

OCTOBER 8, 1969

# Herald of Holiness

CHURCH OF THE NAZARENE

"JUST A LAYMAN"?

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Laymen on the Home Mission Field

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**LAYMAN'S ISSUE**

Layman's Sunday, October 12



*General Superintendent Coultter*

# CONSTANT CHOICES

**T**HE CHRISTIAN life not only involves an initial, crisis choice but includes also those constant choices of God's will and way. Crisis choices may be settled in a moment, but there are other continuing choices which become a part of our life's pattern.

The pressure of our day is to live by the world's standard rather than God's. It's possible that at times the world's standard is easier, more comfortable, and offers more prosperity than God's way. There are times when God's way may bring pain, discomfort, and the world's scorn. Some of the things which are considered the world's prize possessions may have to be surrendered to take God's way.

But the child of God must be convinced that it is better to suffer with God than to prosper with the world. Moses chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season (Hebrews 11:25). He knew that affliction with God is better than the short-lived pleasures of sin without God. Daniel's three friends were convinced that a fiery furnace with God is a safer place than grovelling before the image of an earthly king.

The choices of the Christian must always be based on the priority of the things of the Spirit rather than of the senses. So much of the emphasis of modern life seems to be on the satisfaction of the desires of the flesh. To be thrilled, excited, and stimulated seems to

be the motivation which drives more and more people into the excesses of sinful pleasure.

The true Christian accepts Paul's admonition, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Galatians 5:16). For those who choose to live by the Spirit, it is not too difficult to accept the standard of Mrs. Susanna Wesley, "Whatsoever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over your mind, that thing for you is sin."

The Christian makes his choices on the absolute certainty that the future belongs to God. The present is often dazzling and enticing. But the thing that may be pleasant for the moment may bring the greatest pain in the long run. The verdict of the moment may not be the verdict of eternity. For the moment it looked like Pilate had eliminated a troublesome Jew and that Judas had made a shrewd deal. But history reversed that opinion.

The Christian is not uncertain about the future, about God's ability to keep His word, about the wisdom of staking everything on God. ". . . we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal!" (II Corinthians 4:18). □

**J**UST a layman." You are just a layman, you say? Scores of people have said to me over the years when there seemed to be some question as to their position in the church, "Oh, I'm not a minister; I'm only a layman."

There need be no apologies made for being a layman. The first call of God upon any man's life is a call to be a follower of Christ, and there is no greater call than that!

When you think of Moses' sister, Miriam; the first Christian martyr, Stephen; and in modern days, Robert Raikes, the founder of Sunday schools; and the late industrialist R. G. La Tourenau, you are made aware that God has mightily used laymen to build His kingdom.

In our own church there are scores of committed laymen who carry heavy responsibility in every level of the Kingdom work. I thank God also for the thousands of laymen in local churches who plough the fields of Christian discipleship.

Thank God for laymen:

1. Who live on Monday what they profess on Sunday.
2. Who establish family altars in their homes.
3. Who make an honest effort to attend every service of the church.
4. Who pray for their pastor in his shortcomings rather than to criticize him.
5. Who faithfully pay their tithes and give their offerings to their local churches, knowing that a careful accounting is given.
6. Who enthusiastically "advertise" their church all week.
7. Who join every department when they join the church.
8. Who see budgets as a privilege of extending their influence to the whole church rather than as a form of taxation.
9. Who see the possibilities of God's grace in an unsaved friend or neighbor.
10. Who are willing to pray and fast until revival comes and the altar bears fruit in the local church.

God bless laymen who are more than "just laymen." The survival of the Church depends upon the glad response of men to be laymen.

Will you answer the call? Will you accept the responsibility of Christian discipleship as an exciting, adventurous experience? Will you allow the Holy Spirit to fill you with such power and grace that you will never again be "just a layman"? Rather, by God's grace, you will be a happy, enthusiastic, working layman! □

# "JUST A LAYMAN?"

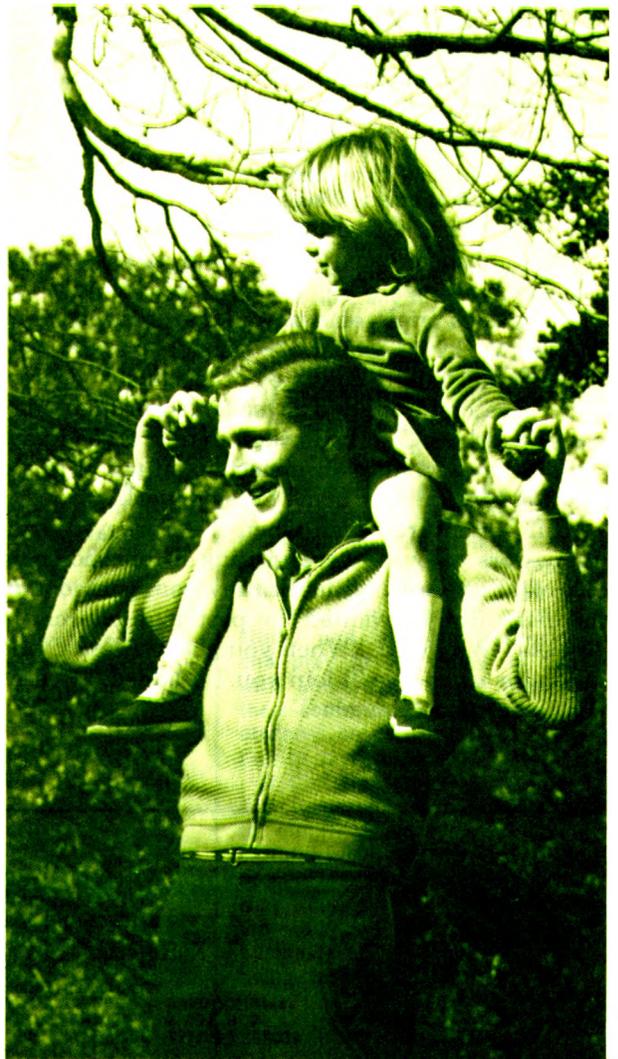


PHOTO BY VIVIENNE



**HANEY CHAPEL.** "... The three biggest problems in home mission work are people, money, and discouragement ... " A dedicated lay family "can prove the difference."

# LAYMEN

## on the HOME MISSION FIELD

**A**UGUST 23, 1967. A caravan composed of a car, a station wagon, and a rental truck, each pulling a trailer, crossed the United States-Canadian border. In this undignified procession four adults and their children entered upon one of the most interesting adventures of their lives.

Two of the adults, Willis and Wyla Barney, and their teen-aged daughter, Frances, had just left the established congregation and spacious new church building in Pendleton, Ore., to take on the rigorous trials of a new home mission work in Haney, British Columbia, Canada.

The other family consisted of my husband, Roy, our three children, and myself. An ordinary lay family—whom God had asked to quit a good-paying job to move into an uncertain situation to aid the Barneys in their home mission work!

Our adventure began when the Barneys, former pastors of ours, were visiting in our home in The Dalles, Ore. Willis Barney commented that he had always wanted to pastor a church in Alaska. We joked, "When you get to Alaska, find a job for us and we'll join you." I added, "Really, I'd rather go to Canada."

A few days later our telephone rang. Wyla's voice asked, "Pat, do you and Roy really want to go to Canada?"

Our first reaction was that we really couldn't go. Our local church needed us. My health wasn't good. We still owed and were making payments on a house in Pendleton.

Wednesday night Betty Bellamy had charge of prayer meeting. She stood and said, "I have felt impressed to change the topic for tonight. I am going to speak on 'God's Second Best.'" Betty knew nothing of our Canadian opportunity, but that evening she talked us out of The Dalles and into Canada.

The first thing to impress us about the Canadian Pacific District was the practical Christian love demonstrated by pastors and laymen. District Nazarenes had camped in the old parsonage prior to our arrival and had invested hours in repairing and painting. Rev. Roy Yeider, district superintendent, had worked on different occasions until midnight or 2 a.m. to help make the house livable and attractive. Pastor Palmer of Abbotsford, the parent church of the Haney work, kept contact with border officials so he



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could meet us—even though it was midnight when we reached the border. Mr. Palmer escorted us to his home, where Mrs. Palmer had food and beds waiting for us.

The following day the Lowell Welkers, then pastoring in Chilliwack, met us in Haney to help unload belongings. And this during the busy week of their vacation Bible school! Through the following weeks when Mr. Barney and Roy were out of work, we were flooded with gifts of food and money from surrounding Nazarene churches.

There were many challenges connected with the Haney home mission. We were unable to locate a place to rent, so for six weeks both families lived in the two-bedroom parsonage. There were times when each or all of us suffered “people-claustrophobia.”

It was difficult, but I would do it again, for in some ways it was immensely rewarding. There were many times of laughter, particularly from Willis Barney’s always-perfectly-timed practical jokes. There were impromptu prayer meetings at the altar of the new mission chapel, times when God’s presence moved among us.

The biggest challenge, of course, was people. We had so few. Many evening services the Barneys and the Kenoyers made up the entire congregation. We rejoiced over the slow but steady growth in the Sunday morning services and in Caravans.

Finally we found a vacant, third-story apartment. As we stood talking with the owner, a woman was outside screaming and cursing at a little girl. Cars roared by and footsteps pounded in the hall.

