A STRONG, well-trained mind is no mean gift and should never be despised. This is especially true when such a mind is found in connection with the grace of God, and when it is used as a medium of expression of grace in heart and life. In his letter to the Corinthian church the Apostle Paul registers his appreciation by speaking of "the grace of God . . . in all knowledge" (I Corinthians 1:4-5).

But a strong, well-trained mind when viewed apart from the grace of God often becomes the hiding place of the carnal mind and tends to foster intellectual pride, a pseudo caste system, an air of superiority and sophistication which is damaging to life and to Christ's cause, especially when found within the church.

In the Corinthian letter Paul is careful to point out that he is opposed to worldly wisdom which shuts God out or would keep God out of the individual heart and life—an intellectualism without a personal witness to God's redeeming grace. Such wisdom is characterized by a deep-seated dislike of Jesus Christ and Him crucified. This worldly wisdom simply classifies the atonement as "foolishness." Evangelism is distasteful to it. It will accept a purely ethical gospel, or a social gospel, or a gospel of academic culture—but not the gospel of man's ruin by the Fall, nor redemption by the blood of Christ, nor death to the "old man." Paul declares himself by stating his position in no uncertain terms: "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness" (I Corinthians 1:23).

The wisdom of the world has very sharp and well-defined limitations. There is a point beyond which it cannot go. No human intellect can discover God. This marks the outer limits of the world's wisdom. No telescope, microscope, rocket, or radar can reveal God to the human soul. He is self-revealed. "The world by wisdom knew not God" (I Corinthians 1:21). But Paul testifies, "It pleased God . . . to reveal his Son in me" (Galatians 1:15-16).

Holiness requires that our minds, great or small, be committed and cleansed and that we should love God "with all the mind."
THE STORY of S. B. Fuller is a challenging one. Born of a Negro tenant farmer in Louisiana, the blessings of life were few, and hopes for a bright future were bleak. But his mother inspired him as she prayed and talked with him in his formative years.

Young Fuller took a job with a soap company and for twelve years sold its soaps and saved every penny he could. A day came when he bought out the soap company, and later held controlling interest in seven other companies, including four cosmetic companies, a hosiery company, a label company, and a newspaper.

A very simple key to his tremendous success lay in a simple statement he made, "If you know what you want, you are more apt to recognize it when you see it." In fact, all of life boils down to the simple keys of insight and inspiration. To be a success as a Christian, one must know the goals a Christian strives for, and must be fully acquainted with the center of all those goals, the Lord Jesus Christ.

The Bible says very plainly that the spiritual eye of the Christian must be singular. The goal is simple. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). The song writer stated it clearly when he said, "My heart is stirred whene'er I think of Jesus." And why is there such a stir? Why does one get so inspired to do all for Christ?

The Bible says that the foundation of motivation was laid outside the human realm. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10). Paul said, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

Christ himself was caught up in the divine imperative of freeing man from the death of sin. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work" (John 4:34). Oh, what passion, what purpose, what a persuasion must have rested upon His heart to go beyond the needs of mere mortality to do that which He was called to do!

The child of God is called to a greater life. "For God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:7). To settle for less is to be satisfied with less than God's plan for us. The Lord himself was so impassioned to go to the utter end in order to see every soul find the perfect love and communion God provided through Him. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

After the Day of Pentecost, impetuous Peter learned the true imperative of the holy life, and lived it to the very death. God gave Stephen the strength so that, even though he was stoned, he prayed—for his enemies. Paul, who was so jealous of God's law, became zealous of God's love. The "sons of thunder" were so preoccupied with being the sons of light that position in the kingdom of God was subjugated to God's purpose in their lives. The Lord is not so interested in granting positions as He is in perfecting hearts in His love.

When the Christian begins to see the great panorama of God's love shed abroad in the heart, he begins to pant for the very heart of God. After all, like S. B. Fuller, the secret to spiritual success is knowing what you want, and seeking it with all your heart and soul.

The strength of the day is fleeting; so many are found cheating God, and their fellowmen. They are even depriving themselves of the great abundant life in perfected love.

Full proof of the Christian life is found in ever living, in every way, the Spirit-filled life of the sanctified. The very minute one sees for himself that God planned a life free from all sin, he ought to seek it with all his heart. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thessalonians 5:23).

In the closing days of this dispensation God is waiting to give His people another Pentecost. To meet the soon returning King of Glory, and to reveal His grace and power to a lost world, the Church needs to be filled with the Holy Spirit. Then, and not till then, will she go forth as fair as the moon, clear as the sun, and terrible as an army with banners."

—Maynard James.
SIR WINSTON CHURCHILL once said, “The nose of a bulldog has been slanted backwards so that he can breathe without letting go.” Actually, Sir Winston may have been adapting a quotation from some other source, for I remember having heard “Uncle Bud” Robinson make a statement very similar to this many years ago.

This “bulldog” quality is commended in many instances in the Bible. The Apostle Paul talks about enduring “hardness, as a good soldier,” and, “having done all, to stand.” Patience is listed as a great Christian virtue in many scriptural passages.

The Beatitudes reach their climax, not in an atmosphere of camp meeting ecstasy, but in a statement of saintly tenacity that could “take it.” In the honor roll of heroes of faith found in the eleventh chapter of Hebrews, some won out, and some just held on.

In that darkest hour after the debacle in Belgium when it seemed that Western civilization hung in the balance, for a time it appeared that all that stood in the way of a total Nazi victory was Winston Churchill’s ferocity of purpose. Many church situations have been saved because someone did not know how to quit.

The beginning days of the Church of the Nazarene were like that. We owe a great debt to courageous leaders. Actually, Christians have a sound basis for the exercise of determination and patience. Being realistic, we remember that we are in a conflict. Also being believers, we know that there can be but one end to the conflict—total victory. God will never abdicate. If we believe, we can also wait.

But in this matter of “bulldoggedness” we should be analytical. Some stubbornness is just an effort at “face saving.” Some is prompted by pride. Some is just a reluctance to change one’s mind. Wise men sometimes change their minds; fools, never. Even men of the Bible made mistakes. Paul admitted his error in judgment in regard to John Mark, and he chided Peter about his “fence straddling” on one occasion in regard to circumcision.

Some stubbornness is just shortsightedness. We should always give high consideration to opinions and wishes of others, especially when this involves the work of the church. We cannot always agree, but we can always be Christian.

But after having said all this, we come back to our original premise. There is a “bulldoggedness” that is consistent with being Christian. Somebody has to hate courage to hold on, to save the day, and the situation.

Here are a few guidelines:
1. Eliminate yourself and your personal interest from the issue.
2. Do not be hasty in forming your judgment.
3. Be amenable to the advice of other spiritual leaders.
4. Always be kind.

Carl Sandburg in a recent article about Abraham Lincoln calls him “Man of Steel and Velvet.” He was uncompromising enough to die for a cause, and yet tender enough to weep on many occasions. His weeping was “appropriate, decent, and majestic.” What a magnanimous spirit Lincoln showed! In his Gettysburg Address he did not say, “The brave Union men, living and dead, who struggled here.” He said, “The brave men . . .”

5. Keep your spirit right.
6. Keep your heart open, and, as far as possible, your mind open.
7. Seek sincerely the will of God in relation to your responsibility and then humbly accept it when He makes His will plain.

