

Herald of Holiness

CHURCH OF THE NAZARENE

THE WELL'S GONE DRY!

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The Evangelistic Campaign in the Local Church

(See page 5.)

A Mighty Fortress Is Our God

By Martin Luther

A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and pow'r are great,
And armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing,
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth is His name,
From age to age the same,
And He must win the battle.

—Translated by Frederick H. Hedge

Reformation Day—October 31





General Superintendent Stowe

Which Way Is **UP**?

THAT may sound like a rhetorical question. In the physical realm it doesn't have an easy answer, for the direction which is *up* at noon is *down* at midnight!

Life is full of people—intelligent, normal people—who are desperately trying to determine which way is up. Some of them have worked feverishly to achieve success in the financial and social world only to find that they have been on the down staircase. Their affluence has turned sour when their children rejected the emptiness of their country-club existence and turned to the dirt and drugs of the hippie culture. Others have sought to find fulfillment in climbing the ladder to the top rung of stardom in the entertainment field. But the empty bottles of sleeping pills by the bedsides of the Judy Garlands and the Marilyn Monroes mutely testify that this isn't the way up.

But a few people have their directions straight. One of these was the late A. W. Tozer. He said it like this—

"The call of Christ is always a promotion. Any movement toward Christ is ascent—any direction away from Him is down."

That tells it like it is. It's really as simple as that.

Ask the rich young ruler. He started up. Then he let the love of the material become the siren song which drowned out the call of the Master. We don't know just where he went when he walked away from Jesus but we can be sure of one thing—the direction was down.

Ask the poor young preacher. There are hundreds of them, but ask the one who this month is speaking to thousands of teen-agers in the cross-country "Youth and Missions" rallies. You may have heard of him—Jim Bond is his name. His Dun and Bradstreet rating isn't as high as that of the young ruler, but he knows which way is up. And before he leaves for Brazil this tall Texan will make believers out of a lot of people. Pray God a veritable army of young Nazarenes will catch on. Not all of them will become missionaries—or preachers. But may they all hear the same call . . . the summons to the summit!

This is the way up. □



THE WELL'S GONE DRY!

DAD, the well's gone dry!"
"Well's gone dry!"

Only birth, death, or foreclosure could cause the sense of calamity brought by the failure of the water source of our homeplace. We could get along without a lot of things, but not without water.

The failure of a well or flowing spring brings a sense of calamity beyond the immediate consequences. Something vital has gone wrong.

There is a subtle judgment against the man who moves his family to a place where the well goes dry. He might have known better. If he hadn't been too proud or careless, he could have asked the neighbors. He should have looked more closely, for there is a quality of peaceful continuity around a place where there has always been plenty of water. Flowers are growing.

It is no coincidence that God in His Word uses water as symbolic of spiritual life. Water is life.

When the well goes dry, it means the dollar value of our ranch has vanished. Nobody will take over such a place. People say: "The so-and-sos moved

away from there. The well went dry." There are thousands of homesteads all over the West where this has occurred.

Occasionally the failing well or spring can be dug deeper and the supply of water improved beyond what it ever was. This changes everything. Vanished values are restored. Confidence is revived. A man draws a deep breath and straightens his back. Nothing, not even money, can make a man feel as he does when he is told: "There's all the water you'll ever need in *your* well now."

It is like being told that your name is written in the Lamb's book of life. The parallel is remarkable. Isaiah speaks, saying, *Therefore with joy shall ye draw water out of the wells of salvation* (Isaiah 12:3).

Today wells and springs all across the land are drying up because of the destruction of our forests and general heedlessness. Almost all flowing water is polluted beyond any previous experience. A generation has arisen which knows only that water comes from a faucet.

Today men and organizations once known as

never failing sources of spiritual strength have gone dry. It is a terrible thing to look down into an elegantly curbed well at a hollow, dark emptiness. Such are some of our once religious organizations.

Some wells have even been used for garbage pits.

There are times when springs and wells all across the land begin to fail. Those that continue to give water during the "dry years" gain a reputation. Such was Jacob's Well, near Sychar, where Jesus taught the woman whose life was filled with the garbage of sin. She believed Him, and He restored the wellsprings of her life and purified them.

Just recently we contracted to have a well dug for us where no one had lived before. The season had been very dry. This is the time to dig, when other wells are drying up. It is costly, for we must go deep.

At 25 feet, water began flowing.

"We're not yet down to the main stream." The well digger smiled. "You'll see the difference when we get to that."

The temptation to halt the costly operation was great, but it would have been foolish. We could never have lived with confidence in our supply of water. Down into the main stream we can.

Jacob's Well in Samaria was deep. Two thousand years ago Jesus sat on the curb of that well and said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give shall be in him a well of water springing up into everlasting life."

It costs a lot to dig down to the main stream, but it pays!

Wouldn't it be wonderful to have an overflow of pure, sweet water to offer a thirsting, polluted world?

The offer Jesus made at the well in Samaria is still good. □

ABOUT THE COVER:

The cover picture stages the disputation at Leipzig in 1519. Martin Luther is shown in the presence of Duke George of Saxony and Prince Barnim of Pomerania. Directly across from Luther is John Eck.

Fortified by faith, Luther refused to retreat from truth. His courage and conviction combined to trigger the Reformation.

The Little Remedy

I've found a little remedy
To ease the life we live
And make each day a happier one—
It is the word "Forgive."

So often little things come up
That leave a pain and sting,
That covered up at once would not
Amount to anything.

'Tis when we hold them up to view,
And brood and sulk and fret,
They greater grow before our eyes;
'Twere better to forget.

—HARRIET NICKEL
Buffalo Lake, Minn.

Scholarship Can Be Dangerous

Scholarship can be dangerous for a Christian. For good scholarship demands an involvement in thought processes and detail. And in this involvement many lose sight of the evangelistic purpose of Christian life. One can become enamored by certain facets of learning until these facets become ends instead of means for a better Christian witness.

I have seen ministers of the gospel so interested in whether or not there were two Isaiahs that they forgot that John Doe, father of a family, needed to be born again. Likewise, there have been teachers so interested in techniques of pedagogy that they ignored the call to the Spirit-filled life—and in so doing they robbed their students of the opportunity to see Christ living in their lives. Believe it or not, the world can survive without our brilliant knowledge in secondary matters, but this same world will be lost without Christ.

