Missionaries: the new and the veteran
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.

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

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chips 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.

The Cover...

The appointee and the veteran—both medical doctors—sitting 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 committee 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 Breiden, Kankakee, Illinois; and Dr. Chester Rowe, a medical doctor in Savannah, Missouri—had gathered with their families to celebrate their parents’ wedding anniversary.

“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 not 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 incited 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.

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**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 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.

“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**

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 5, you could spot among the fifty-seven names familiar ones in any of the alphabetical sections. For instance, Knox, Kratz . . . Schmelzenbach, Sodat . . .

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 peek in.”

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

indigenous: inborn, innate, inherent
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. F. 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. 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 Golliher: “Every four days an army of unconverted people die as if in the city of Washington.”

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 Golliher, 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 29 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 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.
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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 rumbling, 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—not 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 o'er the dews of sorrow
   Were lustr’d 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 taught 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

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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!”

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.

\textbf{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 Herald 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 Herald coming into the community each week. With no renewals for the Other Sheep needed next year, the church now plans to drive for 100 Herald.

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 $.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.”

\textbf{THE CHURCH AT WORK}

\textbf{HOME MISSIONS}

Orville Jenkins, secretary

\textbf{Loan Fund Savings}

\textbf{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.

\textbf{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.


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


Washington Pacific—Castle Rock, Mrs. Pearl Dickson.

Central California—Coalinga, Rev. David Kennedy; Lompoc, Rev. Robert Lynott.

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

Alabama—Pensacola Fensley, Rev. George Sarber.

Canada Pacific—Chilliwack, B.C., Rev. Howard F. Culbertson.

Southern California—Norco, Rev. Howard Louis; Stanton, Rev. George L. Smith.
Alaska—over Altiplano pasturelands to the Ajata. We were walking the "country mile" and his wife to visit a sick woman. Soon invited me one morning to go with him. I was preaching in special services in the home.

Northeast Oklahoma

Canada

Southern California

Canada Pacific

Alabama—Sacramento

Abilene

Los Angeles

British Isles South—Falk

Florida

Rocky Mountain—Mountain Woman Reflects

Mountain Woman Reflects

"Good Shepherd's" Love

I was preaching in special services in the home.

The need for a Nazarene Bible College Offering

September 12, 1965

Once a church has always risen to that 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.

Bible College Offering

Member, Board of Control

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 pasturelands to the Ajata home.

Entering their humble adobe home by the single low door, we found Hermana Maria sitting swathed in homespun blankets on her low bed. Soreskins of homespun 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 hallel for two months. In a torrent of Xumara 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 and the fever were nearly gone but joggles wounds still remained. We watched with thankfulness as the pastor's wife applied soothing medicines to the hands 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 my life for the sheep."—E. S. Phillips, secretary

WORLD MISSIONS

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. William 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 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, Missouri; Mrs. Wilson (Gertrude) Lanpher (holding picture of Dr. Chapman), Overland Park, Kansas; and Dr. Paul Chapman, Arcadia, California.

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.

MOVING MISSIONARIES

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

Rev. and Mrs. Howard Grantz have moved to Apartado 168, Puna, 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, Nicaragua, 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, I.P.O. Box 3307, Seoul, Korea. Please observe these instructions carefully. Government requirements.

Mrs. 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. and Mrs. Larry Garman have left for Peru on their first term of service. Their address is Apartado 1008, Campanas, San Pablo, Brazil, 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, Glendale, California.

Rev. and Mrs. Chester Naramor are home from language study in Mexico. Present address is P.O. Box 47, Urasoe, Okinawa, Ryukyu Islands.

Mrs. C. H. Thompson, 305 W. Marshall Drive, Ashtabula, Ohio 44005.

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

Rev. 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. Zedon Crites, 1629 Ohio Avenue, Ashland, Ohio 44805.

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 several 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 dining room, according to Dr. Leslie Parratt, reporter.

Evangelist James Crabtree and Dr. W. T. Purkiser, Herald of Holiness editor, conducted an evangelistic campaign. To follow up on those seeking spiritual 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 banners 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 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 Parratt, 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. G. 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 10,549, 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 Coughenour, 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. Beatty, reporter.

THE LOCAL CHURCHES

The following evangelists have open dates:


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

Rev. H. A. Casey, Box 527, Kansas City, Missouri 64114: November 3-14.

Rev. C. F. Transue, Route 1, Poplar
forces of the world would over­
sooner or later the discipline becomes subjective. The
mature man and woman of our society is self-disciplined. The
police discipline of value. All is in vain unless
employers discipline employees, trainers discipline athletes. But all these "clis­
cipliners" know full well that onlv in the initial period of learning is their dis­
also make a way to escape, that ye may
ye are able: but will with the temptation
not suffer you to he tempted aboue that
to mai: but God is faithful, who xeill
(1 Corinthians 10:13). Ultimately, self-discipline is the
discipline. Parents discipline children,
employers discipline employees, trainers discipline athletes. But all these "disciplines" 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 ex­
ternal 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 undis­
ciplined creature on earth! But he'll learn! The young athlete finds the re­
straints 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 dis­

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.