“The Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint” (Isaiah 50:7).
THE UNDERSTATE ONE has quite a bit to say to those who listen: “But when thou doest alms, let not thy left hand know what thy right hand doeth . . . And when thou prayest . . . enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret . . . Moreover when ye fast . . . anoint thine head, and wash thy face; that thou appear not unto men to fast” (Matthew 6:3-18).

It wouldn't help us, I suppose, if we named every Christian "Sam": poor Sam of Toledo; prosperous Sam of Lawrence, Kansas; steady Sam of Ephrata, Pennsylvania. But certainly the Christian is a truly humble man—understated, often underrated, and unsung. Boasting, arrogance, ostentation, flaunting our wares—this is so foreign to Him, and His Church.

"Sam" Christian knows that it was love that found him, unworthy and sinful, and it is love that strengthened and sustained him—God's love. He knows, too, the possibility of failure, the power of temptation, the necessity for careful concern. He practices closet prayer, honest giving, and wholesome deception about the burdens, heaviness of his heart.

There’s a sameness, too, about Sam’s life—he’s the same in the home church as he is in camp meeting; and he is as concerned about the debt of love to the heathen as he is the church debt. But he is inconsistent, too. He doesn’t sing the same with the congregation as he does when he sings solos. He doesn’t even pray as long in prayer meeting as he does at home alone.

The Bible seems so understated to me. Clear, very precious, but so simple. Notice this verse, "And they crucified him" (Matthew 27:35). Four words tell a world-shaking story. The Book of Life frowns so upon falseness, play-acting, and pride. Its words and spirit make good food for the soul of Sam Christian. The more he reads it, the more he becomes like it.

Jesus, God’s Son, lived so humbly—understated. If ever a person had a right to boast of family, His home, His own, Jesus had. But He leaned away from it. He would have no experience, no place, no word to be remembered except as it told of Calvary, Resurrection, and Pentecost.

His hometown folk, Nazarenes, mistook His humility for commonness. He couldn’t do much for them. Of course His divinity shined through, and He let it. And now and then God seemed to break through upon His Son, and He gloried in these moments. Yet even in this, He was such a lowly Son of God!

Christian Sam will walk like his Master, letting love shine through, understated, often anonymous, known only to Him. His concern for his own position, his own welfare, his image, is lost in his concern to win souls. Helping hands, encouraging lips, ready feet, a happy heart—these are the trademark of His disciples.

To Matthew, Jesus said, “Follow me. And he arose, and followed him” (Matthew 9:9).

The Great Physician

I have walked among the sinful; I have seen their low estate; I have been with them in sorrow; I have sensed their troubled fate.

Who can know their cry of anguish? Who can help their troubled soul?
Is there no Divine Physician Who can touch and make them whole?
I was once a man as sinful; I was once of low estate; I once knew of deepest sorrow, And sin’s darkness was my fate.

But at last I met the Doctor Who delivered me from sin. Now my grateful heart’s rejoicing Since my life is hid with Him.

Oh, there is a great Physician Who can mend a broken soul! Yes, there is a loving Saviour Who can touch and make man whole!

By DAVE HALL

MAY 19, 1965 • (273) 5
ON MOTHER'S DAY MORNING
at our Church of the Nazarene each of us received a carnation, a small but delightful tribute to our motherhood. I was able to accept it this year with a grateful and humble heart. And, as I breathed in the spicy fragrance, my thoughts went back a few years—back to my hectic years as an unsaved young mother of four children. How vivid were those rapid flashbacks of memory!

A Mother-and-Daughter Banquet put on by the local community club...my haughty spirit as civic accomplishments were listed after my name.

I stirred slightly in the pew as the choir sang “Faith of Our Mothers.” A shudder swept over me as I mentally returned to the same scene and watched my two daughters approach me with a corsage. My daughters were nearing teen-hood and hadn’t yet been introduced to the Saviour. Yes, I shuddered because I thought, “But for the grace of God, my children would not have soon learned and joined in the faith their mother later acquired.

The Simplicity of

Faith

By KAY FORD, Calgary, Alberta, Canada

IN A DAY when skepticism, cynicism, and doubt are rampant, it is refreshing to find a Christian who has a simple faith in God. He may not know theology; he may not have studied philosophy; he may not have gone to college. But if he has a childlike trust that his life is utterly abandoned to God and that the will of God is the primary concern of his life, then he is rich in faith. He has an anchor for his soul, and the whole of life has meaning for him.

“Faith isn’t some sort of mystical thing.” Rather, it is just a simple trust, a saying in all sincerity, “I believe God.” When we speak of faith, we do not refer to a mere head belief, or to empty, spoken words; but to an experiential trust in God which includes the thinking of the head, the speaking of the tongue, the action of the will, and the moving of the heart.

For salvation, faith is personal trust in the Lord Jesus Christ, apart from meritorious works (Romans 4:5). When used in prayer, faith is the “confidence that we have in him, that, if we ask anything according to his will, he heareth us” (I John 5:14-15). When used with reference to the unseen things of Scripture, faith gives substance to them (or substantiates them) so that we act upon the “conviction of their reality” (Hebrews 11:1-3). When used as a working principle in life, faith is amply illustrated in Hebrews 11.

James tells us that “faith without works is dead” (James 2:20), but when our faith is accompanied by a life fragrant with the Spirit of Christ, a life charged through and through with the Spirit of God and holiness, a life over which the Holy Spirit has complete control, then other hearts are made to hunger for what we have and we are presented with an opportunity of leading them into a faith that meets their need also. Therefore, says the inspired writer, “let us hold fast the profession of our faith without wavering” (Hebrews 10:23).
I was an unworthy mother. The most essential part of my motherhood was not being fulfilled. My children were not being taught of the Lord.

My mind jerked back to the present as I heard the congregation, in unison: "But a woman that feareth the Lord, she shall be praised" (v. 30).

Don’t STAY at a Motel!

By MILO L. ARNOLD
Pastor, Richland, Washington

HAVE YOU NOTICED the many new motels which are blossoming like neon flower beds beside the roadways of America? They are lovely spots with pleasant rooms, good coffee shops, and clean beds. Like lovely coves they stand beside the torrent of traffic which rushes down the concrete and asphalt riverbeds of our hurrying human stream. What a haven they provide for the weary travelers who come at eventide hypnotized with speed, surfeited with scenery, and emotionally, mentally, and physically exhausted!

It is a place to end the day, to bathe, to eat and sleep and be refreshed; yet the eager traveler knows that within a few hours it must become only the place from which he starts out again when morning comes.

Every journeymen knows that he must seek at night not only a place to rest, but a place which will give him an advantageous beginning on another day. It must give him access again to the freeway when dawning comes. Here he can rise, rested, refreshed, and eager again for the asphalt miles.

Life has its daily goals, its occasional arrivals, its points en route, but they must never become permanent dwellings lest the journey be uncompleted. Each accomplished project is but the place from which to start out refreshed to pursue our larger goal.

But I quietly added, “And she shall praise, too; praise the Lord, as she looks past her husband, down the length of the pew at each of her grown-up children.”

Her “delight is in the law of the Lord” (Psalms 1:2).

Motels are too inadequate and too expensive for long stays. They are but havens for hesitation. The inns beside the road are not at the end of the journey but rather along its route.

At the end of the journey we must seek a wide expanse and abundant opportunity. There we must build our house and establish our permanent investment. Our ultimate arrival will be but the adding together of our daily arrivals.