Forrest W. Nash



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Photo by Grover Brinkman

The Evangelistic Campaign in the Local Church

TODAY, every aspect of the Church is caught in the crucible of transition and questioning. The evangelistic campaign cannot expect insulation from the heat of contemporary criticism and it does not beg for immunity. This mode of evangelism, with a noble history and a present record of effectiveness, can withstand the critique of all reasonable men.

Admittedly, when Christians worshipped in catacombs, mass evangelistic meetings were not enjoying a heyday, and yet the Church survived. Therefore this method is not indispensable to the Church. On the other hand when such a campaign is possible, it is certainly a proven and natural activity for Christians.

■ **By G. Stuart McWhirter**
Evangelist

It is true that this type of evangelism has been considerably debated. One question has been whether or not this endeavor justifies the time and expense involved.

We may point out several factors that favor the evangelistic campaign.

One immediate advantage is the opportunity it offers for personal evangelism. Lay enlistment and training are very much needed, but with the most thorough program of this type, there is still a great mass of dedicated Christians who are less than fluent

in their speech. The evangelistic campaign gives these Christians a starting point in personal evangelism. They can give a simple invitation to service much more easily than they can give detailed instructions in the plan of salvation.

Furthermore, the more articulate personal evangelist will discover that mass evangelism greatly supplements his witness.

Moreover, this invitation can be given for week-night services rather than Sunday services, thus lessening the note of proselyting for those who might have a denominational attachment but are yet unsaved.

Still, with the pragmatic advantages of mass evangelism, there is a deeper issue. No evangelistic method should

be evaluated solely by "success psychology." Our objectives are different from those of Madison Avenue, Wall Street, and Hollywood. Though in terms of numerical results the evangelistic campaign deserves a high rating, an evaluation must include more than numbers. By this measure, Noah would have been a failure. And a lonely Galilean, dying on a cross, would have been far from successful.

Surveys have shown that the majority of our laymen, missionaries, and ministers experienced a spiritual crisis in an evangelistic campaign. This means that, by sheer business standards alone, the finance involved in these campaigns is one of our very best investments. Yet we must consider more than dollars and cents.

The story is told that down in Louisiana years ago a poor Methodist preacher and his wife sold their milk cow and sewing machine and invested the money in a revival meeting in their church. One little boy was the only seeker in the meeting. By numerical and financial standards, that meeting seemed a failure. But that one little boy was Roy T. Williams, Sr., who became a general superintendent in the Church of the Nazarene, and one of the great preachers and leaders of this country. The poor preacher and his wife invested well. Did a committee get together after that meeting and decide that revivals do not pay? The point is that we should consider the evangelistic campaign in more than utilitarian terms.

In his book *The Christian Persuader*, Leighton Ford has touched the deeper issue in these words: "We must evangelize, not because we can see our success and prove our relevance, but because our Lord Jesus Christ, himself the great master strategist, commands us to do so."

Another criticism of the evangelistic campaign is that it is too emotional and therefore lacks intellectual appeal. It is true that we are understandably repelled by frenzy and hysteria. We rightly dislike the mere manipulator of emotions.

But the danger we face is twofold: we can become either overzealous or overcautious. To be sure, emotionalism is distasteful. Emotionalism is emotion for emotion's sake. But emotionalism and emotions in religion are quite different. Dr. John McKay, president emeritus of Princeton Theological Seminary, said, "Something is wrong when emotion becomes legitimate in everything except religion." And then there was the Tennessee

mountain preacher who said, "Today we go to a football game to do our shouting, to the movies to do our crying, and to church to do our freezing!"

Emotions are not only acceptable in an evangelistic campaign; they should be expected. Evangelism should engage the intellect and evoke the will; but as a means to that end, it must awake the conscience and stir the emotions.

The late Dr. W. E. Sangster, in his excellent book on evangelism entitled *Let Me Commend*, gives a beautiful description of the emotional value in an evangelistic meeting. He said: "The work of the personal evangelist can be splendidly stimulated by the exhilaration of a great public meeting. A member of the unchurched multitude may hear the earnest witness of a simple disciple in private conversation and regard it as nothing but evidence that the fellow is a "crank"; place the same man in a mass of people, many of whom are devout servants of Christ, wrap him round with their warm, believing hearts, let him sense the sincere fervor of their exultant songs, and something melts inside him. Old longings awake. If he does not believe, he knows he would like to believe."

In his book *The Seven Worlds of the Minister*, Bishop Gerald Kennedy has written concerning emotions and evangelism. He mentioned certain developments within the Methodist church and added this comment: "It seems strange, as we look back upon it, that at the very time when advertising was using every kind of emotional appeal and political groups were winning converts with slogans, the Church turned away from the emotional. The Church suddenly became an institution suspicious of any mention of blood, sweat and tears, and dedicated itself to the proposition that by educational methods alone people would be encouraged to make their commitments to Christ."

There is a real danger in reacting to emotional excess by avoiding all emotion in evangelism. John Wesley did not approve of the emotional excess that took place in some of his open-air meetings, but if this had caused him to abandon such meetings, neither Methodism nor the Church of the Nazarene would have come into existence.

The question of emotions is frequently raised in regard to the evangelistic invitation. Unfortunately, there has been some very regrettable

(Continued on page 7)



Pasadena, Calif.

DISCOVERY

LOVE DEFINED

THE story is told of a young man who noticed that a farmer had the words, "God Is Love," on the weather-vane above his barn. One day he asked the farmer, "Does that mean God is as changeable as the wind?"

The farmer smiled as he answered, "Oh, no. That means, no matter what way the wind blows, God is love!"

Love never fails and love is *what it is doing*. That is how we define love. The sun does not have to tell us that it is hot. Roses do not have to say they are beautiful. A mother's love need not be explained. They are all what they are being and doing. Even as it is more important to be educated than to expound on education, so knowing love is more important than explaining it.

Love is an attitude expressed toward God, ourselves, and others. I sell out myself if I choose to love God and I become bankrupt to selfishness. Love is involvement, concerned caring, exchange, forgiveness; it goes the second mile and like a chameleon takes on the hue of other people's skin. It finds a way to win.

I read a parable about love recently. A piece of iron needed to be broken. The axe said, "I'll master you; I'll break you into pieces." But the axe was blunted by every blow on the iron until it became useless.

The saw came along and said, "I'll take care of you." It sawed back and forth across the iron but succeeded only in breaking its own teeth.

