

herald

OF HOLINESS

Church of the Nazarene

August 20, 1969

Sept

A Look at Full-time Evangelism

(See page 5.)



How to Think About God

(See page 7.)



General Superintendent Coulter

NO HOPELESS CASES

THE Salvation Army officer had shown a film depicting the work of rehabilitating the growing number of alcoholics who turn to that organization for help. When the meeting was opened for questions, one man asked, "What percentage of these men return to alcoholism?"

The officer's reply was a classic in brevity and in insight. "In the work of rehabilitation, we don't pay too much attention to percentages. We just don't give up on any man!"

Centuries ago, the prophet Isaiah announced the coming of One who knew no hopeless cases. "A bruised reed shall he not break" (Isaiah 42:3). The reed is a symbol of all that is fragile and weak. Sometimes a shepherd took a reed, and, with a few holes in it, turned it into a flute. But because it was so fragile, it could easily become cracked or bruised. When that happened, it was useless. Its song was gone. It could only be cast away.

Even a thing as unpromising as "a smoking flax shall he not quench." The little oil lamp could become encrusted with soot until the flame flickered and died in a stream of acrid smoke.

The prophet announced that Jesus has hope for "burned-out wicks and broken reeds!"

How fickle and fragile were those fishermen whom He chose to be His disciples! They were unpleasant and unpromising. But He fanned the spark until the flame glowed with power and light. He strengthened the bruised and broken life of the woman of Samaria until the music of His love flowed through her life to her own people.

The secret is that He was bruised for our iniquities. He was broken for our trespasses. He yielded up His life for our sins. He tasted death for every man.

There are no hopeless cases with Him! The bruised reed He will not break, but heal and strengthen by His grace. The smoking flax He will not quench, but breathe upon it until it bursts into flame.

The outcasts of society are the objects of His love. The derelicts who seem to be at the mercy of the waves need not be abandoned. There are no hopeless cases with Him! □

An evangelical writer gives a firsthand account of the Russian attack on Czechoslovakia last year

Remember Czechoslovakia?

• By Jaroslav Vajda

Mr. Vajda is editor of "This Day" magazine and a member of the Evangelical Press Association.



IN PRAGUE, young Czechs with national flag are riding on truck in Prikopy Street protesting against Russian occupation.

"To be dominated is evil; to dominate others is worse."

REMEMBER AUGUST 21! This slogan won't be scribbled on the walls of Czechoslovakia's cities, but you can be sure it will be engraved in every heart that lived through the still shocking invasion of 1968.

Eleven hundred years of on and off occupation have convinced this nation of 14.5 million in the heart of Europe that survival depends on remembering. Vladimir Nabokov, who has made a deep study of memory, notes in his latest book, *Ada or Ardor*: "You lose your immortality when you lose your memory. . . . It is only through memory that we possess the past."

If the survival of Israel and of its faith was linked to the annual commemoration of the Passover and the repeated recital of its events, and the existence of Christianity depends on the frequent celebration of the Lord's Supper ("in remembrance of me"), and if the malefactor's eternal hope rested on the crucified Savior's remembrance of him—one can readily comprehend the significance of anniversaries and their importance, especially for people living in hope.

August 21, 1968, will be remem-

bered in Czechoslovakia. And it must be remembered by the rest of the world that cares about its own and its neighbor's freedom.

As I recall the week preceding the invasion in Bratislava, the capital of Slovakia, certain events and remarks take on weightier significance.

A university student, enjoying with his countrymen the fruits of the freedom he and his friends had precipitated the year before, broke down before me on the morning of the invasion and cried: "The world will wring its hands and shake its head over what is happening here today, but it will soon forget. What's the use!"

A reform leader, saying goodbye to us the evening of August 21, was trying manfully to maintain his composure as he assisted us in fleeing to the sanctuary of the free West. I felt helpless and cowardly leaving.

"What can we do to help?" I asked.

"Nothing," he said. "We do not want to see World War III begin over this."

As a Christian, I groped for a word of encouragement. It seemed like a weak and hollow suggestion, but I said: "At least we'll pray for you."

He didn't laugh. "You know," he said, "we need that as much as anything. It's one way of remembering."

And the border guard, as we were leaving the country, added to his farewell: "We won't give up. Don't forget us."

There is so much to remember. The events before and immediately after the invasion are as fresh and clear in my mind as the moment they occurred.

Item: The smiling face of Dubcek, enjoying the support of more than 90 percent of the population, mostly nonmembers of the Communist party, stating the purpose of his unique reform program: "We want to give socialism a human face."

Item: The open borders, into and out of the country, the sunniest spot behind the iron curtain. Citizens, free to travel abroad at last, preferring to return to their open cage, hopeful of acquiring even greater freedom. Remembering a visit three years earlier, I did not expect the casual and cheerful crossing of the same border in 1968. Czechoslovakia had become a country to visit, not to flee from.

Item: An almost completely free

press and communications media. Cartoons lampooning the foibles of socialism and government leaders without fear of reprisal. TV documentaries exposing negative national conditions, and the government welcoming constructive criticism.

Item: Two weeks before my arrival in Bratislava, Russia and Czechoslovakia had signed a pact in the historic Town Hall. At that time a student had painted on the face of the Comenius University administration building, about 30 feet above the street, the slogan: "To be dominated is evil; to dominate others is worse." The words were still there to greet the invaders on August 21.

Item: Some 50,000 political prisoners were being rehabilitated, that is, given a clean bill of health, cleared of false charges, and returned to former occupations. Unjustly condemned and executed leaders had their good name restored for the historical record. Names and writings banned for decades were reappearing. The average person was still trying to get used to speaking openly without fear of midnight arrest.

Item: In contrast to my previous visit, people were openly happy; they were hopeful that their daring experiment would work and provide a pattern for other socialist satellites; the creative arts were burgeoning; building and trade were breaking out of a 20-year repression. Everyone seemed to be racing to make up for lost time, or rushing to beat an ominous deadline he secretly sensed was not far off. It was too good not to end.

Item: Long empty churches were now crowded. We had to walk around two overflow crowds standing on the sidewalk outside Roman Catholic churches. Inside, prayers were being offered for the

national leaders. The Lutheran mother church in the capital was petitioning for the resumption of Sunday morning broadcasts after a silence of 20 years. After two decades, children would again be able to attend religious instruction classes without intimidation. Young people were returning to the church. Hundreds of priests, nuns, and pastors were being released from years of imprisonment. The "paper shortage" was easing for religious books and periodicals. Christians were being restored to first-class citizenship.

Who could ever forget those exhilarating 221 days?

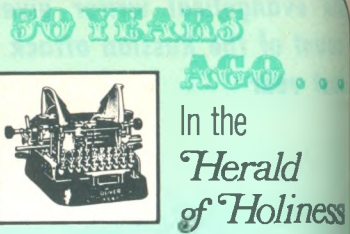
And who could ever forget the sudden termination of that "spring"?

Together with the stunned populace we awoke at three in the morning to the drone of incoming airplanes and the endless rumble of tanks and trucks passing beneath our window. It was a scene out of "Twilight Zone." Soldiers with tommy guns posted at every intersection, people clustered at bus stops deciding whether to go to work, the doors to public buildings barred, people on the streets listening to transistor radios and engaging the teen-age invaders in conversation.

The first radio announcement is repeated throughout the predawn hours: "We confirm the invasion of our country by the troops of five Warsaw Pact nations. Please maintain calm. Do not commit any acts of provocation. Listen for further bulletins."

At 7 a.m. the TV station goes on the air, repeating the same announcement, reporting the step-by-step progress of the occupation, reading dozens of telegrams and communications from every labor union and official organization, pleading loyalty and support to the "legally constituted government of

(Continued on page 17)



WHEN THE SAINTS KNEW HOW TO PRAY

Oh, I love to read the story
Of the mighty men of prayer,
Like Elijah, Job, and Daniel,
Paul and Peter 'way back there;
Or of Luther, Fox, and Wesley,
And the heroes of their day,
How the gates of hell were shaken,
When the saints knew how to pray!

CHORUS:

When the saints knew how to pray
In the good old-fashioned way,
Hell's foundations shook in countryside and town;
And no matter what folks say,
God is just the same today,
And the old-time praying still brings
heaven down!

When I think of Edwards, Payson,
Abbot, Caughey, Redfield, too,
Finney, Nash, and Deacon Cleary—
How they prayed and wrestled
through!

Oh, it sets my soul to burning,
And I'm crying night and day—
"Give us back the soul travail
As when saints knew how to pray!

"Times have changed"—how oft we
hear it

And on that is laid the blame;
But while men may change, or
customs,

Jesus Christ remains the same,
And His Word will stand unbroken
When the world shall pass away,
How I crave the day's returning
When the saints knew how to pray!

—D. RAND PIERCE
AUGUST 20, 1919



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Sequel to last week's article,
"Are We Headed Toward a Volunteer Ministry?"

A LOOK At Full-time Evangelism

• By a Concerned Churchman

WE HAVE recently shared with *Herald* readers some concerns relating to the continuation of a full-time ministry. The article dealt with the need for better support of pastors and staff assistants. It is important also that we give some thought to concepts of support for our full-time evangelists.

The facts are, unless we move quickly, we shall find this office of the ministry as extinct as the proverbial dodo bird. And basically, the issue is not related to the church's philosophy of evangelism, as to whether or not we believe in or want to retain the practices of mass evangelism, revival meetings, holiness conventions, and the like, but rather are we willing to support these workers sufficiently to keep them "in the field"? The issue is not primarily theological but financial.

This is a matter which the entire church must face squarely and prayerfully. Our leaders have been calling us to attention at this point for a number of years. It is time for laymen, church members, church board members to come to attention, too, and do some real soul-searching.

Space will not permit a full discussion. Suffice it to say that responsible lay people must reorient themselves and recast their think-

ing regarding the level of support their church gives the evangelists they use. Let us see some of the factors involved.

1. The time has come when the church must realize that the evangelist is, in reality, one of the church's employees. Too long we have looked at him as an Amos or John the Baptist, who had his own source of "locusts, wild honey, and leather britches," and who was called of God to preach His message whether or not the church paid him a salary. Indeed, much of the strength of the office of the full-time, God-called evangelist has come from this very independence, and we hope he never loses his holy commission to speak as the Lord bids him speak. However, we must more and more tie our support of the evangelists to the total financial structure of the church.

