

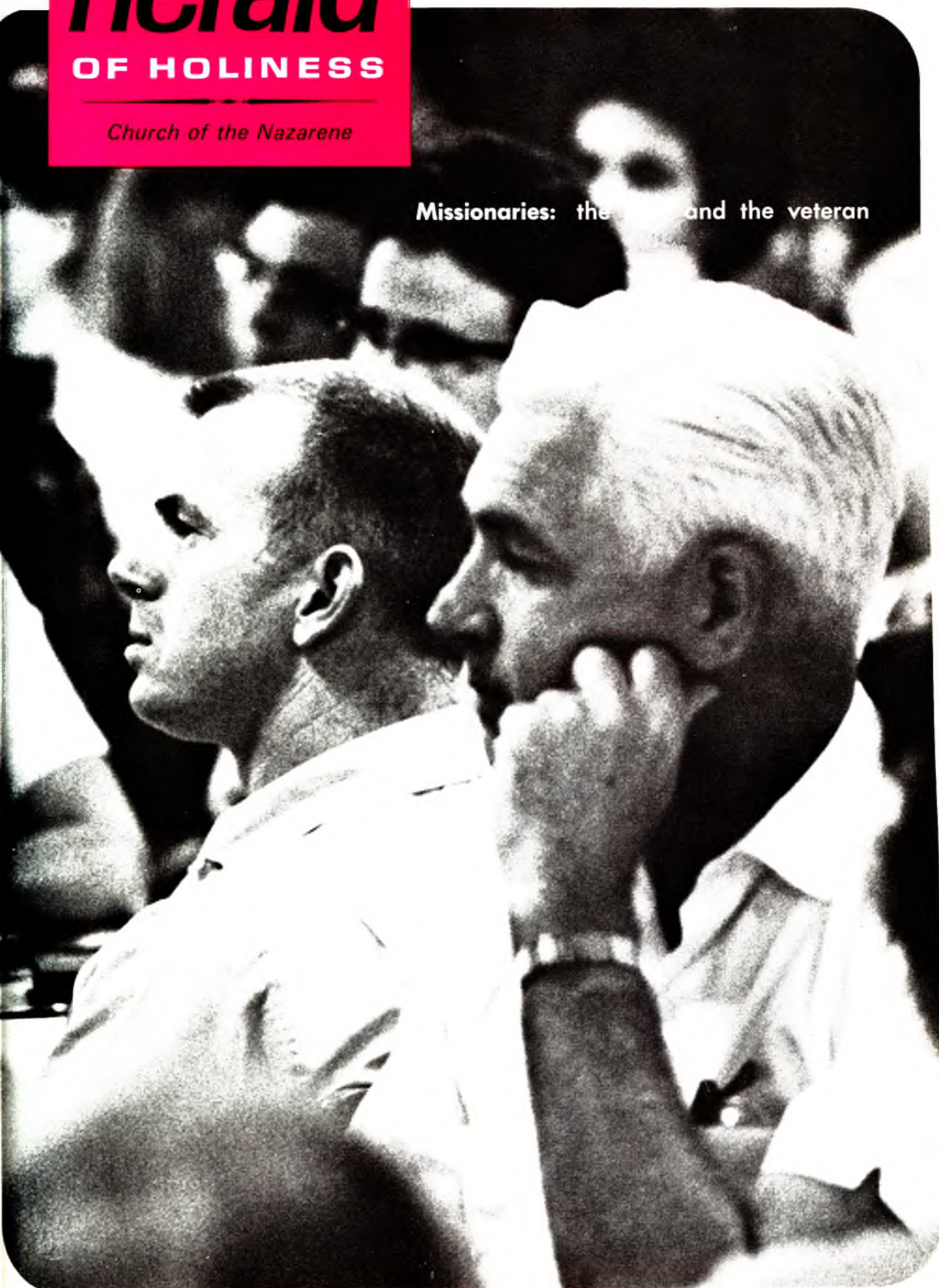
herald

OF HOLINESS

Church of the Nazarene

September 8, 1965

Missionaries: the young and the veteran



The Church Is My Ally

THE DICTIONARY says an ally is anything associated with another as a helper, or one of two parties united to each other by treaty or league.

Certainly our church fills this vital role in our lives. In this day when so much and so many are lost, neglected, broken, divided, fighting, it is a comfort to know that the church stands stalwart, strong, steady, right. What a wonderful ally it is in these days! We draw closer under its canopy of shelter and rest in its faith and truth.

How lonely and, oh, how much weaker we would be if it were not for the strength our church offers for us to partake of in its services, prayers, worship, and fellowship!

When we prayed through and promised God to serve Him, our church partook of these vows and helps us to transform them into the deeds of our daily living.

Our ally uses our financial service to God through our tithes and offerings and distributes them through its local, district, and general departments. It does what we could not possibly do alone, and through this we are privileged to enter into a great missionary and evangelistic enterprise which never ends and reaps a mighty harvest.

This splendid ally enters with us into our efforts to win and direct our loved ones in the Christian way. It can and will continue that work if and when our voices are stilled by our summons to eternity.



*General
Superintendent
Lewis*

This ally of ours which lifts, inspires, amplifies our service, carries our torch, strengthens our arms, and carries our prayers to the ends of the earth, is indispensable.

An all-wise God has provided it for us.

Blessed church: friend, and servant! Our league with it is strong and sure. It will not be broken by our church in this lifelong alliance.

Thank God for such an ally to carry with us our load of the years. Help us, O Lord, to respond to this alliance and do our part to serve the church which does so much for us!

Yugoslavian emigrants' son

tells how he came

From Darkness to Light

By JOHN RUZICH

MY PARENTS, Yugoslavian emigrants, settled in a small southern Illinois mining town to lay hold of the promises of a good life in America. I was the youngest of seven children.

Father and Mother brought many things with them from the old country. One was religion. During my youth I learned of the great God, the Father, the Son, and the Holy Ghost. Prayer, a part of our lives, was from a book, or a chain of repetition, but hardly from the heart. I never knew a personal Christ.

While I was preparing for a career in physical education, something happened that could not be fully understood: I married a girl of another faith. This was my first step toward God. My wife was from a home and family that believed and lived what they called "holiness." It was something I didn't understand, but which was of little concern, for it did not interfere with me.

Later, when a child came into our home, religion did become a major issue. Where should he go to church? Into what faith should he be baptized? These were questions that must be answered. How could one surrender without denying his faith? How could a home divided within itself stand?

The hint of an answer came through the lives of some Spirit-filled believers. They revealed darkness in mine which I had not seen before. I became doubtful and uncertain about my faith. There was so much I did not understand. For months it troubled my heart. Finally I accepted an invitation to their services. I longed for the true and living Christ when, for the first time in my life, I heard the voice of Jesus, and felt His blessed presence. With instruction and guidance, I made confession. This time it was to the great High Priest, and He heard the prayer I prayed: "God be merciful to me a sinner." Burdens were lifted, sins were forgiven,

and I became a child of the King.

But the following months were not bright. I was torn by two strong forces. My former life had lost its value, but my new life was uncertain. My soul was a "man without a country." The new life called for separation from my faith, which included separation from my family, relatives, and friends. This I was reluctant to do.

We moved to another community. God was there also. Things became worse, and our home seemed to lose its value. Running from God brought deep despair to my heart.

It was at this time that a Nazarene pastor and layman called at our home. My wife was eager to attend their services, for she had not found a church of her faith in the community. Through the faithfulness of the pastor and people, we were soon attending regularly.

One night at an old-fashioned revival, Christ became the Head of our home. Fears were overcome, and I was reinstated into the kingdom of God. The Blood that cleanseth from all sin had not lost its power. The following night the Holy Spirit came with His sweet presence to possess my life. Later we united with the Springfield (Illinois) Southside Church.

Our home enjoyed peace never before known. During the next three years we were blessed with two more children.

I was happy to accept chances to work in the church; however, the burning desire to satisfy Christ could not be fulfilled through the work of the

The John Ruzich Family



church as a layman. What I did not know was that my work in the church was to help qualify me for pastoral leadership, and when God was ready, His call came. We accepted His will for our future and began to prepare for the ministry.

Soon a place for our ministry opened within that very community. The church that needed a pastor had no parsonage, nor income to support a pastor. Our home became the parsonage, and a job provided our income. God answered the prayers of that church. During the next eighteen months people were added to the Kingdom, and the schooling of another pastor had begun.

Later we accepted a full-time pastorate in Anna, Illinois. That was three years ago, and the church has seen advancement. On the foundation laid by former pastors, we are endeavoring to build and enlarge the kingdom of God. At the close of this year we hope to be worshipping at a new location, and in a new church.

I shall always be indebted to the Church of the Nazarene, for it took me in, accepted my call from God, and provided a place for me to preach the glorious gospel of Christ.

Volume 54, Number 29 SEPTEMBER 8, 1965 Whole Number 2785
HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Elden Rawlings, Managing Editor; Velma I. Knight, Office Editor; Bill Lakey, Staff Artist. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Opinions expressed in signed articles are those of the authors and do not necessarily represent the official position of the Church of the Nazarene. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$3.00 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A. PHOTO CREDITS: Cover, pages 8-10, Elden Rawlings. Page 17, Crandall Vall.

The Cover . . .

The appointee and the veteran—both medical doctors—sit side by side listening to Mrs. G. B. Williamson discuss how to communicate the missionary's work to the church as a whole. Dr. Kenneth Stark, who for nineteen years has served the church in Africa, is returning there shortly. Dr. Guilford Fitz, son of a missionary doctor, will also go to Africa, but to a different hospital from Dr. Stark. The occasion came during the fourth annual missionary institute and workshop held on the campus of Bethany Nazarene college. (See related story starting on page 8 of this issue.)

He "Detests" the Beatles, but . . .

First Chairman Cites N.Y.P.S. for "Real Progress"

By **ELDEN RAWLINGS**
Managing Editor

"I WISH I were going to live another fifty years to be a part of this thing," the man who organized the N.Y.P.S. almost a half-century ago said recently.

Rev. G. Howard Rowe, seventy-one, with a com-



G. HOWARD ROWE

mittee of four, was assigned in February, 1921, to mold a national youth group. Its purpose was to tap the potential of the growing number of Nazarene young people, and develop leadership for the years to come.

Looking back over the last fifty years, Rowe was bright and cheerful as he ranged on the work of the church among young people, but he reflected a less than optimistic tone regarding domestic affairs.

His comments were on the occasion of his and Mrs. Rowe's fiftieth wedding anniversary. Mrs. Rowe sat near her husband in the home of Mr. and Mrs. R. R. Hodges, Mission, Kansas, and filled in details of their fifty years in marriage and the ministry.

A Nazarene all his life, Rowe was a son of Rev. and Mrs. Benjamin Rowe, who were charter members in the Utica Avenue Tabernacle in Brooklyn, New York. The church was organized by Rev. William Howard Hoople in 1894, the same year Howard was born, and became a part of the Church of the Nazarene in its organic union fourteen years later.

Howard became a licensed minister in 1916, and was ordained by the late Dr. R. T. Williams, general superintendent, in 1920. One year later, it was the same Dr. Williams who signed the letter giving young Rowe the assignment of organizing the N.Y.P.S.

In addition to Rowe, the temporary chairman, Miss J. Iva Hilyard, Chicago, Illinois; Rev. H. B. Macrory, Akron, Ohio; Rev. Donnell J. Smith, San Francisco, California; and Mrs. C. H. Griswold, San

Antonio, Texas, were named to the committee.

The Nazarene Young People's Society now is in its forty-fourth year, and has more than four thousand organizations in its international hookup.

Commenting on Nazarene young people, Rowe said there is no basic difference between then and now, although he admitted their pace had quickened a bit over the years.

"Spiritually, they are the same. We are still judged by the company we keep. However, our methods and organization have changed. Out of our N.Y.P.S. now comes something like 90 percent of our pastors and church leaders. This is in contrast to forty years ago, when we had to 'make over' our people from other denominations."

As to young people outside the church, "This bunch of Beatles is a mess," Rowe said wryly. "I detest their jungle music. That's what it is—jungle music. Brought over from Africa."

As to what kind of job the church is doing now in tapping the Nazarene young person's potential, Rowe said:

"This is a story of real progress. The young person has advantages now that young people we worked with never had. We had to use crude methods. Now through their organizations and literature our young people have a broader view, especially through our program of worldwide evangelism."

