

May 3, 1967

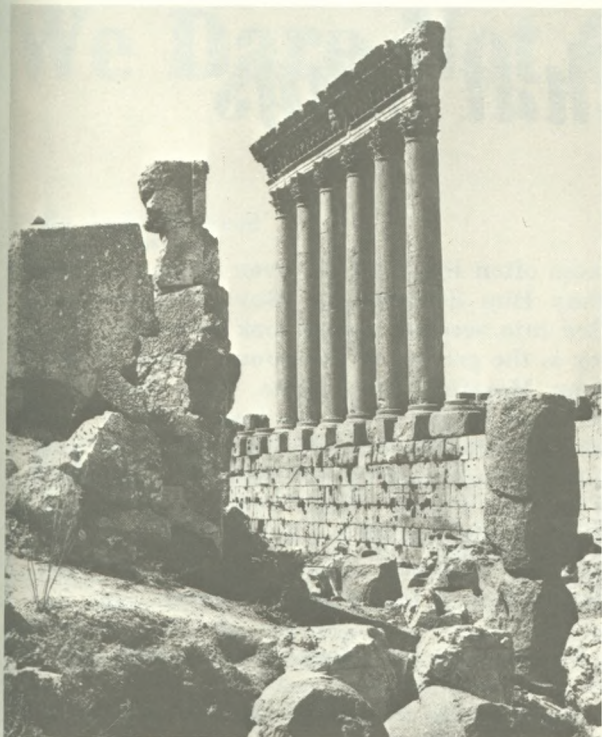
herald

OF HOLINESS

Church of the Nazarene

The Call

(See page 6.)



Only six of the original fifty-four columns remain of the Roman military post they called the Temple of Jupiter. The ruins are located inland from the Mediterranean Sea at Ba'albek, Lebanon.



At one of the quieter spots in Beirut, the cornice overlooks the sea.

Where East Meets West See "About the Cover," page 4.

Oriental and Western cultures mix in Beirut, a city of a half million people which pulsates to the rhythm of commerce and tourism.





General Superintendent Young

The Faith That Sings

Religion without prayer is barren, empty. But prayer without praise is drudgery and unfruitful. The real test of our faith is our ability to sing in the night, when darkness and pain overwhelm us. There is no denying the kinship between joy and pain. Perhaps the pain is in part a memory of a former joy or in anticipation of one to come.

The psalms in the Old Testament seem to contain frequent New Testament insights. Perhaps it is because they are full of praise. It is not enough to come to God with cries and tears, sighs and complaints. We must come to Him with praise, for He is the ground of all our hopes. We need to be confident rather than simply wistful in our religion. God's hand is strong; this is why our faith is buoyant. David cried out, "My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved" (Psalms 62:5-6).

George A. Buttrick points out that "thankfulness is a person-to-Person call." Praise must be to a Person and not simply happiness over a favorable situation. Then when circumstances turn adverse we still have that Person to address and be thankful to. Actually, Christ dwells in our hearts only as we have faith (Ephesians 3:17).

Joy transforms all our living. It makes our witness contagious and our service a pleasure. Paul testified to the Corinthian church concerning the Macedonian churches, that God combined joy with their deep poverty and produced generosity in giving that was exemplary (II Corinthians 8:2-4).

Joy also affords us perspective. Our gloom-

iness often ignores God, even when we don't deny Him deliberately. But when we take God into account, things look different. This joy is the ground of victorious living. It was John Masefield who wrote, "The days that make us happy make us wise." There is a soundness to the witnesses of other years who insisted they could "praise their way through" when they couldn't "pray their way through." Perhaps our prayers are not of faith until the element of praise arises. Let the true believers join in that old hymn today:

*To God be the glory—great things He
hath done.
So loved He the world that He gave us
His Son,
Who yielded His life an atonement for
sin,
And opened the Life-gate that all may
go in.*

*Great things He hath taught us, great
things He hath done,
And great our rejoicing thro' Jesus, the
Son;
But purer, and higher, and greater will be
Our wonder, our transport, when Jesus
we see.*

*Praise the Lord, praise the Lord,
Let the earth hear His voice!
Praise the Lord, praise the Lord,
Let the people rejoice!
Oh, come to the Father, thro' Jesus, the
Son,
And give Him the glory—great things He
hath done!*

We Dare Not Give Up!

• **By Jack Coonrod**
Vancouver, Washington

I stood alone in a dimly lit hospital room beside the bed of a dying man the night of October 24, 1966. For several weeks we had kept a close vigil and contact with the hospital.

For eighty-two years this man had been known for his ungodly life. Fifty-five of those years I had been associated with him. There were only two times in his life he had entered a church: once for a Christmas program and once for a family reunion.

All three of his children were Christians. Often, in many various ways, they had tried to reach him for the Lord. Through the years there had never been any indication of interest on his part in spiritual things. He was a man born with a deeply ingrained feeling of self-sufficiency. This characteristic was maintained throughout his eighty-two years. He was never known to seek help or advice from anyone.

For the previous thirty days he had been confined to a hospital bed. It would seem impossible for a man who had lived as he had lived and with his feeling of total sufficiency to ever yield and submit to discussing the welfare of his soul with a preacher. But, "we dare not give up!"

Thank God again and again for

consecrated Nazarene preachers and laymen. I have known hundreds of them down through the years. These relationships have only made me appreciate more and more our great church and the caliber of people it produces.

Our associate pastor, M. M. Mockler, went to see this man three days before his death. This was after permission had been given by the eighty-two-year-old sinner to let a preacher come and talk to him about the Lord. I am thrilled to report he not only talked to him about his soul, but led him to Christ!

On Sunday, October 23, what a blessing it was to see Pastor Mockler baptize this new babe in Christ! This baptism took place just about thirty hours before the home-going of a man who had "wasted his substance" and life "in riotous living," yet through the mercy, love, and compassion of our Lord had found peace of heart and soul as time for him was quickly running out.

I stood by his side as he took the last breath he would ever take on this earth. I could not help but feel as I watched him slip away, Certainly here is a man who was snatched from the very brink of hell!

As I stood in the quietness and

solemn atmosphere of the hospital room, how thankful I was for the assurance of these immortal words:

My hope is built on nothing less

Than Jesus' blood and righteousness!

Through this assurance I knew I would have the opportunity of not only seeing him again, but of spending eternity with him in the place God has prepared for the faithful. I looked up and once again thanked the Lord for His faithful ministers, and walked from the room with a calmness and confidence that can come only by personally knowing the Lord Jesus Christ.

I write this article with the hope it might encourage someone, somewhere, to keep on praying and believing.

It may seem hopeless. You may have prayed for what seems a lifetime and it still looks impossible. Whatever you do, don't give up!

God still hears and answers prayer. Remember this conversion and be encouraged for your loved ones, for there is hope.

It is difficult for me to write because of my tears, but I have a right to shed some tears of joy. I am going to see him again! This eighty-two-year-old man was my father.



NEAR SIDON, twenty-five miles down the coast from Beirut, Lebanon, lie waterfront ruins left by Crusaders, but which date back to the Phoenicians, who existed before Christ.

* * *

About the Cover . . .

Forming the eastern edge for the Mediterranean Sea, countries which make up the Middle East district of the Church of the Nazarene attract both Western and Oriental thought and tradition.

In Beirut, Lebanon, for instance, you can hear in Martyr's Square, Arabic, French, Armenian, and English. The city throbs with commerce, and entices tourists through its attractive seafont and modern hotels. A half-million people live there.

You will see various vintages of Oldsmobiles, Ramblers, Volkswagens, and Citroens.

The work of the Church of the Nazarene in Lebanon is supported through eight churches and preaching points, which have about one hundred members. The Nazarene Bible School, located in Beirut, has an enrollment of forty-five.

The Middle East district shows a membership of 413 in 22 churches and preaching points. In 4 preparatory schools there are 531 students. Fifty-one national workers and a half-dozen missionaries labor there.

—Managing Editor

In the "Herald of Holiness"

50 Years Ago

The Double Standard

Society is cruel and unjust in its treatment, respectively, of fallen women and of men who pushed them off the shining heights of purity into the black waters of crime to drown. The way of reformation for the women is made difficult, if not impossible, while their guilty seducers never fall in society's eye, but maintain their social level, are recognized as respectable, and, if they chance to have money, are made heroes and leaders of fashionable society. . . .

We write strongly because we feel strongly on this subject. Our contempt and abhorrence of the sham and sin of modern society have no bounds. There are many roads to hell, but the only absolutely straight, broad-gauge, down-grade, rock-ballasted, steel-railed, double-tracked road to hell is the one built and run by the devotees and the dudes, the makers and the matrons of the Twentieth Century Best Society Company who practice this double standard of morals.—B. F. Haynes, editor.

A Remedy Which Does Not Remedy

That a sensible and good man can be for high license in preference to prohibition as a remedy for the drink traffic is a thing we can in no wise believe. We can see how a very intelligent bad man can be for high license. His intelligence tells him that license is wrong in principle and is in no sense or degree a remedy for or an alleviation of the miseries of the awful traffic; but his badness makes him disregard all this and go for license for the revenue it affords, or because his party is for it, or for some other reason. We can likewise see how an ignorant, good man can be for high license. His goodness makes him want intensely a change, for there can be no ignorance so dense that does not see a dying need of a great change of some sort; but his ignorance can make him the dupe of the falsity and sophism of saloonists who claim that high license cures the traffic of most of its evils. But how a *good and intelligent* man can be for high license is beyond all our powers of comprehension. . . .

A hundred years from now our posterity will read with crimson cheeks or regard as false and slanderous the tale of the complicity of the Church with this terrible cause. . . .—B. F. Haynes.

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The Peril of Over-Involvement

• **By C. Neil Strait**
Uniantown, Ohio



No one can deny that our world is a busy place. People on the go! Action everywhere! We indeed are a keyed-up generation. Perhaps complacency is not our number one problem! Might we consider the peril of over-involvement?