A new truth learned is wonderful but we should not linger long to enjoy it when countless other truths await our morning pursuit. Noble tasks accomplished should inspire and brighten us but we must pause beside them only briefly. He who spends too much time enjoying his accomplishments will have too few new successes. The thrill of seeing some goal reached should but kindle within the journeyer an eagerness to arrive at new and greater ones.

He who is not in constant pursuit of the widening edge of his horizon will soon become prisoner of his small world.

On our journey we see many things which we may enjoy. Sometimes we can stop and snap a picture and be on our way again. We will find some outstandingly fine accommodations but we cannot use them for more than a few hours. The sunrise always comes so soon after the sunset and we push our way from the dawn to the gloaming. There is always more road calling us. The inn simply provides a convenient place for changing today into yesterday, tomorrow into today, and our stopping place into our starting place.

Thank God for the friendly inns which offer us the daily reward of something accomplished, something learned, something achieved or attained. However, we are not traveling just to look for inns.

It is the highway which concerns us, for we are on a journey into tomorrow and tomorrow and tomorrow until we arrive at last at the spot where the highway runs out at the gates of the City of God.
Watch the
"UNCOORDINATED DRIFT"

By C. NEIL STRAIT, Pastor, Carmi, Illinois

A CURRENT WRITER has warned against what he calls the “uncoordinated drift” of our day. He had prefaced his warning by picturing the English society adrift through the influence of others, where one is carried along by currents outside his control, to goals of which he is only partially aware. This, he said, is the “uncoordinated drift.”

It is easy in our day to drift along with the crowd, with friends, the family, or even the church, and not really accomplish anything. We get absorbed in things and business, but we don’t really go anywhere or do anything. Crowd psychology is a real threat to many lives, for in the crowd one can forget individual responsibility and not feel too bad. He soon learns to lean on another for decisions. All of this, finally, brings about the “uncoordinated drift.”

Our Lord has not willed that any man be absorbed by another. No man is to lose his identity, either in the crowd, among friends, in the home, or in the church. He is rather to chart his own course and to live his own life for Christ, as Jim Elliot has said, “to the hilt.” This is the way we escape the “uncoordinated drift.”

If we let another choose our ideals and make our decisions, we ignore the individuality that makes us unique. We become one of the uncommitted, a victim of the “uncoordinated drift.” We run, finally, adrift, with no destination, or stranded on an island of meaninglessness and hopelessness. The “uncoordinated drift” might begin in a number of ways. By failing to read the Bible and praying daily, or becoming irregular in our church attendance. It might begin with careless stewardship and indifferent attitudes. However it begins, it need not continue. It can be halted by full surrender to Christ, who then with His steady hand of providence and guidance leads us “in the paths of righteousness.”

Our day calls for heroism in the area of Christian discipleship. No age has seen more disappointment, more tragedy, and more decay than ours. We have seen the venom of hate spilled out in war and death. We have seen a president fall at its hand. We have seen an unrest created in our land, reminding us that hate still exists.

But this is only one area! Many could be added to this, all of them unfolding the dreadful lessons of history, all of them telling us that too many have fallen victims of the “uncoordinated drift,” a drift that has landed many a man on the ash heap of ruin.

Out of chaos and confusion a world looks about for an answer. Thus upon the “committed to Christ” there is placed the awesome responsibility of charting a course for men to follow. For many are too weak to find the path to life. They are adrift and will remain so until they are confronted with the Master of life.

Don’t let the “uncoordinated drift” absorb you. It leads nowhere and gains nothing. The Creator has planned a better way and man is worth too much to be carried away by the “uncoordinated drift.”

Come ashore! The Master of life stands ready to guide. He is the Craftsman of life, the Master of every storm, the Provider for every day. He is the Way, the Truth, and the Life!

The POWER of PURPOSE

By DAVID L. FLETCHER

THE SALVATION ARMY has an old and wise saying, “A man may be down, but he is never out.” This has been proved time and time again in the history of mankind: a drunken outcast converted and transformed, later to become a great evangelist and church leader; a big-time criminal snatched from the pitfalls of hell to be used of God as a great soul winner; an alcoholic bowing at an altar of prayer in a small rescue mission, and returning home to resume his responsible role as husband, father, and breadwinner.

These are but a few of the stories that could
be told on and on, proving on rc and for all that, no matter how low a man has sunk, God’s grace is still sufficient to make him a new creature. Enough, I say, to make the most wavering rejoice!

It is not always easy to be optimistic. Sometimes it seems that failure is inevitable, that there is no possible way out. But this is not the time to quit; indeed, it is just at such times as this that a real man can stand tall and reveal his true colors. He can say, in the words of a well-known American naval commander, “I have not yet begun to fight!” And he can continue to hurdle every obstacle until even the most ardent critics must gasp and stand in wonder.

Some people never seem to accomplish much because they never launch out and try. I am of the opinion that, if he really wants to with all his heart, a person can accomplish almost anything he may set out to do. Of course, without God’s help nothing is possible, but folks often fail because they refuse to give God an opportunity to help them. How foolish! With God, “all things are possible,” but how little is our faith! Is it an education you want? or the courage to talk to the family next door about God? Then ask Him to help you, and prepare to add feet to your prayers.

The world cannot understand how a man can smile through his tears; how he can receive a slap in the face without bowing his head or striking back; how he can seemingly suffer setback after setback, yet refuse to admit defeat, and keep fighting, all the while becoming stronger, until victory is certain.

It is a secret known to those who have been born of the Spirit and who walk with Him daily.

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Berries and Mud Puddles

By DOROTHY S. HAMPTON

IT WAS one of those mornings when the whole world seems wrong. Rain poured from a dark-canopied sky to a sodden, molded earth.

The dishes in the sink towered like Mount Everest; and the children’s room, strewn with broken toys, popcorn, and ragged books, resembled the city dump.

I had awakened before dawn with a throbbing headache and couldn’t find a headache pill. Worse still, several personal problems ate on me like a cancer and I was abnormally depressed. At last I found and gulped down two aspirins. I did the dishes, removed the children’s rubbish, and tidied up other rooms, becoming more depressed as I did so.

Two-year-old SuAnn, like a guardian shadow beside me, jabbered. “Gum, Mama? (him?” (Dr. Spock forgot this part!) I ... can’t dry the earth, nor manufacture more gum, nor stake the children out. Finally the sky quit weeping and a few chirping birds sailed about; so I seated Berry (our nine-year-old son) with some color books and half-eaten crayons and hustled SuAnn out to the play area. It’s a fenced enclosure containing a swing set and toys. To avoid bogging in mud I coaxcd her to swing

“Wing, Mama?” SuAnn asked, as her gazed measured me.

“Yes, ‘wing,’ if you want to call it that,” I replied.

Suddenly her eyes were amber pools sparkling with sunlight. Staring straight ahead she yelled, “Purdy, Mama. Purdy.”

Curiosity rose within me. I listened and looked carefully as she chanted on.

Nothing was pretty. The earth oozed muddy water. Grass fingers hoisted droplets so they couldn’t disappear. Rusty marigolds, parading around the wooden fence, bowed their soggy, unfriendly heads. And smoky moisture-filled clouds loomed across the sky.