The evangelist is not independent of the church, but an integral part of the church. His message of holiness evangelism must be as much a part of the local church as those services, activities, and programs which are conducted by the pastor and his staff.

The evangelist is the church's employee who assists with the church's program of evangelism. Because he serves a number of churches during a year, the responsibility of an individual church

to support him and his family adequately is not lessened.

2. Those responsible for calling and paying the evangelist must see, however, that his situation is unique in some respects. Hence our concept of what constitutes an adequate week's salary for the evangelist, as compared to what it would be if he were a year-round employee of one church, must come in for scrutiny.

The evangelist must calculate his annual wage from the income of roughly 40 weeks. The time of the year when the churches want him is limited; he must take his vacation at his own expense; sickness and emergencies mean an immediate loss of income. So our church must pay the evangelist, not on the basis of so many days or so many services, but on a pro rata basis of his "productive year."

Added to this problem, also, are the types of expenses which are uniquely the lot of the evangelist, which the pastor and layman do not have. Travel is the greatest of these, of course. Space will not permit a listing of other unique expenses.

A formula has been worked out, however, taking all of these factors into account, which has been quite generally accepted as being fair. That formula is: the weekly basic salary (counted by the number of

Sundays involved) for the evangelist should be not less than *twice* the weekly salary of the pastor of that church. In addition, he should receive his "business expense" and the fringe benefits we allow (or should allow) the pastor: his travel expense, at least one way, and both ways if he has to come and return for our meeting; entertainment while the meeting is on; and a similar social security percentage as we provide the pastor (one-half or all). To this some churches add a Christmas gift, either at the time of the meeting or at the Christmas season.

This formula is adequate (providing the salary to the pastor is anywhere near adequate) and will keep the evangelists in the field supported at a level comparable to the "average" of the pastors whose churches he serves during the year.

3. To enable the average church to reach a goal such as this, the budgets for revival must not be measured by how much will come in marked for "revival" during the meeting (as is so often the case) but spread over the entire year as a part of the total expense of the church.

We use this latter principle in paying our pastor's salary, the utility bills, the loan payment, or any other responsibility of the church. We should use it also in gauging what our support shall be for evangelists.

Here is a point at which we all must mature. We are in a period of transition between a "freewill offering" concept and a "salary" concept for remuneration for evangelists. But more than a few churches (unconsciously) have allowed the evangelists to suffer when the money (through no fault of his) has failed to come in at the expected rate.

Churches, more and more, are looking at their revival budgets as a part of their annual expenditures—planning in advance, letting the evangelist know in advance the minimum he will receive, and following through with all commitments whether or not the whole amount comes in during the meeting.

4. In this same vein of thought, the church should be realistic in evaluating the accomplishments of a given revival. We are so prone to



Faith at Home

In Whose Steps Do You Trod?

"Quick! Come here to the window!" my husband called. Alarmed, I just dropped my dishcloth and ran.

How glad I am that I did! Together, we shared another of those sights which eventually form albums of memory pictures.

Becky, now two, was toddling from one gay blossom to another. Her shimmering, yellow-white hair seemed to transform her into an animated sunbeam.

One arm clutched her beloved baby doll. Her free hand carefully pulled each flower towards her. After murmuring softly to it, as if to an old friend, she buried her button nose in its petals, sniffed, and smiled approval. Then she shuffled on to the next blossom—in my high heels.

Perhaps we don't pause often enough to quietly observe our youngsters. I not only captured forever a fleeting moment in time, but had had a basic truth vividly brought home to me also.

Our children, from tot to teens, are always watching us, trying to copy us. They're getting ready to fill our shoes!

Psychologists say we adults form the same home atmosphere we knew as youths. Without conscious effort to change, we naturally tend to rear our offspring with the identical discipline and values our parents used.

What a sacred duty we Christians have to believe what we profess and then truly live what we believe!

Following this idea further, I decided to inspect the pattern we were providing our children to follow.

Though yours might be quite different, let me share the checklist I jotted down:

- Is our house a home, or merely a stopping-off point where family members eat and sleep?
- Is there more laughter than tears?
- Is there too much disagreement? Too little restful and restoring calm?

- Are we more concerned with the house and things therein than with the people who live within its walls?

- Do our children know a working faith firsthand? Do they hear us pray often? See us being Christian in every circumstance? Do we worship as a family group?

In this self-examination, you and your conscience decide the score.

I found need for improvement. How did you rate?

By Rosemary Lee
Worthington, Ohio



judge a meeting by particular, predetermined evidences, many of which are not the direct result of the efforts of the evangelist.

Many factors enter into the success or lack of success of a re-

vival meeting: the preparation of the church in prayer; the efforts of the church in visitation; the climate and the atmosphere of the church; the attitude of the people;

(Continued on page 16)

How to Think About GOD

WITH THE possible exception of the Lord's Prayer, the twenty-third psalm is the best known passage in the Bible. This beautiful piece of poetry has sung its way into hearts across the last 3,000 years. We assume it was written by David. He is the same David who had a black chapter of sin and failure in his life. But he learned to know the Shepherd!

Containing only 118 words, this psalm tells us how to think about God. It requires little time to memorize the words. In fact, most of us have already memorized them. What we need to do now is to think its thoughts—the positive, faith approach to life which it represents.

How comforting to hear again those oft-repeated words: "The Lord is my shepherd; I shall not want"! Perhaps the little girl was right when she misquoted it, "The Lord is my shepherd; that's all I want!"

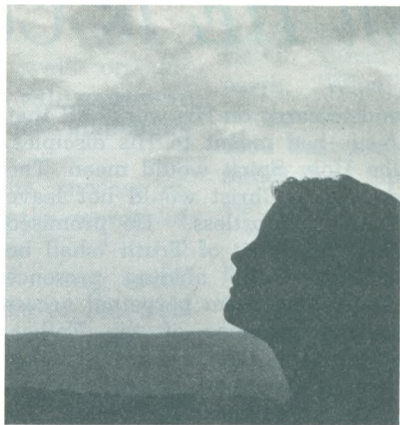
HE IS MY PROVIDER

How reassuring that I need not want for anything! The Lord is my Shepherd and He will supply my needs.

After World War II the Allied armies gathered up many hungry, homeless children. Placed in large camps, they were well fed and clothed. Yet they did not sleep well at night; they were restless and afraid. A psychologist finally sit upon a solution. The children were allowed to eat all they wanted. Then each child was given a piece of bread to hold in his hand while he went to sleep. Feeling secure, the children rested well.

The greatest source of human worry is concern about *tomorrow*. We easily forget that "my God shall supply all your need" (Philippians 4:19). "Your Father knows exactly what you need even before you ask Him" (Matthew 6:8, LG). Oh, that we might learn to trust Him!

"He makes me to lie down . . ." Having eaten to the full and en-



joyed God's bountiful blessings, I lie down in green pastures. Amid all our hurry and worry, sometimes He must *make* us lie down. Our souls need to be quiet before the Lord. We need some quiet times with God. Sometimes He forces them on us through sickness and adversity. Don't chafe when it comes; use the time and thank God!

"He . . . leadeth me beside the still waters." Sheep are afraid of moving waters. Being poor swimmers, they will drink only from still water. God knows our limitations. He does not condemn our weakness and inability. His demands are never beyond our strength and ability. He does not force us where we cannot safely go. Constantly He ministers to our needs. In His presence we can have peace while the storm rages in the world.

"He restoreth my soul." Moffatt translates it, "He revives life in me." Like a watch, the human spirit can run down. It can lose its drive and push. The enthusiasm and thrill of life can be lost. When that happens, we need the reassuring touch of the Shepherd. It's then we need to hear Him whisper encouragement in our ears. Why let life end 20 years before you are buried?

HE IS MY GUIDE AND GUARDIAN

The Shepherd leads in paths that are right. It is a righteous trail up

which He leads us. God leads; He never drives! He climbs the same hills we climb. When the way seems narrow, steep, and dangerous, He is still there.

God does not promise a bed of roses on the battlefield. He never promised to carpet the racetrack. What He does promise is the assurance of His presence. Life takes on new meaning with the Shepherd leading the way. The paths I travel with Him lead somewhere. It is not a haphazard and meaningless journey.

Sometimes He leads through the Valley of Dark Shadows. We must pass through the valley while the sun is setting. Even in the dark shadows, there is no need for fear. The Shepherd is there.

There is no way to avoid the shadows. Disappointment, failure, and losses must cast their shadows on everyone's life. Your shadows may be insecurity, fear, or lack of faith. Just remember the Shepherd is at hand.

"Though I walk through the valley of the shadow of death, I will fear no evil." Christian experience has rewritten this verse. Those words have comforted many a dying saint. Death is the most terrifying fact of life. It is a frightening reality with which we live. Though death stares me in the face, I'll not fear. Why? Because my Shepherd is Master of both life and death!

My Shepherd's rod protects me and His staff comforts me. God protects me from danger with His rod. When I falter and miss my footing, He lifts me back with His staff.

HE IS MY HOST

A banquet table is spread for me in the midst of my enemies. The accent is on the positive. There is only passing reference to enemies. We should not major on obstacles.

(Continued on page 16)

When *HE* Is Come

THE news that a guest is coming usually creates excitement and some questions. Who is he? What is he like? When will he come? Whom is he coming to see? How long will he stay?

In the home there may be a flurry of cleaning and cooking in preparation for the expected visitor. Anticipation of the coming of a guest speaker to a church often stimulates long overdue cleaning and painting of property.

There must have been great expectancy among the disciples when the Lord announced the coming of the Holy Spirit. The news was dramatically proclaimed: “. . . the Comforter, which is the Holy Ghost, whom the Father will send in my name” (John 14:26). “. . . I will pray the Father, and he shall give you another Comforter” (John 14:16).

One of the most significant events in all Christian experience is the coming of the Holy Spirit. This is true both historically and personally, whether into the world, into the Church, or into the human heart.

The whole of the Trinity is concerned with His coming. (1) The praying Christ; “I will pray the Father.” (2) The giving God; “He shall give you another Comforter.” (3) The abiding Spirit; “that he may abide with you for ever.”

