

MARCH 24, 1965

# Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ  
of the Church of  
the Nazarene



North Dakota  
State Capitol  
North Dakota District  
Church of the Nazarene

# Discipline & Refreshment

THE AGONY of the sinner when he has been awakened by the Holy Spirit to the deep and far-reaching consequences of his sin brings him to the question, "How can even God forgive my sin?" But the divine mercy and love that receive the prodigal are overwhelming, for he is treated as though he had not sinned. The miracle of grace happens through simple faith in Calvary's atonement. Condemnation is removed. Peace ensues. Cleansing comes. New life begins.

The rejoicing over this restoration is not limited to the penitent himself; the Heavenly Father rejoices and all heaven is filled with joy. The story of the prodigal as Jesus told it ends in an anticlimax, for the elder brother remained pouting and unforgiving, for he would not enter into the joy of his brother's restoration.

God's desire to let us share His fellowship is wonder indeed, but the mystery reaches beyond our ken when He suggests that He would fellowship us. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with

him, and he with me" (Revelation 3:20). But such is the grace of God.

This refreshment that comes to us also makes demands of us. We must no longer sup with Satan and his cohorts. Fellowship with God implies distance from the darkness of sin. There is a saying in business circles that "he who would sup with the Devil must carry a long spoon." Proximity makes for contamination. Paul wrote to the Corinthian church, "Be not deceived: evil communications corrupt good manners" (I Corinthians 15:33). It was to the same church that he also wrote: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial?" (II Corinthians 6:14-15) Separation is the basis for true fellowship with God. We cannot be the temple of God and the dwelling place of idols.

Usually those who find the praise of God a discordant note are those



who have been carousing with Satan's hosts. It is only when we are separate from the unclean things that God can receive us. But who would groan over such discipline in order to receive His refreshment? The words of the Psalmist are still fitting for the twentieth century: "O taste and see that the Lord is good: blessed is the man that trusteth in him" (Psalms 34:8).

# Divine Glory

## FOR THE DAILY GRIND

By RICHARD H. LEFFEL, Pastor, Ancon Church, Balboa, Canal Zone

THERE IS A PICTURE in the Vatican called the greatest master work of all art. It is Raphael's "Transfiguration." It is really the work of two artists, Raphael and his student, Romano. Two artists, two scenes, in reality two pictures in one!

The upper half forms the background and the Transfiguration scene: the radiance of the clouds, the Master and His disciples, the representatives of the Old Testament law and prophets—Moses and Elijah. The lower half of the picture shows the group in the valley: disciples of weak faith, the sympathizing Saviour, the afflicted lad, and his anguished parents.

The picture is one of striking contrast. The divine glory of the mountain is set in direct opposition to the daily grind of the valley below. Significantly, it depicts the double life of every Christian—the glory and the grind.

Oh, how the Christian loves the glory of the mountain! Special services, revivals, assemblies, refreshing seasons of prayer are radiant with the outpoured glory of God. Who does not sometimes feel that it would be wonderful to remain on the mountain?

Peter felt that way. Splurging in spiritual splendor, he said, "Lord, it is good for us to be here" (Matthew 17:4). Then Peter offered to build three shelters for perpetual worship. Peter was not at fault for enjoying the glory, but erred in desiring to stay there. He longed to remain "under the spout where the glory runs out."

But God's glory is given that it may be shared. It is not to be contained within, but communicated without. The glory is to be poured out, not stored up. Peter mistakenly supposed he could serve God best in continual worship on the mountain.

Here Jesus must teach His mistaken disciple a great lesson—the divine glory experienced on the mountain must be expended on others in the valley of the daily grind. Peter could best serve God by going into the valley.

The world will never be won by a *society of saints* who sit "soaking" up the mountain glory, but by a *company of concerned Christians* who will converge on the needy multitudes in the valley. The church that is deaf to the cry of the valley is worthless to God, no matter how esthetically beautiful its ritual of worship.

Matthew's comment is significant: "They came down from the mountain" (17:9). And so must we. Mountain worship is wonderful, but there is work to be done in the valley. The soaked-up inspiration of the mountain must become the "sweated-out" perspiration of the valley. The inhaled power is the source of our exhaled performance. The output in service must equal the intake in blessing. Our religious ecstasies must be followed by spiritual activities.

Note that Jesus accompanied His disciples into the valley. He would not send them, but He would go with them. Had He not left the glory of God's holy mount to journey into the valley of human misery? The grandeur of heaven He had exchanged for the grind of death. And He would remind God, only hours before Golgotha's grind would begin—"The glory which thou gavest me I have given them . . . that the world may know that thou hast sent me" (John 17:22-23).

God grants the glory that we may tell the story of Jesus and His love. The Divine Presence walks with us in the valley to inspire us in our task.

The journey down the mountainside was swift. From the glory of the mountain to the grind of the valley is often a quick trip. Monday's work follows Sunday's worship.

It could be discouraging, except that the glow of yesterday's mountain can still be with us in today's valley. The "high-octane energy" obtained at the mountain fueling station gives adequate "go-power" for the valley grind.

Some Christians seem to fret against the grind of the valley. The rasp of the routine becomes unbearable. One church member attended revivals faithfully, but between meetings would be absent for months at a time. His spirituality would spiral at revival time. Afterward he would become morbidly discouraged and despondent. He loved the glory of the mountain, but loathed the grind of the valley. He had never learned that the daily grind can also have a divine glory.

Archibald Rutledge once boarded a tiny tugboat to cross a southern river. He noticed a Negro engineer sitting in the doorway of the engine room reading a Bible. He was fat, squat, and black, but immaculate, and his eyes sparkled.

As Rutledge paused to speak with him, he no-

*I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High (Psalms 9:1-2).*

ticed that the characteristic odors that had always emanated from the engine room were no longer there. A glance inside the door revealed the reason. The engine gleamed and shone. The bilge water was gone from beneath the seat. Instead of grime and filth and stench there were beauty and order.

Rutledge inquired of the engineer how he had managed to clean up the old room and the dirty engine.

"Cap'n," he said, nodding fondly in the direction of the engine, "it's just this way; I got a glory."

Making that engine shine was his daily task, and could have been a despised drudgery. But he had an inner "glory" that lubricated the daily grind. Berton Braley wrote, in lines more practical than polished:

*Oh, you gotta get a glory  
In the work you do;  
A hallelujah chorus  
In the heart of you.  
Paint, or tell a story,  
Sing, or shovel coal,  
But you gotta get a glory,  
Or the job lacks soul.*

The scene on the mount was glorious. But was the scene in the valley any less so? The mountain has its glory but so can the valley have glory. And it is up to us to use the divine glory of the mountain in the valley of the daily grind.

Go upon the mountains with the Master; catch the vision there. Then go with Him into the valley of service.

## The Cover . . .

**The eighteen-story state capitol building at Bismarck, North Dakota, is known as "the skyscraper of the prairies." It was erected in 1922. The North Dakota District of the Church of the Nazarene is superintended by Rev. Harry F. Taplin. The district has 1,090 members in 35 churches, with an enrollment of 2,150 in Sunday school. The district raised for all purposes last year \$197,409, and contributed \$19,679 to general interests.**

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## Greetings from

# JAPAN



Have you "brushed up" on your Japanese lately? This message was sent to Nazarenes at the past General Assembly in Portland. This beautifully written greeting is by Dr. Ross Kida, national superintendent of the Japan field. The interpretation is by Mr. Bartlett McKay, field superintendent.

Nazarenes in Japan will be joining in the Easter Offering this year—doing their share to "spread the good news."

—General Stewardship Committee

オレブン州ポートランド市に開催の  
総会にお集りの皆様は日本から  
心から御挨拶を申し上げます  
私どもも御挨拶が長年の間日本に福  
音を宣へるためにお集り下さ  
つたことに對し眞心から感謝申し  
上げます。私どもも日本の多くの  
同胞に福音を伝へるために最善と  
尽すべく努力を盡し、私どものこと  
わが国と項々を精進し、神に  
頼り、皆様の力と協力で全世界  
私どもも皆様の力と協力で全世界  
福音を伝へるべく切に願ひ、  
キリストにある皆様の祝福を  
心から申し上げます。  
水田 定信  
日本ハレルイア会

"We send heartfelt greetings from Japan to you who are assembled in Portland, Oregon, for the General Assembly. We thank you from the bottom of our heart for all you have done for us throughout the year for spreading the Gospel in Japan. We are doing our best to give forth this Gospel to the multitudes of our countrymen.

"We also thank you for your prayers on our behalf. We, too, are praying for you. It is our earnest desire to join with you in giving the Gospel to the whole world.

"Your brother in Christ,  
"Ross Kida"  
Bartlett McKay, Interpreter



Ross Kida

# SANFORIZED FAITH

By **RUSSELL PAYNE, Pastor, Falmouth, Michigan**

*Oh, for a faith that will not shrink,  
Tho' pressed by ev'ry foe,  
That will not tremble on the brink  
Of any earthly woe!*

THE MANUFACTURERS of clothes request us to specify garments that are labeled, "Sanforized." This is a trademark which has come to mean that the material in the garment will not shrink. What we need is a "Sanforized" faith. This is one which will never shrink to where it will not fit, but will always answer the needs of the person who depends upon it.

Why is it that the term "Sanforized" has come to mean such dependability? There are several reasons. It has stood the test of time. When the material was put to the test it did not fail to live up to all that was expected of it. It did not shrink! After repeated testings in all situations, it still retained its perfect fit.

The faith that was once delivered to our fathers and has been passed down to us has also stood the tests of time. After repeated testings and provings in all situations, it has stood firm and has lived up to every claim made for it. Witness Paul, John Huss, Savonarola, John Wesley, Dr. Paul Carlson, and many more. They bear testimony to the steadfastness of our faith.

Another reason is that the men who were working on developing a material to Sanforize cloth were interested in keeping the standards high. They never allowed desire for profit to cheapen their product. The formula for the process was changed only if there was a definite improvement, never merely to lessen the cost.

The faith which we possess has been purchased with "the precious blood of Jesus" and never has been cheapened. There are those who have attempted to imitate Christ, but faith in them has never paid off. Those who produce imitations are merely attempting to "cash in" on the labors of others.

There are certain laws which must be obeyed and they will never change. The church must not lower her standards for the mere sake of numbers or dollars. The results of such faith have been established by God (Revelation 2:10).

And that brings us to a third reason for the widespread acceptance of the trademark and of the faith which is ours. The label "Sanforized" is applied only to material which is consistently of number one quality, and to which the Sanforizing ingredients have been applied.

The faith which has been accepted and has remained so steadfast through the years has achieved this result because God has had His hand in the

establishing of that faith. Christians are men and women of extraordinary vision, and by the blood of Christ they are made of top quality. They have measured up to God's standards. Then the ingredients of that faith were applied carefully and in the proper amounts to the material, and the result was persons with faith "that will not shrink."