I’ll agree. It was a wretched day to take Suzy out. But she’d already started banging her head on the floor, so—

At last she pointed her dimpled, fat finger at a tiny mud puddle. “Dat’s purely,” she said, and looked as solemn as Whistler’s mother.

Now, I thought, almost aloud, she’s had too many falls on her head. Who ever heard of a mud puddle being pretty? You are surely a confused child. I’ll have to get you straightened out and quickly.

She kept pointing and yelling, cracked-record fashion.

I squinted and looked more closely. And guess what I saw!

At one side of the puddle lurked a beady, red berry. We shot out of the swings to the hole and I dug it out. Beautiful? Indeed! I tossed it to SuAnn. Her eyes burned with pleasure. And she ballyhooed like she’d found a ruby.

I felt I’d discovered a nugget of philosophy of inestimable value. And what was that? Beauty
"God Resigns!"

LAST EVENING as I was reading the Herald of Holiness and was about ready to turn the page, I took a passing glance at a heading and in my mind read, God Resigns! I turned the page back quickly and there discovered a poem by Jean Leathers Phillips entitled "God Reigns!"

What a difference!

After getting my mental relapse straightened out, a few thoughts went through my mind.

We are continually reading of someone resigning his job. This happens in every area of life, from the federal government down. Some of these resignations are forced upon the individuals by a higher power and only resigning saves face. Sometimes people resign because the pressures are too great and they cannot "take it."

Sometimes ministers resign for "greener pastures," leaving an empty feeling and disappointment in those left behind. Sometimes a minister resigns because the going gets rough where he is and this seems to be the easy way out.

Sometimes a Sunday school teacher resigns because the class is giving her trouble. Sometimes a board member resigns because of conflict with another board member or the pastor, and this appears to be the easy way out.

But, God resigns? Immediately we say, No! From the human standpoint, if anyone ever had a reason to resign, it would be God. How often His people disappoint Him! How many of the promises that we have made to Him we have failed to keep!

I wonder if we do not take God for granted. He is there—we know He is there and will never be on a vacation. Then let us all daily praise Him for the manifold blessings He gives us every day of our lives. Let us thank Him for His patience with us, for His understanding of our human frailties. Let us strive every day to so live our Christian lives that we will never think of God wanting to resign!

By DEANE R. HARDY
Pastor, First Church, Bangor, Maine

lurks everywhere! Children, unobsessed, see it. We adults often do not see it because we focus on our pains and remedies, problems and possible solutions, or boredom. Nevertheless, the red berries are always there in the mud puddles—figuratively.

Back in the kitchen I reflected on my "mud puddles"—new jobs I'd accepted in the church, ailing parents six hundred miles away; problems, like freight cars, on and on and on.

But my thoughts retreated to another day. The small, crudely painted plaques hanging on the walls of Berry's bedroom brought back that singing June night in 1958 when we chose him our son. Once again I saw him a short, chubby three-year-old. And I heard him as he gazed intently at my husband through heavy-lidded, bashful brown eyes and drawled, "Day's my Daddy."

The pungent, bitterweed bouquet stuffed in a greasy mayonnaise jar "dest for Mommy" reminded me of that crisp and colorful November day in 1962 when we adopted SuAnn. Looking at those stubby weeds, I suddenly felt a surge of the excitement I'd felt that day as I cradled a fat, blond baby in my arms and knew, at last (after waiting fifteen years), I had a daughter of my own.

My collection of jasmine and rose-scented perfume bottles, in a lacquered shadow box, bespoke birthdays and Christmases and friends.

The shimmer and clean smell of our just-waxed hardwood floors took me back to the four years we were in evangelistic work and I'd yearned for the day "I'll be privileged to scrub and wax my own floors again." "Privileged," I'd said.

My husband's worn sermon books and dog-eared notes on his bedside table spoke to me of countless services when I'd seen troubled, burdened souls bow prayerfully at altars and arise—burdens gone and with joyful, shining countenances.

I pondered farther. We've a nice church, congenial laymen, and good health. And best of all, a Heavenly Father who is deeply concerned about individuals. So concerned that He sometimes uses object lessons to teach us valuable truths.

The sun, that had now climbed high, peeked around a caravan of dark, roaming sheep-clouds and beamed through the window at us. And, like magic, its rays stroked SuAnn's flaxen hair and made it spun gold.

She yanked my skirt. She's a chubby little thing, but quick and darting as a sparrow. Clutching the berry so tightly her knuckles whitened, she flashed her sweetest smile and said, "Purdy, Mama?" "Yes, Pretty, Darling," I replied; and I meant it.

Beauty and blessings are everywhere, even in the "mud" of everyday living. We need to sharpen our awareness and become more appreciative of them and focus less on self and problems. After all, doesn't the Bible say, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psalms 55:22)?
It's as easy as . . .

12345

. . . and it will make June 6 an unforgettable day in your life!
PENTECOST SUNDAY
June 6

A Day of Unforgettable Witness

Join fellow Nazarenes at home and around the world to make Pentecost Sunday, 1965, an outstanding day of unforgettable witness, climaxed by a great prayer-backed, Spirit-blessed evening evangelistic service in your local church.
Witness by TRACT
Old-fashioned? Perhaps to you, but it won’t seem that way to the one who has never before been handed one of these signs of Christian concern! And to make it new for you, your Publishing House has prepared a contemporary tract, *Meet My Saviour,* for your June 6 “day of unforgettable witness.” Ask your pastor for at least five copies. Every Nazarene will find needy hands on Pentecost Sunday . . . and after . . . waiting for *Meet My Saviour.*

Witness by PHONE
Quicker than you can look up the numbers you’ll think of half a dozen unsaved friends or relatives who can be reached by telephone! Local service and long distance can take you anywhere! What a thrill if your voice, heard next door or across the nation, could bring the reality of Christ to a needy soul! Make at least one “witness by phone” on Sunday, June 6. Follow up the call with a *Meet My Saviour* tract in the mail.

Witness by LETTER
Let the postman be your partner on this “day of unforgettable witness.” A simple letter of Christian testimony can mightily touch your unsaved friend or loved one. Just saying how God has met the deep needs of your life, and including a tract and perhaps some pointed verse of scripture,* may be enough to melt that “heart of stone” and bring fulfillment to the prayer you’ve prayed so long.

*Here are several verses you might use: Revelation 3:20; John 1:12; Romans 10:9; I John 1:7-9.*

Witness by PERSONAL VISIT
Think just a moment . . . somewhere, not far away, is someone you know who should be a Christian—but isn’t! Perhaps it’s that neighbor you’ve never gotten around to calling on, or the likable young fellow you’ve been working with throughout the week. Arrange time on Pentecost Sunday for a visit . . . and turn that visit into the personal Christian witness you’ve always wanted to make. When you say, “Good-bye,” leave a copy of *Meet My Saviour.*

Witness by PRAYER
Hadn’t you thought of prayer as a witness? Make it one! Let your private prayer-time on this Pentecost Sunday be an earnest witness to God of the yearning of your heart for one particular soul. Ask His blessing and guidance as you seek to win this one to Him. Perhaps it will be someone you won’t actually see on Sunday. But someone, somewhere needs that intercessory prayer . . . and you dare not neglect what God would have you do.
“DID YOU KNOW that God is personally interested in you?”

This is how it starts, simple and straightforward. *Meet My Saviour* is not a message “selling” someone, or some organization. In fact, it is not “selling” anything!

