

October 13, 1965

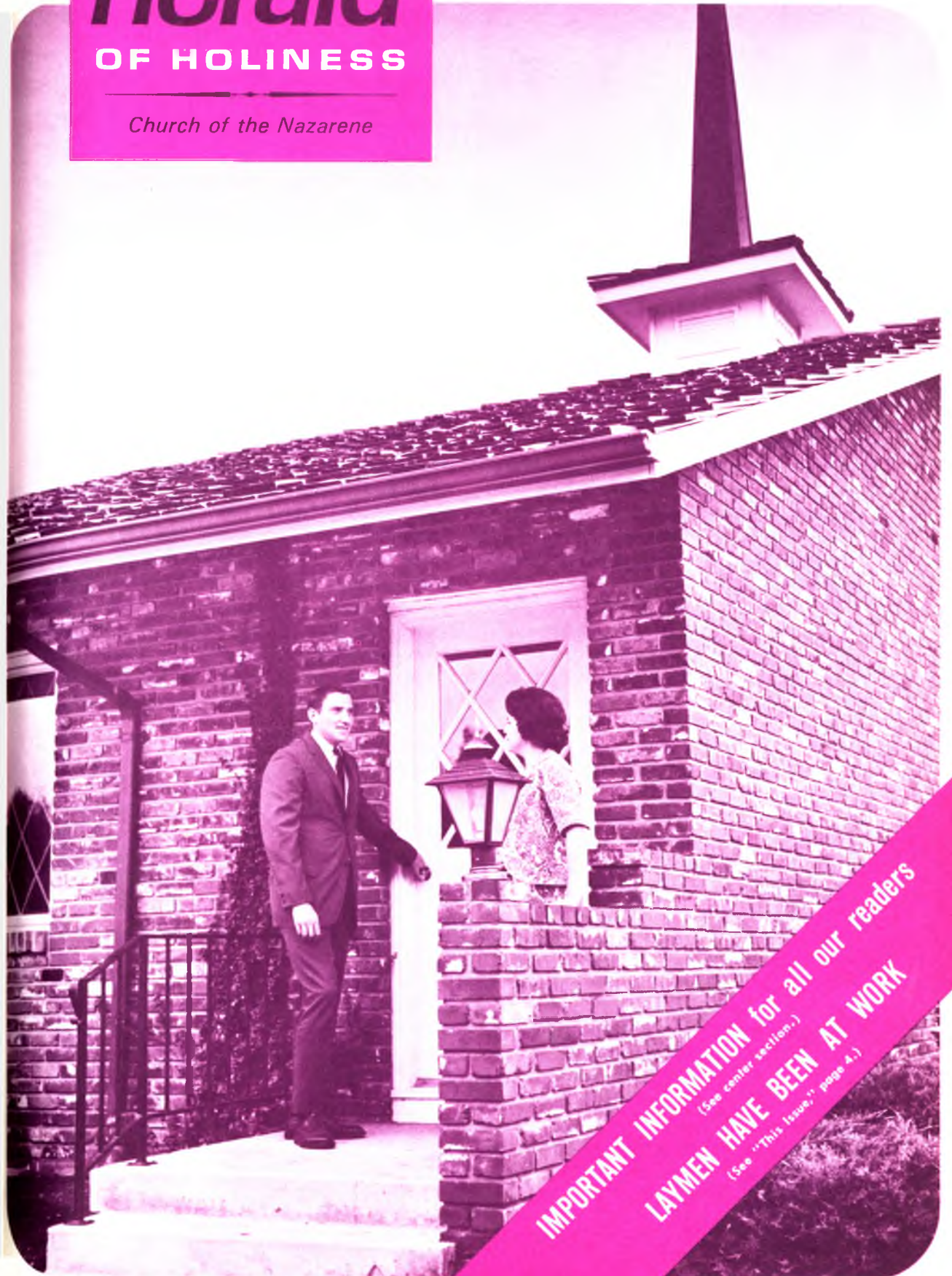
herald

OF HOLINESS

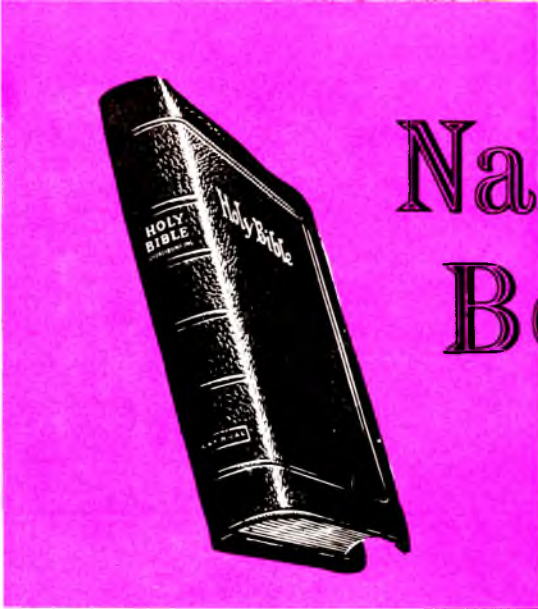
Church of the Nazarene

215 European Young Adults at Innsbruck

(See page 17.)



IMPORTANT INFORMATION for all our readers
(See center section.)
LAYMEN HAVE BEEN AT WORK
(See "This Issue," page 4.)



Names in the Book of Life

There are many unsung heroes of the Cross. Countless laymen of noble spirit love and serve in a self-forgetful way. Their toil goes unrecognized and unrewarded by men. They receive few tributes of gratitude, win no prizes, and are not elected to office. But without them, empty pews, a scant treasury, dull monotony, lifeless liturgy, and feeble impact in the community would characterize the church.

A few get all the credit due them. Others live in an undeserved limelight. Many who are indispensable in the total ministry of the church receive no honorable mention. Their names appear only on the membership roll.

To their everlasting credit these deserving ones seek nothing but their Saviour's "Well done." Even to think they were not appreciated would destroy the fragrance of their sacrifice of praise. Pouting or self-pity would cause "the ointment to send forth a stinking savour."

Those who obey God in every known duty, with unmixed motives and no resentment of those who get credit for their work, shall not lose their reward. Let their dominant desire be that expressed in the prayer of Ignatius Loyola, whose soul's deep longing was framed in this language. "Teach us, good Lord, to serve thee as thou deservest; to give and not to count the cost; to fight and not to heed the

wounds; to toil and not to seek for rest; to labor and not ask for reward save that of knowing that we do thy will. Amen." The assurance that such a prayer is answered is in itself rich reward.

In his Epistle of praise and promise to the Philippians, Paul mentions some in person, but he includes many laymen as "brethren dearly beloved and longed for," "those women which labored with me in the gospel," and "other my fellowlabourers, whose names are in the book of life." He admonishes them to "be of the same mind in the Lord," to "rejoice in the Lord always," keep aware that He is at hand, and occupy their minds with lofty, noble thoughts. The apostle commends these unnamed stewards for their liberality, that fruit as a sacrifice "well-pleasing to God" and like "an odour of a sweet smell" might abound to their account. He promises them

*General
Superintendent
Williamson*



peace that passeth understanding and the supply of all their need according to God's riches in glory by Christ Jesus.

All of this is for laymen whose names are in the book of life today. By their cumulative labor, their sacrificial gifts, their faithful witness, souls are won, the church grows and glows, and Christ is glorified on the earth. This is the present and eternal reward for faithful laymen.

**Through Sickness,
Medical School, and
Into an Active Profession . . .**

Hospital Administrator Says Christianity "Works Every Day"

**By ALBERT F. CRUMLEY, M.D.
San Diego, California**

I WAS BORN into a holiness home, and was converted when I was six. It was during a sparsely attended revival held during the middle of a very cold Kansas winter that I was first saved. I would like to say that I have never strayed. Nevertheless I could never get away from the impact it was to have on my future.

At ten I was healed of a critical illness. The years I have enjoyed since that time are a special gift from God for which I owe Him much. It was during this illness that I decided on the medical profession.

During the next seventeen years I had many times when I doubted this goal could ever be reached. Going through medical school while raising a young family had its problems. Now, in retrospect, some of these experiences take on a bit of humor.

Following medical school, I spent three years as a navy physician. Since no chaplains were assigned to smaller ships, I held Protestant chapel services. Later the Lord directed us to San Diego, California, and the University Avenue Church of the Naza-

rene. It is here I've come to know the presence of the Saviour in a very personal way.

There are three main areas in my life: my church, my family, and my profession. I teach an adult Sunday school class and I'm challenged by this opportunity. The laymen of the church are now recognizing their responsibility in spreading the gospel. Laymen's retreats are a concrete example of laymen accepting their opportunities. This is the high point in the church year on our district.

My second area of responsibility is that of being a parent. Of my concerns, being a parent is one of the most important I have. Certainly it makes me feel dependent on Christ's guidance. Our home is a lively place. We have three daughters, ages five, eleven, and twenty, and a fifteen-year-old son. My wife, Mary Lou, and I are thankful for each one and want to pass on to them the Christian heritage we received.

I don't know why some believe a professional person can't be a holiness Christian. I could never be anything else. It's hard to understand how a

THE CRUMLEY FAMILY AND THEIR PASTOR: Dr. and Mrs. Albert F. Crumley (right) pause with their four children and their pastor, Rev. Hoyle Thomas (center), as they leave Sunday morning worship service.



physician can work with life itself and not have an appreciation for our Creator.

In my ten years as superintendent of the San Diego County General Hospital, there have been many opportunities to demonstrate that Christianity can be a day-by-day stabilizing force in our lives. Trying to maintain harmony among a thousand employees who are providing care for thousands of

patients during the year gives me a greater appreciation for what it means to be a Christian.

Early in my profession the Lord gave me a special promise in the forty-first chapter of Isaiah. No matter where God places us for service, His promises are true. It's a privilege to be a small part in this great plan of victorious Christian living that is amazing and yet so practical it works every day.

THESE FAITHFUL LAYMEN

By **LELAND D. WATKINS, Leavenworth, Kansas**

TODAY AS I PRAYED I said, "Thank You, Lord, for giving me these faithful laymen." We don't have a large group. In fact we are quite small in number. We could use more; perhaps every church could. But we have some who are a bigger source

of encouragement to me than I am to them. They are faithful to Christ and His Church. What an encouragement this is to a pastor! I don't believe laymen realize how important they are.

Unless something unavoidable happens, these faithful ones will be in prayer meeting to pray and carry the load of the church. Thank God for them! During revivals they arrange and sometimes rearrange their schedules to be in the services, praying and boosting.