Sanforizing will not wash out in any water—hot, cold, lukewarm, water with detergents, high suds or low. That Sanforizing is there to stay. It does not iron out, dry-clean out, nor drip-dry out!

Our faith has that same quality in that nothing outside of the individual will be able to take it out. External forces cannot remove it! Paul said, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39).

**IF  
REVIVAL  
COMES!**

By **JOHN B. BRYAN, Pastor, Athens, Georgia**

IT IS POSSIBLE for a person to live and be happy without a home and in poverty and hunger; but if destitute of a revival spirit he is a spiritual invalid, weak, sick, and miserable, if not already dead. It is possible for a church to thrive without a building, without a choir, even without a preacher, but without a revival it is like a house in the winter without any fire.

Towering mountain-high, above all other needs, educational, political, or financial, is the need of a revival. Revivals of the past cannot suffice for today. Our crying need is for a mighty revival to sweep our Zion again today.

But wait a minute! Have you ever stopped to think what it would mean if we had a real revival today? If we do have a revival, it will mean a breaking up of the "fallow ground" of our lives. A real revival will cause Christians to be burdened for those who are lost. Someone may ask the question, "Where are our converts?" Perhaps another

question provides the answer, "Where are our tears?"

Nehemiah, the forerunner of all worthy evangelists, beholds the awful apostasy of his people and tells us how a revival started. He declares simply, "I sat down and wept" (Nehemiah 1:4). Nehemiah's are not tears of mourning shed in the presence of candles and shrouds. His is not the wail of the bereaved gazing upon the corpse-littered streets of a gutted city. Nor does he sob the superficial sob of the tragedian absorbed in the fantastic plot of some ancient form of drama. Nehemiah's broken heart is the story of prayer that ends in power, of fasting that ends in feasting, of grief that ends in glory. It is the story of a gracious revival! And it started with a broken heart.

If revival comes, the "fountain of tears" must be broken up. Dry-eyed Christianity will never stir the world! Dr. Hugh C. Benner said: "The trouble with revival after revival is too many people are hiding behind the barrier of indifference." If revival comes, there will be no room for indifference, because the heart will be broken with a burden for the lost.

The power of a revival will also have its effect upon the unsaved. It is when the spirit of revival prevails that the "stubborn will" is broken down so that the unsaved will see their eternal "lostness" in their present state. The broken and contrite

heart of the unsaved will see their only Hope. The Bible says: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalms 34:18).

If revival comes, hearts will be bound together in holy love. A real revival will cause people to forget old differences. There will be a genuine desire to "follow peace with all men." Church unity will prevail. Each member and friend will endeavor to live up to his own abilities and not try to outdo the other.

If revival comes, it will mean a blending of prayer, faith, and works. We cannot "work up" a revival. It must be "prayed down." God has said: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14). Prayer is one of the first steps toward revival, but prayer must have more than just words. It must be backed by faith. And combined with prayer and faith there must be works.

If revival comes, it will mean a blending of the human and the divine. It is God who gives the revival, but that does not change the fact that we have a part to play. God will do His part if we will do our part.

If revival comes? . . . It must come!



## It's Devotion Time

By JACQUELINE AHLSTRAND

YES, devotion time has arrived again and we are glad. But until just recently it could, at our house, have been better called "commotion time."

Our teen-agers would glance surreptitiously at their watches, and the younger children would wriggle uncomfortably as we tried to have our Bible reading and prayer. It seemed impossible to find material suitable for adults and teen-agers which small children could also understand.

But then the Lord provided us with a solution, and a very simple one after all. Each day the teen-agers are assigned a research project on the scripture for the devotions of the following day. They use the concordance and scripture reference books which we have in our library at home, and gather as many facts as possible about the lesson for the following day.

In the evening when devotion time arrives, the passage is read by one of the older children. Before our prayer time, the younger children are allowed to question the teen-agers about the scripture for

the day. They take great delight in trying to stump the older children and, surprisingly enough, they often succeed.

This, of course, leads to further research in order to answer the question. Gradually our devotional period has changed from a duty to a challenge. Who will win the discussion? We all do as we grow in faith together.

We have learned more about the Word of God during this period than at any other devotional time in the past. And we adults found that we were soon participating in the research too, to the great enrichment of our spiritual lives.

Of course, since there is only one day for research and there is much schoolwork which must be done also, the assignments must be kept comparatively simple. We found, however, that as our children became more and more interested in the project, they were spending a great deal of time voluntarily studying God's Word.

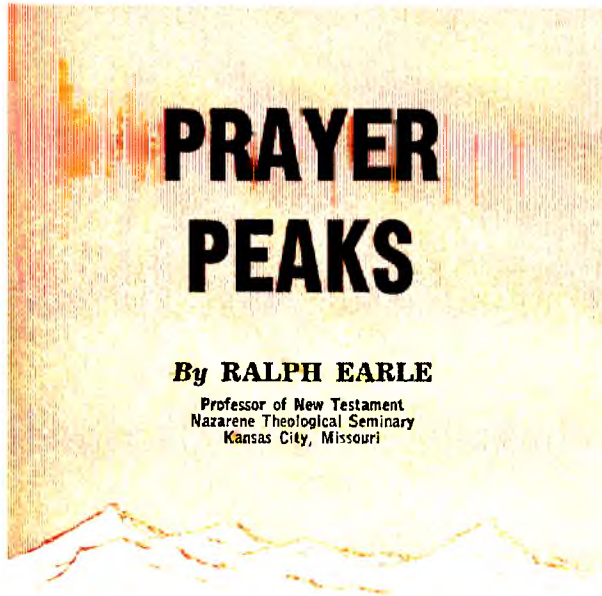
We find that it is sometimes necessary to cut off

the discussion period sooner than we would like to because we feel that our prayer time is an extremely important part of our devotions. It is, we believe, essential not to neglect prayer for the sake of discussion, however interesting the discussion may be.

The result of our experiment is, we find, that the children take a far greater interest in our devotion time itself. They spend more time studying the

Bible so as to be prepared for discussion, and show much more interest and participation in the prayers.

Devotions, instead of being a rather annoying interruption to be finished as soon as possible, have become a real, captivating experience with God and His Word, which is helpful in the daily life of every member of our family.



IT WAS Sunday morning, December 20, 1964. We were in Cairo, Egypt. No Church of the Nazarene. Where could we go with our party of twenty-five pilgrims to the Holy Land?

The answer came unexpectedly. We found ourselves walking down (not up) steps into the old Coptic Christian Church of Abou Sarga (St. Sergius), built in the fifth century. There we were invited to conduct a service. As we read the Scripture and prayed, we felt the atmosphere hallowed by the memories of saints who worshiped in that same room fifteen centuries ago.

The time: December 24, 1964. The place: Bethlehem. We had just driven down from Jerusalem. In the hustle and bustle of Bethlehem's Square on the day before Christmas, I discovered that one of our cars was missing. Sending the guide ahead with those who had arrived, I waited for the missing ones.

Soon they arrived, having been delayed by a flat tire. We hastened into the Church of the Nativity—oldest Christian church in the world, built in the fourth century. Down the steps we walked to the manger in the cave below.

Never shall I forget what my ears heard and my eyes saw. First I heard the soft strains of "Silent Night! Holy Night!" being sung by our party, clustered closely in the cave. Then I saw the tears being wiped away by those who could no longer sing. My heart suddenly filled and overflowed through my eyes. Christ was still there, coming

again to meet us as He had the shepherds long ago. The good tidings were real!

Christmas came. In the morning we attended two Nazarene services in Jerusalem. At ten o'clock the Armenian congregation met in back of Christ Church, just inside the Jaffa Gate of the Old City. Here Berge Najarian interpreted for us.

At eleven o'clock we met with the Arab church just outside the Damascus Gate on the north. What a thrill it was to see the wonderful location that has now been secured for this congregation right next to the beautiful new Y.M.C.A. in Jerusalem, Jordan—matching the location of our church beside the majestic, million-dollar Y.M.C.A. in Jerusalem, Israel! God has been good to give us these two prize locations.

In the afternoon we visited Gethsemane, Golgotha, and the Garden Tomb. Again we prayed with our party, after reading the Gospel accounts of the Agony, the Crucifixion, the Resurrection. What a privilege to be present where those greatest events of all human history took place! We were on holy ground.

December 29, 1964. I wakened early in our hotel at Tiberias, the only city now on the Lake of Galilee. Eagerly I rose and pulled aside the draperies from the sliding glass door opening on the balcony of our room.

The picture I saw was already painted by the hand of the Master Artist. Before me was spread the full length of the lake. Over the hills on the opposite shore the horizon was a rich, rosy red. Poised above it was the morning star, looking like an immense, glittering diamond. Hanging in the sky overhead was a crescent moon.

Silently I sat for many long minutes, worshipping. The shining star seemed to say: "I am only a symbol of the Bright and Morning Star. Just as I hail the dawning of a new day, so does the presence of Jesus in your heart assure you that soon He will come to turn this world's darkness into eternal day."

Who of us can forget the boat ride on the Lake of Galilee from Tiberias to Capernaum? Then we gathered on the shore of the lake for another service. As once more we read from the Gospels and prayed, we heard the booming of heavy guns. It was the Syrians shooting at Israelis plowing on the opposite shore of the lake, about six miles away. The Prince of Peace must return to put an end to human hate.

**"There are lost men everywhere today. What they need is not just instruction and urging to do better. What they need is not just a new environment in which to live. What they need is not just the challenge of some noble cause to which they may dedicate themselves. What they need, above all else, is a Saviour!"**  
**—Selected.**

The climax of our trip came the afternoon of January 6. Our party crowded into the little prayer room just off the bedroom of John Wesley's home on City Road. The one window looked out on the chapel where he preached during the last years of his long ministry.

As we stood in that tiny room whose floor had been wet by the tears, and whose walls had been moistened by the breath of England's great saint of two centuries ago, it seemed that his spirit still lingered there. We prayed that the same Spirit that possessed Wesley might commandeer us today.

The next morning we had breakfast at our hotel in London and then flew to Amsterdam. Leaving there at 1:00 p.m., we arrived in New York at 3:15 p.m., and in Kansas City that evening. But the miracle of jet speed had not robbed us of the greater miracle of prayer which had spanned time and space to bring God's presence near.