I cringed inside; I didn’t want my family living in those surroundings. Still it was all we could get. Roy rented the apartment. I prayed, “O God, please let us find another place. Please don’t let us move into that.” I didn’t quit re-

peating that prayer until I was finally carrying the first boxes into the living room of the apartment.

Within weeks I was saying, “God, as always, knew best.” For in living in that particular apartment building we contacted 19 new children for Sunday school, Caravans, and the Cradle Roll. And we met the young woman who became the first person won to Christ through our work in Haney.

We spent a full year at Haney before God called us to another area of service to Him. During that year we learned how much laymen can do on the home mission field.

We have seen how difficult it would be for a pastor and his family to fill all the jobs in the church. With everyone from both families pressed into service—even the children carried responsible positions—we were still shy of adequate workers.

The three biggest problems in home mission work are people, money, and discouragement. Visitation is the most needed, most time-consuming task—almost an impossibility with a pastor who must work full time to support his family.

A lay family can more than double the visitation accomplished, besides making new contacts on the job, in local businesses, and in their neighborhood. The lay family can witness to and influence people who will cut off all communication with a minister.

Even with district help there is never enough money, but the tithe and offerings of a lay family in addition to the pastor’s can prove the difference between challenge and defeat.

Perhaps the most valuable service the lay family can offer is moral support. Troubles never seem quite so bad or decisions so big when shared with other Christians. □

# FINNEY

## on Revival

### HOW TO APPROACH SINNERS

Seize the earliest opportunity to converse with those around you who are careless. Do not put it off from day to day, thinking a better opportunity will come. You must seek an opportunity, and if none offers, make one.

Appoint a time or place, and get an interview with your friend or neighbor, where you can speak to him freely. Send him a note; go to him on purpose; make it look like a matter of business—as if you were in earnest in endeavoring to promote his soul’s salvation. Then he will feel that it is a matter of importance, at least in your eyes. Follow it up till you succeed, or become convinced that, for the time, nothing more can be done.

When you approach a careless individual, be sure to treat him kindly. Let him see that you address him, not because you seek a quarrel with him, but because you love his soul and desire his best good in time and eternity. If you are harsh and overbearing in your manner, you will probably offend him, and drive him farther off from the way of life. . . .

Be very patient. If he has a real difficulty in his mind, be very patient till you find out what it is, and then clear it up. . . . Be careful to guard your own spirit. There are many people who have not good temper enough to converse with those who are much opposed to religion. And such a person wants no better triumph than to see you angry. . . .

Make it an object of constant study, and of daily reflection, and pray to learn how to deal with sinners so as to promote their conversion. It is the great business on earth of every Christian to save souls. . . .

If Christians make it no more a matter of attention and thought to qualify themselves for their earthly business, than they do to save souls, how do you think they would succeed? Now, if you are thus neglecting the main business of life, what are you living for?

—CHARLES G. FINNEY

**THE GREATEST** satisfaction in life is not in getting ahead of others, but in getting ahead of ourselves. It comes from breaking records, from doing something better today than we were able to do yesterday. Trying to get ahead of others is a mistake which often leads to envy from failure or conceit from success. In trying to outdo ourselves we have nothing to lose and a world of satisfaction to gain.

—OCAP RECAP



PHOTO BY CAMERIQUE

# I Almost Missed the Miracle

• By E. N. Galbraith

Anaheim, Calif.

**H**E STOPPED by at a most inopportune time with an invitation to have lunch with him. One of our prime suppliers and also a close friend, he has been a daily subject of prayer since I found my way back to Calvary about two years prior to this event.

When I tried to explain why I could not leave the office just then and asked for a rain check, he said only, "I had hoped you could go."

There was a note of urgency in his voice, and how I thank God for helping me to realize that "the waters were troubled"!

As he told of the impending crisis which threatened to destroy his home and business, he apologized for bringing this problem to me. But he said, "I have seen such a change in your life and know you have found something which has helped you to stand under pressure."

When I told him of the miracle God had wrought in my life, he replied, "But I have prayed for my family, my business, and all others concerned, but to no avail."

I tried to tell him how a sinner's prayer must be for mercy and forgiveness and suggested we go to my pastor for prayer and counsel.

But this would have been a 20-mile drive, and he needed to return to his office.

I mentioned the pastor of a local Church of the Nazarene and told him I had the address and telephone number on my desk. He said, "Let's go." When we called, the pastor was not home, but my friend made an appointment for that evening.

As he was leaving, I said, "You do not have to wait until this evening to get right with God. You can pull your car to the side of the road and pray, or you can even find God right here."

Without saying a word, he walked back into the building, dropped to his knees by my desk, and began to cry to God for mercy.

As he confessed a sinful life and asked forgiveness as only a sinner can, heaven really came down—and to me, that little spot will always be a sacred shrine. As long as God gives me breath, I will continue to thank Him for permitting me to witness such a glorious moment.

Suddenly he rose to his feet shouting, "I've found Him—I have found peace! For the first time in my life, I have peace."

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*A sinner unshackled—"But what if I had been too busy?"*

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Since that day, many times the thought has come to me—What if I had been too busy? How could I have given an account to God for my stewardship? We say, "Lord, give me some soul today—just give me a chance and I'll show You what I can do," and then we are prone to become so mechanical in our lives that we "miss the miracle."

Rabindranath Tagore, the Hindu poet, wrote about the peasant who dreamed there was one pebble along the seashore which possessed the magic power of changing iron into gold. At daybreak he began his search, picking up pebbles—touching them to his iron bracelet—throwing them away as none seemed to be the magic stone. Tirelessly he continued his search, picking up thousands of pebbles and throwing some back into the sea.

As the sun sank below the horizon, he wearily gave up the search and turned for home. But as he glanced at his bracelet, it was no longer dull iron, but bright, shining gold. One among the thousands of pebbles had been the magic stone, but now darkness was falling and the opportunity was gone forever because in his mechanical and almost unconscious motions he had "missed the miracle."

Opportunities do not come tagged with market values and labeled with directions. Each opportunity must be challenged bravely and its meaning and possibilities discovered and appraised earnestly, thoughtfully, and prayerfully.

It is so easy to become mechanical and apathetic trying to serve God. May the Lord help us not to become entrapped in a game called playing church—help us not to find ourselves on a treadmill of church organization such as serving on committees, serving on the church board, singing in the choir, attending to finances, etc.

These are all an essential part of Christian life and service. However, they are not of the essence. In the life of a church or a Christian, nothing is more important than winning souls! □

# He's a LAYMAN

ONE of the world's largest shopping centers, the Ala Moana Shopping Center, is located in Honolulu, Hawaii, facing the blue Pacific Ocean.

Among the many stores in the huge business complex is one of the F. W. Woolworth's largest. Recently an evangelical minister was shopping at Woolworth, Ala Moana. He witnessed to one of the Oriental clerks, asking her what church she attended and whether she knew what it was to be a Christian.

She answered, "No," to both questions but said, "My boss, the manager of this store, is a wonderful Christian. He has a very important job at his church across the Pali on the windward side of the island."

The minister asked her what that job was that seemed so important to her. She said, "I don't know, but I know he is very active, very dedicated, and it's awfully important. Oh, wait a minute, I know! He's a layman!"

One of the most important roles a human being could ever play is that of a layman in the church. This is something a minister can never be. A minister, by office of his calling, is put into a different position. There are things laymen can say or do that are closed doors to ministers. The layman can do them because "he's a layman."

Recently a minister confessed that week after week he visited one home and worked diligently to get a family to attend Sunday school. Finally, one Sunday morning he spotted that family in the congregation during the opening exercises. He was pretty well pleased that all his efforts had paid off and was congratulating



## Faith at Home

"Of Such Is the Kingdom . . ."

THE forever-white hair, corrugated face, and faltering step placed her high in the senior citizens' bracket. (How high exactly, she never said). Yet, typically, she insisted on cutting a bouquet of old-fashioned roses herself for the country church she loved, but could no longer attend.

When the thorns scratched, she exclaimed, "You'd think skin would get tougher with age—like leather. Instead, mine has gotten thin as tissue paper."

It wasn't a complaint. I never heard Aunt Grace complain.

Oh, we weren't related—any more than were dozens of friends and neighbors who called her Aunt. The title had been given with love by years full of kids she baby-sat (and still sent handwritten Christmas notes to), and it stuck.

Her true relatives begged her—without success—to leave the weathered gray house and stay with them. In fact, her living alone kept everyone deeply concerned—except Aunt Grace.

Learning she'd fallen when going to the backyard water pump, I once asked, "Don't you worry that you might get sick and have no one to call the doctor?"

The cornflower-blue eyes brimmed with laughter. "What's there to worry about? Worry never helped anything."

It wasn't a statement of false courage or one made with inner reservations. No "Lord . . . help thou mine unbelief" was her faith. Aunt Grace *knew* God would take care of her. Hadn't He promised?

Not long ago Aunt Grace died. Her nearest neighbor found her sitting peacefully, as though dozing, in her rocker. Breakfast coffee was at her elbow, and her radio, which brought in church messages and music, was still on.

Her Father hadn't failed her trust. How gently He'd carried her home!

Crowds of people paid their last respects to Aunt Grace. Brief acquaintances and friendships of long standing were represented.

However, those who knew and loved her best—and would miss her most—were the oldsters and youngsters who'd discovered a most delightful secret about her.

You see, Aunt Grace grew older only on the outside. Her heart and spirit had remained, unchanged, in the simple world of childhood.