I also know that these faithful laymen will be in church on Sunday for every service. They will be there because they love to come, serve, and learn. They put aside family gatherings and joyrides on Sunday night. They help me preach by their very presence, expressions, and amens. I'm not sure they realize how important they are.

The bills of the church come as regularly as the dawn, but these same ones who have their own bills to pay and families to raise are faithful in their support of the pastor and the church. I know beyond question that just as surely as God continues to bless them financially they will give God His tithes and, beyond that, give their offerings for the ongoing of the church.

They are consecrated to God in time, talent, and treasure. They are as much God's possession as a missionary thousands of miles from home. These laymen live by the Bible at home and on the job. Their lives are Christ's.

No wonder the Lord led me to pray that way this morning! Laymen help me more than they know by their faithfulness.

Didn't Jesus say that he who is faithful over a few things will be ruler over many things? Thank God for faithful laymen! God needs them. The church needs them. I need them. May the Lord bless them.

About this issue, and the cover . . .

Sunday, October 17, is earmarked as a day to recognize laymen. It may be a bit difficult for the pastor to do this without sounding syrupy. That the church needs and appreciates laymen is a moot question. But there is something more to be said. The layman's concept is changing . . . for the good. More laymen are beginning to look at their neighborhoods in a different light. They are asking each other if there is a possibility for a new church in their subdivision. Tacitly, this is a compliment to the pastor who has transferred the primary concern of the church to the people he preaches to every Sunday.

This issue tells of those who caught the vision (see pages 6 and 7) and one who missed it (see page 8).

The cover is of the Shawnee (Kansas) Church of the Nazarene. The young couple, Mr. and Mrs. Ward Waugh, was recently reached through the influence of this church, which is five years old this month.

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WHERE DOES RELIGION FIT INTO INDUSTRY?

"Industry is learning . . . that if the man at the machine has no concept of right and wrong, the company stands to

RELIGION HAS ALWAYS BEEN an influential force on the American scene. Often it has been recognized, but more often it has been discounted and ignored. The strains of the mid-twentieth century cause us to search out the things of real value. Modern industry is coming to realize the potential of religion in its employer-employee relations.

"Religion Rolls Up Its Sleeves" is the title of an article in which the author, David M. Hall, sees the worker carrying his religion to work and making it relevant to assembly-line pressures and job situations. The employer is fostering a welcome environment for these religious expressions.

Religion is not a Sunday-only idea. It has relevance for every day. Unfortunately, it often has been shut out of the shop. It has not been allowed to speak to the problems and anxieties that arise in the office. The industries that now make room for religious expression are to be commended, but the list should be much longer. For is not industry responsible to some degree for the welfare of the man who labors at its wheels?

The gross dishonesty and irresponsibility of our day certainly spell out our need for basic religious principles. Industry is learning—as all men should—that if the man at the machine has no concept of right and wrong the company stands to lose. Thus, management seeks to encourage the religious ambitions of its employees, and to seek a few of their own.

H. E. Humphreys, Jr., chairman of the Board of the U.S. Rubber Company, has said: "We need spiritual and moral guidance today more than at any time in our history. Our day-to-day problems seem to overwhelm us. The space-age poses questions we do not fully understand. And all around us we see evidence of moral irresponsibility, tempting us to ignore the religious principles we were taught to follow."

Every employee is plagued with problems beyond his ability to solve. He is haunted at home, at work, and at play, with these problems. Industry, realizing the importance of religion in renewing the person, invites religion into the shop. Every corner of the American working scene should be granted the privilege of hearing the good news of the gospel, which for many would come as welcome news.

Industry has not gone as far as it should in its religious discovery. But there are signs of hope on the horizon. The door has opened in many instances more than ever before. Each man—employer and employee—must sense his own responsibility. The religious quest will have value only as it is expressed in lives that have found God sufficient in a personal way.

By C. NEIL
Carmi,

CAUTION: Laymen

By **ELDEN RAWLINGS**, *Managing Editor*

FAIRFIELD (population 9,734) is a suburban town in southwestern Ohio, sandwiched between a bustling industrial city on the north and a bulging metropolis on the south. The people working in Hamilton, the industrial city to the north, needed room . . . in fact, lots of it. Its suburbs spread south toward Cincinnati, a city of a half-million or more people. Fairfield, as it is today, is the result of Hamilton's overflow.

The town offered easy access to work and to Cincinnati's cultural opportunities without having to become involved with the sadness and soot of either. This is where Ralph and Ruth Hodges chose to live. A graduate of Bethany Nazarene College, Ralph got a job with Champion Papers of Hamilton. He became manager of operations research, which is a vague way of saying he was responsible for projecting future expansion for Champion.

There are seventeen churches in the Cincinnati area and five in Hamilton. They settled on one in Hamilton, and found plenty to do. According to Ralph's own words, "God [and His work come] first, family second, and job last." He even told his employer this, without deprecative results.

Later they met Lawrence and Mary Barrett, who also lived in Fairfield. Lawrence worked for a commercial atomic firm. The Hodgeses and the Barretts became friends.

As their friendship matured, the couples shared their interest in beginning a Church of the Nazarene in Fairfield. They took this interest to District Superintendent M. E. Clay, who encouraged the idea.



Ralph Hodges



PUTTING THE CROSS IN ITS PLACE—
Laymen labor in erecting a giant wooden cross in front of the Ellensburg, Washington, church. They are representative of thousands of laymen throughout the Church of the Nazarene who, in many ways, lift high the cross of Christ.

"God first, family second, job last," he said to his employer

at Work

They opened a Sunday school in the basement of the Barrett home. Several children and an occasional adult became interested. Next they began Wednesday evening prayer service.

With a nucleus of willing people, district organizations backed the venture. The district purchased land for a church, and the district N.Y.P.S. assumed the responsibility of payments on a building for one year. Rev. and Mrs. Merrill E. Dewey accepted the pastorate of this new church, which was born officially March 29, 1964.

During the Southwestern Ohio District assembly, held in July, a little more than a year after it was organized, the new church assumed a district budget of \$220.00, a home missions budget of \$95.00, a district center budget of \$45.00, and Olivet Nazarene College budget of \$205.00, a ministerial benevolence budget of \$177.00, and a general budget of \$1,108.00. Church membership at the close of this assembly year was twenty-five, and average Sunday school attendance was fifty-seven.

"Little did we realize," Hodges said, "the many ways in which God was going to put our faith to the test. . . . I sometimes wonder if He realized how often we were going to put His promises to the test also."

Stories like the one in Fairfield are being written around the world by people interested in seeing the church spread.



Chesley Lewis

IN FORT WORTH, Texas, Chesley Lewis, president of an insurance organization, left a new church building and a congregation with which he and his family had been worshipping for nine years, and spearheaded the establishment of Glen Park Church in a new area of the city. After ten years in operation, the church paid out for all purposes last year almost \$18,631, had 86 members, and a Sunday school average attendance of 103. The church gave \$1,552 for world evangelism in 1964.

"In reviewing the past," Lewis said, "I believe there is no better way to help win others to Christ

than through the channels of a home mission church."

ART CROY, a realtor in Shawnee, Kansas, where a group of laymen organized to build a church on the western edge of metropolitan Kansas City, said: "In my business we learn to respect good investments. Never have I seen an investment in real estate . . . with the potential return of a well-placed home mission church."



Art Croy

The Shawnee Church, now five years old, has an average Sunday school attendance of 151, and 112 church members.

THE WESTMINSTER CHURCH in Denver, Colorado, is another "good investment." The church has grown, according to Don Toland, an active member and a television news announcer, from 17 in Sunday school eight years ago in its infancy to more than 200 last Easter, and a current average of 193 persons. This church, which includes more than 30 college graduates, pays a general budget alone of nearly \$2,500 a year.



Don Toland

Toland says of the church which raised \$26,000 in 1964, this is "a community-minded congregation actively meeting human needs both here and on the mission fields. There's a lot of good, warm fellowship to be shared with friends that seem as close as your own relatives." What the young newscaster said rings true of home mission endeavor all over the world. Here are folks you simply like to be around.

"A few coins, a ten-dollar bill, or a check for a thousand dollars! Money talks! . . . It isn't how much we give but how much we sacrifice. The widow whose deed will be told as long as the world lasts gave only a few mites but it was all she had. She could have found a score of legitimate uses for that money. But she held nothing back. She must have loved the cause to which she was giving and the One in whose name she gave. She would have agreed with Carl Sandburg, who said, 'Money buys everything except love, personality, freedom, immortality, silence, peace.'"—M. Lamm

The successful man claimed internal defeat. Only then was I sure there was . . .

MORE THAN ONE WORLD

By RUTH VAUGHN
Lawrence, Kansas

"I'VE MISSED IT! The whole point of life! I've missed it!"

The sick man's words, to say the least, startled me.

I was the minister's teen-age daughter who had stopped by his hospital room after school hoping to bring a bit of cheer. He was a reputable professional man who was comfortably wealthy.

But now, stricken with an incurable disease, he said with bitter finality, "I've missed it! The whole point of life! I've missed it!"

I asked him the obvious question, where he missed it.

"Years ago," he said. "When I was young like you. I rejected faith in God for faith in my own strength. I chose to trust in myself rather than in the Divine.

"I have learned too late that faith in God is the most vital part of any person's life. It is as necessary as an anchor is to a ship in time of storm. Without it, you may find success in the sunshine—but when the storm comes, there is only blackness and emptiness."

He turned his head away. "I know!" he said. "I know because now the storm is here and I find only blackness and emptiness."

I knew nothing to say.

The nurse came in then. I excused myself, but when I reached the door, he called me back.

"Thanks for coming," he said.

"I wanted to come," I told him honestly. "I do hope you'll be better."

"I won't be better," he told me. "But I hope you will be. Remember: start early in your life to put first things first. I gave all of my faith and

strength to this world and now I am unprepared for the next. I've missed it!"

I left the hospital room pondering about this man who said he had missed the point of living. He had sought for it in the things he could see and touch—but he now insisted that he had missed the whole point of life.

I remembered a personal loss of my own. I had run to my favorite oak tree to hide my grief. My mother followed me to the tree.

"Honey," she said, "don't cry. Here is a green leaf—alive and swaying. Here is a brown leaf—dead and fallen. Everything you can see will perish. When you need a foundation for life—something strong to which you can always cling—it must be unseen."

I stood outside the big brick hospital, looking up at his room on the second floor and pondering on my mother's lesson. It was underscored by this externally successful man who claimed internal defeat.

I thought of the words of Christ when He said: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26)

In a more real way than ever before I saw man's greatest need is for faith in a living God. This man, while winning the world external but losing the world internal, had lost all hope for the world eternal.