But Rowe showed concern over people outside the church. "They have lost a sense of the consciousness of God. There is a complete withdrawal from spiritual things. And with it, they have lost a degree of individualism." He said,

"Communism and atheism are real threats unless we get back to God. I hate to think what my grandchildren will have to face if this trend continues." And sadly enough, "The [Protestant] church in America has lost its important influence," Rowe said.

"However, in spite of the prevailing influences and circumstances, I see a bright spot. God will overrule the situation. There are signs where He is breaking through. For instance, through our worldwide evangelism program, and through evangelists such as Billy Graham." He also cited instances where God had blessed in his home church, Pompano Beach, Florida.

"The Lord will have His people in spite of socialism, secularism, and atheism," he said.

Though retired in Ft. Lauderdale, Florida, Rowe preached thirty-eight Sundays last year.

Calling attention to his now-grown children—two girls and a boy—he said, "God has been good to us. It wasn't as easy then as it is now to feed and clothe them." The children—Mrs. Ralph Hodges, Hamilton, Ohio; Mrs. Doris Brodien, Kankakee, Illinois; and Dr. Chester Rowe, a medical doctor in Savanah, Missouri—had gathered with their families to celebrate their parents' wedding anniversary.

POWER FOR WHAT?

By **TOM NEES**
Pastor, Sunnyvale, California

"BUT YE SHALL RECEIVE POWER . . .," was Jesus' promise to those upon whom the Holy Spirit would come. Spiritual power would be available for every believer.

An English evangelist named Henry Varley spoke about this power to Dwight L. Moody, an American Sunday school worker. The words which sent Moody hungering for the power of the Spirit were these: "The world is still waiting to see what God can do with one man completely committed unto Him."

Moody determined to be that man. Soon after, while in New York appealing for funds to support his Chicago Sunday school, Moody was filled with the Spirit. He was never the same again. His ministry broadened. Through the power of the Spirit, Moody, the shoe salesman and Chicago Sunday school worker, became a worldwide evangelist.

Just one example, but still an example. It is fortunate that some examples exist to demonstrate this power of which Jesus spoke. How many Christians have anything resembling the power of the Spirit? The power of the Spirit, like forgiveness of sins, is for everyone. Yet it appears that of the many whose sins are forgiven only a few possess this power.

Whatever else would be the effect in the Christian life, Jesus said that with the coming of the Holy Spirit there would be power. Power to be witnesses, He said. Many today have sought to be sanctified, to receive the Holy Spirit and power, and God honored their faith. The power has come but, left unused, it lies dormant in their hearts. They believe in this power, at times possess it, but never really use it.

The Apostle Paul warned, "Quench not the Spirit" (I Thessalonians 5:19). This warning to Christians speaks of the danger of putting out the fire of the Spirit, or as Phillips translates it, "Never damp the fire of the Spirit." The Holy Spirit is quenched, the fire put out, the power dissipated when the sanctified Christian refuses to allow the power of the Spirit to be used in witnessing.

"I can't think of anything to say," "I've never

been very good at memorizing scripture," or, "I'll be glad to do anything but witness," and many other excuses only reveal our neglect of this power. "Take no thought how or what ye shall speak," was Jesus' instruction to the disciples He sent out. And then He added something which ought to silence every timid excuse for not witnessing. "For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matthew 10:19-20).

Who cares if you stammer, searching for words? Don't sell short the power of the Spirit. He can take those faltering sentences and use them as an effective witness. The key to witnessing is neither how much you know nor how professional your presentation, but the power of the Spirit.

What if the 120 believers filled with the Spirit had left the Upper Room to invite others back to the same room to receive Christ and to be filled with the Spirit? What if they had announced special services each night with Peter preaching? What if they had gone to their friends and invited them to a place where the gospel was presented? Or what

if they had remained in that Upper Room and testified to one another about this wonderful new experience?

To have done this and nothing more would have quenched the Spirit right there. Thank God, they did more. They preached on street corners. They went from house to house. They witnessed day and night. Men, women, and children were converted in their homes, for there were no churches. Each convert, however unskilled, became an evangelist. The power of the Spirit was there, unleashed in the lives of believers who wanted nothing more nor less than God's best.

Scientists tell us that the kind of power released in a nuclear explosion is all around us. All that is needed is the right conditions to set it free. So it is with the power of the Spirit. The resource of God's power is at the disposal of the Christian through the Holy Spirit. In the lives of many Christians it is still potential power, in danger of being quenched or lost through disuse. Still the world waits to see what God can do through men and women fully consecrated to Him.

Why Prohibitionists?

By L. G. LITTLE

Pastor, First Church, Arcata, California

A COMPILING OF THE STATISTICS in the case against the use of alcoholic beverages seemingly could not but convince any forthright and honest individual that such use actually has devastating effects on the person, on his community, and on his nation.

Gladstone said, "The four great scourges of mankind have been drink, war, pestilence and famine; and drink has been more destructive than war, pestilence and famine combined."

For instance, in the United States in a given recent year sufferers with polio, cancer, and tuberculosis totaled 1,949,000 while the victims of alcoholism totaled 4,589,000. We could point to the large contributions alcohol makes to highway accidents and death rates, to crimes committed, to homes broken by divorce. But we would like to point out another, seldom-talked-of, aspect of its use.

One of the constant comments of proponents of the use of alcoholic beverages is, "Why don't you do without it if you want to but quit trying to force your beliefs on us?"

This question deserves to be answered, for indeed if those of us who oppose all use of alcoholic beverages are treading on the rights of others we need

to reevaluate our position. But the truth of the matter is that it is our rights that are being trampled!

Alcohol's use takes money from *every* taxpayer, not just those who use it. Alcohol raises the insurance costs for *everyone*, not just those who drink it or sell it. Alcohol is the inducement of crimes against all people, not just those who like it. Alcohol kills the loved ones of us all in highway deaths and in violence, not just of those who partake of it. We are all being taxed for the sake of the liquor interests.

Furthermore, the state recognizes an obligation to protect its citizens from destructive forces, but this one seems to be excluded. Every time nine persons begin to drink, at least one of them is doomed to destruction through alcoholism just by the law of averages. This is a destruction where life with all of its possible richness and meaning is lost forever. And still the majority of the populace will not only allow this, but actually aid and abet it.

In a nation of great principles that has brought the most nearly ideal balance between the rights of the individual and the rights of the masses that the world has ever known, it seems tragically out of place to forget in the instance of the use of alco-

holic beverages that the rights of the individual must always end when they begin to infringe upon the rights of others.

I, personally, think there is a religious and moral issue involved in this matter. But even completely apart from that point it would be difficult indeed to find one valid reason why men would couple themselves with, and support, such a destructive force.

By the personal testimony of those who have been in positions where they should know better than anyone else, whole nations have succumbed to the crippling force of alcoholic drink. What is true with whole nations is certainly true with individuals, and nearly everyone reading these lines has witnessed how the life of a friend or a loved one has been ruined and dissipated by this evil.

God grant that every person, and especially our young people, will evaluate this question in its true perspective, without falling under the lure of a subtle advertising that lies in its basic premise and directs its thrust to the physical senses. So evaluated, we feel sure that all will agree with Dr. Andrew Ivy, of the University of Illinois, who has said: "Drinking in moderation is not the solution to the drink problem. It is the main cause of it. The large group of problem drinkers comes only from the moderate drinking ranks. Total abstinence, not moderation, is the only solution."

The Plight of the High School Dropout

POTENTIAL DYNAMO

By James E. Adams
Chambersburg, Pennsylvania



DRIVING TO REVIVAL SERVICES one evening, Bob Layton saw a lone figure trying to thumb a ride. Bob would have driven by, but at the last moment he saw out of the corner of his eye that it was only a boy. In fact, it was George! The sixteen-year-old boy had been converted the previous evening.

Of course Bob slammed on his brakes, stopped, and backed up. "Hop in, George," he said. "Going to church?"

"Yes, sir! Wouldn't miss it," George said with a smile.

Hitchhiking to church—that was a new one! The

There may be some commas, some semi-colons, but there are no periods in the life of a Christian.—John S. Logan.

youth's desire for the house of God pleased the older Christian. They had a pleasant conversation on the six-mile ride.

During the drive home from church, Bob tried to make conversation. "How's school going, George?" he asked.

The young fellow replied, "Oh, I quit over a week ago."

"I'm sorry to hear that. Why did you drop out?"

"Just couldn't keep pace. We're poor, you know. And it takes money to dress—and all."

Bob tried to encourage his young friend to return to school, saying graduates are more likely to hold steady jobs and to make more money. He commended George for his determination to attend church and said perhaps he should have a similar determination to acquire an education. Before driving away Bob offered to pick up George the following evening. Although he didn't say it, he wanted to talk further about school, and he wanted time to think.

Bob drove home and retired, but sleep eluded him. It's odd that this should happen just now, he thought. Jim Adams and I were talking about school dropouts during lunch hour at work today. Bob recalled our conversation.

Senator Robert F. Kennedy had remarked of the growing number of unemployed teen-age dropouts: "I think that's dynamite!" Bob and I felt that godly young people should be spiritual dynamos rather than social dynamite.

Fifty percent of the chronically unemployed are "functionally illiterate"—they can read and write well enough to learn new skills. In other words, they are intelligent enough to have profited from more schooling. But perhaps no one encouraged them to pursue their education. Yes, Bob and I had talked about school dropouts, and here was a youth who needed help and encouragement. Bob just had to say something more to George. Finally he fell into fitful slumber.

On the way home from church the following evening, Bob brought up the subject of school again. "George, did you think about our conversation?" he asked.

"Yes, sir. And it's nice to know you're interested in me, Mr. Layton, but I've just given up," George replied.

"But you're a Christian now—"

"Well, sure, Mr. Layton. But—but I don't see—" George did not understand how this made a difference.

"Well," Bob continued, "a Christian is different. He has the privilege of asking God for grace

to endure and help to overcome the rough things in life. He also has a responsibility, under God, to make the most of his life. God needs pastors, teachers, and church officials to run the church, and wage earners—good and regular wage earners—to support it.”

They talked some more, but George was not convinced. He already had a part-time job trimming trees, and the money would look pretty good after sixteen years of poverty. Bob left feeling he perhaps had done a bit too much “preaching.” But

till another year rolls around, George may go through a period of unemployment. With encouragement he then might be willing to return and finish high school.

Whether or not Bob Layton gets George to complete his education, he is determined in his small way in his small church to encourage young people to reach their full potential, under God. The future outreach of the church depends in large measure on keen, godly young people—and on men like Bob.

“Living Legends” Converge on Bethany Campus

indigenous: inborn, innate, inherent

MISSIONARIES URGED TO STEP UP PACE TOWARD INDIGENOUS CHURCH

ELDEN E. RAWLINGS, *Managing Editor*

“A SUCCESSFUL MISSIONARY,” Dr. William C. Vaughters, director of the Nazarene Spanish-American Seminary, told eighty-nine new and veteran missionaries, “is that man or woman who has done his job so well that he is no longer needed.” The job of the missionary, he said, is to develop a church which would stand alone.

What Dr. Vaughters had to say was among a myriad of cogent observations offered by a dozen missionary leaders, three general superintendents, and a general superintendent’s wife during the fourth annual missionary workshop, institute, and sending service, completed August 20 at Bethany Nazarene College, Bethany, Oklahoma.

General Superintendents G. B. Williamson, Hardy C. Powers, Samuel Young, and Mrs. Audrey Williamson, wife of Dr. Williamson, spoke during a workshop for returning missionaries, and the institute which was to train the new appointees.

Among the furloughed missionaries which met first, August 3 to 8, you could spot among the fifty-seven names familiar ones in any of the alpha-

betical sections. For instance, Knox, Kratz . . . Schmelzenbach, Sedat . . .

The names represent more than people. They are legendary. But the missionaries themselves bore out the reason people love and respect them. They were rich and full—and tolerant to trite questions. Some bashfully admitted to suffering from “cultural shock,” not uncommon for a missionary when a jet aircraft lifts him from among the poor and diseased, and drops him into the United States, where most everything is clean, air-conditioned, and tremendously fast.

The returned missionaries now were again going to school to find out what is expected of them on furlough, to get a new look at the concept of the indigenous church, and to hear what the nationals liked and disliked about missionaries.

The new missionary appointees joined the veterans August 7 for two days, during which Dr. and Mrs. Williamson spoke, and for a missionary sending service at which Dr. Powers gave the keynote address.

David Browning: “Thousands depend on the early arrival of the Church of the Nazarene.”

Jean Darling: “Eighty-eight percent of the nurses in India are Christian.”

