

November 17, 1965

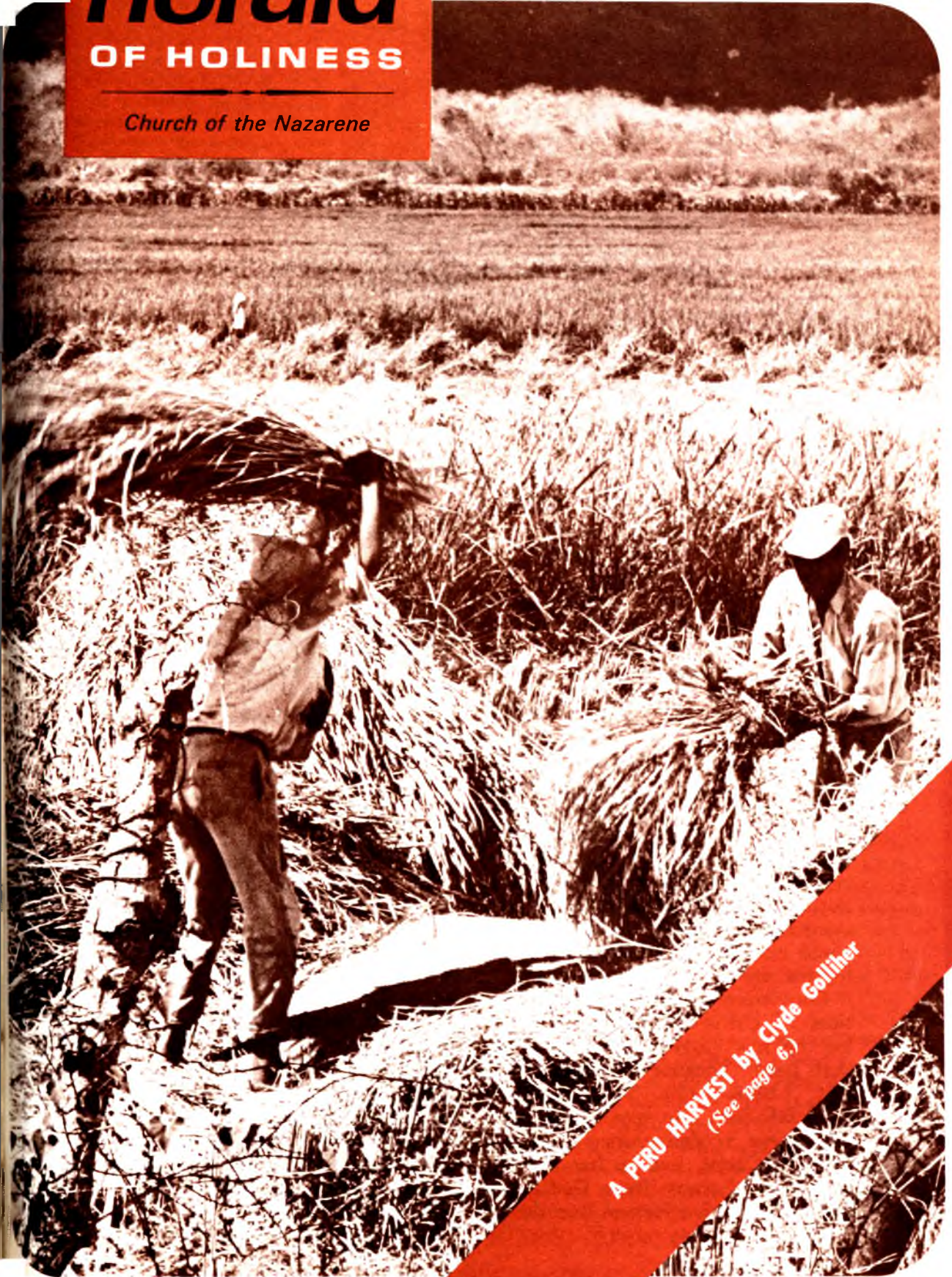
herald

OF HOLINESS

Church of the Nazarene

Revolving Doors for Churches

(See page 8.)



A PERU HARVEST by Clyde Gollmer
(See page 6.)

CONVICTION- CONDEMNATION- CONVERSION

THE PSALMIST REJOICED that the Lord brought him up “out of an horrible pit, out of the miry clay,” set his feet upon a rock, established his goings, and gave him a new song (Psalms 40).

That is an accurate word picture of the conversion of a sinner and his deliverance from sin. But there are steps in the process, and the Apostle refers to them in Romans 8:1: “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

Apparently there had been a trial at the bar of the sinner’s own conscience. Evidence had been submitted; pleas had been made. But it all had resulted in conviction. We are told the words “convict” and “convince” come from the same root word. Therefore the sinner is convinced that “all have sinned, and come short of the glory of God” (Romans 3:23). He is convinced that he is personally responsible for his sins. They cannot be blamed on environment, circumstances, family, or others. He alone must give an account to God for his sin (II Corinthians 5:10).

Conviction results in condemnation. “Light is come into the world” but he has “loved darkness rather than light,” because his “deeds were evil” (John 3:19). This results in condemnation. He sees clearly now that there is deliverance from sin through Christ, but he has deliberately turned away from God’s gracious offer of forgiveness because he

loves his evil ways. He has despised the Christ who died for Him. He has resisted the overtures of the tender Holy Spirit, who came to help him see his sins and his need of God’s pardoning mercy (John 16:8).

Suffering from this gigantic guilt complex, he turns in desperation to Christ for mercy. Confessing and forsaking his sins, he trusts the promise for forgiveness (I John 1:9).

When faith operates, he is converted. He is in Christ Jesus. He is a new creature. Old sins, old grudges, old habits, old burdens of guilt, old sin-loving companions, old sinful haunts have “passed away; behold, all things are become new” (II Corinthians 5:17).

He now has found the new song spoken of by the Psalmist, and it is,

*General
Superintendent
Powers*



“There is therefore now no condemnation to them which are in Christ Jesus.”

Yes, every child of God can say, “A trial was held; I was found guilty and convicted; I know the pangs of condemnation—but through Christ I have received abundant pardon.” Glory to His name!

R. R. Hodges has served the church for twenty-nine years in the International Headquarters in Kansas City, Missouri. A student of church affairs, he was associated for many years with the general secretary's office. Mr. Hodges, now in partial retirement, is serving as archivist. His job relates to cataloguing countless documents which relate to the legal status and history of the church.—*Editorial Note.*

The Doom That Failed To Fall

By R. R. HODGES

A FEW WEEKS AGO in papers to be filed in the Nazarene Headquarters archives, I ran across a pamphlet entitled *The Rise and Fall of the Nazarene Movement*. It was written years ago by a former pastor who has withdrawn from membership and the ministry of the Church of the Nazarene.

Somehow, during the services yesterday in the church he once pastored, I could not help recalling some of the arguments given that would be a definite sign of the "fall." From the moment of the call to worship, through the singing of the doxology, the invocation, and the entire service, the Spirit of God came very close and touched my heart and visibly those people around me.

We do have a printed order of service, which was to be a sure sign of the failure of the church. During the pastoral prayer, as needs of the congregation were brought to the Lord, my heart was attuned to the will of God. As the minister of music sang "I'd Rather Have Jesus," a hearty chorus of amens gave evidence that it was the testimony of many in the congregation.

At the beginning of his message, the pastor announced he was beginning a series of sermons on holiness and took for his text the words, "that he might sanctify and cleanse" the church. Even before he began his exposition the thought was impressed upon me that another of those forecasts of impending failure did not prove to be true. The writer of the pamphlet had predicted that emphasis

upon the cardinal doctrine of the church would cease. But it hasn't.

Again that evening there was a freedom and exuberance that has characterized Nazarene services throughout the years. After a "camp meeting" type of song service, a college student sang a solo. It was sung with feeling indicating a heart experience. The pastor's message on the prodigal son was crowned with a fruitful altar service. Yet another argument—that the church would lose its evangelistic fervor—was refuted.

The church is different than it was when I, still in grammar school, joined the church in 1911. Since that time, I have known the church quite intimately. I went to a Nazarene high school and college, and am now in my forty-seventh year of service in various agencies of the church. I have seen my children bow at her altars and consecrate their lives to God and find places of service as devoted laymen. I have been privileged to know the leaders of the church and be associated with many of them since the days of Dr. Bresee.