Then the hammer tried. But after many vain attempts the head fell off and the iron remained intact.

Finally a soft flame said, "Shall I try?" So it began to curl gently around the piece of iron with hot intensity until the iron finally melted under the irresistible influence of the flame.

Love is what it is doing; it "beareth all things, believeth all things, hopeth all things, endureth all things." Love never fails.

Are you facing a hard situation? Have you tried love?

misconduct in this area. Unethical invitations are indeed deplorable.

On the other hand, an urgent invitation need not be an unethical invitation. All biblical evangelism is urgent. We should beware lest we succumb to an implicit universalism that would rob our witness of this urgency.

With the present concern for social acceptance and an intellectual "image," we need a sense of history as an antidote to worldly definitions of relevance. Mere traditionalism is

insipid; a sense of history is imperative. We should remember that great happenings in the Church have rarely seemed relevant at the time of their occurrence.

The problem of communication is not new. The Gospel sounded strange in Rome and Athens long ago. Our age is not the first to consider the Galilean accent crude.

It could be easy to overlook the basic problem.

It is easier to talk about Elmer Gantry than to probe the deeper reasons

for our lack of evangelistic enthusiasm.

It is easier to palaver about the danger of mass hysteria than to face the need for New Testament joy and devotion.

It is easier to dismiss a long effective method of evangelism as simply outmoded than to fully face the reasons why it is not now effective.

It is easier to call the undertaker than to perform resuscitation.

The evangelistic campaign still has a pulse. It needs oxygen, not an obituary. □

■ By J. Melton Thomas

Mt. Vernon, Ohio

A Wind from Elsewhere



Photo by Dave Lawlor

I REMEMBER my first experience with the smog of southern California. We had come out of Alaska, a place about as far removed from smog as you can get, and were driving across the nation. Coming into the glorious California valleys and sunshine, we began to be conscious of burning and watery eyes. We were first encountering smog.

Of course, the smog content in the air in those days was nothing to what it is now. Men fight it; die because of it—and make jokes about it.

One man who went from the smog of the valleys to the clear, pure air of the mountaintop was said to have expressed dislike for the latter. "It has," said he, "no body"!

After a particularly bad time of smog someone was heard to say, "Only a wind from elsewhere can dispel this."

The old world in which we live has come to the point where its very atmosphere is laden with a spiritual smog. It settles down on our cities in the form of violence, and rioting, and conflict of many kinds. It pollutes the magazine racks with bold, bad, and blatant pornography. It filters into big business, and large labor. It swirls through the chambers of city hall; indeed it moves through every area of government.

It has polluted the nations of the world. Fratricide; war, nation against nation; upheavals that set race against race, and color against color—these are the forms that it takes in these broad valleys of the world.

The Church has not escaped. Here, of all places,

the air should be "pure, ethereal, laden with the breath of flowers."

Alas, this is not the case! Unbelief throttles the Church's usefulness; apostasy lays heavy on many a conference. There is an appalling denial of the faith once delivered to the saints.

In some circles the Church is becoming not only tolerant toward, but the champion of, gross immorality.

Revival is long delayed.

There is only one solution to the spiritual smog that so besets us, but thank God there is one. That solution is a sweeping breeze of wind from somewhere else!

There is nothing that we need so much in this day as the wind of the Spirit blowing through every crack and cranny and crevice of this world. Our governments, our society, our homes, our churches—all need the rushing of a mighty wind to fill every house.

"The wind bloweth where it listeth." Oh, may it blow our way! Oh, that the God of the windstorm may blow into us, and blow through us! Oh, that the rushing, mighty wind of the Spirit may clear the air of every heart, and every house! The kind of spiritual smog content with which we now deal can be cleared away only by the Wind from Elsewhere!

As Vance Havner reminds us, "We cannot tell the wind which way to blow, but we can set up our windmills!" □



Lifted

**"If I be lifted up," my Lord has said,
"I will draw all men unto Me." I weep
That I have sometimes chafed beneath my
cross;
That I have sighed, "Dear Lord, faith I will
keep,
But do You see how weary grows the way—
How frail my strength? Will You not ease
the load?"
Forgive me, Lord. Your presence is enough
For any cross I bear on any road.
But let my cross lift me! The world has need
To see how God builds iron in the soul.
Just let me stand and sing and shine for You,
A resurrected life, through Christ made
whole.**

—KATHRYN BLACKBURN PECK
Kansas City



Pen Points

TODAY I TALKED WITH A HIPPIE

WE have seen them by the score; we have met them on our streets. We have heard about their outlook on life. Today was my first opportunity to talk with one.

There he stood at the street corner waiting for the traffic light to change. Soon his friends would cross the street to join him. He stood there wearing his long hair, shirtless, about 16, in blue jeans cut off, dirty, holding the bedroll which was probably his sole possession.

"Where are you going?" I asked.

"Nowhere," was the reply. Then he added, "To church."

"What church?" I asked.

"St. Andrews," he said.

"Are you sleeping there tonight?" I inquired.

"Yes," he answered.

By then his friends were arriving. So I ventured to ask him, "Where are you going in life?"

"Everywhere," he replied as he tossed me a broad smile and disappeared down the street with his friends.

"Everywhere," he says. With so few possessions, without food, education, employment, money, and without a home and without the personal Saviour, we wondered where he was going.

Everyone is going somewhere; no one is going everywhere in life.

There are certain laws of sanitation, economics, and morality that have to be observed if we are to have a decent life.

On the other hand, with Christ we are going somewhere worthwhile. As we go with Him we experience salvation and eternal life. And if we really mean business, as a by-product, we experience a strong desire to discipline ourselves, to learn to grow, to mature, to excel, to develop our talents, and to arrive as the right kind of persons.

That same evening at that same intersection there was another group of teens, neatly dressed, passing out gospel tracts which included an invitation to their coffeehouse, where they have more time to visit with their guests about Christ.

These young people are going somewhere. Thank God for the gospel of Christ that does not take us everywhere but somewhere in life that is worthwhile.—JOHN R. FERGUSON, *Thorn-ton, Colo.*

A CERTAIN South African missionary society once wrote to David Livingstone, "Have you found a good road to where you are? We want to know how to send some men to join you."

Livingstone wrote back: "If you have men who will come only if they know there is a good road, I don't want them. I want men who will come if there is *no* road."