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## FAITH

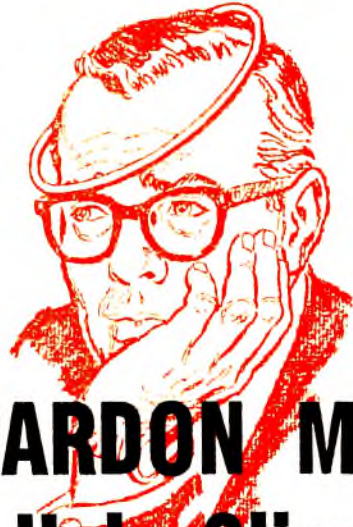
*I saw a hill that stood against the sky,  
 Undaunted, proud,  
 And in its hair the sun was buried deep.  
 It never bowed  
 To earth. Always it held its head up high.*

*I saw a cloud sweep down from out the blue,  
 Its midnight shade  
 Obscuring all the earth and sky from view.  
 I felt afraid  
 Somehow, because the hill was hidden too.*

*The cloud brushed softly through the valley there,  
 Spectral, still,  
 And vanished in the silent sky, somewhere.  
 I saw my hill  
 With sunlight tangled in its tousled hair.*

**By DONALD H. STRONG**

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# PARDON ME My Halo Slipped!

**By J. RAY SHADOWENS**  
 Pastor, First Church, Norman, Oklahoma

THE PROPAGATION OF HATE never appeared more distasteful than at the present time. Intolerance is a vice I can no longer afford. It nourishes the noxious growth of bigotry, strife, and ill will. Where proponents of justice and fair play strive for amicable solutions to delicate issues, intolerance can always be counted on to drag in its own brand of bias.

Tolerance has nothing to hide. It has no ax to grind. To the deserving, without regard to ethnic origin, it demonstrates equity. It is color blind. Achievements are always judged on their own merits and not influenced by warped presuppositions.

Tolerance never prejudges alleged acts on the part of others. Its judgments are never swayed by any segment of society, no matter how vocal.

Haunted by no condemning acts of partiality, tolerance can always live comfortably with itself. If you expect to see this regal virtue on dress parade, stop looking; it is never so to be found.

Bigotry, so despised in my shortsighted neighbor, I discovered had taken cover behind unacknowledged blind spots. Prejudices, long thought sublimated, slipped through with lip-sealing embarrassment. Narrow-mindedness colored what otherwise seemed to be transparent attitudes.

"Oh, you noticed too?"

"Pardon me, my halo slipped!"

The transparency of soul I valued could never countenance the shady or the sordid. "His word is as good as his bond" was learned early and well. Any degree of underhandedness, be it personal or social in nature, was most abhorrent. It was the virtue praised by the ancient Psalmist, "He that sweareth to his own hurt, and changeth not"



(Psalms 15:4). Would not even the morally insensitive and the ethically calloused be impressed by such self-effacing sincerity?

Insincerity was to be denounced as a cursed thing whenever and wherever it showed its ugly head. Candor compels many to admit the uncomfortable feeling that exposed insincerity feels in the presence of the embodiment of unquestioned sincerity.

To resort to the mildest form of deception required stooping I deplored. A masquerade might be permissible when playing "make believe," but never is it justified when moral issues are at stake.

*This above all: to thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man.*

(Shakespeare)

But a sobering eye-opener, one is loath to admit, brought the painful awareness that glimmers of affectations, so despised in others, stubbornly persisted. The presence of the artificial required attempted justification too awkward for one who cherished self-respect as a virtue to be maintained at all costs.

"Don't look now."

"Pardon me, my halo slipped!"

"Life is too short to be little" so enamored me as to make any philosophy of life that omitted it not worthy of my loyalty and emulation. To make this noble principle peripheral was unthinkable.

Bigness of soul should be coveted for its own sake without apology. Disappointment is keen when some superficial virtue relied on for inner poise fails us when our little world seems to be in heaps about our feet. Magnanimity never lets one down.

Why is there so much of pettiness in the hearts of men? Moral and spiritual pygmies there are innumerable; giants are scarce. Where are the big-souled people who ask nothing but to serve?

Magnanimity, which subordinates all personal aspirations to the greater good of the family, the church, the community, seems no longer to tip the balance in the important decisions affecting our daily lives.

Doubts hurled in my direction by enemies went almost unnoticed. But from friends, even some whose interest I sought to support, these doubts brought me perilously close to ignominy. Rationalization, no matter how subtle, could serve only to make the tendency to self-pity more stubborn.

"Well, what do you know?"

"Pardon me, my halo slipped!"

The self-discipline I prized might never be threatened by the pressures of major temptations. Confronted by less significant issues, self-mastery demonstrates that it is a reliable bulwark in life's stresses. "Discipline or disintegration" I came to regard as far more than a shallow platitude.

The moral ineptness and spiritual softness resulting from self-indulgence I deplored. Occult powers were unnecessary to see the vicious tendency to de-

stroy inner strength. It, unquestionably, had driven some who continue to pamper self to the borderline of cowardice.

To be goaded by an uneasy conscience at the point of harboring innocent self-indulgence, I perceived to be a wholesome experience. Establishing sane, spiritual guidelines seems to provide the only safeguards against becoming a victim of the pampered self.

"But, alas."

"Pardon me, my halo slipped!"

No good is ever served by evading or disguising our faults. Adjusting "slipped halos" may seem to some the ultimate in futility. However, I find encouragement in Tramp Starr's closing lines in verse entitled "Be Big Enough":

*Be big enough to say—I was mistaken;*

*Be slow to take offense, quick to forgive—*

*Let pity, justice, love—in your heart waken;*

*Be big enough, kind enough, to live.*

# TROUBLESHOOTERS OF TROUBLEMAKERS

**By J. L. LONGNECKER**

*Pastor, First Church, Plymouth, Indiana*

I ONCE WORKED in a car muffler manufacturing plant as a troubleshooter. My job was to locate trouble before it became serious.

Serious trouble meant the closing down of a muffler or pipe assembly line. This meant a loss of production to the company, and a loss of money to the employee. "Down time" meant minimum pay.

Most trouble could be located by sound, smell, or sight. To a troubleshooter's ear the solid hum of the machinery meant smooth operation. His trained ear can detect the slightest deviation in the sound. If this occurs it must be investigated and corrected or it will spell trouble.

He must also check the odors that come to his nostrils. The arc welders have a certain odor as the mufflers and pipe seams are united. Warm electric motors and warm crank-case oil give off a pleasant odor. But the smell of burning rubber or the smell of hot oil becomes cause for alarm because it means an overloaded circuit, electrical trouble, or too much friction.

As the troubleshooter stands at his place and glances over his work area, he can detect that something is wrong when the rhythm of the men is broken by a troubled glance around, or motion ceases. All of these things are important to a factory trou-

bleshooter. He is paid to locate and stop trouble before it becomes serious.

I once pastored a church where one man felt that his divinely appointed task was to keep another man straight. He watched his every move to discover any slight irregularity. However, he was not a troubleshooter, but a troublemaker.

Each Christian is involved in helping the church to run smoothly. He is either the cause of trouble or helps to eliminate it. The factory troubleshooter doesn't spend much time in replacing fuses or splicing wires. He spends his time in going to the source of the trouble and correcting it.

When trouble develops in the church it is only a

waste of time to go around replacing "blown fuses," or reconnecting "broken wires" of fellowship, or throwing water on "hot motors." At best it can bring only temporary relief.

The real and only solution to the problem is to recognize that the real source of trouble is the devil and his operations in the hearts and minds and lives of men.

Let God's troubleshooters—the Holy Bible and the Holy Spirit—locate the trouble. Then let Jesus Christ correct it with the mighty baptism of the Holy Spirit. The machinery of your life will then run smoothly and you will be able to do the work God wants you to do.

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## Is Your Bible

# ALIVE?

By **MARIAN POND, Colville, Washington**

"DO YOU HAVE a devotional book I could borrow?" asked a visiting friend. "I have to have some kind of help for my devotions." Then with tears in her eyes she added, "I can't get anything out of the Bible for myself."

Sad? Yes, but the saddest part is that this is not the problem of only my friend. It is the testimony of many Christians. It used to be my own problem also.

You have, say, only fifteen minutes. How can you in those few minutes receive something from the Word that will help you?

It is imperative to have the answer to this problem. The Word is our spiritual Food. It is not enough simply to read it. It must become the "engrafted word," implanted and rooted in our hearts. Only thus can it nourish us.

How can this be accomplished?

The first thing one must do is to realize that "the natural man receiveth not the things of the Spirit of God . . . because they are spiritually discerned" (I Corinthians 2:14). To truly understand the Scriptures one must be a born-again, Spirit-filled child of God.

An African pastor gave this testimony: "One night God filled me with His Holy Spirit. The next morning I opened my New Testament to read a bit. I was amazed. I found I had a *new* New Testament. The Spirit opened up the Word to me in a way I never dreamed was possible."

So you approach your Bible study period expecting God to open the Word to you. Kneel first for a moment of prayer. Commit yourself and your study to God. Ask Him to cover your mind with His blood, so Satan cannot hinder you from hearing God speak.

Now you are ready. Find a comfortable seat with a good light. Open your Bible, and let us hope that it has good, clear print. It doesn't matter so much where you read. What is important is not just to read to be reading a chapter—read to hear the voice of God. Act as if He were actually sitting beside you talking to you.

Say you are reading Romans 12. As you begin the first verse you realize that your body never has been actually presented to God as "a living sacrifice." Stop right there and offer yourself to God. Ask Him to make you holy, acceptable. Then, and only then, continue reading.

"Be not conformed . . ." But you realize that you are too much like the world; your mind hasn't been renewed. Again you must stop, confess your lack, and ask God to do the work. Praise Him for the victory. Make every verse your very own. Don't go on to the next one until you are very sure every part of the verse has been obeyed. This is walking in the light.

Reading the Word this way, listening to His voice, you will find that your fifteen minutes has slipped by all too soon. I dare say you will add another fifteen minutes on to it, and another, and another.

I used to find it difficult to understand the Word without helps. But one day I received a letter from a pastor and Bible teacher. He didn't know my problem. But being led of the Spirit, he wrote to me suggesting this method of Bible study. I tried it; I have found that it works. The Bible has come alive. It is truly the voice of God.

It will work for you too. You will find yourself saying with Martin Luther: "The Bible is alive, it speaks to me; it has feet, it runs after me; it has hands, it lays hold on me." Your Bible will be a new Book, and you will be a new person.

to all Nazarene laymen . . .

**EVANGELIZE**  
in the Power of the Spirit

*Department of Evangelism*

INTERNATIONAL HEADQUARTERS • CHURCH OF THE NAZARENE

6401 The Paseo, Kansas City, Missouri, 64131 • DElmar 3-7000

EDWARD LAWLOR  
Executive Secretary

My dear friends:

In these days of conflict, confusion, and crisis the Nazarene layman is challenged to be full of faith, grace, and power--fully equipped for every good work.

It is with great pleasure therefore that we announce the first International Laymen's Conference on Evangelism, which is to be held Tuesday evening, August 23, through Sunday noon, August 28, 1966, at the "Diplomat," near Fort Lauderdale, Florida. Among our speakers and participants will be all six general superintendents of our church.