Dr. Kenneth Stark: “Medicine is not a decoy for evangelism.”

Dr. Jean Williams: “Two almond eyes peeked in.”

Bart McKay: “One radio station reaches 25 million people in Japan.”





Missionary choir, made up of new appointees and veterans, join in special choir number during sending service.



Missionary appointees mull over the concept of the indigenous church. Soon they will take their places on opposite sides of the globe.

"The God of our commitment is competent," Dr. Williamson said in his assurance message. "If you think He is not, you had better join the Peace Corps." Later, referring to the missionary who is broken and discouraged, but who could offer help and solace to those in his charge, he said, "Only the wounded can heal other wounds."

Mrs. Williamson discussed how the missionary could best communicate his work to the Nazarene public in deputation work. In a question-answer session following her address she handled expertly questions on voice problems, voice projection, length of missionary messages, need for preparation, and how the missionary could best reflect his intensive concern for his work.

More than fifteen hundred persons crowded into Bethany First Church, Sunday, August 8, to hear five missionaries and Dr. Powers speak, and to witness Dr. E. S. Phillips, world missions executive secretary, appoint thirty-two new missionaries to their new places of responsibility.

The five missionaries who spoke—David Browning, British Guiana; Jean Darling, India; Bartlett McKay, Japan; Dr. Kenneth Stark, Africa; and Dr. Jean Williams, Japan—commented on their respective responsibilities in preaching, nursing, special services including radio, medical, and educational.

Missionaries also provided music. Dr. Dudley Powers, who will direct the new hospital in New Guinea, sang; Rev. William Porter, Puerto Rican field superintendent, who is also a graduate of the Puerto Rican Conservatory of Music and was a member of the Puerto Rican symphony orchestra, played a horn solo; and Lauriston Seaman, appointed to the Haitian Bible school, sang the solo in the choir number sung by both veteran and new missionaries.

"We face an unequalled challenge," Dr. Hardy C. Powers said in his message, ". . . that the church cast out evil spirits. . . . That is why we keep the emphasis on preaching the gospel.

"Religion is the strongest instinct in a person's soul," Dr. Powers said, "but when perverted it becomes superstition."

The service had particular significance to Dr. Powers as he congratulated his son, Dudley, upon his appointment to New Guinea, among the thirty-two new missionaries.

Dr. Samuel Young told the new missionaries in a high point of the two-week training institute:

"We are Protestants . . . we are evangelical . . . we are holiness . . . we are evangelistic." Talking to the group in a college classroom, he frequently took on the appearance of a professor speaking to students. "The Protestant church did not break from traditions until the traditions outran the Word of God. In seeking truth," he told them, "start with the Word of God and seek supporting experiences.

"Don't get derailed by your personal desires," he said, and added a quote from Augustine, "The reward of God is God himself."

The new missionaries were also introduced to the concept of the indigenous church by Dr. Vaughters.

"There is a limit to what a foreign missionary can do, facing language, cultural, and social barriers." He reminded them of the population explosion which will bring about a doubling of the present population by the turn of the century, and added that if our nation should be struck by a national emergency or financial recession it would "seriously affect those missionary fields that have depended upon the home church entirely for their support." He also cited increasing governmental restrictions as a barrier to the foreign missionary.

"To reach the masses, the umbilical cord must be cut and the national church in its infancy should learn to walk alone and shoulder its own responsi-

Dr. Samuel Young: "If there were no specifics in the Bible telling us to go, we would have to go anyway."

Dr. Hardy C. Powers: "The population explosion has watered down the percentage of Christians."

Mrs. Audrey Williamson: "You can walk erect and carry a burden."

Dr. G. B. Williamson: "Does your sense of humor match your sensitivities?"





Dr. H. T. Reza: "You are not a performer, but a trainer, a leader, a guide."



Dr. E. S. Phillips greeting a new missionary: "Some of them will be walking India's dusty roads . . ."



Dr. William C. Vaughters: "Salvation is not a matter of civilization."



Rev. Clyde Gollieher: "Every four days as many unconverted people die as are in the city of Washington, D.C."

bilities," he said. We must "break up the idea . . . that Jesus Christ is a product of Western culture," he added.

He assured the missionaries present that there would always be a place of service for them, and that this was not a program to truncate the missionary program of the church. But if the attitude prevailed among missionaries that they are to be trainers, leaders, and guides, their effectiveness would be broader, and the missionary program of the church could stretch where it could not if it maintained missionary, rather than national, leadership.

Vaughters outlined a three-point program as the basis for an indigenous church. The missionary must encourage self-government, he said. "Recognize good leaders and prepare them." The national church must prepare itself for financial self-support. It is fundamental, he said, and "must start with the local church. The indigenous church must be self-propagating. No one can overestimate the power of a changed [national's] life upon another."

The steps to an indigenous church came out in a panel discussion with Vaughters; Paul R. Orjala, institute director, formerly missionary to Haiti, and who now holds the chair of missions at the Nazarene Theological Seminary; and Dr. H. T. Reza, executive secretary of the Spanish Department.

The first step is to reeducate the national church to accept the idea of a lack of dependency

on the church. Missionaries must then gradually transfer the leadership to nationals. A district organization, with a district superintendent and other auxiliaries such as the domestic districts now maintain, would be the next step. The new relationship between the missionary and the national church relating to self-support and self-propagation would then begin functioning. The final phase is an indigenous work with cooperation and guidance of a still-present, but smaller, missionary staff.

Currently, most mission fields are in the first two steps toward an indigenous church. Some now have national district organizations.

Dr. Reza spoke to the group on several subjects, including the missionary-national relationship and adjusting to customs and cultures. His comments also had the ring of placing increased responsibility on the national church. "You are not a performer," he said. The missionary must create in himself an attitude of "wonderful detachment" when it comes to accepting roles which would consistently put him in the foreground. He encouraged the missionary to find national leaders with whom to place responsibility.

Orjala directed a panel on the role of the missionary, which again reflected the missionary as a person who is an adviser and a guide.

Rev. Clyde Gollieher, missionary to Peru, said in his address on church growth that to grow correctly "it is necessary to tie the nations to the world church."

Bartlett McKay, field superintendent in Japan, said, "One radio station reaches 25 million people where I serve." He discussed radio and television, educational and medical institutions, and literature evangelism.

A thirty-minute devotional period began at 7:00 a.m. each day as missionaries spoke and prayed. "A good devotional period seems to set the tenor of the day," said Franklin Cook, institute and workshop coordinator, as well as World Missions Department administrative assistant.

The discussions reflected it. This observer frequently felt the Holy Spirit give emphasis to a speaker's point. This spiritual give direction led the group again to its point of reference—the importance of an attitude molded by a compelling Christian love for our fellowman. As the sessions closed, new and veteran missionaries, alike, could not avoid understanding that it was at this point where they would rise or fall.

Two visitors get the low-down regarding missionary exchange views. Dr. Dudley Rogers (left) got high marks for his first term in New Guinea. Next to him, Dr. Everett Clark, the longest-term missionary doctor in Africa, was given high marks. Behind them, Bernard Gollieher, of Swaziland, a missionary doctor who has just left, will go for his first term to Ethel Lucy Memorial Hospital in South Africa. He will join Dr. Robert McKay (right) and his wife in the same African hospital for five years.



So Easy...

yet so

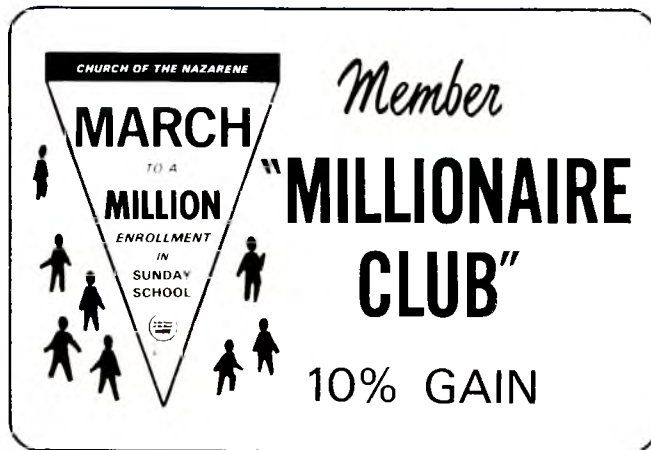
IMPORTANT!



JUST 1% INCREASE FOR TEN SUNDAYS

September 26 to November 28

WILL MAKE YOU A



10% INCREASE

in Sunday School Enrollment and Sunday School Attendants in Sunday Night Service

DEPARTMENT OF CHURCH SCHOOLS

cooperating in the "Ten Sundays of Unique Evangelism"

See September issue of *Church School Builder* for ideas to help enroll by age-groups

10 SUNDAY NIGHT

A Part of the 10 Sundays of Unique Evangelism / Sept. 26 to

1 SEPTEMBER 26

Evangelize...

3 OCTOBER 10

Evangelize...

5 OCTOBER 24

Evangelize...

7 NOVEMBER 7

Evangelize...

9 NOVEMBER 21

Evangelize...

2 OCTOBER 3

in the Power of the Spirit

4 OCTOBER 17

in the Power of the Spirit

6 OCTOBER 31

in the Power of the Spirit

8 NOVEMBER 14

in the Power of the Spirit

10 NOVEMBER 28

in the Power of the Spirit

EVANGELIZE



Prepared by the Department of Evangelism, Church of the Nazarene

S OF SALVATION!

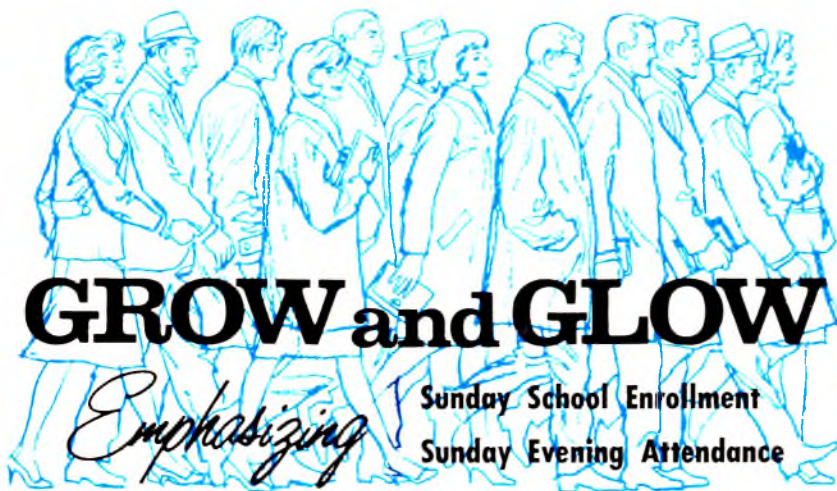
DENOMINATIONAL GOALS:

250,000
Average Attendance

10,000
New Members



GOOD MUSIC
SPECIAL FEATURES
BIBLE PREACHING



SEPTEMBER 26 to NOVEMBER 28

JOIN NAZARENE CONGREGATIONS AROUND THE WORLD and experience how your Sunday school can **GROW** in attendance and your whole church **GLOW** with revival fire.

Introduce this new and exciting way to increase enrollment and encourage Sunday school pupils to return to the Sunday evening service. As weekly goals are reached, empty windowpanes on a banner resembling a stained-glass window are covered with different colored Da-glo squares. At the end of the ten weeks each group making its goal will be recognized by its beautiful stained-glass window.

Stained-Glass Window Banner

Designed in the shape of a church window with 20 empty panes (10 at left represent Sunday school enrollment; 10 on right, Sunday night attendance) in which goals are written. Twenty sticky-back Da-glo squares are included with this banner for placing on windowpanes as goals are reached. 18 x 60".

You'll want banners for each department, many classes, and the entire Sunday school.

SI-175 \$2.00; 3 to 5, \$1.50 each; 6 or more, \$1.35 each

Grow and Glow Tag



There's nothing like a tag to create interest—especially this colorful one as it dangles on a green string from a dress or coat with the word GROW on one side and GLOW on the other. 1 x 3", die-cut in shape of a church window. Be sure to order enough to distribute to everyone enrolled.