Who is He? His identity is clear. He is another Comforter. He is the *Holy Ghost*. He is the Spirit of truth.

As a “*Comforter*,” He comes to us “with strength.” He comes as a divine “advocate” who takes the cause of another and makes it his own. He comes to be our Strength in all our weakness, our Peace in all our trouble, and our Victory in all our temptations.

As “another Comforter,” He comes to take the place of Christ

and to carry on His work. All that Jesus had meant to His disciples, the Holy Spirit would mean. The departing Christ would not leave them “comfortless.” He promised that the Spirit of Truth “shall be in you.” His abiding presence would give them perpetual access to the presence of the Father. Abiding in them, He would be as near as the breath of prayer itself.

To whom does He come? He comes to believers ready to receive Him. He is promised to those who love Christ and keep His commandments.

Imperception and spiritual blindness hinder the worldling from receiving Him. But disciples walking in loving obedience to the will of God are ready recipients.

The Holy Spirit came to the disciples when they were in one accord on the Day of Pentecost. He comes to us when we are completely yielded to Him, when all resistance and rebellion are gone, when His presence and His will become our utmost desire.

He comes to abide. He is not a sojourner, here today and gone tomorrow. *He comes to stay*. No matter how dark the night, how long the road, how treacherous the way, He shall abide with you forever.

What does He do when He comes? As “the Spirit of truth,” He guides His followers. Uncharted paths stretched before the early disciples. False doctrines were prevalent around them. Temptations and persecutions seemed to come with a vengeance. How they needed this divine Guide!

And we need His leadership today! Modern cults and skeptical religionists seek to shake the foun-

datations of faith and to undermine our basic beliefs. But we need not be the children of darkness nor of error. The Holy Spirit will indeed guide us into all truth. He comes to instruct in all doctrine and to reveal the mysteries of redemption.

The Holy Spirit comes to purify the heart. Simon Peter concluded his dramatic defense of preaching to the Gentiles by stating that God gave “them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith” (Acts 15:8-9). The one identifying mark of His coming and of His abiding presence is a pure heart.

The Spirit comes to empower. His presence and His power are inseparably linked together in Acts 1:8: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” This was not physical power, like that possessed by Samson. It was not the power of logic nor even of eloquence which was promised. It was spiritual power—the power of a living union with a living God: power to witness, power to evangelize, power to do His work, and power to live the Spirit-filled life.

How does He come? The Holy Spirit comes as a *Dove* (the Dove of God) to brood over waiting and needy hearts. He comes as the *Water of Life* to refresh, to vitalize, to quicken all growth in Him. He comes as *Oil* to lubricate, to nourish. He comes as *Fire* to warm, to melt, to purify, to cleanse.

“When He is come”—these wonderful words of promise and expectancy can become words of experience and reality. “Receive ye the Holy Ghost” (John 20:22). □



Editorially Speaking

By W. T. PURKISER

Beyond the Moon

People will assess man's first walk on the moon in various ways. To some it will represent the triumph of technology over almost unimaginable obstacles.

To others it will symbolize the success of science in penetrating further into the secrets of the vast universe in which we live.

Some will deplore vast sums of money spent for space exploration on both sides of the iron curtain, thinking of worthier uses for the resources expended.

Many will react like the little girl visiting a zoo who saw an elephant for the first time. She stared at the huge bulk with flapping ears and long nose and said very emphatically, "I don't believe it." We have seen it, but it is still hard to grasp.

A few will pause to worship the Creator whose lavish hand has put such treasures of beauty and truth into the universe He has fashioned, and such potentials of knowledge and skill into the creatures He has made in His own image.

One would be brash indeed to predict what may lie beyond the moon in terms of space exploration. There is already talk in high places about manned visits to Mars, the nearest of the planets in our solar system.

But there are some things that may be said now in the light of the historic moment on July 20 when Neil Armstrong first set foot on the moon.

One is a reminder of the words of President Richard M. Nixon in his inaugural address last January, lines all too soon forgotten on both sides of the aisle in Washington: "We find ourselves rich in goods but ragged in spirit . . . reaching for the moon but falling into raucous discord on earth."

There is enormous irony in the fact that we can put men on the moon (and more importantly, bring them back) but cannot seem to feed the hungry on our doorstep, check the progressive pollution of the natural resources of earth, or put reins on the crime, violence, delinquency, and immorality of our own sick society.

Our problem is certainly in part that we are "rich in goods but ragged in spirit." We are finding again the truth of Scripture that man is both "clod and cherubim," a creature of both dignity and degradation.

THE BIBLICAL EXPRESSION of this paradox is found in the psalm quoted with such effect by Edwin Aldrin as Apollo XI sped back toward the earth: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalms 8:3-4.)

The Psalmist continued, "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (verses 5-6).

Here is the dignity of man—potential akin to that of the angels, marred and limited only by the effects of sin.

Studdart Kennedy put the idea in verse:

*I'm a man, and man's a mixture,
Right down from his very birth,
For part of him comes from heaven,
And part of him comes from earth.*

BEYOND THE MOON and what reaching it means is a challenge to turn again to the problems of earth. "We see not yet all things put under him."

The unfinished task of mankind is not only subjection of nature in obedience to the command of the Creator. It is to face up to the infinitely more difficult task of conquering the chaos of "inner space" in the human heart.

Here computers and engineering gadgetry will not help. Here only an "old rugged Cross" on a green hill outside an ancient city wall will make the margin of difference between success and failure.

Quoting the Psalmist, the writer to the Hebrews said, "Thou hast put all things in subjection under his feet"—the earth, the moon, perhaps other planets of the solar system.

"But," he added, "now we see not yet all things put under him." Human sin has marred the divine plan.

The great climax of it all is the verse that follows: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour: that he by the grace of God should taste death for every man" (Hebrews 2:9).

We see "all things in subjection . . . but . . . not yet all . . . But we see Jesus." We find it easier to reach the moon than to cure "raggedness of spirit." Yet, though from afar, "we see Jesus" and see in Him the sanctifying power that can make all who come to God by Him such that "he is not ashamed to call them brethren" (Hebrews 2:11).

Most of us could not go the whole way with the theology of John Macquarrie. But there is sweeping truth in his remark that "the modern technological world is a world of man's making. Therefore he can never find his whole self within that world, for he is not his own product. 'Our being inexorably drives us beyond any given state of ourselves or our world.'"

That to which our being "inexorably drives us" is not found in the exploration of space but in the appropriation of grace. Because the Creator of space and the Author of grace are one and the same, we find our wholeness only in Him and in His will. □

GUEST EDITORIAL

Editor's Note:

At the editor's request, Dr. Harper, executive editor of the Department of Church Schools, has written the following explanation of new Sunday school materials which are becoming available September 1.

New Sunday School Materials

By Albert F. Harper

"New curriculum" is not quite accurate—but September's materials include many changes. There are changed structures that mark advances now and that promise even better Christian teaching in the further tomorrows. There are improvements at all age levels. Six new periodicals are more than the Church of the Nazarene has ever launched at one time, but all are needed and we believe all will prove helpful.

Better Promotion Plans

The new quarter system begins September 1 instead of in October. Thus promotion day can move back to the last Sunday in August. All pupils will be in their new classes, ready to begin new courses on the Sunday nearest to the reopening of public schools.

Better Total Teaching

The new graded courses, primary through junior high, are coordinated with each other. Most of the time pupils from the first through the ninth grades will be studying the same general Bible truths in the same quarter. This makes possible better total teaching because it enables

parents to give more effective support through home help.

Pupil materials, nursery through junior high, are planned to be in the home every week. The new family altar guide, *Table Talk*, shows parents when and how to use these materials in a family worship plan coordinated with the Sunday school studies. With parents and teachers supporting each other we shall do better total teaching.

New Teaching Resources

Three of the six new periodicals are visual aid sets designed to help teachers capture interest and make Christian truth clearer to learners. The nursery teacher has a new quarterly teaching packet. Kindergarten pupils have new die-cut handwork. Primary departments will use a new set of song charts. For the first time junior teachers will have large teaching pictures. *Junior High Activities* has been expanded. And now colorful quarterly visual materials have been prepared for teachers of senior highs and adults.

New Teen Appeal

The junior high pupil quarterly has been changed to a weekly study tool and story paper. *Junior High Guidelines* will be given out during the class period and used in Bible study there. After class it goes home as a devotional guide and story paper for the young teen to use during the week.

Senior high teachers have a brand-new quarterly and a visual resource packet. Pupils have an appealing, renamed study tool, *Senior High Insights*.

New Adult Interest

Attention in our time centers on the young adult. Tomorrow's church depends on his reaction today. If we can help him find God's Word for his world, he will follow Christ and build the church.

A new feature, "Young Adults Today," is designed especially for those who teach the 18-to-34 group. It seeks to identify the unique spiritual issues confronting the young, and to highlight gospel relevance in the twentieth century. Together with *Adult Teaching Resources* it should strengthen our work.

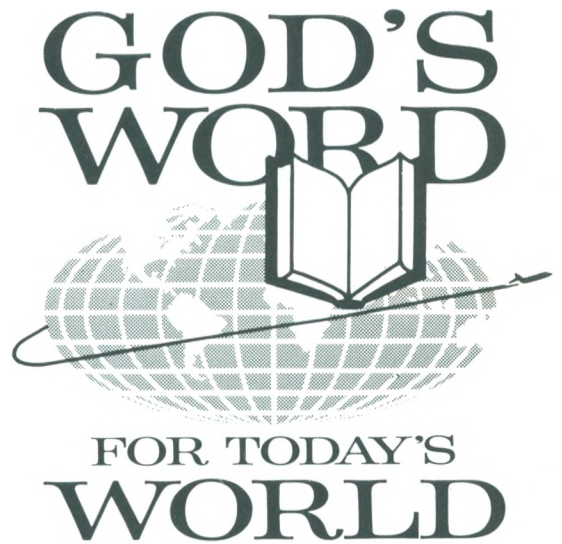
New Day Dawns

These are your new Sunday school materials. The staff and Publishing House have worked for three years to plan and prepare them. Now they have been mailed to your Sunday school. They will be put into your hands next Sunday. Next week you will begin to use them. We commend them to you with a prayer. May they help you to see more clearly, and to proclaim more effectively, the meaning of God's Word for today's world. □

(See further information on insert pages following.)