More than a century ago there was a missionary meeting in Richmond, Va. When the offering for missions was taken, the people, who had been deeply moved, gave generously and sacrificially.

The offering plates were returned to the rear, and the ushers counted the money. In one of the offering plates they found a card on which was written one word, "MYSELF." It was signed, "John Lewis Shuck."

The card was immediately carried to the pastor, and with deep feeling he read it to the audience.

John Lewis Shuck had heard God's call, "Whom shall I send, and who will go for us?" And he had responded, "Here am I; send me" (Isaiah 6:8). He had given himself to go as a missionary. He was the first Baptist missionary to go to China.

On one occasion a great violinist stood before an audience and enraptured them with his playing.

Suddenly, in the midst of a selection, he paused, took the violin from beneath his chin, raised it in the air, and smashed it to pieces on the floor. The audience was amazed.

In the silence the artist walked to the front of the platform and said: "Don't be alarmed. The violin I smashed was one I purchased for a few dollars in a nearby department store. I shall now play upon the Stradivarius."

He took the valuable instrument from the case, tuned it for a moment, then began to play. The music was magnificent, but the majority of those present could not tell the difference.

When he had concluded, the violinist said, "Friends, so much has been said about the value of this violin in my hands that I wanted to impress upon you the fact that the music is not in the instrument; it is in the one who plays upon it."

And so it is with us. In the final analysis, it is not our great gifts that matter. Some with great gifts are using them improperly. It is how willing we are to let God do what He wants to do with us. This is our business.

The gift that God wants most from us is the gift of self: "I seek not yours, but you" (II Corinthians 12:14).

Are you ready to make an unconditional surrender? □

■ **By Morris Chalfant**
New Castle, Ind.

THE GIFT OF SELF

Photo courtesy of Dept. of Information, Pretoria



Editorially Speaking

By W. T. PURKISER

Christian Maturity

Maturity rightly defined is the goal of all life. No living being comes into the world full-grown. While some kinds of life mature more quickly than others, all creatures that live out a normal life-span pass through stages corresponding to birth, infancy, youth, maturity, old age, and death.

For most of us, maturity comes slowly and comes hard. Part of it is that we may mature at different rates in different areas of our experience. One may mature physically before he matures emotionally or intellectually. The mental giant may be an emotional infant.

The same is true in respect to the spiritual life. There is a birth of the Spirit by which we become the children of God. There is a stage of infancy in which we must live on milk instead of "strong meat." But the goal is to "grow up" in Christ and be children no longer (Ephesians 4:14-16).

Growing up spiritually, like growing up naturally, proceeds at different rates in different people and in different areas in the same person's life. Some grow faster than others. Some, sadly, seem scarcely to grow at all.

Some Christians mature mentally before they grow up in other areas. Their understanding of Christian truth outstrips their emotional control and the level of their performance.

Others grow up emotionally more quickly than they mature in wisdom. Their lives are limited because their judgment is not corrected by a true understanding of the Word of God.

ONE POINT that must not be forgotten was made by Oswald Chambers years ago: "God works in processes; immaturity is not sin." Especially in the sanctified life, it is necessary to remember always the difference between purity and maturity.

We must never suppose that true maturity is possible in the Christian life without the purity of heart promised to those who receive the fullness of the Spirit. Some spiritual childishness is the result of the crippling effects of carnality.

On the other hand, we must not suppose that purity—the gift of God in a moment of sanctifying grace—is a substitute for maturity.

Bruce Larson of the "Faith at Work" movement warns of the dangers lurking in failure to "grow in

grace, and in the knowledge of our Lord and Saviour Jesus Christ." He writes:

"At the very point where we dull our growing edge and content ourselves with those things which we have already mastered, spiritual death begins to creep up on us. We all have a tendency to stand still and polish the past. We're like little children who love to have the same familiar stories read to them. They can almost repeat the stories from memory, yet it makes them feel secure and comfortable to hear the words repeated over and over again."

Our very concern to "polish the past" and find our security and comfort in the familiar clichés and stereotypes of our spiritual infancy is one of the chief barriers to real growth.

Wesley Nelson put it well when he said, "The life of commitment to the risen Christ is a pilgrim life. No matter how well settled we may have become geographically, we can never become settled in spirit. The life of the pilgrim must always be a life of changing patterns, for he always travels through unfamiliar territory and has no previous experience to guide him. The life of the pilgrim is, therefore, particularly adapted to the changing secular world of today."

There is, to be sure, no such thing as instant maturity. Yet only as we are ourselves growing up in Christ can we witness by life and lip to the adequacy of the Gospel for human life in our times. □

A New Sense of Vocation

One of the lost notes in the Protestant Reformation is the idea of vocation. It is the simple but very important truth that every believer is called to serve God in the varied circumstances in which he must live and work.

Somewhere along the way, the notion of the Church against which the Reformers were in total opposition has crept back in. The ministry has again come to be thought of as the official representation of God on earth, while laymen live and work in a secular realm from which they surface only on Sunday and Wednesday night for a breath of sacred air.

That God does call some to devote their whole lives directly and immediately to the work of the Church is, to be sure, entirely true. But that some are thus called to a professional ministry does not

mean that the remainder of the people of God are not called at all.

The Apostle Paul made it clear in I Corinthians 7:20-23 that the everyday tasks and duties of all believers are a divine calling and are to be channels for wholehearted service to God.

Perhaps not enough has been made of the fact that Jesus was known to His immediate acquaintances in Galilee as "the carpenter" (Mark 6:3)—a trade now known to have included working with all building materials and not just with wood alone. "Jesus, the Builder, the Artisan."

Charles M. Sheldon, noted for his best-selling novel of a generation ago entitled *In His Steps*, also wrote:

*If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which His fingers used to cling.*

*If I could have the table He
Once made in Nazareth,
Not crowns of kings, or kings to be,
Nor pearls unnumbered from the sea
As long as men have breath,
Could buy from me that thing He made—
The Lord of Lords, who learned a trade.*

*Yea, but that hammer still is shown
In hands of honest toil,
And round that table men sit down,
And all are equals, with a crown
No gold nor pearls can soil;
The shop at Nazareth was bare—
But brotherhood was builded there.*

TWO POINTS FOLLOW from the biblical idea of vocation.

One is that the Christian is obligated to bring to his daily work a higher degree of dedication and purpose than others. The Christian carpenter, secretary, teacher, doctor, housewife, or whatever, must by the very fact of his Christian witness be a more conscientious carpenter, secretary, teacher, doctor, housewife, or whatever, than others may be.

This is not always recognized. Sometimes we find those who substitute piety for performance, good feelings for hard work.

We recall with a smile the advertisement that appeared in the classified columns of a daily newspaper: "Wanted: a housekeeper; no objection to a Christian, if she can cook."

It isn't hard to guess what lies behind such an ad. Someone had had an unhappy experience with a housekeeper who read the Bible when she should have been reading the cookbook, or who prayed when she should have been peeling potatoes.

A second, and even more important, point is that

the daily work of the Christian carpenter, secretary, teacher, doctor, housewife, or whatever, is itself a channel of service in the kingdom of God.

Here again some have misunderstood. They have supposed that they toiled at the tasks of the work-week in order to have money and be free to serve God on Sunday or in their off-hours.

But Jesus said that even a cup of cold water given in His name was a Christian service. The whole outpouring of a consecrated life is hallowed in the sight of God.

More and more we need to see that we do not "serve God" only in church. We go to church to get our marching orders. We serve God in the toil and tension of the marketplace, the shop, the office, the school.

There is a striking paragraph in the membership covenant of one of America's most interesting recent experiments in the restructuring of the local church. It reads: "I believe that God is the total owner of my life and resources. I give God the throne in relation to the material aspect of my life. God is the owner, I am the owner."

What we need to see again is that the whole of life is claimed for the kingdom of God. In a twofold sense, we are to "walk worthy of the vocation wherewith" we are called. This means the resolute purpose to do the whole will of God in all of life. □



Spiritual Success

All men who seek to realize success in spiritual living realize their power from three sources: great ideals, great people whose lives offer challenge, and from Christ, whose power is imparted within our hearts. The influences of great ideals and great people are significant, but these influences alone are overcome in the human arena of life. For unless the heart is pure, the appreciation of values lacks the inner condition which makes for real spiritual depth and strength. But we need not despair, for Christ is our Hope. He is not only the Light set on the hill; He is also the Life put within the heart. Oswald Chambers rightly has said, "The way into the life of Jesus is not by imitation of Him, but by identification with His Cross. That is the meaning of being born from above; we enter into His life by its entering into us." This is God's way of spiritual success for you. I challenge you!

Forrest W. Nash



JAN					APR					JULY					OCT				
1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
6	7	8	9	10	6	7	8	9	10	6	7	8	9	10	6	7	8	9	10
11	12	13	14	15	11	12	13	14	15	11	12	13	14	15	11	12	13	14	15
16	17	18	19	20	16	17	18	19	20	16	17	18	19	20	16	17	18	19	20
21	22	23	24	25	21	22	23	24	25	21	22	23	24	25	21	22	23	24	25
26	27	28	29	30	26	27	28	29	30	26	27	28	29	30	26	27	28	29	30
31																			

A YEAR-ROUND MINISTRY OF OUTREACH

home department

The Aged
Sunday Workers
Foreign-speaking People
Inmates of Institutions
Invalids and Convalescents
Persons in Isolated Areas
The Indifferent
The Needy



Pasadena Star News Photo

Pictured during the ground-breaking ceremonies are from left—Richard Snow, administrator, Nazarene layman from Clovis, N.M.; Ivan D. Janosky, M.D., president, member of Pasadena (Calif.) Bresee; Lawrence L. Leach, vice-president, a member of Santa Anna (Calif.) First Church.

GROUND BREAKING FOR RETIREMENT CENTER

Late in July the first shovelful of earth was turned on the site planned for the new Bresee Towers retirement center. The towers will be located at 1575 E. Washington Blvd., Pasadena, Calif. Present offices are located at 430 Foothill Blvd., La Canada, Calif.

Though Bresee Towers is not sponsored by the church, it is headed by a group of Nazarene laymen. The project is planned as an eight-story Class A structure. It is intended to provide accredited retirement and nursing facilities and to make these available to persons on medical aid programs, old age pensions, and to those with private insurance.

The structure will include a two-story office building, space for 254 board and care beds, and a 105-bed convalescent hospital offering full nursing care. Each room will have a private bath and kitchenette and will be equipped with central air conditioning and heating. Television out-

(Continued on page 18)

Reach Them Through the Home Department FILMSTRIP

A thrilling story challenging your members to the importance and effectiveness of a Home Department. 68 full-color frames. 33 1/3-rpm record and Guide. VA-501 Purchase price: **\$10.00**



The Sunday School Reaches Out

By J. Fred Parker. Provides workers with valuable information on organization and promotion plus numerous suggestions for supervisors and visitors. 79 pages. Paper. A CST text. **\$1.25**

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- Membership Certificate **12 for 35c; 100 for \$2.00**
- Quarterly Report Folder **12 for 35c; 100 for \$2.50**
- Offering and Study Report Envelope **12 for 25c; 100 for \$1.50**

HOME DEPARTMENT SAMPLE PACKET

For churches wishing samples for consideration. Includes one each of above five items. **FREE**

Supervisor's Record Book

Handy for keeping essential information on 40 members. Arranged so quarterly and annual reports may be quickly made. 5 1/4 x 8 1/4". **45c**

STUDY MATERIALS

- Adult Bible Student \$1.00 a year
- Adult Bible Teacher \$3.25 a year
- Come Ye Apart \$1.00 a year

NOTE: For younger age material, see curriculum section of 1971 *Master Buying Guide*.

Prices slightly higher outside the continental United States

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You Should Know About . . .

VITAL STATISTICS

DEATHS

MRS. A. N. CHRISTENSEN, 68, died Sept. 7 in Plattsburgh, N.Y. Funeral services were conducted by Rev. Jonathan T. Gasset. She is survived by her husband, Rev. A. N.; three sons, Robert Charles, Alfred Thomas, and Lyle Eugene; three daughters, Betty Ruth, Margaret Louise, and Belle Marie; and 18 grandchildren.

A. J. GRONEWALD, 91, died Aug. 14 in Golden-dale, Wash. Funeral services were conducted by Rev. George O. Cargill. He is survived by one son, Charles; four daughters, Vera Roberts, Alice Grone-wald, Eva Hohn, and Wilma Turner; six grandchild-ren; and seven great-grandchildren.