PI-176 50 for \$1.25; 100 for \$2.25
250 for \$5.25; 500 for \$10.00

Prices slightly higher outside the continental United States

Determine Your Needs . . .
Order These Special Helps TODAY

Nazarene Publishing House

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64111
Washington at Breese, Pasadena, California 91104
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

ANOTHER STEP IN
THE MARCH TO
A MILLION

10 SUNDAYS OF UNIQUE EVANGELISM

BANNER



GROW "MARCH TO A MILLION" and GLOW

IN TEN SUNDAY NIGHTS
OF SALVATION

Enrollment Goal September 26	Attendance Goal September 26
Enrollment Goal September 27	Attendance Goal September 27
Enrollment Goal September 28	Attendance Goal September 28
Enrollment Goal October 1	Attendance Goal October 1
Enrollment Goal October 2	Attendance Goal October 2
Enrollment Goal October 3	Attendance Goal October 3
Enrollment Goal October 4	Attendance Goal October 4
Enrollment Goal October 5	Attendance Goal October 5
Enrollment Goal October 6	Attendance Goal October 6
Enrollment Goal October 7	Attendance Goal October 7
Enrollment Goal October 8	Attendance Goal October 8
Enrollment Goal October 9	Attendance Goal October 9
Enrollment Goal October 10	Attendance Goal October 10

TEN SUNDAYS OF
UNIQUE EVANGELISM
SEPTEMBER 26 - NOVEMBER 28

EDITORIALS

By W. T. PURKISER

Trust in Times of Tension

We live in times of tension. The demands of these days are not local or temporary. They are worldwide, and to all appearances we shall be living with them until Christ comes again.

The tensions of the times come from a variety of sources. There is the quickening pace of change in all areas of human life. Vast movements are stirring all the world around. Old foundations are crumbling, and former customs are being questioned.

The increasing birthrate and the lengthened span of individual life are creating both problems and promise. Science and invention are putting tools of terrible power in the hands of fallible and foolish men.

In the area of the spiritual and moral, there is a tremendous revival of demonism around the world. The "principalities and powers" of the spiritual underworld seem to be girding for Armageddon, preparing for the last great, climactic struggle to overthrow God and preempt His universe.

It would be foolish to suppose that tensions such as these would not affect the people of God. Among the foundations which have been destroyed are those of any ivory towers in which the saints might once have dwelt.

Many Christians have grown tense and troubled. Fear and frustration have taken their toll. The serenity of the unfurrowed brow has given way to the look of anxiety.

Perhaps it is time to turn back to the great apocalyptic visions of the Bible, to the Books of Daniel and Revelation. Whatever scorn the modern mind may feel toward these old-fashioned visions, they express a faith that shames those who tremble every time a Russian rattles his rockets.

LET US REMEMBER, first, that tension is not all to the bad. There is a creative tension as well as a tension that is destructive. The violin string that hangs limp and relaxed makes no music. It is only as it is stretched almost to the breaking point that its melody can be released by the touch of the master's hands.

Without battle there is no victory. Without struggle there is no triumph. As Maynard James has so well said, "The crowns of the saints are cast in crucibles; scars are the price of their sceptres. That they might occupy exalted places in the Kingdom age, the Lord takes His chosen ones deep into

the valley of humiliation. Let us then take courage as we enter our baptism of suffering. 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'"

It is true, as has been said, that the gospel is not a success story, but the story of victory in failure. The message of God's good news is not, "Receive Christ and live happily ever after." We follow One whose path to glory led to the brow of a blood-stained hill outside a city wall. Why should the disciple expect to be above his Master?

Then let us remember that God holds in His own hands the keys of final destiny. The final word in human affairs will not be spoken in Moscow, or in Peiping, or in Havana or Hanoi—nor even in London or Washington. The final word will come from Him who sends His angel to declare that time shall be no more and "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Revelation 11:15).

Samuel Rutherford wrote the hymn lines:

*With mercy and with judgment,
My web of time He wove;
And aye the dew of sorrow
Were lusted with His love;
I'll bless the Hand that guided,
I'll bless the Heart that planned,
When throned where glory dwelleth
In Immanuel's land.*

BEVERLY CARRADINE used to tell of watching a workman piling bricks. Two or three fellow laborers were tossing them to him, and with lightning-like speed he caught them and threw them on the nearby pile. If he had paused only a few moments, he would have been covered up and walled in with brick. It was the transferring movement that saved him and kept him free.

Carradine commented: "The case aptly illustrates the point on hand. Cares are coming to and threatening to fall upon all. If we allow them they would soon bury us alive. As it is, many Christians are covered up or borne down or heavy-laden by them for a greater or less length of time. Sanctification is the only life I know of that refuses to allow trouble to rest upon the soul; but with a faith movement, instantaneous as a flash of lightning, the man throws the mistakes, trouble, besetment, annoyance, or disappointment at once upon

the altar and leaves it there, and forever."

This is an ideal not all of us reach and hold. But we may. And to the extent that we do, we appropriate the treasures of trust.

There is tremendous release in total dependence on God. It does not take away the need for discipline and sustained effort. But one can do the work God gives him with a cheerful heart, knowing that the final outcome rests in stronger hands than his. In Andrew Blackwood's words, we may "live without worry, work without hurry, and look forward without fear."

We know not what is coming; we do know who is coming. And He works in all things for good to those who love Him and are called according to His purpose.

This is the faith of the East German pastor who, faced with possible ejection from his church by Communist authorities, said: "I now see that if they take me from my congregation in East Germany, they will give me another one in Siberia!"

So we may trust in times of tension. And we may pray with the Quaker poet, John Greenleaf Whittier:

*Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.*

It Can Be Done!

It is just about time for the fall round of *Herald of Holiness* subscription campaigns. Approximately one-third of our districts hold their campaigns in the fall. The remainder have spring campaigns.

An increasing number of churches and districts are taking their *Herald* campaigns seriously, and are proving that "it can be done" when undertaken with purpose and determination.

An illustration of this fact was the experience of Rev. Jim Diehl and the Indianola, Iowa, Church

of the Nazarene during the spring campaign this year.

The Indianola goal the year before was forty-four subscriptions, or one-half the membership of the church. The church had seemed to have difficulty reaching this number, and the list had come only to twenty-one.

This spring Pastor Diehl presented to his people the idea of a one-Sunday literature drive to take care of subscriptions for both the *Herald of Holiness* and the *Other Sheep*. The total needed for forty-four *Herolds* for one year and forty-four subscriptions to the *Other Sheep* for three years was \$176.

When the date was selected, Pastor Diehl started working toward it. He reminded his people how the Communists use literature for their cause, and how the cults here in America print and distribute tons of literature. He appealed for enough to have every family on the mailing list, and then some left over for prospects.

When the plates were passed and the money counted, the offering came to over two hundred dollars, and all without pulling or pledging.

The result was that, as Mr. Diehl said, "in the easiest campaign I've ever conducted," the church has reached its *Other Sheep* goal for a star N.W.M. Society, and has sixty *Herolds* coming into the community each week. With no renewals for the *Other Sheep* needed next year, the church now plans to drive for 100 *Herolds*.

Pastor Diehl writes, "I'm sure this idea has worked for other men, but I just wanted to say 'amen' to it. It surely beats pecking every one on the shoulder and asking for \$2.50 about four times."

Possibly not every editorial needs a scripture verse. But there is one very appropriate to this note, even though slightly out of context: "Go, and do thou likewise."

THE CHURCH AT WORK

HOME MISSIONS

Orville Jenkins, secretary

Loan Fund Savings Reach \$1.5 Million

"Savings deposits in the general church loan fund now total over \$1.5 million," Dr. Orville Jenkins, home missions secretary, commented recently.

Growth has been attributed to the dual purpose of the fund. Dr. Jenkins said, "It serves as a savings bank where many of our people deposit their savings money where they can earn a good

rate of interest. It also provides money available to churches for building loans."

Deposits of \$100 or more start earning interest the day they are received, he said. A sizable cash reserve is maintained, and interest is paid twice yearly. Net assets now total more than \$1.1 million.

DISTRICT "SMALL CHURCH ACHIEVEMENT" WINNERS

(Awards made on the basis of outstanding growth among churches of less than fifty members)

Mississippi—Jackson Skyway Hills, Rev. J. D. Comfort.
Northwest—Cle Elum, Washington, Rev. Ralph Neil.
Washington—Rising Sun, Maryland, Rev. Elsie Brad-

field; New Freedom, Pennsylvania, Rev. Charles Kohr.

San Antonio—San Angelo Trinity, Rev. Lawrence Aspen.

Arizona—Phoenix Paradise Valley, Rev. L. Dale Horton.

Idaho-Oregon—John Day, Oregon, Rev. Bob Coen.

Philadelphia—Port Elizabeth, New Jersey, Rev. Ralph Ferrioli.

Abilene—Floydada, Rev. Roy Archer; Ft. Worth White Settlement, Rev. J. W. Douglass.

Washington Pacific—Castle Rock, Mrs. Pearl Dickson.

Central California—Coalinga, Rev. David Kennedy; Lamont, Rev. Robert League.

Sacramento—Sacramento Cordova, Rev. Bernard F. Colby.

Alabama—Pensacola Fnsley, Rev. George Sarber.

Canada Pacific—Chilliwack, B.C., Rev. Lowell Weiker.

Southern California—Norco, Rev. Holland Lewis; Stanton, Rev. George L. Smith.

New Mexico—El Paso Valley, Texas, Rev. Marshall Pryor.
Los Angeles—Bishop, Rev. Harry Early.
Florida—Zephyrhills, Rev. Leslie C. Poe.
British Isles South—Grimsby, England, Rev. F. T. Grossmith.
Canada West—Eckville, Alberta, Rev. Harold Quantz.
Rocky Mountain—Rock Springs, Wyoming, Rev. Walter Murphy; Lander, Wyoming, Rev. N. James Bartz.
Nevada-Utah—Salt Lake Central, Rev. Roy Partain.
Maine—Bethel, Rev. Robert Jackson; Anson, Rev. Janice Giles.
Northeast Oklahoma—Tulsa Dawson, Rev. Larry Henderson.

Those receiving honorable mention certificates are as follows:
Mississippi—Greenwood, Rev. Frank Davis; Moss Point, Rev. Dan Hamiter.
Northwest—Leavenworth, Rev. Donald Guy; Pilot Rock, Rev. Edward Kiwan.
Washington—Smyrna, Delaware, Rev. Leonard Ketcherside.

Arizona—Apache Junction, Rev. J. M. Burcham; Tucson Mountain View, Rev. James F. Cullumber.
Philadelphia—Egg Harbor, New Jersey, Rev. Claude W. Diehl; Lavelle, Pa., Rev. Vernon Jones.

Abilene—Amarillo South Georgia, Rev. Clifton Woodrigger; Clarendon, Rev. Dan Wright; Wheeler, Rev. Billy Ferguson.

Washington Pacific—Tacoma West Gate, Rev. Larry Edwards; Seattle Olympic Hills, Rev. Orville Pettibone

Sacramento—Central Valley, Rev. Edward E. Miller.
Alabama—Birmingham Huffman, Rev. C. E. Couey; Mobile Riverside, Rev. Asa Sparks.

Canada Pacific—Whalley, Rev. Ron Fry; Vancouver Grandview, Rev. Dave Stryker.

Southern California—Imperial Beach, Rev. Paul Alexander.

New Mexico—Farmington, Rev. Charles Ice; El Paso Ranchland Hills, Rev. Paul Stanton.

Los Angeles—Newhall, Rev. Dan Alger; Glendale Lake, Rev. James Goss; Arcadia, Rev. Jack Scharr.

Florida—Belle Glade, Rev. Ora R. Smith.

Alaska—Fairbanks Totem Park, Rev. Raymond Griffith; Ketchikan, Rev. Dean Hellenaga; Anchorage Minnesota Avenue, Rev. Al Miller.

British Isles South—Chesterfield, Rev. W. R. Stevenson; North Watford, Rev. E. E. Dean.

Canada West—Airdrie, Alberta, Rev. Walter S. Quantz; Joffre, Alberta, Rev. Ben Kaerhele; Rocky Mountain House, Alberta, Rev. Norman Falk.

Nevada-Utah—Sun Valley, Rev. R. Eugene Denney.
Northeast Oklahoma—Wagoner, Rev. Bill Hess.

WORLD MISSIONS

E. S. Phillips, secretary

Mountain Woman Reflects

"Good Shepherd's" Love

The pastor of a Bolivian church where I was preaching in special services invited me one morning to go with him and his wife to visit a sick woman. Soon we were walking the "country mile" over Altiplano pastureslands to the Ajata home.

Entering their humble adobe home by

Bible College Offering

September 12, 1965

Our church has always risen to the task and accepted the responsibility set before her. The need for a Nazarene Bible college was indicated by the decision made by the last General Assembly. I believe our people will support this new challenge by giving of their means to reach the special offering goal of \$200,000 or more.