He had concentrated on the world he could see, casting aside his chart and compass and the anchor of his soul. And now when he must walk upon the void, there was only blackness and emptiness. There was nothing beneath.

CAPTAIN CURTIS R. BOWERS' CALL to the ministry and into the chaplaincy was encouraged by his spiritual adviser, Lieutenant Colonel Herbert Van Vorce, an army chaplain in Germany. He was also instrumental in leading the young soldier to Christ. After receiving degrees from both Asbury College and Seminary, Wilmore, Kentucky, Chaplain Bowers accepted the pastorate of the Church of the Nazarene in Cape May, New Jersey. Earlier, during college days, he ministered to two Methodist churches. He was called into active duty in March, 1961, with the 16th Signal Battalion, and was sent with his unit to Germany on a three-year assignment. While there he participated in the Nazarene Servicemen's retreats in Germany. After a stint in Fort Campbell, Kentucky, he was sent to Viet Nam. His wife, Doris, and children, Sharon Lee, William Ray, and Stephen Paul, are living in Wilmore, Kentucky, during his overseas duty.

**Nazarene chaplain
now in Viet Nam
tells of his . . .**

RENDEZVOUS WITH DESTINY

By **CAPTAIN CURTIS R. BOWERS**

GREETINGS from Viet Nam. We debarked recently from the U.S.S. "General Leroy Eltinge." The voyage on board that ship brought back a flood of memories. Twelve years ago I was on board that same ship destined for Germany. Little did I realize what was in store for me at that destination.

During that time I was floundering around looking for direction and a goal in life. After working a few years following graduation from high school, I volunteered for the draft. I tried desperately to get in a Signal Unit but to no avail. Instead of going to Korea, I was sent to Germany. I see now this was part of God's providence for me.

I was not a Christian. Although belonging to a church and tithing regularly, I doubted my sins were forgiven. I had never encountered Jesus Christ as Saviour and Lord. I was raised in a church, and as I was accustomed to attending its services regularly, I attended military chapel. It was here I had my rendezvous with destiny.

Perhaps you read the article in this magazine by Chaplain H. J. Van Vorce entitled "From Tragedy to Glorious Victory." After the death of their precious son, Herb, they were assigned to Germany. Had it not been for this wonderful family I would probably never have been a Chris-

tian or in the ministry. It was through his guidance many burdened soldiers found grace and liberty at the foot of the Cross.

The "Vans" adopted us into their family. "Mom and Dad" Van Vorce became spiritual parents to my wife and me. Because of his godliness, sacrifice, and sense of humor, he was a prince among chaplains.

It wasn't long before I was under a heavy burden of conviction. Very soon thereafter I knelt at the altar in response to the invitation one Sunday evening, and could sing—

*Now like birds and the sunbeams of spring
I'm free and rejoicing, I walk with the King.*

For months I lived in the glory of that experience.

Later, however, I discovered,

*As I went to sing and shout,
I felt an inward foe.**

The chaplain's assistant and I went to the chaplain's house one evening to inquire about this. After he talked to us and prayed with us, we found the "upper room" experience in their fourth floor apartment. Our spiritual guide had directed us to the experience of entire sanctification.

It was only after this I could sing—

*My heart is filled with perfect love;
I feel its ebb and flow.*

I'm happy on my way above.

*Praise the Lord, it's so.**

I later felt God calling me into the ministry. Five others also left Germany, and the influence of



Curtis R. Bowers

this Nazarene chaplain, with the same intention. My wife and I are grateful for our rendezvous with destiny—and the Van Vorces.

After spending a three-year term in Germany as a chaplain, we have seen, even more than before, the lasting work done there. I pray now as I face a tour in Viet Nam that the Lord will guide me as I work with these men. They are looking, as I was, for guidance as they search for a purpose in life.

*From "It's So," by N. B. Herrell; used by permission of John T. Benson Publishing Company

**"Why art thou cast down, O my soul?
and why art thou disquieted in me? hope
thou in God: for I shall yet praise him
for the help of his countenance" (Psalms
42:5).**

**A layman seeks a faith which
can dignify the average little life
by grounding it in essential bigness**

Worthy of the Vocation

**By HAL HESS
Orlando, Florida**

A TOPNOTCH SALESMAN could "sell a refrigerator to an Eskimo." We may not fit into this category, but we all have an ability for something. It is most important, according to St. Paul, to do our best in what we do. "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called" (Ephesians 4:1).

As Christian laymen we have religious vocations as well as secular vocations. One may be the Sunday school superintendent, an usher, a choir member, a janitor, or a nursery attendant.

Are we doing our best in our religious vocations?

Are we doing our best to back the program of our church and fill whatever place we are called upon to fill, no matter what its degree of importance may be?

Do we really love one another?

Do we cooperate instead of compete with or criticize one another?

Do we maintain an attitude of humility?

Are we fully committed to God's will?

Positive answers to these questions come when we are spiritually solid, united by faith, and totally committed to the common cause of winning others to Jesus Christ.

There are two ways we can find spiritual unity—one is only temporary and the other enduring.

The temporary way is by responding to a common danger. For instance, during a flood or fire. When a community is threatened, the people will

work together, temporarily overlooking all divisions of party or ancestry. But when the danger passes, the old way of life usually returns with any divisions and animosities that were there before. This occasionally happens within a church. A revival comes, or a financial crisis is met, only to have passivity set in once the high moment is gone.

The enduring way to unity comes by common devotion to a great cause. This is the only true way we can be united and inspired. Christians have a sufficiently great cause to bring us together. We must be loyal to this cause.

We seek a faith which can dignify the average little life by grounding it in essential bigness. If we can achieve a faith which gives our efforts cosmic significance, we may revolutionize our churches. We must venture into a faith where we will risk *all on God*. When we do this, we win. When we reject this, we lose. There is no middle ground. Our faith is either true to reality or it is a horrible delusion.

We also must be fully committed. Commitment means willingness to take the plunge, to run the risk of seeming ridiculous if we turn out to be wrong. We cannot remain forever on the springboard poised for the leap. To hesitate is essentially a negative decision.

The committed layman has not "arrived." He is, instead, willing to begin. May we seek to serve and, with faith, humility, and commitment, walk worthy of the vocations to which we have been called.

the
**OTHER
SHEEP**



conquest

herald



ANSWERS *to your*
QUESTIONS
about
the new Subscription Plan

for CONQUEST

/ HERALD OF HOLINESS

/ OTHER SHEEP



WHY A NEW PLAN?



In introducing this new plan, your Publishing House is actually making its first move toward compliance with a 1964 General Assembly directive for simultaneous Herald of Holiness, Other Sheep, and Conquest subscription campaigns on each district.

New high-speed equipment, plus a major breakthrough in our subscription handling procedures, will make possible faster, more efficient service with no increase in the present low subscription rates. At the same time, the work load of the local literature secretaries will be considerably lightened.

Because 95 percent of our periodical subscriptions are secured through local churches at their district campaign time, the major benefits of the new subscription plan will accrue to the local church. For example, the wearisome task of listing renewal names and addresses will be eliminated entirely by a printed listing, furnished by our Subscription Department, which can be easily corrected and returned . . . without recopying! No longer will the local secretary be required to keep permanent subscription records, since a new list of current subscribers will be provided for each church just prior to the annual campaign.

THESE AND OTHER BENEFITS OF THE NEW PLAN WILL BECOME APPARENT AS YOU CAREFULLY READ THE QUESTIONS AND ANSWERS LISTED IN THIS FOLDER.

A vital part of the plan is the establishment of specific dates when ALL Other Sheep, Conquest, and Herald of Holiness subscriptions on a district will expire together. This is now being done on all subscriptions received since March 1, 1965. For the present, dates of each of the three magazines will be different, except for a few districts which conduct two or three simultaneous campaigns. The expiration date for each periodical will be timed so as to fall one month later than the close of its district campaign.

NOW FOR THE ANSWERS TO YOUR QUESTIONS . . .

QUESTION: WHEN WILL SUBSCRIPTIONS EXPIRE FOR MY LOCAL CHURCH?

ANSWER: All subscriptions received since March 1, 1965, will expire one month after the close of your district campaign for the magazine in question.

QUESTION: WILL MY CHURCH RECEIVE A COMPLETE LIST OF EXPIRING SUBSCRIPTIONS?

ANSWER: YES. The list will include all expiring subscriptions credited to your local church, regardless of where the subscribers live. It will be in the form of a printed tape, and will be sent to the pastor just prior to your district subscription campaign. Subscriptions NOT due to expire (three-year Other Sheep subscriptions, for example) will not be shown.

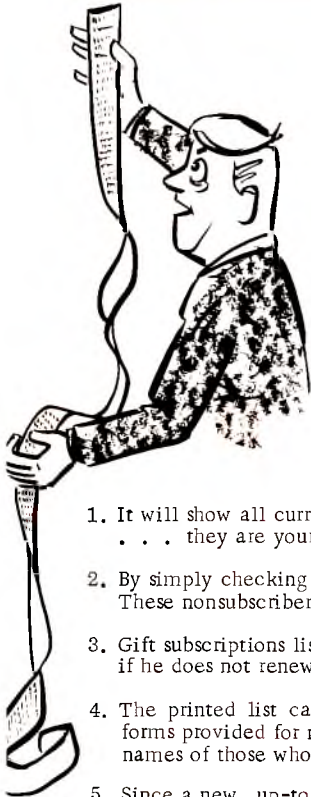
QUESTION: WHAT ABOUT EXPIRING BUNDLE SUBSCRIPTIONS?

ANSWER: Bundles will expire on the same date as individual subscriptions, and will be listed on the same tape. Any change in bundle quantity can simply be indicated on the tape, provided addressee remains the same.

QUESTION: HOW WILL THIS PRINTED SUBSCRIPTION LIST HELP?

ANSWER: The list will be of great help in at least FIVE WAYS:

1. It will show all current subscribers with complete addresses. These people can then be solicited for subscription renewals . . . they are your prime prospects in putting your local campaign "over the top."
2. By simply checking the list against membership and attendance rolls, you will quickly discover who does NOT subscribe. These nonsubscribers are your targets for new subscriptions.
3. Gift subscriptions listed on the tape will show both donor and recipient. Donor should be contacted first for renewal; then if he does not renew the gift, recipient can be approached.
4. The printed list can easily be corrected and returned to the Publishing House at the end of the campaign, along with forms provided for new subscriptions. No need to spend time recopying names and addresses . . . simply cross out the names of those who did not renew and indicate on the tape itself any address corrections you may have uncovered.
5. Since a new, up-to-date list will be sent to you before the following year's campaign, you won't need to keep a subscription list for your own records . . . another time-saving feature of the plan! If you feel that a local record of subscriptions is necessary, keep in mind that the Publishing House will return your order blanks and renewal tapes after the new subscriptions have been processed by the Subscription Department.