Once she said, "I've gotten so ugly with the years, I can't bear to look in the mirror anymore."

She'd even asked relatives not to let people view her after death. This was the only request denied her.

Aunt Grace was beautiful! □

By Rosemary Lee  
Worthington, Ohio



himself on a job well done as he made his way to where the family was seated.

As he greeted them, he threw out a question to which he thought he already knew the answer.

"What brings you out today?"

They answered, "Oh, one of your laymen stopped by and insisted that we come along to Sunday school, and we did."

When a minister makes a hos-

pital call, a home call, or visits a parishioner's sick relative, it's nice of him and it encourages the ones visited, but there is sometimes that feeling, "He gets paid to do it."

When a minister goes to a person and asks, "Will you come to our Sunday school?" that person may be happy with the invitation from a minister. But he gets the feeling, The preacher gets paid for it, and it will make his record look good.

A layman can make a call on a home and the family will say, "He really cares. He took his valuable time and came over here to invite us to his church. He even offered to come and pick us up in his car on Sunday morning. That's dedication! I want to be like that!"

When there were seven of us children at home, my mother baked bread to keep down the cost of living in our household. Every Saturday afternoon she would go visit an absentee from her Sunday school class and take a warm loaf of homemade bread. What minister could go on a Saturday afternoon with a steaming loaf of freshly baked bread and say, "Your class really missed you. And the message of the pulpit was so helpful"?

On Sunday morning the minister steps into the pulpit after a week of studying and praying and looks at the people who were there last Sunday. Sitting beside them are one or two new people. The regular people had told the new people about God and the church and also about their minister. The new people were impressed. That's why they came to church.

After the morning worship the minister stands at the door and on behalf of his Father, who sent him, greets the people and wishes God's rich blessings and grace upon them. As he watches them go, he wonders, Where will they go? What will they do for the Lord? Will they be constant in season and out of season? Will they be all things to all men?

He, as a minister, knows that they will perform and do things in the community that he will never be able to perform because they have an equally high office in the Church of God. They are laymen!

*Remarkable events in a newspaper office as told by a Christian journalist.*

# He Multiplies His Blessings

*If ye shall ask any thing in my name, I will do it (John 14:14).*

This is the promise I have claimed since I received Christ as my personal Saviour five years ago—and have seen miracles happen in my ministry as a Christian journalist on the staff of the *Waikato Times* (circulation 34,000) in the city of Hamilton, North Ireland, New Zealand.

In the *Herald of Holiness* of June 2, 1965, under the title "A Reporter Finds God," I mentioned that God had answered my prayers about a daily Bible text on the editorial page and the promise by the editor for space for a weekly Christian column.

Since then I have been given, first, half a page, then a whole page, and now Christian fellowship with the editor himself, who made his stand for Christ at the New Zealand Billy Graham Crusade in February.

But first—back in 1965—came a real test of faith.

The news editor decided to assign me to a city church round on Sundays finding "hard news angles" from parts of sermons taken out of context. He made it clear he wanted sensational news—value articles.

When I refused, he became furious and demanded that the assignments be fulfilled—"or else."

That was on a Wednesday. By the end of the next day I felt like a nervous wreck, not only visualizing being fired by the news editor, but fearing that if I refused he would assign someone else to "shoot down" the churches in a new hard-line policy being undertaken by the newspaper.

My Nazarene pastor, Rev. H. F. Mackenzie, reminded me that

while God was in control nothing could go wrong, and he and other church members upheld me in prayer.

On Friday morning I awoke with a wonderful feeling of relief. All my fears had subsided. At the office when I asked for a private talk with the news editor, he was the one who seemed nervous.

Before I could say a word he told me he had spoken to the editor. "He considers that you have good grounds for refusing the Sunday assignment—so we have decided to forget about it," he said.

This was a tremendous relief to me and I praised God for it.

Then the blessings came "pressed down . . . and runing over."

The editor called me into his room. "You are a man of prayer?" he asked.

"Yes."

"Good. I want you to make your Christian influence felt among the staff—they are far too tough and bloodthirsty," he said.

Sensing my amazement, he told me that some years before he had suffered a serious illness and had promised God that if he could go back to work in a newspaper office he would honor Him. Although he admitted to being a "formal" Christian of a "high church," he regularly read his Bible and I was able to witness to my own Christian stand.

Within two months I was promoted and received a substantial raise in pay.

Then came an answer to an earlier prayer for a Christian column on Saturdays. But God always gives greater measure than we ask for or deserve, and it was not a column, but half a page,

(Continued on page 12)

• As told to Oscar F. Reed  
by Dr. Glenn McArthur  
Bethany, Okla.



**DR. GLENN McARTHUR.** "Next Sunday he will teach a Sunday school class and lead the singing."

**M**IRACLES are not the unusual in Ardmore, Okla., where Dr. Glenn McArthur is a specialist in internal medicine and rheumatology at the arthritis clinic. To watch him, as both a Nazarene layman and a physician, is to see the Spirit of God at work in a life that is winsome and open to the direction of our Heavenly Father.

Claude Elliott of Devol, Okla., is one of those miracles! He lives on the north bank of the Red River near Wichita Falls, Tex. For 30 years he progressively suffered from arthritis until there were evidences of deformity in the joints of his hands, shoulders, and knees. His elbows became fused until he could not feed himself or carry on his work.

Mr. Elliott had been treated at the arthritis clinic for several years by Dr. Veazey and had shown some response for a while. But more recently his condition deteriorated and he sought medical care closer home in Wichita Falls. He was treated by both a neurologist and neurosurgeon. Since he showed little response to therapy and his condition continued to worsen, he again returned to the arthritis clinic in December of 1966, where he was referred by Dr. Veazey to Dr. McArthur for hospitalization and further management.

After several weeks the condition was partially controlled and the patient returned to his home

on the Red River. In January of 1967 he returned to the clinic with a severe involvement of the right lung and a great deal of fluid in his chest. There were obvious manifestations of rheumatoid arthritis in which the linings of the heart and chest cavities were severely inflamed. Dr. McArthur drained his chest and sent him home after two weeks in the hospital.

It wasn't long until Claude Elliott returned to Ardmore. His condition showed marked deterioration. He suffered excruciating pain all over his body. He was hospitalized the third time and placed under intensive care with massive doses of narcotics, but the doctor was not able to completely control his distress.

One night, suffering from pain beyond the control of doctor or needle, he instinctively cried out in his fear to God—and the Lord in that moment miraculously touched him. When Dr. McArthur saw him the next day, Claude said, "I felt as though I was going through hell—and then blessed relief came abruptly." It was the prayer of a sinner—a prayer of desperation!

The proof? His joints were mobile for the first time in 15 years. He didn't know what had happened—but his doctor did!

"Why, man," he said, "the Lord has healed you! All that I know to do is to give Him the glory. Why don't you kneel beside your bed, ask for forgiveness, and give Him your heart and life?"

And that is exactly what they did! Patient, wife, and doctor knelt beside the hospital bed and prayed together. The doctor brought him a Bible to read, and for five days Claude became a living and vocal witness to doctor, nurse, hospital administrator, and drug salesman.

# A MODERN MIRACLE

At the end of the week Claude was back on the bank of the Red River riding his horse, tending his cattle, and mending a fence where the stock had broken through.

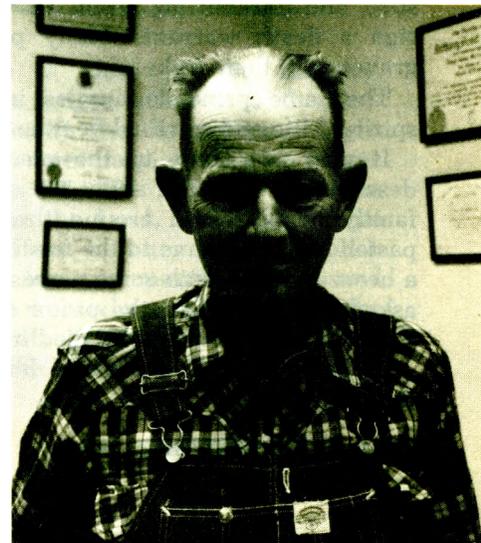
The doctor sees him once every six months these days. Claude has gained weight and enjoys relatively good health. But he has never forgotten that it was the Lord who answered his prayer of desperation and touched his body.

In a little church in the lovely city of Ardmore on the Southwest Oklahoma District you will find a group of solid, consecrated Nazarenes. In their midst is a handsome, prematurely grey-haired doctor, his lovely wife, and children. Next Sunday he will teach an adult Sunday school class and lead the choir and people in singing the hymns of the church. He has even filled the pulpit when there was a need.

The congregation and pastor are looking forward to a building program—and the doctor is in the center with his prayers, cooperation, and giving.

*You see, miracles still happen to men who prepare and live for them!* □

**CLAUDE ELLIOTT.** "One of those miracles."



# Editorially Speaking

By W. T. PURKISER

## Feeding or Plowing

Charles H. Spurgeon, many years ago, commented on the verse in the Book of Job: "There came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them."

Spurgeon said, "Yes, that is still the case. Some of us are always plowing, breaking up the fallow ground, preparing the ground for good seed. And others are feeding."