Bert Daniels

Member, Board of Control



CHAPMAN CHILDREN HAVE REUNION—Children of the late Dr. and Mrs. James B. Chapman get together at the home of Rev. Wilson Lanpher. Left to right are Harold Chapman, Hampton, Virginia; Mrs. Fred (Lois) Lehrer, San Antonio, Texas; Mrs. Al (Grace) Ramquist, Kansas City, Missouri; Mrs. Wilson (Gertrude) Lanpher (holding picture of Dr. Chapman), Overland Park, Kansas; and Dr. Paul Chapman, Arcadia, California.

Chapman Family Holds Reunion in Kansas City

The family of the late Dr. James B. Chapman, a general superintendent for twenty years, and of Mrs. Chapman, held a reunion August 7 at the home of one of the daughters, Mrs. Wilson Lanpher, wife of Kansas City District Superintendent Wilson R. Lanpher. The group attended church services together at Kansas City (Missouri) First Church the following day.

the single low door, we found Hermana Maria sitting swathed in homespun blankets on her low bed. Skeins of home-carded yarn, partly woven cloth, and finished projects hung on the walls, which spoke of her skill and industry as a homemaker. Containers of cloth, or tin, and baskets held their supply of dried potatoes, barley, and corn, their leaves for cooking and medicine, and other things.

Maria had been bedfast for two months. In a torrent of Aymara words, translated into Spanish by the pastor, she told us her story. Two months before there had been snowstorms in that area that lasted several days. We remembered it well. At times like this the sheep suffer greatly, for they depend on the pastures for their sustenance. Their food was buried under several inches of snow and biting winds were blowing. There was only one thing the concerned shepherd could do. She had to clear away the snow, so the hungry sheep could find food.

With nothing but open sandals to cover her bare feet, she had gone out day after day to clear away the snow and lead her sheep to food. Now her feet and legs were swollen and feverish from the freezing punishment they had had. A few simple herbs were the only remedy she had to relieve the pain.

The day we visited her the swelling

The late Dr. Chapman was editor of the *Herald of Holiness* for seven years, and served from 1928 until his death in July, 1947, as a general superintendent.

In addition to the daughter, Gertrude, at whose home the reunion was held, there are two other daughters: Mrs. Al (Grace) Ramquist, Kansas City; Mrs. Fred (Lois) Lehrer, San Antonio, Texas; and two sons: Harold Chapman, Hampton, Virginia; and Paul Chapman, Arcadia, California; six grandchildren and ten great-grandchildren—N.S.

and the fever were nearly gone but jagged wounds still remained. We watched with thankfulness as the pastor's wife applied soothing medicines and bandages, and provided some food for the family.

As we talked together and had prayer, the precious words of Jesus were much in my mind: I am the good shepherd, and know my sheep . . . and I lay down my life for the sheep."

In my heart I said, Hermana Maria, thank you for recalling to me the words of my Good Shepherd, and in your humble life showing me again the way my Shepherd cares for me."—MISSIONARY IN BOLIVIA.

MOVING MISSIONARIES

Rev. and Mrs. Herbert Ratcliff are home on furlough from Trinidad. Their address is 5412 No. Sperry Road, Denair, California.

Rev. and Mrs. Howard Grantz have moved to Apartado 163, Piura, Peru, South America.

Rev. and Mrs. Robert McCroskey have moved to P.O. Box 14, Baguio City, Republic of the Philippines.

Rev. and Mrs. Robert Pittam are back in Nicaragua. Their address is Apartado 38, Granada, Central America.

Rev. and Mrs. Paul Stubbs are leaving for their first term of service in Korea. Their address will be:

FIRST CLASS MAIL: Church of the Nazarene Mission, APO 96301, San Francisco, California.

PACKAGES: Church of the Nazarene Mission, IPO Box 1327, Seoul, Korea. Please observe these instructions carefully. Government requirements.

Miss Norma Armstrong is now living at P.O. Box 14, Baguio City, Republic of the Philippines.

Rev. and Mrs. David Browning are home on furlough. They are living at 4408 No. Redmond, Bethany, Oklahoma.

Rev. and Mrs. Roy Copelin are on furlough from

the Philippines. They live at 1832 No. Sierra Bonita, Pasadena, California.

Miss Jean Darling is home on furlough from India. Her address is c/o Mrs. Emily Darling, Box 223, Lucan, Ontario, Canada.

Rev. Armand Doll has returned to Mozambique. Mrs. Doll will sail in September. Their address is: Caixa Postal 410, Lourenco Marques, Mozambique, Africa.

Miss Bernadine Dringenberg returned from Taiwan, July 7, 1965. Her home address is 111 Groveland, E. Peoria, Illinois.

Rev. and Mrs. Larry Garman have left for Peru on their first term of service. Their address is Apartado 193, Chiclayo, Peru, South America.

Rev. and Mrs. Charles Gates have returned to Brazil. They can be reached at Caixa Postal 1008, Campinas, Sao Paulo, Brasil, South America.

Miss Mary McKinlay is in the United States for part of her furlough. Her address here is c/o Mrs. C. H. Thompson, 305 W. Marshall Drive, Midwest City, Oklahoma.

Rev. and Mrs. Jack Messer have returned to the States. Their address is 431 No. Vista Bonita, Glendora, California.

Rev. and Mrs. Chester Naramor are home from language study in Mexico. Present address is 4208 No. College, Bethany, Oklahoma. They will be going to Bolivia sometime in the near future.

Rev. and Mrs. Denny Owens left for the Philippines for their first term of service. Their address is P.O. Box 3423, Manila, Republic of the Philippines.

Miss Mary Lou Riggle has left for her first term of service in British Honduras. Her address is P.O. Box 644, Belize City, British Honduras, Central America.

Mr. and Mrs. John Wise are on furlough from the Republic of South Africa. Their address is 461 No. 6th, Upland, California.

Miss Leona Youngblood is home on furlough from Mozambique. She can be reached, c/o Mrs. Zeldon Crites, 1629 Ohio Avenue, Ashtabula, Ohio 44005.

Rev. and Mrs. Wendell Woods have gone to Okinawa for their second term of service. Their address is P.O. Box 47, Urasoe, Okinawa, Ryukyu Islands.

GENERAL INTERESTS

Church Schools Staffers Plan Northwestern Tour

Church Schools conventions, staffed by editors of Sunday school curriculum material and Christian education leaders, will be held in seven northwest cities in September and in October.

Following are the dates and places: Kelso (Washington) First Church, September 13-14; Eugene (Oregon) First Church, September 16-17; Nampa (Idaho) First Church, September 20-21; Vancouver (British Columbia) First Church, October 15-16; Yakima (Washington) First Church, October 18; Spokane (Washington) Valley Church, October 20; Walla Walla (Washington) First Church, October 22.

DISTRICT ACTIVITIES

400 Are Seekers at Oregon Pacific Camp

More than four hundred persons sought spiritual help at the recent Oregon Pacific District camp meeting held at the district center near Portland, and the district center board voted unanimously to enlarge the tabernacle to seat six hundred additional people, to build a camp office, and to enlarge the dining room, according to Dr. Leslie Parrott, reporter.

Evangelist James Crabtree and Dr. W. T. Purkiser, *Herald of Holiness* editor, were camp meeting evangelists. To follow up on those seeking spiritual



MARKS TWENTY-FIFTH YEAR WITH NEW BUILDING—A new Sunny-side Church at Kinnear, Wyoming, was recently dedicated, twenty-five years after organization, by General Superintendent V. H. Lewis following a three-year building program which resulted in a rustic structure with sanctuary which will seat 200. A rural church, its original log building is still in good repair and is used as an educational building, according to Pastor Robert W. Manley. Materials and building costs were \$25,000. Donated labor was used almost exclusively. The indebtedness amounts to less than \$17,000.

help, all names and addresses were distributed to pastors.

The work of Nazarene Evangelistic Thrust (NET) was explained during one service. Sixteen young people wearing blazers decorated by the NET emblem sang gospel songs, testified, demonstrated personal evangelism techniques, and then knelt for a prayer of consecration by District Superintendent W. D. McGraw. Three local church revivals are planned which will use the district NET team.

Four Ordained in Nebraska Assembly

Three pastors and a missionary were ordained, and District Superintendent Whitcomb Harding presented an "inspiring and challenging report" to the Nebraska District assembly recently, according to Reporter Willard L. Emerson.

Dr. G. B. Williamson, general superintendent, presided at the fifty-third assembly, held at the Kearney (Nebraska) First Methodist Church.

Mrs. Jan Kristoffersen, Ulf Kristoffersen, Willard Emerson, and Paul Stubbs received elder's orders. Mr. and Mrs. Stubbs are going to Korea as missionaries.

Pastors presented Dr. Harding with a new suit. The district assembly also gave him a love offering.

The Cozad church received the "Small Church Achievement" award.

Dr. Leslie Parrott, Portland (Oregon) First Church pastor, was evangelist, and James Bohi, music director, at the camp meeting, which was held nightly during the assembly.

20 Akron Churches Reach Evangelistic Honor Roll

Twenty Akron District churches were added to the evangelistic honor roll,

fifty-eight churches gave 10 percent of their income to world missions, and thirty-seven had "Millionaire" Sunday schools, according to Rev. C. D. Taylor, superintendent, who was making his twelfth report to the Akron District assembly.

Dr. Samuel Young was the presiding general superintendent at the twenty-third assembly, which was held in Louisville, Ohio, July 29 and 30.

Mr. Taylor also reported that total giving reached \$1.66 million, an increase of \$106,000, and that the district gave 10 percent to world evangelism of the total income for the eleventh consecutive year.

Membership reached 10,543, a net gain of more than 400 over last year. Sunday school enrollment set a new mark with 23,737 persons enrolled. Property evaluation exceeded \$7.5 million.

Elders L. L. Kollar, Howard W. Hill, John R. Donley, and Laymen L. W. Durkee, James Couchenour, and Thomas Skidmore were elected to the district advisory board. Robert Clark received elder's orders in an ordination service, according to Rev. R. D. Beaty, reporter.

THE LOCAL CHURCHES

The following evangelists have open dates:

Rev. David L. Greenbaum, 716 W. Chillicothe Avenue, Bellefontaine, Ohio 43311; January 1-16. February, and March 16-April 3, 1966.

Rev. George Dixon, 33 Clark Street, Patchogue, New York; January 1-9.

Rev. J. J. Steele, Box 1, Coffeyville, Kansas; October 24-31, "will be in California."

Rev. H. A. Casey, Box 527, Kansas City, Missouri 64141; November 3-14.

Rev. C. F. Transue, Route 1, Poplar

Bluff, Missouri 63901: September 16-26.
Rev. Ellis L. Lewis, 3804 North Redmond, Bethany, Oklahoma: September 1-26, November 1-28.

Rev. James Ford, R.R. 8, Box 677, Indianapolis, Indiana 46231: No time stipulated.

Rev. W. D. Phillips, 5924 Barbanna Lane, Dayton, Ohio 45415: January and February, 1966.

Rev. C. T. Corbett, Box 215, Kankakee, Illinois: "Two dates in November."
(A list of evangelists with open dates during the next six months will appear beginning with the September 15 issue and in the third issue of succeeding months.—Managing Editor.)

THE BIBLE SCHOOL LESSON

Brian L. Farmer

Topic for September 12: Growing in Self-discipline (Temperance)

SCRIPTURE: I Corinthians 9:24-27; 10:12-33; I Peter 4:1-5 (Printed: I Corinthians 9:24-27; 10:12-13, 23-24, 31-33)

GOLDEN TEXT: *There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it (I Corinthians 10:13).*

Ultimately, self-discipline is the only discipline. Parents discipline children, employers discipline employees, trainers discipline athletes. But all these "discipliners" know full well that only in the initial period of learning is their discipline of value. All is in vain unless sooner or later the discipline becomes subjective.

The mature man and woman of our society is self-disciplined. The police forces of the world would be over-

whelmed if all citizens needed their external control. In fact, most people would be law-abiding with or without a police force. They are *self-disciplined*.

The art, however, does have to be learned. A baby is the most undisciplined creature on earth! But he'll learn! The young athlete finds the restraints his trainer suggests most irksome. Only as he comes to enjoy his physical fitness does he suffer his trainer gladly, and by that time the trainer is almost superfluous in the matter of discipline.