QUESTION: WHEN OUR CAMPAIGN IS OVER, WHAT SHOULD BE DONE WITH THE PRINTED LIST?

ANSWER: The literature secretary will correct the tape by crossing out the names of persons who failed to renew; make any address changes found necessary (for example, add Zip code numbers where needed); and return the list to the Publishing House along with the list of new subscribers.

QUESTION: WHEN SHOULD SUBSCRIPTIONS BE PAID FOR?

ANSWER: Payment should be included with subscription lists sent in to the Publishing House immediately after the close of the local campaign. Current magazine rates are as follows:

	Subscription sent in by individual:	Subscription sent by local church for individual:	Saving on church-sent subscription:
HERALD OF HOLINESS--1 year	\$3.00	\$2.50	.50
OTHER SHEEP--1 year	1.00	1.00	
OTHER SHEEP--3 years	1.50	1.50	
OTHER SHEEP--Bundle: 5 or more to one address for one year	.50 each	.50 each	
CONQUEST--1 year	2.00	1.50	.50

QUESTION: SHOULD A RECORD OF SUBSCRIBERS BE KEPT BY THE PASTOR OR LITERATURE SECRETARY?

ANSWER: It is not necessary. As previously stated, your order lists will be returned after processing and a new, up-to-date list, incorporating all new subscriptions received through the year will be sent before the next campaign.

QUESTION: WHY DID THE PUBLISHING HOUSE REFUND PART OF THE MONEY SENT WITH OUR LAST SUBSCRIPTION ORDER?

ANSWER: In order to make all subscriptions expire on the same date, it was necessary to adjust some expiration dates this year. If we shortened the unexpired balance of some subscriptions from your church, you received a refund of the proportionate subscription rate.

Your Publishing House suggests that the pastor explain to his congregation what is being done so that a local decision can be made regarding this refund, which can either be returned to individual subscribers or used to create a Literature Fund in preparation for next year's campaign.

QUESTION: WILL INDIVIDUAL SUBSCRIBERS RECEIVE EXPIRATION NOTICES DIRECTLY FROM THE PUBLISHING HOUSE?

ANSWER: Not if their subscriptions were sent in by the church. Since all subscriptions will expire at the same time (one month after the close of the district campaign), and since a list of subscribers is being sent to each pastor prior to the campaign, we are counting on the local church to make contact with individual subscribers for renewal as part of the local campaign program, as they have in the past.

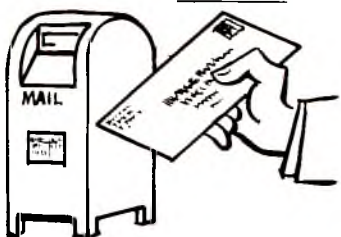
QUESTION: WHAT ABOUT SUBSCRIPTIONS SENT IN BY A LOCAL CHURCH BETWEEN CAMPAIGNS?

ANSWER: The same church rate will apply, and remittance for the full year should accompany the order. HOWEVER . . . the new subscription will be entered so as to expire at the same time as other subscriptions from that church. Your Publishing House will then figure the proportionate cost for the remaining fraction of the year, and will make the correct refund to the church for return to the individual or retention in a Literature Fund.

QUESTION: HOW ABOUT THE INDIVIDUAL WHO SENDS IN HIS OWN SUBSCRIPTION?

ANSWER: If he mentions a church by name, he will qualify for the church rate, and the church will be credited with the subscription. The subscription will then be handled as though received from the local church (see the answer to the previous question), except that any refund in this case will be made directly to the individual.

Should the subscriber fail to mention a local church, his subscription will be entered for a full year and he will receive an expiration notice at that time. He will, however, be encouraged to renew through his local church so as to gain the reduced church rate as well as assist the local church in making its campaign quota.



QUESTION: WILL THE PLAN SPEED UP SUBSCRIPTION PROCESSING AT THE PUBLISHING HOUSE?

ANSWER: Processing time will be cut in half. The improved system of handling, made possible by your cooperation, plus newly installed high-speed equipment, will enable us to process in two or three weeks a list which formerly required six weeks of handling time.

QUESTION: I'VE HEARD THAT SOME CHURCHES ARE INCLUDING A "LITERATURE FUND" IN THEIR LOCAL BUDGETS. HOW DOES THIS WORK OUT?

ANSWER: More and more local churches are finding a Church Literature Fund to be a highly successful answer to the problem of three separate campaigns. Here's how it might operate in your local church:

One Sunday in the year is designated as "Church Literature Day," when an offering and pledges are received to send the Herald of Holiness and Other Sheep to homes of all members and good prospects of the church, plus Conquest to each home where there is a teen-ager. Subscription lists are compiled by the church office or pastor, and lists are sent in at regular campaign times. (Your local quotas are automatically met before the campaign begins!) Any surplus funds from the offering can be used to send subscriptions to new members received and prospects contacted during the year. An alternative might be to raise a separate offering for each periodical during each campaign period.

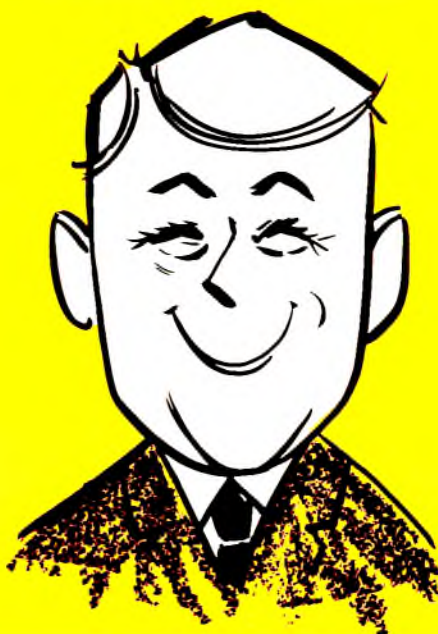


IN SUMMARY, THIS IS THE SUBSCRIPTION PLAN STORY:

1. Just prior to each district subscription campaign, each local church will receive a printed list of expiring subscriptions credited to it. The campaign is built around this list. Other campaign materials will be sent at the same time.
2. The local church will correct and return this printed list for renewals, along with listings of NEW subscriptions on forms provided. This will save much recopying and eliminate transposition errors and other inaccuracies. Full time can be given to soliciting renewals and contacting nonsubscribers revealed by the list.
3. When a church is late sending in its new subscription lists, the Publishing House will be instantly aware of the situation and send a tracer to locate the trouble. A quick return of lists will help eliminate the embarrassment of having your subscribers miss an issue or receive late copies.
4. For the first time, each church will receive the names of donors of gift subscriptions credited to it. Since recipients of gifts often live in other communities, it has always been a problem for the local church to contact them for renewals. Now you will be able to simply contact the donor.
5. No need to keep local subscription records, since we will do this for you . . . adding new names received during the year and providing a complete, up-to-date list just prior to your next campaign.
6. Your Publishing House also will benefit by the new plan, since subscription processing time will be cut in half. You and your church, in turn, will reap this benefit in the form of faster, more efficient service.

THE NEW SUBSCRIPTION PLAN:

another move in the continuing program
of your
NAZARENE PUBLISHING HOUSE
to provide the best in Christian literature
with efficiency and economy



EDITORIALS

By W. T. PURKISER

Kingdom of Grace and Glory

People have often puzzled over the way the New Testament speaks of the kingdom of God. It is described as being "at hand," "within you," having "come unto you." Yet the disciples of Christ are told to pray, "Thy kingdom come." We shall someday "sit down in the kingdom of God" with patriarchs and prophets. The saints are to "inherit the kingdom of God" in the future.

The Kingdom seems to be both a condition on earth and a state in heaven. It is at once inward and outward, present and future, in time and in eternity. Yet it is but one Kingdom.

Possibly no one has made a better suggestion for understanding this paradox than did John Wesley long ago when he spoke of the "kingdom of grace" and the "kingdom of glory."

The Kingdom of grace was instituted in the preaching of Christ and His apostles. It is within. It has come. It is the rule of God in the heart surrendered to His grace. When the Gospels speak of the Kingdom in these terms, they refer to what we should call "real religion" or "vital Christianity."

The inner Kingdom comes in conversion or a new birth. "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3). "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

The Kingdom within was established with power at Pentecost (Mark 9:1). It "is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17).

True, in some ways, the Kingdom of grace is a strange Kingdom. It is not of this world. Its King was born in a stable and cradled in a manger. Its throne was a rugged cross on a hill outside a city wall. Its crown was a crown of thorns. Its sceptre was a broken reed.

Yet its King, crucified and laid in a garden tomb, was proved "to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:4). He lives and reigns forever, Conqueror of sin and death and hell.

BUT THE KINGDOM of grace is not all. There is also a Kingdom of glory. Some glad day the

Kingdom now inward, spiritual, selective, will merge into the Kingdom eternal and universal. Christ will reign with the Father and the Spirit as King of Kings and Lord of Lords forever and forever.

When we repeat the "Disciples' Prayer" it is for this we ask: "Thy kingdom come. Thy will be done in earth, as it is in heaven." The will which is now done in the little bit of earth which is my mortal body shall then be done in all earth as in heaven.

Every knee shall bow, and every tongue shall confess "that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10-11). The temporal shall pass into the eternal. The mortal shall put on immortality. Those who have crowned Christ King of their lives shall reign with Him forever.

One thing is important to see: grace must come before glory. The God who gives "grace and glory" gives them in that order. We enter the Kingdom of glory only by passing first through the Kingdom of grace.

This is the paradox of the Kingdom. It is inner and outer. It is temporal and eternal. It is present and to come. As we live in the Kingdom of grace; we rejoice in the prospect of the Kingdom of glory. Someday the King will come. "Even so, come, Lord Jesus" (Revelation 22:20).

A Dangerous Proposal

Early this year Senator Everett M. Dirksen, Republican minority leader in the United States Senate, introduced a bill (S. 1211) the purpose of which is described as "to provide for the conduct of national elections on the first Sunday in November, and for other purposes."

Earl C. Wolf, secretary of the Committee for Christian Action of the Church of the Nazarene, has written a letter of protest regarding this proposal. Unless other protests are registered, the bill could slip through. Since the Congress is empowered to set the time for national elections, Sunday elections would then become the law of the land.

This is a very dangerous proposal. It is one more big step toward the complete secularization of Sunday. How far we have moved in this direction al-

ready is clearly seen in other recent developments.