Charles M. Schultz, creator of "Peanuts," portrays a sobering truth in another cartoon wherein two teens are standing off observing another teen walking by. The boy says to the girl: "Strange thing with Alfred. . . . First we involved him in Youth Fellowship, then we involved him in Men's Brotherhood, then we involved him in Sunday school visitation. . . . Finally we involved him right out of the church!"

The sequel here is evident: there is such a thing as over-involvement. Too much of anything can be harmful. We need, then, to examine the motives for involvement.

The real involvement worth considering is the involvement that creates new life within the individual. Involvement for a purpose! Involvement with an end result. Involvement that develops an individual's abilities and sensitivities. And involvement that benefits others!

Too much of what we call involvement is just

busyness. But what value is busyness if it accomplishes nothing? What value is busyness if it does not make the individual any better? It is true that busyness might serve as an escape from tensions, frustrations, and loneliness, but probably not for long.

Some of our so-called involvements are damaging to our spiritual health. We might involve ourselves in one thing in order to avoid a greater responsibility. And, if we stay busy, even overly involved, we always have an adequate excuse when the larger, more demanding involvements come knocking.

Before we get involved in anything we need to have proper and worthy motives. How will it help me? How will it profit others? What good will come out of my involvement? Is it a worthwhile pursuit? All of these questions—and more—need to be answered before we invest valuable time.

George Washington Carver was a good example of creative involvement. He left the promise of a secure university position to assume a humble job among his people in the South.

Carver's investigation of repeated crop failures led to such concentration that his monthly pay-

checks meant nothing. They were left uncashed. He found something far more rewarding.

But Carver's research created new hope for others also. Hundreds—yea, thousands—were helped because of Carver's sincere involvement with the peril of crop failures. From his long and meaningful study of the peanut have come thousands of products.

Carver was not overly involved with a variety of things, but he was adequately involved with certain tasks.

Purposeful and creative involvement brings out the best in a person. It develops a person's potential. Are not the bigger decisions in life finally decided by those who have molded their characters and consciences through creative and meaningful involvements?

It is also true that the destiny of the Church

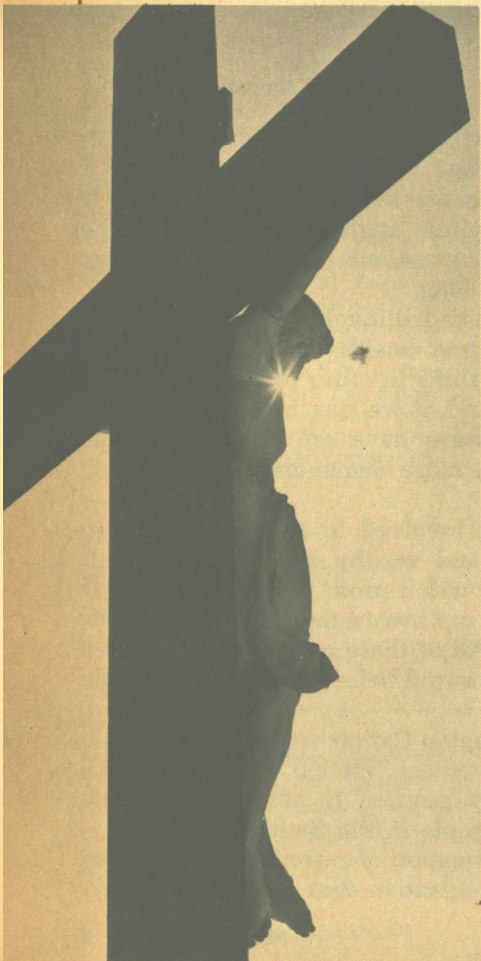
is finally decided—not necessarily by the busy folks—but by those deeply involved in the things that matter most, pursuits which cause the individual to find reasons for what he does.

The overly involved spread their accomplishments too thin. Only those involved creatively and in depth display the accomplishments worth noting.

Let us examine our interests. What involvements are meaningless? What activity is only making us tired? Where might we better serve a more worthy cause? What areas in the church or community lack the in-depth involvement we could give?

Someone has said, "The only luxury we can afford is involvement." But it is a luxury to be invested wisely!

The Call . . .



"If Thou callest, Lord," I said,
"Speak in clarion tones,
And write in blazing letters in
the sky,
That I might know,
And question not;
Nor have to ponder
On Thy mysterious ways."

"Not so, My child," His voice
replied.

"A call may come in sundry
ways:
A whisper,
Or a dream;
A vision,
Or a burning heart . . .
A need revealed."

"If Thou callest, Lord,
Please make it soon.
Some other day may find me
Listening not for Thee,
Or too entwined in things mun-
dane
To break the tie."

His voice replied:

"A call must come at a time of
wisdom
More infinite than thine.
A call is yet but faith twofold:
My faith in thee,
Thy faith in Me;
My love revealed in action to
the world.

It may be lifelong, or
For a simple daily walk."

Whate'er, whene'er, howe'er—
My duty but to serve
My place,
This hour,
And question not God's leadings.
To feel my hand in His—
This is my call.

• By David Uerkvitz

Strength to Pray

• By Brian L. Farmer

Bristol, England

Prayer is not easy, yet Christians are called to pray more than anything else

No one needs to excell in biblical scholarship to understand the parable at the beginning of Luke 18. The key to the story dangles at the door for all to see and to use! "Men ought always to pray, and not to faint" (Luke 18:1.) The Lord's purpose in His parable is to show that praying without fainting, though supremely rewarding, is easier said than done.

Whoever got the idea that prayer was a beggar's refuge for those afraid of hard work? Again and again in Scripture, power in prayer is related to a very definite kind of strength: the capacity for persistency, importunity, fervency, earnestness, and watchfulness. To exchange real prayer for work of a less arduous nature is like trading a pickaxe for a toffee tapper.

The demands of prayer are readily understood when we contemplate its nature. In prayer, a human mind communes with the mind of God and aims at cooperating with the will of God. God is so great that He can commune on the most elementary level with the mind of a child. This is why little children can be so effective in prayer.

But just as to enter increasingly deeper fellowship with a more mature human mind requires effort, so to be led forth by God in prayer is not granted to the sluggard. Jacob *wrestled* with God before new spiritual frontiers were opened to him. Even Paul's great soul was stretched somewhat to

concede the truth that the best for him was for the "thorn" to stay and for God's grace to be found sufficient. In Gethsemane, the Lord himself *labored* in prayer to accept His Father's will.

Prayer is not easy.

Yet Christians are called to pray more than they are called to anything else.

It is my belief that many active Christians have not the strength to pray. Life today is mentally and nervously exhausting. A symptom of such tiredness is inability to concentrate. At times, even though I have set aside a period for prayer and have physically been in the place of prayer, I have not prayed! I have been too tired for such hard work.

Now in all honesty, apart from the undeniable benefit of deepening the habit of a regular time and place for prayer, I might just as well have not said my prayers on such occasions. I was in no fit state for the deepening of my experience. I had no energy to enter more fully into communion with the mind of God or to adjust my attitudes to comply with His purposes.

Assuming the problem is fairly widespread, what can be done about it?

It is not *intrinsically* difficult to find an answer to this problem. (It may be thought difficult in the sense that it is difficult to get up early every morning and take a cold bath—it requires discipline—but it is not difficult as is, for

example, the understanding of the calculus.)

We must recognize that prevailing prayer is *essential* to the Christian life. We must turn this truth over and over in our minds—repeating it aloud if necessary—until it is deeply understood.

We conserve strength to pray as we do for other necessary efforts of life by a combination of resolution, planning, and habit. For a period, Elijah lost his power in prayer following his victory on Mount Carmel. It took sleep, food, exercise, and privacy for him to regain effective communion with his God.

It all adds up to time. There must be time spent in prayer and time spent in a quality of living which makes possible the importunity of prevailing prayer. That we need so to pray cannot be denied. To do our work for God in this modern age, we need as much as ever to "lay hold on God."

The fast, busy lives we lead provide problems for us in our having and conserving strength to pray. But there have always been obstacles to prayer and men of God have had to overcome them. Let us be aware of the particular threat to our prayer lives presented by the time- and energy-hungry 1960's. This age would make you so busy as to have no time for prayer; it will also, if you are not careful, leave you so weary as to have no strength for prayer.

Watch it, on both accounts!

The Way to Live Is to Follow

• By Dan Wright

Osceola, Arkansas
As told to Ruth Vaughn

There was a time—only a few years ago—when I began each day with the same sense of heaviness and emptiness with which I had retired. There was no eagerness or zest for life then—for I knew I was not keeping faith with God—nor myself!

I had been fifteen when I made that promise. In the little community of Spur, Texas, I had been saved, sanctified, and felt the call to preach. I was thrilled that God would trust me with such a special calling and I accepted with joy. Those had been happy days!

But after finishing high school, I broke my relationship with God and renounced my call to preach. Restlessly, I tried to find peace. I went to college but gave it up before the end of the first semester. Whatever goal I tried to set for myself soon lost its charm.

I left Spur and moved to Stephenville, Texas, where my grandmother lived. I attended the Nazarene church with her. There I met a beautiful, dark-haired girl named Martha. I knew immediately I wanted her for my wife. After our marriage we bought a house. I was advancing in my job. Three lovely children came to our home. We attended church regularly and actively participated in its functions. We were “settled down.” What greater goal could a young man seek in life? Deep in

my heart, I knew the answer. *God's highest plan!*

I tried to shake these thoughts when they came. The whole idea was ridiculous now! We had a home. I had a good paying job. How could I ever raise three children on a pastor's salary? Besides, ministers need education! I had no schooling above high school. And of course—of course—why should I think that I had the ability to preach God's Word and perform the many duties of a pastor!!! I must be insane to even entertain such a notion! But I *knew* in my heart that it was only in those moments that I thought clearly.