With a smile and a nod toward the congregation, Spurgeon went on: "I know some of you dear people. You would not miss a service if you could help it. Feeding, everlasting feeding. It is good to feed, it is necessary to feed, but do a bit of Gospel plowing as well, for the health of your souls and the glory of God. The oxen were plowing, but the asses were feeding!"

The situation within the church does not really seem to have changed much since Spurgeon's whimsical words were spoken. If there is any change, it is probably that in proportion more are feeding and fewer are plowing.

The feeding is, to be sure, necessary. We can't stop eating—at least for long—from the time we are born until we die.

There is a sense in which it is really impossible to eat too much—provided one has the right kind of food, and the output of energy to balance the intake of calories. Those who suffer from over-eating and grow fat and sluggish are usually people who live sedentary and physically inactive lives.

The end result of taking on more food than is justified by the amount of activity is nothing short of disaster. Overweight, high blood pressure, and unremitting strain on vital organs can sign a death warrant. Many people dig their graves with their forks.

The same principle applies in the issues of spiritual life and spiritual health.

It may not come to the place Lance Webb describes in his story about the small boy in the family being shown around the church by the pastor. As they came to the foyer, the lad noticed a bronze plaque with some names on it. When he asked what it meant, the pastor said, "These are the names of the men who died in service."

"Which service," asked the boy, "the nine or the eleven o'clock?"

PLOWING IS, to be sure, hard work. It is more pleasant to tarry at the table than to toil in the fields.

Yet the hard work has to be done. Unless the plowing goes on, the feeding finally stops.

Someone made the wry remark that the average church is full of willing workers. That is, there are a few who are willing to work and the rest are willing to let them.

It is not necessary to hold office in the church to invest time and energy in its work. The most effective service that occurs goes on behind the scenes where few know about it.

Charles Keysor was right when he said, "The Bible teaches no rigid specialization in the church. The New Testament church was a witnessing community. Everyone just naturally was a witness for Christ because Christ was all-important.

"Something has changed in the church. Many people look upon the pastor as a hired holy man, a spiritual athlete whose dedication, skill and endurance compensate for the torpor of the multitude occupying the pew.

"The New Testament does call pastors to a high degree of faith and integrity. But nowhere are laymen told to relax and let the minister do it all. Every Christian is a minister, according to God's Word, not just the man who stands in the pulpit."

There is a reason why some churches are glowing, going, and growing while others stagnate. They have found that plowing is just as necessary as feeding.

It isn't a matter of circumstances or fortunate conditions. When Thomas Edison was asked if he believed in "luck," he replied, "No; if I did, I'd regard myself as the most unlucky fellow who ever lived. For every one of my inventions came only after a lot of hard work."

Feeding and plowing are both essential to the rhythm of the spiritual life just as eating and exercise are both essential to the rhythm of the physical life. Let us eat well at the table of the Lord, but hear a voice from the past that exhorts us to "do a bit of Gospel plowing as well, for the health of [your] souls and the glory of God." ■

## Selective Omission

Many years ago, American Psychologist William James wrote about the need for what he called "selective omissions" from the life that aims at moral consistency and purity.

Dr. James compared life with the work of an artist who drops from his composition whatever jars or suggests discord. The same principle, he said, rules also in the spiritual life.

James quoted a statement from Author Robert Louis Stevenson: "To omit is the one art of literature. If I knew how to omit, I would ask no other knowledge." Said James, "A life when full of disorder and slackness and vague superfluity, can no more have what we call character than literature can have under similar conditions."

All of which has a message for us in these days of frantic activity. If we would grow strong in soul, we must cultivate the art of "selective omission."

Really, the situation is probably not that we are busier than our fathers. Many of them worked 12 to 14 hours a day and six days a week in order just to earn a living. We are just more distracted, almost to the point described by T. S. Eliot as being "distracted from distraction by distraction."

The most serious idleness of all is being busy with things that do not matter. William Cowper's prayer is a worthy petition for us all:

*O God, defend me from the task  
Of dropping buckets into empty wells,  
And growing old in drawing nothing up.*

When we are most honest with ourselves, we have to admit that a great deal of what we do serves mainly to keep us easy in the presence of greater duties undone. Even "church work" can become an evasion of the deep and pressing needs of a world on the brink of disaster and souls dying in the dark.

There is far too much of what we spend our time with that is best described in the lines of an unknown limerick writer:

*A cheerful old bear at the zoo  
Could always find something to do.  
When it bored him, you know,  
To walk to and fro,  
He reversed it and walked fro and to!*

PUT ANOTHER WAY, the need is for a system of priorities. There just isn't room for everything in every day in every life. What we must learn is to put the most of the best into our fleeting hours and soon-passing days.

If we are to put the most of the best into our lives, we must learn to say, "No," to some invitations. We must clarify our values. We must put first things first.

Although taken from a very different context, the words of Pelford Taylor in his account of the Second World War apply perfectly: "Marked on a map, the conquests of the Wehrmacht were awesome but the combination of decisions that led to them was military madness. He who cannot reject cannot select, and the downfall of the Third Reich was due, in no small measure, to Adolf Hitler's inability to realize that, in strategic terms, the road to everywhere is the road to nowhere."

The key sentences here speak directly to the point at hand: "He who cannot reject cannot select . . . the road to everywhere is the road to nowhere."

There is a lesson for our modern day in the conditions of pioneer life on our continent. The pioneers cleared the land of trees and underbrush, gathered out the stones, and plowed and planted their fields. But then they could not sleep until time to harvest. They fought the encroachment of the wilderness from the day they planted the seed until they had the crop safely in their log barns.

The wilderness still creeps in on the fruitful field. Unless we constantly fight off this encroachment, there will be little or no harvest in the fall.

Jesus put it all into sharpest focus when He said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

The "things" of which the Saviour spoke are still the things that occupy most of us most of the time: money, clothing, food—the "necessities" of life.

Things can throttle us or thrill us—and the difference is whether we put them first or accept them gratefully as the gifts of God and by-products of His righteousness.

Too much self-examination can be a bad thing. But at least once in a while it is good to stop and ask the extent to which we are making progress in learning the art of selective omission. □

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**Irreverence is close kin to iniquity. When one no longer adheres to the doctrine of judgment, the distinction of right and wrong becomes hazy. . . . We no longer heed Proverbs 3:7, "Be not wise in thine own eyes: fear the Lord, and depart from evil." The effort to bury God, establish new criteria for our moral actions, and apathy to the subterfuge of Satan in the church, are all symptoms of a lack of respect for the doctrine of Judgment.—*Selected.***

## He Multiplies . . .

(Continued from page 8)

which later grew to a whole page of Saturday "Christian Commentary."

But God had more in His treasure store for me.

Perhaps because I had waited so long (I was over 30) to begin training as a news reporter, I suffered very badly from "reporter's tension," finding it hard to write under pressure of time. This held me back.

One day after my "stand," while I was struggling with a news report, the tension suddenly left me. The report made the top headlines. I have not suffered from tension since that day.

With the help of Christians in the circulation area the "Christian Commentary" page soon "grew wings," as the editor termed it, and I was appointed church editor.

The page has been used to support crusades, including the recent Billy Graham Crusade, local church news, evangelistic efforts, as well as inspiring and informative articles from mature Christians. Through the page the Lord has taught me many important lessons, not the least being the ability to acknowledge and appreciate the sincerity of people in different Christian families.

For guest writers my rule has always been to insist on their naming their denomination within the first four paragraphs and no blatant "pushing" of their church doctrine. None have abused the privilege.

Shortly after the page appeared early in 1966, a few atheists opened their attack in the correspondence columns of the newspaper. One kept it up for two years before writing a final letter to the editor. He had become convicted through reading the page and declared Christ his Saviour. I could almost hear the shouts of joy in heaven.

Mission-field giving has been boosted by articles in the page; some young people have offered their services on the fields; and organizations for Christian service have been helped. Although I have had to exercise extreme ethical caution concerning bringing my own denomination onto the pages. I feel sure articles from the *Herald of Holiness* and others written by Mr. Mackenzie have helped to dispel some of the prejudice against the relatively new Nazarene denomination in New Zealand.

High on my prayer list, of course, was the editor. So imagine my joy when I heard that he and his fine student son had "got up out of their seats" at Billy Graham's invitation at Western Springs, Auckland, on a night when many thousands filled

the giant natural stadium and the Holy Spirit moved in a mighty way.

The editor has confessed Christ to senior staff members and, being an avid reader, he has started a regular "chain letter" of good Christian books among his friends and acquaintances. He has taken a keen interest in the Christian page and now writes a weekly guest article.

This, too, was answered prayer—for I had asked God to supply another Christian in the editorial department (if it was His will) to help me with the page and take over should I be called to another ministry, maybe in another newspaper. I await His divine orders.

All this to me has been evidence of "God's arithmetic." He multiplies His blessings.

"If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!" (Matthew 7:11, RSV) □

## DISTRICT ASSEMBLY REPORTS

### NEVADA-UTAH

Rev. Murray J. Pallett was reelected by a unanimous ballot to head the Nevada-Utah District for four more years. He reported a gain of 67 members by profession of faith and an increase in total giving over last year of \$26,640. Long-range goals include an additional 1,000 members by 1972.

Dr. Edward Lawlor was presiding general superintendent at this twenty-fifth annual assembly, held at Salt Lake First Church. He ordained Rev. Mark Rudeen, Ogden, Utah, pastor.