While it may be true that Sabbath observance cannot be legislated, it is equally true that legislation may be so contrived as to hinder the work of the church and the keeping of the Lord's day.

Not only are vast numbers of people involved in any national election; there is a great deal of interest generated when real issues are being fought out at the ballot box. This is the kind of distraction from the true purposes of the Christian Sabbath which can be very subtle yet very real. We need no more such distractions than we already have.

There is another aspect to the matter. Conscientious Christians already are far too slow to take their proper place in the political life of our day. Some have been so afraid they would cast a wrong vote that they have cast no vote at all. Others have given in to a complete despair of politics. But when good people fail to exercise their political rights and responsibilities, they defeat by default the very causes to which they profess allegiance.

THE NATURAL RESULT of Sunday elections will be further to discourage the Christian vote. While it may be admitted that the Lord's Day seems to mean no more to some professing Christians than any other day of the week, it is still the day that by custom and divine commandment is set apart from every other for divine worship in memory of Christ's resurrection.

Should Sunday elections become the rule, many dedicated Christians will weigh the values involved and decide for the lesser of two evils. They will view the Sunday vote as the ox in the ditch that must be hauled out. The effective registering of their convictions at the polls will become for

them a "work of necessity" which is allowable on the Sabbath day.

But others, equally dedicated, will forfeit their votes rather than participate in a further move toward a completely secular Sunday. This would strengthen even more the hands of those movements in our world which aim at the final destruction of the Church and its influence.

Senator Dirksen's bill has been referred to the Committee on Rules and Administration of the Senate, of which Senator B. Everett Jordan of North Carolina is the chairman. It was later referred to a Subcommittee on Privileges and Elections, the members of which are Howard W. Cannon of Nevada, chairman; Claiborne Pell, Rhode Island; and Carl T. Curtis, Nebraska. Our last information is that it is now in the hands of the subcommittee.

If you would like to do something about it, a letter to any or all of the senators now directly involved would be in order. Also letters to the senators from your particular state would help. The address, as you know, would simply be:

The Honorable (name of senator)
United States Senate
Washington, D.C. 20002

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day [that is, 'If you do not trample on the Sabbath by doing your business on My holy day']; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah 58:13-14).

HOME MISSIONS

Orville Jenkins, secretary

Toronto Church Shares to Form Home Mission Church

Almost two hundred people from the churches in the Hamilton-Toronto metropolitan areas attended a service April 11 to organize Oakville church, the most recent home missions venture on the Canada Central District. Superintendent Bruce Taylor presided and ten charter members were received into the church led by Pastor Ray Lewis.

The Oakville church was largely made possible through the home mission concept of the Toronto (Ontario) Bethel Church, which transferred several families to form the nucleus of the new organization and has stood by with its support. The furnished church building, acquired from another denomination, seats 250, plus Sunday school facilities.

ties. It includes a small annex and a parsonage.

Oakville is a rapidly developing area between the cities of Toronto and Hamilton. The new church is the biggest home mission venture undertaken by the Canada Central District. Pastor Lewis and his people have set a goal for an average of eighty in Sunday school during the next year, with at least \$5,000 raised for all purposes.

Following is a list of churches from another group of districts who gave awards at their district assemblies in connection with the Small Church Achievement Program:

- South Dakota—Rapid City, Rev. A. W. Hands
- Albany—Brockton, New York, Rev. Dominick Buonogiorno
- New England—Uxbridge, Massachusetts, Rev. John Cramer
- Canada Central—Kitchener, Ontario, Rev. Jan Molcjan; Peterborough, Ontario, Rev. William Williams
- North Dakota—Minot South, Rev. Chester L. Fredricksen
- Canada Atlantic—O'Leary, P.E.I., Rev. David Sellick
- West Virginia—Vienna, Rev. Paul Taylor

- N.E. Indiana—Gas City, Rev. C. E. Eash
- S.W. Ohio—West Carrollton, Rev. Gary Koch
- Chicago Central—Crystal Lake, Rev. Paul C. Smith
- Michigan—Three Rivers, Rev. Wayne Welton
- N.W. Ohio—London, Rev. Everett Baker
- Central Ohio—Portsmouth West, Rev. Audrey Miller; Grove City, Rev. Dale E. Galloway

THE CHURCH AT WORK

- E. Michigan—Marine City, Rev. Adrian R. Keeton
- Pittsburgh—Scottdale, Rev. E. H. Stenger
- N.W. Oklahoma—Enid, Rev. M. R. Cockman
- Colorado—Colorado Springs Park Hill, Rev. Dell Kelley
- Gulf Central—Meridian Fitkin Memorial, Mississippi

Rev. Charles Johnson; Richmond Woodville, Virginia, Rev. Roland Choptield

Illinois—Mattoon East Side, Rev. Sidney Patrick

Akron—Youngstown Wickliffe, Rev. H. S. Mills

Those receiving honorable mention certificates are as follows:

South Dakota—Aberdeen, Rev. David A. Belzer; Miller, Rev. Jim Wolpe; Yankton, Rev. Leota Starnes

Albany—Penn Yan, New York, Rev. C. J. Wheeler; Horseheads, New York, Rev. G. C. Eddy; Oswego, New York, Rev. Bernard Prosser

New England—Johnson, Vermont, Rev. C. C. Cunningham; Wollingford, Connecticut, Rev. Dale Wanner

Canada Central—Galt, Rev. Emery Cook; Franklin Center, Quebec, Rev. Harley Bye; Hamilton Mountain View, Rev. H. V. Mixworthy; Pefferlaw, Rev. J. H. MacGregor

North Dakota—Grand Forks, Rev. Duane Springer

N.E. Indiana—Anderson Indian Meadows, Rev. Ralph Hill; La Grange, Rev. S. Wayne Smith

S.W. Ohio—Cincinnati Brighton, Rev. LeRoy Hostuttler

Chicago Central—Chicago Ingleside Avenue, Rev. Gilbert O. Leigh; Gray's Siding, Rev. Kenneth Haysler Delton; Rev. Richard Veach

Oregon Pacific—Brookings, Rev. Howard E. Mosley; Portland Parkrose, Rev. Stephen R. Beals

Michigan—Marcellona, Rev. Ralph Fisher; Sault Ste

Marie, Rev. John Cole; Lake Lansing, Ken Anderson

N.W. Ohio—Marysville, Rev. Donald Hough

Central Ohio—Lexington, Rev. Thomas Stayner; Plymouth Heights, Rev. R. Wayne Sharpes

E. Michigan—Warren Woods, Rev. James E. Mellich

Pittsburgh Penns Manor, Rev. J. I. Fetterman; St. Petersburg, Rev. Harold Marsh

N.W. Oklahoma—Boise City, Rev. David Allen

Colorado—Denver Aurora, Rev. Jerry Hull

Illinois—Mahomet, Rev. Donald Canaday

Akron—Orwell, Rev. Kenneth Schaal; Tallmadge, Rev. Donald W. MacNeil

Jackson's challenging missionary message on Saturday afternoon, a good altar service Saturday night, etc. But the crowning service was Dr. Hull's Sunday night message. It was a real "taste of heaven" with a simply wonderful, spontaneous altar service, which ended at twenty minutes to eleven.

Then, July 5-8, we had the "best ever" youth camp for the Manzini Zone with over one hundred fifty boarders, and huge crowds at the night services. Rev. H. Sebati, who was saved a few years ago in the Blaubeurg area, was the special speaker. We shall never forget his messages—especially his illustrations. There were dozens of young people out for prayer—ones who testified to getting definite help. On the closing night there was a most unusual altar service with fifty or sixty out for prayer, sixteen of whom testified clearly to a call to preach. What a thrill it was to see

Letters from Missionaries

SWAZILAND, SOUTH AFRICA—We are back in school after an eight-day "break" in July. Those days were wonderful ones—days full of blessings and victory.

First, there was the annual camp meeting, July 1-4, with Mrs. Robert

noons, and Skiles spoke during the evening.

A thirty-five voice choir made up of young people speaking various languages sang several times. Five languages were represented in one service. Music was sung in three languages; there was a special song in Danish; an English message was translated into German and Italian; and the benediction was given in French. Richard Zanner and Elio Milazzo translated the messages into German and Italian.

Institute personnel in addition to Johnson and Skiles were Dr. George Frame, British Isles North superintendent; Rev. J. B. Madagan, British Isles South superintendent; Rev. Paul Wire, field superintendent in Italy—along with N.Y.P.S. presidents Hugh Gorman, British Isles North; Brian Farmer, British Isles South; and Richard Zanner, Central European. Dr. Hugh Rae represented British Isles Nazarene College.

Skiles Speaks on Holiness

Youth from Five Nations At Austrian Institute

Young adults from 5 European countries recently met in Innsbruck, Austria, to attend their first Nazarene Institute, where Paul Skiles, N.Y.P.S. secretary, explained entire sanctification and the 215 people attending passed out to the people of Innsbruck 2,500 German tracts entitled *Meet My Savior*.

During Institute sessions, held August 10-15, scores found spiritual help, by being either saved or sanctified.

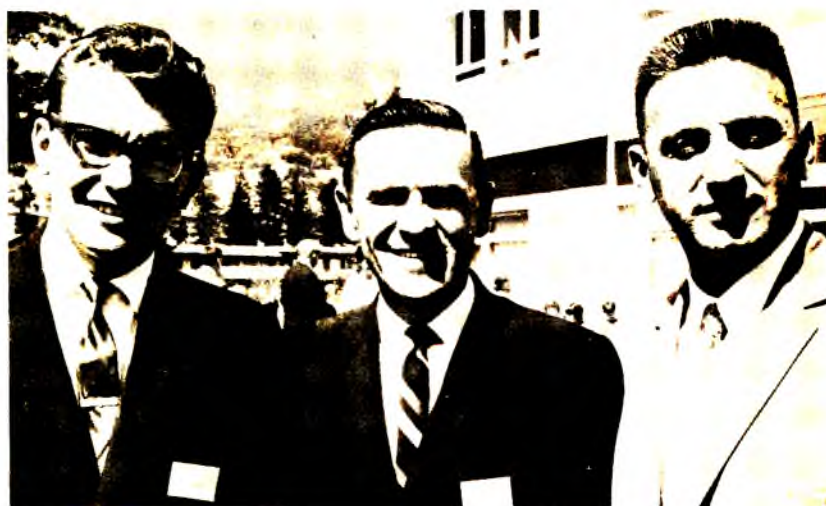
Coming from Italy, Great Britain, Switzerland, Denmark, and Germany, the registrants headquartered at the student union building of the University of Innsbruck, which provided lodging and a meeting place. Nestled in the Swiss Alps, the building had housed the press during the 1964 winter Olympics. Meals were served to the Nazarenes in a nearby restaurant.