Dan Wright

The weeks drifted into months and the months into years. The people of the church praised me for being a good Christian. But when I was still, I knew better. And when I looked into the dark eyes of my wife, I knew that she too knew the truth. We never discussed it. But she knew. And she prayed—quietly, unobtrusively, but powerfully—for my surrender.

One Sunday afternoon I was driving alone down the blue ribbon of highway to visit friends. In an instant I was smitten with great

conviction. I caught my breath in fear. Somehow I felt that I was being warned! I slowed the car. I heard no voice, but these words were burned into my consciousness. “Dan, you have slid along for years ignoring My call. Now you must choose. Will you continue following your will—or will you give it all up to follow Me?”

Throughout the rest of the afternoon I faced the immediacy of that choice. I was frightened! I wanted to follow God—I did! But I knew that I couldn't! I wasn't strong enough!

With heavy heart I took my family to the evening service. As the singing began, the urgency of the decision seemed to increase. When the pastor arose and asked for testimonies, I rushed to the altar. And in one long sob I gave up all my will, my fear, and my weakness. And I was filled with His guidance, His courage, and His strength! I was free to follow Him!

With the big decision made, I now faced the *how* and *when*. Martha and I prayed earnestly for directives. And they came. One was a closed door to go to the college I chose. The other was an open door in a small college town with an even smaller Nazarene church that needed a pastor immediately. It didn't bother me to give up my good paying job to accept the salary of the church,

which was only a third of our previous income. It was not difficult to sell our house and move into a tiny apartment in the back of the church. We were following God! How happy we were! And how wonderfully He cared for us!

In the first months of our ministry, our four-year-old son had a temperature of 104°. We couldn't get a doctor. We didn't know what to do. But we knew that God did. I picked up the hot, listless form of our little boy and carried him the few steps from our

bedroom to the altar of the church. I set him on the altar; then Martha and I knelt in front of him with our little girls on either side of us. There we prayed that God would heal our baby.

We carried him back to his bed. In a few minutes his fever had dropped a degree. Then two degrees. Within an hour, his temperature was normal again.

Physically, financially, He supplied our every need! And even greater, He blessed our efforts for Him. In our eighteen months of

pastorate there, eighty-four people knelt at the altar of prayer. The attendance jumped from eight in August when we first arrived to a high of seventy-two the following March with an average of fifty-one for fifteen weeks.

Other pastorates have followed, and I am filled with eagerness and zest for life that continues to grow. I have proven that God has no plan for me that He will not enable me to do, regardless of my deficiencies. Wherever He leads, I will follow, forever.

The Sin of Tolerance

• By Chester Pike
Glasgow, Kentucky

WE HAVE heard much in the past decade or two about the sin of *intolerance*. Tolerance and broad-mindedness are the fashion of our day. Hardly anything is *absolutely* right or wrong to our generation.

Though tolerance within bounds is a virtue, the pendulum has swung too far in that direction. We must be awakened to the fact that over-tolerance may be sinful. There is a sin of tolerance.

The fateful trend in that direction today can be seen in our society's tolerance toward crime. An increasingly large percentage of crime cases are going entirely unsolved, and stiff sentences are a rarity in most states. Tolerance toward the criminal has become almost a sanction of his crime. Our generation needs to be reminded that the society that does not frown on sin and execute punishment for crime will itself suffer as a result.

* * *

PERHAPS ONE of the best examples of public sanction of sin in our day is the action now being taken in some states toward the legalizing of acts of homosexuality.

The same trend toward tolerance is apparent in religion. This is one area in which it is especially considered "good taste" to be tolerant and broad-minded. To be dogmatic about

anything is considered narrow and sectarian. Frequent references to religion as "a personal matter" and "a man's own business" are outgrowths of this view (and are usually refuges for lack of commitment).

An absence of standards or requirements for church membership, along with very little difference in the lives of members and non-members now so prevalent, is one more sign of the over-tolerance in our day.

* * *

THERE IS a Christian tolerance. Jesus demonstrated it toward the woman taken in adultery, the woman at the well, and many of the oppressed and underprivileged of His day. There is also a Christian *intolerance*, and He demonstrated this toward some of the scribes, Pharisees, and others of His day.

Some things are *absolutely* right, and some things are *absolutely* wrong. Christians are to have some convictions and beliefs with which they will permit no tampering and consider no compromise. They may expect to be branded narrow, dogmatic, and intolerant. This has been the experience of their forebears of all ages. For the "tolerant" are tolerant of everything except what they consider "intolerance."

Editorially Speaking

• By W. T. PURKISER

Building Barriers or Bridges

We pretty well spend our lives building barriers or building bridges. This is true in the life of the soul as well as in society.

Some people are great barrier builders. They throw up a protective wall about themselves. They find it easier to exclude than to include. They may become so defensive that they live in an ever-smaller circle of self.

In the New Testament, the Pharisees were barriers *par excellence*. They drew their self-righteous robes about themselves ever more tightly. They scorned as unworthy all who failed to conform to their rigid taboos.

The Pharisees as such are no more. The Pharisees in spirit are with us still. They burn barns to get rid of mice. They kill the dog to cure his mange. They are the sectarian in spirit and defensive in attitude, building barriers and burning bridges.

On the other hand, there is every indication that God wants His people to be bridge builders. Each in his own way and to the limits of his ability and circumstances must be a John the Baptist, sent not as "a whisper in the wind" but as a "voice . . . crying in the wilderness" in order to "prepare . . . the way of the Lord."

Jesus was the greatest Bridge Builder of all. He bridged the chasm left by sin between man and his God. He came to earth, incarnate Deity, to span a gulf none but the Divine could cross. William Newell caught this in his song-verse:

*Oh, the love that drew salvation's plan!
Oh, the grace that bro't it down to man!
Oh, the mighty gulf that God did span
At Calvary!*

Jesus built bridges all during the time between His incarnation and His atonement. He built bridges to those officially recognized as "publicans and sinners." He even built bridges to some who were barrier builders.

Bridge builders, to be sure, are apt to be criticized. Almost anything will serve for a barrier, as those who have viewed the ugliness of the Berlin Wall can testify. But bridges demand skill and art.

It should not surprise us to find Jesus himself falsely accused of being a winebibber and a glut-

ton, and rightly appraised as being the Friend of publicans and sinners. It still happens in Christian circles to those who break out of the confines of their self-erected ghettos and attempt to build bridges to far shores.

The only immunity from criticism in this world seems to lie in doing nothing at all. But you can't help wondering about the time when we shall face the question, "What do ye more than others?" and hear the judgment, "Inasmuch as ye did it not . . ."

Risks in bridge building? Indeed there are.

Safety in building barriers? Of a sort.

But the safety of the barriers is a delusion and a snare, and the risks in bridge building are worth taking.

How Many?

From long experience behind an editor's desk, Glenn Asquith has written a little book of gentle satire he calls *Selected Works of Ryters Krampe*. Among the reflections of Ryters Krampe is this illuminating comment:

"The greeting of Christians in ancient times was 'Christ is Risen!' Now (especially on Monday morning) the watchword is 'How Many?' Any day now, I expect to hear new words to an old tune, 'The Church's one foundation is her attendance record,' while the choir sings lustily, 'How lovely are thy statistics.'"

There are, of course, humorless folk who have no taste whatever for satire. Yet sometimes lines like these, with tongue in cheek, get a point across better than the most forthright statement possibly could.

Statistics in our society seem to be necessary. We can hardly get along without them. Yet they can deceive us, and turn our attention to secondary matters just about as quickly as anything can. The wag has it that there are three kinds of lies: black, white, and statistics.

Numbers are not meaningless. It is interesting to note Luke's report of events in the Early Church. While he does not always refine his numbers down to the last unit, he does say that there were "about three thousand souls" added to the Church at Pentecost. Later the number reached "about five thousand." There were "about

twelve" disciples in the little group at Ephesus.

Yet numbers do not mean everything. Like happiness, they must be a by-product, not the goal of our effort. Sometimes the real failure is to think that failure is indicated by lack of numbers—or that success is proved by their abundance.

To the extent that goals represent souls, they are worthwhile. To the extent they minister to human conceit, they are a delusion and a snare.

As Dewi Morgan expressed it, we "must never get loaded down with statistics except in so far as they are some help in seeing the next step. We must live by faith, not figures." He added, quite properly, however, "But there is no reason why that faith should contradict figures and observed facts or vice versa."

Some of the greatest victories we win may never be reflected in our statistics. But we may be sure that God, who knows how to weigh as well as to count, will not forget the work and labor of love.

Fifteen Minutes and Thirty Years

A recent book has recalled the strange and sorry life of Sinclair Lewis, Nobel prize-winning American novelist who died in 1951. He is described as "brutally frank and obnoxiously sensational."

One day Sinclair Lewis removed his wrist-watch, laid it on the table before him, and said, "If there is a God, I will give Him fifteen minutes to strike me dead." He "gave God fifteen minutes and God passed it up."

"Big Red," as he was called, plunged on, loving his liquor and his wild times. "Life to him was a thrill a minute," it is said. "There was no one to stop him from going full speed ahead."

Lewis did not spend his last fifteen minutes before his watch on a table daring the Almighty to strike him dead. He spent his last thirty years "as a nervous, fumbling alcoholic."

When he died, a wreck of a man looking twenty years older than his actual age, he died alone and among strangers in what is described as a second-class clinic on the outskirts of Rome.

An anonymous nurse recalled his last words in the darkness of the approaching end: "At least let the sun come back." Fifteen minutes later he was dead. The chart read, "paralisi cardiaca"—paralysis of the heart.

Sinclair Lewis gave God fifteen minutes. God gave Sinclair Lewis thirty years. What a sad contrast!

Most people who live without God reckon without the fact that, in addition to the judgment that is to come, sin is its own punishment. The

death which is sin's wage does not wait for tomorrow. It comes today, in the midst of what men call "life."