This is a personal request that you will prayerfully consider your part in this Laymen's Conference. The ministry of our laymen in the field of evangelism is vital and imperative if our church is to "serve the present age." Our laymen are a necessary part of our communication of the message of holiness in our contemporary society.

Therefore, in humble dependence upon Almighty God, we invite you to PLAN NOW to attend this conference. It is our prayer that it shall be not only a clinic on lay evangelism, but FIVE UNFORGETTABLE DAYS of revelation and challenge to you.

Earnestly and personally we solicit your prayers along with your attendance at our first INTERNATIONAL LAYMEN'S CONFERENCE ON EVANGELISM!

May God bless you and yours.

Faithfully in Christ,

*Edward Lawlor*  
EDWARD LAWLOR

"We desire that fruit may abound to your account" (Philippians 4:17)



Find the Way  
TODAY!



# International LAYMEN'S Conference on Evangelism

Sponsored by the Department of Evangelism, Church of the Nazarene

Tuesday evening, August 23  
through Sunday noon, August 28, 1966

at the **DIPLOMAT** near Ft. Lauderdale, Florida

- \* Inspiring Seminars on Personal Lay Evangelism
- \* Soul-stirring Messages by Our General Superintendents
- \* Fellowship with Those of Like Precious Faith
- \* Seminars for the Nazarene Layman in His Vocation
- \* Interest Groups and Relaxation Times
- \* Challenging and Outstanding Nazarene Lay Speakers
- \* A Climactic Sunday Morning Communion Service

## Daily Rates

Two persons in a room, Modified American Plan,\* \$10.00 per person per day

One person in a room, Modified American Plan,\* \$14.00 per day

Registration Fee: \$2.50 per person\*\*

\*These rates include breakfast and dinner daily.  
Initial registration must send a check for \$25.00; individuals (single room) must send \$16.50. This deposit includes one day's registration at the Diplomat plus the registration fee of \$2.50.

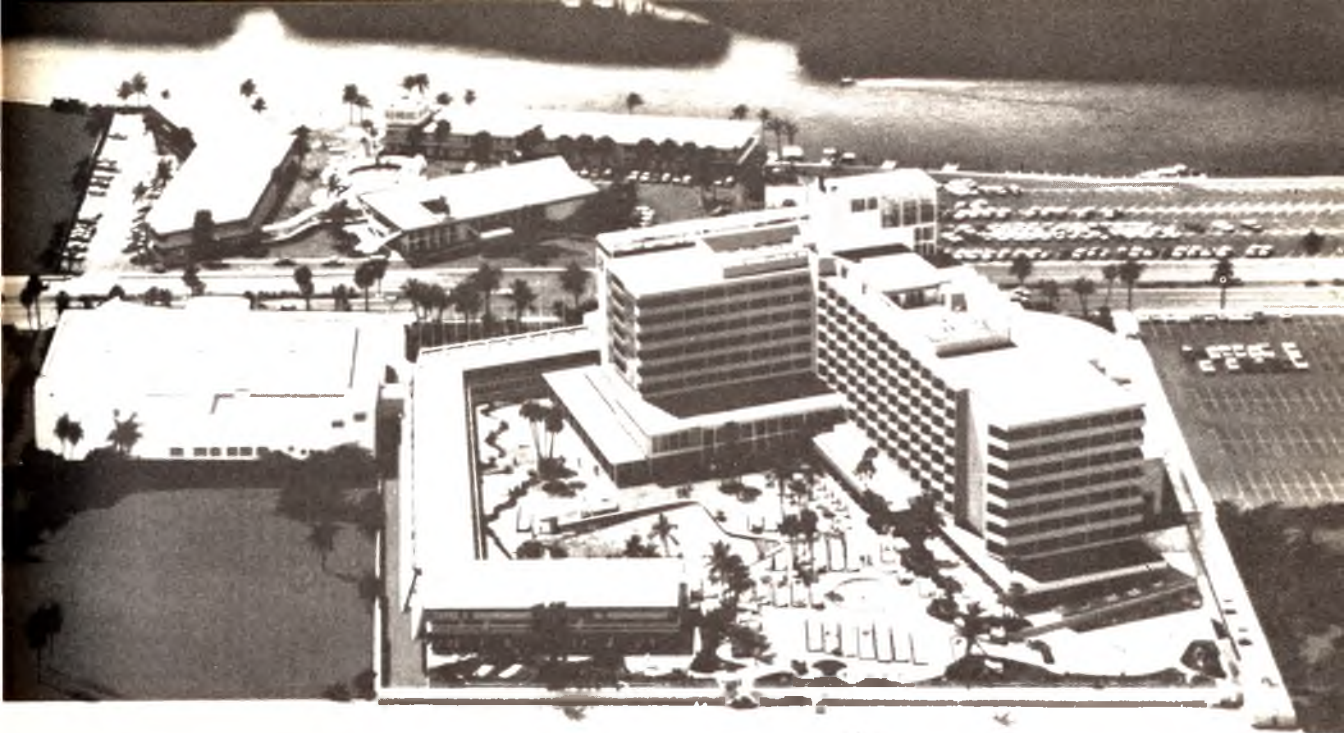
\*\*This would mean that a couple making their initial registration must send a check for \$25.00; individuals (single room) must send \$16.50. This deposit includes one day's registration at the Diplomat plus the registration fee of \$2.50.

**NOTE:** The fully air-conditioned Diplomat Hotel and Motel facilities, except for those occupied by a few permanent guests, will be reserved exclusively for Nazarenes during the period of the Laymen's Conference.

**SPECIAL CONFERENCE SPEAKERS:** The Board of General Superintendents of the Church of the Nazarene. *Left to right:* Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, George Coulter.

\* **EXECUTIVE COMMITTEE** for the Laymen's Conference: *Seated,* John Stockton, Edward Lawlor (executive secretary for the Department of Evangelism, which is sponsoring the Conference), Gordon Olsen (chairman), Paul Skiles, Vernon Lunn. *Standing,* E. H. Steenbergen, J. Wesley Mieras, M. A. ("Bud") Lunn. *Not Shown,* Otto W. Theel.





Top to bottom: An aerial ocean view of the 400-room DIPLOMAT EAST HOTEL, showing the Convention Hall at left. ● Main entrance of the CONVENTION HALL, which is connected by covered, air-conditioned gallery to the Diplomat East. \* DIPLOMAT WEST, 150-room motel, is located on the Intracoastal Waterway just across Highway A1A from the Diplomat East. ● Newest unit of the Diplomat complex is the DIPLOMAT INN, 150 units.



## THE DIPLOMAT



Find the Way  
TODAY!

# Laymen's Conference on Evangelism

## Suggested Registration Apportionments

Because accommodations are limited to a total of 2,000 persons (*adults only*), the following apportionments have been made to give each district a chance for its share of reservations. District apportionments are on the basis of one couple (or two single individuals) per 350 members or major portion. Note that the registration coupon at the bottom of this page should be mailed promptly to **YOUR DISTRICT SUPERINTENDENT**—not to the Diplomat Hotel, which will not accept reservations for the dates of the conference. A complete listing of district superintendents, with addresses, appears on page 16 of the *Herald of Holiness*, March 24, 1965.



DISTRICT	MEMBERSHIP	COUPLES	DISTRICT	MEMBERSHIP	COUPLES	DISTRICT	MEMBERSHIP	COUPLES
Abilene	6,056	17	Idaho-Oregon	5,239	15	Northern California	5,019	14
Akron	10,140	29	Illinois	7,204	21	Northwest	5,717	16
Alabama	6,778	19	Indianapolis	6,268	18	Northwest Indiana	4,652	13
Alaska	464	1	Iowa	5,251	15	Northwestern Illinois	3,925	11
Albany	3,194	9	Joplin	3,889	11	Northwest Oklahoma	5,453	16
Arizona	3,985	11	Kansas	6,445	18	Northwestern Ohio	4,830	14
Australia	519	1	Kansas City	4,607	13	Oregon Pacific	7,075	20
British Isles North	1,444	4	Kentucky	5,017	14	Philadelphia	4,554	13
British Isles South	2,080	6	Los Angeles	9,831	28	Pittsburgh	6,885	20
Canada Atlantic	813	2	Louisiana	2,521	7	Rocky Mountain	1,752	5
Canada Central	2,099	6	Maine	2,457	7	Sacramento	3,794	11
Canada Pacific	650	2	Michigan	6,793	19	San Antonio	3,373	10
Canada West	3,138	9	Minnesota	1,996	6	South Arkansas	3,373	10
Central California	4,545	13	Mississippi	2,777	8	South Carolina	3,381	10
Central Ohio	12,065	34	Missouri	6,010	17	South Dakota	586	2
Chicago Central	5,486	16	Nebraska	1,881	5	Southeast Oklahoma	3,051	9
Colorado	5,640	16	Nevada-Utah	757	2	Southern Oklahoma	12,006	34
Dallas	4,732	14	New England	4,052	12	Southwest Indiana	6,907	20
Eastern Kentucky	4,391	13	New Mexico	2,658	8	Southwest Oklahoma	4,402	13
Eastern Michigan	7,170	20	New York	1,931	6	Southwestern Ohio	7,597	22
East Tennessee	4,141	12	North American Indian	1,266	4	Tennessee	6,960	20
Florida	8,875	25	North Arkansas	3,050	9	Virginia	3,234	9
Georgia	4,953	14	North Carolina	3,050	9	Washington	4,539	13
Gulf Central	524	1	North Dakota	1,090	3	West Virginia	8,911	25
Hawaii	528	1	Northeast Oklahoma	3,088	9	Washington Pacific	5,376	15
Houston	3,412	10	Northeastern Indiana	8,888	25	Wisconsin	1,960	6

## ACT NOW!

For the most memorable five days of your life, fill out and mail this Laymen's Conference Reservation Coupon promptly. Mail the completed slip with your deposit check for \$25.00 (for couple in double room) or \$16.50 (for single room) to your district superintendent.

*Yes!*

*I would like consideration for my reservation to the Laymen's Conference on Evangelism in 1966.*

Mr. & Mrs.  
Mr.  
Mrs.  
Miss

..... Last Name

..... First Name(s)

Street .....

Phone .....

City & State .....

Zip .....

Age-group:

under 30

30 to 40

40 to 55

over 55

Local Church

Membership: .....

My check for \$..... enclosed (see rate information on second page of this folder)

IMPORTANT: Make all checks payable to:

**The International Laymen's Conference**

## MAIL TODAY TO YOUR DISTRICT SUPERINTENDENT

Reservations will be made on the apportionment basis shown above until January 1, 1966. Reservations for accommodations remaining after that date (if any) will be on a first-come-first-serve basis.