With three language groups represented, two translators worked with each speaker. Twenty-six songs appeared in three languages in a specially prepared folder, including the quadrennial theme, "Into the Word and On to the World."

Institute Director Jerry Johnson, superintendent of the Central European District, pointed out that the challenge which faced the steering committee was to find the right evangelistic approach. After one message on holiness by Skiles, "from all over the auditorium, from every nation represented, youth streamed to the front to make their peace with God," Johnson said. Counselors who

spoke one of three languages worked around the altar.

Morning devotional messages were given by N.Y.P.S. district presidents. Sight-seeing groups formed in the after-



YOUTH SECRETARY AND HIS TRANSLATORS—With the Swiss Alps in the background, Paul Skiles, N.Y.P.S. secretary, is flanked by Richard Zanner (left) and Elio Milazzo, who served to translate Skiles's messages into German and Italian at the recent European Nazarene Institute in Innsbruck, Austria. Zanner is a pastor in Frankfurt, Germany, and Central European District N.Y.P.S. president, and Milazzo works with an Italian Christian radio network.



DIPLOMATICALLY SPEAKING TO LAYMEN—*The Diplomat Hotel beckons to 2,000 Nazarene laymen, August 23-28, 1966, where the first International Laymen's Conference on Evangelism will be held. Reservations, which increased 75 during the last half of August, are now at 524. Three districts have reached 90 percent of their quotas. They are Washington, Southwestern Ohio, and Rocky Mountain. Quotas for three other districts, Hawaii, Arizona, and Nebraska, are full.*

them—especially “Shorty” Magagula, a fine young man who is a product of the new work down in the bushveld area near where Busisiwe’s leg was bitten off by the crocodile!

If all goes well, I shall be going on furlough at the end of this school year in December. In the meantime we press on with teaching, Sunday school work, services with the Young People’s Evangelistic Band, etc. God is working, and we do praise Him.—*Dorothy Beville.*

REPUBLIC OF SOUTH AFRICA—A few days ago, going out from the station to check on one of our patients, I met a man driving up toward the mission. I stopped to see what he wanted just in case it was an emergency for the clinic. He suggested I go on and see the patient and he would wait for me at the mission. He was driving a rather new pickup and I have since learned that he lives about six miles from here and is well known in the area.

When I returned I found our pastor had already greeted him and the man had explained that he wanted to talk to us about the Lord and church membership. He explained that the Lord had been talking to him for several days and that he tried to ignore it, but he could not get away from the fact that he must come to the mission station. The pastor had called several of the church members who live in homes right near the station, and they went into the church and he explained the way of salvation and the church laws. They had a prayer meeting.

The nurse is one of our best members, so I stayed with the clinic and she attended the service. She came back to report that the man had repented and wanted to enter church class. A few minutes later he came in to say good-

bye. You could easily see that he had met the Lord.—*Ruth Matchett.*

PORT HURON, MICHIGAN—Mrs. Earl Morgan has had two good check-ups in the past year and both showed no recurrence of Hodgkin’s disease. She feels fine. Doctors say that her disease is still in complete remission.

We appreciate the prayers of the many good friends who have faithfully remembered us this past year, and trust that you will continue to keep us in your prayers in the days ahead.—*Earl Morgan, former missionary to Italy and Lebanon.*

MOVING MISSIONARIES

Rev. and Mrs. David Browning have a new furlough address: 4411 No. Wheeler, Bethany, Oklahoma.

Rev. and Mrs. Paul Hetrick are now living at

THE BIBLE COLLEGE is another arm of learning reaching out across our church. Many from various avenues of life will enter its halls and emerge with minds enlightened and hearts burning in genuine zeal for God’s work.

The offering taken on September 12 should be remitted immediately to the General Treasurer’s office. A generous offering from each church will greatly facilitate the inception of this new institution.

In this technological age, we need well-equipped laborers in the vineyards of the Lord. Poorly trained men are finding it difficult to meet the competitive demands of the day. William Channing said, “Every mind was made for growth, for knowledge; and its nature is sinned against when it is doomed to ignorance.”

Your offering for the Bible college will make it possible for many to find their places in vital Christian work.

—**Nicholas A. Hull, Chairman
Finance Committee
Board of Control**

16 Walker Street, Manchester, Connecticut.

Rev. and Mrs. Phillip Torgimsson, on furlough, 1814 So. 7th St., Ironton, Ohio.

Rev. and Mrs. George Adkins returning to Bolivia. Address: Casilla 1056, La Paz, Bolivia, South America.

Rev. and Mrs. Samuel Taylor are living in Georgetown. Address: c/o The Church of the Nazarene Mission in British Guiana, P.O. Box 170, Georgetown, British Guiana.

Rev. and Mrs. Jerry Demetre have moved in British Guiana. Their address: c/o The Church of the Nazarene Mission in British Guiana, MacKenzie, Upper Demerara River, British Guiana, South America.

Correction: Rev. and Mrs. Everette Howard live at 137 Jeanette, San Antonio, Texas, not Laredo as previously given.

Rev. and Mrs. Clayton Garner’s address was previously given incorrectly. It should be: 545 Northlake Terrace, Apt. 1, San Jose, California.

Rev. and Mrs. Herbert Ratcliff have a change



The costs of missionary operation continue to rise. Each year new demands are placed before the church. In addition, new opportunities confront and challenge us in every national area of the world.

But the harvest is worth all the costs! The wise farmer saves his crop. So must the church!

Sacrificial giving in the Thanksgiving Offering can save this great harvest of souls.

In the light of world need and in the light of our abundant blessings, the goal of \$1,700,000 in the Thanksgiving Offering is not too much for Nazarenes.

Let us make the Thanksgiving Offering a great spiritual experience this year.

George Coulter

General Superintendent

of address. They are now at 5830 No. Gratton Road, Denair, California 95316.

Rev. and Mrs. Bob Caudill, new missionaries, are at P.O. Box 444, Port of Spain, Trinidad, West Indies.

Rev. and Mrs. Richard Cornelius, new missionaries, are at Box 644, Belize City, British Honduras, Central America.

Miss Reatha Denniston, new missionary, is now at P.O. Box 14, Manzini, Swaziland, South Africa.

Mr. and Mrs. Edward Drinkwater, new missionaries, are also at P.O. Box 14, Manzini, Swaziland, South Africa.

DISTRICT ACTIVITIES

Anderson Elected to Four-Year Term as Georgia Leader

Georgia District Superintendent Mack Anderson, after giving his eighteenth report, was reelected to a four-year term at the fifty-first assembly held September 9-10 at Atlanta (Georgia) First Church.

Dr. Samuel Young, general superintendent, presided.

Fifty-nine of the eighty-five Georgia churches paid their Trevecca Nazarene College budget in full, according to Dr. Wm. Greathouse, president, who spoke at the assembly.

Dr. Young ordained three pastors into the Christian ministry: Ellis C. Rainey, Earl V. Parrish, and H. Eugene Boyette.

Rev. A. Wayne Mills and Mrs. Robert Huff were reelected youth and missionary auxiliary heads, according to Reporter Phil Riley.

Eckley, Auxiliary Heads Unanimously Reelected

Unanimous elections were not uncommon in Northwestern Illinois conventions and district assembly when N.Y.P.S. President James Hazelwood, N.W.M.S. President Mrs. Lyle Eckley, and Superintendent Lyle E. Eckley were unanimously reelected.

Dr. Eckley also received a unanimous four-year vote as superintendent.

General Superintendent Samuel Young presided over the assembly sessions held August 19-20 at the district center near Manville, Illinois.

Dr. Eckley reported that 281 members joined Northwestern Illinois churches by profession of faith and that income for all purposes through district churches reached a new high of \$814,000, an increase of nearly \$75,000.

Total membership in the churches is 4,158, according to Reporter Roger A. Fleming.

Four pastors received elder's orders, which were administered by Dr. Young. They are: Ermil Bowlvou, Russell Adams, Robert Ireland, and Gordon B. Tink.

... Of Local Interest

Evangelist Ellis L. Lewis has recently accepted a pastorate in Manteca, California. . . . Rev. Lonnie Voorhies, Snyder, Texas, pastor, has been elected president of the Snyder ministerial alliance. . . . After his second year at Aroma Park, Illinois, Pastor Curtis E. Cook reports a 28 percent increase in Sunday school attendance, a 10 percent



NEW CHURCH HOME—Purchased from another denomination, the Oakville (Ontario) Church is housing a recently organized congregation in the Toronto metropolitan area. The church was organized in April with ten charter members.

church for world missions, and 28 new members added to the church. . . . Following Philippine Mission Council action, Rev. and Mrs. Ron Beech have opened a new work in Angeles City to provide a church for Clark Air Base personnel. . . . Rev. and Mrs. E. L. Bryant, formerly pastors at Indianapolis (Indiana) Ritter Avenue Church, are entering full-time evangelism. . . . Two hundred new people attended a revival at Darbydale, Ohio, and fifty-five sought spiritual help during the meeting, according to Pastor J. N. Lakin. Rev. Frank Roddy was the evangelist and

the McNeal quartet sang. The average attendance for fourteen services was ninety-nine. . . . One hundred seventy children were enrolled in the Copetown (Ontario) Orkney Church vacation Bible school. Tents were set up on the church property to provide classrooms. . . . Rev. S. T. Moore, formerly Butler (Pennsylvania) First Church pastor, has resigned to accept the pastorate of the Albany (Indiana) church. . . . The new pastor of the New Castle (Indiana) Broad Street Church is Rev. A. J. Youmans, who was pastor for seven years at Beech Grove, Indiana.



ELEVEN MISSIONARY CHILDREN TO OLIVET—Young people whose parents are missionaries in various parts of the world have enrolled in Olivet Nazarene College, Kankakee, Illinois, for the fall term. On the front row, left to right, are: Joel Brunt, Trinidad; Carolyn Skinner, Chile; Francis Courtney Smith, South Africa; Betty Bishop, British Honduras; Ray Wissbroecker, Zambia, Africa. On the back row are: Barbara Wilson, Philippines; Marilyn Bryant, El Salvador; Marilyn Skinner, Chile; Margaret Ann Eades, Cape Verde Islands; Sharon Faul, Barbados; and Margaret Wissbroecker, Zambia, Africa.