Yes, the church is different. So are the times in which we live. So are we. Yet, thank God, the church is still characterized by that same devotion that characterized her back in the 1910's. She still has a public altar where sinners are converted and believers are sanctified. Her young people are finding places of service in and for the church. The glory still falls on her people.

Nazarene Pastor's Wife Asks . . .



"How Much Shall We Give?"

By Elaine Cunningham
Johnson, Vermont, pastor's wife

SEVERAL YEARS AGO while pastoring a small home mission church in New England we asked the Lord in September to show us how much we should give in the Thanksgiving Offering coming in November.

After my husband and I each prayed about the matter, we definitely felt that the Lord wanted us to give \$75.00 in the offering. This seemed like a great amount of money. We were receiving a salary of \$35.00 per week. Our two children were small.

But each week we saved a little by taking from

the "grocery money." As the holiday neared, we planned to omit the usual turkey and other luxury items from our table.

We finally had the \$75.00 saved and put it in our offering envelope with grateful hearts the Sunday before Thanksgiving.

On Monday, the pastor from a larger Church of the Nazarene nearby called to invite our small group to join with them in a special service Wednesday evening, the night before Thanksgiving. We agreed to do so.

On Wednesday we took a carload to the Pawtucket church for the evening service. The church was beautifully decorated, and the entire front of the sanctuary was covered with a beautiful display of food—canned goods, homegrown vegetables, turkey, several chickens, fruit, and many other items.

After a service of praise, the pastor called my husband and me to the front and said: "We felt that we would like to share our abundance this year with our neighboring pastor. Our people have brought all these things for you and your family." My heart was thrilled and my eyes filled with tears. I could hardly tell my thanks to the good people there.

After we came home and put the babies to bed we added up the value of the groceries just for fun. The total, as we estimated it, came to over \$75.00. We had turkey and all the trimmings for our Thanksgiving dinner that year.

It was a complete surprise to us, but not to our God, who knew all about it away back in September when He told us to give the \$75.00 in the Thanksgiving Offering for world missions!

About This Issue . . .

An old German proverb says: "One who buys needs a hundred eyes; one is enough for him who sells." Two major stories, and some smaller ones, provide us "eyes" to evaluate the work of the Church of the Nazarene's missionary program, in the light of next Sunday's Thanksgiving Offering.

A pastor's wife tells, on this page, about her family's Thanksgiving gift, but it has an ironic twist to it. On page 6, we watch through the eyes of a missionary as a church is built. It is a success story of a missionary program which not only brought Christ to a Peruvian mountain farmer, but also embued him with a sense of responsibility. Missionary Clyde Gollither used Alcibiades Estela to explain how Peru's Nazarenes have come to understand that the church there must be indigenous. He also covers the story photographically. The page 1 picture of Peruvians harvesting in their primitive way is artfully conceived.

—Managing Editor

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Toward Abundant Living

"Let us take counsel together" (Nehemiah 6:7).

...with Leslie Parrott



THE SIN GOD CAN'T FORGIVE

Adultery, lying, stealing, blasphemy, murder—all these sins and more will God forgive. But there is one sin He cannot: the *unconfessed sin*.

The concept of sin is not only theologically sound; it is psychologically sound. Billy Graham met with a conference of psychiatrists at Yale University. After two days they agreed they were both trying to deal with the problem of sin and guilt, but by different means. Dr. Hobart Mowrer, research professor of psychology at the University of Illinois and past president of the American Psychological Association, not only expresses grave doubt about the reliability of psychotherapy (and this after thirty years in the profession), but he has written that "emotionally ill persons are typically guilty persons, i.e., persons with *real* guilt rather than mere guilt *feelings*." He goes on to say, "Perhaps the *next* half century will be well spent if we do nothing more than learn how, once again, to make use of meaningful and effective restitution as a regular and expected concomitant of confession." (*The Crisis in Psychiatry and Religion*, by O. Hobart Mowrer, p. 102.)

There are at least four observations to be made on unconfessed sin:

1. Hidden sin is a major roadblock to the flow of love and joy in a life. Trying to live happily over the top of unconfessed sin is like trying to force water through a pipe which is clogged with rotting debris. Even though some water passes the blockage, it is tainted in color and smell and is a slower and smaller flow than can normally be expected. When the filth and rottenness are cleaned out, the water flows full and pure. So it is with unconfessed sin. Even the finest moments in life are tainted by hidden sin. Life becomes small and choked when there's sin hidden away in the soul, unconfessed.

Even her roommates were disturbed over the strange irritability, sudden bursts of crying, and lack of concentration of their friend who normally was a radiant person and a good student. After three visits with the pastor, the girl suddenly exploded into tears and blurted out: "I can't keep it any longer. You won't tell anyone, will you?" After a confession of sin which would have stopped the flow of joy in any girl, prayer was made for forgiveness which only God can give. And it is not really strange that other problems seemed to melt away when sin was confessed to God and forgiven by Him.

2. Unconfessed sin cannot be lived down. Some people go on pretending to be happy, thinking sin will go away if it is ignored. There was in the Portland *Oregonian* newspaper a little squib about a man who travelled two thousand miles across the country to visit a former Oregon employer and confess the theft of a few dollars in tools more than a decade ago. The employer had forgotten the incident and the matter was not recorded in the company books. No court could have made a decision regarding the man's guilt. The reporter had mixed feelings of amusement and admiration. But to the man involved this was serious business. For ten years he had been beaten about by unconfessed sin which would not go away until it was made right. That same news note could be written with different names and addresses hundreds of times over. Why? Sin cannot be worn out by ignoring it. It can be overcome only through confession and forgiveness.

3. Confession always involves willingness to make restitution. Confession is more than awareness of sin. Confession involves forgiveness, and forgiveness cannot be forced against an unwillingness to make amends. Not every wrong can be made right, but many can. The most rewarding words in any vocabulary are, "I am sorry." The most self-satisfying words are, "I was wrong."

4. Only God can forgive. There is no efficacy in the psychiatrist's couch or the psychologist's counselling room—nor even in the pastor's study for that matter. Forgiveness is divine; it comes from God alone. The psychiatrist may help uncover the hidden rudiments of sin. The psychologist may help the person to articulate his problem in a non-judgmental atmosphere. The pastor may lead the person to seek the grace of God. But only God forgives sin, and His power is limited to sins which are confessed.

"WE WANT OUR OWN CHURCH"

BY MISSIONARY CLYDE GOLLIHER

(as told to Eiden Rawlings)

ALCIBIADES ESTELA, a rustic Peruvian mountain farmer, squinted as he looked across his two acres of land. There he raised a variety of crops which, during good years, fed his family. His brown hands, which curled the brim of the hat he held to shade his eyes, were rough. His feet were bare, like those of his mountain neighbors, and more calloused than his hands.

Pastor Zambrano stood nearby. Alcibiades respected him highly. It was Zambrano who had, almost accidentally, brought Christ to the village of Pacobamba. The national pastor, who lived in Chota and ministered to a congregation of people in Lajas, passed through the little village of Pacobamba on his way to his parish. Occasionally he

had stopped to preach and talk with these people. Several had been converted through his efforts. Among these were Alcibiades, his wife, and their children. For a while they travelled on with him to Lajas to worship.

Now, growing in number, the people of Pacobamba wanted their own church.

Alcibiades was the one who blurted it out.

"Pastor, we want to have our own church here. I'll give the land for it."

Zambrano protested. "But you don't have enough land to support your family on," he said.

Alcibiades agreed. "Yes, that's right, but I want to give some anyhow."

The openness of the Peruvian farmer prevailed. Papers were drawn to make it legal. The group of new Pacobamba Christians gave him a small amount in exchange for the land.

Alcibiades first paid his tithe from the money. Then he used the remainder to hire a man to break up some of the boulders for the new building's foundation.

The group of young converts who gathered that morning to start the foundation of their new church had reason to be exuberant. They caught the implication of what they were doing. A Protestant church was going up in a village which had never had one. They sang and whistled.

The new church held out the promise of a new life for them. Since childhood, they could remember only a religion whose apex was a drunken orgy. They also remembered when it was over how guilty they felt. Now they were building a place where their souls would be fed. They were happy.

But their work stopped with the foundation. They didn't have any straw to make their adobe bricks with. Their pea harvest would bring



Photos by Clyde Golliher

CHICKENS AND A PIG POPULATE the front yard of a simple Peruvian farmer's home. In the misty distance, the Andes form a stately wall.

them that straw. Some of the men, however, continued doing what they could. They joined Alcibiades to buy trees from their neighbors. They cut them down, sawed them out, and made the rafters which in a few months they would be ready for. Then they went to harvest.