The real purpose behind this little brochure is to introduce—in words that anyone who can read a newspaper can understand—the plan of salvation. If you are looking for a collection of old phrases and shibboleths, you will be disappointed. *Meet My Saviour* is beamed to the person who doesn’t know how to become a Christian. Or if he does know, and has been negative toward religion, the tract disarms him with its simple truth and refreshing logic.

It is beamed to the person who has tried to reform himself, and reminds him that the “trouble is, you can’t go at this changed-life business from the outside. The heart must be changed first. . . . This changes your motivations, your affections, your outlook. . . . The outward change naturally follows: new habits, new associations, new things to live for.”

The three steps to salvation are clearly outlined:

First, admit you are a sinner, then confess and turn away from your sins, then believe that God forgives your sins. Each step is scripturally supported.

This faithful evangel will remind the person of your testimony. Use it to help your witnessing become times when something unforgettable happens to the persons you contact.
"And When They Had Prayed"

IT IS SAID that there are more than five hundred places in the Bible where prayer is mentioned. It must be an important subject. Jesus prayed often. He prayed in the early morning, at noontime, and in the evening. He spent all night in prayer. He prayed before a great victory, and He prayed after the victory was won.

"Nothing lies beyond the reach of prayer, except that which lies outside the will of God."

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31).

There are reasons why we do not see more accomplished in our Zion through prayer. I think it is clearly given us in the story of Jacob and Esau. They were bitter enemies. Esau hated his brother. He had bitterness in his heart over the way he had been treated.

Jacob tried to substitute money for prayer. He sent nice gifts to his brother, but it did not suffice. We have more money today than ever before in the history of the church, but it is not bringing a revival that reaches out after raw material.

We have better church buildings, better equipment, better trained preachers and teachers, but still we have not seen our churches shaken.

Jacob tried organization—but that did not work. We have never had better organization than at the present time. One pastor told us that when he went to a new pastorate, he found twenty-two different organizations. He dismissed most of them, started prayer meetings and visitation, and added five hundred to his Sunday school in one year.

Jacob tried to substitute numbers for prayer in bringing about a reconciliation with his brother, but that did not work. Hatred over a period of twenty years could not be changed by mere numbers.

I certainly believe in numbers, but a crowd will not reach the heart that has murder in it. The late Dr. J. B. Chapman used to say, "You cannot have rabbit pie until first you catch the rabbit." Numbers alone will not break through the rottenness of our day.

Jacob tried to make a big showing by sending a big crowd, but Esau had a big crowd too! He had

By Sunday School Evangelist
A. S. LONDON

400 trained men. In our home city alone there are more than 250,000 people who are not affiliated with any church.

Jacob tried programs—and so do we! As a number of pastors have said to me, "We have tried everything we know, and still the revival that we have looked for has not come."

Bitterness, faultfinding, gossiping, surmising, ill will, or holding a grudge cannot be wiped out by any human program, money, or organization. It takes the supernatural. There must be a miracle-working God to melt us, unite us, help us to forget the past, blot out hard feelings, and lift us out of our complacency—if the revival comes.

Jacob came to the end of his road. All his human plans failed. He turned to God in prayer:

And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he ivill come and smite me, and the mother with the children (Genesis 32:9-11).

What a prayer! It brought Esau to tears. He ran to meet his brother when he saw him coming. He embraced his brother, whom he had hated for a score of years. He kissed him and they wept.

It is my honest belief after being in more than twenty-three hundred different churches across the nation that we are in the most crucial period for reaching raw material for our Zion that we have ever known.

Will we break through and make an impact upon the lost at our door? God grant that it may be so!

As Christ crucified is preached, we see a God of love and His great desire toward us, and we cry out in our dire poverty, "Lord, I greatly need Your love."

There is a pervading energy set loose in the hearts of men when we preach Christ crucified.—Selected.
To Magnify the Lord

It has been said that the call of the Psalmist, "O magnify the Lord with me," means, "Let us realize how big, how great God is, and completely adequate for all our need, and let us rest our minds and hearts, our worries, our concern for our loved ones, our whole nation's troubles on His breast, on His Everlasting Arms."

There is much truth here. A vision of the adequacy of our God will undoubtedly bring a sense of our own unworthiness. But its highest result is an outgoing trust rather than an ingrowing self-abasement. It means much to the peace of the Christian heart to see how big and how great God really is. One who called into being this universe with His creative word, who upholds it by His power, whose heart enfolds the cares and concerns of the multitudes who put their trust in Him, who so loves that He gave His only Son for our salvation—such a God will not fail in the time of need.

The Old Testament has an interesting word for "trust." It means "to throw oneself forward." As Lawrence Toombs describes it, it implies "an unqualified abandonment of the self to the revealed love and mercy of God, an almost reckless throwing of oneself on the divine mercy and protection in complete confidence that it will be there, and that it will be able to sustain the one who thus unre­servedly commits himself to it."

SUCH A GOD is completely adequate for all our need. He has not guaranteed the supply of all we want; but then we want so many things that would not really be best for us if we had them. He is pledged to supply all our need, and that not according to our deserving or our striving, but according to His riches in glory by Christ Jesus (Philippians 4:19).

We can rest our minds and hearts in His love and grace. We can leave with Him our worries, casting all our care upon Him because He careth for us. We can share with Him our concern for our loved ones, knowing He loves them too, even more than we.

We can even put "our whole nation's troubles on His breast." They are many, and we are not able to help them much by direct action. But our God is still the sovereign Lord of history, and will never abdicate His throne. "Man's extremity is God's opportunity" even now as it has always been.

For the arms underneath are not the arms of flesh, but Everlasting Arms. We can lean heavily on arms like these and they will never fail.

This is, at least in part, what it means to magnify the Lord. To do any less is to minimize, not magnify. Lack of confidence in God not only destroys our peace; it downgrades our Protector. Rather, let us say—

_I will bless the Lord at all times:_
_his praise shall continually be in my mouth._

_My soul shall make her boast in the Lord:_
_the humble shall hear thereof, and be glad._

_O magnify the Lord with me,_
_and let us exalt his name together._

(Psalms 34:1-3)

The Problem of the Pebbles

It is generally true that we stumble over pebbles, not mountains. Mountains are serious obstacles. They can loom high and forbidding to one who must pass. But they do not take us off guard. We see them and have a chance to get ready for them.

Pebbles are not like that. They lie unnoticed in the path, ready to trip the unwary. They take us by surprise. They catch us off-balance. We do not see them, and have no chance to get ready for them.

It is not usually the big things in life that throw us. We can rise to great challenges. They bring out whatever there is in us of the heroic. We grow as we grapple with great issues.

It is the little, nagging annoyances that get us. It is not only true that little people stumble over little things. Big people do also.

It is safe to say that most of the failures in life come over matters that really do not count for much after all. When we get on the outs with friends, or church, or even the will of God, nine times out of ten it is about something that will look pretty small a hundred years from now.

Of course, sometimes the pebbles are symptoms. It is easier to talk about the pebbles than about the mountains. Wise counselors have learned that often the complaints people bring to them are not really what is bothering them at all.