# EDITORIALS

By W. T. PURKISER

## Prayer's Golden Chain

The spiritual life of a Christian is no better than his prayer life. It may not be as good, for sometimes hypocrites pray and sometimes people pray only in utter selfishness. But the quality of the Christian life is never better than the prayer which is its breath and its lifeblood.

For a Christian it is not a question of deciding to pray or not to pray. To be a Christian and to pray aright come pretty close to being the same thing. Nor can prayer safely be left to impulse. It must be planned for just as we plan for every other necessity of our existence.

Prayer is "talking things out before God." It is telling Him what we know He knows in order that we may get to know it as He does. Prayer is not only God's way of changing things. It is God's way of changing us.

IT IS WELL TO REMEMBER what Jesus said in the Sermon on the Mount about prayer for things. "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Matthew 6: 7-8).

If God knows what we need, and as a kind Heavenly Father is disposed to give us what we need, why should we pray at all? The answer is that our greatest need is that which can be supplied only in prayer—the need of God himself.

As George Macdonald illustrated it, hunger may drive the runaway child home, and he may or may not be fed at once. But he needs his mother more than he needs his dinner. "Communion with God is the one need of the soul beyond all other need: prayer is the beginning of that communion, and some need is the motive of that prayer."

In coming to God in prayer, even when we ask for what He knows we need, we acknowledge our dependence on Him. The great temptation all human beings face is to be self-sufficient and independent. Prayer teaches us that we are not "sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (II Corinthians 3:5).

The real purpose of prayer, then, is less to get us what we want and more to get us what God wants. It is preparing us for the will of God. Prayer, David Read said, is like learning the language of heaven. It links us with eternal life. "Through prayer we

receive the forgiveness, the cleansing, the empowering of the Father-God through Jesus Christ his Son."

"Are we determined to prove that God must do what we have said He must?" asked one old-time holiness writer. "If so, our intercession becomes frenzied fanaticism. Or are we only concerned about being brought to an understanding of God, which is the real meaning of prayer?"

PRAYER INDEED MOVES THE HAND that governs the world. It does change things. Even more, it changes people—those who pray, and those for whom prayer is offered.

William Law, whose influence on the life and teaching of John and Charles Wesley is well known, wrote: "A frequent intercession with God, earnestly beseeching Him to forgive the sins of all mankind, to bless them with His providence, enlighten them with His Spirit, and bring them to everlasting happiness, is the divinest exercise that the heart of man can be engaged in."

So when the heart of man cries out for more of God and the soul thirsts for deeper spirituality, the means is at hand—just as close as the place of prayer. Prayerlessness limits everything we would do, and dwarfs and stunts what we are.

*More things are wrought by prayer  
Than this world dreams of. Wherefore, let thy  
voice*

*Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them  
friends?*

*For so the whole round earth is every way  
Bound by gold chains about the feet of God.*

(Alfred Lord Tennyson)

***"The safety of a democracy depends upon the enlightenment and moral fidelity of its principal constituents. And it is like that in a free church like the Church of the Nazarene. Disgruntled, free lances, insubordinates, panic announcers, calamity howlers, sowers of discord, nursers of soreheads, people who 'love the preeminence,' and other deflectors from the peace and harmony of Zion can do us more harm than they can do in a body which is ruled by a hierarchy. May the Lord save us from all such!"—J. B. Chapman.***



“Our worldwide missionary commitments, plus a reasonable advance this year, call for a generous response in the Easter Offering. May the power of His resurrection motivate us to make this the largest such offering in Nazarene history.”

*Hugh P. Benner*  
General Superintendent

Then, preoccupation with gnats may cause carelessness about camels. We may, in terms of this same discourse of Jesus in Matthew 23, become involved with broad phylacteries and the borders of our garments until we neglect to serve. Or we occupy ourselves with the tithing of the mint and anise and cummin, and fail to exercise judgment, mercy, and faith.

It is important that God's people keep a good conscience in all areas of life. But we should be aware of the fact that an abnormally sensitive conscience in small matters is very apt to develop serious blind spots in larger matters.

No one ever put this better than did Oswald Chambers:

“There is a difference between a refined conscience towards God and the fussy conscience of a hyper-conscientious person without the Spirit of God. Hyper-conscientious people are an absolute plague to live with. They are morally and spiritually nervous, always in terror expecting something to happen, always expecting trials and they always come. Jesus Christ was never morally or spiritually nervous any more than He was physically nervous. The refinement of conscience in a Christian means learning to walk in accordance with the life of the Lord Jesus, drawing from God as He did. It is a life of absolute largeness and freedom.”

There is really little to choose between the publican and the Pharisee. But history shows that there is more hope for the publican than for his opposite number on the spiritual scale. Jesus was the Friend of publicans and sinners; He could do little for the self-righteous who knew not his need of a physician.

Let's have no gnats.

But let's watch with equal care the invasion of the camels.

Only so can we please our Saviour and be safe guides for those who have lost their way.

## Another Significant First

This week's *Herald* carries a four-page supplement announcing the first Nazarene laymen's conference on evangelism, scheduled for the auditorium of the Diplomat Hotel near Fort Lauderdale, Florida, in August of next year.

The reason for the advance publicity is the fact that facilities are limited, and representation is sought from all areas of the church. Each district has been allotted a certain number of lay couples, based on a percentage of its reported membership.

In order that the districts may know how their representations are shaping up, those who desire to attend should read the entire supplement carefully, and then fill out and mail the reservation form included. The reservations are to be mailed directly to the district superintendent, NOT to the hotel or to headquarters. The names and addresses of the district superintendents are included in the directory on page 16 of this issue.

## The Gnat and the Camel

One of the most startling statements in the Gospels is the remark of Jesus concerning the gnat and the camel. Of the scribes and Pharisees the Saviour said, “Ye blind guides, which strain at [out] a gnat, and swallow a camel” (Matthew 23:24).

The men thus described gave the most perfect illustration of straining out a gnat and swallowing a camel just a few hours later. So careful were they about the requirements of the ceremonial law against contact with Gentiles that they refused to enter Pilate's courtyard, insisting instead that the governor come out to talk with them. Yet the mission they were on was murder—the crucifixion of the spotless Son of God.

Paul found the same sort of situation among Christians in some of the churches later. He described it in the fourteenth chapter of Romans. Some of the believers had strong scruples against eating meat and carefully observed the special fast and feast days. Yet to all appearances their scruples did not extend to judging and discounting those of the brethren who did not agree with them.

Unfortunately, the problem still remains. There are those whose consciences seem to be keen and overactive where the gnats are concerned who yet fail to see any objection at all to swallowing camels.

This is by no means to defend gnats. To most of us, they are utterly disagreeable little insects. The very presence of one of them in a glass of lemonade at the picnic makes that particular glass most unappetizing. Gnats are repulsive, and we want none of them.

But there are two curious facts about the gnat and the camel. Too great and too public a concern about gnats may be a means of covering up the practice of swallowing camels. The lady who came concerned about what she said was to her a great spiritual problem in the styling of her long hair turned out really to be troubled about money she had taken which did not belong to her.



# THE CHURCH AT WORK

## WORLD MISSIONS

E. S. PHILLIPS, *Secretary*

### God Is Answering Prayer in Mozambique, Africa

By MARY COOPER

Two revivals have recently been held for the heathen. In the first, over one hundred heathen attended. Kraal visiting and prayer meetings were held during the mornings, then two services in the afternoon. Around thirty people sought the Lord. When the second altar call was being made, one woman called out, and said: "Yes, I want to come, I want to be saved." She prayed earnestly, confessing her sins to God. Soon a snuff bottle was pulled out from her belt and she said: "I do not want this snuff; take it." By Sunday she, along with many others, gave a good testimony. One woman possessed of demons, and ill on her mat, was brought to the women to the meeting. There she earnestly prayed and found deliverance after a struggle with the evil spirits. Men and boys also found help in the Lord.

In the second meeting around fifteen gave words of testimony. Two or three men, who had backslidden long ago, returned to the Lord. The last service closed with a burning of demon things. Praise the Lord! He overcame Satan, and we too can be overcomers.

Three years ago in a revival for the heathen at Moiene a woman came to the service and was converted. She went home and told her husband about the meeting. He said, "I have wanted to go to that church for a long time, but you would not go. Come with me; I want to see those workers." A knock on the door; the workers were just retiring. That night the young man got saved. Can you imagine my surprise a few weeks ago when Pedro spoke to me here at Tavane and said that he and Izaura had come to Bible school? Today they are studying for the ministry.

Samuel Bila was a Nazarene preacher, but backslid and returned to heathenism. He became very ill with heart trouble and went to the city hospital for treatment. One day when he was sleeping, a man appeared to him in his dream. He shook hands with him and said: "How do you do, Samuel! You have preached to others, but now you are backslidden and worshipping demons. What are you thinking about?" Then the man disappeared and Samuel

awoke. After a few days the same thing happened again. Samuel sent a runner to call Rev. Mucavele, our pastor in Lourenco Marques, but he was away from home.

Samuel became very ill and knew that if he died he was indeed a lost man. Again the word of the Lord appeared to him in a dream and said: "In the next room is a Christian man; why not call him to pray for you?" Samuel awakened and sent for Thomas, who has been ill with T.B. for three years. Thomas came to his bedside, heard his plea for help. There he wept and prayed over a backslidden preacher. Samuel finally confessed that he had been worshipping demons and had three demon cloths under his pillow. He gave them to Thomas and asked that they be burned. Then again they prayed and Thomas helped him with words of encouragement. Finally light broke through upon his darkened soul and he said: "I am not afraid to die; I am happy. The Lord has given me peace; my sins are forgiven."

While Samuel was praying through, another man called out from the next bed and said: "Pray for me; I am a wicked man too; have demon things. I want to repent." Another prayer meeting and another soul saved! While this prayer meeting was going on, another sick man asked to be prayed for—a heathen who knew nothing of

prayer—but God heard his cry and his burden rolled away.

After a few days Rev. Mucavele visited the hospital and found these three men praising the Lord for sins forgiven. They also spoke of Thomas and his courage in the Lord. Samuel, weeping, lifted his hand and said: "If it had not been for Thomas, I would have died in my sins." He had helped him to the Lord.

Pray for Thomas! He had prepared himself for the Lord's work, but only taught a little while and then into the hospital. How discouraging it has been, but what a lift to Thomas' soul when God gave him three jewels for his very own! He is a talented, humble young man.

### Moving Missionaries

Rev. and Mrs. Elvin DeVore, Jr., have arrived in Haiti for their first term. Their address is P.O. Box 1323, Port-au-Prince, Haiti.

Rev. and Mrs. Reginald Jones advise that their address is P.O. Box 245, 160 Old Main Road, Pinetown, Natal, Republic of South Africa.