"Pastor of the Year" was awarded to Rev. Kenneth W. Ball, of Salt Lake First Church, followed in second and third places by Rev. Iral W. Dickey, Fallon, Nev., and Rev. Robert Hollinger, East Ely, Nev.

Balloting brought unanimous reelections for Mrs. Clara Pallett, NWMS president, and Brad Saffell, NYPS president. Elected to the advisory board were Rev. Kenneth Ball and Rev. Robert Ulrich, ministers, and Messrs. Dwayne Frank and Frank Dodge.



**SANDWICH, ILL., CHURCH—FORTY-NINE PERCENT FOR WORLD MISSIONS.** Pictured are Pastor Chester White and Church Treasurer Gayland Lyons with a check for \$5,000 given as a 10 percent mission special for L.A.N.D.S. (Locating Another Nazarene Development Site). The L.A.N.D.S. program was adopted by the General Board in January as a program for assisting in the purchase of home mission sites in the domestic areas. Dr. R. W. Hurn, executive secretary, reports that, "many individuals have mailed checks for this program to headquarters, ranging in size from \$2,000 to \$25.00. The Sandwich church is the first church to send in one of the forty \$5,000 specials approved for missionary credit. Further information may be obtained by writing to the Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131.

### NORTHWESTERN ILLINOIS

Rev. Floyd H. Pounds was reelected district superintendent for a four-year term by a near-unanimous vote at the twenty-first annual assembly of the Northwestern Illinois District, held at the Manville, Ill., campgrounds.

Superintendent Pounds reported 300 new members gained by profession of faith, with a goal of 500 for next year. Churches gaining the most new Nazarenes were Sterling First and Creve Coeur. Northwestern Illinois is a 10 percent district in missionary giving.

Dr. Eugene L. Stowe, presiding general superintendent, ordained three—Raymond James Bledsaw, John Wesley Hollis, and Donald Ray Williams.

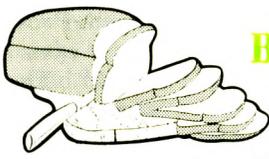
Elections: advisory board—Revs. Willard Hollis and James Hazelwood; laymen, Messrs. John Alderson and Ron Davis; NWMS president, Mrs. Carol Pounds; NYPS president, Rev. Thomas Hill; church schools chairman, Rev. Donald Tyler.

### VIRGINIA

Serving under appointment for his first year, District Superintendent Gene Fuller was unanimously elected to a four-year term at the twenty-eighth annual assembly of the Virginia District, held at the district center at Dillwyn, Va. General Superintendent Samuel Young presided.

Total giving was up \$62,000 and the district reached an all-time high in missionary giving—9.5 percent. The goal has been set to reach the 10 percent mark next year. A net gain

Others Need  
**THE BREAD OF LIFE**



1969  
THANKSGIVING OFFERING  
for World Evangelism

of 6½ percent in membership has also been set as a target for the coming year.

Mrs. Gene Fuller and Rev. Samuel Pickenpugh were reelected presidents of the NWMS and NYPS, respectively. Church schools chairman is E. M. Fox. The advisory board is composed of Revs. Samuel R. Brown and A. H. Johnson, and Messrs. Raymond A. Carr and J. E. Fox.

## HOUSTON

Houston First Church was the scene of the twenty-second annual assembly of the Houston District, conducted by Dr. Orville W. Jenkins, general superintendent. Ordained by Dr. Jenkins were W. C. Dishon, John K. Hazelton, Mrs. Ruth Hickman, and Terry Jones.

Dr. W. Raymond McClung began his last year of a current three-year term by announcing it would be his last. According to the assembly reporter, Dr. McClung "has finished 13 years of faithful labor, and the district family has joined together to make 1969-70 his crowning year."

Dr. McClung reported 327 new members by profession of faith, and 10.3 percent for world evangelism. Two new churches have been organized plus a Negro mission in Houston.

The conventions elected Mrs. W. Raymond McClung for another term as NWMS president, and Rev. Hollis Underwood as NYPS president. Church schools chairman is Rev. Frank J. Kemendo.

## SOUTH CAROLINA

Over \$2,000 was pledged by the twenty-seventh assembly of the South Carolina District to provide a trip to the Holy Land for Dr. and Mrs. Otto Stucki, following Dr. Stucki's reelection as district superintendent for a four-year term.

Dr. George Coulter presided at the annual gathering held at the Greenville (S.C.) First Church.

A total of 374 new Nazarenes were reported for the year for a net membership gain of 194.

Elections were as follows: advisory board—elders, Carl Pratt and B. W. Downing; laymen, J. B. Hucks and Clarence Coleman. Reelected for a third term as NWMS president was Mrs. B. W. Downing, and for a tenth term as NYPS president, Rev. D. Moody Gunter.

## WISCONSIN

Over \$4,000 was raised in a home missions service for a new church in Green Bay to highlight the thirty-fourth annual assembly of the Wisconsin District, held at Spencer Lake Bible Camp.

Dr. Eugene L. Stowe, who "presided over the assembly in a very gracious and capable manner," conducted an ordination service for Donald Blodgett, Ivor Lake, and Devere Thornton.

District Superintendent R. J. Clack, who "is both loved and appreciated



**CHARTER MEMBERSHIP** of the second church organized since the start of the quadrennium—Maynard, Mass. This small, enthusiastic group has purchased an older building from another denomination for \$22,500. The building, in excellent condition, has been appraised at \$62,000. Thirteen of the 16 charter members assembled for this photo, with Pastor Edison M. Grant at right. "The indications are that we will become a strong church for Christ and holiness in a short time," he said.

as a spiritual leader and administrator," presented a challenging "five-year plan" to increase outreach, soul winning, membership, finances, Sunday school attendance, and home missions.

Ministerial members of the advisory board are Miles Finley and Elmer Pannier; and lay members, Joe Brand and Melvin Hansche. Department heads are as follows: NWMS, Mrs. R. J. Clack; NYPS, Rev. John Remmenga; church schools, Rev. Elmer Pannier.

## NORTH ARKANSAS

An unusual presence of the Holy Spirit prevailed throughout the seventeenth North Arkansas district assembly, climaxed by a great home missions service during which the largest single offering ever given on the district was committed to home missions.

Rev. Boyd C. Hancock was reelected district superintendent for a four-year term, and Dr. Edward Lawlor presided at this annual conclave, held at Rogers, Ark.

Dr. Hancock reported 285 members received on profession of faith, and a net membership gain over a seven-year period of 570. A goal of \$50,000 in the district revolving fund has been set.

Elections: Advisory board—Revs. O. S. Free and Jewell McKinney, Messrs. Elbert Tyler and Ottis Watson; NWMS president, Mrs. Boyd C. Hancock; NYPS president, Rev. Joe Lee Tompkins; church schools chairman, Rev. Ralph Simpson.

## TENNESSEE

A happy feature of the fifty-seventh annual assembly of the Tennessee District, held at Nashville First Church, was a special reception of ministers and churches from the Gulf Central District.

District Superintendent C. E. Shu-

make reported a total of 381 new members received on profession of faith, \$1,380,000 raised for all purposes, and 46 churches paying 10 percent or more for world evangelism.

General Superintendent V. H. Lewis ordained three: Jesse C. Middendorf, Louis W. Staubs, and Phillip Bowles.

The NWMS convention unanimously reelected Mrs. C. E. Shumake as district president, and the NYPS reelected its president, Rev. Jesse C. Middendorf. George Pitzer will head up the church schools board. □



## Pro: 1969 "Special"

The "Church for Today" issue of the *Herald* is the finest we have ever seen. My colleague, Howard Lane, and I wish to commend you for this splendid issue to publicize our church.

The editorial panel with four laymen, we feel, will be impressive to many non-church members who may read their testimonies. We are writing each of these men a note of thanks.

Each article has a direct meaning that should speak to some particular heart need.

Certainly our church and message are the answer to man's cry and need today.

A. LEWIS SHINGLER  
California



**THROUGH THE BIBLE** 14 times in 14 years. That is the record of Mr. and Mrs. Raymond Hunter, standing on either side of Rev. J. E. Shankel, pastor of the Augusta (Me.) First Church. In 1954, the Hunters conceived the idea of encouraging Bible reading in the local church by hosting a Bible readers' banquet for those who complete the Bible in a year. It became an annual event, until now 23 persons read through the entire Bible last year, and many of those have kept up this through-the-Bible reading as far back as three, five, 10, 12, even 14 years. Ten have read the Scriptures through annually for five or more consecutive years. The Hunters' fourteenth annual Bible readers' banquet was held at their farm home on North Belfast Avenue in Augusta.

## A PASTOR SPEAKS OUT—

### On Request Calls

**M**any requests are received by our pastors to make calls on unsaved relatives and loved ones. All of our pastors, I am sure, are ready and willing to make these calls and do their best to lend spiritual help.

However, these requests often include a P.S. that says, "Please don't tell my brother that I told you to call."

It seems to me that this is placing the minister in the awkward position of calling in a home without apparent reason. May the Lord bless our laymen for having enough concern to write about another's need, but why send someone with the handicap of trying to explain his presence? This can

lead to explanations that border on untruths.

Many of our laymen probably feel that the relative or friend will be offended if he knows the source of the visit. In most cases this is not true. If he is offended, it is not because of the request but because of his refusal to do what he knows he ought to do. And can Christians win very many without offending some?