At first the Christian might not see the wisdom of refraining from certain practices, associates, and habits. This being so, one can only counsel young Christians (young in the faith) not to be above taking advice, and spiritual counsellors to do all in their power to render their advice acceptable.

Readers may have heard that the advertising of cigarettes on television in Britain has been banned. There are also government-sponsored talks by a doctor urging people not to start smoking, and if they have done so already, to give it up. But multiplied millions of Britons still smoke. At present the attempt at discipline in this particular thing is from outside. The arguments are very convincing, but they are not very successful. Nor will they be until Britons choose to discipline themselves. However the teaching process has begun, and for this we are grateful.

One heartening fact in all this is that there is no sin and no intemperance that is unbeatable. God has seen to it that along with every temptation there is a way to escape.

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

REV. ANDREW DOWNING

Andrew Downing, one of the veteran ministers in the Church of the Nazarene, died July 17, 1965, at Fresno, California, at the age of ninety-two years. A native of the state of Maine, he was converted and sanctified in Lowell, Massachusetts. After answering the call to preach, he united with the Church of the Nazarene at Pilot Point, Texas, in 1908. He became a charter member of the First Church, Fresno, California, in 1909. For nearly fifty years he pastored and evangelized in California and other western states, and was instrumental in organizing a number of churches. Surviving him are his wife, Mamie; two daughters; and seven sons. Funeral service was conducted in Fresno by his district superintendent, Rev. Eugene L. Stowe, and his pastor, Rev. Ira L. True, Jr. Interment was in Placerville, California.

RHEA I. LAHLEY, seventy-one, died June 11 in her home in Newark, Ohio, and funeral services were conducted by Rev. Gordon B. Maywood, pastor, in the church there, of which she was a charter member. She helped to organize the Newark church in 1917, and worked as a teacher and superintendent in the Sunday school, and held other church offices. She was a consecrated deaconess.

JOHN ARVID MORINE, seventy-one, born in Sweden, and died June 28 at his home near Afton, Iowa. Funeral services were held by Rev. L. L. Watters and Rev. James Ralph in the Leon (Iowa) church, which Mr. Morine helped to build. He is survived by his wife, three daughters, and three sons.

JAMES R. KELLY, twenty-seven, died in Anderson, Indiana, May 31, after a short illness. Funeral services were held June 3 in Anderson First Church, with Rev. Walter B. Greek, Rev. Myron C. Morford, and Rev. John C. Wine officiating. He is survived by his wife, Mary Ann; a daughter, Elizabeth Ann; his parents, Mr. and Mrs. Frank Kelly; six brothers; and three sisters.

CYNTHIA ANN DAVIS, twenty-four, daughter of Rev. and Mrs. Harold Davis, Fort Worth, Texas, died Sunday, July 11, in a car-truck collision in Texas City, Texas. She was en route to the train station to return to Fort Worth when the accident occurred. Funeral services were held July 13 in First Church of the Nazarene in Fort Worth, where her father was pastor. Rev. Raymond Hurn, Abilene District superintendent, and Dr. Paul H. Garrett, Dallas District superintendent, officiated. Burial was in Grand Prairie, Texas. In addition to the parents, three sisters—Mrs. Wendell Griffin, Mrs. Bill Fields, and Rhonda Lee Davis—survive, along with paternal grandparents, Mr. and Mrs. F. E. Davis, and maternal grandfather, F. A. Naler.

MRS. WILLORA NALER, sixty-eight, who died July 6 after a one-week illness, was interred July 7 in Ardmore, Oklahoma, following services in the Church of the Nazarene there. She was the wife of Foy E. Naler. Survivors, in addition to the husband, are three daughters, Mrs. Pauline Lynn, Mrs. Murline Davis, and Mrs. Francis Rickett; four brothers, Ollie, Jesse, Delwood, and Birdie Stanley; four sisters, Mrs. T. W. Hatcher, Mrs. Matthew Wilson, Mrs. John Cox, and Mrs. Bernard Smith. There were fourteen grandchildren, eight great-grandchildren, and nieces and nephews.

MRS. EVA PEARL CLECKNER, age sixty-five, died February 16 at Canfield, Ohio. A Nazarene for more than thirty-five years, she is survived by four sons and seven daughters.

MRS. CARRIE CAVENDOR, a member of the Church of the Nazarene in Herrin, Illinois, died March 6. Funeral services were held on March 10 with Rev. Carl Lee officiating.

District Superintendents

ABILENE—Raymond W. Hurn, 3515 43rd St., Lubbock, Texas 79413

AKRON—C. D. Taylor, 7970 Ruble Ave., Louisville, Ohio 44641

ALABAMA—Reeford L. Chaney, Box 440, Rt. 13, Spearman Dr., Birmingham, Alabama 35216

ALASKA—Roy Yeider, 7441 Granville St., Vancouver 14, B.C., Canada

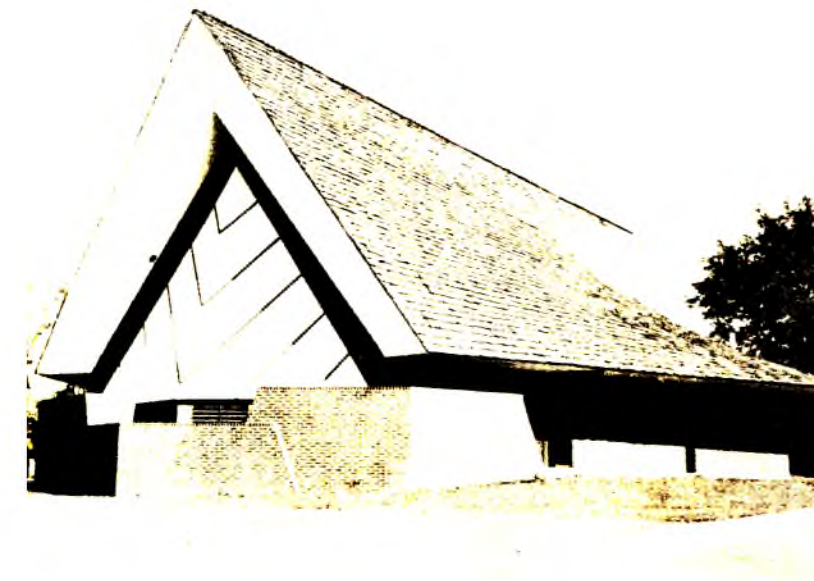
ALBANY—Kenneth Pearsall, 400 Long Meadow Drive, Syracuse, New York 13205

ARIZONA—M. L. Mann, 6801 East Coronado, Scottsdale, Arizona 85257

AUSTRALIA—A. A. E. Berg, 89 Grenfell St., Mt. Gravaat, Brisbane, Queensland, Australia

BRITISH ISLES NORTH—George Frame, 126 Glasgow, Garrowhill, Ballieston, Glasgow, Scotland

BRITISH ISLES SOUTH—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England



DENVER CHURCH DEDICATED—General Superintendent V. H. Lewis and District Superintendent E. L. Cornelison dedicated recently a new \$74,000 Denver (Colorado) Lakewood Church, which seats 400 persons. The diamond-shaped sanctuary is connected by a glass-walled foyer to the former building, which is used as an educational unit. Rev. Maurice Palmquist has been pastor for seven years.

**"SHOWERS of BLESSING"
Program Schedule**

**September 12—"No Neutral Ground,"
by Russell V. DeLong**
**September 19—"Who Controls the
World?" by Russell V. DeLong**
**September 26—"Do You Know Him,
or Only About Him?" by Russell V.
DeLong**

CANADA ATLANTIC—Robert F. Woods, 14 Holly-
wood Drive, Moncton, N.B., Canada
CANADA CENTRAL—Bruce Taylor, 31 Prospect Ave.
South, Newmarket, Ontario, Canada
CANADA PACIFIC—Roy Yeider, 7441 Granville St.,
Vancouver 14, B.C., Canada
CANADA WEST—Herman L. G. Smith, 2236 Capitol
Hill Crescent, Calgary, Alberta, Canada
CENTRAL CALIFORNIA—Eugene Stowe, 1512 West
Dovewood Lane, Fresno, California 93705
CENTRAL LATIN-AMERICAN—Everette Howard,
137 Jeanette Dr., San Antonio, Texas 78040
CENTRAL OHIO—Harvey S. Galloway, 4100 Maize
Road, Columbus, Ohio 43224
CHICAGO CENTRAL—Mark R. Moore, 471 W.
Broadway, Bradley, Illinois 60915
COLORADO—E. L. Cornelison, 8470 W. 4th Ave.,
Lakewood, Colorado 80226
DALLAS—Paul H. Garrett, 2718 Maple Springs
Bldg., Dallas, Texas 75235
EAST TENNESSEE—Victor E. Gray, P.O. Box 8067,
Chattanooga, Tennessee 37411
EASTERN KENTUCKY—D. S. Somerville, 2421 Division
Street, Ashland, Kentucky 41101
EASTERN MICHIGAN—E. W. Martin, 1000 W.
Highland Rd., Box 56, Howell, Michigan 48843
FLORIDA—John L. Knight, 10900 E. Sand Lake
Road, Orlando, Florida 32809
GEORGIA—Mack Anderson, 927 S. McDonough St.,
Decatur, Georgia 30030
GULF CENTRAL—Warren A. Rogers, 7429 Wykes
Ave., Detroit, Michigan 48210
HAWAII—W. Lee Gann, 1671 Kaleilani Street, Pearl
City, Hawaii 96782
HOUSTON—W. Raymond McClung, 8418 Hunters
Creek, Houston, Texas 77024
IDAHO-OREGON—I. F. Younger, Box 31, Nampa,
Idaho 83651
ILLINOIS—L. S. Oliver, Box 1705, Springfield,
Illinois 62705
INDIANAPOLIS—Remiss Rehfeldt, P.O. Box 649,
Indianapolis, Indiana 46239
IOWA—Gene E. Phillips, 1102 Grand Ave., West
Des Moines, Iowa 50506
JOPLIN—Dean Baldwin, 911 S. Garrison, Carthage,
Missouri
KANSAS—Ray Hance, 457 Lexington Road, Wichita,
Kansas 67218
KANSAS CITY—Wilson R. Lanpher, 1700 Meyer
Blvd., Kansas City, Missouri 64131
KENTUCKY—Dallas Baggett, 2230 Alta Ave., Louis-
ville, Kentucky
LOS ANGELES—L. Guy Nees, 1601 East Howard
St., Pasadena 7, California
LOUISIANA—T. T. McCord, Box 446, Pineville,
Louisiana 71360
MAINE—Joshua C. Wagner, Riverside Drive, Au-
gusta, Maine 04331
MICHIGAN—Fred J. Hawk, 734 Griswold, S.E.,
Grand Rapids, Michigan
MIDDLE EUROPEAN—Jerald D. Johnson, Wilhelm
Busch Strasse 56, 6 Frankfurt/Main, Germany
MINNESOTA—Norman W. Bloom, 6224 Concord
Ave., South, Minneapolis, Minnesota 55424
MISSISSIPPI—W. Charles Oliver, P.O. Box 8426,
Jackson, Mississippi 39204
MISSOURI—E. D. Simpson, 12 Ridge Line Drive,
St. Louis 22, Missouri
NEBRASKA—Whitcomb Harding, 803 North Briggs
(Box 195), Hastings, Nebraska 68991
NEVADA-UTAH—Murray J. Pallett, 7849 Nantucket
Drive, Salt Lake City, Utah 84121
NEW ENGLAND—Fletcher C. Spruce, 180 Adams
St., Quincy, Massachusetts 02169
NEW MEXICO—Harold W. Morris, 3100 Tyler St.,
El Paso, Texas 79930
NEW YORK—J. H. White, P.O. Box 179, Yorktown
Heights, New York 10598
NEW ZEALAND—H. S. Palmquist, 41 Cormack
Street, Mount Roskill, Auckland, New Zealand
NORTH AMERICAN INDIAN—G. H. Pearson, 4229
North 16th Drive, Phoenix, Arizona 85015