With the necessary straw, the bricks were formed and the building was soon ready for its roof. It was at this time when I happened to visit them.

Alcibiades showed me the church. As we walked around it he said, "Missionary, we need a roof for our church. What do you think about my mortgaging this piece of land so we can have our roof?" He pointed to the half-acre adjacent to the building. I was deeply moved. To mortgage his land meant to give it up until the money had been repaid.

"No, Alcibiades," I said. "Wait a bit."

Our appeal to the World Missions Department brought help. The roof was finished. Then, little by little, they added the doors, windows, and finally the benches.

Many people gave their time to build the little church, and sacrificially, their money. Alcibiades, alone, worked 69 days. His wife, bringing their small children, also helped. In the meantime he maintained his farm and his business of buying and

selling straw for hats. Half of his profit from his business went into the building. The other half, after he paid his tithe, he used to support his family. In addition to the days he spent working on the church, he gave in money the equivalent of 200 days' wages.

This concept of "paying your own way" did not come about accidentally for Alcibiades and the Pacobamba church and a number of other similar churches. It came from a calculated plan introduced in the 1957 Peru district assembly. The plan had its roots in the Peruvian Missionary Council.

"We must have a district that financially is able to stand alone," the council affirmed. Later, at the assembly a plan was presented which in five years would lead the district into a financially independent work. Also embracing the other two tenets of the indigenous church concept (see September 8

THE BAND THAT BUILT THE CHURCH—
Spurred by Alcibiades Estela (see arrow), this small group of Nazarenes stand just outside the church they built, accepting a minimal amount of World Missions aid. The property lines in the background can be discerned by higher vegetation, and cut up the Peruvian valley into minute farms.



Herald of Holiness), the plan provided for an increasing amount of Peruvian leadership, and proposed that it propagate itself, rather than leaning heavily on outside evangelistic personnel.

Paying their pastors as well as a district budget was what the district outlined as a self-supporting church. The district budget was to operate home missionary activity, support retired pastors, help operate the Bible school, and help defray district operational expenses.

The plan was adopted unanimously by the assembly.

There were problems in implementing it, of course. The small church had difficulty for a while in paying both a pastor and its budgets. The home missions fund was allocated to help out the struggling churches. After that fund was gone, the mission then stepped in and helped the home mission fund complete its obligation.

Aided by a pointed statement from a later district assembly which set a deadline of two years of pastoral support, the load began to shift. This past year neither the district nor the mission paid anything toward pastoral support. The local churches had assumed the entire responsibility.

Now, money from the district home missions fund is being used to sponsor a new church recently begun in a large city in the mountains.

This the people have done in addition to carrying a heavy load for World Missions. Peru, last year, gave nearly 25 percent—more than \$1,000—to the missionary cause of the church. Twenty churches gave more than 10 percent. Our largest, 35 percent.

"Wealthy people?" you ask. The average income of Nazarenes living on the coast is perhaps \$500 a year. In the mountains where Alcibiades lives, they do well to average half that. It isn't that they are rich. They have accepted the idea of paying their own way, and while they are doing that, helping spread the gospel to others outside their country through their World Missions offering.

Nazarenes in Peru will still need the guidance and help of a missionary council for years to come, but missionaries will play a decreasing role in leadership. This will free them for the vital role of getting over that next mountain, where there is a group of people who still haven't heard about Jesus.

"It is salvation for all through love. The Saviour first loved us. We respond by keeping His commandments as we know them. . . . Salvation for all—to all who will hear His commandments, to all who will obey, to all who will seek. Salvation—the power of love, the privilege of love, the wonder of love—is surely for all!"—Paul Martin.

WHAT A MACHINE! I watched a stream of humanity flow down the sidewalk and into the maw of a giant revolving door. It gobbled them voraciously and was insatiable. I went inside and found, however, that the machine had chopped the impersonal stream into small chunks, where they became customers in singles, couples, or small groups. They were no longer an impersonal, lonely, nameless stream but they became a man hurrying to one

REVOLVING

By MILO L. ARNOLD

counter, a lady to another. Each of the persons was freed from the anonymity of the group and was an individual who knew what he wanted, where he was going, and the nature of his business.

Inside the store the people had names and identities. They had credit cards and checkbooks; they had home addresses and telephone numbers; and they had needs which were peculiarly their own. It was that need which brought them there. The need could not be met in the anonymity of the crowd.

Churches may not need revolving doors but they do need some means of freeing the individual from the anonymity of the masses.

The person who comes to church has come for a personal reason. He may have deep, hidden needs which he never will tell. But they are personal and they are his own. They cannot be met by simply making him part of the crowd and spraying the crowd with some kind of spiritual disinfectant. The church can never serve the people who come to it unless it has some way of giving them individual

status and attention.

If the person sitting in church is as lonely and lost in the crowd inside as he was out on the sidewalk, he will certainly be disappointed in the service. If he does not become a person with a name, with an importance, and with a place, his visit to the church has been in vain. To merely make him part of the crowd inside the building is not enough.

Freeing the individual from the stream must

with a personal call in the home.

The church service should always be planned with the stranger in mind. Widely known hymns should be chosen. An order of service should be followed which is sufficiently orthodox to make the visitor at ease. The usher is responsible for the guest having an order of service and seeing that a hymnbook is available.

The pastor's sermon should be warm and per-



Could They Help to Personalize Services?

CHURCHES

start at the church door, where a host, hostess, or head usher is waiting to give individual status to the person by separating him from the stream. Immediately the person should be identified by name, and that name remembered. He should be guided graciously and deliberately into the sanctuary and made to feel like a person. Sometimes the hostess can introduce the person to the head usher, and the head usher can ask an usher to take him to a seat.

Often the guest may be asked if he has any friends in the congregation with whom he would like to sit. If not, he should be seated as far toward the front as he wants to go. This not only helps him to get more from the service, but more members can meet him before he can get out the door.

If a guest arrives early, he should be seated with someone who could share common interests. The member would not whisper or carry on a conversation then, but should do all he can to help the person feel at ease. After the service he can take the lead in getting the newcomer introduced to a number of people. Perchance he could follow up

sonal. It should not contain words and phrases which are so colloquial to the denomination or church as to be foreign to the strangers. The great doctrines of the Church should be preached with words any member of the community can understand. The message should gear with life; it should apply to the individual needs of the worshipers, and should be free of any statements derogatory of other churches.

Sometimes our order of service slowly degenerates into a sort of family informality which is shocking to people unaccustomed to it. Sometimes our vocabulary is made up of words we are familiar with, but which guests have never heard used in this sense. There are plenty of good, widely used words which are capable of expressing our great beliefs. We narrow our effectiveness when we use words which strangers either do not understand or misunderstand.

No service should need making over because of unexpected guests. Every service should be planned with them in mind, and the membership will find it refreshing too.

EDITORIALS

By W. T. PURKISER

Altar and Alter

Not all of us are good at spelling. Our English language has so many ways of spelling out the same sounds that it is easy to be confused. Nor do modern methods of teaching children to read give much help when it comes to spelling or pronouncing unfamiliar words.

A correspondent recently wrote about the importance of the altar in the church. However, throughout the letter he consistently spelled the word "alter." It was not an unusual mistake, and the meaning came through without question.

But come to think of it, "altar" and "alter" have more in common than just four of the letters. For the purpose of the altar is to alter the one who comes to it, and to alter his relationship to God.

The altar plays a crucial role in the work of an evangelistic church. It may readily be granted that there are other ways and other times that souls may meet the Lord. But nothing quite so well sets off the crisis of decision as recording it publicly by kneeling at the altar.

It is probably true that the only person who *must* be converted or sanctified at an altar is the one who has declared that he will not go. God does not permit us to lay down terms like that to Him.

Yet the choice made to seek and follow the Lord must be brought to a focus. Unless it is, the good intentions formed during the preaching of the gospel or under the direct impact of the Holy Spirit's ministry rather quickly evaporate.

But when all is said and done, the altar is to be judged, not by the number of persons who kneel before it, but by the effectiveness with which those persons are really "altered." The test of our altar work is the "alteration" it makes in the daily lives of people who must go out to live in a world that is no friend to grace.

MUCH DEPENDS on the wisdom and faithfulness with which altar workers lead the seeking heart along. Guidance must be clear and encouragement honest. The altar is one place in the world where absolute honesty must prevail.