When you ask a pastor to make a call for you, don't burden him with the added responsibility of trying to think up a reason for being there. Give him the freedom of telling the truth and God will honor it.—ROBERT T. ULRICH, pastor, Las Vegas, Nev. □

### EARLY RETIREMENT?



Mr. and Mrs. Lewis Beggs, Sr., (above) retired June 1. For 38 years Mr. Lewis was a tool and die maker in Sterling, Ill.

But his retirement was by choice at the age of 62 in order to begin another career—missionary work among the American Indians near Needles, Calif.

Mr. Beggs was converted in 1950 at the age of 43 through the testimony of a Nazarene nurse in a Sterling hospital where he was under treatment for extreme alcoholism. He was saved instantaneously in a local revival from even the craving for drink, he testifies.

On a trip to Needles in 1964, Mr. and Mrs. Beggs saw the needs of the Indian people and God spoke to them about giving time to help them. They have now purchased a mobile home (photo) in which to live among the

Indians to do maintenance work, help complete a parsonage, as well as evangelize. They will support themselves on his pension.

"What will you do with yourself, retiring so early?" some have asked. His answer is to commit himself to at least five years of labor among the people they already love and appreciate—hardly an early retirement! □

### OF PEOPLE AND PLACES

DAVID KENT KLINE, son of Rev. and Mrs. David K. Kline, pastors at the Tucson (Ariz.) Central Church, has begun his duties as research associate at the Center for Studies in Education and Development at Harvard University. Approximately half his time will be given to the Center in research and half in travel to the overseas schools of Harvard. He is a graduate of BNC and Michigan State University with the Ph.D. degree in social psychology. □

REV. AND MRS. EDWARD E. MIERAS were feted August 12 on the occasion of their fifty-sixth wedding anniversary by the Bell Gardens, Calif., church, where they are pastoring at the present time. Theirs have been years of happy and continual service in the church, during which time they started or built a number of churches. □

CHAPLAIN (LT. COL.) CLAUDE L. CHILTON has been assigned as installation chaplain at the Grand Forks, N.D., Air Force Base. He has returned from Ankara, Turkey, where he was staff chaplain at the

headquarters of the United States Logistics Group, supervising air force chaplains in the Middle Eastern area. □

REV. AND MRS. HARRY ANDERSON, of Hugoton, Kans., celebrated their golden wedding anniversary at a reception August 10 given by their children, Dr. John Anderson, Upland, Calif., and Mrs. Ruth Johnson, of Ellendale, N.D. Mr. Anderson is a retired elder in the church. □

What a man does for others, not what they do for him, gives him immortality.

—Daniel Webster

REV. AND MRS. W. H. BARLOW, of Hominy, Okla., celebrated their sixtieth wedding anniversary July 19. Mr. Barlow pastored the Hominy church for 28 years, served as secretary-treasurer for the Eastern Oklahoma District for 26 years and was on the advisory board. They still faithfully attend the Hominy church. Their pastor is Rev. Ernest Howland.



# GOLDEN PEDESTAL

## Book Selection



### NEW TRAILS AMONG NEW MOUNTAINS

By H. M. Von Stein

An unusual book written by an author with an unusual vocation! Mr. von Stein, a Nazarene layman, involved in church activities as his work will permit, is an employee of the United States Forest Service. He serves as a fireman and lookout in the Rogue River National Forest in Oregon.

As you might expect, Mr. von Stein writes against a background of nature, using the majestic Siskiyou as a springboard for his reminiscences and narrative of mountain characters, incidents, and the dreaded forest fires.

Detecting these destructive forest fires is his responsibility during the summer months, as he maintains his vigil atop Dutchman's Peak.

You will enjoy Mr. von Stein's observations and comments as he tells with an easy informality about his beloved mountains and the importance of climbing ever upward, along life's rugged, narrow trails to the hills of God.

Here is delightful reading for both young people and adults. Devotionally stimulating, and bringing a new appreciation of the Creator and the wonders of His creation. 127 pages. Cloth board.

\$1.75

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## RECIPE FOR SUCCESS

Work a little, play a bit,  
Rest a little too;  
Love your neighbors, help your friends,  
Some little kindness do.

That's the secret of success;  
That's the Father's way  
To make an earthly life replete  
With joy from day to day.  
—Nina Willis Walter

## MOVING MINISTERS

Ralph LaChance from St. Louis Grace to Fredericktown, Mo.

Eugene Newman from Worthington, Ky., to Augusta, Ky.

William D. Porter from Ames, Ia., to Yorktown, N.Y.

Joseph T. Smith from Cumberland, Ky., to Ravenna, Ky.

Robert F. Utter from Brightwaters, N.Y., to Cambridge, Mass.

Lowell Beam from Olive Branch, Ind., to Ligonier, Ind.

Verlin E. Chipp from Bettendorf, Ia., to Indianapolis Central.

Martin P. Hurlles from Tobasco, Ohio, to Hebron, Ohio.

Lester L. Meyer from Urbana, Ohio, to Sidney, Ohio.

Walter R. Moore from Tiffin, Ohio, to Grove City (Ohio) Darbydale.

James F. Null from Waterford, Ohio, to Columbus (Ohio) Obetz.

Robert Palmer from Gibsonburg, Ohio, to West Portsmouth, Ohio.

Richard D. Patmore from Cincinnati Mt. Healthy, to Hagerstown, Md.

Lorraine M. Ripper from Oakley, Kans., to Kiowa, Kans.

Russell Shalley from Fort Wayne (Ind.) South Side to Marion (Ind.) First.

Willard Simpson from Lucasville, Ohio, to Johnstown, Ohio.

Wilmer A. Watson from Decatur, Ind., to Fort Wayne (Ind.) South Side.

Edwin E. Whipple from Ironton (Ohio) Elm Street to Westerville, Ohio.

N. James Bartz from Longmont (Colo.) Mountain View to Kalispel, Mont.

Robert Brewer from Nazarene Bible College to Cortland, N.Y.



AN ALASKAN "FIRST"—a Sunday school tour sponsored by the Department of Church Schools—was conducted by Rev. and Mrs. Lyle Potter (right) and the Alaska church schools board chairman, J. B. Woods, and wife (left). Workshops were held in Anchorage, Fairbanks, Ketchikan, Juneau, Soldotna, and Sitka. Pastors and people gave enthusiastic response at the convention and zone workshops.

H. Harold Calhoun from Portsmouth, Va., to Ogdensburg, N.Y.

Paul E. Dickson from Nazarene Theological Seminary to Watkins Glen, N.Y.

Doyle Ellis from Clinton, Ia., to Ames, Ia.

Dave Hall from Holdenville, Okla., to Bettendorf, Ia.

Harry B. Hall from Sharpsville, Pa., to Carthage, N.Y.

Don Lambert from Heber Springs, Ark., to Canyon, Tex.

Francis Lovell from Olivet Nazarene College to Clinton Springs, N.Y.

Eugene Mingus from Nazarene Bible College to Shenandoah, Ia.

Donald V. Peal from New Orleans Downtown to Shreveport (La.) Southern Hills.

Harold Rains from Abernathy, Tex., to Plainview, Tex.

Albert L. Remmenga from Nazarene Theological Seminary to Craig, Mo.

Louis O. Schaap from Brainerd, Minn., to Abernathy, Tex.

Emerson Walker from Vineland, N.J., to Oswego, N.Y.

The sun has never risen upon China without finding me at prayer.

—J. Hudson Taylor

# TRUST

When I have prayed  
And seem to get no answer,  
And silence presses down,

Oh, let me stand  
By faith upon Thy Word,  
My Guide forever—  
This still is mine  
When I don't feel Thy hand.

Oh, let me trust Thee  
When I cannot trace Thee,  
Or find one hint  
Of starlight in the gloom.  
Just let me rest  
On Thy unfailing promise,  
And help will come  
On time—it may be soon!

Alic Hansche Mortenson  
Racine, Wis.

## A CHRISTMAS BONUS\*

Waiting  
for YOU  
in the



## Christmas Gift Selector

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An enjoyable, relaxing way to Christmas-shop!  
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## MOVING MISSIONARIES

Rev. and Mrs. Paul Beals, 2632 Somerset Dr., Nashville, Tenn. 37217

Rev. and Mrs. H. K. Bedwell, 42 Magdalen Rd., London, S.W. 18, England

Miss Virginia Benedict, 1201 S. Park St., Hastings, Mich. 49058

Dr. and Mrs. Ira Cox, Washim, Akola District, Maharashtra, India

Miss Rose Handloser, 65 Kingfisher Rd., Horison Extension, Transvaal, Republic of South Africa

Rev. and Mrs. Wesley Harmon, P.O. Box 1245, Port of Spain, Trinidad, West Indies

Rev. and Mrs. Robert Hudson, Apartado 27-166, Admon 27, Mexico 7, D.F., Mexico

Miss Gail Jacobs, P.O. Box 14, Manzini, Swaziland, South Africa

Rev. and Mrs. Paul Marshall, P.O. Box 93, Bethany, Okla. 73008

Rev. and Mrs. Roger Maze, C.P. 1008, Campinas, S.P., Brasil, South America

Rev. and Mrs. C. G. Ruden, Apartado 38, Granada, Nicaragua, Central America

Rev. and Mrs. Gene Smith, P.O. Box 1323, Port-au-Prince, Haiti

Miss Ellen Syvret, Church of the Nazarene Mission, Kudjip, via Banz, W.H.D., Territory of New Guinea

Miss Carolyn Parson, Church of the Nazarene Mission, Kudjip, via Banz, W.H.D., Territory of New Guinea

Rev. and Mrs. Harold Ray, Donato Alvarez 884, Buenos Aires, Argentina, South America

Rev. and Mrs. Alex Wachtel, 712 W. First, Edmond, Okla. 73034

## VITAL STATISTICS

### DEATHS

ALBERT N. MILLSAP, 67, died Apr. 24 in Wichita, Kans. Funeral services were conducted by Dr. G. A. Gough and Rev. E. Howland. Interment in Hominy, Okla. He is survived by his wife, Ruby; two sons, J. R. and Jerry; and one daughter, Kathryn.

