.
- VA-612 Saul Sees a Great Light  
P., J.
- VA-613 Paul and Silas Sing in Jail  
P., J.
- VA-614 Dorcas Helps Others  
J.
- VA-643 Timothy Learns to Serve God  
K., P., J.

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