EXCITING CHANGES

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replaces weekly
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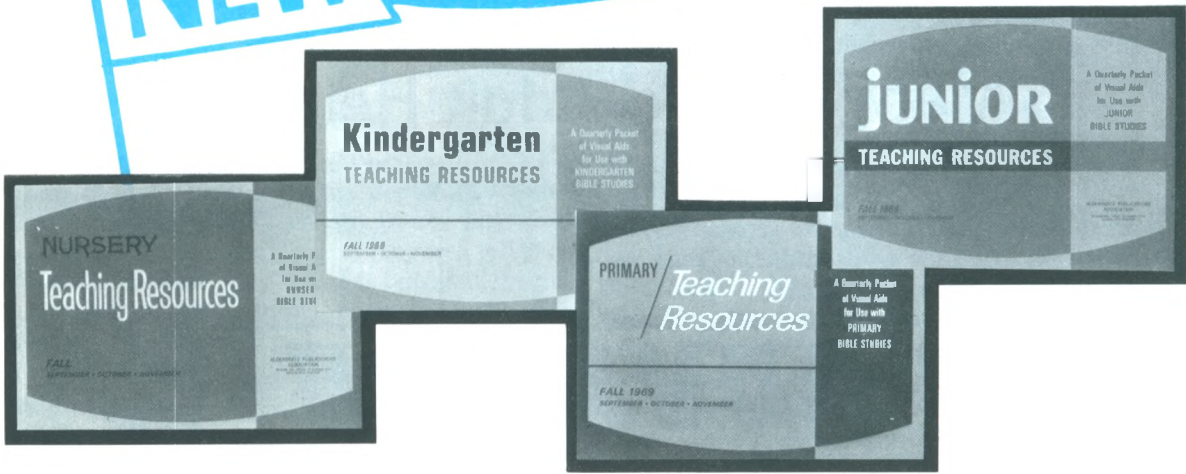


**SONG
CHART**

For use with
**PRIMARY
CHILDREN**

Primary Song
Chart Set

NEW TEACHING RESOURCES

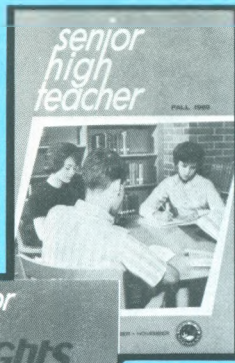


NEW TABLE TALKS

Family Altar Guide
Related to SS Studies

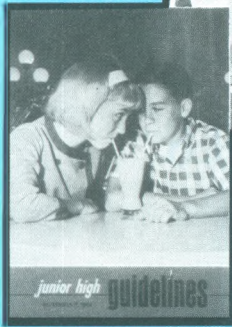
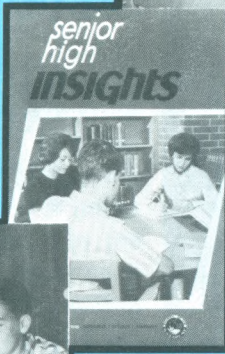
NEW

**New Name —
New Format**
(formerly
"Youth's Bible
School Quarterly")



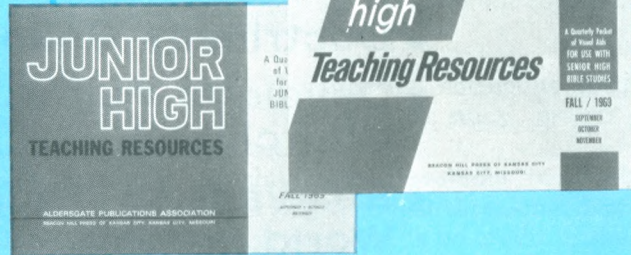
For Teachers
of Senior Highs

BETTER TEEN TOOLS



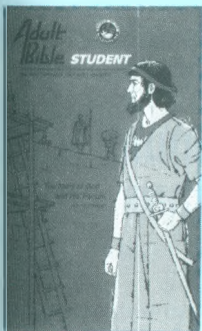
Junior High
Weekly Paper
• Class Use
• Home Study
• Stories

NEW TEACHING RESOURCES

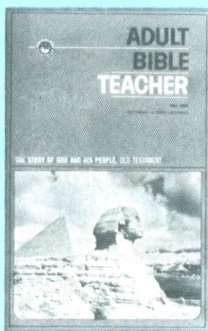


BETTER ADULT HELPS

NEW NAMES

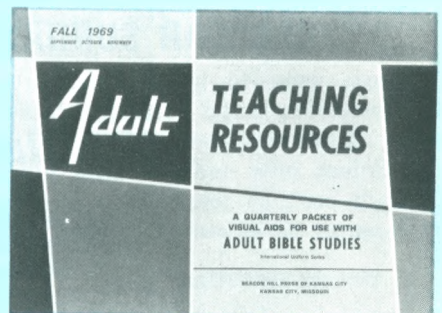


(formerly
"Advanced
Bible
School
Quarterly")



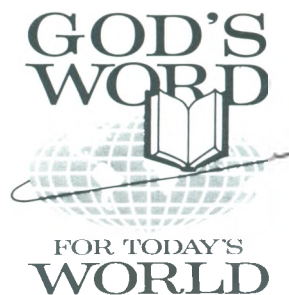
New Section
for Teachers of
Young Adults
(Formerly "Bible
School Journal")

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• By Emily B. Moore
Owosso, Mich.

We little know
the potential
in the life
of a junior
led into the
experience
of salvation



PHOTO BY WALT BOLLER

EVANGELIZING CHILDREN

In a little home mission revival in Ohio, a young mother sensed that her junior son was under conviction. When she asked if he wanted to go to the altar to pray, he replied, "Oh, no!" There was fear written on his face.

The wise mother, knowing the painful, timid nature of her child, did not insist, but suggested, "Then why don't we kneel right here?"

The lad dropped to his knees and there beside his mother found forgiveness and the witness of the Spirit. Today he is a minister in the Church of the Nazarene, a pastor, sensitive to the needs of the children of his congregation.

We little know the potential in the life of a junior led into the experience of salvation. Evangelizing these children is a tremendous challenge demanding prayerful guidance of the Holy Spirit. Some may not be ready for such an experience and we dare not pressure them, but others may be sensitive to the call of the Spirit and need but a simple invitation.

According to *Webster's Collegiate Dictionary*, the word *evangelize* has a twofold meaning: (1) to instruct in the gospel; (2) to convert to Christianity." This double definition of instruction and conversion is especially important to remember when evangelizing children.

One of the big responsibilities in "instructing in the gospel" is trying to understand our chil-

dren's thinking and correcting their misconceptions. This requires study, prayer, and patient listening.

A child who repeatedly runs sobbing to the altar crying with heartbreaking, deep emotion for Jesus to save him is no credit to the preacher or evangelist. He must surely have some incorrect idea of God, of sin, or have a basic insecurity in life which has been aroused by a disturbing sermon never intended for a child. He needs patient, understanding counsel and love more than an adult altar.

We do not mean to discredit the importance of evangelizing children during an adult revival. But one of the big problems is that the messages and methods are geared to the adult. What pastor or evangelist has not felt a pang of frustration when, in trying to stir a hardened sinner, he has apparently wounded the faith of a tender child?

Blessed is the child who sits under the ministry of an understanding pastor or evangelist who preaches the gospel with simplicity and appeal; who depends upon the Holy Spirit to convict, rather than upon shocking or gory stories to arouse emotional response. Equally blessed is the child, seeking at an adult altar, who has an understanding, loving altar worker who maintains a spirit of prayer and does not confuse the child with symbolic theological terms or unnecessary

suggestions of what life may hold in the future.

However, in many instances a more suitable situation for evangelizing children is in a service planned on their own level, such as during vacation Bible schools, in the Junior Department Sunday school classes, Junior Fellowship, Caravans, junior church, and boys' and girls' camps.

Our denominational children's material plans special times for evangelistic altar services, especially with the junior age children. Usually these are preceded by a series of lessons or programs planned to prepare the children for intelligent, lasting decisions. Such lessons should form correct impressions and a yearning to please God by committing themselves to Him in simple faith.

It is probably better to plan a children's evangelistic altar service as a special occasion rather than as a weekly emphasis, lest the children get the impression that they should repeatedly seek salvation. No announcement need be made to the children before the service, but the leader and assistants should make prayerful preparation. An understanding pastor may be invited to speak or the regular leader may be in charge.

Children tend to follow one another and some may come forward without conviction or realization of soul need. However, all children have problems that trouble them.

Some children's workers prefer making a general call for every child to come who feels he wants to talk to the Lord about his problems. Then the leader asks for those who are seeking forgiveness to raise their hands and he gives special attention in prayer for them. Other leaders call for only those who are seeking forgiveness and who know Jesus is talking to them about becoming a Christian.

Such a service may be followed by testimonies, or the singing of a song, such as "Oh, How I Love Jesus," and be closed with a prayer that the Lord will help all to be strong and true to Him during the week, even when they may not feel so good or happy.

Years ago a neighbor lady felt concern for the children of her community and opened her home on Saturday afternoon to hold junior meetings. Patiently she worked with the children. One afternoon, at the close of a service, she felt God's Spirit and asked if any of the children would like to be saved. A few responded, kneeling at the quickly improvised altar of kitchen chairs. I know one of those children had a climactic experience of conversion that day, for I was that 10-year-old.

But there is still another effective

method of child evangelism. That is dealing individually with children. One Sunday school teacher sensed the Holy Spirit convicting a child in class, so she asked the lad to remain a few minutes, supposedly to help her with a task, but especially that she might talk to him about salvation. There, in that vacant classroom, she was able to lead him to Christ.

Another teacher invited one child each week to her home for dinner, thus finding opportunity to talk with him and to understand his thinking better. Several adults today point back to that teacher's living room as their place of conversion or sanctification.

A grandfather made it a point to take some Sunday school boy fishing with him every week. One by one he led numerous boys to Jesus.