NORTH ARKANSAS—Boyd C. Hancock, 1922 Jef-
ferson, Box 907, Conway, Arkansas
NORTH CAROLINA—Lloyd B. Byron, 1108 Man-
chester Lane, Charlotte, North Carolina 28212
NORTH DAKOTA—Harry F. Taplin, 302 W. Thayer
Avenue, Bismarck, North Dakota 58501
NORTHEAST OKLAHOMA—E. H. Sanders, 5916
East 47th Place, Tulsa, Oklahoma 74135
NORTHEASTERN INDIANA—Paul Urdike, 840 Kem
Road, Box 987, Marion, Indiana 46953
NORTHERN CALIFORNIA—E. E. Zachary, 205 Loy-
ola Drive, Millbrae, California 94030
NORTHWEST—Raymond C. Kratzer, 4305 Snow
Mountain Rd., Yakima, Washington 98902
NORTHWEST INDIANA—George Scutt, 60 North-
view Drive, Valparaiso, Indiana
NORTHWEST OKLAHOMA—Jerald R. Locke, Box
887, Bethany, Oklahoma
NORTHWESTERN ILLINOIS—Lyle E. Eckley, 116
W. Beverly Court, Peoria, Illinois
NORTHWESTERN OHIO—Carl B. Clendenen, Jr.,
Box 286, St. Marys, Ohio 45885
OREGON PACIFIC—W. D. McGraw, P.O. Box 5205,
Portland, Oregon 97216
PHILADELPHIA—James E. Hunton, Box 513, West
Chester, Pennsylvania 19380
PITTSBURGH—Robert Goslaw, 126 Merritt Dr.,
Castle Heights, Butler, Pennsylvania 16001
ROCKY MOUNTAIN—Alvin L. McQuay, 1112 Parkhill
Drive, Billings, Montana 59102
SACRAMENTO—Kenneth Vogt, 4320 Winding Way,
Sacramento, California 95841
SAN ANTONIO—James Hester, 200 Gardenview, San
Antonio 13, Texas
SOUTH AFRICA (European)—C. H. Strickland, Box
48, Florida, Transvaal, Republic of South Africa
SOUTH ARKANSAS—A. Milton Smith, 6902 Briar-
wood Drive, Little Rock, Arkansas
SOUTH CAROLINA—Otto Stucki, 635 Glenthorne
Road, Columbia, South Carolina 29203
SOUTH DAKOTA—Albert O. Loeber, P.O. Box 606,
Mitchell, South Dakota 57301
SOUTHEAST OKLAHOMA—Glen Jones, 1020 East
6th, Ada, Oklahoma 74820
SOUTHERN CALIFORNIA—Nicholas A. Hull, 1235
East Madison, Orange, California
SOUTHWEST INDIANA—Leo C. Davis, 228 West-
wood Drive, Edgewood Addition, Bedford, Indiana
SOUTHWEST OKLAHOMA—W. T. Johnson, 7313 S.
Douglas, Oklahoma City, Oklahoma 97313
SOUTHWESTERN OHIO—M. E. Clay, 3295 Glendale-
Milford Road, Cincinnati, Ohio 45241
SPANISH EAST, U.S.A.—Harold Hampton, 16-09
George Street, Fairlawn, New Jersey 07412
TENNESSEE—C. E. Shumake, 1342 Stratford Ave.,
Nashville, Tennessee 37216
VIRGINIA—V. W. Littrell, 3704 Prosperity Avenue,
Fairfax, Virginia
WASHINGTON—E. E. Grosse, 144 Clearview Road,
Hanover, Pennsylvania
WASHINGTON PACIFIC—Bert Daniels, 12515 Ma-
rine View Drive, Seattle, Washington 98166
WEST VIRGINIA—H. Harvey Hendershot, 5008 Vir-
ginia Ave. S.E., Charleston, West Virginia 25304
WESTERN LATIN-AMERICAN—Juan Madrid, 1490
N. Wesley Ave., Pasadena, California 91104
WISCONSIN—R. J. Clack, 2807 Waunona Way,
Madison, Wisconsin 53713

—to Ronald and Joanne (Lindsay) Snowbarger
of Johnson, Kansas, a son, Theron Scott, on July 1.
—to Eugene A. and Sarah Jo (Langley) Lewis of
Conway, Arkansas, a daughter, Rita Lee, on July 1.
—to Rev. and Mrs. R. E. (Bud) Watson of
Bloomington, Indiana, a daughter, Ruth Elaine, on
July 26.
—to Rev. and Mrs. Wayne Albright, Sr., of
Peoria, Illinois, a son, Roger Lee, on July 30.
—to A/2c Bill and Caroline (Robertson) Durant
of Great Falls, Montana, a daughter, Nan Elisa-
beth, on June 30.
—to Rev. and Mrs. Albert Pemble of Laramie,
Wyoming, a son, Clifton Albert, on August 5.
—to Rev. and Mrs. Kenneth Wood of Deep-
water, Missouri, a daughter, Melody Grace, on
August 1.

SPECIAL PRAYER IS REQUESTED

—by a Christian friend in Kansas that God
may undertake for a special financial need with
regard to work and a home, and also for an
unspoken request.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131
HARDY C. POWERS:
District Assembly Schedule
Joplin September 15 and 16
SAMUEL YOUNG:
HUGH C. BENNER:
V. H. LEWIS:

GEORGE COULTER:
District Assembly Schedule
North Carolina September 15 and 16
New York September 24 and 25

District Assembly Information

JOPLIN, September 15 and 16, at First Church,
Fairview and Grand, Carthage, Missouri. Pastor
Wendell Paris. General Superintendent Williamscon.
(N.W.M.S. convention, September 13-14.)

NORTH CAROLINA, September 15 and 16, at
Plaza Church of the Nazarene, 4600 The Plaza,
Charlotte, North Carolina. Pastor B. E. Lejeune.
General Superintendent Coultter. (N.W.M.S. con-
vention, September 14.)

NEW YORK, September 24 and 25, at the
church, 215 Hillside Avenue, Valley Stream, L.I.,
New York. Pastor George W. Whetstone. General
Superintendent Coultter. (N.W.M.S. convention, Sep-
tember 17; N.Y.P.S. convention, September 17-18.)

Announcements

RECOMMENDATION

—After having pastored the Houston Belfort
Church for the past eight years, Rev. Calvin B.
Oyler has resigned to enter the work of full-time
evangelism. He is a splendid preacher, successful
soul winner, and an excellent soloist and music
director. Mrs. Oyler plays and sings and will
work with her husband in some of the campaigns.
Brother Oyler carries a burden for souls, and will
hold good revivals in churches and or camps.
Write him, Box 231, Bethany, Oklahoma.—
W. Raymond McClung, Superintendent of Houston
District.

MARRIAGES

Miss Mary Christenson and Mr. Larry C. Cary,
on June 19, at Bourbonnais, Illinois.

Sharon Rose Muse and Ronald Earle Ellington,
on June 12, in Dayton, Ohio.

BORN

—to Joe and Janet (Benner) Niccum of Louis-
ville, Kentucky, a son, Jon Scott, on July 26.

—to Bill and Wanda (Key) Daugherty of Nash-
ville, Tennessee, a son, William Leland, on July 29.

—to Bob and Mary (Barton) Fairbairn of Van
Nuys, California, a son, Randall John, on July 23.

—to Wesley and Ruth Ann (Hart) Henry of
Boulder, Colorado, a daughter, Sandra Leann, on
July 19.

—to Larry and Lynette (Rudeen) Edgerton of
Bethany, Oklahoma, a son, Kevin Daniel, on July 14.

—to Ladell and Bettie Patterson of Bethany,
Oklahoma, a son, Gregory Don, on July 13.

Bible College Offering

September 12, 1965

**I am convinced that the Naz-
arene Bible College will offer
an opportunity for special
training for hundreds of men
and women who are called of
God but, due to peculiar cir-
cumstances, are now unable to
pursue such special training.
For these worthy servants of
God, a Nazarene Bible college
will spell opportunity. For all
of us September 12 is a day of
opportunity to promote this
venture in training more hands
for the harvest of souls. I am
confident that Nazarenes and
their friends everywhere will
be liberal with their offering
on September 12. "The harvest
truly is plenteous, but the la-
bourers are few." Let us be
faithful. I know you will.**

**Otto Stucki
Member, Board of Control**

PRO & CON



Letters to the Editor

end up doing it and justifying our actions.

FRANCIS H. DAVIS
Indiana

Pro: Evangelical Ecumenicity

I appreciated your editorial on "Evangelicals and Ecumenism." We (particularly as Nazarenes) have avoided the World Council of Churches and their brand of ecumenicity as we would shun a disease, and, to a large extent, I believe we are right in doing so. But in so doing I fear that we have developed or fostered a distrust for ecumenicity in any form. For example, why did we (Nazarenes) not have a representative at the Student Missionary Conference of Inter-Varsity Christian Fellowship at Urbana, Illinois, last December? The Free Methodists, Pilgrims, Wesleyans, and Missionary Alliance churches (as well as our many Calvinist friends) were all represented. The 17,000 evangelical students there (of which I and a few other Nazarenes were a part) must have received the impression that the Church of the Nazarene (if they ever heard of it) was not much interested in missions.

But I know such is not the case. Our church is missionary-minded—would that it were more so! I recognize and appreciate the steps toward cooperation that our church has taken toward other evangelical churches. I pray that we—all who know Christ as Saviour and serve Him as Lord—will come not only to "dwell together in unity" but to be fellow laborers with God in proclaiming the good news of salvation—the message of reconciliation.

DAVID BOWEN
Ohio

Con: Confusion in the Nursery

... I have two babies and I must use the church nursery in order to attend church with them. On Sunday mornings I rush around and get them ready. In the nursery I generally find a small group of ladies who engage in conversation during the entire service about this person and that, so it is almost impossible to hear what the speaker is saying.

After being home with children all week I need the worship of the church. Couldn't we somehow make these well-meaning people realize that, even though in a nursery, some of us mothers come to church for spiritual food and not to hear the latest chitchat?

Name withheld by request
Pennsylvania

Pro: Visiting Nazarenes

I just want to share with you and traveling Nazarenes the following message I received from a Nazarene family as they visited our services one Sunday morning. The note was handwritten, handed to me as they left the church. The words thrilled my soul, encouraged me, and made me thank God for His good people.

"Dear Pastor:

"My heart thrilled no end as we came to church this morning. The grounds neat—the chapel remodeled, and greeted by the good pastor at the door. Already God was blessing my soul. The Sunday school class was very good and I was helped by being there. God bless those fine teen-agers. They were a blessing in the class.

"As we worshipped together, God's presence was real. God is still on the throne. I am sure there are great things in store for our church under your leadership. God bless you and your family as you labor in His work.

"We want you to know that we are praying for you and the church. Keep up the good work.

"In Christian love"

(signed)

... this church has been closed for better than a year and was reopened about three months when these folks visited. I believe a note like this dropped in any pastor's hand would be appreciated.

W. J. HARRISON
Kansas

Con: Stock Speculation

May I commend you on the very fine answer you gave to the question, "Is it wrong for a Christian to buy stock in a company?" Your answer is excellent and should be of help to many of our people. This is something that has concerned me deeply for some time. So many of our good elders and often, because of their influence, many laymen have been investing in speculative stock. A few have been successful in reaping a large return on their money, and the word quickly spreads and many more are sucked in. The human desire to secure something without work can easily overcome our good judgment and we

Con: Charge of Inconsistency

A letter asking if we were being consistent when we were concerned for the Negro in faraway lands was recently published. I don't feel that we so completely ignore them in our own cities. I personally know that several of our churches have members of the colored people. One of our medium-sized churches has a fine colored lady for Sunday school superintendent. Another fine, Nazarene colored lady, from a predominantly white church, is Rhode Island's "mother of the year"! At a zone rally held in our church a year or so ago we had children of Negro parentage, children of Oriental parentage, and children of Indian parentage from the various churches attending. We have colored children attending our Sunday school fairly regularly. As long as we can see these things, I feel that we are not *inconsistent* even though there may not be enough people of these groups in our vicinity to do a special work for them.

H. M. BAILEY
New Hampshire

Church Chuckles by Cartwright



"We should've figured some catch when he announced a special Labor Day service 'to rediscover the dignity of hard work!'"

LATE NEWS

Santin Home-going

Dr. Alfredo H. Santin, pastor of Mexico City First Church, where he had served for many years, died July 12. Dr. Santin is the son of Dr. V. G. Santin, a leader of church work in Mexico in its early stages. Many evangelical groups in addition to Nazarene pastors and leaders attended the funeral, which was held the same day he died.

Trevecca Ground Breaking

Ground-breaking ceremonies were held last month for the two new dormitories on the campus of Trevecca Nazarene College, with Dr. John L. Knight, chairman of the board; Mr. Harold Miller, architect; Mr. Hardaway, of the Hardaway Construction Company; and Dr. W. M. Greathouse, college president, participating.