Effective altar work must move within definite limits. The seeker must be led to recognize that his conversion, his restoration, or his cleansing comes from the finished work of Christ, ministered by the Holy Spirit in answer to the claim of faith.

This means that no long struggles are necessary as far as God is concerned. He is not made more gracious by the sight of tears. Our purpose is not to overcome His reluctance, but to accept His willingness.

This means that the questing heart should be encouraged to look beyond the fears and feelings of the moment. Victory comes from above. It is the "upward look" that must prevail over the outward look or the forward look.

Still we must never be afraid to leave an honest seeker in the hands of God. If faith does not kindle and assurance does not come, there may be some unresolved problems, some secret reservations, of which the seeker himself may not be fully aware.

God is never in a hurry, and never late. He is patient and long-suffering. "He knoweth our frame; he remembereth that we are dust" (Psalms 103:14). What is not necessary for Him in our seeking may be necessary for us.

Thus without ever losing the sense of the immediacy and "now" of faith, we may learn to be thorough in altar work by "taking it by the job." If the purpose of the altar is to alter deep-rooted habits and firmly entrenched sin, it will never be possible to hurry through in a perfunctory and superficial manner.

BUT ONE MORE POINT regarding the altar must ever be kept in mind. In the New Testament, our altar is not a piece of furniture, however beautiful and sacred. Our Altar is Christ himself, the same yesterday, today, and forever (Hebrews 13:8-10).

Frederic Greeves has well said, "We do well to covet, for ourselves and for others, an assurance of salvation which is so confident and wonder-creating that thought, feeling and will are fully involved, but we shall hinder ourselves and others from enjoying that assurance unless all thought, feeling and will are centred upon Christ Himself."

The power that alters human motivations and conduct, that brings forgiveness and cleansing to the soul, is not resident in the altar in the church. It flows from the Altar in the skies, from the person of the risen Christ. He alone can give life for death, and holiness for a carnal heart.

Therefore the altar in the church and those who serve it must act as signposts to point to the Saviour. If, when, and as this is so, the altar will continue to

be used in altering human hearts until Jesus comes again.

"Thanks" by Giving

It is possible to give without gratitude. It is not possible to be truly grateful without giving.

There are times when the giving may be an expression of thanks only. The circumstances may be such that an expression of sincere appreciation is all that is possible.

But when more is possible, more is required. There is something insincere about a profession of gratitude that sees a need and refuses to respond.

Certainly God has blessed us materially almost beyond measure. Particularly is this true of those of us who share the prosperity of our times in these United States.

Here we have a billion acres of farmland and six-and-one-half million farms. There are five hundred million acres of timber land, a hundred million acres of coal, iron, copper, and other minerals. A hundred million acres are developed into cities and towns.

On this land are three hundred twenty thousand oil wells, thirty-seven million buildings, and two million miles of highways. With 6 percent of the world's land area, and 7 percent of the world's population, we have 66 percent of the world's wealth, 80 percent of its automobiles, and one-half of its telephones.

This *is not* a matter for self-congratulation. Whatever energy and ingenuity may have contributed—and it is much—the raw materials were here before man arrived.

This *is* a matter for thanksgiving and for thanks by giving. Resources such as these will bless or blast, build temples or taverns, according to the use to which they are put. The portion of them that falls into the hands of God's people must be used for blessing and building the kingdom of God.

THE ONLY POSSIBLE CHRISTIAN ATTITUDE toward possessions is the attitude of stewardship. All we have is a loan from the Lord. Like the Christians of the apostolic age, it should be true of us that "neither said any of them that aught of the things which he possessed was his own" (Acts 4:32). We are possessors, yes. But we are not owners. The ownership has been vested in the will of God—that is, if we mean what we say about consecration.

Bishop Edwin Hughes told of preaching in a country church one Sunday morning on Christian stewardship. He said that everything belongs to God, and that man at the best is only a tenant here.

The bishop took Sunday dinner with a very prosperous farmer in the church and community. In the afternoon the farmer showed the preacher his fields and buildings. He said, "I have the deed to

Christian stewardship recognizes that all of life is a trust from God and is to be used for His glory and for the advancement of His kingdom. It extends to all gifts which God has bestowed upon us—including time, talent, and treasure. He abundantly blesses as we keep Him first in our lives. The bringing of our tithes and offerings to the "storehouse" is an indication of our devotion to Him and to His kingdom.—Dean Wessels.

all that land. Does it belong to me?" Bishop Hughes gave him the only answer that makes sense. "Ask me again a hundred years from now," he said.

WHILE TRUE CHRISTIAN GIVING is never for the purpose of getting more, it is yet a fact that we cannot outgive God. The best investments any of us can make are those we make in things eternal.

And sometimes they do have a way of "paying off" even in the here and now. Dr. O. J. Finch relates a dramatic little story growing out of the work of the People's Mission, a holiness group with which he was associated in his early Christian life, with work centering in Colorado, Kansas, and Nebraska.

One issue of the little paper published by the mission found its way into the hands of a widow in Pennsylvania. The paper carried a plea for \$500 to be used in starting a work in Leadville, Colorado.

The lady had \$500 which she had been saving for a "rainy day." But she felt led to send it to Colorado for the Leadville mission. The work was started, and flourished under the blessing of God.

One day two brothers, miners who had struck it rich, were converted. Shortly after, they walked into a little eastern home, each one put an arm around an elderly widowed mother, planted a kiss on her brow, and told her what God had done for them. They were her sons, converted through her sacrificial gift of \$500 for a mission fifteen hundred miles away.

To be sure, the return may not be as dramatic or as immediate as this. But the honor of God is at stake that ultimately to him who gives shall be given "good measure, pressed down, and shaken together, and running over."

We shall want to say, "Thanks," to God in many ways this Thanksgiving season. One of the most practical and meaningful of these ways is "thanks" by giving generously and sacrificially for world evangelism in the Thanksgiving Offering next Sunday.



THE KNOX CHILDREN—Janie, six; Geron, nine.

AN INCREASE OF 960 STUDENTS . . .

Enrollment Up 14.1 Percent in Colleges

By DR. WILLIS SNOWBARGER
Secretary, Department of Education

Fall semester enrollment figures for Nazarene colleges totalled 7,731, an increase of 960 students, or 14.1 percent above comparable figures in 1964, according to reasonably complete reports from college registrars.

The percentage increase is almost double the 8 percent increase anticipated in colleges across the United States.

A breakdown of the enrollment in the six U.S. liberal arts colleges, Canadian Nazarene College, British Isles Nazarene College, and the Nazarene Theological Seminary is as follows:

- 610 students enrolled for programs above the baccalaureate level;
- 7,028 students enrolled in undergraduate college level work;
- 93 students enrolled in specialized subcollege programs.

British Isles Nazarene College and Trevecca Nazarene College show the largest percentage gains over last year: 24 and 23 percent, respectively. The seminary had an increase of 21 percent, and Bethany Nazarene College an increase of 19.6 percent.

The largest numerical increases were Bethany Nazarene College, 275; Olivet Nazarene College, 196; Trevecca Nazarene College, 130.

Further analysis shows there are 4,169 men (54 percent) and 3,562 women (46 percent) enrolled. There was an increase of 13.2 percent (822) in college-level students, but an increase of 34.9 percent (158) above-college students.

Fall semester totals, along with percentage increase or decrease, are as follows:

| College | Enrollment | Percentage Increase |
|-------------------------------|------------|---------------------|
| Bethany Nazarene College | 1,678 | 19.6 |
| British Isles | 21 | 24.0 |
| Canadian Nazarene College | 126 | -9.3 |
| Eastern Nazarene College | 971 | 5.4 |
| Nazarene Theological Seminary | 189 | 21.0 |
| Northwest Nazarene College | 1,050 | 12.6 |
| Olivet Nazarene College | 1,626 | 13.7 |
| Pasadena College | 1,377 | 13.8 |
| Trevecca Nazarene College | 693 | 23.0 |

Construction on new buildings has been completed or is well under way on seven campuses. Bethany Nazarene College is nearing completion on Broadhurst Physical Education building. Eastern Nazarene College has a student center under construction. Northwest Nazarene College dedicated, September 29, Thelma B. Culver Hall, a women's residence, and a science lecture hall. Olivet Nazarene College is completing Reed Hall of Science and Ludwig College Center.