A family returned home weary from a revival service, but, as was their custom, knelt for evening prayer. When the final "Amen" was given, the oldest son, a boy of eight, did not jump up as usual, but hesitated on his knees. The father looked to see if he had fallen asleep. Instead, he saw that the lad was troubled and asked, "Son, do you want Jesus to save you?"

An affirmative shake of the head and muffled sobs brought father and mother to join in prayer for his salvation. There at the family altar a child was born again. His experience was definite and the boy remained true to his heavenly vision, growing up to accept a call to the ministry.

Yes, the Holy Spirit is faithful. Our children may be converted and should be evangelized with prayerful supervision—in adult revivals, in services planned on their level, and in individual efforts. Let us be sensitive to the working of the Spirit, pray for more love, and study for more understanding, that we may effectively evangelize our children. □

A Look . . .

(Continued from page 6)

the lack of conflicts on the community calendar, etc., etc.

One of these factors, of course, is the spirit and labors of the evangelist. But just as we do not expect every regular service of the year to be unusual, and every sermon the pastor preaches to produce certain predetermined results, neither should we expect the evangelist always to produce the "miracle" we might expect, especially when the church may be as responsible as the evangelist for not providing the ingredients for that miracle.

We should accept the work of the evangelist for what it is, a part of the

total thrust of the church for the whole year, and pay him, not on the basis of whether we judge him "good" or "not so good," but on the basis of what is right as an employee of our church.

The theme of these articles has been, "Let us support the ministry of the church." And it goes beyond the responsibilities of the church to its active ministers. It reaches also those who have retired. We must awaken to the need of supporting a solid retirement program, so these servants of the church will not suffer after their active years are over. But that is another story, best written by others better versed in the intricacies of actuarial data.

We are the church, you and I. We shall never as a "church" fulfill our full responsibilities to our ministry until you and I as individuals get a concern and an involvement to see that it shall be done by our best efforts and the help of God.

How to Think . . .

(Continued from page 7)

There is so much hurt in the world. Our heads do get wounded. At the close of the day's battles, He anoints our wounds with oil. If you are involved in life and with people, you will get hurt. That is part of the price of love. A heart is broken. The conscience aches like an infected tooth. Feelings get hurt. We become discouraged and tired. Life deals us some bruises and wounds. The Shepherd anoints my head with healing oil.

He anoints *my* head, not *our* heads. The oil gets on my head because He purposely intends it. It is not a general dispensing. The Shepherd "calleth his own sheep by name, and leadeth them out" (John 10:3). "He healeth the broken in heart . . . he calleth them all by their names" (Psalms 147:3-4). God is interested in me and my needs!

After a hot, weary day, He furnishes me with an overflowing cup of refreshingly cool water. His blessings do not come sparingly. I get a full cup. He is not stingy, but gives and gives and keeps on giving. He gives the required grace for renewing power and providing comfort.

Goodness and mercy pursue me! There is still hope in a world gone mad!

This is a good day to be alive. Down with the pessimism of the age! God is not dead, nor does He sleep! There is trouble, but the Shepherd is still with us. Goodness and mercy are my constant companions.

I refuse to submit to self-pity and pessimism. My problem is not with the evils in the world. It is the problem of understanding how God can

bless us so much. Goodness and mercy are with me always. And when the Master is finished with me here, I shall move up to the New Meadowland Jesus went to prepare. For "I will dwell in the house of the Lord for ever." □

Remember . . .

(Continued from page 4)

Dubcek, Svoboda, Cernik and Smrkovsky." The TV lounges are jammed with dazed and depressed listeners. There is no communication with the outside world. All travel in and out of the country is halted. Foreigners are advised to wait for instructions. TV announcers, barricaded in their studios, appeal to Vienna TV to tape the transmissions for the outside world so long as they can telecast. Views of the invading troops and the passive resisters are shown from the rooftop of the TV building.

At noon hundreds of citizens, mostly young people who had never known political freedom prior to January, 1968, gather at the base of the only bridge crossing the Danube into Czechoslovakia at the Austrian border. They form a wall of flesh to stop the incoming tanks and armored trucks. The police open a path for departing citizens in cars, trucks, and buses, but they refuse to allow the military vehicles entry. The crowd, in appreciation, bounces the laughing policemen on its shoulders.

But the pleasure is short-lived. An armored truck comes down the center lane of the bridge, cannon firing into the air, and disperses the crowd. Young people climb onto the truck, beating it with sticks and fists, but the resistance is futile. The machine gun is fired over the heads of the

demonstrators and lowers foot by foot until everyone scatters.

A flag-bearing student falls to the street, bleeding from the stomach. He is dragged off by his comrades under fire. A 17-year-old girl, standing on the steps of the university building, screams, "Fascist!" at a passing armored truck and is shot to death by a nervous Russian "liberator."

An hour later a new demonstration builds. People walk down Roosevelt Avenue lined with dozens of diagonally parked tanks, questioning the perplexed crews or telling them in Russian to go home. Editors and their printers appear on Red Liberation Square distributing armfuls of a single-sheet final edition of the daily paper which they published on a secret press. The copies are free.

New friends and acquaintances who regaled us with open hospitality the day before are now desperate. "We must leave the country," they say, "or we face a worse hell than before." Fifty thousand of them have the same idea.

Some nourish a flickering hope that a united country can hold out for a while against an invader who is having trouble finding collaborators, but they are realistic enough to know that a small minority in key positions can revert the country to its previous night. If there was any friendship or respect for their compulsory allies prior to August 21, it was gone for good. The occupiers might control their bodies and buildings, but their minds, their hearts, their wills—and their memories—were out of reach.

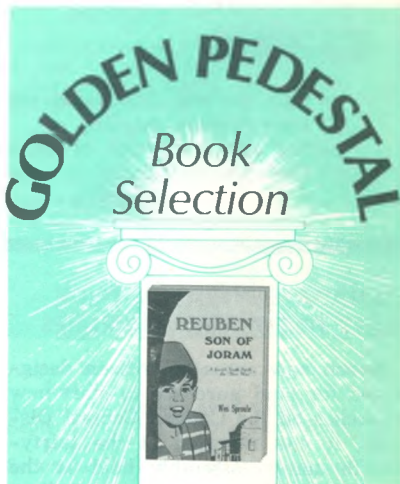
Memory. This will be their hidden flame of hope. All events have their anniversaries. And the heart cannot be prevented from observing them.

In October they would be remembering the fiftieth anniversary of their

country's founding in the ashes of bankrupt empire and devastating war. In January—the beginning of the Dubcek "spring." On May Day—their forced marriage to Communism with its mask removed. And other dates—birthdays or death days of national heroes, not one of whom is a military hero or national tyrant.

And August 21—a day to remember.

To remember, without vengeance, but with patient hope, and thereby to live. □



REUBEN, SON OF JORAM

By Wes Sproule

One wishes this story of a Jewish youth who finds the "New Way" had a title suggesting the charm of this tale as it introduces the reader to Reuben, who followed the crowd as it hurried out the city gate where Stephen was stoned for his faith. With a boy's insatiable curiosity, Reuben asked questions about the guilt of this young man who died such a horrible death, but with a radiance that transformed his countenance.

His questionings led him to Peter and other disciples. He heard Philip explain the scripture to the Ethiopian. He joined the rabble on its way to Golgotha where he witnessed the Crucifixion. Under Matthew's guidance, he accepted Christ as his Messiah and Redeemer.

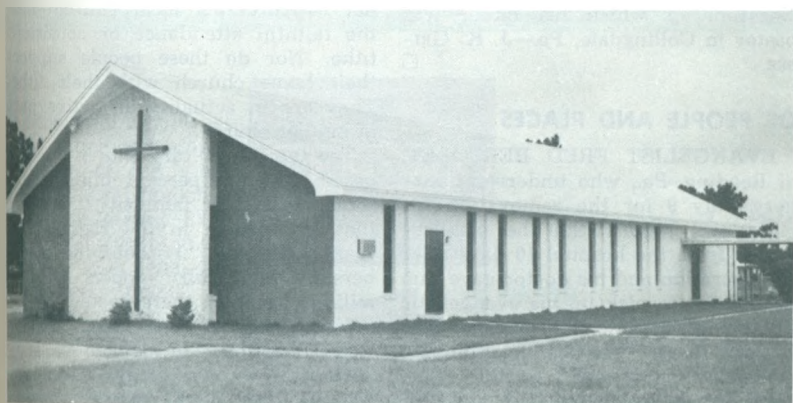
It is a gem of a story. Not overly sentimental, but filled with warmth and pathos. Young people will be caught up with the narrative and will live with Reuben as he seeks and finds the "New Way."

Parents of younger children will find this an ideal example in response to that bedtime plea, "Read me a story, please."

119 pages. Paper. \$1.50

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DR. A. MILTON SMITH, superintendent of the Florida District, preached the sermon for the dedication for the new sanctuary at Orlando (Fla.) Lancaster Church on April 20. The church is located in a fast developing section of Orlando. It has a seating capacity of 250 with ample Sunday school facilities. Lancaster now has a property valuation of \$92,000. The pastor, Rev. L. L. Mathis, acted as builder and contractor for this new project.

JUNIOR HIGH TEACHERS

Don't forget! Beginning September 7



WEEKLY
Junior High
Guidelines

REPLACES

QUARTERLY
Junior High Pupil



- ✓ Plan for one **Guidelines** per pupil at the beginning of class each Sunday morning.
- ✓ Get your own copy of **Guidelines** for study one week before they are distributed to pupils.

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CANADA CENTRAL DISTRICT AIMS FOR 7 NEW CHURCHES

Seven new areas have been designated for land purchase to start new churches on the Canada Central District, it was revealed at the thirty-fourth annual assembly held at the Cedardale Campgrounds at Pefferlaw, Ontario.

Other major accomplishments revealed in the report of District Superintendent Bruce T. Taylor (who was reelected to a four-year term) were the record Easter offering of \$15,000 and a total increase in missionary giving of \$5,066. Seventeen churches gave at least 10 percent of their income to world evangelism.

Dr. Samuel Young was the presiding general superintendent and in the ordination service laid hands upon James Mark Caldwell for the work of the ministry.