THIS SUNDAY'S LESSON
By Brian L. Farmer

Topic for October 17:
Bezaleel: Dedicated Craftsman

SCRIPTURE: Exodus 31:1-2; 35:30-36:7; 37-38 (Printed: Exodus 35:30-35; 36:1-3a; 38:22-23)

GOLDEN TEXT: *Whatever ye do, do all to the glory of God* (1 Corinthians 10:31).

If you have read the portion of scripture for today's lesson, please reread Exodus 36:5-6. Doesn't it do your heart good? The people brought more than enough and had to be restrained!

You know, this was really something. Most preachers live a whole lifetime without witnessing anything approximating such stewardship. In fact, such abundance was not *always* forthcoming from the children of Israel; it depended primarily on their spiritual state. Their liberality was proportionate to their spirituality. There were times when there was no meat in their Father's house (see Malachi 3:10).

The standard of stewardship in the large, established denominations in Britain is lamentable. The giving of the members to their respective churches is appallingly low, so much so that stewardship campaigns are being launched. But these campaigns will fail because they are not preceded or accompanied by revival campaigns.

That is first! To be a good steward a person must be close to God.

But also this. Let every man be as much of a commendation to his trade as he is in his service to Christ. Bezaleel set an example of devoted service to God through his skill as an artisan; others followed with enthusiasm, and the wealth released for God's cause was beyond their wildest dreams. There is a fantastic potential wealth wrapped up in the church, for the church is made up of devoted lives. Businesses buy so much time from their employees, so much effort, so much brain power; but



Mr. and Mrs. Leslie MacMillan

Canadian Couple Celebrate Sixtieth Wedding Anniversary

Mr. and Mrs. Leslie MacMillan, Alberton, Prince Edward Island, Canada, members of the Church of the Nazarene since 1917, celebrated on August 16 their sixtieth wedding anniversary.

Of their thirteen living children, four sons are Nazarene ministers: Harold, Kenneth, Lorne, and Fred. Two of the MacMillan children died in infancy.

The couple has spent married life in the farm home where they first set up housekeeping in 1905. They have travelled extensively in recent years.

In addition to being parents of fifteen children, the MacMillans have forty-two grandchildren and thirty-seven great-grandchildren.

Among anniversary greetings were a cablegram received from Queen Elizabeth II and a telegram from Prime Minister Lester Pearson.



DISTRICT SHOWS HERALD SUBSCRIPTION GAIN—Dr. G. B. Williamson, general superintendent (center), congratulates Gerald Oliver, Springfield, Illinois, insurance man and Illinois District Herald of Holiness subscription campaign manager, for the district's winning top honors in "Division 1" made up of the twelve largest districts in the denomination. Dr. L. S. Oliver (right) is district superintendent. The Illinois District reached 93.8 percent of its quota, a gain of 43.6 percent over a year ago. The district was second only in total subscriptions to the Central Ohio District.

"SHOWERS of BLESSING"
Program Schedule

October 17—"The Sin for Which There Is No Forgiveness," by Russell V. DeLong

October 24—"Who Can Commit the Unpardonable Sin?" by Russell V. DeLong

October 31—"The Most Certain Fact of Life," by Russell V. DeLong

NEW "SHOWERS OF BLESSING" STATIONS

KRDU	Dinuba, California	1130 kc	8:00 a.m. Sundays
KCUL	Fort Worth, Texas	1540 kc	
WAYK	Valparaiso, Indiana	1500 kc	8:45 a.m. Sundays



REV. AND MRS. CLAIR FISHER and their daughters, Angela and Holly, live in Hanapepe on the island of Kauai in the Hawaiian chain. Brother Fisher is the pastor of the only Church of the Nazarene for the approximately thirty thousand people on the island. Mr. Jack Nada is the Sunday school superintendent, and Mr. Miyoji Furusho is the church secretary.

In Hanapepe just one out of every ten people is Caucasian. Most of the other 90 percent are Japanese, Filipino, or Hawaiian, in that order. There are a few Chinese. We have a modest church building in Hanapepe, but no parsonage. Church membership was 22 at the last assembly, with 126 enrolled in the Sunday school. Since that time the district superintendent, Rev. W. Lee Gann, reports a wonderful revival in the Hanapepe church and says that the Fishers are real missionaries in their spirit and dedication.

Who helps to keep the Fishers in this outpost of one of our overseas home mission districts? Every Nazarene who gives through the Thanksgiving Offering for missions. Let us not only support them with our dollars, but undergird their work with our prayers.

By **ALPIN BOWES** for the General Stewardship Committee

Christ has devoted men and women, those who would gladly die for Him. There must in this vast life-force be great untapped resources.

You are worth more than you think. The gospel assures us we are of infinite worth to God. Each has some talent of incalculable value. I wonder whether Bezaele ever felt unused, unwanted, inadequate. It is possible—especially when all this receiving and dispensing the Law was going on. Most likely he wasn't even among the leaders Moses appointed in response to Jethro's advice. Probably he wasn't much of a bookman, much of a man for theory, not much of a leader. But how mistaken he was if he ever felt useless!

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

Deaths

DR. W. A. MINESINGER, seventy-nine, a former professor at Pasadena College and an ordained elder in the Church of the Nazarene for more than fifty years, died July 21 of a stroke, in Monterey Park, California. A theologian, evangelist, and lecturer, he served as pastor of several churches. Services were conducted by Dr. M. Kimber Moulton and Dr. D. D. Lewis. He is survived by his wife and three daughters: Mrs. Ruth Messer, Mrs. Annie Lucille Adair, and Mrs. Margaret L. Heimple.

ANNETTE LOUISE PENCE, nineteen months, died August 13 while on vacation with her parents, Professor and Mrs. E. Pence, Kankakee, Illinois. She is survived by her parents; six brothers: Gary, Gerard, Jann, Shannon, Craig, and Jonathan; one sister, Joani Beth; paternal great-grandfather and grandparents; and maternal grandparents, Dr. and Mrs. W. E. Paul.

MRS. EULA MARY SLAGG, seventy-six, died September 5 in Kankakee, Illinois. Dr. Forrest Nash, Rev. Ariand Gould, and Dr. Harold W. Reed participated in memorial services. She is survived by her husband, Professor Leo Slagg, of Olivet Nazarene College; one daughter, Mrs. Virginia Bingham; a son, Harold; six grandchildren; seven great-grandchildren; and two sisters, Mrs. Verna Patton and Mrs. Amy Marsh.

MRS. LILLIAN MAY HILLER, fifty-one, died August 13 after a brief illness in Osseo, Minnesota. Rev. Edward Johnson, her pastor, conducted funeral services. She is survived by her husband, Donald

W. Hiller; one son, Douglas; four daughters: Mrs. Clifford Carlson, Mrs. Phillip Griep, Miss Marilyn Hiller, and Mrs. Kelly Davis; four grandchildren; her mother, Mrs. Ida Rice; and three sisters.

Announcements

THANKS

—We say a heartfelt thanks to our many friends everywhere for their kind words of sympathy by telegrams, letters, and cards, and their prayers in the loss of our precious husband and father.—Mrs. R. C. Gunstream and family.

MARRIAGES

Esther LaVerne Harrison and Robert Lee Young, September 3, in Hatfield Memorial Church, San Antonio, Texas.

Miss Donna Perry and Mr. David Spittal, August 28, at College Church, Bourbonnais, Illinois.

Miss Judith Goodman and Mr. Edmond Nash, August 21, at College Church, Bourbonnais, Illinois.

Luella Mae Nice and Monte G. Nabors, June 25, at Kingfisher, Oklahoma.

Miss Edna Jones and Mr. Gary Lee Jones, June 18, at Durham, North Carolina.

BORN

—to Mr. and Mrs. Jerry Brannon of Lubbock, Texas, a daughter, Melody Joy, on September 9.

—to Leo and Dixie (O'Killy) Johnson of Marionville, Missouri, a daughter, Belinda Jane, on August 30.

—to Richard and Evelyn Vandervort of Bethany, Oklahoma, a son, Kurt Daniel, on August 29.

—to Rev. Ron and Carol (Green) McGilvra of Minneapolis, Minnesota, a son, Donald Andrew, on August 28.

—to Rev. Charles and Wilma (Smith) Peters of Post, Texas, a son, Mark Charles, on August 12.

ADOPTED

—by David and Billie (Edwards) Eby of Hialeah, Florida, a baby girl, Stephanie Marie; she was born November 25, 1964.

SPECIAL PRAYER IS REQUESTED

—by a reader in Illinois for a Christian serviceman in Viet Nam that God may use him for His glory;

—by a Christian in Illinois for her husband, who has had surgery for cancer, that God may heal if it is for His glory.

Directories

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FRANK HARRIS ON ENTHUSIASM—Frank Harris, Denver businessman, spoke recently at a Nazarene Publishing House luncheon on the importance of enthusiasm in work. More than fifty were in attendance, including General Superintendent G. B. Williamson, next to Harris; Dr. E. S. Phillips, World Missions secretary; and Dr. John Stockton, general treasurer.

Guadalajara Church to Gain New Plant in Property Trade

The Central Mexican assembly, which closed Sunday, will be the last function of the present Guadalajara church. Along with the entire city block, it will be razed to make way for a new shopping center.

But unless there are unforeseen problems, the church will come out well by offering the church and property in a trade for a new location and plant. A church site was selected eight blocks away from the current location by Pastor Enrique Rosales. The shopping center developer has agreed to erect an \$85,000 church plant which includes a parsonage, an open-air meeting place, educational facilities, and a sanctuary (see illustration).

To build a comparable structure in the United States would cost approximately \$150,000. The cost is not including the land, which was awarded the church by transferring its property to the developer.

The origin of the church in 1937 is equally interesting. Pastor Victor Godinez, a Baptist preacher, was sanctified without the aid of Wesleyan teaching. After he preached of his infilling, he was asked to leave the church. Between two hundred and three hundred persons followed him. They formed a church, calling it the Church of the Nazarene without any knowledge of the denomination.

A visitor from Mexico City told Pastor Godinez of the denomination. He

contacted the Spanish Department and found the international church proclaimed essentially the same doctrine and maintained similar government. Rev. Victor Godinez and his congregation later unified with the church.

Mr. Godinez emphasized training heavily, and at the time of his death he had established thirteen preaching points filled by members in his church.