Pasadena College is completing a new men's dormitory, and construction is progressing on two dormitories at Trevecca Nazarene College. Trevecca recently completed a smaller men's dormitory. Other work is being started, and plans are being drawn for more, on several campuses.

Canadian Nazarene College has begun work on its new facilities near the University of Manitoba, and hopes to occupy them this winter.

Boy Ponders Offering Question

Nine-year-old Geron Knox commented one day to his mother, Mrs. Wanda Knox, missionary to New Guinea: "Mother, I used to wonder how they got the offerings to God. I thought, Do they bury them or do they put them on a plane and fly them to heaven? Now I know they don't do that. They give the money to the preacher. He gives the money to missions, and the missions go to people. They don't give money to God—they give to people."

THE CHURCH AT WORK

GENERAL INTERESTS

Missionaries Withdrawn Because of Illness

Four missionary families withdrew from service during the last two years because of illness in their families.

They are:

Rev. and Mrs. Robert Wellmon, because of the illness of Mrs. Wellmon.

Rev. and Mrs. Earl Morgan, because of the illness of Mrs. Morgan.

Rev. and Mrs. Vincent Seely, because of the illness of their four-year-old daughter, Cathy Jean.

Rev. and Mrs. Howard Saves, because of the illness of their four-year-old son, David.



PLAN OKINAWAN CHURCH—Olivet Nazarene College's missionary band president, Terence Reed (right), along with Leila Raske, secretary, explain to Olivet Vice-president D. J. Gibson their hopes of placing a new Nazarene church in Okinawa. The project, to cost \$3,200, is to build a church where now there is none of any denomination.



A Story-Note from.....

Hi,



Will you bow your heads with me today and pray a prayer of thanks?

Thank you, God, for...

... a  so nice.

... a family to .

... clothes,     , to fit.

... friends to   with.

... teachers  who care at church and .

... my own , to worship in.

... Jesus, my Saviour, to  and serve.

Now add some thank-you's of your own, for the Bible says: "In every thing give thanks" (I Thessalonians 5:18).

Happy Thanksgiving.

Love,

Gloria 



A Friendly New One Awaits You . . .

Moving Need Not Break Church Ties

American families are changing their homes at a faster pace than ever before in our history. In a recent thirty-year period fifty million people left farms for cities. Add to this the millions whose new jobs transfer them to another city or state, and you have the bulk of America's population shift.

Migration of industries to the South or West from the erstwhile industrial Northeast, decentralization of many large firms, and the opening of new space-age factories are causing many Americans to move to new homes.

Since the possibility of your moving to another community is much greater than it might have been fifty years ago, it might be wise to consider now (even while you seem permanently attached to your present home) some of the important factors to bear in mind as a Christian, should you move.

Too often the material problems involved in moving cause folks to temporarily forget the necessity of maintaining their Christian life. In some cases families break their old church ties for

the first time in their lives and in the new community do not find a permanent church home.

Whether you know that you will be moving to a new city soon or not, here are six suggestions to keep in mind:

1) Before you leave, speak with your present minister about your leaving. Ask him to give you the exact address of the nearest church to your new home. If you are not certain of just what part of the city you will be living in, ask your minister to give you the names of several churches in the city.

2) Go to church that very first Sunday after you have moved! It might not be too convenient, true. You might have half-emptied barrels right there in the living room, but go to worship anyway.

3) Be sure to tell the new minister who you are. If you think he might visit you before you are really straightened out, ask him to postpone his call for a few days. But be sure to tell him just who you are and where you came from. He will appreciate this.

4) After you have worshipped several

weeks and know you want to make this your new church home, notify your former church or ask your new minister to see that it is notified.

5) Don't be bashful about making new friends at the new church, but don't jump unthinkingly into so many activities that you may have to drop out later. If you are asked to serve in some capacity and if you can do it, accept the challenge. On the other hand, if it is too much at the moment, turn down the invitation graciously. Other opportunities will come.

6) Finally, be realistic. You will, of course, still be interested in your old church, but you are now members of another congregation. Make your offerings to the new church. Use the new minister's services. Don't live in the past. Keep a warm spot in your heart for the former church since it probably meant a great deal to you. But face the new day with your new church home and friends. Give the new congregation your support.

Evangelists' Open Dates

Rev. and Mrs. O. F. Zachary, Route 3, Box 406, Ruston, Louisiana: Reentering field January 6.

Rev. Thomas Hayes, 1562 East Howard, Pasadena, California: Three open dates before Christmas.

Rev. Sam L. Starnes, 1200 East Broadway, Madison, Wisconsin: Entering field, open rest of this year and next.

Rev. W. D. Phillips, 5924 Barbanna Lane, Dayton, Ohio 45415: January 16-30, February 14-27.

Rev. E. L. Bryant, P.O. Box 222, Shirley, Indiana: January, February.

Rev. Glen H. Madison, Box 2, Science Hill, Kentucky: "Have some open dates."

Rev. Hugh Slater, Box 527, Kansas City, Missouri 64141: Dates open in 1966 and 1967.

Rev. Frank Roddy, 562 Hadley Avenue, Dayton, Ohio 45419: January, February.

Evangelistic Honor Roll

Evangelistic Honor Roll Certificates were presented during recent 1965 District Assemblies to the following pastors, whose churches received the required number of new Nazarenes.

SOUTHWEST OKLAHOMA

John Pendleton, Oklahoma City South Highland—Lyndell McDaniel, Purcell—Bonnie F. Johnston, Ryan—J. W. Livingston, Anadarko—Glenn Eades, Oklahoma City Central—Glen Scheiern, Pauls Valley—Paul Stroud, Walters—Terry G. Going,

Weatherford—Leo Lawrence, Bethany Jernigan—J. T. Drye, Duncan Oak Avenue—Carl Summer, Lawton First—A. C. Rowland, Oklahoma City Capitol Hill—James Snow, Oklahoma City First.

NEW YORK

Herbert F. Bedell, East Islip—Jay A. Bergers, Yorktown—Robert F. Utter, Brightwaters—Ernest J. Myatt, Newburgh—Oliver Wirth, New Paltz—Robert W. Helfrich, Norwalk—Robert J. Cerrato, East Rockaway—Edward W. Levin, Freeport

EAST TENNESSEE

Lynn Cassaday, Chattanooga Grace—Mrs. Glenn Garber, Harmon Memorial—Dewey Williams, Lebanon First—Charles Fountain, Lenoir City—Lamar Taylor, Loudon—C. V. Davis, Manchester—Charles Patton, Maryville First—R. E. Tarter, Oak Ridge—W. G. Cass, Signal Mountain—K. W. Phillips, Smyrna—Eugene Campbell, Wartburg

KENTUCKY

M. C. Hash, Brandenburg—Eugene Figge, Campbellsville—Marlin Moyer, Elkton—Fred J. Cobbs, Glasgow Trinity—Ronald Wesley, Lancaster—C. E. McCracken, Lexington Lafayette—Hadley Hall, Louisville First—S. R. Wiley, Louisville Mt. Zion—Edward F. Redmon, Louisville Okolona—Lee Wigginton, Nicholasville—Glen Thrasher, Sparksville

NORTH CAROLINA

Winston Hatcliff, Burlington West—W. H. Benson, Charlotte First—Robert Anders, Charlotte Thomasboro—C. T. Edge, Goldsboro—Sidney Murphy, Greensboro Northside—John Soloky, High Point First—C. M. Kelly, Raleigh—Robert Turner, Salisbury—J. D. Pressley, Statesville—C. R. Keith, Thomasville—S. R. Thompson, Winston-Salem

SOUTH ARKANSAS

D. D. Elliott, Cedar Lane—Wilbur W. Brannon, Hot Springs First—Wallace Renegar, Hot Springs Richard Street—Betty A. Stinson, Liberty—Austin I. Moore, Little Rock University Park—Thomas M. Hermon, Little Rock First—Agnes W. Diffie, Little Rock Westwood—Leroy Spradling, Mulberry—L. Eugene Plemons, North Little Rock First—Bill Jetton, North Little Rock Grace—M. H. Kirkpatrick, North Little

In some sense, the Christian's money and all material things are life. We have exchanged some of our energies of mind and body for them and thus they represent a part of our lives. To give generously at Thanksgiving is to invest life itself.