One writer talks about "the loose, lax immorality of our generation, where many voices have cried, like the witches in *Macbeth*, 'Fair is foul, and foul is fair.'" The point that has been missed is that life such as this leads to disintegration. It has no center, no unifying core. It results in a state one man confessed when he said, "I'm not a man, I'm a mob!"

Sin is against God, and God is against sin. Sin "goes against the grain" of the universe. Although natural to "the natural man," sin is unnatural to man as God intended him to be.

It has been pointed out that the New Testament speaks of "the fruit of the Spirit" in contrast to "the works of the flesh." The difference between fruit and works is significant. Fruit is the natural outcome of the life of the kind. Works are contrived, manufactured, not automatic and normal.

Thus the sins of a man are his works. They are alien to what he should be. Only the fruit of the Spirit really fits us. The fruit of the Spirit is what we are made for, and in which we truly live.

Fifteen minutes and thirty years. Fifteen minutes of defiance. Thirty years of sowing the wind and reaping the whirlwind.

How much better to spend the fifteen minutes in heart-searching, repentance, and prayer; and the thirty years in constructive living, working out the destiny for which we are designed!

THE PUBLIC IMAGE

*A church may spread itself over an entire community and may employ in its attendance a hundred thousand men, but the average person will usually form his judgment of it through his contact with one individual. A bad impression caused by rudeness or indifference can be erased only by a lot of kindness and interest after the harm is done. Every member of an organization who, in any capacity, comes in contact with the public is a salesman for his church and the gospel of Christ, and the impression he makes is an advertisement, good or bad.—Rachel Hobbs, in the *Evangelical Friend*.*

Vital Statistics

DEATHS

REV. MRS. CLEMMIE R. PLATT, seventy-six, died March 11 at Jasper, Alabama. She was an elder on the Alabama District. Funeral services were conducted by her pastor, Rev. John W. Banks. Rev. Reeford Chaney, and Rev. H. H. Hooker. She is survived by her husband, Rev. W. R. Platt.

MISS MAY RECTOR, seventy-four, died February 27 in Oakland, California. Funeral services were conducted by her pastor, Rev. M. W. Anderson. She is survived by several nieces.

REV. J. J. TAUBLER, eighty-seven, died March 12. He was a licensed minister on the Akron District. Funeral services were conducted by Rev. C. D. Taylor, Rev. Lawrence Walker, and Rev. Edwards. He is survived by his wife, Luciel; a stepdaughter, Mrs. Jane Johnson; and a stepson, Dr. F. Franklyn Wise.

REV. FRANK H. WATKIN, Sr., seventy-two, died March 21 in Pasadena, California. He was ordained in 1921. Funeral services were conducted by his pastor, Dr. J. George Taylorson, and Dr. D. Shelby Corlett. He is survived by his wife, Leona; two sons, Rev. Frank W. and Robert K.; two sisters; three brothers; and five grandchildren.

BALLARD MELVIN BOWLING, sixty-two, died March 29 at Portsmouth, Virginia. Funeral services were conducted by his pastor, Rev. H. H. Calhoun. He is survived by his wife, Goldie; three daughters, Mrs. Ruth Buckhard, Mrs. Isobel Henry, Mrs. Mary Lois Tuttle; a sister; and seven grandchildren.

MRS. LUDIE B. HARRISON, eighty-one, died March 20 at Wister, Oklahoma. She was the remaining charter member of the Wister, Oklahoma, church. Funeral services were conducted by her pastor, Rev. Hoyt Cargal, Dr. Glen Jones, Rev. E. E. Taylor, Rev. Fred Hinkle, and Rev. Wesley Meek. She is survived by two sons, James G., and Rev. John L.; two daughters, Mrs. Mary Lee Sheley and Mrs. Ruth Young; twelve grandchildren; and five great-grandchildren.

BORN

—Rev. Billy and Betty (Smith) Karanick of Pei-on, South Carolina, a son, Paul Nathan, March 6.

—to Don and Marilyn Crofford of Flemington, New Jersey, a son, Todd Kendall, March 22.

—to Rev. Fred and Beatrice (Wycoff) Wenger of New Cumberland, Pennsylvania, a son, Fred G. III, March 26.

—to Scott and Mary Lynn (Wicker) Peters of Dallas, Texas, a daughter, Lisa Diane, March 17.

—to Mr. and Mrs. Harvey S. Galloway, Jr., of Dallas, Texas, a son, Scott Marshall, March 31.

Announcements

RECOMMENDATIONS

Rev. Loy Watson is entering the evangelistic field, and I recommend him to our churches for revivals, holiness conventions, and camps. He has pastored churches in Oklahoma, Texas, and Missouri. His address: (until June 1) 609 W. Normal, Springfield, Missouri 65804; (after June 1) Box 547, Kansas City, Missouri 64141.—Dean Baldwin, Superintendent of Joplin District.

Rev. Richard A. Brooks is a commissioned song evangelist on Chicago Central District. He is a graduate of Olivet Nazarene College and very capable in his field. His personality, vocal ability, and experience qualify him to serve our church in a fine way. His address: 205 North Washington Street, Kankakee, Illinois 60901.—Mark R. Moore, Superintendent of Chicago Central District.

EVANGELISTS' OPEN DATES

Charles Paul, evangelist-singer, Box 527, Kansas City, Missouri 64141: Open time in June.

SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Missouri for her stepson, that the Lord will heal him of a very serious illness.

—by a Christian lady in Maine for her unsaved husband, and also for herself, that she may be equal to the task.

—by a Christian mother in Ohio for two teenage sons, that they will be fully delivered from the power of sin.

District Assembly Information

BRITISH ISLES NORTH, May 8 and 9, George Sharpe Memorial Church, Burgher St. and Parkhead, Glasgow, Scotland, Pastor Sydney Martin. General Superintendent Williamson. (N.W.M.S. convention, May 6; N.Y.P.S. convention, May 6.)

ABILENE, May 10 and 11, First Church, 1389 Vine St., Abilene, Texas 79602, Pastor Corbie Grimes. General Superintendent Lewis. (N.W.M.S. convention, May 9; Sunday school convention, May 8.)

CENTRAL CALIFORNIA, May 10 and 11, First Baptist Church, 1401 E. Lansing Way, Fresno, California 93704, Pastor Ira L. True. General Superintendent Coulter. (N.W.M.S. convention, May 9.)

NORTHWEST, May 10 and 11, First Church, W. 708 Nora, Spokane, Washington 99205, Pastor Robert Hempel. General Superintendent Young. (N.W.M.S. convention, May 8.)

PHILADELPHIA, May 10 and 11, Immanuel Church, 1300 Columbia Avenue, Lansdale, Pennsylvania 19446, Pastor Harold A. Perry. General Superintendent Bener.

Directories

BOARD OF GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HUGH C. BENNER:

Washington	May 3-4
Philadelphia	May 10-11
Southern California	May 24-26
South Dakota	June 21-22
North Dakota	June 29-30
Eastern Michigan	July 12-13
Central Ohio	July 19-21
Illinois	July 26-28
Dallas	Aug. 10-11
Northwestern Illinois	Aug. 17-18
Tennessee	Aug. 23-24
South Arkansas	Sept. 6-7

GEORGE COULTER:

Hawaii	April 27-28
San Antonio	May 3-4
Central California	May 10-11
Canada Pacific	May 25-26
Alaska	June 1-2
Canada West	June 8-9
Chicago Central	July 6-7
Michigan	July 12-14
Eastern Kentucky	July 19-20
Akron	Aug. 3-4
Southwest Indiana	Aug. 10-11
Northwest Indiana	Aug. 17-18
Gulf Central	Sept. 14-15

V. H. LEWIS:

Abilene	May 10-11
Idaho-Oregon	May 18-19
Arizona	May 25-26
New Mexico	June 7-8
Nevada-Utah	June 14-15
Northwestern Ohio	July 12-13
Pittsburgh	July 20-21
Northwest Oklahoma	July 26-27
Virginia	Aug. 9-10
South Carolina	Aug. 17-18
North Arkansas	Aug. 23-24
New York	Sept. 8-9
North Carolina	Sept. 13-14

HARDY C. POWERS:

Mississippi	May 3-4
Alabama	May 17-18
Florida	May 22-23
Rocky Mountain	June 8-9
Nebraska	June 15-16
Canada Central	June 22-23
Oregon Pacific	July 19-21
Northern California	July 26-27
Wisconsin	Aug. 10-11
Louisiana	Aug. 16-17
Houston	Aug. 23-24
Georgia	Sept. 7-8
Joplin	Sept. 13-14

G. B. WILLIAMSON:

British Isles North	May 8-9
British Isles South	May 13-15
Canada Atlantic	June 8-9
Maine	June 14-15

New England	June 21-22
Albany	June 29-30
Colorado	July 12-14
Kentucky	July 20-21
East Tennessee	July 27-28
Missouri	Aug. 8-9
Minnesota	Aug. 17-18
Kansas City	Aug. 23-24
Southwest Oklahoma	Sept. 7-8

SAMUEL YOUNG:

Washington Pacific	May 3-4
Northwest	May 10-11
Sacramento	May 17-18
Los Angeles	May 24-26
Northeast Oklahoma	June 14-15
Northeastern Indiana	June 28-29
West Virginia	July 6-8
Southwestern Ohio	July 12-13
Kansas	Aug. 2-4
Iowa	Aug. 9-11
Indianapolis	Aug. 23-24
Southeast Oklahoma	Sept. 6-7

New Churches

Mt. Carmel Church, Cincinnati, Ohio. March 19. Rev. Ronald Clark, pastor; Rev. M. E. Clay, superintendent.

Goodwin Church, Berwick, Maine. April 2. Rev. Gary Goodell, pastor; Rev. Joshua C. Wagner, superintendent.

Laredo, Texas. March 19. Rev. Douglas Hughes, pastor; Rev. James Hester, superintendent.

Walterboro, South Carolina. March 19. Rev. T. P. Phipps, pastor; Dr. Otto Stucki, superintendent.