Rev. and Mrs. G. H. Pope have accepted an assignment in a new area called Shewulo. For the present they wish their mail to go to them at P.O. Box 3, Stegi, Swaziland, South Africa.

Rev. and Mrs. Wallace White have returned to New Guinea. Their address is Nazarene Mission, Banz, Western

97th ANNUAL  
CONVENTION

STATLER-HILTON  
HOTEL

DETROIT, MICHIGAN

APRIL 21-23  
1965

"The Word and the Doctrine"  
OUTSTANDING SPEAKERS AND SEMINARS

NATIONAL HOLINESS ASSOCIATION  
BOX 5-111  
MARION, INDIANA

Highlands, Territory of New Guinea.

Rev. and Mrs. Norman Zurcher have returned to Africa. Their address is Box 92, Florida, Transvaal, Republic of South Africa.

Miss Fairy Cochlin has now moved to her station at Tete. Her address is Furancungo, Tete, Mozambique, Africa.

Miss Leona Youngblood is home on furlough from Mozambique. Letters may be addressed to her in care of the Department of World Missions, since she will be traveling. Packages should be sent to her in care of her sister, Mrs. Zeldon Crites, 1629 Ohio Avenue, Ashtabula, Ohio

## SERVICEMEN'S COMMISSION

PAUL SKILES, Director

### MEET OUR CHAPLAINS



**William M. MacKay**  
VA Chaplain

A native of New Bedford, Massachusetts, he is the son of Mr. and Mrs. Wm. A. MacKay, both still living and members of the Church of the Nazarene there.

His college work was interrupted by three years of service in the U.S. Army Air Corps, participating in sixty-two missions as a radio operator on a B26 "Marauder." He graduated from Eastern Nazarene College in 1948, and from the Nazarene Theological Seminary in Kansas City. He pastored in Colorado and Michigan before serving as head resident counselor for men at Olivet Nazarene College.

He began his service as a chaplain in the Veterans Administration in 1958.

His family includes his wife, Florence, formerly of Danbury, Connecticut, and two sons: Terry, thirteen, an eighth grader; and Todd, six, a first grader. Their home is in Danville, Illinois, and they are members of First Church of the Nazarene.

### Hospital Ministry

For many in the modern world God is no longer real. He is a part of history and tradition, of creed and ritual.

He is not part of their living experience. More and more of these individuals are succumbing to the stresses of life, eventually to be institutionalized for mental illness. Religion is not meaningful. They are out of touch with God; so they seek help from pastors, counselors, physicians, and psychiatrists. When it comes to ex-service-men who cannot afford the costs of private treatment, these men are recommended for psychiatric care at a Veterans Administration Hospital.

At present this is where I am serving, at a VA hospital dedicated to the treatment of ex-GI's who are mentally ill. This, 1,680-bed hospital is located in Danville, Illinois, and provides patient care for the whole man. It is the chaplain's function to provide a religious and spiritual ministry for these hospitalized veterans.

What does such a ministry encompass? A chaplain concerns himself directly with the religious, moral, and ethical problems of the patient. He makes available to these men the opportunity for extensive and intensive counseling. He is there in times of critical illness, both to the patient and to the family. At times of death he provides ministry in depth, and schedules services in the chapel. He conducts services in the wards and endeavors to reach as many individuals as he can with the Word of God.

Why would a Nazarene minister serve in this capacity? Because this is another outreach of the church that deserves our attention. It is an opportunity for him to enter into treatment of the whole man and to give these men his personal belief and faith that God is real, that He has been revealed to us in His Son, Jesus Christ. My religion as a personal, meaningful relationship can be offered to those who seek a right relationship with God.

Whom do I see as a patient? Each one admitted to the hospital has a card made giving pertinent data which is given to the Chaplain Service. Those designating themselves as Protestant are given to us. The most disturbing fact is that, of all who enter for treatment, only four out of ten claim any church affiliation. Most of them have not been to church, even for Easter or Christmas, since they left Sunday school many years ago. Religion has little or no meaning for them. They find it difficult to see any meaning in existence—in belief, security, status, and feeling of worth. They have felt reality giving way, being displaced by a dreadful anxiety or by delusions and hallucinations.

It is my task to help the patient realize his worth before God, to give encouragement in time of struggle, comfort in time of suffering, forgiveness in time of failure, and reassurance in time of perplexity. So it is with wisdom, discretion, and discernment from above

## FOR WORLD EVANGELISM...



that this chaplain lends support and guidance to each man occupying one of the beds in this psychiatric hospital. Your prayers are coveted that, as a representative of the Church of the Nazarene, I will be adequate to face the challenge of these mentally ill men who desperately need a vital contact with God.

CHAPLAIN WILLIAM M. MACKAY  
Veterans Administration Chaplain

## DISTRICT ACTIVITIES

### New Church Organizations Reported

St. Luke's, Ponca City, Oklahoma, December 13, 1964. Rev. Mervyn Goins, pastor.—Jerald R. Locke, district superintendent.

Delray, Florida, January 31, 1965. Rev. Leo Reed, pastor.—John L. Knight, district superintendent.

## FOR MINISTERS ONLY

### Time Extended Until April 15, 1965 By Enactment of Public Law 88-650

Ministers who have passed other deadlines have one more opportunity to sign Waiver Form 2031 and join Social Security. The new deadline is April 15, 1965.

Filing of Form 2031 is necessary. This form is obtained from the local District Director of Internal Revenue. Besides signing the waiver, Social Security taxes on ministerial earnings for 1962 through 1964 must be paid. Earnings over \$4,800 a year are excluded. For details concerning time extension and benefits contact your District Director of Internal Revenue or write:

Dean Wessels  
BOARD OF PENSIONS  
6401 The Paseo  
Kansas City, Missouri 64131

## Northeastern Indiana District Church Schools

Dr. Samuel Young, general superintendent, speaking on "Crusading with Christ" at the annual N.E.I. pastors' and superintendents' and wives' church school banquet, moved our hearts. There were 380 people present.

Northeastern Indiana is arming and aiming for a great "spring Crusade."  
—A. E. WOODCOOK, *District Chairman.*

## THE LOCAL CHURCHES

MILLINGTON, MICHIGAN—On Sunday evening, January 31, God gave us a real Pentecost. After our praying for many weeks, God broke in, hearts were filled to overflowing, and some shouted, cried, and laughed in the Spirit. Many young people, and new people, sought God for salvation, heart holiness, and healing. We thank God for His faithfulness. On February 14 the church gave the pastor a unanimous four-year call.—O. E. BRITTON, *Pastor.*

ANDREWS, INDIANA—RECENTLY our church enjoyed a wonderful revival with Evangelist Franklin M. Moore. His old-fashioned, Spirit-filled messages were stirring and far-reaching. God's presence was manifested from the first service, with souls reclaimed, converted, and sanctified, and many testimonies were given to spiritual advancement. Five new members were added to the church, and Brother Moore was given a call to return. We greatly appreciated the ministry of Evangelist Franklin Moore; he prays, carries a burden, and preaches with the anointing of God.—MELBA CARPENTER, *Reporter.*

Rev. Levi A. Franklin of Brooklyn, New York, died February 22. He was a retired Nazarene elder, member of the New York District.

CONSAULT, OHIO—Kelloggville Church recently enjoyed an old-fashioned, Heaven-sent, Spirit-filled revival under the ministry of Evangelist Paul J. Stewart. He is a man of faith and prayer and a powerful preacher of the gospel. There were one hundred seekers at the altar. We give God praise for His manifest presence and blessing.—GLEN F. STOVER, *Pastor.*

EAST LIVERPOOL, OHIO—In a recent meeting of the LaCroft Church the congregation extended to Pastor B. Edwin McDonald a unanimous three-year recall—the first such call given by the church in more than ten years. During the six months Brother McDonald has been with us the interior of the parsonage has been completely remodeled, fifteen new members have been added to the church, and recently the congregation voted to remodel the facilities of the church. We had a glorious Youth Week revival with Rev. Gene Campbell as special worker, during which God gave more than fifty seekers at the altar, and a young man called to the ministry. We are united behind our pastor, and the work moves ahead.—*Reporter.*



IN THE PICTURE, Pastor James L. Collom welcomes Miss Barbara Whitecross into the Church of the Nazarene in Hamilton, Bermuda. Barbara was the first teen-ager in Bermuda to join the church on profession of faith. While the church in Bermuda has a small membership, its influence has been widespread. Servicemen stationed in Bermuda, and their families, have found a church home. Last December a military family returned to the States, to move their church membership to a Nazarene church at home. They had been saved, sanctified, and joined the church in Bermuda. Among the civilian population, some who have never heard the message of holiness

have found this enabling grace for their own lives. Bible study classes have been held in homes and a branch Sunday school has just been started.

Who makes possible the Church of the Nazarene in Bermuda? We all do, as we give faithfully and generously in the Easter Offering for missions. The Bermuda church, an overseas home missions area, is partially self-supporting, and partially supported by the General Budget. We help the church reach around the world through our offering.

—By ALPIN BOWES  
for the General Stewardship  
Committee

NEW CASTLE, INDIANA—First Church recently had a good revival with Rev. Gannald Dennis, evangelist, and Betty and Darrell Dennis, song evangelists. The Lord graciously met with us. Twenty-two members have been received into the church fellowship this year, making a total of 105 new members during my ministry here at First Church. Under the capable leadership of Phyllis and Larry Richards, ministers of music, we have organized a teen choir, plus the adult choir. We praise God for His blessings.—R. L. ELLIS, *Pastor.*

MERIGOLD, MISSISSIPPI—Sunflower Church recently enjoyed a good revival with Evangelist and Mrs. Charles Powell as special workers. The Holy Spirit came close and searching, meeting the needs of many souls at the altar of prayer and building up the Christians

in the faith. There were a total of nineteen seekers at the altar, with ten members added to the church on profession of faith.—LEWIS RODGERS, *Pastor.*

Pastor P. P. Belew reports from Danville, Illinois: "I have pastored our Chalfant Memorial Church here since May of 1963, and recently was given a unanimous recall for the next assembly year. This is one of our growing young churches in a fine section of the city, with a lovely modern parsonage only three blocks from the church. God is in our midst; financial obligations are in good condition; our people are united and happy; and the services are times of refreshing. It is a pleasure to serve these fine folks and to work under a district superintendent like Mark R. Moore."