The advisory board consists of Rev. Willard B. Airhart, Rev. Welden Bull, Mr. Kenneth Olsen, and Mr. Clarence Whitmore. Department leaders for the new year are Mrs. Willard B. Airhart, NWMS; Rev. Robert J. Hillock, NYPS; and Rev. Robert W. Coghil, church schools. □

KETNER JOINS NTS FACULTY

Rev. Jerrold W. Ketner, minister of youth and education the past six years at Kansas City First Church, has been elected to the Nazarene Theological Seminary faculty as assistant professor of Christian education. He will teach one course and supervise the field education program of the religious education majors.

Mr. Ketner holds an M.A. degree in educational administration from Temple University, and did work on

a doctoral degree in administration at the University of Michigan. He graduated from ENC in 1956 and also studied at Eastern Baptist Seminary in Philadelphia, and did specialized training at the Merrill Palmer Counseling Institute in Detroit. He will enroll in the University of Missouri at Kansas City to complete his doctoral degree in educational administration.

For four years Mr. Ketner was national president of the Nazarene Directors of Christian Education Fellowship, the professional organization for pastoral associates in the Church of the Nazarene.

Prior to coming to Kansas City First Church he served five years in a similar Christian education position at Detroit First Church. For three years, while there, he taught Christian education courses at interdenominational Michigan Bible College. Previously, he was Christian education director at the Church of the Nazarene of which his father was pastor in Collingdale, Pa.—J. K. GRIDER. □

OF PEOPLE AND PLACES

EVANGELIST FRED BERTOLET, of Reading, Pa., who underwent surgery July 9 for the removal of his right eye, reports that he was released from the hospital 10 days after the operation and his doctor gave him permission to pick up his evangelistic preaching schedule immediately. This is good news. "We shall continue to evangelize as always," Bertolet said, "and we have appreciated and felt the power of the prayers of all the wonderful people called Nazarenes." □

ERICK (RICK) DeBLOCK, of Lansing, Mich., has been appointed

to the U.S. Air Force Academy at Colorado Springs on a four-year scholarship. Such appointments are made from some 13,000 applicants who are screened and nominated by designated government officials. Rick has attended Lansing First Church all of his 18 years and has been active in Sunday school, junior church, Caravans, teen groups, and choir. □

SPECIAL PRAYER is requested for Rev. Archie I. Woodward, pastor of Ortonville (Mich.) Lake Louise Church, who in May suffered a serious single-car accident and spent nearly six weeks in the hospital with a spinal vertebrae injury. He is still under home confinement indefinitely. He spent many years in evangelism in the church prior to his recent pastorates on the Eastern Michigan District. □



Pro: Church membership for military personnel

Regarding your "Answer Corner" response concerning the membership of churches near military bases, in the July 9 issue of the *Herald of Holiness*:

Being a pastor close to both Fort Dix and McGurie Air Force Base, I have found that the recruits who are stationed here for only eight to 16 weeks usually never find the church. At the same time, I have found that those servicemen and their families who are stationed here for longer periods of time, usually one to three years, and retain their membership in the home church do not support this local church with the faithful attendance or consistent tithe. Nor do these people support their home church with their tithe. They are in actuality an active part of neither church.

The typical military church is composed of over 90 percent military personnel and their families. It appears that few people in the right places realize this fact. Without the membership and full support of the military people, there would be no military church. The many families that have come to us and so supported us we have gladly transferred on to their next military church. There is no such thing as being "permanently located" in the service.

The general lack of understanding of the military church and lack of concern for such an effective pro-

graph has made the plight of the Nazarene serviceman one of the saddest in the Church of the Nazarene. . . .

MELVIN KUHN
New Jersey

The Book Corner

WE ALSO BUILD

By Mrs. V. H. Lewis. Kansas City, Mo.: Beacon Hill Press of Kansas City. 112 pages, paper, \$1.50.

Few women in the Church of the Nazarene have experienced the role of the minister's wife from as many vantage points as Esther Lewis. She has been the wife of an evangelist, pastor, district superintendent, executive secretary of a department of the General Board, and a general superintendent—while married to the same man.

Furthermore, Mrs. Lewis grew up in a parsonage and now has a daughter-in-law who is a pastor's wife. And finally, she has been associated with wives of ministers by the thousands at home and around the world, alone and in groups—great and small.

From this unusual succession of experiences Mrs. Lewis has developed a series of messages for women married to preachers. Through the interaction of seminary meetings where these discussions were first heard, these insights have been distilled, amplified, edited, and corrected for print.

The perceptiveness of Mrs. Lewis concerning the role of women married to ministers is evident in the themes selected for discussion. Each of the 19 chapters is as practical as a paycheck on Monday morning. The authentic person, the committed life, loving people, and controlling the tongue are a few examples of this commonsense approach.

The treatment of these themes is straightforward. As examples, here are a few of my favorite sentences: On being oneself Mrs. Lewis says, "The list of requirements for being a successful preacher's wife does not include musical talent or a college major in public speaking."

On matters of family life she says, "The activities of the minister's wife in the church will be rendered ineffective and unappreciated if she neglects to control her own children." And, "Problems seem bigger if a person is in untidy surroundings."

There is a daring in such perceptible ideas as, "There is value in a certain amount of aloofness."

Mrs. Lewis' book has the value of on-the-spot reporting. She writes with the authority of a person who was there. The opposite side of this confident strength is the possible tyranny of such words as "must," "ought," and "should," which already plague ministers' wives who are trying to be more than they are.

Pastors' wives are not "queens" or "first ladies" of the parsonages; they are hardworking colleagues of their husbands, harassed with the problems of being members of the human race. To these women, Mrs. Lewis calls it like it is. *We Also Build* will receive the wide reception it deserves.

—LORA LEE PARROTT.

MOVING MINISTERS

Glen W. Abia, formerly evangelist, to Minneapolis Bloomington.

Willis Barney from Haney (British Columbia) Maple Ridge to Prince George, British Columbia, Canada.

Robert Bradley from Walpool, Mass., to Celina, Ohio.

John W. Bruce from Celina, Ohio, to Troy, Ohio.

Jerry Deatherage from Clinton and Deepwater, Mo., to Bingen, Wash.

Perma A. Gustafson from Racine (Wis.) First to Monroe, Wis.

MOVING MISSIONARIES

Miss Carrolyn Hendrick, Casilla 1056, La Paz, Bolivia

Rev. and Mrs. Larry Webb, Casilla 1056, La Paz, Bolivia



"Showers of Blessing" Program Schedule

Dr. William Fisher

August 24—"What Do You Mean, 'Sanctified?'"

August 31—"Unemployed Saints"

September 7—"What God Hath Joined Together"

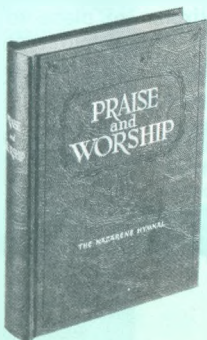
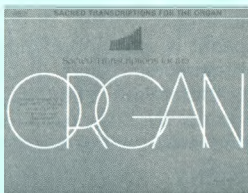
September 14—"End of Improvement"

NEW "SHOWERS OF BLESSING" OUTLETS

KDMI-FM	Des Moines, Ia. 97.3 meg.	7:45 a.m. Sunday
WHYZ	Greenville, S.C. 1070 kc.	10:45 a.m. Sunday
WHON	Richmond, Ind. 930 kc.	10:00 a.m. Sunday
WEEF	Highland Park, Ill. 1430 kc.	7:30 a.m. Sunday
WEEF-FM	Highland Park, Ill. 103.1 meg.	7:30 a.m. Sunday
WWOG-FM	Boca Raton, Fla. 99.9 meg.	3:45 p.m. Sunday
WNRE-FM	Circleville, Ohio 107.1 meg.	12:15 p.m. Sunday
KCRC	Enid, Okla. 1390 kc.	7:05 a.m. Sunday
WBHT	Brownsville, Tenn. 1520 kc.	3:35 p.m. Sunday

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Music Feature

*For hymn-story see September Nazarene Preacher.

DISTRICT ASSEMBLY INFORMATION

NORTH ARKANSAS, August 27-28. Church of the Nazarene, 16th and W. Olive, Rogers, Ark. 72756. Host Pastor: Ted Ingram. General Superintendent: Dr. Edward Lawlor.

TENNESSEE, August 27-28. First Church, 510 Woodland St., Nashville, Tenn. 37206. Host Pastor: T. E. Martin. General Superintendent: Dr. V. H. Lewis.

NORTHWEST INDIANA, August 28-29. First Church, Armstrong and Deffenbaugh, Kokomo, Ind. 46901. Host Pastor: Glen Williams. General Superintendent: Dr. Samuel Young.

VITAL STATISTICS

DEATHS

REV. CHARLES W. GRIM, 67, retired elder, died July 18 of a heart attack in Portland, Ore. Funeral services were conducted by Rev. Mel Laws. Interment was in Ottumwa, Ia. Surviving are his wife, Frances; a daughter, Mrs. Paul (Maxine) Skiles; and three sons, Charles W., John R., and Marvin.

MRS. KATHERINE D. STEELE, 82, died May 17 in Atlanta, Ga. Funeral services were conducted by Rev. I. W. Justice. Interment was in Jacksonville, Fla. Surviving are a daughter, Mrs. Mary Culotta; and a son, James.

MRS. ARTHUR P. (HATTIE) OLSON, 74, died Apr. 12 in Yankton, S.D. Funeral services were conducted by Rev. A. Ward Hands. She is survived by four daughters: Mrs. Adam (Alice) Gross, Mrs. Eugene (Eleanor) Taggatz, Phyllis, and Ruth; and one son, Phillip; nine grandchildren; and one sister.

LEVI CAUGHEY, 75, died July 17 in San Diego. Funeral services were conducted by Rev. Milton E. Poole and Rev. James E. Morris. Surviving are his wife, Gertrude; four daughters: Alice, Mildred, Mrs. Wilson (Ruby) Cooper, and Mrs. Deual (Myrtle) Woods; five grandchildren; and five great-grandchildren.

BIRTHS

—to Meredith and Marlene (Kinzie) Brokaw, Cincinnati, a boy, David Paul, June 13.

—to William D. and Ellen (Snowder) Babione, Midwest City, Okla., a boy, William Dean, Jr., May 4.

—to Buddy and Dawn (Titus) Lang, South Point, Ohio, a boy, Kent Lewis, June 21.

—to Rev. and Mrs. J. Eugene Harmon, Waynesville, Ohio, a boy, William Paul, June 18.

—to David and Shirley (Spradling) Williamson, Nashville, a girl, Susan Michelle, June 11.

—to Rev. and Mrs. Noah Funk, East Tawas, Mich., a girl, Nancy Joanne, July 16.

MARRIAGES

Miss Janice Mattingly, High Point, N.C., and Mr. William R. Irgle, Seattle, in High Point, N.C., May 24.

ANNOUNCEMENTS

Song Evangelist Paul Qualls, who some time ago was forced to cancel his slate because of his father's illness, reports his father is improved and his evangelistic slate is now being resumed. He may be addressed at 5441 Lake Jessamine Dr., Orlando, Fla. 32809.

DIRECTORIES

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Mo. 64131

District Assembly Schedule

Samuel Young	
Northwest Indiana	August 28-29
V. H. Lewis	
Kansas City	August 20-21
Tennessee	August 27-28
Joplin	September 10-11
George Coulter	
South Carolina	August 21-22
South Arkansas	September 10-11
Edward Lawlor	
Minnesota	August 21-22
North Arkansas	August 27-28
New York	September 5-6
Eugene L. Stowe	
Wisconsin	August 21-22
Georgia	September 4-5
North Carolina	September 10-11
Orville W. Jenkins	
Houston	August 20-21
Southwest Oklahoma	September 4-5
Southeast Oklahoma	September 10-11

NEWS OF RELIGION

You Should Know About . . .

PRINTER REFUSES TO PRINT UNITARIAN MAGAZINE. Toronto Printer William Petty, a member of the evangelical Overcomers' Church, is being investigated by Ontario's Human Rights Commission for refusing to print a Unitarian magazine because he didn't agree with Unitarian views.

"I don't see why I should have to print anything I don't believe in," said the president of Trans Canada Printers. "If I did, that would make me a hypocrite, wouldn't it?"

The editor of the "Canadian Unitarian," Mrs. Douglas Rutherford, told newsmen that when she was appointed last fall she picked Mr. Petty's firm because it was near her home. Mrs. Rutherford took two back issues of the "Unitarian" to Mr. Petty to help him make an estimate of costs for future editions. Two days later, she said, he phoned to say he couldn't print it because the publication made no mention of the Bible.

"I have nothing against the Unitarians," he said. "But if I printed this, anybody, like the Communists or any other party, could force me to print their literature. I have human rights like anybody else and I don't have to print things that are against my beliefs and principles." □

CHURCHMAN FINED \$200 FOR QUIP ABOUT "CUBA" ON AN AIRLINER.

A church executive learned the hard way in Boston not to make jokes with airline stewardesses about flying to Cuba.

Tilford E. Dudley, 62, director of national affairs for the United Church of Christ, was fined \$200 in East Boston District Court for asking a stewardess, "How long does it take this plane to get to Cuba?"

Mr. Dudley said he was just teasing. Judge Guy Rizzotto held that the churchman's action was "the same as hollering 'fire' in a theater." Mr. Dudley was charged with disturbing the peace. □

REGULAR BAPTIST ASSOCIATION QUITS McINTIRE COUNCIL.

The headquarters of the General Association of Regular Baptist Churches (GARB) confirmed that its annual meeting had voted to withdraw from the International Council of Christian Churches (ICCC), led by fundamentalist Dr. Carl McIntire.

Dr. Merle R. Hull, treasurer of the denomination, said the action did not affect its membership in the American Council of Christian Churches (ACCC), a McIntire-founded organization which has moved away from his leadership.

The GARB was one of the largest constituent parts of the ICCC with approximately 180,000 members in 1,361 congregations. The association has been the body through which regular Baptist congregations had a voice in ICCC. Withdrawal does not mean, said Dr. Hull, that individual congregations could not make ICCC ties under whatever arrangement it has for congregational affiliates.

"CIRCUIT-RIDING PREACHERS" ON CROSS-COUNTRY BIKE RUN.

Twenty black boys and 20 white boys recently left Seattle on the annual cycling-preaching venture of "Wandering Wheels," a project of Taylor University of Upland, Ind.

The youth planned to pedal by day and camp by night, working their way to Washington, D.C., singing spirituals in churches en route.

Other groups, such as the "Path Peddlers" of Essex Falls, N.J., have sprung up to embark on cycling-preaching missions much like circuit-riding preachers once crossed the plains. □

NIXON PUBLISHING SERMONS. Seven of the sermons delivered in non-denominational worship services at the White House are in the hands of President Richard Nixon. He plans to publish them.

"Each one is a gem," Mrs. Nixon told reporters. "Dick plans at the end of the year to put them all in book form." □

IT SAYS HERE—"The old carpenter said it this way: 'Best rule I know for talkin' is the same as the one for carpenterin': measure twice and then saw once.'"—"Quote." □

DALLAS CHOSEN FOR 1976 GENERAL ASSEMBLY

Late News

OF PEOPLE AND PLACES

THE VERY FIRST DEPOSIT ever placed in the General Church Loan Fund at the time of its institution in 1955 is still actively serving the Lord and the church, although its owner has made his journey to heaven.

Mr. Charles F. Culp, who passed away in February, left the historic number one deposit in the fund during his lifetime, and the alternate payee has allowed it to remain in service to the present time.



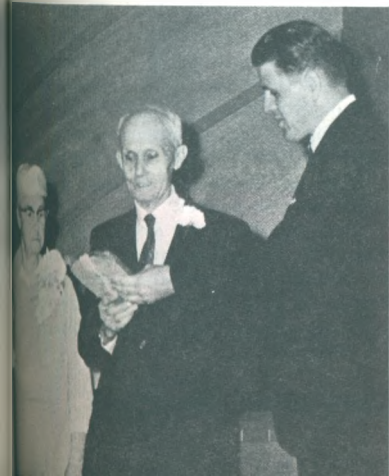
Charles Culp

In the 14 years following this initial deposit, the loan fund has burgeoned to a current total of over \$3.3 million.

Mr. Culp was first exposed to the holiness message at the Jamestown, N.D., camp meeting in 1920 under the ministry of J. G. Morrison and Bud Robinson. □

EVANGELIST LEE H. ENSEY, of San Bernardino, Calif., requests the prayers of the church following his recent second heart attack in 13 months. After spending time in the intensive-care unit at the hospital, he is resting at home at present, though forced to cancel further 1969 evangelistic schedules. Ensey has been in the evangelistic field for 25 years. His present address in San Bernardino is 214 E. Sonora Drive, 92404. □

"REV. AND MRS. HARRY SMITH DAY" was celebrated July 6 at the Wichita (Kans.) Linwood Church. Pastor Harold Fleshman (right) presented them with a plaque in the morning service commemorating "55 Years of Christian Service." Harry and Daisy Smith were both ordained by Dr. R. T. Williams in 1931 at Dodge City, Kans. They are both 84 years young.



AERIAL VIEW of the Dallas Memorial Auditorium and Convention Center, where the Nineteenth General Assembly of the Church of the Nazarene will be held in June, 1976. The round Arena building near the center with seating for 11,000 persons is where quadrennial business sessions will be held. The parking area is now being converted to a mammoth Exhibit Hall, to be completed by 1971, with 200,000 square feet of floor space and seating for over 20,000 persons. The hall will have underground parking for 4,200 cars.

DALLAS and its Memorial Auditorium and Convention Center will be the site for the nineteenth quadrennial General Assembly of the Church of the Nazarene in 1976.

The Eighteenth General Assembly in 1972 is scheduled for Philadelphia. Dallas was chosen by the General Assembly Commission after a study of the convention space offered at the center and the adjacent hotel facilities.

The only other church-wide meeting held in Texas was a one-day golden anniversary assembly at Pilot Point in 1958 commemorating the fiftieth anniversary of the merger of church groups there in 1908—the official start of the Church of the Nazarene as a denomination.

Announcement of the selection of Dallas was made July 29 by Dr. B. Edgar Johnson, general secretary, upon completion of preliminary contractual negotiations with Dallas center officials.

The 1976 General Assembly dates will be June 17-25. Pre-assembly conventions—NWMS, Church Schools, and NYPS—will be held June 17-19. Quadrennial business sessions will open on Monday, June 21.

A factor in the commission's decision to go to Dallas was the start of construction on a new exhibit hall with an auditorium that will seat over 20,000 persons. This is scheduled to be completed in 1971.

Arrangements completed by the Nazarene church for the 1976 assembly include use of the new exhibit hall auditorium for the three peak days of attendance and meetings, Friday, Saturday, and Sunday, June 18-20.

The General Assembly business sessions will be held at the Arena building, seating 11,000 persons.

The Nineteenth General Assembly commission comprised the six general superintendents; also Dr. L. S. Oliver, Springfield, Ill.; Dr. Miles A. Simmons, Columbus, Ohio; Dr. Arnold Airhart, Winnipeg, Canada; Dr. John Cashman, Washington, D.C.; Ralph Marlowe, Albertville, Ala.; and Dr. Quentin Howard, Boise, Idaho.

Three other cities were considered by the commission at its final meeting. They were Kansas City, Detroit, and Miami Beach.—N.I.S. □

DURING THE WEEK OF THE MOON FLIGHT, what could have been more appropriate than to have visitors from Wapakoneta, Ohio, home of Astronaut Neil Armstrong. Dixie and Linda Alexander (right), members of the Indian Lake Church of the Nazarene, chat with a tour guide, Pat Cress, at the Nazarene Publishing House.



Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

GOD GIVES THE PROMISED LAND

(August 24)

Scripture: Deuteronomy 9:1-5; Joshua 1: 3; 4:19-24; 10:40-43; 14: 23-24 (Printed: Joshua 1:1-16; 24: 1-2, 14-18)

Golden Text: Joshua 14:9

"Unto this people shalt thou divide for an inheritance the land" (Joshua 1:6). The land and the people! Here begins the relationship that can be seen in our own day. The chosen people, the given land, which means a gracious and sovereign God!