Radcliff, Kentucky. March 26. Rev. C. W. Snider, pastor; Rev. Dallas Baggett, superintendent.

Southampton, England. March 14. Rev. Peter Hartley, pastor.

Moving Ministers

Rev. Joe Meade from Paradise, Kan., to Coffeyville (Kan.) Central.

Rev. Gordon Johnston from Los Angeles (Calif.) Riverside to Canoga Park, Calif.

Rev. Fred Cook from Gothenburg, Neb., to Ogallala, Neb.

Rev. R. E. Zell from Alamogordo, N.M., to Altus, Okla.

Rev. Richard Vandermate from Shattuck, Okla., to Pawnee, Okla.

Rev. Raymond Stark from Ebsenburg, Pa., to Stockdale, Pa.

Rev. Carl Haddix from Harrisonburg, Va., to Amherst, Ohio.

"Showers of Blessing" Program Schedule

May 7—"A Tale of Two Cities," by Wm. Fisher

May 14—"Discovery and Discipleship," by Wm. Fisher

NEW "SHOWERS OF BLESSING" STATIONS:

KGNS Laredo, Texas	1300 kc.	8:00 a.m. Sundays
KELR El Reno, Okla.	1460 kc.	9:00 a.m. Sundays

Precious Calling

*Called to be like Him, His image to bear;
Called to His fellowship, wondrously
blessed;
Called in His cross and His burden to share;
Called to receive of His peace and His
rest;
Called from unholiness, bitter and hard;
Called to be holy, a child of the Lord.*

By Laura Forinash

Pro: HERALD Eye Appeal

... We have been subscribers to the *Herald of Holiness* for about ten years now and have enjoyed seeing our *Herald* become more modern in layout and eye appeal without sacrificing the spiritual content of our magazine. Keep up the good work!

Mrs. GEORGE SMITH
 Illinois

Con: Exclusiveness

I am writing this because, as a minister in the Church of the Nazarene, I feel that I am partially responsible for the image it projects to others. I love our church, and to its faithful ministers and members I owe the opportunity of my conversion, my higher education, and the Christian nurture which it has provided. And I thank God for the opportunity to serve Him through the Church of the Nazarene.

But there are some trends which are disturbing to me, as well as to others both inside and outside the church. More and more, there seems to be emerging a certain impression of exclusiveness in our church. There are indications that we are becoming too defensive—the impression perhaps that in the midst of the ecumenical spirit we are *over concerned*, almost to the point of being ingrown, about our own identity. I am certainly not an advocate of ecumenism. But we must not retreat in the *other* direction. We are not Nazarenes first, then Christians. We are Christians first, then Nazarenes. But this latter is not the impression one often receives in some of our publications. . . .

There is a great deal of difference between distinctiveness and exclusiveness in a church, and we must be careful that we do not operate as the Israelites, whom Paul said had "a zeal . . . but not according to knowledge" (Romans 10:2). The Church of the Nazarene has a great mission of holiness evangelism to fulfill. Let's be sure that we don't hinder that mission by a preoccupation with our own identity, and preservation.

VERN A. HANNAH
 Alberta, Canada

Pro: Lecture Teaching

In the March 22 issue of the *Herald*, in the "Answer Corner," was a query as to which type of Sunday school

Followed by Kansas City, Detroit . . .

BETHANY LEADS IN GIVING

BETHANY (Oklahoma) First Church continued to lead the denomination during 1966 in total giving with more than \$377,000, head and shoulders above second-place Kansas City First Church, which itself climbed over the \$200,000 mark for the first time.

Detroit First Church was third with nearly \$184,000.

Thirty of the seventy-four North American districts were represented in the top fifty churches.

Statistics were released recently by Dr. Dean Wessels, secretary of the General Stewardship Committee.

Following are the fifty leading churches in contributions. Pastors who signed the 1966 financial reports are listed, although several have since moved to new charges.

CHURCHES	PASTORS	DISTRICTS	AMOUNTS
1. Bethany First Church	Dr. M. Harold Daniels	Northwest Oklahoma	\$377,352
2. Kansas City First Church	Dr. C. William Ellwanger	Kansas City	204,581
3. Detroit First Church	Dr. Kenneth S. Armstrong	Eastern Michigan	183,834
4. Long Beach First Church	Dr. Ponder Gilliland	Southern California	170,617
5. Pasadena Bresee Ave.	Dr. J. George Taylorson	Los Angeles	169,943
6. Nashville First Church	Dr. T. E. Martin	Tennessee	157,038
7. Wichita First Church	Dr. G. A. Gough	Kansas	145,540
8. Kankakee College Church	Dr. Forrest W. Nash	Chicago Central	138,399
9. Pasadena First Church	Rev. Earl G. Lee	Los Angeles	136,700
10. Los Angeles First Church	Rev. Wendell Wellman	Los Angeles	135,989
11. Nampa First Church	Rev. A. E. Woodcock	Idaho-Oregon	123,376
12. Little Rock First Church	Rev. Thomas M. Herman	South Arkansas	122,551
13. Chicago First Church	Rev. Cecil D. Ewell	Chicago Central	108,899
14. Nampa College Church	Rev. Jim Bond	Idaho-Oregon	104,191
15. Washington First Church	Dr. Norman R. Oke	Washington	102,889
16. Oklahoma City First Church	Rev. James R. Snow	Southwest Oklahoma	102,334
17. Columbus First Church	Dr. Miles A. Simmons	Central Ohio	95,315
18. Salem First Church	Rev. Gerald L. Fosbenner	Oregon Pacific	94,971
19. Indianapolis First Church	Rev. James W. Tharp	Indianapolis	91,088
20. Wollaston, Quincy, Mass.	Rev. Milton E. Poole	New England	89,045
21. Eugene First Church	Rev. W. Donald Wellman	Oregon Pacific	89,042
22. Ashland First Church	Dr. Lawrence B. Hicks	Eastern Kentucky	87,903
23. Kankakee First Church	Rev. Jack H. Lee	Chicago Central	86,868
24. Phoenix Eastside	Rev. Crawford T. Vanderpool	Arizona	86,807
25. Chattanooga First Church	Rev. John R. Andrus	East Tennessee	86,325
26. Sacramento First Church	Rev. Lawrence H. Bone	Sacramento	82,273
27. Lakeview Park	Rev. James V. Morsch	Northwest Oklahoma	81,902
28. Indianapolis Westside	Rev. R. B. Acheson	Indianapolis	81,852
29. Canton First Church	Rev. Robert D. Beatty	Akron	80,973
30. Detroit Bethel	Rev. Howard L. Rickey	Eastern Michigan	80,104
31. Porterville	Rev. Donald J. Smith	Central California	79,565
32. Pontiac First Church	Rev. U. B. Godman	Eastern Michigan	78,776
33. Dallas Central	Rev. Clyde E. Ammons	Dallas	77,614
34. Upland	Rev. Bill E. Burch	Southern California	77,392
35. Santa Ana First Church	Rev. Robert H. Scott	Southern California	77,371
36. San Diego University Ave.	Rev. H. C. Thomas	Southern California	77,071
37. Whittier First Church	Rev. Charles W. Ogden	Southern California	76,099
38. Calgary First Church	Rev. Charles J. Muxworthy	Canada West	75,957
39. Fort Lauderdale First Church	Rev. William O. Blue	Florida	75,874
40. Medford First Church	Rev. Harold M. Sanner	Oregon Pacific	74,010
41. Flint Central	Rev. William E. Varian	Eastern Michigan	73,650
42. Portland First Church	Dr. Leslie Parrott	Oregon Pacific	71,826
43. Denver First Church	Dr. Lauriston J. Du Bois	Colorado	70,695
44. Flint First Church	Rev. J. Donald Freese	Eastern Michigan	70,663
45. Muncie Southside	Rev. Walter B. Greek	Northeastern Indiana	69,965
46. Atlanta First Church	Dr. W. E. McCumber	Georgia	69,330
47. Walla Walla First Church	Rev. Donald R. Peterman	Northwest	68,726
48. Bakersfield First Church	Rev. Paul D. Mangum	Central California	68,004
49. Nashville Grace Church	Rev. Don Irwin	Tennessee	67,815
50. Columbus Shepherd	Rev. E. K. Richey	Central Ohio	66,271

teaching was most effective: a lecture with the opportunity for the class to ask questions or an open discussion provoked by questions by the teacher.

As one who has spent the greater part of my thirty-seven years in and around the holiness churches, and who has observed a myriad of Sunday school teachers, and as an occasional teacher myself, I presume the right to air my personal observations.

In my own case I find it necessary to spend from six to eight hours in

preparation (prayer and study) for each lesson. I feel in this day of the mass exodus after Sunday school, this is most needful because the only message many receive is the Sunday school lesson. This places a tremendous responsibility upon the teacher. Therefore I prefer the lecture method over the open class discussions for these reasons:

1. I have found that most teachers who use the question-and-answer method use it to cover up their laziness and lack of preparedness . . .

and/or their ignorance of the Word. They throw it open to the class to "fill the time" for them.

2. Open discussions many times provoke arguments and sometimes unsaved members are offended and are lost to Christ and the church.

3. More often than not, open discussion goes so far afield that the message of the lesson is lost to all, especially to those unsaved persons who leave after Sunday school.

4. Very few Sunday school students, even most so-called Christian students, ever study their Sunday school lesson and they cannot answer the questions that are asked nor can they add constructively to the discussion.

5. With the lecture method, you can (and should) follow a line of thought from beginning to end, expounding the lesson verse by verse, thereby bringing out the true message of the lesson. With proper preparation each lesson can be made both interesting and appealing to the class. A time can be allowed for questions from the class or for the addition of a point overlooked by the teacher. Remember, this is Sunday "school," not a debating society.

6. With the lecture method, you can evade the trying experience of having one student monopolizing the discussions. Many times those who criticize the lecture method, favoring the open discussion, do so because of their desire to monopolize the class.