GILMORE E. BERG, 71, died July 5 in Las Vegas, Nev. Funeral services were conducted by Rev. Brad Saffell. Surviving are his wife, Adelia; one daughter, La Veryl Goldstein; two grandchildren; one brother; and one sister.

MRS. S. T. SANDERS, 70, died Aug. 15 in Port Arthur, Tex. Funeral services were conducted by Rev. W. C. Dishon and Rev. Darrell Miley. He is survived by his wife, Effie; a daughter, Mrs. John (Margretta) Bundy; one son, McCall; five grandchildren; and one sister.

MRS. HAZEL BUTCHER, 69, died Aug. 25 in San Diego. Funeral services were conducted by Rev. Hoyle C. Thomas. Surviving are her husband, Ernest; a son, Bob; two daughters, Glenna Joice and Doreen Alliban; eight grandchildren; two sisters; and one brother.

GRACE E. DETWILER, 87, died Aug. 14 in Newton, Kans. Funeral services were conducted by Rev. O. A. McGuire. Survivors include two sons, Homer and Otho; five grandchildren; eight great-grandchildren; and two sisters.

REV. LOLA BURDETTA LEPLEY, 69, died Aug. 22 in a nursing home in Decatur, Ga. Interment was in Coshocton, Ohio. She is survived by two daughters, Mrs. Russell Jacobsen and Mrs. Dorothy Adair; one son, Donald Mark; her mother; and one brother.

### BIRTHS

—to Doyle and June (McQuiney) Brittain, Durham, N.C., a boy, Doyle Thomas, Jr., Sept. 4.

—to Larry and Venevia (Aldridge) Wagner, Pueblo, Colo., a boy, Galen Keith, Aug. 2.

—to Rev. Joe and Sharon Meade, Coffeyville, Kans., a boy, Joseph David, Aug. 26.

—to Edwin G. and Donna (Crawford) Nicholson, Shawnee Mission, Kans., a boy, Barry John, Sept. 7.

### ADOPTED

—by Eldon and Olivette (Culley) Mahan, Bethany, Okla., a girl, Je Donne Rai, Aug. 9; and a boy, Ricki René, age 3, born May 29, 1966.

## DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins; Eugene L. Stowe; Samuel Young.

## NEWS OF RELIGION

# You Should Know About . . .

**GOSPEL ADVANCES RAPIDLY IN AFTERMATH OF COMMUNIST FAILURE.** The third largest nation in Asia, and potentially one of the richest, is also the only country in the world where Moslems are becoming Christians in large numbers. It is the only Asian country to turn back and defeat a major Communist take-over effort, without outside help. It's the island nation of Indonesia.

Pocket Testament League Representative John Peters reports after a survey trip to that country that "two million believers have been added to the churches in Indonesia in the last three years! The need for Scriptures is tremendous. Over half of the Christians have no part of the Word of God, to say nothing of the other 111 million who need it. (Indonesia has 118 million.)"

In reporting on the survey made by Mr. Peters, J. Edward Smith, international director of the Pocket Testament League, listed the following reasons why this unprecedented opportunity is so urgent:

(1) While gospel progress is slow in many parts of the Western world, southeast Asia might well take the lead in the expansion of Christianity.

(2) The failure of the attempted Communist coup in 1965 and today's resulting open door in Indonesia are most certainly acts of God.

(3) Gospel advance must follow God's timing and ordering of circumstances. Five years ago Westerners were unwelcome in Indonesia and treated with hostility. Missionaries were refused entrance. Now the Suharto government is allowing freedom to preach, publish, and distribute the Gospel. Missionaries are free to enter, and Westerners are once again welcome.

(4) Vast government literacy programs are creating millions of new readers every year, but reading material is scarce and expensive. Communist literature is banned, so there is an almost unlimited demand for religious literature and Scriptures.

(5) Competent observers think that these ideal conditions will last not more than three or four years. Mr. Smith has announced that PTL is mobilizing its resources to meet this unprecedented challenge for evangelization and Scripture distribution in Indonesia. □

**CLERGYMAN WARNS SEX EDUCATION MAY VIOLATE FIRST AMENDMENT.** Dr. Samuel A. Jeanes, pastor of First Baptist Church of Merchantville, N.J., recently told a state legislature committee that sex education should not be given apart from moral and spiritual guidance and that compulsory sex education in the public schools may violate individual rights under the First Amendment to the Constitution.

Dr. Jeanes, general secretary of the Lord's Day Alliance of New Jersey, further told the joint legislative committee, "The State of New Jersey cannot afford to teach sexuality which is perhaps the most explosive force in human life in a moral and spiritual vacuum. This subject, unlike mathematics and other academic courses, is very much entwined in and related to our moral codes as well as being fraught with psychological and social meaning." □

**CONSERVATIVE UNITED METHODIST CLERGYMEN FORM FELLOWSHIP.** A fellowship of conservative United Methodist clergymen has been formed in the Detroit conference of the denomination.

Forty active members and 30 other interested ministers were reported by Rev. Dorraine S. Snogren of Flint, an organizer of the Evangelical Fellowship for United Methodist Pastors. The Detroit group identifies itself with a denomination-wide movement begun by Rev. Charles W. Keyser, of Elgin, Ill. □

**IT SAYS HERE**—"I hope that all I'll ever be I'm not already yet."—Sel.

# Late News

## JAMES MCGRAW RECEIVES PH.D.

James McGraw, professor of preaching and pastoral ministry at Nazarene Theological Seminary in Kansas City, who last spring received the honorary D.D. degree from Bethany Nazarene College, recently received the Ph.D. degree in counselling and speech communication from the University of Kansas. □



McGraw

## GENERAL SUPERINTENDENTS ON OVERSEAS ASSIGNMENTS

DR. V. H. LEWIS left Kansas City, September 18, for an official assignment to South Africa, where he will visit all areas of the work of our church on this field. Among other responsibilities he will conduct council meetings and will also preside in the district assembly of the African European District. Dr. Lewis expects to return to Kansas City about the fourteenth of November.

DR. EDWARD LAWLOR left Kansas City, September 23, for an official assignment to Puerto Rico, Haiti, Barbados, Guyana, Trinidad, and Jamaica. He expects to be on these Caribbean fields until about the twenty-fourth of October. His duties will include presiding in district assemblies, the ordination of ministers, and speaking in preachers' meetings. This will be his first overseas trip for world missions since his election as general superintendent. □

MID-AMERICA Nazarene College enrolled student number 500 shortly before registration closed for the second year of operation. He is Frank Orton (right), of Burlington, Ia., being enrolled by Dr. Donald Metz, academic dean. When registration closed on September 12 a total of 503 were enrolled, of which approximately 300 are freshmen. Twenty-five states and four foreign countries are represented.



## RECORD ENROLLMENT AT SEMINARY

Quality education which emphasizes both academic studies and professional skills continued to draw students to Nazarene Theological Seminary in record numbers as 290 persons registered for the fall semester of this twenty-fifth anniversary year. This exceeds last year's record number of 280 who had registered by the close of the first full week of classes.

New students numbered 112, with 89 of them coming from Nazarene colleges. Bethany again led with 20—followed by Northwest, 16; Olivet and Trevecca, 15; Eastern and Pasadena, 12; and British Isles and Canadian, 1. —J. KENNETH GRIDER. □

## MINNESOTA DISTRICT KEEPS RECORD BUDGET PACE

For the fifth year in succession the Minnesota District paid all its budgets in full, and for the past four years has been a 10 percent district for world evangelism—this year, 11.1 percent.

This was reflected in the report of District Superintendent Norman Bloom, who was reelected for a term of four years at the thirtieth annual assembly, held at Lake Koronis assembly grounds, Paynesville, Minn.

He also reported 132 members received on profession of faith, and announced a home missions goal for the coming year of \$17,000, of which \$6,500 was raised on camp meeting Sunday morning. Special church honor awards went to Redwood Falls, Rochester, and Sandstone.

Presiding General Superintendent

FORTY-EIGHT CONSECUTIVE YEARS of service as Sunday school teacher or superintendent at Grand Rapids (Mich.) First Church brought special honors to Mr. Floyd Bradley (center), when a large congregation gathered on a Sunday evening to pay tribute for his influence. The Sunday school presented him with a plaque commemorating his 48 years of service. Offering congratulations at the special program are Mr. Beryl Delbridge (left), Sunday school superintendent, and Rev. Carl Baker, pastor.



MRS. MYRTLE HUSTON (center) receives five Certificates of Achievement from Mrs. Ruth Sullivan, CST director at Sacramento (Calif.) North Church. Looking on (from left) are Pastor Vernon Wilcox, District CST Director Merwin Quimby, and (at right) District Superintendent Kenneth Vagt. Mrs. Huston received 91 CST credits, all but two of them earned during the past year.