CANON CITY, COLORADO—First Church enjoyed a wonderful revival in January with Evangelist W. L. French. He is an excellent preacher, a godly man, who prays and preaches with the anointing of the Spirit. Four new members were received into the church, giving us a total of thirteen new members since our district assembly; four of these came by profession of faith. Our Sunday school has had an 11 percent gain this assembly year, and the work is moving forward under the good leadership of Pastor R. T. Jarrell. The church has given Brother Jarrell a unanimous, three-year extended call.—ORVAL COOKIN, *Secretary.*

## "SHOWERS of BLESSING" Program Schedule

March 28—"The Prodigal Who Didn't Come Back," by Russell V. DeLong  
April 4—"Condemned to Live," by Russell V. DeLong  
April 11—"If Christ Came Today" (Palm Sunday), by Russell V. DeLong

## FOR WORLD EVANGELISM...



## THE BIBLE LESSON

By BRIAN L. FARMER

Topic for March 28:

**Am I Ready  
for Christ's Coming?**

SCRIPTURE: Matthew 25 (Printed: Matthew 25:1-13)

GOLDEN TEXT: *Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh* (Matthew 24:44).

Sudden death, sudden glory!

It is for some, but the parables of Jesus contained in Matthew, chapter 25, indicate that for others sudden death (or the second coming of Christ) will mean the consternation of immediate judgment.

Christians need to be ready and never for one moment to be in a state of unpreparedness through carelessness or disobedience.

The virgins needed their lamps perpetually filled with oil (a symbol of the Holy Spirit perhaps); the men with the talents needed to be using them; and those with opportunity to be ministering to the hungry, the thirsty, the strangers, the naked, the sick, and the imprisoned needed to be doing it.

In the light of prophecy this preparedness ought surely to be our greatest concern. Some people spend their time trying to figure out approximately when the Lord will come. Some say that, though we may not know the day nor the hour, we might work out the century or the year! To my mind we are better employed making sure we are doing our Christian duty and all this implies.

We become initially prepared to meet Him through the two great crisis experiences of salvation and entire sanctification, but to maintain a state of readiness requires a constant diligence.

Astronomers are much to the fore these days. Suppose an astronomer one day sees through the lens of his telescope a star for which he has been seeking for a very long time. With jubilation he announces his achievement and every day makes a careful adjustment of the telescope to make sure that the star stays in the center of his vision. But suppose he leaves his observatory for a month without asking

anyone to attend his telescope. When he returns he most probably would find that the star had moved away from the center of his vision. Perhaps, indeed, it would be entirely lost again.

Whenever we become careless, or even just a little prayerless, the Lord begins to move from the center of our lives.

When the Lord comes, will He find faith (my faith) on the earth? Always, this is a serious and sobering thought.

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

MRS. JANET M. WOOD, wife of Rev. Clyde B. Wood, died October 11, 1964, at the home of her daughter in Mansfield, Ohio. She was born in Cleveland, Ohio, and was married to Clyde B. Wood in 1924, while he was pastoring his first church in southeastern Virginia. She was active in district work. Since 1933 she had served as Journal secretary by the side of her husband on the Old Pittsburgh District, and later the Akron District, including the 1964 assembly. She was a kind, gracious, and wise wife and mother. Mrs. Wood will be remembered for her gracious notes and letters sent on special occasions to friends across the nation and on our mission fields. She is survived by her husband, Rev. Clyde B. Wood, pastor at Cambridge, and a daughter, Mrs. A. E. (Jean) Hicks, of Mansfield, Ohio. Memorial service was held in the Akron Goodyear Heights Church, with message by a personal friend of more than thirty years, Rev. C. L. Gardner, pastor, and Rev. C. D. Taylor, district superintendent, in charge of the service. Interment was at Uhrichville, Ohio.

MRS. EMILY LUNDBERG was born in Sweden, November 11, 1874, and died January 15, 1965, age ninety years, in Chicago, Illinois. She came to America in 1891 and was united in marriage to Mr. Olaf Wahlberg in 1901. To this union was born her only child, a daughter, now Mrs. T. T. Liddell, of Columbus, Georgia. Mr. Wahlberg died in 1921, and eight years later Mrs. Wahlberg married Mr. Paul Lundberg; he died in 1935. Besides her daughter, Mrs. Lundberg is survived by two sisters and two brothers.

SHARON HYKE was a faithful attendant at the Sunday school of the Church of the Nazarene in Carson, Washington, and active in the teen-age group. Funeral service for her was conducted on September 11, 1964, at the church, with the pastor, Rev. M. M. Mockler, officiating.

HENRY ARTHUR FULLER was a faithful member of the Church of the Nazarene in Carson, Washington. Funeral service for him was conducted on January 7, 1965, at a funeral chapel at Stevenson, Washington, with Rev. M. M. Mockler, pastor of the Carson church, officiating.

MRS. CECIL HUFF, age fifty-three, of Montgomery, Alabama, died January 26, 1965, after a lengthy illness. She is survived by her husband, an elder on the Alabama District, presently supplying the Capitol City Church at Montgomery; also a daughter, Ada, who lives in Texas. Funeral service was held at the Tuscaloosa Southside Church, with Rev. Paul R. Holt of Florence First Church officiating.

LEONARD LOTTEN HEALY was born in Lehighville, Iowa, February 12, 1892, and died on January 26, 1965, in a hospital in Armstrong, B.C., Canada. In 1927 he was married to Geneva Gabrielson. He was very active in the Church of the Nazarene until he became ill. He is survived by his wife, Geneva Healy; a son, Gordon; two daughters, Mrs. Loraine Martin and Gloria Healy; and three brothers. Funeral service was held in the Armstrong church with his pastor, Rev. Elwyn A. Grobe, officiating, assisted by Rev. A. L. Foster. Burial was in the Armstrong cemetery.

MISS BONNIE GILLSON of Alton, Illinois, was instantly killed when the car in which she was riding was struck by a train, January 22, 1965. She was born September 20, 1947, and was a senior in the Alton High School. Bonnie was a staunch Christian, president of the teen organization, a teacher in the Primary Department, and an active, dependable church worker. She is survived by her parents, two brothers, and a sister. Funeral service was in the Hillcrest Church of the Nazarene, with Rev. Richard Jones, pastor, in charge.

REV. OTHEL MOTSENBOCKER and his wife, PHYLLIS, of Paramount, California, were killed in an automobile accident on December 20, 1964.

Mr. Motsenbocker, a former student of Bethany Nazarene College, was serving his ninth year as pastor of the Christian Missionary Alliance church in Paramount. He formerly had served as music director in the Church of the Nazarene at Richmond, California. Rev. and Mrs. Motsenbocker are survived by their five children—Karl, eighteen; Gregg, sixteen; Scott, thirteen; Mark, eight; and Sally, three.

## Announcements

### MARRIAGES

Miss Maxine Tool and Rev. Bill Lakey, February 13, at First Church of the Nazarene, Kansas City, Missouri.

Mrs. Ruth Walters and Mr. Dave Anderson on January 23, at College Church of the Nazarene, Bourbonnais, Illinois.

### BORN

—to Rev. and Mrs. George M. Petry of De Ridder, Louisiana, a son, Russell Wade, on February 18.

—to Rev. Dewey J. and Irmgard (Haerr) Williams of Lebanon, Tennessee, a son, Joel David, on February 2.

—to Cecil and Ruby (Potter) Felker of Nashville, Tennessee, a daughter, Nancy Jenise, on February 1.

### SPECIAL PRAYER IS REQUESTED

by a Nazarene lady in California for a nervous condition which has caused her to lose her equilibrium—she believes God can heal if it be His will;

by a Nazarene lady in Oklahoma for her back-slidden husband, that their home may not be broken up and that he will come back to God; they have a teen-age daughter.

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NORTH CAROLINA—Lloyd B. Byron, 1108 Manchester Lane, Charlotte, North Carolina 28212

NORTH DAKOTA—Harry F. Taplin, 302 W. Thayer Avenue, Bismarck, North Dakota

NORTHEAST OKLAHOMA—I. C. Mathis, 6502 West 51st, Rt. 9, Box 656-C, Tulsa, Okla.

NORTHEASTERN INDIANA—Paul Updike, 840 Kem Road, Box 987, Marion, Indiana

NORTHERN CALIFORNIA—E. E. Zachary, 205 Loyola Drive, Millbrae, California 94030

NORTHWEST—Raymond C. Kratzer, 4305 Snow Mountain Rd., Yakima, Washington

NORTHWEST INDIANA—George Scutt, 60 Northview 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

OREGON PACIFIC—W. D. McGraw, P.O. Box 5205, Portland, Oregon 97216

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SACRAMENTO—Kenneth Vogt, 4320 Winding Way, Sacramento 41, California

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 Briarwood Drive, Little Rock, Arkansas

SOUTH CAROLINA—Otto Stucki, 635 Glenthorne Road, Columbia, South Carolina

SOUTH DAKOTA—Albert O. Loeber, P.O. Box 606, Mitchell, South Dakota

SOUTHEAST OKLAHOMA—Glen Jones, 1020 East 6th, Ada, Oklahoma 74820

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SOUTHWEST INDIANA—Leo C. Davis, 228 Westwood Drive, Edgewood Addition, Bedford, Indiana

SOUTHWEST OKLAHOMA—W. T. Johnson, 7313 S. Douglas, Oklahoma City, Oklahoma

SOUTHWESTERN OHIO—M. E. Clay, 3295 Glendale-Milford Road, Cincinnati 41, Ohio

SPANISH EAST, U.S.A.—Harold Hampton, 16-09 Georgia Street, Fairlawn, New Jersey

TENNESSEE—C. E. Shumake, 1342 Stratford Ave., Nashville 6, Tennessee

VIRGINIA—V. W. Littrell, 710 Prosperity Avenue, Fairfax, Virginia

WASHINGTON—E. E. Grosse, 144 Clearview Road, Hanover, Pennsylvania

WASHINGTON PACIFIC—Bert Daniels, 12515 Marine View Drive, Seattle 66, Washington

WEST GERMANY—Jerald D. Johnson, Wilhelm Busch Strasse 56, 6 Frankfurt/Main, Germany

WEST VIRGINIA—H. Harvey Hendershot, 5008 Virginia Ave. S.E., Charleston, West Virginia

WESTERN LATIN-AMERICAN—Juan Madrid, 1490 N. Wesley Ave., Pasadena 7, California

WISCONSIN—R. J. Clack, 5709 Pheasant Hill Rd., Madison, Wisconsin

# the Answer corner

Conducted by W. T. PURKISER, Editor

## What is the position of the church on these chain bond sales?

This is just another variation of the old "chain letter" racket that started out with dimes and dollars, and has now graduated to U.S. Savings Bond. The fact that the United States Government has outlawed these proposals from the mails on the basis that it is using the mails to defraud ought to show clearly enough the unethical nature of the proposition.

I have a copy of a so-called "Investment Group" proposal. A person is asked to buy a list of ten names for \$37.50. He buys two bonds for \$18.75 each to send to the next name on the list, add his own name to the bottom, makes two copies of the list, and sells each copy for \$37.50—thereby completely recovering his "investment."