CHARLES YEEND, 77, died Sept. 10 in Walla Walla, Wash. Funeral services were conducted by Rev. George O. Cargill. He is survived by his step-mother, Mary Yeend; two sons, Darrell and David; one daughter, Helen Thompson; and six grand-children.

MRS. ANNABELLE HAZLETT, 63, died Sept. 3 in Wellington, Ohio. Funeral services were con-ducted by Rev. Opal Crum. She is survived by her husband, Wayne; two sons, Harold and Clyde; two daughters, Mrs. Patricia Archer and Mrs. William

(Continued on page 17)

NOW AVAILABLE!



Everyone buys Christmas cards! Why not from YOU? START EARLY—ahead of local competi-tion. Send for our special Kit—a compact display case of cards, napkins, calendars, gift wrap your friends will enjoy buying. All at a PROFIT of \$3.40 to you! Price list, reorder form, instructions included.

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READ SCRIPTURES TO "FORTIFY OUR RESOLVES," PRESIDENT SAYS IN BIBLE WEEK MESSAGE. President Richard M. Nixon has urged "every American" to join him during National Bible Week in seeking to "refresh our spirits and fortify our resolves by reading the Holy Scriptures.

"In this decade," said the President in his annual message recognizing the observance, "we are more than ever called upon to turn our hands and hearts to assisting those in our country for whom our general prosperity is still a distant dream."

The President is honorary chairman of Bible Week, November 22-29. Its theme this year is "Life for Modern Man." □

SCHOOLS BEARING HIS NAME TO HONOR FRANCIS ASBURY. The two hundredth anniversary of the arrival in America of Francis Asbury, founder of American Methodism, will be observed by Asbury Theological Seminary and Asbury College in Wilmore, Ky., October, 26-28, 1971. Announcement of the observance was made jointly by Dr. Frank Bateman Stanger, president of Asbury Theological Seminary, and Dr. Dennis F. Kinlaw, president of As-bury College.

Asbury arrived in Philadelphia on October 27, 1771. He had come to America as the personal representative of John Wesley, founder of Method-ism in England. The Wilmore program will feature a recounting of the life and ministry of the intrepid "prophet of the long trail." Well-known scholars and Christian leaders will be present to review the contribution made by this frontier Methodist bishop to the Church and to American life in general. Particular emphasis will be given to the rich heritage surrounding him and his spiritual descendants. □

MILITANTS OCCUPY CHURCH, DEMAND \$50,000. A cluster of militant ac-tivists have occupied another church, after receiving assurance from two area churches in Ann Arbor, Mich., for donations of \$30,000.

One member each from the Black Economic Development League and the Washtenaw County Welfare Rights Organization took up residence last week in the minister's office at the Friends Meeting House, the church of the local Quaker group. Their demand: \$50,000 from the organization.

The group is trying to raise \$100,000 to buy school clothing for children in welfare families.

It was the sixth church in Ann Arbor to be occupied since the sit-ins started August 19. The protestors claim the churches should provide the money to help blacks since the churches helped "perpetuate racism and the economic degradation of black people." □

REPORT 13 MILLION AMERICANS HAVE QUIT SMOKING SINCE '66. More than 13 million Americans are reported to have kicked the smoking habit since 1966, bringing to 29 million the number who are now members of the nation's "unhooked generation."

Nearly two-thirds of the adult population are now nonsmokers, accord-ing to a survey cited in San Diego at the first National Conference on Smok-ing and Health. Less than a decade ago, nearly half of the adult population smoked.

And for the first time since the "emancipated American female" began smoking in public a half century ago, cigarette smoking among adult women has reportedly declined.

Dr. Daniel Horn, director of the National Clearing House for Smoking and Health, which conducted the survey, said there are now 300,000 fewer female smokers than there were in 1966, despite a population increase of about 3 million adult women. □

CLERGYMEN TELL SENATE: IGNORE COMMISSION'S PORNOGRAPHY REPORT. Members of Congress have been urged "to file in the waste-basket" the upcoming majority report of the President's Commission on Ob-scenity and Pornography.

Two dissenting members, both clergymen, of the 18-member commis-sion made the recommending in testimony before the Senate subcommittee on juvenile delinquency.

The report, which was made public September 30, recommends repeal of all laws that prohibit consenting adults from obtaining sexually explicit books, films, and pictures. □

Goodwin; 15 grandchildren; a great-grandchild; two step-grandchildren; and two sisters.

BIRTHS

—to Danny and Phyllis (Miller) Conner, Friedens, Pa., a girl, Melissa Jeanette, Sept. 3
—to Joe and LaMarsha (Durst) Tirk, Friedens, Pa., a boy, Joseph Earl, July 14.
—to Willis and Shirley (Tirko) Drake, Listie, Pa., a boy, Scott Alan, August 20.
—to David and Jeanne (Wadley) Kall, Monrovia, Calif., a boy, Brent David, September 11.

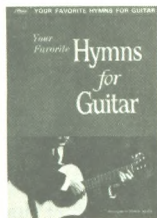
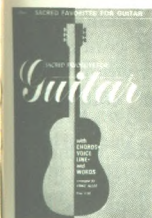
ADOPTED

—by Rev. Earl and Edith (Hamilton) Frye, Lancaster, Ky., a boy, David Shannon, on Sept. 18 (born Sept. 9).
—by George and Judy Hanson, Tohatchi, N.M., a boy, John David, born Aug. 23.
—by Rev. Terry and Clara (Flowers) McLaughlin, Fargo, Okla., a boy, Todd Mark, born Sept. 16.

DIRECTORIES

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Kansas City, Missouri 64141

The Answer Corner

Conducted by W. T. Purkiser, Editor

Will you please explain Ezekiel 38 and 39? Friends of mine read from one prophetic group saying that Gog is China and they are to take over the United States. Another group teaches that it is Russia that will take over Israel.

A couple of preliminary corrections: First, Gog is the ruler of Meshech and Tubal in the land of Magog (Ezekiel 38:2-6). Second, he doesn't take over anything. He and his armies are destroyed in their attack upon the people of God.

A little over 150 years ago, Dr. Adam Clarke said that these two chapters are "the most difficult prophecy in the Old Testament." The situation has changed little since that time.

Without wishing to seem dogmatic, I would rule out China and the United States. The geography is all wrong for such an interpretation.