Hardy C. Powers

General Superintendent



Rock Rose City—W. E. Carruth, Pine Bluff First—John D. Adams, Stuttgart

MISSOURI

Ronald Roth, Charleston—Lloyd Brown, Dexter S.W.—Robert Fowler, Esther—Coy Presson, Ironton—Bobby Worley, Macon—J. G. Rushing, Moberly—Dickey Waaden, Mt. View—Paul Ambro, O'Fallon—W. A. Peck, Poplar Bluff—Udell Moss, St. Louis Ferguson—E. Paul Lloyd, St. Louis Kirkwood—Robert Morris, St. Louis Lafayette Park—A. R. Aldrich, St. Louis Overland—Ralph LaChance, St. Louis Page Warson—John Rhame, Sikeston—Mark Vandine, Vandalia

GEORGIA

John C. Hendley, Adel—Gerald Parmer, Bainbridge—James D. Foster, Cairo—Everett Foskey, Cochran—T. T. Liddell, Columbus First—R. L. Pitts, Columbus Northside—Lyle A. Parker, Griffin—T. R. Benson, Manchester—W. L. Snellgrove, Pine Mountain—W. O. Hand, Savannah Westside—Elmer Carter, Tifton—H. B. Corley, Vidalia

SOUTHEAST OKLAHOMA

Cecil Gray, Bennett—Grady Gibson, Idabel—J. C. Andrew, Oklahoma City Zion

INDIANAPOLIS

Denver Gregory, Indianapolis South Keystone—C. R. Mitchum, Vevay—Herman Linn, Andersonville—William Thompson, Hagerstown—C. A. Griffith, Indianapolis East Side—Mark Welch, Indianapolis Fountain Square—Clarence Dishan, Indianapolis University Heights—Walter Polston, Liberty—Howard Baker, Osgood—William Bray, St. Omer—James Bailey, Indianapolis Speedway—Kenneth Riden, Richmond St. Paul—R. B. Acheson, Indianapolis West Side

Dr. and Mrs. George Franklin Observe Fiftieth Anniversary

Dr. and Mrs. George Franklin, Vancouver, Washington, celebrated their fiftieth wedding anniversary September 18 with their family and church friends

Clays Complete African Trip

District Superintendent and Mrs. M. E. Clay have recently returned from a tour in South Africa, Cairo, Jerusalem, Tel Aviv, and Zurich, Switzerland. Mr. Clay is superintendent of the Southwestern Ohio District, which financed the trip over a two-year period.

They visited Johannesburg, South Africa, and Mozambique, a Portuguese colony on the eastern coast of Africa. "There was so much warmth among this colony of about sixty-seven thousand persons, but there is little chance for advancement," Mr. Clay said. He preached several times in churches there.

"Despite the jarring effect, the needs of the uncivilized world will constantly remind us how great it is to live in America," Mr. Clay said.

"I'm happy to be a woman living in the United States," Mrs. Clay added.



Rev. and Mrs. M. E. Clay

at the Hillcrest Church, where he is visitation minister.

Long active as a minister, missionary, and a district superintendent, Dr. Franklin met his wife, a missionary nurse, while he was serving as a Nazarene Missionary in India. They were missionaries in India from 1915 to 1933. He served as the first pastor of the Nampa (Idaho) College Church, and superintended the Northwest Indiana District from 1945 to 1953.

Dr. Franklin retired from the active pastorate in 1963. Since then, he has served as visitation minister at Hillcrest.

The Franklins have three children: a

daughter, Mrs. Lois Pettit; and two sons, Weldon and Warren, who is minister of music at the Hillcrest Church.

... Of Local Interest

"Scores testified to a new or renewed relationship with God" during the recent Olivet Nazarene College Church fall revival, according to Pastor Forrest W. Nash. "Likewise many gave testimony to the experience of heart holiness," Mr. Nash said. Rev. Paul Martin and Ray Moore were the speaker and singer.

Postal authorities have prepared stamps this year with religious Christmas designs, in addition to the normal secular Christmas motifs, according to General Secretary B. Edgar Johnson. "This will give the public an opportunity to express a preference," Dr. Johnson said. Even though Nazarenes may find the design inadequate it is a step in the right direction, and generous purchases will encourage efforts, and could result in more realistic Christian designs.

Sunday school enrollment increase from sixty-two to eighty in the Pittsburg (Texas) church, and a "goodly number" joined the church by profession of faith following a revival with Rev. J. W. McGuffey, according to Pastor Dewey G. Carter, Jr.

New England District Superintendent Fletcher Spruce spoke September 18 to the Northeastern Indiana church schools convention held at the district campground near Marion. Five hundred delegates and pastors attended, according to Verdean F. Owens, reporter.

Five members were received into Lufkin (Texas) First Church by profession of faith following a "good revival" with Rev. W. R. Donaldson, according to Pastor Donald K. Ballard.

Rev. Elwyn A. Grobe, pastor at High River, Alberta, Canada, has been elected president of the local ministerial association.

Rev. Rupert F. Gage, formerly pastor at Williamsport (Pennsylvania) Calvary



OKLAHOMA CHURCH DEEDED LAND—Pastor LaVern S. Day (center) receives from Earl Hatley, contractor and land developer, the deed and abstract to almost three acres of land valued at \$18,000 in a choice housing area a block north of U.S. Highway 66 in Yukon, Oklahoma. The congregation plans to build a church on the property. Hatley and his brother, Melvin, donated \$10,000 toward the cost of the land, which will be paid during the next five years. The brothers made the donation after they discounted \$3,000 from the price of the land. Rev. James Snow (left) represents Oklahoma City First Church, which contributed the remaining \$5,000 to the cost of the land. In the foreground is Randall Stockton, president of Yukon National Bank.

Church, has accepted a call to Pulaski (Virginia) First Church.

Rev. Oscar L. Pullum has accepted the pastorate at Corydon, Kentucky. He was formerly an evangelist.

WORLD RELIGIOUS NEWS

Press for More Chaplains

WASHINGTON, D.C. (EP)—Major General Charles E. Brown, Jr., the army chief of chaplains, has issued an appeal to churches and their agencies for "several hundred" additional chaplains to meet the needs of the increasing number of servicemen called up by the war in South Viet Nam.

While Pentagon officials would not give specific figures how many chaplains will be needed, the Methodist Commission on Chaplains here said it is being asked for "more than double the need normally anticipated for 1965-66." The Methodists are seeking fifty ministers for qualification as chaplains by June. Ordinarily, the number needed would be about twenty.

Spanish Protestants Lack Hope for More Tolerance

MADRID (EP)—The Second Congress of Protestant Churches here issued a statement expressing pessimism over the development of a "more tolerant" attitude toward non-Catholic churches in Spain despite the ecumenical movement and the Vatican Council's Declaration on Religious Liberty.

Judging from the "nature of statements on religious liberty made by Spanish bishops" at the Council's current session, the Congress said, "it regrets that it cannot foresee the issuance of a corresponding declaration on religious liberty in Spain, such as natural law and human dignity demand and the Vatican's declaration appears to recognize."

Graham Plans London Crusade

LONDON, ENGLAND (EP)—After an absence of twelve years, Evangelist Billy Graham has scheduled a major crusade here for June, 1966. His last crusade here was held in 1954 in Harringay

Arena. Attendance during the twelve-week period was over two million.

The 1966 crusade will be held in Earls Court Arena, which will seat 20,000, more than twice the capacity of Harringay. The indoor meetings running from June 1 to July 1 will be climaxed by a closing meeting in Wembley Stadium.

THIS SUNDAY'S LESSON

Brian L. Farmer

Topic for November 21: Naaman: Acting on Faith

SCRIPTURE: II Kings 5:1-27 (Printed: II Kings 5:1-5a, 9-15b)

GOLDEN TEXT: *He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him* (Hebrews 11:6b).

Desperation can sometimes drive a man to distraction; in the case of Naaman, it led him to faith.

Leprosy is no joke at the best of times, but in Naaman's day it was altogether incurable and its diagnosis meant unquenchable despair. Very few knew that Naaman was a leper. In his society, this would certainly be a secret that a man of influence would keep until it could be kept no more. His wife knew, of course, and she in turn had confided in her maid. (It is unbelievably helpful if there is even just one person with whom you can share a dark and worrying concern.) And this certainly speaks highly of the captive Hebrew girl's integrity. She let her light shine for God even as a slave and became the link between a high-ranking Syrian with a loathsome disease and a Hebrew man of God with power to heal.

What a glorious example of how God can take evil—leprosy or any other misfortune that might befall a man—and work it out for good!