_YET THE PEBBLES can't be lightly tossed aside._
_That they should trouble us at all could tell us something about ourselves, were we willing to consider it. And they can accumulate until they themselves become mountains._

Years ago General Superintendent R. T. Willliams used to warn against "the little foxes, that
spoil the vines: for our vines have tender grapes” (Song of Solomon 2:15). Little foxes, he noted, are more dangerous than elephants or camels. If an elephant crashes through the wall and rampages through the vineyard, the damage is easily seen and quickly repaired. But the little foxes slip in unnoticed, and do their damage unseen and unmended. Jesus made a vivid comparison between the little and the great. “He that is faithful in that which is least is faithful also in much,” He said (Luke 16:10); “and he that is unjust in the least is unjust also in much.”

Could we but remember this, how much trouble we would be spared! Failures in times of crisis are not usually the events of a moment. They are the end result of long series of small compromises, little lapses, failures in that which is least. The heavens are brass in the face of prayer about big needs because the daily path to the throne of grace has been so little used it is overgrown with weeds. The big decisions find us with paralyzed wills because we have developed the habit of wavering in the small decisions.

It is not necessary to labor the point. The applications are many and varied. The lesson to remember is that while we stumble over pebbles, not mountains, what we do in the mountains will in the long run be decided by how well we handle the problem of the pebbles.

**The High-powered ‘Holy Hustle’**

A recent writer has contrasted the biblical ideal of waiting upon the Lord with what he calls “the high-powered ‘holy hustle’” into which so many of us tend to drift.

There was a time when the ideal of life was contemplation, quiet thoughtfulness that stood aside from the clamor and crush of the crowds. We live in days quite different. In our day the ideal of life is action, and the person esteemed is the one who “gets things done.”

The change is not all loss. Contemplation can be just another name for laziness. It may be easier and less exacting to watch than to work, to look on than to labor. No one can despise activity and be a true follower of Him who said, “My Father worketh hitherto, and I work” (John 5:17).

Yet activity may easily become aimless. The modern mood is reflected in the story of the man who ran hard to catch a bus just pulling away from the station. With a surge of effort he swung on board, and then asked, “Where is this bus going?”

Even “the holy hustle” may be all on the surface, just an endless tinkering with the machinery rather than a serious grappling with human needs. Every Christian has to face in his own life the problem of priorities. He may find himself doing many innocent and even necessary things while neglecting completely those things that matter most.

This all points to the importance of “waiting on the Lord.” We probably will always have to hustle, and better a “holy hustle” than any other kind. But the more we hustle, the more important is the pause that refreshes the spirit and renews the sense of direction.

The faster one travels, the greater is his need to be sure he is traveling the right road. The more busy one is, the more important it is to be sure that the business is directed to ends that are really important.

FEW HAVE EVER SEEN IT more clearly than God’s prophet Isaiah. “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isaiah 40:31).

Isaiah does not recommend the substitution of waiting upon the Lord for flying, running, and walking. Those who wait upon the Lord, on the contrary, will fly higher, run faster, and walk farther. The point is, the higher we must fly, the faster we must run, the farther we must walk, the more important are those moments of waiting upon the Lord. It is told of John Wesley that, having tarried even longer than ordinary in prayer and devotions in the early morning, he explained that he had had an unusually full and busy day ahead.

Waiting upon the Lord does two things for us. It brings the divine renewal of strength. It restores depleted soul energies. It strengthens holy purposes. It even renews the physical powers. But even more, waiting upon the Lord serves to give us a sense of direction for all of life. It weakens the pull of earth, and intensifies the tug of heaven on our souls. It helps us to look at the clamoring confusion of human existence in the light of eternity’s values.

Waiting upon the Lord saves us from “losing the forest among the trees.” It helps us keep our perspectives clear. It ties us more firmly to what is most worthwhile. It frees us from the tyranny of the trivial. It liberates us from bondage to the good, and enlists us in the service of the best. “The high-powered ‘holy hustle’” is with us to stay. In our fast-traveling age, we either move or get run over. The pace of life is more apt to accelerate than to slow down. This makes it all the more important that we learn to preface the “holy hustle” with long and serene periods of waiting upon the Lord.

**Day of Unforgettable Witness**

A five-step plan to make Pentecost Sunday, June 6, a “day of unforgettable witness” is presented in the supplement to this issue of the Herald. Prepared and presented jointly by the Department of Evangelism and the Nazarene Publishing...
House, the challenge envisions a fivefold witness: by tract, by phone, by letter, by personal visit, and by prayer.

A simple and effective tract entitled *Meet My Saviour* has been prepared and is available at the unbelievably low cost of one-half cent per copy in quantities of 1,000 or more, or one cent per copy in 100-copy packets.

It has been said that there are two kinds of failures in the world. There are those who do not plan their work, and there are those who do not work their plan. The same two kinds of failures are found in the Church. However good and sound it may be, no plan will work itself.

This is a good plan. It places the responsibility exactly where it belongs, on the individual Christian. It is designed to help us do effectively what we must do anyway if we are to enjoy the favor of God—make Christ known to our generation. Let's work the plan for all it's worth and trust God to use it in bringing about a harvest of souls at Pentecost, 1965.
The (Thomas) Fowler Family Evangelistic Party report: "Just recently we closed two very wonderful revivals. At Gainesville, Georgia, with Pastor Terry Soles and people, God gave more than sixty seekers, with good crowds throughout the meeting. Then at our First Church in Bowling Green, Kentucky, with Pastor Roy Williams and people, the Lord moved in a wonderful way, giving great crowds every night, and fifty-seven seekers. The closing Sunday night saw a gracious altar service with good victories. We have had a cancellation for the date, June 4 to 13. If interested, write us, c/o Box 527, Kansas City, Missouri 64141."

DEER PARK, WASHINGTON—God honored the ministry of Evangelist C. W. Brockmueller in revival services here. There was good attendance, with deep conviction. Several people were converted and some sanctified wholly; there were twenty-one seekers in the six days, and a real uplift in the church through the good, scriptural, holiness preaching. Also Brother Brockmueller’s films of his travels in Europe and the Bible lands were helpful and of interest to all. God is blessing here, and we have seen some good, steady gains this year for the Kingdom.—BERNARD W. CULBERTSON, Pastor.

South Venice Church, Florida, recently closed the best revival of its history, with Rev. W. W. Rose as evangelist. Under his Spirit-anointed preaching many souls found help at the altar of prayer. Pastor and people are rejoicing over the victories won. Surely Brother Rose is God’s man, and we greatly appreciated his ministry with us. We have given him a call to return in 1966.—FERNAN E. GREENE, Pastor.

WATERFORD, OHIO—We had a stirring revival with Evangelist Thomas Hayes, closing on Sunday, April 11. One charter member said it was the best revival in the church’s history. For those who pledged to pray and fast there were visible blessings—needy souls at the altar at each invitation. We appreciated the ministry of Brother Hayes and praise God for His blessings.—DIXON J. LANG, Pastor.

Rev. K. S. White, pastor of the church in Post, Texas, died April 20. He was an elder on the Abilene District. He is survived by his wife, of the home, 110 West 10th Avenue, Post; and a son, Steve.

CHRISLEYVILLE, NORTH CAROLINA—Our church recently enjoyed a gracious revival with Rev. W. W. Rose preaching, playing the guitar, and singing. As a result of prayer and fasting, our people were encouraged, new people were reached, some adults were saved in their homes, with a total of forty-two seekers during the meeting. A nice love offering was received for the pastor, Rev. James A. Baker, who was unable to attend the meeting due to major surgery; but thank God, it was not malignant. We ask prayers for his speedy recovery. We give God praise for this good revival.—REPORTER.

who are your heirs if you make no will?