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.

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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
CANADA PACIFIC—Roy Yeider, 7441 Granville St.,
CANADA CENTRAL—Bruce Taylor, 31 Prospect Ave.
CHICAGO CENTRAL—Mark R. Moore, 471 W.
EASTERN KENTUCKY—D. S. Somerville, 2421 Divi­
GULF CENTRAL—Warren A. Rogers, 7429 Wykes
DALLAS—Paul H. Garrett, 2718 Maple Springs
HOUSTON—W. Raymond McClung, 8418 Hunters
FLORIDA—John L. Knight, 10900 E. Sand Lake
EASTERN MICHIGAN—E. W. Martin, 1000 W.
ILLINOIS—L. S. Oliver, Box 1705, Springfield,
LOS ANGELES—L. Guy Nees, 1601 East Howard
MAINE—Joshua C. Wagner, Riverside Drive, Au­
NEVADA-UTAH—Murray J. Pallett, 7849 Nantucket
KANSAS CITY—Wilson R. Lanpher, 1700 Meyer
KENTUCKY—Dallas Baggett, 2230 Alta Ave., Louis­
MICHIGAN—Fred J. Hawk, 734 Griswold, S.E.,
MINNESOTA—Norman W. Bloom, 6224 Concord
NEBRASKA—Whitcomb Harding, 803 North Briggs
NEW YORK—J. H. White, P.O. Box 179, Yorktown
NEW MEXICO—G. H. Pearson, 4292 North 16th Drive, Phoenix, Arizona 85015

NORTH ARKANSAS—Boyd C. Hancock, 1922 Jef­
NORTH CAROLINA—Lloyd B. Byen, 1108 Man­
NORTHEAST—Raymond C. Kratzer, 4305 Snow
NORTHWEST—Robert E. Polly, 9012 Hairston Ave.
NORTHWEST—George Scutt, P. O. Box 5205,
PHILADELPHIA—James E. Hunter, Box 513, West
PITTSBURGH—Ebert Cowan, 1167 Merrill Dr.,
COLORADO—L. E. Cornell, 8470 W. 4th Ave.,
DALLAS—Guy Nees, 1112 Garrett, 2718 Maple Springs
BUDDY N. KERN: 
COLORADO—Douglas, Oklahoma City, Oklahoma 97313
COLORADO—Richard and Marjorie McNaughton, Boulder, Colorado, a daughter, Sandra Leann, on
BUREAU OF MISSIONS—Bob Seale, 1022 West Adams, Kansas City, Missouri, a son, Jon Scott, on
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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 the World Council of Churches and their Nazarenes (if they ever heard of other Nazarenes were a part) must have students there (of which I and a few all represented. The 17,000 evangelical 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 for the fellowship of our church with them. On Sunday morning, some of us mothers come in the nursery in order to attend the church nursery in order to attend the church service. God bless those fine teen-agers. They were a blessing to church this morning. The grounds were neat—the chapel remodeled, and greeted by the good pastor at the door. Already 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)

W. J. Harrison
Kansas

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 remodelled, 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.

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W. J. Harrison
Kansas

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

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. God 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

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 end up doing it and justifying our actions.

FRANCIS H. DAVIS
Indiana
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 was the son of Dr. V. G. Santin, a leader of church work in Mexico for various stages. Many evangelical groups in addition to Nazarene pastors and leaders attended the funeral, which was held the same day he died.

Trevcca Ground Breaking
Ground-breaking ceremonies were held last month for the two new dormitories on the campus of Trevcca 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, Glendora, 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 re-elected.

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. 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 Head 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 "Misperceptions 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 conventions. . . . Rev. and Mrs. Frank Houghtaling will hold open house September 26, 13061 144th Ave., Route 2, Grand Haven, Michigan, on the occasion of their fiftieth wedding anniversary. Mr. Houghtaling was ordained in 1928, and retired in 1950. The Houghtalings have four children: Ansas, Edward and Milton; and daughters, Mrs. Rut Nuvill and Mrs. Barbara Friabey.

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 gods, who usually hold out at the stadium, would have been pleased to chalk up for three of their league games.

In a roaring 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 3,500 persons making "decisions for Christ."

Promotional Gimmicks Hit
DENYER, GOLI. (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
NORTHFIELD, 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 it all, I see no way to the solution of the problems of the Congo apart from the Christian Church."

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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 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 knew. 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 out what she meant. "I can bear it," (Proverbs 18:14) But as I looked through her Bible 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 infirmities; but a wounded spirit who can bear?" (Fletcher Galloway’s reactions to his wife’s death, July 20, were written a week after her passing."

Mailing Bluebirds

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. 78), "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 elaschistos kledhsetai, 'he shall be called least,' as 'That is, shall have no part therein.'

What does 1 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." (1 Corinthians 10:21.)

These are all cases of moral or logical inability. It is as if one would say, "I cannot do such and such." (Fletcher Galloway’s reactions to his wife’s death, July 20, were written a week after her passing.)

Pen Points

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 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.

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.

The majority 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.

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." (1 John 2:4.)

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 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.
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