RICHARD L. COOK
Ohio

Pro: Campus Ministries

May I commend the General Board and Executive Secretary Snowbarger for their realistic appraisal and action regarding our university campus ministry. The four points outlined in the *Herald* will accomplish a number of things which have been long overdue.

I have met some Nazarene men who have deep insight into the problems confronting our church and the world. Let's place some of these cognizant and innovative men in our state universities. . . .

R. ARDEN MOON
Michigan

Pro: Better Preliminaries

May I thank you for the most unusual "true to life" article in the recent *Herald of Holiness* entitled "How a Visitor Saw the Preliminaries." This portrays in a very graphic way the haphazard manner in which many people carry on the work of the Lord. The article is quite humorous (we can stand some humor once in a while even in the *Herald*), but it is no



DR. EUGENE Stowe, president of Nazarene Theological Seminary, and Dr. D. S. Sommerville, superintendent of the Eastern Kentucky District, participated in dedication services for the expanded and remodeled facilities of Ashland (Kentucky) First Church. Valued now at \$418,000, the new church includes a recently completed three-story educational unit, pictured above. Remodeling of the church sanctuary was completed simultaneously. Dr. Lawrence Hicks, a member of the General Board, is pastor.

longer funny when we realize how things like this must grieve the Lord, and cause many visitors to decide not to return. I think "The Visitor" ought to write an article for the *Herald* at least once a month.

LYLE POTTER
California

California Laymen Receive Promotions

Two members of Sacramento (California) First Church who work in the state treasury and water resources offices received promotions recently.



STEINKAMP . . .
during ceremony

Formerly head of investments, Steinkamp directed a program which resulted in more than \$56 million in earnings for the state.

John R. Terrink, about forty, who has worked with the state water resources department for ten years, was named deputy director of the department.

Of People and Places . . .

THREE BETHANY Nazarene College students and a recent graduate have been accepted by medical schools. Ray Cook, a 1964 graduate, has been accepted by the University of Kentucky School of Medicine for research study. Gordon Gibson and Jim Presley have been accepted at the University of Arkansas School of Medicine, and Dave Walker has been accepted at Louisiana State University School of Medicine. Gibson, Presley, and Walker are upperclassmen at Bethany.

THE EASTER EDITION of the Lansing (Michigan) *State Journal* investigated the "other side of the pulpit," and used as its subject the pastor of the local First Church of the Nazarene. Pastor David K. Ehrlin, his wife, and four children appeared in a display of seven photographs which made up the lead feature in the newspaper's family-living section.

NAZARENES being transferred as servicemen to Goose Bay, Labrador, are encouraged to contact Sgt. John Andre, 95 Hedron, Box 1325, Goose Bay, Labrador (APO: New York 09677). Sergeant Andre also asked pastors to contact him when service

personnel who have attended their churches were being transferred to that base.

CARL SWANSON, a Galesburg, Illinois, businessman, was elected at the March meeting of the Olivet Nazarene College board of trustees as a development officer, and assumed his new position March 31.

RAY MOORE, assistant professor of voice at Olivet Nazarene College, has guided the establishment of an FM radio station on the campus which began operation in January. The station, which broadcasts from the new college center, is on the air from 4:00 a.m. to 11:00 p.m. during the week, and from 10:30 a.m. to 11:00 p.m. on Sundays.

FORTY-FIVE percent of the student body at Olivet Nazarene College received financial aid from federal and state governments and private sources. Nearly a half-million dollars is available for the 1967-68 school year to qualifying students, according to Charles Beaty, comptroller.

GEORGE BEVERLY SHEA and Kate Smith have selected songs copyrighted by the Lillenas Publishing Company to sing on a new RCA release entitled "The Gospel Song Styles of 12 Great Artists." Shea sings "Ten Thousand Angels," and Miss Smith, "Just a Closer Walk with Thee."

DR. FORDYCE BENNETT and Harlow Hopkins, both professors at Olivet Nazarene College, received pro-



AFTER A FIRE destroyed the church seven months before, a new sanctuary was dedicated Easter Sunday at Salisbury (Maryland) First Church. More than 450 persons heard Dr. E. E. Grosse, superintendent of the Washington District, preach the dedicatory sermon. The congregation gave more than \$1,000 in the Easter Offering during the dedication service.

motions recently. Dr. Bennett becomes chairman of the Division of Languages and Literature, and Hopkins will be the new chairman of the Division of Fine Arts.

DR. WILLARD TAYLOR, biblical literature professor at Nazarene Theological Seminary, will be among teachers during the summer session at Olivet Nazarene College.

COL. WILLIAM T. MINOR, Harvard Fellow, Center for International Affairs at Harvard University, spoke April 7 at Trevecca Nazarene College.

REV. LAWRENCE H. Bone, formerly pastor at Sacramento First

Church, is in a graduate study program at the University of Southern California. He is available for weekend speaking engagements.

THE PASTOR and his wife of Rochester (New York) Trinity Church, Rev. and Mrs. Morris Wilson, were cited April 1 for twenty-five years of service.

THE KANSAS CITY Philharmonic orchestra performed April 4 at Olivet Nazarene College. It was the second appearance at Olivet for Conductor Hans Schwieger.

Rice Selected for Pacific Assignment

Dr. Kenneth S. Rice, secretary of the Department of Church Schools, has accepted an invitation from the air force chief of chaplains to be a member of a team of U.S. churchmen which will conduct religious education conferences among servicemen in Pacific areas.

The purpose, according to Brig. Gen. William L. Clark, deputy chief of air force chaplains, "is to engender interest in the Protestant religious education program, to help train lay workers, and to advise all departments of Sunday schools how best to accomplish their mission."

Dr. Rice will work with servicemen in Hawaii, Japan, Okinawa, and the Philippines during the month of October.

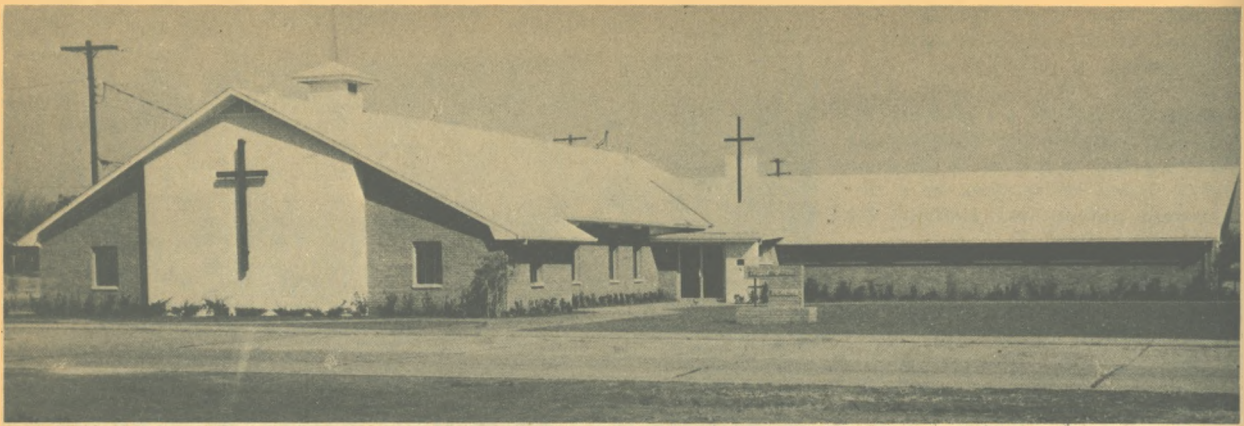
He will spend November working with Nazarenes in these areas, plus Taiwan and Korea, before returning.



Dr. Rice



CALIFORNIA CHURCH DEDICATED—Dr. Nicholas A. Hull, superintendent of the Southern California District, preached the dedicatory sermon January 15 at Indio, California. Rev. Don Redmond, who is in his seventh year as pastor there, said that the 8,000-square-foot church and educational unit was built at a cost, including furnishings, of \$93,000.



OKLAHOMA CHURCH DEDICATED—Rev. Jerald R. Locke, superintendent of the Northwest Oklahoma District, preached the dedicatory sermon April 2 for the Kingfisher, Oklahoma, church. Built on property purchased and given by Mr. and Mrs. Herbert Pitts, the church will seat approximately two hundred fifty persons. A new parsonage was also recently completed, according to Pastor Willard Nabors.

News of the Religious World . . .

Henry Sees Basis for New Evangelical Group

WASHINGTON—A major realignment of conservative Protestants may be in the works.

Dr. Carl F. H. Henry, editor of *Christianity Today*, reports pressures mounting for "a structural framework to coordinate evangelical effort for a dynamic witness to Biblical realities.

"Southern Baptists, Missouri Synod Lutherans, Nazarenes, and other groups* have been reaching out toward larger liaison across denominational lines on a specifically evangelical base," Henry states.

He weighs the merits of more cooperation among conservatives in a new book, *Evangelicals at the Brink of Crisis*, published by Word Books.

* * *

"In an age in which denominations are losing their sovereignty," he observes, "influential evangelical leaders are increasingly being asked why the sovereignty of Christ ought not to be reflected into the present scene by an ecclesiastical movement that gathers together the fragmented evangelical forces."

Henry contends that "whether evangelical ecumenism will acquire structural and organizational forms now depends largely upon the extent to which conciliar ecumenism continues to repress, retard and reconstruct evangelical principles and priorities."

* * *

"Perhaps some new evangelical fellowship is due," he adds. "Or perhaps N.A.E. must undergo a transformation and enlargement no less significant than the changes now so

imminent in the neo-Protestant conciliar movement. Who knows but that the next decade will see the emergence of two world frameworks—a commonwealth of neo-Protestant, Orthodox, and Roman Catholic churches, and a global fellowship of evangelical churches?"

The N.A.E. is holding its twenty-fifth anniversary convention in Los Angeles this month and is expected to take a hard look at its future. The general theme is "Evangelical Certainty in a World of Change."