When his name reaches the top, he is promised \$38,000 in Savings Bonds—

provided, of course, the suckers do not get wise to the swindle and drop out of the deal. The promoters evidently see the risk, for they urge that it be kept in the hands of "Christian" people and "industrious people who will keep it moving."

Obviously anything which will pay \$38,000 for nothing is just a "get rich quick" scheme to defraud the many in order to enrich the few.

The *Free Methodist* has warned, quite properly, "The fact that they [such 'chain letter' plans] carry new titles and are passed from hand to hand, rather than by government mail, does not change their character. Any who profit from such a program do so at the expense of others. All such schemes are economically unsound, fraudulent, and unchristian."

## One of my friends claims that Satan was actually Lucifer, as stated in Isaiah 14:12. I would like your opinion concerning this verse.

This is a very popular theory, which seems to have its source in John Milton rather than Isaiah. I can only concur with the view of Adam Clarke when he says:

"Although the context speaks explicitly concerning Nebuchaduczzar, yet this has been, I know not why, applied to the chief of the fallen angels, who is most incongruously denominated *Lucifer*, (the bringer of Light!) an epithet as common to him as those of *Satan* and *Devil*. That the Holy Spirit by his prophets should call this arch-enemy of God and man the *light-bringer*, would be strange indeed. But the truth is, the text speaks nothing at all concerning *Satan* nor his *fall*, nor the *occasion* of that fall, which many divines have with great confidence deduced from

this text. O how necessary it is to understand the literal meaning of Scripture, that preposterous comments may be prevented."

Much bad theology could be prevented by taking seriously the context of this and other verses. Isaiah is speaking about the king of Babylon (verse 4), who fell after he had smitten the people in wrath and ruled the nations in anger (v. 6), who was "welcomed" to hell by the chieftains and kings of the earth (v. 9), who is described as "the man that made the earth to tremble, that did shake kingdoms" (v. 16). This could not in any literal sense describe the prehistoric fall of Satan, whom the Son of God saw fall as lightning from heaven (Luke 10:18).

## The ordinary way of stating that Christ calls a man to the ministry and the church ordains him is alien to me. Jesus never stated or even remotely suggested that the church was to take upon itself the spiritual work of ordaining ministers.

Unless you are using the term "ordain" in some limited way, I believe you are mistaken in the conclusion that there is no scriptural warrant for ordination to the ministry by a church group.

The apostles ordained a man to take the place of Judas (Acts 1:22-26). Paul and Barnabas ordained elders in every church (Acts 14:23). Titus is commanded to ordain elders in every city, and he is given a list of qualifications for this office (Titus 1:5). Ordination then, as now, was by the laying on of

hands (Acts 13:3; I Timothy 4:14; 5:22; II Timothy 1:6).

This may be a problem of definition for you. There is a spiritual qualification for the ministry of the Word which comes from God alone. No amount of human ceremony or laying on of hands can take the place of this.

On the other hand, the church publicly recognizes the call and gifts God has given by first licensing and later ordaining ministers of the gospel to serve in its fellowship.

## LATE NEWS

### Spokane Deeper Life Crusade

The Spokane area Deeper Life Crusade closed with a climactic attendance of 803.

The ministry of Dr. Orville Jenkins, executive secretary of the Department of Home Missions and Church Extension, as evangelist, and Mr. and Mrs. Richard Lindbloom as song evangelists, resulted in altars lined with seekers every service.

Nineteen area churches participated, with an average attendance per service of 455.

### New Bookstore Holds Open House

Open house for the new Nazarene Bookstore at the corner of Sixty-third Street and Woodland Avenue in Kansas City was held earlier this month.

In spite of near-blizzard conditions, many friends and well-wishers turned out to inspect the latest facilities of the Nazarene Publishing House.

The building of the bookstore completes a major phase in the development of the International Center on the twenty-two-acre site between Sixty-third and Meyer Boulevard and The Paseo and Woodland.

Space previously occupied by the bookstore at 2923 Troose Avenue will be used to enlarge the publishing house business office.

### Nebraska Evangelistic and Stewardship Tour

Dr. Curtis Smith, assistant to the president at Bethany Nazarene College, and Superintendent Whitcomb Harding, of the Nebraska District, visited each church on the district except one in a series of one-night evangelistic services. Forty-two services were held in all.

In addition to the evangelistic emphasis Dr. Smith showed the film "Treasures in Heaven" in each service, and spoke briefly on the importance of a Christian will for the benefit of church interests. A total of 207 wills were written as a result of contacts made. Follow-up work was done by Rev. William Sullivan of the Bethany staff.

The series was the first time each church has been contacted in the interests of extending stewardship beyond this life by means of a Christian will.

### World Missions Late Report and Prayer Requests

The Department of World Missions reports that Cathy Seely, who has been in a cast from arms to toes for seven months, was to return to the hospital on March 23. At this time doctors will decide whether she will need further surgery to correct a hip socket defect.

Cathy is the four-year-old daughter of the Seelys, missionaries to Bolivia.

Daniel Woods, twelve-year-old son of Wendell and Twylla Woods, missionaries to Japan, entered the hospital March 10 for a tendon transplant to correct a weakness resulting from a bad cut five years ago. At present the leg muscles are weak and he falls frequently.

Doctors hope to strengthen the muscles and also correct a tendency to walk on the side of his foot. If this operation does not fully correct the condition, a repeat operation will be necessary five years from now.

Bob McCroskey, Jr., who had serious surgery on his knee a year ago, has torn a ligament in the same knee and has had it in a cast since January.

Prayer is requested for these three missionary children.

### Seminary Offering Climbs

With 3,699 churches yet to send in the proceeds of the Seminary Sunday offering last month, a total of \$28,382 has been reported in early remittances. Seventeen thousand eight hundred dollars additional in special gifts has been received.

A minimum of \$100,000 is needed to permit advertising for bids on the construction of the new Seminary library.

Pastors and church treasurers are requested to remit as promptly as possible directly to Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, Missouri 64131.

### New Guinea Ground-breaking

Ground will be broken this spring for the new Nazarene hospital in the western highlands of New Guinea toward the construction of which the Nazarene World Missionary Society raised \$213,000 in a freewill offering last summer.

Of one-story construction, the hospital will have a central unit and two wings. Rev. Wallace White is the district superintendent. The first doctor will be Dr. Dudley Powers, Bethany, Oklahoma, a son of Dr. Hardy C. Powers, general superintendent, and Mrs. Powers, Dallas, Texas.—N.I.S.

### World Offering Record

The Thanksgiving world mission offering total was \$1,598,645 on March 4—an all-time denomination record. It was the fourteenth consecutive biannual offering to top the one-million-dollar mark. Previous record was \$1,466,708 for Easter, 1964.—N. I. S.

### Easter Greetings to Missionary

Radio Station WIBC, Indianapolis, Indiana, extended to First Church, Crawfordsville, Indiana, the opportunity to send Easter greetings to a missionary the church would select.

One of the relatively new converts, Mrs. Kenneth Randolph, wrote the joyous Easter greetings which were sent to Dr. and Mrs. Howard Hamlin in Africa. The message stated in part, "Congratulations on your tremendous task so well

done. Sharing small portions of your work thrills and challenges us to record-breaking missionary offerings."

Rev. Darrell E. Luther is pastor of the church.



of the  
Religious World

### No Authority for Shared Time, Ohio Attorney General Rules

COLUMBUS, OHIO (EP)—In an opinion which could have far-reaching implications, Ohio's attorney general held that public school boards have no authority to make "shared time" arrangements with parochial schools. The opinion—striking straight at shared-time arrangements which have gained more and more advocates across the U.S.—and upheld by the President's education message—was given by William B. Saxbe to Lucas County Prosecuting Attorney Harry Friberg.

### 1965 N.H.A. Convention

The ninety-seventh annual convention of the National Holiness Association will be held April 21-23 in the Statler-Hilton Hotel, Detroit, Michigan. Program plans have been completed by Bishop Myron F. Boyd, N.H.A. vice-president and program chairman, and the Association's Executive Committee. A Detroit area committee under the leadership of Rev. H. Dale Mitchell, pastor of Detroit's First Church of the Nazarene, has been aggressively promoting this most promising national convocation.

Again this year the convention will feature dynamic preaching and Bible teaching in the Wesleyan-Arminian tradition. The seminars and workshops under the direction of Rev. Merne Harris, seminar dean, in the specialized fields of doctrine, preaching, Christian education, missions, camp meetings, spiritual life, and evangelism will be of special interest to denominational executives, pastors, and laymen. Exhibits promoting a wide range of church-related interests are always a prominent feature.

### Kenya Language School to Train Missionaries

NAIROBI, KENYA (EP)—A special language school to teach missionaries African tongues is being established here by the Church Missionary Society (Anglican).

An Australian missionary, Rev. L. J. Bakewell, of Melbourne, is expected to arrive soon to inaugurate the school. He will be assisted by two or more missionaries.

Various denominational mission societies have expressed great interest in the school and have indicated they plan to send their missionaries to the center to learn African languages.



1 The new church building of the First Church of the Nazarene, Fairmont, West Virginia, was dedicated by General Superintendent G. B. Williamson. The sanctuary will accommodate 300, and was constructed of stone and brick at a cost of \$55,000 by virtue of having most of the labor donated by the church members. A full basement provides fifteen Sunday school rooms. The total plant is valued at \$175,000. Rev. O. C. Rushing is the pastor.



2 The 1964 Herald of Holiness subscription campaign was directed by Mr. Gerald Oliver, right, who is presenting a trophy to Mr. Hugh Kelly, center, the zone chairman of the winning zone for the district. District Superintendent L. S. Oliver is standing to the left. The Illinois District was awarded first place in districts of its size at the District Superintendents' Conference in January.



3 The newly refinished Copetown, Ontario, Canada, Church of the Nazarene was the scene of the twenty-fifth anniversary observance on Sunday, January 17. In spite of a southern Ontario blizzard, 100 friends and members of the church crowded the sanctuary. Participants were Rev. Alvin C. Simpson, pastor when the present building was erected in 1951; Rev. Willard B. Airhart, pastor of the Hamilton First Church; Rev. James Taylor; Rev. Stanley Rycroft; and Pastor Kenneth M. Martin.

4 Rev. and Mrs. George H. D. Reader, center, were presented an attendance bar for forty-one years of service and faithfulness to the Sunday school by Ernest Withers, left, Sunday school superintendent of the Granite City, Illinois, Church of the Nazarene. Assistant Superintendent Kenneth Whittington stands to the right.



5 Preachers' meeting on the Idaho-Oregon District was held in the new sanctuary at McCall, Idaho, pastored by Rev. Lee Hopkins. Dr. G. B. Williamson, general superintendent, was the speaker. Rev. I. F. Younger is the district superintendent. The meeting included sessions for both pastors and their wives.

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# Easter

Easter Remembrances



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