- Wife or husband?
- Children or their descendants?
- Parents, brothers, sisters?
- Grandparents, uncles, aunts?

State laws provide the manner for distributing your estate under Probate Code if you die without making a will. These inflexible laws make no provision for gifts to church or charity.

If you make a will you can . . .

- Select the executor to administer your estate.
- Make special provisions to safeguard your loved ones.
- Name a guardian for minor children.
- Make bequests to your church or favorite charity.

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- Select the executor to administer your estate.
- Make special provisions to safeguard your loved ones.
- Name a guardian for minor children.
- Make bequests to your church or favorite charity.

Clip and mail this coupon for more information concerning your personal will.

To:

Jonathan T. Gasset, Executive Secretary
Wills, Annuities, and Special Gifts
Church of the Nazarene
6401 The Paseo
Kansas City, Missouri 64131

Name ................................................................................
Address ...........................................................................

MAY 19, 1965 • (287) 19
are averaging over three hundred in Sunday school and recently purchased a new Sunday school bus. The church has purchased forty acres of ground near a new housing development for future relocation. A spirit of unity prevails. —ROY KINSEY, REPORTER.

THE BIBLE LESSON
By BRIAN L. FARMER

Topic for May 23:
A Nation Worships God


GOLDEN TEXT: Exalt the Lord our God, and worship at his holy hill for the Lord our God is holy (Psalms 99:9).

God commands men and nations to worship Him. What does this mean? Obviously, the God we have revealed in Jesus Christ is like the popular variety performer who craves his daily dose of applause.

No, worship is simply the appropriate mode of appreciating God, just as admiration is the appropriate and the only permission. Lesson material is based on International Sunday School Lessons, the International Bible Lessons for the Lord our God is holy (Psalms 99:9).

God then moves, and Jesus comes to us, and He makes known things of inexpressible worth to us. Another thought is that worship increases with worship, for as C. S. Lewis points out in Mere Christianity, "an important and the only way of appreciating God is to express praise concerning it. When lovers keep telling each other how beautiful they are, it is not so much as a compliment, but as the completion of a delight already felt."

The nation which has learned that among the multifarious duties of state there is one which holds itself ready to receive from God. There is no resource greater than He. Yet, on the other hand, all the nations that forget God shall be turned into hell (Psalms 31:17).

“SHOWERS of BLESSING”
Program Schedule
May 27—"Changed Men Changed the World, Part II" by Russell V. DeLong
May 30—"The Upward Look" by Russell V. DeLong
June 6—"Should I Make My Child Go to Sunday School and Church?" by Russell V. DeLong

Deaths

MRS. MATTIE BELLE ASHBY (nee Bruce) was born October 27, 1880, in Mitchell, Indiana, and died January 12, 1965, at her home in Blanchard, Louisiana. She was the wife of one of the veteran preachers on the Louisiana District, Rev. A. D. Ashby, Sr., who was active in the ministry for over seventy years. She is survived by her four daughters: Mrs. Marvin Allen, Mrs. J. H. Marchand, Mrs. Mike Lewis Ashby, and Mrs. Mike Lewis Ashby, Jr.; and eight sons: J. C. W. T., A. D. J., D. L. D., H. A., O. F., and D. E. Ashby. Mrs. Ashby was a real-souled Christian who contributed to the church to accommodate the crowd, with Rev. A. H. McKee in charge, assisted by Rev. C. A. McCauley, Rev. John Paul Smith, Rev. W. L. Cocherell, and Rev. H. M. Foster. Burial was at the Blanchard cemetery.

FRED J. JENKINS, member of the Kennedale North Dakota, Church of the Nazarene, and of the board of trustees, died of a heart attack July 7, 1965, at his home in Blanchard, Louisiana. He is survived by his wife, Lena; three daughters: Margaret Ann, Ruth (Margie) Campbell, Mrs. Lyle (Carolyn) Alexander and Herbert (Bob) Laumb and two sons, Harry and Marlowe. Funeral service was held in the Kennedale church on July 10, 1965, the pastor, Rev. EbenDoke, officiating, assisted by Rev. John PAUL John of Trinity Lutheran church. Interment was in the Trinity Lutheran cemetery.

MISS ELIZABETH BENNETT, faithful member of First Church of the Nazarene, Indiana, Ind., died recently. She was always faithful to the church, a great booster to the pastor, and young and old alike loved her. For thirty-five years she was chairman of the Women's Missionary and Fast Living League of the Bethany Chapter of the N.W.M.S.

MRS. JOHN STRUNK (nee Anna Elvina Christianson) was born August 26, 1897, in Turner County, South Dakota, and died recently. She was a faithful member of the Bethany Chapter of the N.W.M.S. She remained loyal to the church and died so well as to leave a substantial bequest for the missions and the other half for the local church.

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**District Assembly Schedule**

- **Florida**, May 24 and 25
- **British Isles North**, May 31 and June 1
- **British Isles South**, June 7 and 8
- **Northern Indiana**, June 30 and July 2
- **Oregon Pacific**, July 7 to 9
- **Gulf Central**, July 22 and 23
- **Wisconsin**, August 5 and 6
- **Tennessee**, August 11 and 12
- **North Carolina**, September 15 and 16
- **New York**, September 24 and 25

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**When and where did the verbal plenary doctrine of inspiration originate and by whom?** What stand does the Church of the Nazarene take in regard to this view? What is the correct translation from the Greek of II Timothy 3:16?

Your question really combines two things that are not identical. "Verbal inspiration" and "plenary inspiration" refer to two different aspects of the doctrine. "Plenary" means "full," "complete," and has to do with the degree of inspiration. "Verbal" has to do with the means or manner of inspiration.

Orthodox Christianity, like orthodox Judaism before it, has always held to the plenary inspiration of Scripture. The Church of the Nazarene subscribes to this view: "We believe in the plenary inspiration of the Holy Scriptures, by which we understand the sixty-six books of the Old and New Testaments given by the divine inspiration, literally revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith" (Article IV, "Articles of Faith").

Theories as to how plenary inspiration was accomplished are in general of two types: "verbal" or "dynamical." Verbal inspiration in its narrowest form claims that the very words of Scripture were dictated by the Holy Spirit, and the human authors served simply as stenographers transcribing word for word.

This view originated among the Jews after the exile period, although it must be admitted that many Christians hold essentially the same idea. One of its problems is that it places the inspiration in specific words, which means that it would be lost in translation when different words are used.

"Dynamical" inspiration attempts to harmonize both divine and human factors, and maintains that the minds of the writers of the Bible were illuminated and guided by the Holy Spirit, but that they expressed the truths they thus grasped in their own words, reflecting pretty much their individual backgrounds and personalities.

This view seems to do complete justice to the facts in the case, and is just as "plenary" as the mechanical dictation theory. It has the advantage of pointing out that an adequate translation of the original Hebrew and Greek Scriptures conveys the inspiration of the original truths.

II Timothy 3:16 is translated by the KJV and RSV as, "All scripture is given by inspiration of God, and is profitable." It is translated by the ASV and NEB as, "All scripture given by inspiration of God is profitable." The difference hinges on different understandings of the Greek word *graphe,* meaning "writing" or "scripture."