Henry's book discloses that Evangelist Billy Graham has been invited to address the Fourth World Assembly of the World Council of Churches in Uppsala, Sweden, next year. That assembly is reported to concern itself with issues in evangelism.

* * *

Henry argues that the World Council has neglected evangelism in the past. He says a few W.C.C. spokesmen "have conceded privately that it was 'a shame' that the World Congress on Evangelism was not projected and sponsored by the W.C.C., which would, of course, have conducted it on a quite different base and with other participants."

According to Henry, the World Congress was criticized from the standpoint of universal conciliar ambitions as an "evangelical parachuting of troops behind the lines" by Dr. W. A. Visser 't Hooft, retired general secretary of W.C.C.

* * *

Henry is a bit pessimistic about the impact of institutional Christianity in the near future, but pleads with evangelicals to take new initiative. He declares:

"The evangelical vision of the new society, or the Kingdom on earth, is

. . . Messianic, and is tied to the expectation of the return of Jesus Christ in glory. It is distrustful of world power, of attempts to derive a just society from unregenerate human nature. And in this view of history it fully supports the biblical verdict on fallen history."

* * *

He further observes, however: "The moment has come when evangelical Christians in the West ought not to waste their main energies deploing the lack of prophetic leadership by churches in the Communist world; they should be taking the initiative to interpret the history of our times in relationship to the transcendent judgment of God and the opportunities for grace.

"Evangelism is the task of every believer," Henry writes. "However justified lay institutes of evangelism may be, however appropriate studies of effective evangelistic techniques, they must never become a stop-gap that dilutes the evangelistic zeal of ordinary Christians by suggesting that they have been inadequately equipped by the Holy Spirit for an empowered witness to Jesus Christ."

* * *

"Every twice-born church-goer today should be witnessing to his world of the transforming grace of God. If the example of Jesus is any criterion at all for us, we ought not linger unduly in the pious isolation of the temple, but rather go out and speak out to the worst and best of unregenerate men concerning the new life in Christ."

He concludes: "It is my personal conviction that the next ten years—the decade between now and the end of 1975—are critical ones for both conciliar ecumenism and evangelical

Christianity. If conciliar ecumenism continues to repress the evangelical witness, and prevents it from coming to formative ecumenical influence, then conciliar ecumenism can only bog into a retarded form of Christianity. And if evangelical Christians do not join heart to heart, will to will, and mind to mind across their multitudinous fences, and do not deepen their loyalties to the Risen Lord of the Church, they may well become—by the year 2000—a wilderness cult in a secular society with no more public significance than the ancient Essenes in their Dead Sea caves. In either event the tragic suppression of the evangel would abandon modern civilization to a new Dark Ages. The New Testament Gospel would become merely another religious relic that men once held important, but that is now disclaimed by a calamitous age that has lost a sure Word of God.”

*Among the evangelically oriented groups in neither the liberal National Council of Churches or the conservative National Association of Evangelicals: Southern Baptist Convention (11,000,000 members), Lutheran Church—Missouri Synod (2,700,000), American Lutheran Church (2,500,000), Churches of Christ (2,350,000), American Baptist Association (725,000), Seventh-day Adventists (365,000), Wisconsin Evangelical Lutheran Synod (358,000), Church of the Nazarene (343,000), Conservative Baptists (325,000), Salvation Army (288,000), and Christian Reformed (272,000).

Kindschi Elected N.H.A. President

CLEVELAND, Ohio—Dr. Paul L. Kindschi of the Wesleyan Methodist Church of America, was elected president of the National Holiness Association at the ninety-ninth annual convention held here.

President Kindschi called for a commonality among holiness groups. He pointed out the need for a front in the areas of the fifty educational institutions, the several presses and publishing interests, evangelistic ap-

proaches, and a unified administrative approach for the thirteen denominations affiliated with the N.H.A. He especially called for a renewal of social outreach as it pertains to inner-city needs.

Also elected were: Bishop Myron F. Boyd, Free Methodist, first vice-president; Lt. Commissioner John Grace, Salvation Army, second vice-president; and Dr. Kenneth Geiger, United Missionary, third vice-president.

The following were included in the report of the nominating committee: Bishop C. B. Byers, Brethren in Christ, recording secretary; Dr. Melvin H. Snyder, Pilgrim Holiness, treasurer; Rev. Lawrence R. Neff, Pilgrim Holiness, memoirist; Dr. Delbert R. Rose, Evangelical United Brethren, historian; and Francis L. Smee, Nazarene, legal advisor.

Honorary vice-presidents are: Dr. John L. Brasher, Dr. John Paul, Dr. C. I. Armstrong, and Dr. H. M. Couchenour.

Representatives-at-large on the Board of Administration for the coming year will be: Dr. Paul S. Rees, Col. Milton S. Agnew, Dr. Ernest E. Grosse, Dr. Paul R. Church, Dr. Paul P. Petticord, Dr. Eugene Stowe, Rev. Charles A. Dayton, Rev. Morton W. Dorsey, and Dr. Arthur M. Climenhaga.

Dr. Merne A. Harris, Wesleyan Methodist, was reelected dean of seminars.

News Makers . . .

ATLANTA, Ga. (EP)—A missionary in Cuba for thirty-seven years was temporarily released from a prison in Havana for an operation which may have saved his eyesight.

The surgeons were Dr. William S. Hagler, associate professor of ophthalmology at Emory University Clinic here and Dr. Harry Taylor of Norfolk,

Virginia, who performed “retinal detachment” surgery on Herbert Caudill, Southern Baptist missionary imprisoned by the Castro regime.

Caudill, sixty-three, was arrested April 8, 1965, along with his missionary son-in-law, David Fite, and forty Cuban Baptist pastors. They were convicted of illegal currency exchange. Caudill was sentenced to ten years in prison, Fite to six.

The surgeons entered Cuba via Spain with the approval of the U.S. Department of State.

MINNEAPOLIS (EP)—Dr. Fredrik A. Schiotz, president of the American Lutheran church, has defended tax exemption for the A.L.C.-owned Augsburg Publishing House here.

At the same time, he disclosed that the A.L.C. Board of Publication will consider a proposal that the publishing house pay “a proportionate share of police and fire protection” in lieu of taxes to the city of Minneapolis.

In a letter to the *Minneapolis Star*, Dr. Schiotz wrote that Augsburg is a division of the A.L.C. “in the same sense as world missions, American missions, theological education, social services, etc., are divisions.

“These divisions,” he said “enable the A.L.C. to operate its worldwide efforts in an orderly manner.”

ABILENE, Tex. (EP)—Participants in a Baptist Education Study Task at Hardin-Simmons University here asked themselves, “Why not try the daring?” and proposed establishment of a closed-circuit TV network for Texas Baptist colleges.

BEST also proposed that a study be given to the possible establishment of a coordinating board of Baptist higher education, similar to the state Coordinating Board of Higher Education initiated by Gov. John Connally of Texas.



BULGING BUSES brought this bunch of children to Sunday school recently at Eugene (Oregon) First Church, according to J. V. Middleton, a layman who is bus-evangelism director. Forty children were riding the church bus when he began working on the project a year ago. On March 5, buses picked up 252 children, Middleton said. Pastor is Rev. Don Wellman.

MILWAUKEE, Wis. (EP)—A Roman Catholic priest of the Pallottine Fathers order and a former nun were married here in a Lutheran ceremony, according to Rev. LeRoy Anderson, pastor of Galilee American Lutheran Church in suburban Pewaukee.

In confirming the marriage of Father Edmund Kurth, thirty-five, and Miss Shirley Weis, thirty-four, Mr. Anderson refused to say where or when the wedding took place. He explained the couple had asked him not to reveal any details. All he would say is that the ceremony took place sometime during the twenty-four-hour period ending at midnight, March 25.

Late News

Dr. Powers Suffers Mild Coronary Attack

In view of Dr. Powers' illness, General Superintendent V. H. Lewis will preside at the Mississippi District assembly, May 3-4, and General Superintendent Hugh C. Benner will preside at the Alabama District assembly, May 17-18. Dr. Powers is expected to resume his district assembly schedule in Florida, May 22-23, according to General Secretary B. Edgar Johnson. (The above change supersedes the schedule which appears on page 12.)

General Superintendent Hardy C. Powers suffered a "mild" coronary attack" in Singapore, Malaya, according to a cablegram received April 14 in Kansas City.

His wife, Mrs. Ruby Powers, was with him when the attack occurred.

Apparently no radical damage was suffered according to medical reports, Mrs. Powers said in a subsequent telephone call. The attack occurred in Singapore, General Hospital, where Dr. Powers was admitted after he became ill.

* * *

He officiated at the opening and dedication of the new \$250,000 Nazarene hospital at Kudjip, Western Highlands, New Guinea. Dr. Dudley Powers, son of Dr. and Mrs. Hardy C. Powers, is the medical doctor in charge of the new hospital.

On April 7, Dr. Powers wrote from

Singapore that he was resting from the journey, and that he had found the assignment more arduous than he had anticipated. He had visited Nazarene work in Samoa and New Zealand, and had conducted the Australian District assembly prior to the New Guinea assignment.

* * *

Dr. Powers expressed hope that he would be recovered sufficiently to assume his schedule of district assemblies in the United States by the middle of May.

Dr. Powers, sixty-six, has been a general superintendent since 1944. He is currently chairman of the Board of General Superintendents, and will be until his retirement in July, 1968.

Mrs. Powers is receiving mail at the Singapura Intercontinental Hotel, 585 Orchard Road, Singapore, Malaya.

Williamson to Europe

General Superintendent G. B. Williamson left Kansas City April 14 for a six-week assignment in Europe and the Middle East, where he will conduct district assemblies and speak frequently to Nazarene congregations.

He will preside April 18-21 at the Middle European District assembly at Copenhagen, Denmark, followed by a visit of missionary work in Jordan and Israel.