. . . Of People and Places

Rev. Frank W. Watkin, associate pastor at Pasadena (California) Bresee Church, was recently elected secretary of the Los Angeles District, according to Dr. L. Guy Nees, superintendent. He replaces Rev. James F. Ballew, pastor at Monrovia, who died of cancer September 10. . . . Rev. Fred Foster, pastor at Harvey, Illinois, and an ordained elder since 1947, died September 22. Services were held Friday, September 24. . . . Recent pastoral changes: Rev. Edwin Patmore from Woodstock, Ontario, to Toronto (Ontario) Bethel Church; Rev. Marlin M. Mason from Dublin, Georgia, to Duncan (Oklahoma) First Church; Rev. Carl Powers from Stillwater (Oklahoma) First Church to Cape Girardeau, Missouri. . . . Christian Service Training Director Bennett Dudney said that 91,263 training credits have been awarded for the first nine months this year, compared to 54,992 for the same period last year. This is a 40 percent increase. Districts leading in training activity are Central Ohio, Illinois, Missouri, Northwestern Ohio, Maine, and North Dakota.

Teens Converted Through Distribution of Conquest

Each mail delivery to the N.Y.P.S. office brings testimonies from young persons who have been converted, or asked for additional information about being saved, in connection with the dis-

tribution of almost one hundred thousand copies of the October issue of *Conquest*, according to Editor Paul Miller.

The issue carried, in addition to articles about how to find the Lord, a portion which could be clipped and returned to the editor. The teen-ager could either testify or ask for further help. Editor Miller urged Nazarenes to "pray that the impact made upon these lives will be lasting, and will result in still more teens accepting Christ."

Teen Evangelism, Bible Study Materials Now into Spanish

Three joint projects by the N.Y.P.S. and Spanish Department have recently been published which are translations of material already in use in English into Spanish.

The Spanish edition of *IMPACT*, a booklet geared to teach teen-agers to witness, has been completed. Quiz materials on Romans, used by English-speaking teens, have been translated into Spanish. The filmstrip "On Purpose," an N.Y.P.S. training film, has been given Spanish narration.

Executive Secretary Paul Skiles is using these materials in Central America this month.



Wesleyan Youth to Meet

More than 1,000 youth of the Wesleyan Methodist church will be meeting for their second International Wesleyan Youth Convention on December 28-31 at the Kentucky Hotel, Louisville, Kentucky, according to their world headquarters in Marion, Indiana.

Dr. Clyde W. Taylor, National Association of Evangelicals (NAE) director, and Evangelical Foreign Missions Association executive secretary, will bring a major address and assist in a missionary panel centered around teen-agers' questions.

Laubach Group to Africa

NAIROBI, KENYA (MNS)—"We need all the help we can get," Jomo Kenyatta, president of Kenya, told Dr. Frank Laubach and a half-dozen members of the Kenya Literacy Mission at a reception given by the president on July 26 at his country home in Gatunda, thirty-five miles from here.

Several of Kenya's cabinet members were present at the president's reception for the Laubach group. They included the education, foreign affairs, and commerce ministers, and the permanent secretary to the ministry of education.



NEW GUADALAJARA CHURCH PLANT—Part of the educational facilities and the sanctuary are shown in the architects' plans for the Guadalajara Church of the Nazarene. The building and property are to come as a result of a transfer of former church property to a shopping center developer who needed the land to complete his project.

Herald District Subscription Standings

District	Subscriptions	Percent of Quota	Increase or Decrease from a Year Ago
1. Nebraska	1,120	117.5	+ 1.6
2. North Dakota	557	102.2	— 2.9
3. Minnesota	1,021	101.4	+ 2.7
4. Illinois	3,394	93.8	+43.6
5. Wisconsin	877	93.8	+ 1.0
6. N. California	2,259	90.0	+11.3
7. New York	821	80.9	+ 7.2
8. N.W. Ohio	1,989	80.3	+ 8.3
9. Albany	1,351	80.0	+ 7.0
10. New England	1,581	78.0	— .8
11. South Dakota	225	76.7	—22.8
12. Kansas	2,517	76.5	+ 7.9
13. N.W. Illinois	1,555	76.1	+15.2
14. Rocky Mountain	659	75.2	— .8
15. Canada Central	776	72.5	+15.3
16. Central Ohio	4,404	72.0	+ 3.4
17. Nevada-Utah	271	71.5	—34.5
18. Philadelphia	1,538	67.5	+ 3.8
19. S. Carolina	1,128	65.4	— 5.4
20. Virginia	1,092	64.5	+13.2
21. S.W. Ohio	2,499	64.4	+10.1
22. Washington	1,447	63.7	+12.5
23. Colorado	1,776	61.7	— 4.1
24. Canada Atlantic	253	60.3	+19.3
25. N.W. Indiana	1,396	59.9	+16.9
26. Pittsburgh	2,036	59.7	— 1.6
27. Florida	2,626	59.1	+ 6.8
28. Sacramento	1,101	58.0	+15.5
29. Joplin	1,157	57.6	—18.5
30. Akron	2,967	57.4	— 7.2
31. N.W. Okla.	1,622	57.0	— 1.5
32. Arizona	1,118	56.1	+ 4.2
33. Michigan	1,953	55.8	— 3.3
34. Canada West	871	55.5	+ 5.3
35. West Virginia	2,492	54.9	— 2.3
36. Houston	946	54.6	— 1.4
37. Indianapolis	1,695	54.1	+ 2.6
38. S. Arkansas	958	53.4	+16.8
39. Kansas City	1,256	52.7	— 9.0
40. N.W. Okla.	809	52.5	— 4.9
41. Louisiana	669	52.2	— .05
42. Chicago Cen.	1,472	51.9	— 4.4
43. Cen. California	1,171	51.5	+ 9.9
44. Dallas	1,217	51.2	+ 3.8
45. Tennessee	1,792	50.5	— 7.7
46. Canada Pacific	160	49.2	— 4.1
47. Maine	603	49.0	— 1.4
48. Oregon Pacific	1,733	48.6	— 8.8
49. Abilene	1,466	48.4	— 4.0
50. N.E. Indiana	2,123	47.7	— .8
51. Northwest	1,350	47.2	— 4.0
52. E. Tennessee	982	46.6	— 3.5
53. S.W. Indiana	1,539	44.1	— 6.9
54. N. Carolina	677	43.0	— 3.9
55. Alabama	1,445	42.6	+ 1.5
56. Alaska	97	42.5	—22.6
57. N. Arkansas	636	41.0	+ 2.3
58. Missouri	1,247	40.8	+17.8
59. Georgia	1,026	39.8	+ 3.1
60. Mississippi	554	39.8	— 1.9
61. Iowa	1,036	39.3	—10.0
62. E. Kentucky	863	38.7	—11.3
63. San Antonio	652	38.6	— 3.8
64. Wash. Pacific	1,007	37.4	— 1.5
65. E. Michigan	1,295	36.1	+ 1.1
66. Hawaii	95	35.9	—17.9
67. S.E. Oklahoma	559	35.8	+ 8.0
68. Idaho-Oregon	909	34.6	—11.5
69. Los Angeles	1,672	34.0	— 1.4
70. New Mexico	443	33.3	—16.5
71. S. California	1,763	29.3	— 2.6
72. Kentucky	674	26.0	—10.8

the Answer corner

Conducted by W. T. PURKISER, Editor

In Leviticus 5:14-17, I get the idea that, even though we don't know that we commit sin, yet we're guilty and are held accountable. It is my understanding that sin is the willful transgression of the law. If this is so, how then can we be held accountable for that which we do not know to be sin?

Leviticus 4:2; 5:14-17; and Numbers 15:27-31 are the major passages dealing with "sins of ignorance." The passages deal primarily with what we should call the ceremonial or "cultic" law of the Old Testament. There are many restrictions and injunctions dealing with ceremonial cleanness and uncleanness which were to be observed by the Hebrew people. A number of these involved the risk of involuntary or unknowing defilement.

The point is in all these passages that, when the offense becomes known, it must be confessed and amendment made. Otherwise it becomes "sin with a high hand" (Numbers 15:30) or "presumptuous sin."

It is to include the possibility of unknowing transgressions that John Wesley wrote in *The Plain Account of Christian Perfection*:

"The best of men still need Christ in His priestly office, to atone for their omissions, their shortcomings (as some improperly speak), their mistakes in judgment and practice, and their defects of various kinds. For these are all deviations from the perfect law, and consequently need an atonement . . .

"Not only sin, properly so-called, that is, a voluntary transgression of a divine law; but sin, improperly so-called, that is, involuntary transgression of a divine law, known or unknown,

needs the atoning blood. I believe there is no such perfection in this life as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the mistakes and ignorances inseparable from mortality. Therefore, sinless perfection is a phrase I never use, lest I should seem to contradict myself. I believe a person filled with the love of God is still liable to involuntary transgressions."

I have dealt with this matter at some length in *Exploring Our Christian Faith*, pages 305-23. Let it suffice to say here, I believe it is wrong, in the light of the total biblical teaching, to class infirmities, mistakes, and involuntary shortcomings as sins. To do so opens the door to actual sinning. The Christian conscience recognizes a sharp difference between a forgotten promise and a broken promise—although the results in each case may be the same outwardly.

The Bible recognizes the fact of faults and infirmities, and distinguishes them sharply from sin. Christ saves us from our sins (Matthew 1:21) and His blood cleanses us from inner sin (I John 1:7); but He sympathizes with and is touched with the feeling of our infirmities (Hebrews 4:15). The Holy Spirit convicts of sins (John 16:8), frees us from the law of sin and death (Romans 8:2), but He helps us with our infirmities (Romans 8:26).

In view of Leviticus 11:7, why doesn't our church take a stand against pork being used for food?

For the same reason that we do not offer a lamb and a pigeon or a dove at the birth of a child (Leviticus 12:2-7), or demand the circumcision of each boy baby at the exact age of eight days, or redeem every firstborn animal or person with a sacrifice, or burn incense before the altar, or limit our Sabbath travel to half a mile (a Sabbath day's journey), or observe a Saturday Sabbath.

How many sons did David have? I have found nine, but I think there are more.

You are correct in supposing there were more. There are nineteen listed by name in I Chronicles 3:1-9.

Six were born in Hebron during the period David reigned over the tribe of

These are all examples of laws "for righteousness," of which "Christ is the end . . . to every one that believeth" (Romans 10:4).

It may be possible to justify both circumcision and refraining from eating pork on medical grounds. But they are not religious requirements for Christians—at least not according to Acts 15:28-29.

Judah. There were four sons by Bathsheba in Jerusalem, and nine others whose mothers are not named. Besides these there were "the sons of the concubines" (v. 9), an unknown number.



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The sign itself is of 20-gauge steel. To prepare it for painting, it is electrically cleaned, then primed

and painted. After the lettering is silk-screened, the sign is protected with a coat of clear varnish. This panel is suspended in a welded steel frame. The frame, decorated with a scroll and cross and finished in white enamel, is ready for mounting on a 2" O.D. pipe.

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