Russia and Israel is another matter. It has been pointed out that there are linguistic affinities between Meshech and Moscow, and Tubal and Tobolsk (the ancient capital of Siberia). The Hebrew phrase translated "chief prince" could be rendered "prince of Rosh." *Rosh* is the Hebrew word for "head, chief, captain," and reminds some prophetic students of "Russia."

There is a problem in this, however, for those who identify the martyr's kingdom with the millennial reign.

Gog and Magog appear in Revelation 20 *after* the millennium. So unless Russia and her allies are to be thought to persist throughout the millennium—really, a pretty incredible notion—such an identification is an impossibility for premillennialists.

As I have frequently said in answering questions about the prophetic portions of Scripture, I think we make a mistake if we try to turn the apocalyptic passages (symbolic prophecies) of the Bible into allegories where each detail must have some sort of literal fulfillment.

Their chief message is clear and open for all to read. As Dr. Kenneth Grider wrote in his discussion of Ezekiel 38—39 in the *Beacon Bible Commentary*, Vol. 4, "Whether Gog is a specific future opposer and Magog is a given country or coalition of countries are not the important matters here. The significant fact is that God is on the side of His people and promises to thwart the attempts of their enemies to do them hurt. Whoever may play the part of Gog, God will protect His own people, and thereby His own holy name" (p. 603).

If the church year closes June 30, which board should meet July 15—the old board or the new board?

There are actually two "church years," and I suspect you are confusing them.

The "statistical year" closes within 45 days prior to the opening of the district assembly. The exact date is set by each district advisory board.

The "church year" closes at twelve o'clock midnight on the Sunday im-

mediately following the final adjournment of the district assembly.

Any official board actions after midnight of the Sunday immediately following the district assembly would be the responsibility of the "new board." The "old board" would serve up to that time.

Isn't deceit a sin? Isn't it wrong for one person to "use" another?

The answer to both questions is "yes."

Deceit is a form of lying, and is Satan's chief stock-in-trade (Revelation 12:9).

To "use" a person as a means of

self-gratification is the ultimate sin against the image of God in man.

We are to love persons and use things. It is evil to love things and use persons.

(Continued from page 15)

lets are to be included in each room and occupants may have private telephones. □

NAZARENE COUPLE CELEBRATES 70th ANNIVERSARY

Mr. and Mrs. J. P. Welch celebrated their seventieth wedding anniversary on September 29. They were married at Staples, Minn., in 1900.

The couple have two sons—Chesley, a Seattle realtor; and Ben, a Seattle car dealer. Their one daughter, Alice, is the wife of a minister. They have 11 grandchildren, 33 great-grandchildren, and eight great-great-grandchildren. All members except two from the large family are Christians and Nazarenes.

A special Sunday evening service was planned to honor the couple at the Seattle Aurora Church, where Mr. and Mrs. Welch have held their membership for 41 years. Their pastor, Mark F. Smith, centered his message on "The Values of the Christian Home." Following the service, an appropriate reception was held at the church. □



Mr. and Mrs. Welch

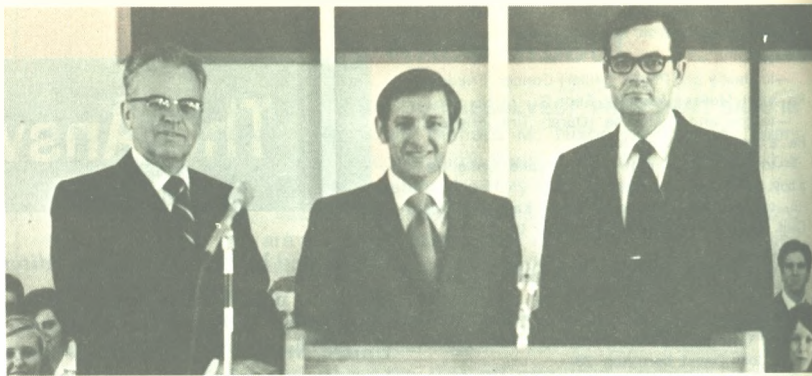


Photo: Thomas E. Saner

PICTURED from left to right are Dr. Wilson Lanpher, superintendent of the Kansas City District; Pastor Melvin McCullough; and Rev. Clarence Kinzler, founding pastor of the Shawnee, Kans., church. In the background are the Christian Minstrels from Pasadena (Calif.) First Church, who provided music for special services celebrating the tenth anniversary of the church on July 12. A record Sunday school attendance of 410 was reached. Dinner was served to 350 during the noon hour. The afternoon choir concert was attended by 457 people. A new educational unit was dedicated on August 30 by General Superintendent Eugene L. Stowe.

OF PEOPLE AND PLACES

FROM NEW GUINEA, Mrs. Clayton Garner sent word of God's healing touch in answer to the many prayers of her friends. She is planning to resume her work in the hospital in the near future. Dr. Irwin, attending physician of Mrs. Garner, verified the answered prayer as he reported the remarkable improvement. □

TED ESSELSTYN reports from the Lula Schmelzenbach Memorial Nazarene Bible College in Acornhoek, Transvaal, Republic of South Africa, that over 1,000 people attended Christian Service Training classes when courses were offered during the week of camp meeting. When a tent blew down in a storm, one class continued its session in a drizzle for a whole period until another shelter could be provided.

Only 203 people were able to meet the requirements for credit, partly due to the fact that many men had to go out and help raise the fallen tent, and partly due to the fact that a majority of people cannot read or write. All seemed to enjoy the classes whether or not credit was earned.

Mr. Silinda and Mr. Dlamini, Bantu men who taught the classes, were enthused with the interest and response from the classes. They want to have more classes in their local churches.

Bennett Dudney, executive director of CST, surveyed with interest the list of names sent in for credits. Thirty-eight churches from Eastern Transvaal were represented in the list. □

WARREN ROGERS, JR., son of Nazarene Evangelist Rogers, narrowly escaped when robbers recently invaded a grocery store where he was working. Young Rogers escaped through a window, but was severely cut on his left hand. The robbers ran a car through the store's plate-glass window after closing hours while the manager and Warren, Jr., were still locking up money in a safe. □

Thanksgiving Offering is carrying your share of the load.

"Bear ye one another's burdens" (Galatians 6:2).



Thanksgiving Offering, 1970
Church-wide goal: \$2,600,000



FOUR HUNDRED AND FIFTY Pasadena College alumni, seniors, and friends honored Rev. Jim Bond ('59) and Dr. Robert Hopkins ('54) at the annual alumni banquet. The two graduates were recognized for out-

standing contributions in their professional fields and received Distinguished Achievements Awards.