The KJV and RSV understand this to be used as a technical term meaning the canonical Old Testament. I think they are right in this. The ASV and NEB understand it in its broadest meaning as "writing," and indicate that these writings inspired of God are profitable. Not all ancient writings were inspired of God, to be sure.

In either case, there are writings inspired of God. In either case, those inspired writings are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."
H. Dale Mitchell Elected to Radio Post

Rev. H. Dale Mitchell, pastor of the First Church of the Nazarene in Detroit, Michigan, has been elected director of the Nazarene Radio League, producers of "Showers of Blessing."

He was elected by the General Board in a vote by mail. He had been nominated on April 8 in Kansas City, Missouri, at a joint meeting of the Nazarene Radio Commission and the Board of General Superintendents.

Mr. Mitchell expects to assume his new responsibilities June 1.

Mr. Mitchell will succeed Dr. T. W. Willingham, director for twenty years, who retired on account of age last January.

Mr. Mitchell has been a Nazarene elder since 1943. He is regarded as an able administrator and a good pastor. He has been at the Detroit First Church since 1963 and prior to that was pastor at Elkhart, Indiana.—N.I.S.

Prince Edward Island Revival Reported

District Superintendent Robert F. Woods of the Canada Atlantic District reports the greatest revival in forty years in the O'Leary church, Prince Edward Island, Canada Maritimes.

The church, which has 35 members and a Sunday school enrollment of 50, witnessed 750 in attendance on the closing night in the high school auditorium. A large number of brand-new converts have declared their intention to cast their lot in with the Church of the Nazarene.

Evangelist Sheila Graham was greatly used of God throughout. Rev. David Sellick has been installed as the new pastor.

Tornado-stricken Church in a Tent

The congregation of the tornado-stricken Forest Lawn Church of the Nazarene at Kokomo, Indiana, is meeting in a tent until the storm damage can be repaired.

Cost of the tent was supplied by the Frankfort, Indiana, church, of which Rev. Nathan A. Adams, Jr., is pastor. Rev. Oscar Sheets, pastor at Kokomo, was a member of the Frankfort church when he was called to preach.

The tornado did more than $20,000 damage to the Kokomo church. Mr. Sheets was wrapped up in the chancel carpet by the freak winds but was not hurt seriously.—N.I.S.

Taylor Plans European Evangelism

Dr. Richard Taylor, a member of the Nazarene Theological Seminary faculty and editor of the Nazarene Preacher, with Mrs. Taylor, leaves next week for a three-month trip to Europe.

Dr. Taylor is slated to hold evangelistic meetings in Copenhagen, Denmark, and Stockholm, Sweden, where the newest Nazarene work was started on April 9. Two campaigns are planned for churches in West Germany, in addition to preaching services in several churches in Great Britain.

The Taylors will also visit Oslo, Norway, where Mrs. Taylor was born. Dr. Taylor hopes to hold some services there.—N.I.S.

Haiti Again Tops Sunday School Record

Reports of Easter Sunday school attendance in Haiti show new records set again this year.

The new Avenue Dessalines Church in Port-au-Prince with Pastor Simon reported 5,218 in attendance Easter Sunday morning, with 10,000 in the evening service. Twenty-five conversions were reported in the Sunday morning service.

The Bognol church, with Pastor Dauphin, registered 2,235 present for the Sunday school trip to Europe; with 580 at the headquarters church in Freres. Two other schools ran past 400: Cite Wancy and Petionville with Pastor Chery, 410.

West German District Becomes Central European District

Recognizing the rapid spread of the Church of the Nazarene to other countries on the continent of Europe after its beginnings in West Germany, the name of the district was changed at the last district assembly from West German to Central European District.

New work in Denmark and Sweden, with possibilities in Switzerland and Norway, makes the change advisable.

A full report of the assembly will follow in the "Church at Work" section of the Herald within the next two or three weeks.

Pastoral Briefs

Pastoral changes as follows have been reported: Thomas L. Goble from Globe, Arizona, to Spring Valley, California; Melvin Shrtt from Kansas City Grace to Huntsville, Alabama; Ira E. Fowler, Newell, West Virginia, First, to Clovis, New Mexico, First.

Rev. John W. May, pastor of the Weirton, West Virginia, church, has been elected president of the Weirton Ministerial Association.

Mrs. Prescott's Death Reported

Mrs. Arthur C. Prescott, mother of Missionary Lyle Prescott, of the Virgin Islands, and Rev. Leonard A. Prescott, pastor of the Arvin, California, church, died April 21 in Spring Valley, California.

Mrs. Prescott served as president of the missionary societies in the University Avenue, San Diego, and Spring Valley churches for many years. The local missionary societies made it possible for her missionary son to fly home for the funeral.

Mrs. Prescott is survived by her husband, seven sons and a daughter, twenty-four grandchildren, and nine great-grandchildren.

Wesleyan Headquarters Destroyed

MARION, INDIANA—The new Headquarters Building of the Wesleyan Methodist Church of America, Marion, Indiana, completed and occupied in 1960, was largely destroyed by the disastrous tornado which swept through the south edge of the city Palm Sunday. Continuing as the tornado did on a Sunday, the building was completely unoccupied and thus there were no casualties. Seven died in Marion and scores of others were badly injured. Some of the headquarters families lost their homes.

Church offices have been temporarily relocated in seven different locations of the city as space was available. Church publishing houses in neighboring cities are assisting in the major printing operations, and the work of the church is to go forward with a minimum of interruption.

While there was normal insurance coverage on both building and contents, such a disaster brings with it a heavy loss. The claim is in process of adjustment and a special session of the board will be necessary to determine the future course. No official announcement concerning the plans of reconstruction can be made until the time of that board session.
Interior of the new sanctuary of the San Jacinto Church of the Nazarene, Amarillo, Texas. General Superintendent G. B. Williamson, assisted by District Superintendent Raymond Hurn, dedicated the $72,000 structure. The sanctuary seats 375. A foyer runs its entire length connecting with the educational building and providing ease of access. Pastor Buford Burgner has served the church for seven years.

Participants in the dedication of a new chapel in Kassel, West Germany, are, left to right, Rev. Hugo Danker, who started the work as a student preacher; Architect Herr Weisensee; Rev. A. J. Finkbeiner; and District Superintendent J. D. Johnson. Kassel is a city of 300,000 population just ten miles from the border of Communist East Germany. Rev. A. J. Finkbeiner and his wife are serving the church at present. A week of dedication and evangelism climaxed with the organization of the new congregation.

A view of Hattiesburg, Mississippi, First Church of the Nazarene during dedication services conducted by General Superintendent Samuel Young. The auditorium seats 500. A lovely chapel, fellowship auditorium, and adequate classrooms are part of the church. Cathedral art glass imported from Europe is featured in the sanctuary and chapel. The approximate value of the property is $225,000. Rev. M. L. Turney is the pastor.

Missionary-Electrician Cleve James (left) and Ray Neisler, Nazarene Publishing House plant engineer, study a recently purchased electrical counting system being installed in the subscription department. Mr. James, missionary, who also occasionally serves as an electrician on the field, assists Mr. Neisler as he installs the new equipment at the Publishing House during the Jameses' furlough.

Fifty ministerial students from Bethany and Canadian Nazarene colleges recently visited the International Center and the Nazarene Publishing House in connection with a caravan to the Nazarene Theological Seminary. Several of these students are expected to continue their ministerial studies at the seminary next fall.
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