It is almost certain that apart from becoming a leper Naaman would never have developed faith in God. He yielded himself to God, not because it was the thing he wanted to do, but because it was the only thing he could do. He turned to God in a crisis. But it is better to turn to God in a crisis than never to turn to Him at all. God is a Rewarder of them that diligently seek Him, whatever the motive.

Also, it prompted a wife to treat a maid more as a person and less as a tool. It also gave a chance to a teenager to tell what she knew about God and His prophet, Elisha. Normally, as she well knew, it would have been improper to air her views. Worthless, they would have been considered. She also knew that in a hopeless situation all hope is received with gladness, so she told her story.

Perhaps from among the many truths which spring to our minds from the experience of Naaman and the narrative that surrounds him, the fact that God often takes the very worst and from it brings forth the very best is the one we should choose for today.

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



"SHOWERS of BLESSING" Program Schedule

November 21—"The Siamese Twins,"
by Russell V. DeLong

November 28—"Repent or Perish," by
Russell V. DeLong

December 5—"Why the Bible Is the
Word of God," by Russell V. De-
Long



Deaths

MRS. BETTY SHARON MIRACLE, thirty-four, died October 5 from injuries suffered in a fall at her home in Ottawa, Illinois. A memorial service was conducted in Ottawa by Dr. Lyle Eckley, Northwestern Illinois District superintendent, October 6. Funeral and burial services were conducted October 7 in Fortville, Indiana, by Dr. Remiss Rehfeldt, Indianapolis District superintendent, and Rev. Earl Marvel. She is survived by her husband, Rev. Walter Miracle, pastor at Ottawa; one son, Mark; two daughters, Marla and Marva; her parents, Mr. and Mrs. Stanley Moneymaker; two sisters; and two brothers.

A. R. DOWNARD, eighty-four, died August 9 in Altadena, California, following a long illness. Rev. H. N. Land conducted services. He is survived by his wife; one son, Albert; one daughter, Mrs. Jessie Rowland; and two sisters.

MRS. MRYTLE NORA TEMPERO, ninety-four, died August 30 in Colfax, Washington. Funeral services followed in the Palouse (Washington) church, where she was a charter member. Services were conducted by Rev. George H. Briggs. Survivors include three daughters, Mrs. Fred Slonaker, Mrs. Wiley Prater, and Mrs. Agnes Bauer; two sons, Wesley and Jack; eighteen grandchildren; fifty-eight great-grandchildren; and seventeen great-great-grandchildren.

MANFRED JESSE STUTSMAN, in his seventies died unexpectedly September 11 of a heart attack at his home in Springfield, Missouri. Services were conducted by Rev. Riley Archer and Rev. Loj Watson. In addition to his wife, Ruth, he is survived by two sisters and two brothers.

Announcements

MARRIAGES

Minnie Belle Johnson Daniel and Dale Cooper, September 25, at the Church of the Nazarene, Arcadia, California.

Mary Alice McAllister and John M. Smee, August 6, at Breese Church of the Nazarene, Pasadena, California.

BORN

—to Rev. Merle and Barbara Fetter of Lake Placid, New York, a daughter, Joy Elizabeth, on October 1.

—to Eldon and Beverly (Cooper) Johnson of Tucson, Arizona, a daughter, Kimberly Dawn, on September 19.

Directories

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You can never repay God—but you can make your Thanksgiving offering a real "giving of thanks."

Send your gift to:

**Dr. John Stockton, General
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Amount _____

Name _____

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Gene Fuller
Pastor, Birmingham, Alabama, First Church

"PASTOR, YOU ARE THE KEY." It sounds trite! Yet it is never more true than in the success or failure of our great missionary offerings. Having pastored churches with large building programs, it seemed in my earlier ministry that the 10 percent program was for those churches which had less demands locally. Consequently, it took me a little longer to comprehend what generous missionary offerings could mean to my church, as well as to my own heart. To the everlasting credit of our wonderful laymen, when I caught the vision, a fine group were ready to match my offering. This set the standard of the entire church! It worked the first time; it has worked every time since. And, with the Lord's help, we are anticipating another victorious offering this Thanksgiving.

—Gene Fuller



Ray J. Hawkins
Pastor, Grand Junction, Colorado

It is Thanksgiving Offering time and once more I face the question, How much shall I give? Our family has found that there is a place beyond "giving till it hurts" —to the place where it feels good again. It's the place of giving beyond what is expected of us. During fourteen years of pastoring, our churches have followed the example set and have been "10 percent plus" in giving for world evangelism. How can we do less when His blessings have been so freely given? How can we do less when so many of our friends are giving their lives as missionaries? How can we do less and still pray, "Lord, bless me and mine"?

—Ray Hawkins

MY CHURCH AND THE THANKSGIVING OFFERING FOR WORLD EVANGELISM SUNDAY, NOVEMBER 21



Edwin A. Patmore
Pastor, Woodstock, Ontario, Canada

After pastoring 10 percent churches for a number of years, I am convinced that this plan is blessed of God and results in greater spiritual blessings on the home field as well as making possible greater blessing on the foreign fields. At no point has this giving adversely affected the local finances. The effect was just the opposite. During these years, financing 10 percent churches has not been a major problem. Being included in those churches that give 10 percent or more to world evangelism also has been a source of great satisfaction to me personally, as well as to the churches involved. One good means of attaining this minimum goal is through the Thanksgiving Offering for world evangelism.

Edwin A. Patmore

God has surely honored and prospered our church both materially and spiritually as we have faithfully supported the 10 percent plan of giving to world evangelism. Our treasurer has sent a 10 percent check to Kansas City every month for the past twelve years without fail. This November 21 we will joyfully give an offering of thanksgiving as an expression of sincere thanks to God for giving us the gospel. In turn, we want to share with those who have not yet heard. We plan to make this our very best Thanksgiving offering.

—James S. Shaw



James S. Shaw
Pastor, Concord, California



James R. Snow
Pastor, Oklahoma City First Church

A mite of a lad stood enraptured as a miniature globe of the earth spun slowly. Hypnotized by the sight, he broke the spell by turning to his father and saying, "Daddy, if that's the world—it's not very big!" Who can deny it? At Thanksgiving time the size of our world must be enlarged! The scope of our concerns, the selfishness of our prayers, the shallowness of our interests speak eloquently of the size of our personal world. The compassion of the past must be renewed! Having seen the need personally in several world areas, my vision is enlarged. The thank offering for world evangelism will receive my best in participation, prayer, and promotion.

—James R. Snow



CELEBRATE GOLDEN WEDDING ANNIVERSARY—Dr. and Mrs. T. W. Willingham pose beside their wedding picture during a reception held October 21 in their honor at their Kansas City home on the occasion of their golden wedding anniversary. Dr. Willingham is the retired director of the Nazarene Radio League, and is a popular speaker at camps, retreats, and in evangelistic meetings. About two hundred persons attended the reception.

Lewis Plans Tour of Caribbean Missions

General Superintendent V. H. Lewis is scheduled to leave Kansas City, November 27, for a foreign assignment to South America and two Caribbean islands. He plans to return December 10.

He will visit missionary work in Barbados, West Indies; Port-of-Spain, Trinidad; and Georgetown, British Guiana. Dr. Lewis will hold preachers' and workers' meetings, missionary council meetings, officiate at the dedication of several new churches, and ordain national candidates into the ministry.

Rev. Lawrence Faul is superintendent in the West Indies, Rev. William C. Fowler in Trinidad, and Rev. Samuel Taylor is acting superintendent in British Guiana, serving in the place of Rev. David Browning, who is on furlough.

. . . of People and Places

Mrs. Florence Lawlor, mother of Dr. Edward Lawlor, evangelism secretary; Dave Lawlor, Nazarene Publishing House artist; and Miss Florence Lawlor, of the Home Missions Department, died unexpectedly October 23 in a Winnipeg, Manitoba, Canada, hospital. She was seventy-eight.

She was in the hospital for a physical examination, and died in her sleep.

Use of the Thanksgiving tape, prepared by the General Stewardship Committee, is up 30 percent over last year, which was also a record year, according to Rev. Dean Wessels, stewardship secretary. The tape is used in connection with Thanksgiving Offering promotion.

The Nazarene Bible College offering reached \$81,897.46 as of October 29,



which accounts for money sent in by 2,265 churches. This is an average of \$36.16 per church.

Vernon Lunn, Sunday school superintendent at Kansas City (Missouri) First Church for sixteen years, has resigned his position with Sears in Kansas City to join Alexander Hamilton Life Insurance company of America, with offices at Plymouth, Michigan. Mr. Lunn is also serving his second term on the General Board.