Bond, general NYPS president for the Church of the Nazarene and a missionary under appointment to Brazil, was named "Minister of the Year."

Hopkins, a mathematics professor at Biola College and the University of Southern California, who was recently elected to the NAIA Hall of Fame, received honors as "Layman of the Year."

Both men were "All-American" basketball stars at Pasadena College, Pasadena, Calif. □

EVANGELIST T. P. DUNN 75, DIES

Rev. T. P. Dunn succumbed to complications following a stroke on September 19. He had just closed a revival campaign in Helena, Mont., with Rev. Paul Lewis on September 13.

He had contacted influenza, but had journeyed to Newport, Wash., and had intended to preach at the opening service of a scheduled revival beginning September 16. Because of illness, he was unable to begin the meeting and was admitted to Newport (Wash.) Com-



T. P. Dunn



INTERIOR view of the newly completed St. Joseph, Mich., church. The congregation was formerly at Benton Harbor. The new facility is valued at \$150,000. Of contemporary design, it features a sanctuary to accommodate 300 and an overflow for 100. The education unit provides classrooms, fellowship area, and other facilities. The fully carpeted building was designed and built by Kealier Company of Wheat Ridge, Colo. General Superintendent Edward Lawlor and District Superintendent Fred J. Hawk, of the Michigan District, officiated at the dedication on Sunday, July 12. W. E. Rothman is pastor.

munity Hospital on Thursday morning, September 17, following a slight stroke. Complications developed resulting in his death.

Mr. Dunn has had a wide variety of assignments during his ministerial career. He has held pastorates at Pueblo (Colo.) First, Lincoln (Neb.) First, and in Oklahoma. He served as district superintendent to the Nebraska District over 10 years and has served the church as evangelist since 1942.

He is survived by his wife, Edna, of Hastings, Neb.; one daughter, Mrs. Verna Brown, of Oklahoma City; two sons—Kenneth of Glendora, Calif.; and Raymond of Hastings, Neb. One daughter, Mrs. Harriett Dunn Lakey, preceded him in death.

Funeral services were conducted on September 22 at the Hastings (Neb.) church. Pastor Douglas Clem officiated at the service and was assisted by Rev. H. J. Beaver. Interment was at Hastings, Neb. □

REV. JAMES HESTER TO LEAD JOPLIN DISTRICT

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents, and after consultation with the district advisory board, I have appointed Rev. James Hester, presently serving as superintendent of the San Antonio District, as district superintendent of the Joplin District.

This appointment is made effective November 10, 1970.

Eugene L. Stowe
General Superintendent

Rev. James Hester will assume the superintendency of the Joplin (Mo.) District in a move from the San Antonio District, where he has served as district superintendent for over 10 years.



Hester

He was ordained in 1942 on the Houston District. He pastored the Port Arthur (Tex.)

Grace Church, Houston District; Guymon, Okla., church, Northwest Oklahoma District; and Chicago Austin Church, on the Chicago Central District, prior to taking the district superintendency of the San Antonio District.

Mr. Hester will succeed Dr. Dean Baldwin, who has accepted the appointment to the district superintendency of the Kentucky District. □



One hundred fifteen teen-agers from the Arizona District presented the new Christian musical "Life" in the city square and courthouse in Prescott, Ariz., during the week of camp meeting. A week of rehearsals under the direction of Mr. Meredith Mortimer prepared the choir for its outdoor concert. Thirty-five other teens distributed copies of "Life Can Have Meaning" and shared a personal witness as the choir sang. Stanley McElrath is district NYPS president.

We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

• WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC

“By All Means...”

“KEEP KNOCKING”

THESE words stick in my mind like a bur. They were spoken by a lady in her late fifties, who was on her deathbed. Six weeks prior to this August evening, Pauline had undergone surgery for a suspected malignancy. Just as the doctor feared, he discovered that she was full of cancer and it had gone so far that surgery could not be performed. She was sewed up and left to face the inevitable.

She looked up with tears streaming down her face and said, “Brother Sheldon, I’m so glad you kept knocking.” Then she said, “Keep knocking, keep knocking.”

She had been reared by a shouting, Kentucky Methodist mother and a quiet, Spirit-filled Methodist father. In her youth, she had gone with her parents to the great camp meetings at Wilmore and at God’s Bible School.

Her life had been one of trouble and tragedy. Her first husband died when their two children were small and she became their sole supporter. At the age of three, Billy was stricken with polio. It was touch-and-go whether he would live or walk again. She had served the Lord in her younger years, but with so much trouble and difficulty, Satan took advantage of the situation and she fell victim to his wiles.

She fell victim to strong drink. When depressed by the burdens of life, she would turn to the bottle to try to forget them. The habit had so fastened itself upon her that she couldn’t shake it. Her teen-age granddaughter had sought and found the Lord in a concert youth revival with Jim Bohi, in February of 1968. Pauline came to visit the church for the first time at the urging of her granddaughter.

I began calling on her and her husband. Occasionally, she would come to church. I kept

knocking and talking to her about her soul, and about meeting her mother who had gone to heaven. She told me there were times when I would knock on the door but, because she was drinking, she wouldn’t come to the door.

On the last Sunday evening in June, 1968, a quartet was singing; she got up out of her seat, came to the altar, and prayed through to glorious victory. She was followed by her husband, who knelt at the other end of the altar, where he found sweet peace. God delivered her from the drinking habit. The following September, she was sanctified wholly.

Often when she would come to church, her heart would overflow with the blessing of God and her hand would go up and shouts of praise would ring out through the auditorium. Little did she know that in 15 months she would be at the end of her earthly pilgrimage.

One day while I was standing by her bedside, her eyes had a far-off look, and they moved across the room as she said, “The light, the light!” When she was stronger some days later, I asked her what she had seen. She said, “I saw what looked like a big ark or boat, full of angels, with a light on it coming for me.” A few days later she stepped inside that big ark and crossed Jordan River to an eternal home where the sun will never set.

I can’t get those words out of my mind, “Keep knocking.” I hope they will stay with me. When I am tempted to sloth and indifference, I will be goaded on by them. I know that there are hundreds of Paulines in the city who need someone to “keep knocking.”

—NEWMAN SHELDON
Hamilton, Ohio

SAVE SOME

1 Cor. 9:22