1. "The land"

A *promised land*. The land was given, not earned. It was inheritance, not wages. In Deuteronomy 9:1-5, God expressly affirms the reason for His legacy. Not the righteousness of Israel! He would drive out the inhabitants as a judgment on their great wickedness. He would bring in the Israelites to fulfill His covenant with Abraham and promise to Moses. But to Israel the land was a gift of grace.

A *possessed land*. While given, it must be "possessed." Israel must fight, endure, prevail. Men of valor, bearing arms, would claim the promise! Even so, victory was due, not to man's strength and right, but to God's grace—"The Lord God of Israel fought for Israel" (Joshua 10: 42).

2. "This people"

Disciplined. The cowardly and unbelieving generation was dead. Those who stood poised for invasion and conquest were desert-trained and hardened by long discipline. Strength and courage (1:6) were their marks. Soft men can't serve God's purposes.

Obedient. They were a people governed by God's law (1:8) and God's leader (1:16). They were willing to preserve the integrity of their ranks by the execution of the rebellious (1:18). Obedience was a form of trust. They were confident that God would keep His covenant and preserve His people.

Loyal. In old age Joshua rehearsed the victories given by God and commanded the nation to "cleave unto the Lord" (23:8). The decision to serve God must be renewed in each situation of testing or threat (24:15).

Foremost among such men whom God honored was Caleb (c. 14). "Give me this mountain"—what a man! "Whereof the Lord spoke"—what a God! □

Conducted by W. T. Purkiser, Editor

Jesus said, "If ye love me, keep my commandments." How do you interpret Jesus' words, "my commandments"? I tend to agree with Leo Tolstoi in his book *My Religion*, that Jesus' commandments are dictated in Matthew 5:17-48.

Why limit Jesus' commandments to one portion of the Sermon on the Mount?

I understand the commandments of the Lord to include all that He taught, both as preserved in the canonical Gospels and as explained and interpreted in the writings of inspired apostles. In other words, it seems to me to include the entire New Testament, together with the New Testament's validation of the authority of the Old

A friend of mine is confused about the doctrine of soul-sleep. In my mind, there is a scripture, "The soul goes to God who gave it," but I have searched the concordance and cannot find it. Can you help me?

The verse to which you refer is Ecclesiastes 12:7, but it reads, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

This verse is quite clear in its meaning. The "soul-sleep" people attempt to evade its truth by claiming that the "spirit" is an impersonal principle of life and is not the personal consciousness which is the soul.

Such a distinction, however, is without real basis in the Bible, as can be seen by reference to such verses as Genesis 41:8; Exodus 35:21; I Kings 21: 5; Psalms 32:2; Mark 8:12; Luke 1:47; Acts 7:59; II Corinthians 2:13; II Timothy 4:22.

Whenever a distinction appears between soul and spirit (I Thessalonians 5:23; Hebrews 4:12), it is a distinction

I have been reading your questions and answers in the Herald of Holiness over the period of years and I have come to the conclusion that you are making up your own questions and answering them.

You just couldn't be more mistaken.

I have plenty of questions of my own, but they are the ones for which I don't have answers.

The only thing I do to the questions is occasionally to straighten out the grammar, correct spelling and punctuation, and once in a while condense an unusually long and rambling question into one of manageable size.

Life would be a great deal easier for me if I did make up the questions. I would save myself from walking into an occasional booby trap and getting blasted as the result of an innocent answer to a loaded question.

Then, too, it would be a lot easier to come by the answers if I made up

Testament (II Timothy 3:16-17).

Jesus said to His apostles, "He that heareth you heareth me" (Luke 10:16), and promised that the Spirit of truth would bring all things to their remembrance and would guide them into all truth (John 14:26; 16:13).

I certainly would not minimize the importance of the Sermon on the Mount. I would just point out that it is not all there is to the gospel.

of function, not of existence. The spirit is the self looking up toward God; the soul is the self looking out on the world.

That those who are physically dead (whose bodies "sleep") are still very much alive in another sphere is seen from such passages as Matthew 17:1-8; 22:32; Mark 9:2-10; 12:26-27; Luke 9: 27-36; 16:19-31; 23:43; II Corinthians 5:1-8; Philippians 1:21-24; I Thessalonians 4:14-17; Revelation 7:9-15; 19: 10.

I am sending you a copy of an editorial entitled "Does the Soul Sleep in Death?" which is too long to print here. Any others who might wish a copy may have one without charge by sending a stamped and self-addressed envelope marked, "Soul-sleep," to the *Herald* office.

the questions.

Actually, what appears in the "Answer Corner" represents about 10 percent of the total volume of questions that come across the desk. Those that do not appear in print are (1) unprintable in nature; (2) obviously directed at some local and limited situation or otherwise loaded; (3) similar to or identical with questions already answered in print; or (4) those for which I have no answer—or at least realize that I have no answer.

The Church in our day has been accused of answering questions nobody is asking. To whatever extent this might be true elsewhere, I assure you it is not true of the "Answer Corner."

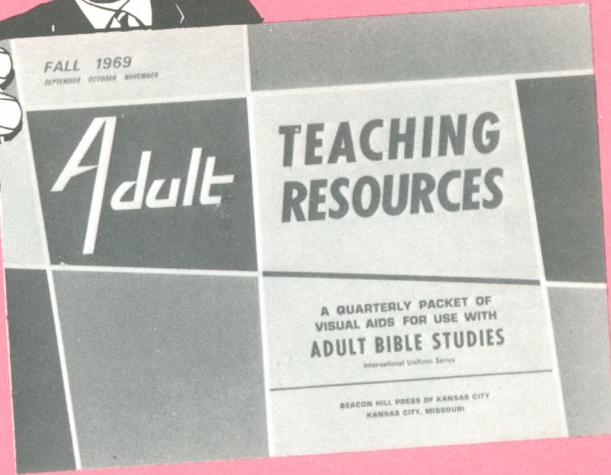
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1010 David
970 Solomon
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874 Ahab (Elijah's ministry)
750 Amos
740 Isaiah's Ministry Begins
728 Hezekiah
722 Home
721 Fall of the Northern Kingdom (Israel)
640 Josiah
626 Jeremiah's Ministry Begins
592 Ezekiel's Ministry Begins
586 Fall of the Southern Kingdom (Judah)
537 Temple of Cyrus
520 Zerubbabel, First Return
516 Temple Dedicated
458 Ezra, Second Return
444 Nehemiah, Third Return
428 Nehemiah Returns to Jerusalem (Last date known in OT history)

PROPHETIC WRITERS OF THE EXILES AND RETURNS

JERUSALEM IN NEHEMIAH'S TIME

Map showing the city of Jerusalem and surrounding areas like the Valley of Ben-Hinnom and the City of David.

Follow Nehemiah around the walls of Jerusalem. Trace the routes of the exiles. Use 7 sessions

SOLOMON'S TEMPLE

FLOOR PLAN OF THE TEMPLE

Diagram showing the layout of Solomon's Temple with labels for the Holy Place, Holy Place, and other structures.

Visualize the plan of Solomon's Temple. Use September 28

See the flow of Bible history. Use all 13 sessions

PALESTINE in the Time of the Old Testament

Map of Palestine showing the regions of Israel and Judah.

Locate Bible names in Israel and Judah. Use 3 sessions

Picture the waves of Judah's exiles, and returns to Jerusalem. Use 4 Sessions

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606 JEHOIACHIN, KING OF JUDAH	516-515 HOLY PLACE DEDICATED
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THE LITTLE ROAD

THE train left the foothills of the Rockies and sped on over the plains toward my home in western Kansas.

In some places the busy highway could be seen with its many cars and trucks hurrying along. But what captured my eyes was the little back road that followed along beside the railway. There was not much traffic on it, but I'm sure it had a purpose for being there. Sometimes the road was rough and crooked. Sometimes it was muddy, which must have made the going slow. There were times when it was completely covered with snow; you couldn't see it, but you knew it was there. One noticed the little road could go to the out-of-the-way places where the big highway never could reach.

The large church in Denver had been a thrill to me. There were the reverent calmness of the organ music, the triumphant singing of the robed choir, and the well-trained voice of the soloist. The pastor's sermon was truly an inspiration. All of these together with the deep assurance of

God's presence in my own heart had made it a very wonderful Sunday morning to me indeed.

I found myself asking, Why can't I attend a church like this all the time? Somehow my Heavenly Father, in His patience, didn't answer me then; He saved the answer until I noticed the little back road. 'Twas then He whispered that He needed those who are willing to travel the back roads. My heart cried, "Forgive me, Father, and thank You for needing me in the little place."

Our country church out here is small. We don't have an organ or a robed choir. But there are needy ones with whom we need to share the love of God.

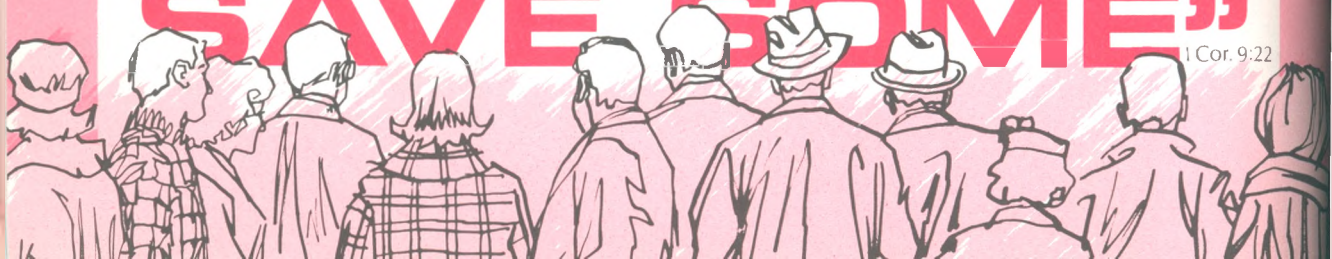
One thing is the same, the most important part of a service—the wonderful presence of the Holy Spirit, and the joy of being yielded to Him for service.

Even along the little road! □

—BEE EDWARDS
Sunnyside Church of the Nazarene
Marienthal, Kans.

“SAVE SOME”

1 Cor. 9:22



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