In Florence, Italy, Dr. Williamson is to hold a provisional assembly, May 3-5, preparatory to the Italian district's reaching full district standing.

Dr. Williamson's wife, Audrey Williamson, will join him in Glasgow, Scotland, where he will conduct the British Isles North assembly. Later he also will preside at the British Isles South assembly. There a successor to Rev. J. B. Maclagan, district superintendent, who died April 3, will be elected.

Dr. Williamson will preach the baccalaureate sermon at European Nazarene Bible College in Busingen, Germany, May 21, followed by a commencement address by Rev. Jack Ford, president of British Isles Nazarene College. Dr. Williamson will speak to preachers in Germany and dedicate a new church in Haarlem near Amsterdam, Netherlands, before returning to Kansas City, May 29.

E. W. MARTIN STRICKEN

Dr. E. W. Martin, superintendent of the Eastern Michigan District for six years, suffered a coronary attack April 17 at his home in Howell, Michigan. The degree of its seriousness could not be determined from early medical reports. He is confined in Howell Community Hospital, Howell, Michigan 48843.

Michigan Soldier Killed In Raid by Viet Cong

A twenty-two-year-old army specialist from Plymouth, Michigan, is the first Nazarene reported to have been killed in action in Vietnam.

Death came in the early morning hours February 26 to SP4 Calvin C. Morgan, a member of the Plymouth, Michigan, church.



Morgan

His pastor, Rev. Ronald Moss, conducted services March 4 after Morgan's body was returned to Plymouth. Moss indicated he was "a very devoted Christian." Letters from him to his family indicated he was an active personal evangelist.

Morgan's group, which was assigned to night watch near Cu Chi in the Saigon area, was overrun by the Viet Cong as the U.S. group was setting up camp.

Just before his death, according to a report from the officer in charge, Morgan had dragged two wounded soldiers to safety.

Morgan's group had been involved in the Junction City Operation.

His parents are Mr. and Mrs. Carl Morgan of Plymouth. The elder Morgan is employed by the Lincoln-Mercury division of Ford Motor Company.

Morgan was drafted in June, 1965, while attending Olivet Nazarene College.

Griffin to Bethany

Dr. Robert L. Griffin, a pastor for seventeen years in Indiana and Oklahoma, has resigned as minister of Bartlesville (Oklahoma) First Church to accept an appointment to the faculty of Bethany Nazarene College.

Dr. Griffin will teach in the Division of Religion and Philosophy.

He received his doctorate in higher education from Oklahoma State University with a major in philosophy. He is a graduate also of Olivet Nazarene College and Butler University.

Dr. Griffin served for ten years as Northeast Oklahoma District N.Y.P.S. president, and is presently district secretary.

Song Evangelist Injured

Douglas Slack, about fifty, a song evangelist from Vevay, Indiana, was critically injured in an auto accident April 10 in Lawrenceburg, Indiana.

He is hospitalized at Dearborn County Hospital in Lawrenceburg. Early medical reports indicate he could be disabled for three months, according to Pastor John C. Bauer.

Slack has been in the evangelistic field for thirty-four years.

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

THE CHURCH IN ACTION

(May 7)

Scripture: Acts 4:23-5:11 (Printed: Acts 4:23-33)

Golden Text: Acts 4:31

What should Christian boldness mean in our day? What are we to learn from the fact that the young Church "had all things common" and that none "among them . . . lacked"?

Synopsis: When the Sanhedrin had released the apostles, charging them to cease their witness, Peter and John went straight to a prayer meeting! Apparently praying in concert, the church lifted its voice in confidence to the sovereign Lord of all nature and history. The Christians went from this "hour of power" with full expectation of victory. What followed? Boldness in *witnessing* and generosity in *sharing*.

Great boldness

What was the nature of this boldness? The New Testament word means literally "freedom of speech," as in a democracy, and implies the forthrightness characteristic of the apostolic witness. This is not to be confused with brashness or discourtesy. One calls to mind the tormented, hypersensitive soul who awakened neighbors at 4:00 a.m. to hear his testimony.

The Church of Pentecost had boldness in *prayer*. Their praying suggests the force of Hebrews 4:16. They had boldness in *faith* as they saw Psalms 2 fulfilled in the animus of Herod and Pilate, and as they expressed their confidence in God's control of human affairs (4:29). They had boldness in *speech* as they proclaimed the Word of God and gave witness to the resurrection of Jesus.

Great bounty

One of the immediate expressions of Pentecost was an astonishing liberality. The basis for such bounty was the unity of heart and soul found among the believers who have been baptized by the one Spirit into one body (I Corinthians 12:13).

It has sometimes been argued that the Jerusalem Church established a communal life and operated under some principle such as the famous "from each according to his ability, to each according to his need." This is doubtful (see *Beacon Bible Commentary*, VII, 306). Notwithstanding, the mutual compassion and love of this infant Church—without one needy person (4:34)—stand in judgment on us.

Conducted by W. T. Purkiser, *Editor*

Someone reported that a pastor said people in Old Testament days were required to give 40 percent of their increase for the support of the Temple and the priesthood. Is this true or not?

It is not.

The tithe in the Old Testament is identified as one-tenth, or 10 percent (Genesis 28:22; Leviticus 27:32).

Some have thought they found directions for a second tithe in the ritual law of the Old Testament, but the evidence at this point is not clear.

There was nothing then, of course, as there is nothing now to prevent a person from giving much more than the tithe. Most of us do and ought to.

As to the claim that tithing was a feature of the Mosaic law, not applicable to Christians, it is instructive that Abraham tithed 700 years before the law (Genesis 14:20), as did Jacob 600 years before Moses (Genesis 28:22).

And the clear implication is that Christ, as our "priest for ever after the order of Melchisedec," receives tithes from His people as Melchisedec did from Abraham (Hebrews 7:1-8).

What Bible teaching is there that sanctification is instantaneous, and not by growth?

It would not be unfair to turn the question around and ask, What Bible teaching is there that sanctification is by growth, and not instantaneous?

But since you've asked it as you have, I'll try to answer, at least in outline form. A more detailed study is given in *Exploring Our Christian Faith*, pp. 350-69.

First, the scriptural examples represent entire sanctification as wrought by the baptism with the Spirit (cf. Acts 15:8-9) and as happening at a specific time: Isaiah 6:1-8; Acts 2:2; Acts 8:17; Acts 9:17-18; Acts 10:44; Acts 19:6.

Second, the language used to describe this work is the language of an act or crisis most naturally understood as happening at a given time and place:

1. Baptism—Mark 1:8; Acts 1:5; I Corinthians 12:13.
2. Crucifixion or death—Romans 6:6, 11; Galatians 2:20; 6:14; Colossians 3:5.
3. Cleansing or purifying—Acts 15:9; II Corinthians 7:1; Ephesians 5:26; Titus 2:14; John 15:2.
4. A gift to be received—Luke 11:13; Acts 2:38-39; Acts 10:45.
5. The Old Testament type of crossing the Jordan into Canaan—Hebrews 4:1-11; Jude 5; I Corinthians 10:1-11.

Do you think it is right to have special times for services when Christmas comes on Sunday? Shouldn't we have our regular order of services on this day of all days?

Well, anything I said now would be pretty much a matter of hindsighting, and would be forgotten long before it happens again.

According to my "200-Year Calendar," Christmas and New Year's will not again occur on Sunday until 1977. The

Third, the means or agency in sanctification is not growth or maturity. It is the blood of Christ: Hebrews 10:10; 13:12, 20-21; I John 1:7. It is through the agency of the Holy Spirit: Romans 15:16; I Peter 1:2, 22; II Thessalonians 2:13. God himself sanctifies: I Thessalonians 5:23. To this might be added the Word of God, functioning in the heart as truth and light (John 17:17, 20); and faith, not works (Acts 26:18; Galatians 3:14).

Fourth, for those who have some knowledge of Greek grammar, there is "the testimony of the tenses." References to the sanctification of believers are uniformly in a form of the Greek verb that describes a work completed and viewed as a unit, not an unending process.

Outside the Bible is the consistent testimony of those who have experienced such a grace in their lives. Not all Christians have. But those who have, whether they call it entire sanctification, the baptism with the Spirit, the fullness of the blessing, the rest of faith, perfect love, or whatever, speak with one voice when they report that it came to them in a moment as distinctive as the moment of their conversion.

next such combination of dates and days comes in 1983, and then 1994.

It might not be unreasonable to suggest that a special day justifies special observance. Just so it is observed, and Christ is glorified.

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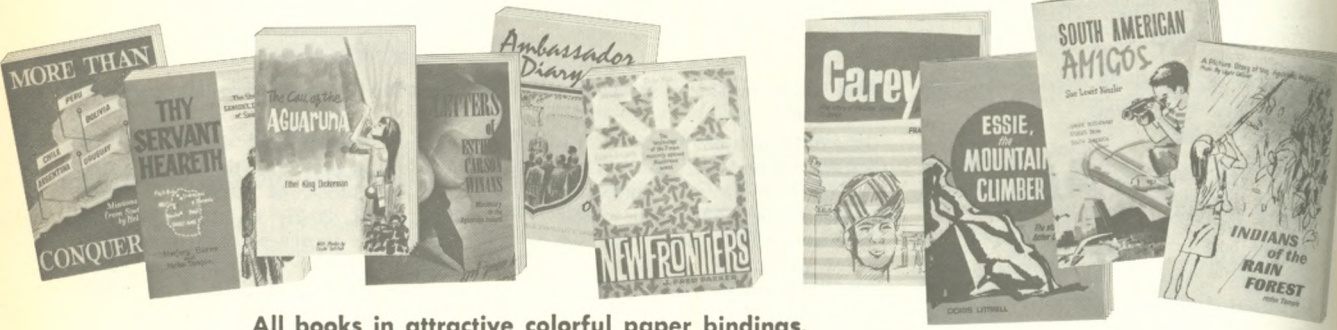
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