Edward Lawlor ordained Floyd A. Whittenberg.

Rev. G. B. Fisher and Rev. Stanley C. Gerboth were elected to the advisory board along with Messrs. Lloyd Lenn and Melvin Thomsen. Elected to head the departments were Mrs. Norman Bloom, NWMS; Rev. Byron Clark, NYPS; and Rev. Herbert Ketterling, church schools. □

## SWAZILAND COUNCIL MEETS

Swazi-Zulu Mission Council held its annual meeting at Manzini, Swaziland, under the leadership of District Superintendent Leonard Sibandze.

Of special interest, according to Reporter Mrs. Juanita Moon, were the places of leadership taken by second-generation missionaries. Ted Esselstyn, son of former Field Superintendent W. C. Esselstyn, was the devotional speaker; and Rev. Joe Penn, son of a pioneer missionary of the Pigg's Peak area, was elected regional supervisor.

Rev. and Mrs. George Pope and Miss Irene Jester farewelled the council, anticipating their retirement after a combined 122 years of service. □



A TOUR OF THE HOLY LAND was recently completed by (from left) Rev. James Tharp, pastor of Pasadena (Calif.) Central Church; Dr. L. Guy Nees, superintendent of the Los Angeles District; and Mr. Harold Bell, layman from Pasadena Central. They visited Nazarene work in Jerusalem, the Scandinavian countries, Great Britain, and Europe, including a stop at the European Bible College. Mr. and Mrs. Bell have given significant support to an annual special missionary project for the past several years.

## Next Sunday's Lesson

By W. E. McCumber

### THE LORD GOD OR BAAL?

(October 12)

Scripture: 1 Kings 17-18 (Printed: 1 Kings 18:30-39)

Golden Text: Deuteronomy 6:4-5

Some men dare to live the best of lives in the worst of times. Such a man was Elijah, rugged, courageous, uncompromising prophet of God, who challenged a whole nation in the name of the Lord.

1. *The secret of power—Cherith* (c. 17)

"According to my word," neither rain nor dew! Whence such power to shut and open heaven? "So he went and did according unto the word of the Lord." Elijah lived in obedience to God's word, and therefore he spoke that word with power! When God's word was, "Get thee to Cherith," he went there. When it was, "Get thee to Zarephath," he went there (17:3, 9).

God's will is the place of provision: "I have commanded the ravens to feed thee there." "I have commanded a widow woman there to sustain thee" (17:4, 9).

God's will is the place of power: "See, thy son liveth" (17:17-24).

In Elijah we see how leadership swung from disobedient kings to obedient prophets.

2. *The victory of faith—Carmel* (c. 18)

In 17:3 God's word is, "Hide thyself." In 18:1 it is, "Shew thyself." The man who communes privately with God can publicly confront men. Obadiah could hunt grass, but Elijah could bring rain (18:5, 41), for Obadiah's allegiance was compromised, Elijah's uncompromised.

What magnificent faith was Elijah's! He dared to challenge an apostate king, idolatrous prophets, and back-slidden people to a showdown on Mount Carmel.

His repair of the altar was a witness against the nation's religious decadence (18:30). His use of 12 stones witnessed against the division of God's people into two kingdoms (18:31). The soaking of the sacrifice evidenced his faith in God's power, and the falling fire vindicated that faith (18:33-39).

Elijah's faith was undaunted by lack of visible support (18:43) and encouraged by small beginnings (18:44). Through such faith God revealed His faithfulness, recalling the people to covenant obedience. What are we, grass-hunters or rain-makers? □

# The Answer Corner

Conducted by W. T. Purkiser, Editor

In the "Answer Corner" of May 28, in answering a question in reference to the length of the days of creation, you stated that the days of creation were not of necessity solar days of 24 hours. If the days of creation were other than solar days of 24 hours, what is the meaning of "the evening and the morning" as used in Genesis 1:4, 8, 13, 19, 23, and 31? Genesis 1:14 also refers to day and night, and seasons for days and years. I trust that this question is worthy of an answer in the "Answer Corner."

You have quoted me correctly. I believe a person may consider the days of Genesis 1 either 24-hour solar days or periods of time without definition as to length.

If you wish to delve into the matter more extensively, I would urge you to read H. Orton Wiley, *Christian Theology*, Vol. I, pages 440-67, or Bernard Ramm's *The Christian View of Science and Scripture*. Either or both may be in your church library, in your pastor's library, or can be ordered from the Nazarene Publishing House.

Specifically, "evening" and "morning" are used in the Bible very much as we use the words today to stand for ending and beginning.

Concerning human life, the Psalmist said, "In the evening it is cut down" (90:6); and Zechariah 14:7 says of the closing days of earth's history, "At evening time it shall be light."

With regard to deliverance from pressing trials, David said, "Weeping may endure for a night, but joy cometh in the morning" (Psalms 30:5); and Isaiah said of the approaching "day of

the Lord," "The morning cometh, and also the night" (21:12).

Even more important is Genesis 1:14, to which you call attention. This does definitely refer to the beginning of solar days with the "lights in the firmament of the heaven to divide the day from the night," the sun and the moon. But it was on the fourth "day" of creation that solar days began.

Perhaps more compelling than either of the above points is the contradiction between Genesis 1 and Genesis 2:4 which is created by insisting that the days of Genesis 1 have to be 24-hour solar days. If the term *day* must mean a definite 24-hour period, I don't see how you can have creation both in six days and in one day at one and the same time.

One of the cardinal rules of biblical interpretation is never to interpret one passage of Scripture in such a way as to make it contradictory to other Bible passages. I personally believe the Bible is a coherent whole, and must so be interpreted.

**Considering the needs of our own country, don't you think we give too much money to foreign missions and not enough to home missions?**

No, I really don't.

Considering the fact that the population of the United States is a little less than 6 percent of the population of the world and we use approximately 90

percent of our denominational income at home, I couldn't say that we send too much abroad.

Indeed, the figures could well argue the other way.

**I went with a friend of mine to a Nazarene church more than once. The pastor never gives an invitation on Sunday morning. I'm a member of another denomination. Our pastor said he could not close a service without inviting someone to Christ.**

Without being sure of your conclusion about the pastor of the Church of the Nazarene you have attended, I could only say that it seems to me the proper stance would be somewhere between "never" and "always" on Sunday morning. Possibly attending a church "more than once" would not justify a "never" conclusion.

Not all preaching is evangelistic preaching—that is, preaching for decisions regarding personal salvation. To use the New Testament Greek terms, preaching is *didache* as well as *kerygma*. It is teaching as well as a proclamation

to the lost.

Both "never" and "always" can become mechanical and formal. With the situation that prevails in most congregations today of whatever denomination, certainly some Sunday morning preaching should be evangelistic.

To that extent, I would have to fault the preacher who never makes an invitation on Sunday morning. On the other hand, to give just a perfunctory and routine invitation after a message which is not evangelistic can give the unconverted a totally false impression of their responsibility to God.

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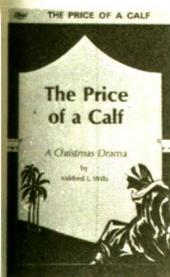
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## “By All Means...”

### SCARED TO KNOCK ON DOORS?

I SAT in a gathering of ministers who usually found themselves in two camps on every question.

We were discussing the problem of communicating the gospel in our day. Two of the younger men—a campus priest in an orange turtleneck sweater and a youth pastor who affected a Harvey Cox beard—were insisting that organized religion has had its day. The world, they said, is wholly secular and must be reached with a secular gospel. Beyond the four walls lies the church. Within the walls we find only death and stagnation.

The tried and true liberal ministers of the community were calling, “Whoa,” to their exuberant colleagues. Perhaps their most able man declared that the church is, by its very nature and its name, a gathered community. When the concepts of gathering and fellowship are lost, there is no church.

There is only one Gospel—firmly rooted in the biblical record—“God was in Christ reconciling the world unto himself.” But these young secularist clergymen were right in their insistence that the world will not come to the church. We must go to the world. Jesus said, “So send I you.”

While these liberal prophets may debate among themselves whether to go to church or go to the world, I am faced with the responsibility of doing both.

I know this is nothing new. But some-

thing new and exciting has come to my church recently.

No, we haven’t restructured or tossed out the Sunday school. We still have preaching services with everybody facing one direction, *but the people in the pews are taking the message outside to people who have never come in.*

We just completed a Lay Institute for Evangelism. We didn’t have a sensational program. In fact, Murphy’s Law was operating through the whole week of training. (Murphy’s law: “If anything can go wrong, it will.”) Our filmed lectures were lost in the mail. Our tape recorder wouldn’t work; it snowed the night we planned to go out witnessing; and there were more schedule conflicts than you’d ever believe. Worst of all, we were scared to death. But God was in it. The Holy Spirit did a work in our fearful hearts.

I had rung many doorbells in the ministry of the church, but I had never before gone door to door telling people about Jesus Christ. We did not mention our church unless asked. Yet four new people have come to our church as a result of two hours of calling. We prayed with six people the first day. The testimonies of the visitors electrified our next Sunday evening service. I’m sold on *goin’ ’n’ gatherin’*.

—WILLIAM C. SHAFFER

In the *Evangelical Beacon*  
(Used by permission)

# SAVE SOME