Lunn

Dr. Edward Lawlor, evangelism secretary, and Dr. Orville Jenkins, home missions secretary, completed yesterday a series of workshops with district superintendents on college campuses. A general superintendent has met with each of the groups. The purpose of the conferences has been to study thoroughly evangelism and home missions programs. "Much help has come from the sessions both from our point of view and that of the district superintendents," Dr. Lawlor said.

Interest has been increasing steadily in the emphasis of Layman's Sunday, according to Stewardship Secretary Dean Wessels. One church sponsored a laymen's dinner, early morning prayer vigil, and a Saturday night retreat, with

a lay speaker. On Layman's Sunday this church used an industrialist, educator, and businessman as speakers. A lay missionary spoke in the Sunday evening service, Wessels said.

Martin Speaks at Eighth Servicemen's Retreat

Dr. Ted Martin, pastor at Nashville (Tennessee) First Church, is speaking this week (November 15-18) to the eighth annual Nazarene Servicemen's Retreat in Berchtesgaden, Germany. Dr. Martin replaces Dr. Norman Oke, pastor at Washington (D.C.) First Church, who is recovering from pneumonia.

More than 200 U.S. servicemen, their wives and families were expected to attend. Among those are Navy Chaplain Leonard W. Dodson, Jr., and Army Chaplain Herbert J. VanVorce. Army Chaplain Calvin G. Causey is retreat coordinator.

NEWS OF RELIGIOUS WORLD

Theologian Paul Tillich Dies

CHICAGO (EP)—Paul Johannes Tillich, noted Protestant theologian, died October 22, at seventy-nine, after a brief illness.

He had come to the United States from Europe in 1940. His book *Courage to Be*, published in 1952, had a major impact on Protestant theology.

Tillich joined the Theological Seminary faculty at the University of Chicago in 1962.

Tillich was born in Prussia and became a naturalized American in 1940.

Graham Delays Crusade

HOUSTON, TEXAS (EP)—For the second time Evangelist Billy Graham has been forced to postpone his Houston evangelistic crusade because of surgery recovery.

The Houston Crusade, first scheduled October 8-17 and later delayed until October 15-24, is now scheduled November 19-28 in Houston's Astrodome.

Physicians for the ailing Baptist evangelist said he was recovering normally after a prostate operation, but would not be well enough to conduct the strenuous ten-day schedule.

Henry Hits Liberal Methods

WASHINGTON, D.C. (EP)—A conservative editor said here that liberal Protestant churchmen and their evangelical counterparts are poles apart on the proper methodology in accomplishing social goals, and often in just what goals are desirable of accomplishment. But it is wrong for evangelicals to deplore the actions of social activists, he added, if they in turn do not act upon the basis of an acceptable methodology themselves.

This was one of the major contentions of Dr. Carl F. Henry, editor of *Christianity Today*, conservative Protestant fortnightly published here. His article marked a major attempt by a conservative theologian and churchman to outline the evangelical outlook and delineate between it and the liberal outlook on the social revolution.

Obituary of a Non-Churchgoer

HERE LIES the earthly remains of Joe Selfcenter, who departed this life January 4, at the age of seventy. "Man dieth . . . yea, man giveth up the ghost, and where is he?" (Job 14:10)

While Joe's dust is in this church cemetery, he was not a churchgoer, except to attend funerals. It seemed necessary that some of his friends should die in order to get him out to church—a costly expedient. Joe was a man, not a beast; hence his burial is among men. He had a soul, though he lived as if he had none. He had his life insured, but not himself.

He shunned counterfeit notes, yet he held counterfeit hopes. To detect a counterfeit note he would go to the window for light, but he was afraid to go to church, where his counterfeit hopes might appear.

Not all of Joe's remains are in this sepulchre. The words that fell from his lips remain entombed in human hearts; his godless example remains unburied and lives on to influence other lives.

His money remains. Shrouds have no pockets. He departed. Yes, he had to go. He didn't want to go. Kind friends, skilled physicians could not keep him here. Joe thought he was independent, forgetting that his lungs

had to breathe 940 times and his heart beat 4,200 times each hour in order that he might live, and that all of this depended on God's thought of him. Joe never once made his heart beat or his lungs breathe; yet there was not one bit of love in that heart to God nor did he ever breathe one prayer, or go to church to unite with God's people with one song of praise.

While life's candle was burning, Joe wouldn't let its Owner have any benefit of its light. When it had burned out, he left only smoking tobacco as his thank offering.

He departed. Yes, his body for which he lived remains, a bit of dust. Where has he gone? To join the Church above? So hope his friends, yet the church below he slighted. His Saviour he disregarded. That Saviour is now his Judge.

To those guilty of the sins of omission, Christ will say, "Inasmuch as ye did it not . . . And these shall go away into everlasting punishment; but the righteous into life eternal" (Matthew 25:45-46).—Robert L. Ellis, Pastor of First Church, New Castle, Indiana.

Often we are half out of our predicament the moment we get up and start working.

the Answer corner

Conducted by W. T. PURKISER, Editor

In Romans 5:9-10, how do you get a second work between justification and salvation from wrath? I have thought "salvation from wrath" was alluding to final salvation at death, when one goes to heaven instead of hell (where God's wrath is encountered). What does it mean to be "reconciled to God"?

I do not get a second work between justification and salvation from wrath in Romans 5:9-10. I get it in such verses as Matthew 5:8, 48; II Corinthians 7:1; I Thessalonians 4:3; 5:23-24; Hebrews 12:14; I John 1:7; and Revelation 21:27 (particularly the first part of the verse, "there shall in no wise enter into it any thing that defileth").

Romans 5:9-10 reads, "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

Clearly, no person who is and re-

mains justified will encounter the wrath of God. But the verses I cited above make it quite clear that the justified Christian must walk in the light if he is to remain justified. God gives every promise in the Book to the sheep who follow Christ. He gives none whatever to the rebellious and straying.

To be reconciled to God means to be brought into a saving relationship to Him through Christ. It isn't an isolated act. It is a daily walk. And the life by which we shall finally be saved is Christ's risen life, saving "to the uttermost" all those who come to God by Him (Hebrews 7:25).

I have an unsaved friend who has a real and insistent question—Why did God create man? Can you help me answer him?

It sounds as if your friend may be thinking it would have been better if He hadn't.

The old catechism had a very concise and fairly complete answer: "To glorify God, and enjoy Him forever" is the chief end of man. I believe God created man that His creatures might not only serve Him, but also enjoy the fellowship He would offer, and the everlasting joys of heaven He has planned for the human family.

That this purpose is threatened lies in the fact that, to make it possible, the creature must have the power of choice—the right to choose his own destiny. An involuntary fellowship is not fellowship at all.

Sin is the misuse of freedom, and

that misuse has brought in its wake all the ignorance and folly of the centuries. But God has not left His creation without a remedy. In the gift of His own Son, He made possible the redemption of a lost and ruined race.

The only thing that stands in the way of the accomplishment of God's ends in creation is the rebellious will which rejects Christ Jesus and prefers its own way to God's way.

The Bible makes one thing clear. If any person refuses the mercy offered in Christ and wishes to live his own way, death will finally bring about the fulfillment of that wish—and the end of the road is known as hell. But hell was not designed for man. It was made for the devil and his angels.

Is it proper for a layman to help the pastor serve the sacrament during Communion? Also, is Communion to be served only to those who profess salvation, or is it proper for the pastor to announce that all may come, and if anyone has slipped and isn't now a Christian, this would be a good time to mend his ways and by the sign of taking Communion acknowledge that he will be serving Christ in the future?

In the absence of any other ministers, the stewards of the congregation may assist in the distribution of the elements for the Lord's Supper.

Our invitation to the table of the Lord is rather broad: "Let all those who have with true repentance forsaken their sins, and have believed in Christ unto salvation, draw near and take these emblems, and, by faith, partake of the life of Jesus Christ, to your soul's comfort and joy" (Manual, 1964, paragraph

584).

Usually we are willing to leave it to the conscience of the individuals present as to their meeting of these qualifications.

I would have no personal objections if a pastor found a way to make the serving of Communion an evangelistic occasion—particularly if he followed up in personal dealing with any who might respond whom he believes may need definite spiritual help.



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the priest, the scribe,
27 ¶ And at the dedication of the
wall of Jerusalem they sought the
Levites out of all their places, to
tower of Hana
of Meah, even
and they stood
gate.

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