The buildings will each house 102 students. The women's dormitory will include full medical clinic facilities. Total cost will be \$750,000, financed through a government HHFA loan. Occupancy is expected in the fall of 1966.

Dr. H. B. Wallin Honored

Dr. and Mrs. H. B. Wallin were honored recently by the members and friends of Pasadena First Church on the occasion of Dr. Wallin's seventy-fifth birthday, and fiftieth year in the ministry of the gospel. Some two hundred guests gathered for the occasion.

Dr. Wallin began preaching at the age of fifteen, and was ordained at the age of nineteen. He has pastored in Texarkana, Dallas, Houston, and San Antonio, Texas; Chicago, Illinois; Spokane, Washington; and Los Angeles, Long Beach, Pasadena, and Ventura in California.

Dr. and Mrs. Wallin now reside in Pasadena.

Passing of

Rev. T. L. Taylor Reported

Rev. T. L. Taylor, retired elder on the Los Angeles District, died August 16, and was buried from the Valley Center Church of the Nazarene, Covina, California.

Mr. Taylor was the father of Dr. Mendell Taylor, dean of Nazarene Theological Seminary. He is survived by his wife, Lucy; Dean Taylor and another son, Charles, of Oklahoma City; and two daughters, both residing in Glendora, California.

Minnesota District Record

Every church on the Minnesota District paid every budget in full for the 1964-65 church year. It was reported at the recent district assembly.

Rev. Norman W. Bloom, district superintendent, was unanimously reelected.

Pastoral Changes

Reports of pastoral changes have been received in the *Herald* office as follows:

Rev. Jerry W. Douds, from McConnellstown, Pennsylvania, to Baltimore, Maryland, Dundalk Church.

Rev. Robert Shafto from Randle, Washington, to Richmond, British Columbia, Canada.

Rev. Bernard Younce from Ellet Church, Akron, to Sebring, Ohio, First Church.

Rev. Roger H. Ward from Goshen to First Church, Auburn, Indiana.

Rev. Donald Teague to Mulvane, Kansas.

Rev. Howard Sayes, from missionary service in Trinidad, to Brownfield, Texas, because of the continued illness of the Sayes baby.

Nazarene Doctor to High Washington Post

Dr. John W. Cashman, Nazarene medical doctor who is acting chief of the Division of Community Health Services in Washington, D.C., has been appointed to head the Division of Medical Care Administration in the Public Health Service as part of the new Medicare program.

Dr. Cashman, forty-two, is a native of St. Joseph, Missouri, and lived in Kansas City for a number of years. He is a graduate of the University of Chicago Medical School, and holds a Master's degree in public health from Johns Hopkins University.

Dr. Cashman has practiced internal medicine in Kansas City, and has been with the Public Health Service a total of thirteen years.

Dr. and Mrs. Cashman and their family are members of Washington First Church. Dr. Cashman's parents, Mr. and Mrs. John A. Cashman, are members of Kansas City First.

Of People and Places

Rev. Robert L. Griffin, pastor of the Bartlesville (Okla.) First Church, recently received a Doctor's degree in philosophy from Oklahoma State University at Stillwater. He wrote his doctoral thesis on "Misconceptions of John Dewey's Educational Philosophy by Contemporary Critics." Griffin has been at Bartlesville for four years. During the last assembly year the church led the Northeast Oklahoma District in members received by profession of faith. . . . Dr. Honorato T. Reza, head of the Spanish Department, ministered with great blessing at the tenth Trinidad and Tobago district assembly, according to the report of Missionary Ralph Cook. . . . Evangelist Marvin S. Cooper reports his recovery from serious illness, and his availability for revivals and conven-

tions. . . . Rev. and Mrs. Frank Houghtaling will hold open house September 26, 13094 144th Ave., Route 2, Grand Haven, Michigan, on the occasion of their fiftieth wedding anniversary. Mr. Houghtaling was ordained in 1928, and retired in 1959. The Houghtaling have four children: sons, Edward and Milton; and daughters, Mrs. Ruth Nuville and Mrs. Barbara Frisbey.



of the
Religious World

77,000 in Vancouver Hear Billy Graham

VANCOUVER, B.C. (EP)—Billy Graham wound up his three-day crusade in Vancouver's Empire Stadium here with a total attendance of 77,000.

It was a figure that the football moguls, who usually hold out at the stadium, would have been pleased to chalk up for three of their league games.

In a broiling sun on the last of the three days, close to thirty thousand persons, shading their eyes with the crusade songbooks, listened to the evangelist.

Aggregate attendance for both phases of the Lower Mainland Crusade reached 231,000, with some 3,300 persons making "decisions for Christ."

Promotional Gimmicks Hit

DENVER, COLO. (EP)—Gadgets and gimmicks may work effectively in the advertising field but they are not the answer to the promotional program of the church, the general secretary of the Commission on Promotion and Cultivation of the Free Methodist Church told the commission's annual meeting here.

"The churches or agencies that have tried to build the appeal to their constituents upon gimmicks may have succeeded for a time, but in the long run they have lost their audience as well as the confidence of the people they have been seeking to serve," said Dr. Elliott L. Fisher.

Jones Praises Congo Leader

NORTHEFIELD, MINN. (EP)—A prediction that the Congo will be unified under Premier Moise Tshombe was made here by Dr. E. Stanley Jones, recently returned from a tour of several of the world's "trouble spots," including the Congo.

Christian missionaries and Congolese Christians "have held the situation together," Dr. Jones, a widely traveled evangelist and missionary, said in an interview at Carleton College, where he conducted his annual ashram (retreat).

Christians in the Congo "have been islands of goodwill in a sea of hate and confusion," the eighty-one-year-old Methodist declared. "Tshombe said to me, 'I see no way to the solution of the problems of the Congo apart from the Christian Church.'"

Mailing Bluebirds

(Fletcher Galloway's reactions to his wife's death, July 20, were written a week after her passing. His observations, which are touching and eloquent, serve as a commentary on the lives of countless others who have gone before her and will follow. —Managing Editor.)

MY WIFE slipped away to be with Jesus one week ago, after more than thirty years of almost constant suffering. But I found something sacred and lovely this morning that I thought I ought to share. I found that two days before she died she sent an order for four recordings to be mailed to lonely people that she knows. On one side of the record was Jan Pearce singing "The Bluebird of Happiness," and on the other side was "Sing, Everybody Sing."

I was a little puzzled when I found among the scripture promises which she had handwritten and placed on the dining room table as we were rushing away to the hospital: "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" (Proverbs 18:14)

But as I looked through her Bible today I found what her meaning was. She had the record of her hospitalizations—seventeen of them in

the last thirty-two years, major surgery involved in most instances—and this scripture was written below the tabulation. I saw instantly what she meant. "I can stand to have scars on my body if I can just keep from getting scars on my spirit."

One of her great trials was her inability to get to church the last few years. But when anyone talked to her on the phone, she would never mention her suffering or her physical problem. She kept the "lilt" in her voice, and a ready laugh near the surface, even though she walked the floor with pain night after night.

In her last hospitalization her condition rapidly became critical. Four doctors and six nurses were working with her to try to save her life. They had an oxygen tube in one nostril, a stomach-pump tube in the other nostril, an intravenous tube in her arm, and a blood transfusion going in her foot. She had gone into shock and her heart had stopped, but now she was beginning to rally. The cart on which they planned to take her to the intensive-care unit was beside her bed, and they were just waiting until she could be moved onto it.

She opened her eyes and looked around. Being a registered nurse, she immediately knew what was happening, but she looked down at the blood-spattered bed and grinned and said, "This was a nice, clean bed when I got into it, but I have surely made a mess of it, haven't I?" In spite of themselves the doctors and nurses had to laugh.

I thought that she was gone beyond any conscious recall when they

the Answer corner

Conducted by W. T. PURKISER, Editor

What does Matthew 5:19 mean, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven"? Does this mean that one can break God's commandments and go to heaven?

No. As Dr. Ralph Earle explains it in the *Beacon Bible Commentary* (Vol. VI, p. 73), "the solution lies in translating the phrase: 'in relation to the kingdom of heaven'; that is, in relation to the Kingdom he would be least, left outside."

John Wesley likewise (*Explanatory Notes from the New Testament*) interprets the meaning of the Greek phrase *elastichistos klethesetai*, "he shall be called least," as "That is, shall have no part therein."

What does I John 3:8-9 mean when it says that whosoever is born of God cannot sin? Does it mean that he is not able to sin?

It means the same thing Jesus meant when He said, "Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast" (Mark 2:19); or the man in the parable, "Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee" (Luke 11:7); or Paul, "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils" (I Corinthians 10:21).

These are all cases of moral or logical inability. It is as if one would say,

Does a pastor have the right to cast a deciding vote in a church meeting or board meeting?

Only if the vote is by a show of hands or some other visual means of taking the count. If the vote is by ballot, the pastor as chairman may vote only at the time the rest of the ballots are cast.

According to Robert's *Rules of Order*, the standard parliamentary guide adopted by our church, the chairman of a group is entitled to vote by ballot if he is a member of the organization, "but not after the tellers have commenced to count the ballots." On page 196 of Robert's (revised, seventy-fifth anniversary edition), it states: "The chairman should always vote in case of a ballot. Should he fail to do so before

were wheeling her into surgery, but I had to say a few words to her and pray. When I opened my eyes she slowly opened hers and said, "Great peace—have—" and she drifted back into the fog from which she was not to awaken until she stepped ashore

This interpretation is borne out by the parallel statement of the verse which follows, "Ye shall in no case enter into the kingdom of heaven." It was the practice of the scribes and Pharisees to make endless distinctions among the commandments, ranking them in supposed order of importance. This is the practice which Jesus condemns. It closes the kingdom of Heaven both to those who do it and to those who follow them.

"Whosoever is truthful cannot lie," or "Whosoever is honest cannot steal." It isn't that the truthful man is unable to lie, or the honest man unable to steal. It is simply that, being truthful, he does not lie; and, being honest, he does not steal.

John is saying that, just as there aren't any truthful liars or honest thieves, so there are no sinning saints. To be a child of God and a sinner at the same time is impossible. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:4).

the polls are closed he cannot then do it without the permission of the assembly."

It is my understanding that in case of a tie vote taken by visual count, the chairman may break the tie by making public his vote. However, my private judgment is that he would be very foolish to do so.

If a church or its board is so evenly divided on any proposition, it would seem to me the part of wisdom to drop it until there was some degree of unanimity obtainable. A leader rarely makes a mistake by waiting for a solid majority of his people to catch up with him.

in heaven.

She had been tortured unmercifully by the ravages of disease and her body bore many scars. But there were no scars on her spirit.—*Fletcher Galloway, Pastor, Grand Rapids, Michigan.*

Pen Points

Make Your Answer POSITIVE!



• for **YOU-**
• your **FAMILY**
• our **NATION**
• the **WORLD**

IN OUR WORLD of turmoil and anxiety people everywhere are searching for the best solutions. Fundamentally there is but one—Christ is the Answer!

You and your church can have a personal part in proclaiming this message of assurance to those within your community.

This timely banner will create a striking scene on the lawn of your church. Its attractive design and bold, clear letters are silk-screened in four oil colors on a high-grade white canvas. Whether in ordinary

daylight or spotlighted at night, the message may be read at a glance. Colorfast and weather-resistant for many weeks of use. 3 x 10 feet.

- | | | |
|---------|--|---------------|
| SIX-256 | “Christ Is the Answer”
BANNER | \$6.00 |
| UX-400 | WOODEN FRAME for
mounting 3 x 10’ banner,
hardware included. | \$4.00 |



NOW AVAILABLE
*with space for
church imprint*

Meet My Saviour

An attractive, four-page tract for personal distribution or letter enclosures to the unsaved. *In less than six weeks over three-fourths of a million sold!*

T-190 WITH IMPRINT: 250 for \$5.00; 1,000 for \$7.50
WITHOUT IMPRINT: 100 for \$1.00; 1,000 for \$5.00



Christian Worker's Guide

Your tool for personal witnessing. Stair-step pages provide an instant reference on both regeneration and sanctification. 36 pages. 4 x 7 1/2".

50c



That You Might Have Life

The Gospel of John outlining the way to eternal life. Reader is instructed to turn to twelve different underscored verses. 3 1/2 x 5 1/2".

TE-500 10c; 12 for 95c; 100 for \$7.50

Prices slightly higher outside the continental United States

Created to Help Your Church Reach OTHERS! Order Today from:

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141
Washington at Breeze, Pasadena, California 91104 IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario