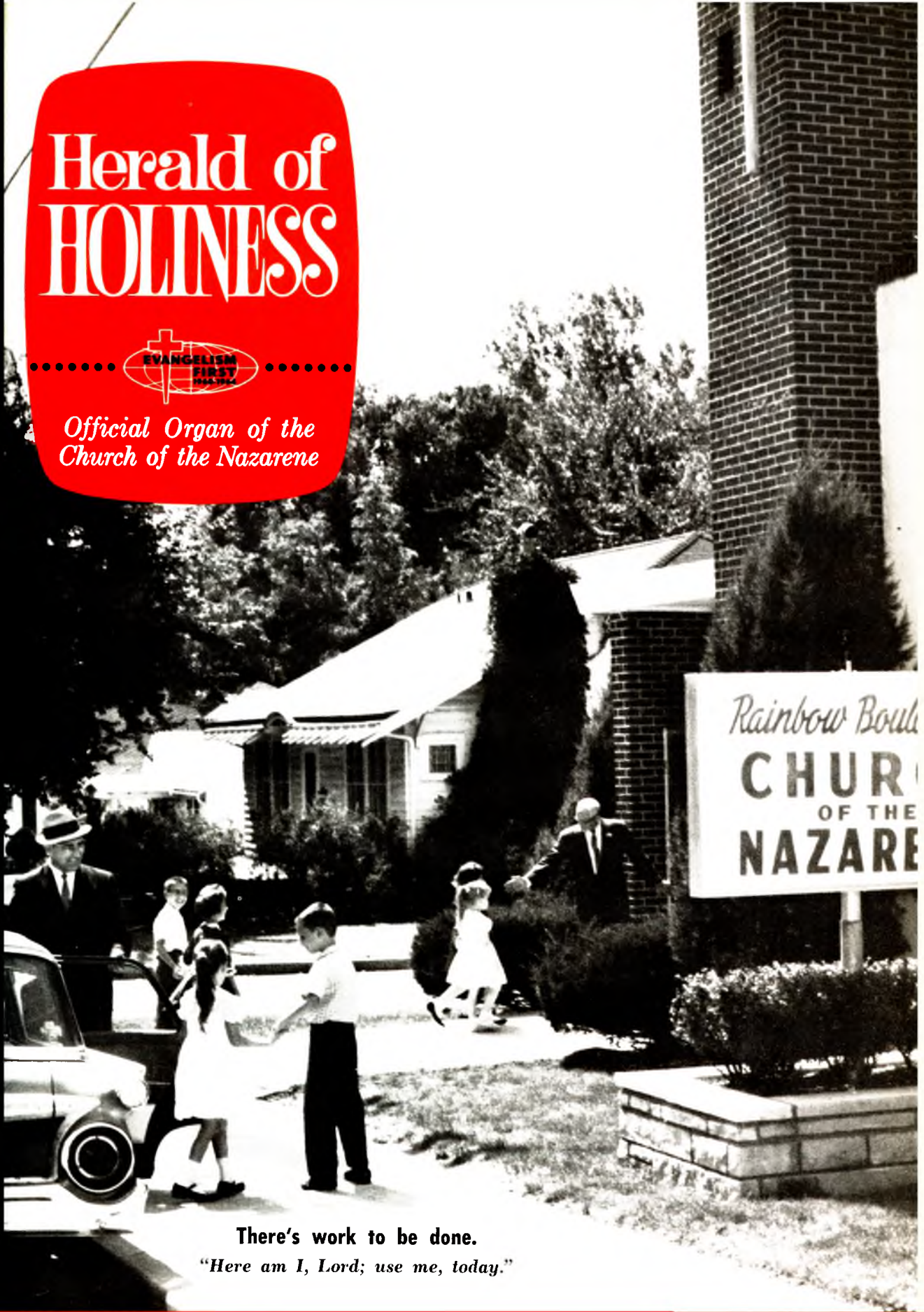


# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*



**There's work to be done.**  
*"Here am I, Lord; use me, today."*

*October 16, 1963*

# Evangelistic

## TECHNIQUE

EVANGELISTIC METHODS do change with the passing years and they may even vary with nations and local communities. However, the principles that are evident in New Testament evangelism are sound for every generation. I refer especially to the hand-to-hand encounter by witnessing Christians and to the bold preaching of God's Word.

John Wesley saw the danger in his day of preaching the gospel in such a way that it became reduced to sheer sentimentalism. In order to avoid this he advocated the preaching of the law as well as the gospel. By the law he did not refer to the thunders of Sinai's mount or even the Ten Commandments; he meant "the commands of Christ briefly comprised in the Sermon on the Mount." These commands Wesley insisted should be "explained and enforced." His general strategy was to afford a Biblical groundwork whereby men could see their need as contrasted with the divine standard.

By preaching the gospel Wesley meant "preaching the love of God to sinners, preaching the life, death, resurrection, and intercession of Christ, with all the blessings which in consequence thereof are freely given to true believers."

Wesley further spelled out his revival technique in a letter to Ebenezer Blackwell: "At our first beginning to preach at any place, after a general declaration of the love of God to sinners and His willing-

ness that they should be saved, to preach the law in the strongest, the closest, the most searching manner possible; only intermixing the gospel here and there, and showing it, as it were, afar off." He continues, "After more and more persons are convinced of sin, we may mix more and more of the gospel, in order to *beget faith*, to raise into spiritual life those whom the law hath slain, but this is not done too hastily either."

Wesley insists that this law and gospel combination has an ethical tone. It makes moral demands upon us. He writes, "God loves you: therefore love and obey Him.

*General  
Superintendent  
Young*



Christ died for *you*: therefore [you] die to sin. Christ is risen: therefore rise in the image of God. Christ liveth forevermore: therefore live to God, till you live with Him in glory."

Perhaps our church could learn something from this eighteenth-century revivalist today and adapt if not adopt something of his rugged technique.

# "Don't Hop in the Same Puddle!"

By J. W. ELLIS, Pastor, First Church, Pasadena, California

AROUND THE BLOCK we were walking. The sky seemed high and away. The moon refused to shine. The cricket call was near and clear. Our sidewalk paths were lighted by windows in mid-blocks and by lampposts at the corners.

The youngest (age six) and I were walking hand in hand ahead of the others. She, remembering an article inspired by her older sister at an earlier date, said, "Daddy, let's write an article."

"Excellent!" I replied. "But you must furnish the idea."

Disappointed was she when the moon revealed not its face. But suddenly a toad jumped from the curb and sat humped up on the street with the light from the post playing softly on its moist back.

Soon the family of five made a circle around the toad. It jumped. And we scattered! And all the while I figured it was the toad which was frightened.

The subject, "Should a toad hop alone in the street at night?" was discussed on the way home.

Only the little one thought it should. Her reasoning? "If I were a toad," said she, "I wouldn't want to hop all my life in the same puddle."

She won!

Now it can be told—that is, her interest in inspiring an article. The honorarium goes into her bank account. Talk about Little Miss Business!

Now back to the toad. Or rather back to the idea behind the toad.

It occurred to me, instant-like, that it is extremely easy for people to "hop in the same puddle" all their lives. Especially true is this of the spiritual life, and more particularly in the life of holiness. So secure it is to stay "close to the stake" of original consecration that no new territory is ever explored to the glory of God and to the growth of the soul.

Wrote Peter, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (II Peter 1:5-7).

This addition followed the experience of being made "partakers of the divine nature." And if this addition is made we shall "neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (v. 8).

Like spinach, we often spurn that which makes for strength. Take suffering. We spurn it. Like sand in soup, it grinds the teeth. Paul's attitude? "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:3-5).

How can we get out of the same old puddle? Obedience, my brother, obedience. Be not like the bug that scampers under the log when the bark is

## Life's Perfume

God gave to me a fragile vase,  
Life's perfume for to hold;  
It cannot take the normal bumps,  
The stress of heat and cold.

I cannot tell how long 'twill last;  
I must guard it night and day.  
Shall I a hiding place create,  
And tuck it fast away?

I thought to serve my Master,  
In a far and distant land;  
But in all the things I planned to do,  
He somehow counterplanned.

By LESTER K. QUICK

Did I mistake the sacred call,  
The voice I heard so near?  
Was it only a mirage I saw?  
It seemed to be so clear.

Maybe someone here at home  
His schedule failed to keep.  
I'm sure that somewhere close at hand  
Are sheaves that I can reap.

Now since my vase is fragile,  
And its contents soon may spill,  
I'll spread it lavishly around—  
I'm sure 'twould be His will.

Although I am uncertain,  
And perchance mistook the call,  
I am certain that the Master  
Is not confused at all!



lifted. Be like the butterfly that takes to the sky.

Wrote John, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Jump, my friend, jump! Not into darkness, but into light!

Jump right into a brand-new puddle!

## A SON Cared Enough!

By WINFRED RITTER

Pastor, Mound City, Missouri

THERE WAS a large crowd there that hot Sunday afternoon. Cars were lined up on both sides of Coal Creek. Some came through curiosity, for Wintford Sutterfield was going to be baptized by his "preacher" son.

"Dad, I indeed baptize you in the name of the Father, and of the Son, and of the Holy Ghost." Many wept, for they witnessed an event that had been desired for years. Some of us could not help but go back three months to this man's conversion and the events surrounding this miracle of grace.

The pastor of Capitol Hill Church of the Nazarene preached that Sunday morning, not knowing how much he was going to touch the lives of a large family. A young man, new in the Church of the Nazarene, responded to the message and went to the altar. A brother-in-law knelt in front of Leon Sutterfield to assist him. Leon looked up. "It's Dad," he said. "I feel unless something is done soon he will be lost." After church that morning this young man, a brother, sister, and the brother-in-law drove the 110 miles to "Dad's" house.

Without preliminaries, Leon began to speak to his father about his soul. He told him of the heavy burden, that he felt this was his last chance to get right with God. With begging, warnings, and tears, the son talked of Jesus. Soon the older man knelt in his living room and the wife and children helped pray him through.

The baptismal day was a family reunion for the large family of ten children. I saw this man as never before. Here was a changed man! For the first time I heard him pray, heard him testify of the grace and love of God! I heard him speak of

**"I have no desire for wealth, position, or honour. Nor do I desire even heaven. But I do need Him who has made my heart heaven."—Sadhu Sundar Singh.**



**"I am Taulia Isumu, a Samoan Nazarene. In my work it is my responsibility to supervise the preparation and distribution of hot food for many school children who would otherwise be poorly nourished. In our Sunday school it is my privilege to tell the young children of Jesus Christ, the Bread of Life, children who would otherwise be nourished spiritually. In the Thanksgiving Offering it is my responsibility and privilege to give of my prayers and money to 'feed the hungry' in many countries of the world."**

others with concern for their souls. I could sense his love for God.

Why had this man waited so long? Could it be that no one had ever cared enough to miss Sunday dinner? to deal personally with him? Had we always left it up to a public service, hoping—? One person, a son, did care enough.

As I write this I cannot but give credit to others. What about a church that cared enough for a young man to win him to the church; to see him sanctified; to put him to work? What about the faithfulness of a pastor who would not compromise but preached God's message? What about a church that gives a challenge? This young man "cared enough" because a pastor and people cared!

This conversion has changed a home, has changed a family. Their lives have been enriched! Christians have been encouraged! Greatest of all, a soul has been saved because "a son cared enough!"

### The Cover . . .

**A layman and his dedicated car unloading children for Sunday school reminds us that Jesus erected three monuments to humble service: a cup of water, a widow's two mites, and the Samaritan's compassionate deed. It is not the "much" of our service but the motivation, the compulsion of love that impels us to do our bit and our best, regardless of who sees and applauds, unconcerned about who gets the credit. There's work to be done. "Here am I, Lord: use me, today."**

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# A THOUGHT ON THE PSYCHOLOGY OF



By **DR. BUFF OLDRIDGE**

The University of British Columbia, Vancouver, Canada

LITERALLY and figuratively speaking, holiness is love, pure and simple. If we are to understand holiness, we must understand love. By taking a brief look at what might be considered as part of the psychology of love, we may gain some additional insight into the nature of holiness.

Love is, by far, the human being's greatest psychological need. Without it newborn infants may waste away and die. Without it the personality structure of children may suffer irreparable damage. Without it the adolescent has neither the courage nor the ability to find and establish himself satisfactorily in the adult world. Without it adults can never achieve their maximum in dignity and worth.

We usually think of love as a pleasant, possessive, emotional response that we experience toward someone of the opposite sex. But psychologically, love is more than this. Love is being able to share your innermost self with another person and still feel accepted and respected by that person.

Prior to birth, we spend nine months in the most comfortable environment we are ever to experience. The temperature is constantly pleasant and all our needs are continuously and optimally satisfied. We are, in a very real sense, one with another person.

At birth, a change begins. With each passing month and year we find ourselves being separated from this person and others more and more. We are developing into individuals, but being an individual means being separate. Being psychologically separate means that, in a very real sense, we experience an "aloneness" which is an unpleasant and sometimes frightening experience. It leads the child to start seeking others with whom he can share himself, be accepted, and become a part of.

Perhaps the period of the greatest aloneness is adolescence. So many things are happening both physically and psychologically. The desire to love and be loved—to share our fears, problems, and pleasures with another—becomes greater and greater. The pressure (both inner and outer) to "belong" becomes one of our strongest needs. We test each acquaintance, consciously or subconsciously, to see what personal qualities he possesses that al-

low us to share our *selves* (our total beings) and to be accepting of one another. This testing process leads to the formation of our "ideal love." Then one day an approximation of this ideal comes along and we "fall" in love. The end to our aloneness has begun.

But this is just the beginning of love. From here on the degree of love experienced will be determined by the extent to which two individuals can share their entire personalities with each other and still accept each other. Love becomes greater as they know and give more of each other. It is only through this knowing and sharing process that two really become one. (It is the inability of a man and woman to share and accept each other that has partially led to the big demand for psychological counselors. For a price, these professionals will let you share your self with them and will accept, respect, and never ridicule you as a person regardless of the knowledge they gain about you.)

Now how does this relate to our experience with God?

We also discover early in life that we are not only alone psychologically but we are also alone spiritually. (This fact is observed in all cultures.) We find that being alone spiritually is the more devastating because this involves the ultimates of existence. So our spiritual nature starts a search for that spiritual Being with whom we can share our spiritual selves and experience the ultimate in a love relationship.

In our search we hear of Christ; and the more we hear, the more we are convinced that He is the One who can fully love us and whom we can fully love. He is the One with whom we can be completely open and share our innermost sin and guilt without fear of condemnation. He is our Ideal and we "fall" in love with Him. This falling in love with Christ is to the extent of asking forgiveness and acceptance is what occurs in the conversion experience.

We soon discover, however, that, although we love Christ and He has accepted us, our love has not become immediately complete. We still experience a degree of spiritual aloneness. Our love does not have the depth and stability we desire because we recognize that we are holding back a

part of self and no love, human or divine, can be complete on these grounds. We long for a closer relationship.

When we come to Christ seeking the experience of entire sanctification, we must come prepared to give to Him the entire self. Perfect love with Him demands a complete openness and sharing of the total self. (And self includes our motive system.) When we meet these terms we suddenly experience the power and possibilities of grace. We find that He becomes known to us to the same extent that we allow our selves to become known to Him.

Entire sanctification provides the basis for achieving psychological and spiritual completeness because love has found completeness.



*"It's harvesttime and Thanksgiving time when we give with thanks to God an offering for the ever waiting harvest of souls."*

**V. H. LEWIS**  
*General Superintendent*

# HE PAID \$36.00 TO WALK WITH GOD!

*By BILL YOUNGMAN, Pastor, Eastridge Church, Wichita, Kansas*

LARRY COOK is his name. Managing a night club was his business, but witnessing for Christ is now his work.

It was in the 1950's that Mr. Cook owned and managed a large night club in Wichita, Kansas. Although Larry tried to maintain what he called "a fairly respectable reputation," he soon found that the way of transgressors is hard. "I was arrested twice and tried for liquor and gambling violations. Under terrific strain I began to drink heavily and my reputation dropped until I was classed almost as a gangster."

The death of a night club friend only heightened his despair with his own condition. Larry remembers walking alone across the cemetery the day of the funeral. He felt each tombstone seemed not so much a marker for others as a message to him, a message of doom for his own soul.

God works in various and mysterious ways to speak to men's hearts. In Larry's case He used the critical illness of a Christian foster mother as the time to pay the dividends on her investment of prayer and testimony. While visiting her in the hospital one day he became acquainted with two holiness preachers. Their words and songs told of a peace that his weary heart longed to possess. God was moving in on Larry Cook.

But it was several weeks before Larry moved toward God. One Sunday afternoon he asked his foster mother if she felt well enough to attend church. If she did, he would go too. That evening they went to the Eastridge Church of the Nazarene

in Wichita and heard about Jesus and His power to cleanse from all sin.

From that time on, hope began to replace despair. Church attendance, prayer, and Bible reading were competing with the night club. Larry was making a real effort to seek the Lord, and yet something was wrong, for he did not feel that he was saved.

Then one day in his Bible reading, Proverbs 28:13 told him why: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Proverbs showed him the path to take, and the publican of Luke 18:13 gave him the prayer to pray—"God be merciful to me a sinner." It was while quoting that prayer that Larry was lifted. "I suddenly felt the presence of the Holy Spirit sweeping in upon my soul. My heart was so filled with joy that it seemed like I was already in heaven."

From the beginning there were two things Larry Cook determined to do as a Christian: first, he determined to love God with all his heart, soul, mind, and strength; and second, to seek always the kingdom of God and His righteousness.

In attempting to do the first he soon saw his need of and found sanctifying grace. In attempting to do the second he found an obstacle blocking the way.

During his years in the night club business, Larry had made "a considerable sum of money gambling and in other ways" on which he had paid no income tax. Long seasons of prayer and much study



of God's Word brought him to this conclusion: "I must pay my taxes and pay my tithe if I continue to walk with God." Restitution to the United States Government would have to be made.

The discouragements were great, yet Larry was determined to do God's will. He turned himself in to the Bureau of Internal Revenue and told his story. No doubt it sounded strange to their ears! A special agent was assigned to the case and for a full month he worked with Larry while Larry testified to him.

When a settlement was finally reached, it revealed that Larry Cook owed the state of Kansas and the United States Government \$36,000 in back income taxes, interest, and penalties. His immediate reaction was that it would be impossible to pay. But then he remembered that the Bible says, "With God all things are possible" (Matthew 19:26). Larry believed that this meant even to the making of restitution, and it does—for God enabled him to pay off the entire amount in less than one year.

When asked about it now he answers with a radiant smile: "Though it seemed a staggering amount at the time, it seems as nothing when I compare it with the joy and peace God has brought into my heart."

It may be costly, but it pays to walk with God!

## CHRISTIAN VOCATION SERIES

# Service with a Sense of Mission

By GLENN D. FRASER, MD



Dr. Glenn D. Fraser spent fifteen years in the general practice of medicine in Vancouver, British Columbia. He has recently been doing postgraduate work in psychiatry at the Warren State Hospital, Warren, Pennsylvania. He and his wife, Doryce, have three sons: Doug, Greg, and Bob. Dr. Fraser is a member of the Board of Extension for Eastern Nazarene College.

THE FIRST HOUSE CALL as a general practitioner came about 4:00 a.m. Finding the way ten miles across a strange city took about one hour, and incidentally taught me some things that weren't in the medical textbooks. An "acute abdomen" over the telephone had by the time of my arrival dwindled to a mild dyspepsia that required only a little sedation and observation. The psychodynamics of pain and fear after midnight was to

become an interesting study in therapeutics that was not all included in Osler's principles of medicine.

Over the next seventeen years this episode became an all-too-familiar happening, and gave an opportunity, among other things, to soliloquize on the basic causes that would drive a man to the stethoscope twelve or fourteen hours a day; and then get up again at 2:00 a.m.—cross-eyed and furry-tongued—to a repeat performance.

Leading the list of causes were the women in my life. It was my good fortune to have an old-fashioned Free Methodist mother, who dedicated me before birth and prayed and sacrificed for me after birth. I am pleased to say she is still living to accept this tribute.

The impact of the Church of the Nazarene was introduced to me through two godly women whose influence and supreme spiritual happiness I shall never forget. To hear Mrs. Anne Olson pray was a revelation in direct communication with Divinity. The Olson family introduced me to a "Bud Robinson" camp meeting—a most memorable experience for a boy of nine years. Some years later when it was my privilege to treat Mrs. Olson for a cardiac condition that finally led to her death, there was the same quality of sheer spiritual joy, undimmed by age and suffering. It was a heart-warming experience to hear her say, "Well, Fraser! How are you? God bless you!"

The Apostle Paul was resurrected in Wollaston, Massachusetts, and came to the West in the spirit of Mrs. N. B. Welch. Anyone who contacted her indomitable spirit and felt the steel of her faith in God could never be the same. It was she who "god-mothered" me to Northwest Nazarene College at the age of fifteen, and planted spiritual seeds in my soul that finally took root and grew after some years of "watering" by various Christian influences.

Reflecting on this assortment of "mothers," one would think of an unresolved complex. In reality, each revealed a dimension of the Man Christ Jesus to the plastic template of my growing personality. When Christ took over my life at the age of twenty-one, an integration took place, and orientation toward purposeful living began. With this was an insatiable drive for useful service.

It was finally my privilege to have a thriving medical practice in Canada's third city. My clientele was unique in that it was largely made up of Christians from many faiths and walks of life. This practice became a form of ministry as we stopped to pray in the consultation room each day before appointments began. "O God, let Thy Spirit be present at each examination; direct our thoughts; help each patient, both here, at home, and in hospital—in body and in spirit; and through it all may Christ be honored. Amen." The practice of medicine has become a most satisfying experience and has given motivation for long hours of service for

reasons that are not monetary—a service that is charged with a sense of mission and whose rewards are eternal.

Human limitations and constant fatigue often make the words and actions of the doctor seem hard and indifferent. Although this exterior seems to be forgiven by the patient, one regrets this “wall” that often hinders the quality of service intended. However, distilled from these years were golden moments not entered on the daily log at the office. There is no greater reward for the physician than the love, confidence, and respect of his patients.

Children teach us how to take our illnesses. Patience and unperturbed optimism are top on their list. I shall never forget one Nazarene pastor's daughter who was to die the next day from complications of acute rheumatic fever. Rousing from her

semi-coma, she confided to the nursing sister, “I'm going to Grandma's farm next summer.” Sunshine and happy prairie flowers were before her. God will not disappoint her.

Nor can one forget the sheer courage of one lady of another faith who fought a grim losing battle for ten years against cancer. On several occasions when Death came asking for her, she simply refused to give up. Excruciating pain never brought a complaint from her lips. The day Death finally moved in, he was faced by one who was without fear, and calm. “Mrs. Courage” unequaled!

God writes the chapters for the textbook of human suffering, but not with pen and ink. His therapy is love, and His great prescription in Latin, Greek, and Hebrew was over a cross—“This is Jesus the King.”

# A New Home Mission Plan

By ROBERT L. OWEN, Pastor, Crystal Lake, Illinois

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*The home missionary need today is greater than ever, but the disinterest of people toward the church presents problems that often require a different approach. A key must be found to enable the church to penetrate into the homes and lives of people of the community. A solution must also be found for the high cost of land and buildings needed to house a congregation today.*

*The Chicago Central District has pioneered in an extensive way a plan that is not altogether new, but that is an answer to these problems in urban areas where there are young families and many homes where both husband and wife work. The day nursery or kindergarten has given new life to small churches that have not been able to reach the people about them and it has provided vital contacts for growth to the new home mission outpost. For both it has given the financial resources for needed building expansion.*

*A pastor starting a day nursery or kindergarten should first become thoroughly acquainted with the necessary requirements and techniques of operation. This article by one who has successfully used the plan will be of interest to many who need this answer to the problems their church faces in reaching those about them.*

**ALPIN P. BOWES**  
The Department  
of Home Missions

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DISTRICT SUPERINTENDENT Mark R. Moore of the Chicago Central District gets excited when he speaks of his “new plan” for organizing home mission churches, and giving older churches a “shot in the arm”—through day nurseries.

“It's wonderful,” Dr. Moore says. “It can be adapted to work in churches of 'most any size, even the very small ones. It has several fine points. Of them, perhaps one of the most important is the fact that it puts the church right in front of the community.

“Besides,” he goes on, “the day nursery is the

best method I've discovered yet for organizing new churches. The district provides the initial funds for property and puts up a building. A pastor is called, and we're in business.

“The day nursery helps him get acquainted, helps him build a congregation. And it pays him a living salary while he does it.”

Dr. Moore named five churches which are currently operating day nurseries: Tinley Park, Des Plaines, Gibson City, Mundelein, and St. Charles. Three more plan to have nurseries in operation this fall, namely, Crystal Lake, Colonial Village, and Aurora West Side. Five other churches are giving the idea serious consideration: Mt. Greenwood, Argo, Kankakee First, Manteno, and Worth.

Tinley Park operates both a day nursery and a kindergarten. Two churches—Kankakee College and Danville Chalfant Memorial—have a kindergarten only.

Recently Mark R. Moore sent a questionnaire to a number of pastors who were successfully using day nurseries. Among other things, he asked them some of the benefits derived from the plan. Each agreed there were at last three:

(1) Through the day nursery the church provides a real service to the community's working mothers. Especially during school months, baby sitters are sometimes difficult to find. The day nursery is the answer to their problem.

(2) Day nurseries provide a vital means of feeding the Sunday school and church rolls. Pastors state that approximately one family in five whose children attend the day nursery become associated with the church. This means families which might never be contacted for the Lord in any other way





Danville Chalfant Memorial Church of the Nazarene Kindergarten, Danville, Illinois. From left to right: Rev. P. P. Belew, pastor; Rev. Phil Miller, founder of Kitty Kollege Kindergarten; Mrs. Phil Miller, kindergarten teacher.

will respond through this avenue.

(3) Financially, day nurseries more than pay their own way. This means—after paying the workers and other expenses—enough money is netted to pay a pastor's salary, provide funds for improving the church facilities, or even launching a new building program.

Rev. Leo Steininger stated, "Our church was hardly recognized in Des Plaines, though it had been there for many years. Now, through the day nursery, we are making an impression on the community. I have found many counseling opportunities and have been in many homes these past two years directly as a result of our nursery.

Mr. Steininger is presently building a sorely needed new church. "We could never have done it without the nursery's help," he said.

Rev. Forrest Nash, pastor of Olivet College Church, said, "We have discovered an added plus. The community has always felt that College Church was only for college people. Through our day school program (a kindergarten) we have reached a number of hitherto 'unreachable' homes."

Rev. Dallas Mucci, pastor of Tinley Park (who conducts both a day nursery and kindergarten), says: "Our church has reached new status in the community. For years our church was a 'struggling' one. Now, though we have finished several building campaigns in the past few years, we are literally 'bursting at the seams' again. The only thing that holds us back is lack of space.

"Much of this progress," Mr. Mucci states, "is a direct result of our day school program."

At the present time at least one home mission church has been started with a day nursery, Gibson City. Another one is on its way in Colonial Village, and Dr. Moore plans to enter several new communities in the near future this way.

Dr. Moore—and many others on the district—feel that this is one of the church's greatest as-yet-untapped resources. No wonder he waxes enthusiastic when he speaks of the plan.

Many pastors and district superintendents have

asked Dr. Moore for further details. He is presently preparing a brochure to give to these inquirers. Briefly, though, Dr. Moore gives this advice for those desiring to get started:

1. Counsel with your district superintendent.
2. Get your church board's approval to investigate the plan.
3. Write or call the Department of Child Welfare in your state for any information or details they might have.
  4. Locate qualified workers.
  5. Adapt your present facilities, or build new quarters.
  6. Trusting God to help you, after having met all state, county, and local ordinances, set an opening date, enroll the children, and get started.

"Of course," Dr. Moore says, "none of this is easy. After all, there isn't anything worth doing that's easy. But it's one of the best ways I know of reaching the unsaved for Christ and the church in this modern world."

## ONE MORE CHANCE!

Luke 13:1-9

"DID YOU HEAR about those poor Galileans? Butchered by Pilate! He mingled their blood with their sacrifices."

"Terrible, isn't it? They must have been the worst sinners in all Galilee. It was God's judgment on them!"

It was the news sensation of the day.

Jesus, standing by, discerned the smug assumption: *They* were proved sinners because they were stricken. *We* are better than they because we were spared.

"I tell you, Nay!" cried the Master, "but, except ye repent, ye shall all likewise perish." Disaster misses you this time, to give you, in the mercy of God, *one more chance* to turn from sin. Don't waste time speculating about those who perished. They've gone to their judgment and to their reward. *You* are still here, and to *you* mercy's door is still open. Seize your opportunity! Repent! Repent or perish everlastingly! And remember, *repentance* means not the other fellow, but *you!*

Repent or die! Repent of dark sins committed in secret, and kept hidden. Repent of respectable,

popular sins that "everybody's doing." Turn from sins that are legal, cultured, and profitable. Leave behind wrongdoing that you have shared with others, who will be hurt when you quit. Abhor not only sins of the flesh like drunkenness, profanity, and uncleanness; but flee also sins of the spirit such as stinginess, laziness, sullenness, and selfishness. Break away from all dishonesty in business, deceitfulness of spirit, and insincerity in religion.

Repent, repent! Make apologies and restitutions. A contrite debtor paying an old bill will do more to convict a grocer than a dozen sermons. Get off the broad way onto the narrow road. Yes, at any cost, leap off the hell-bound express and turn your face toward heaven.

As you have served Satan, so now make Jesus your Master, His work your work, His people your people, and His will your choice. Lay up for yourselves no more treasures on earth, but rather now in heaven. Set your affections on things above, and not on things on the earth.

With God's help, freely given, you have one more chance to snap the manacles of sinful habit. Make you a new heart and a new spirit. Begin to discipline self to spiritual fitness by turning from trashy and worldly entertainment to study of the Word of God and other soul-building reading. Leave everything in the old life to be made all new in Christ. You have not really repented until there is a transformation in life, in affection, in attitude, in character, for repentance means *change!*

Give evidence of a new nature by bearing "fruit unto holiness." What fruit had ye in sin, in the things of which "ye are now ashamed? for the end of those things is death" (Romans 6:21). Prove the reality of your religion by being fruitful in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Learn the difference between fruit and leaves. The one is faithful service from a Christ-filled heart; the other, all empty show. Abide in Jesus, the Vine. Submit to the pruning, purging experience of entire sanctification.

Begin to win souls to your Saviour. You must either be winning your neighbors or sinning against them, for the Christian's influence is a savor of life unto life, but the sinner's a savor of death unto death. Fruit is not a labored effort but a spontaneous outflow. A healthy tree will bear.

If your capacity is small, God will not expect as much from you as from others. But you can be a *fruit tree*, and not a worthless, barren sprout, or charred stump, withered and dead.

One more chance for purity and peace; one more chance to enjoy a well-founded hope of heaven, and to take others with you there; one more opportunity to bear fruit for Christ, to be no longer part of the problem, but now a part of the solution.

As Johu refused to baptize the Pharisees until their lives bore "fruits meet for repentance," so the Saviour will blast every fruitless tree of empty religious profession. Repent! Remember, repentance means *fruit!*

How long has the Lord sought in vain for the fruit of the Spirit in your life? After a time, the terrible judgment is given, "Cut it down; why cumbereth it the ground?" "The axe is laid unto the root of the trees: every tree therefore which bringeth forth good fruit is hewn down, and cast into the fire." But wait! A plea is made for the fruitless tree. "Give it one more chance! Then 'if it bear fruit, well; and if not, then after that thou shalt cut it down.'"

Thank God for that one more chance! The anointed revival service. The intimate, faithful dealing of the soul-searching Spirit. One more opening of blind eyes, stirring of the soul, trembling of the body! One more probing by the Word, once more the prayers of Christian friends, once again the atmosphere of melting tenderness, under the gentle wooing of the Saviour. One more chance!

Every day that seeking God is put off is one day more for which to repent and one day less in which to repent. Remember, "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1). We may not know what drawing of the Spirit will be the last that we shall ever feel. God has not bound himself to notify men when their final opportunity comes. Every chance must be eagerly grasped as if it were the last, for it may be. Men never find a more convenient season to get right by delay. Repent! Do it today!

Are you living on borrowed time? Your allotted space to get to God may be gone, the sentence of destruction passed, but in the matchless mercy of our Lord you are extended that *one more chance!* Seize that golden opportunity, which is even now slipping by! Rejection becomes habit, a deadly chain of lethargy. If its bonds are not broken "there remaineth . . . but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Hebrews 10:26-27).

Repent! Shake off your sleepy indifference! Rouse from the icy death-grip of unconcern! Bestir yourself, for your life! What you have long known to do, do today, and procrastinate no longer, lest mercy pass you by, for repentance is *now!*

It was the gentle Jesus who spoke the ultimatum, Repent or perish. Repent, and He will receive you, for He invites you. But you must heed the call, obey the admonition! "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13). God's time is now; your soul is at stake. With all your heart turn from sin to Christ, while you have that *one more chance!*

# EDITORIALS

By W. T. PURKISER

## Every One Counts

It is said that Walter Damrosch, the noted conductor, once stopped a symphony orchestra during rehearsal and asked, "Where is the seventh flute? Where is the seventh flute?"

Probably not one person out of a thousand would miss "the seventh flute" in a 130-piece orchestra. But the trained ear of the master noticed at once that the seventh flute was missing.

In the church, as in an orchestra, every one counts. There is no person who is insignificant, however small the part he may seem to have. For the church does not live and work for the untrained ear alone. It plays for the Master, and the seventh flute is as important for its symphony of service as the concertmaster or the lead trumpet.

There are some special temptations to playing the role of seventh flute, or even "second fiddle." Since there is nothing spectacular or impressive about the place, it is very easy to write it off as unimportant. "If I were the soloist, it would be different," we say, and excuse ourselves for failure to take seriously the work we have to do.

The larger the orchestra, the less important each single instrument seems. Yet the loss of any one by so much reduces the perfection of the whole. In the large group as well as in the small, each has something distinctive and important to contribute.

PAUL TAUGHT this truth by the use of another figure of speech in his first letter to the church in Corinth. Among the many problems with which that problem church was faced was this very matter of the individual and the group.

Some of the people in Corinth evidently felt that all Christians should have the same gifts and talents, and express the Christian life and faith in precisely the same way. They were ready to write off as insignificant any who did not exactly fit the mold. On the other hand, some seemed to feel that if they had no conspicuous abilities or could not make a large contribution therefore they were not truly of the number.

To meet both needs, the apostle used a striking comparison. The Church, he said, is like a body. Indeed, it is the body of Christ. But all of the members of a body are not alike. Some are obviously necessary to its welfare, such as eyes, hands, feet. But there are members of the body which may never be seen, as for instance, the thyroid gland or

the mechanism of the inner ear.

In passing, one important point Paul makes is that if all of the members were just alike the result would not be a body at all. It is the variety, the difference, which makes possible the life of the whole. There is one life-giving, gift-conveying Spirit, to be sure—for a body is an organism, a living whole. But the Spirit works in many different ways in many different persons to make life possible and worthwhile.

So the eye cannot say to the hand, "I have no need of you." Nor can the head say to the feet, "I don't need you." Quite the contrary, the apostle says: "Those organs of the body which seem to be more frail than others are indispensable, and those parts of the body which we regard as less honourable are treated with special honour. . . . God has combined the various parts of the body, giving special honour to the humbler parts, so that there might be no sense of division in the body, but that all its organs might feel the same concern for one another. If one organ suffers, they all suffer together. If one flourishes, they all rejoice together" (I Corinthians 12:21-26, N.E.B.\*)

BUT THERE IS another truth here. Just as one part of the body cannot look down upon or minimize the importance of another part, so those which might feel themselves to be less necessary are still vital to the good of the whole. The foot cannot say, "Because I am not a hand, I am not part of the body. I cannot do the highly skilled work of the hand. I shall not be missed." Nor can the ear say, "I cannot see, as does the eye. Therefore I am not really needed."

True, the body may be able to get along without one of its members. Our systems are so ordered that other parts of the body may be able to pick up part of the missing function. But full health, "abundant life," requires the proper functioning of all the members of the body.

Do you feel that you are only a "seventh flute," not really making much of a contribution to the full symphony? Do you wonder if anybody really knows whether you pray, or give, or serve as you should? It may be that many do not. The untrained ear may never miss the notes that are not played. But there is One who does know. Nothing is hid from Him. He knows, and He cares. And He asks, "Where is the seventh flute?"

\*© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.



## Liberating Bondage

An amazing contrast appears in the writings of St. Paul. No one has more to say than did he about the freedom and liberty enjoyed by the true Christian. He writes of the "glorious liberty of the children of God" (Romans 8:21), and of the "liberty wherewith Christ hath made us free" (Galatians 5:1). "Where the Spirit of the Lord is, there is liberty" (II Corinthians 3:17), he proclaimed; and spoke of "the Lord's freeman" (I Corinthians 7:22).

On the other hand, no one more frequently taught that the Christian is at the same time a servant. Paul delighted to speak of himself as "a servant of Jesus Christ" (Romans 1:1). "Free from all men," he is yet "servant unto all, that I might gain the more" (I Corinthians 9:19). In Galatians, "The Magna Charta of Christian Liberty," the apostle speaks of the "marks of the Lord Jesus" which he bore in his body (Galatians 6:17). This word is *stigma* and refers to the slave brand indicating to whom a man belongs.

UNFORTUNATELY, we miss much of the force of Paul's words because of our use of the mild term "servant" to translate the New Testament word *doulos*. Its literal meaning is "slave," and it means one who is absolutely subject to the will of another.

Slavery was a bitter reality in New Testament times. While we think of a servant as a man who works for another, the slave was a person who belonged to another. A servant sells part of his time. While he is on the job, his time belongs to his employer. When he leaves the job, his life is his own. But it was not so with the slave. He had no "free time." He was the exclusive property of his master, who had absolute power of life and death.

How can a person both be free and a slave at the same time? The answer comes clear as we look at Paul's great statement in Romans 6:22: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Here are both freedom and bondage, liberty and sweet slavery.

The idea that any human being can be free in the sense that he is the master of his own life is a thought Paul could never concede. We can never ask the question, "Shall I serve or not?" We may only ask the question, "Whom shall I serve?" Will it be the power of sin or the power of righteousness?

"No man can serve two masters" says more than we have sometimes seen. It says that all must serve at least *one* master. Our choice is limited to "Which one?"

Paul in this verse is concerned about two things. He is concerned about freedom from "the sin,"



*"I am grateful to the Lord for the missionaries who have told us about Christ, through whom I am saved. But thousands are dying in their sins. Preachers, churches, and parsonages are needed but there is no money. May God help us that our people may hear and be saved."*

**Rev. Petrus Pato  
Acornhoek  
East Transvaal  
Republic of South Africa**

which has been the subject of the whole chapter. He is also concerned about service to God and fruit unto holiness. Paul knew well that there is more to salvation than deliverance from the bondage of iniquity. It does little good to release a convict from prison unless some provision is made to establish him in society.

"FREE FROM SIN"—what glorious freedom! Servants to God!—what sweet slavery! "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). Life has passed out from under the control of the sin principle, and into the control of the higher law written in the heart by the Spirit of life.

Here truly is liberating bondage. Here is complete freedom found in the sanctifying lordship of Jesus Christ. "Slave" implies a Master; "servant" speaks of a Lord. His rights over us are absolute, make no mistake about that. Yet His yoke is easy, and His burden is light (Matthew 11:30), and "his commandments are not grievous" (I John 5:3).

## Let's Prove We Care

This is the pertinent slogan of the Department of Church Schools in the five-week drive for the Home Department beginning last Sunday. This has been a neglected phase of our work in the local church, but one which national population trends make increasingly important.

## Editorial Note . . .

Next Sunday, October 20, is observed as Laymen's Sunday throughout the church world. The cover picture and the lead editorial emphasize the value of dedicated if unobtrusive service in the kingdom of God.

.....  
*"Man has never discovered perpetual motion but he is close to perpetual commotion."—Selected.*

# THE CHURCH AT WORK

## EVANGELISM

EDWARD LAWLOR, *Secretary*

At recent district assemblies, Evangelistic Honor Roll Certificates were awarded to the following pastors whose churches received the required number of members by profession of faith.

### AKRON

*F. Fleming*, Akron First; *M. Bunker*, Akron Kenmore; *T. Holstein*, Akron West; *J. White*, Canton First; *R. Wright*, Cherry Valley; *J. Crites*, Dellroy; *V. Shirkey*, E. Liverpool LaCroft; *J. Stover*, Kelloggsville; *J. McClung*, Macedonia; *C. Bailey*, Minerva; *P. Edwards*, Newton Falls; *A. Brown, Jr.*, Salem First; *D. MacNeil*, Tallmadge; *E. Crutcher*, Youngstown First; *A. Wright*, Greentown.

### ILLINOIS

*R. Jones*, Alton Hillcrest; *J. Ruzich*, Anna; *F. Hawthorne*, Barry; *W. Kelly*, Champaign Grace; *C. Cruse*, Charleston; *M. Marsh*, Clinton First; *F. Noel, Jr.*, Effingham; *R. Beaty*, Granite City First; *I. Haley, Jr.*, Marion First; *H. Carter*, Markham City; *D. Dace*, Shelbyville; *E. Jones*, Urbana Faith.

### IOWA

*C. Gieselman*, Bettendorf; *C. Keyes*, Clarinda; *D. Hail*, Council Bluffs First; *L. Worcester*, Hamburg; *R. Willfong*, Harlan; *V. Chipp*, Lacona; *G. Wilson*, Monticello; *D. Houston*, Mt. Pleasant; *R. Schultz*, Newton; *P. Madden*, Sioux City First.

### KANSAS

*G. Adams*, Hays; *W. McCollom*, Hutchinson Westside; *A. Williams*, Liberal; *D. Moore*, Emporia; *D. Neuen-schwander*, Salina First; *B. Fowler*, Towanda; *C. Knight*, Wichita Linwood; *W. Miller*, Wichita University; *H. Merritt*, Wichita Westside.

### KENTUCKY

*W. Jones*, Albany Northside; *W. Muddell*, Brandenburg; *R. Wesley*, Lancaster; *H. Clark*, Lexington Calvary; *S. Brown*, Lexington Kenwick; *E. Redman*, Louisville Okolona; *E. Milby*, Louisville Trinity; *W. Bevars*, Louisville Westside; *C. Pike*, Monticello; *A. Bess*, Louisville Greenwood.

### LOUISIANA

*D. Perryman*, Alexandria First; *J. Kendrick*, Baton Rouge Trinity; *M. Godwin*, Blanchard; *F. Zachary*, Lake Charles College Park; *E. Moore*, Natchitoches; *R. Miller*, New Orleans First; *J. Cordell*, Shreveport First; *J. Gallin*, Winnfield.

### MISSOURI

*H. Doerle*, Ellington; *J. Denbow*, House Springs; *C. Roach*, Malden;

*O. Granger*, Piedmont; *J. Hoffert*, Rolla; *U. Moss*, Ferguson; *M. Stocks*, Florissant; *M. Holloway*, Lemay; *J. McCaulla*, St. Louis Page Warson; *O. James*, St. Louis Southside; *J. Rhame*, Sikeston First; *I. Brown*, Dexter S.W.

### NORTHWESTERN ILLINOIS

*L. Burgard*, Bath; *L. Reed*, DeKalb; *R. Flemming*, Eureka; *R. Eaton*, Ke-wanee; *J. Morsch*, Pekin First; *W. Rodefer*, Rockford Auburn Road; *H. Morgan*, Rockford Parkside; *R. Laymon*, Sreator.

### NORTHWEST INDIANA

*R. Kuhn*, Attica; *J. Crane*, Crown Point; *O. Shroul*, Hammond Maywood; *W. Fannest*, Rensselaer.

### NORTHWEST OKLAHOMA

*E. Phillips*, Bethany First; *F. Rowe*, Bethany Wm. Mem.; *T. Polts*, Custer; *J. Meade*, Laverne; *R. Ludwig*, Oak-ridge; *B. Draper*, O.C. Lakeview; *J. Neal*, Texhoma; *G. Johnson*, Water-loom; *H. Blankenship*, O.C. Village.

### TENNESSEE

*L. Leeper*, Ashland City; *W. Moore*, Bell Road; *O. Donegan*, Clarksville Park Ln.; *H. Oliver*, Columbia Grace; *T. Cox*, Dickson; *E. McDowell*, Franklin; *R. Lawrence, Jr.*, Fulton; *A. Pickett*, High-land; *R. Petrowski*, Jason's Chapel; *E. Osborne*, Lawrenceburg, V. Mem.; *H. Young*, Memphis East Fravser; *W. Greathouse*, Nashville First; *D. Man-grum*, Nashville Tusculum; *W. Chan-der*, Nashville Westside; *R. Dunning*, Pine Hill; *O. Killen*, Pleasant Point.

### VIRGINIA

*C. Withrow*, Arlington Calvary; *F. Hamrick*, Crew; *J. Taylor*, Harrison-burg; *C. Wallace*, Hopewell; *F. Bate-man*, Norfolk Calvary; *H. Compton*, Richmond First; *F. Moon*, Roanoke Villa Hgts.; *E. Wright*, Vienna; *L. Massey*, Lynchburg; *R. Hamilton*, Pulaski; *H. Kohser*, Portsmouth; *A. Underwood*, Estaline Valley.

### WISCONSIN

*R. Brunner*, Baraboo; *D. Shoemaker*, Beloit; *J. Stamper*, Cedarburg; *S. Lewis*, Eagle River; *J. Mellish*, Marshfield; *M. Donaldson*, Menomonie; *C. Weagley*, Milwaukee Hampton; *E. Schultz*, She-boygan; *H. Greuel*, So. Milwaukee; *J. Remenga*, Spooner; *R. Brunner*, St. Croix Falls; *F. Fredrickson*, Waukesha.

### INDIANAPOLIS

*K. Greene*, Andersonville; *A. You-mans*, Beech Grove; *J. Bailey*, Bethel Chapel; *W. Burton*, Camby; *J. Salyer*, Connersville Va. Ave.; *A. Arbuckle*, Greensburg; *I. Laird*, Ind. Broad Rip-ple; *C. Dishon*, Ind. Sumner Ave.; *K. Jewell*, North Vernon; *C. Gadbow*, Shelbyville.

## DISTRICT ACTIVITIES

### Kansas City District Assembly

The thirty-ninth annual assembly of the Kansas City District was held August 28 and 29 in Kansas City First Church with Dr. V. H. Lewis as the presiding general superintendent.

District Superintendent Orville Jenkins, completing the first year of a three-year call, reported some outstanding gains during the year with a total of 59 churches on the district, 4,593 members, 8,748 enrolled in Sunday school, 2,112 in the N.Y.P.S., and an N.F.M.S. membership of 3,258. The district averaged 10.14 per cent for world evangelism, with 22 churches receiving "10 per cent" certificates.

Elected to the advisory board were C. Wm. Ellwanger and Allen Miller, elders; M. Frank Turner and John Stockton, laymen. Delegates elected to the General Assembly—Orville W. Jenkins, Harper L. Cole, C. Wm. Ellwanger, and Milton Parrish, ministers; M. Frank Turner, Vernon Lunn, Dr. Otto Theel, and Ed Holman, laymen.

In the Wednesday night service the work of the Kansas City Rescue Mission was presented, and over three thousand dollars was raised for operating ex-penses.

In an impressive Thursday night service Paul Cleckner, Robert Crabtree, Alfred Jones, Marlow Salter, Alan Rodda, and Alfred Swain were entrusted with elder's orders, and the orders of Paul Steele were recognized.

In pre-assembly conventions Rev. Kenneth Meredith was re-elected district N.Y.P.S. president, and Mrs. Orville Jenkins re-elected N.F.M.S. president.—*Reporter.*

### Akron District Assembly and Camp

Twenty-first annual assembly of Akron District convened July 31 at the district center near Canton, with Dr. Hugh C. Benner presiding. His wise leadership and guidance were appreciated by all, and his messages were challenging and uplifting.

District Superintendent C. D. Taylor's tenth report reflected gains in all major areas of the district program: 619 members received by profession of faith, bringing the total membership to 10,140; a total of \$1,470,583 raised for all purposes, with \$176,586 for general interests; 16 churches qualified for the "Evangelistic Honor Roll," and 32 received "10 per cent" certificates. Rev. Taylor was re-elected. He and Mrs. Taylor are greatly loved by the people of Akron District.

Amid a special manifestation of the Holy Spirit five men were ordained as elders: James C. Conkey, Jr., Don W.



McNeil, Roger M. Maze, B. Edwin McDonald, Doyle Stenger.

Following the assembly and continuing through August 11, we had one of the greatest camps ever witnessed on this district, with Dr. M. Kimber Moulton and Rev. David K. Wachtel, evangelists, and James and Rosemary Green in charge of the music. The 150-voice choir sang with the anointing of the Spirit, the special music was the best, and the blessing of the Lord was upon the evangelists. More than seven hundred persons sought God at the altar of prayer. Sunday services brought capacity crowds, with at least five thousand different people present on the grounds each of the two Sundays.—J. H. WHITE, *Reporter*.



### Tri-District (California) Camp

The tri-district camp meeting held at Beulah Park, Santa Cruz, California, witnessed a mighty outpouring of the Holy Spirit. Many folk stated they had never witnessed a greater manifestation of God's presence in any camp meeting. The crowds overflowed our facilities as they came from the three districts to this united effort.

Dr. John Knight and Dr. Mendell Taylor were anointed of God as they preached, and our hearts were thrilled. There were many seekers at every altar call. Professor Ray Moore was wonderfully used of God in his ministry in music. The afternoon Bible study was given by Rev. Nelson Mink, whose knowledge and love of God's Word inspired our hearts.

All those attending the camp appreciated the fine leadership given by the three district superintendents: Dr. E. E. Zachary, Northern California; Rev. Kenneth Vogt, Sacramento; and Rev. Eugene Stowe, Central California.—WALTER M. HUBBARD, *Reporter*.

### New Mexico District Anniversary Camp

God richly blessed the ministry of Dr. R. C. Gunstream and Rev. Crawford Vanderpool in our district's twenty-fifth anniversary camp, July 29 to August 4. Rev. Murray Morford was used of God in singing and directing the music; and The Keynotes, a mixed trio from Pasadena College, made a genuine contribution to the camp. God blessed in giving seekers praying through to victory in most of the services.

Special recognition was given to Dr. Gunstream, district superintendent, for his twenty-five years in office with a "This Is Your Life" program on Saturday night. His pioneer work as pastor was reviewed, as well as the earlier years of his superintendency, climaxing with

the presentation of a check for more than three thousand dollars to apply on a trip to Europe and the Holy Land. His immediate family, grandchildren, and many of his brothers and sisters were present. New Mexico Nazarenes appreciate their "Dean of Nazarene Superintendents."

In many of the services the great tabernacle was crowded to overflowing. Plans are in progress for enlargement of the camp and its equipment. Dr. Gunstream's spirit of love and sacrifice permeates the district.—BERNARD W. CLBERTSON, *Reporter*.

### Central Ohio District Camp

The 1963 district camp at Columbus, Ohio, was the greatest ever as to attendance and seekers. The district celebrated the camp's fortieth anniversary by building a beautiful tabernacle, seating 3,200, which was filled to capacity several times. Dr. V. H. Lewis dedicated the tabernacle on Sunday afternoon, with an estimated 4,000 people on the grounds. That great crowd gave over \$10,000 on the tabernacle debt during the camp.

Dr. Harvey S. Galloway, district superintendent and camp director, kept everything running smoothly with the blessings of the Lord upon the entire camp.

The special workers were Dr. M. Kimber Moulton and Rev. Glen Jones, evangelists; Rev. Donald Gibson and a young men's quartet from Olivet Nazarene College as youth workers; Mrs. H. C. Little, children's worker; and Rev. W. E. Zimmerman, prayer director. Brother DeVerne Mullen, with a great choir, blessed our hearts time and again with their music and singing. Mr. Cloyd Cook directed the orchestra.

The Holy Spirit came in Pentecostal power, with a harvest of souls praying through to victory.—*Reporter*.

### New Church Organizations Reported

Marshfield, Missouri, September 8, 1963. Rev. Charles Rushing, pastor.—Dean Baldwin, *district superintendent*.

South Carolina—two organized September 1, 1963: Estill, Rev. G. L. Couick, pastor; and Beaufort.—Otto Stucki, *District Superintendent*.

### Pittsburgh District Camp

The 1963 camp, one of the finest in the history of this district, closed in a wave of glory and blessing. Over four hundred seekers, many of them for heart holiness, prayed through to victory.

District Superintendent R. B. Acheson directed the camp in a wonderful way. In one evening service the Holy Spirit came in such conviction and power that seventy seekers came forward without any preaching.

Song Evangelist Danny Steele was at his best. Evangelists Charles Hastings Smith and Fred Thomas were a great soul-winning team who won the hearts of the people by their tender spirit and anointed preaching.

Also we were privileged to have with us Rev. J. Willis and Mary Anderson, Rev. Leslie Roberts, and Rev. and Mrs. Robert Scott, all of whom were a great blessing.—GEORGE EMMITT, *Reporter*.

### Dallas District Assembly

There was a great spirit of enthusiasm throughout the Dallas District Assembly, held at Dallas, Texas, Central Church, August 1 and 2.

The leadership of Dr. G. B. Williamson, presiding officer, was inspiring and refreshing, and we greatly appreciated his stirring messages.

Dr. Paul H. Garrett, district superintendent, reported great progress through the channels of the home missions department for our work at Farmersville, Carthage, and Greggton. He also gave the good report of our new Marshall Fairview Church, formed this year and already self-supporting.

The district work was forwarded by the wonderful help of Rev. Robert Nielson, church schools chairman; Mrs. Clyde E. Ammons, N.F.M.S. president; and Rev. Walter (Buddy) Little, N.Y. P.S. president.

The district reported a membership of 4,732 and a total of \$591,328 raised for all purposes.—THOMAS R. WHITE, *Reporter*.

### Wisconsin District Assembly

A spirit of optimism prevailed at the twenty-eighth annual assembly of the Wisconsin District, August 8 and 9, at Camp Byron, Brownsville, Wisconsin. Dr. G. B. Williamson presided with grace and efficiency.

Report of Rev. R. J. Clack for his first nine months as district superintendent was one of victory. With 46 churches, a membership of 1,940 was reported; Sunday school enrollment of 3,873, and average attendance of 2,497. The amount of \$302,197 was raised for all purposes, with \$23,475 for world missions. Twelve churches made the "Evangelistic Honor Roll," 14 the "10 per cent" Honor Roll, and 19 paid all budgets in full.

Indicative of the spirit of unity on the district was the unanimous one-year and also three-year extended, call given to District Superintendent Clack.

District officers elected were: Rev. Elmer Pannier, Rev. Harold L. Frye, Joseph Brand, and Melvin Hansche, advisory board; Rev. E. Pannier, secretary; Melvin Hansche, treasurer; Mrs. R. J. Clack, N.F.M.S. president; Rev. Millard Reed, N.Y.P.S. president; Rev. Harold



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L. Frye is chairman of church schools. Delegates elected to the General Assembly: R. J. Clack, Elmer Pannier, and Harold L. Frye, ministers; Joseph Brand, Harold Flom, and Melvin Hansche, laymen.

In an impressive service on Sunday morning, Fred Fortune, James Mellish, David Shoemaker, Harry Creuel, and Vernon Frederickson were ordained as elders.

Dr. G. B. Williamson and Evangelist Chester Plummer were the special speakers in the district camp meeting in connection with the conventions and assembly, with Professor Wamie Tippitt in charge of the music. The ministry of these workers was richly blessed of the Holy Spirit, with many souls finding God at an altar of prayer. —HAROLD L. FRYE, *Reporter*.

### Minnesota District Assembly

Minnesota Nazarenes met at the E.U.B. assembly grounds at Lake Koronis, Paynesville, August 26 to September 1, for the annual camp and district conventions. Dr. Roy F. Stevens, beginning the second year of an extended call as district superintendent, was in charge of the week's activities.

Dr. Hardy C. Powers, presiding officer, is greatly appreciated by Minnesota Nazarenes. Special speakers during the week were Dr. Albert F. Harper for the Sunday school, Rev. Roy Henck, missionary from Cape Verde Islands, for the missionary convention, and Rev. Robert Clack, superintendent of Wisconsin District, for the N.Y.P.S. Mrs. Roy F. Stevens was unanimously re-elected as district N.F.M.S. president, and Rev. Raymond Buckley was re-elected N.Y.P.S. president.

Rev. Harold Daniels, superintendent of Illinois District, was the special camp meeting speaker, with Professor Ray Moore, director of music and soloist. The preaching and singing were greatly used of the Holy Spirit, and many found victory at the altar.

Elected to the district advisory board: Robert E. Harding, Edward Johnson, elders; A. E. Fisher and Lloyd Lenn, laymen; as General Assembly delegates: Roy F. Stevens, Robert E. Harding, and Edward Johnson, ministers; Ralph Schwab, Dean Hempel, and Lloyd Lenn, laymen.—ROBERT E. HARDING, *Reporter*.

## THE LOCAL CHURCHES

Rev. Modie M. Schoonover writes: "After having served as pastor for more than ten years on the Kansas City District, we have resigned our Dundee Hills Church to enter the field of full-time evangelism. If we may be of service to any church, write us at our new address, 156 E. Albert Street, Adrian, Michigan 49221."

Dr. E. S. Phillips writes from Bethany, Oklahoma: "Recently I gave my twenty-eighth report as a pastor in the Church of the Nazarene, and at our district assembly in July, I gave my fourteenth report as pastor of Bethany First Church. Church membership increased during the past year to a present total of 1,426, with the Sunday school having an increase of 78 per Sunday, giving

## "SHOWERS of BLESSING" Program Schedule

October 20—"From Catapult to Catastrophe," by R. T. Williams

October 27—"Transformation Preferred," by R. T. Williams

November 3—"Almost—Not Enough," by R. V. DeLong

us an average of 1.164 per Sunday. All the auxiliaries are well organized, efficiently staffed, and making progress in their respective endeavors. We raised \$250.186 for all purposes, with \$90.863 given for district and general interests. On the '10 per cent' program we gave 16.8 per cent. The spiritual condition of our church is excellent and we are happily co-operating with the whole program of the whole church, thanks to the members of this fine church."

Bradenton, Florida—First Church rejoices over a recent, Spirit-led, youth-inspired revival, with Rev. Charles R. Millhuff as the evangelist. Several new young people were reached, with many being reclaimed and sanctified. Brother Millhuff is an outstanding, dynamic young preacher and his ministry was much appreciated here.—BOB C. VIER, *Reporter*.

The Thomas Fowler Family Evangelistic Party reports: "Recently we climaxed five fruitful years in full-time evangelism as a family. God has been with us. We have traveled over 125,000 miles, pulling a house trailer, conducted 115 revivals, or averaged 23 per year; preached over 1,700 sermons, have seen over 5,000 seekers at the altar, played and sung over 6,000 times, broke many Sunday school records, have seen many miracles, and new members added to the churches. We have had two automobile wrecks, fought battles, prayed and fasted, and God has given victory. We have a wonderful slate, booked up into 1966, with a few winter and summer dates open in 1965. Write us c/o Trevecca Nazarene College, Nashville 10, Tennessee."

Rev. J. P. Ingle writes: "Wife (Rosa L.) and I have worked for many years as pastors in Texas, Indiana, Oklahoma, Louisiana, Iowa, and California, and God has blessed our labors in the building of the Kingdom and given us souls. I received evangelist's commission at our recent Dallas District assembly, and am now open for calls for revivals, holiness conventions, and will do supply work anywhere, as the Lord may lead; I am in reasonably good health. Write us, 719 Cliffdale Avenue, Dallas, Texas 75211."

Evangelist C. Neal Hutchinson writes, "Because of a pastor moving, I have an open date, November 7 to 17. Write me, 983 Linden Street, Bethlehem, Pennsylvania."

After serving the church in West Grove, Pennsylvania, for more than seven years, Rev. Paul E. Kauffman has resigned to accept a unanimous call to the Harrisburg Bethany Church on the Philadelphia District.

Evangelist Daniel Stafford writes that, due to a pastoral change, he has a cancellation for the last two Sundays of January. Anyone desiring his services may write him, Box 11, Bethany, Oklahoma.

Laona, Wisconsin—Our recent eight-day revival was one of the most successful the church has had. Rev. J. H. Livingston, as evangelist, brought soul-searching, Biblical messages, and thirty or more seekers prayed through at the altar. In a healing service eight people testified that the Lord had touched them. The Remole Family were the special singers. The attendance was very good, and we thank God for His blessings. A love offering of \$105 was given to the pastor.—L. J. SKODAK, *Pastor*.

Song Evangelist Leland R. Davis reports: "I am closing thirteen years in the field of song evangelism and thank God for His blessings. I owe a debt of gratitude to God and my own wonderful Akron District for being privileged to spend the summer working in the boys' and girls' camps, the N.Y.P.S. institute, and an outstanding camp meeting. Prior to the summer camps, I was privileged to work on the New York, New England, Washington, Pittsburgh, and Akron districts. I appreciate our fine pastors and evangelists. I handle the entire musical program, singing and playing piano and organ. I have some open time and will be glad to assist anywhere the Lord may lead. Write me, Route 1, Louisville, Ohio."

Evangelists Ray and Erma Havens write: "We rejoice in the blessings of the Lord on our ministry during the past year, as we have labored on seven districts. We have seen souls pray through at our altars, and families won to Christ and the church. Our latest efforts were at First Church, Reno, Nevada, with Rev. and Mrs. R. B. Sherwood, where God enabled us to reach several new families for the Kingdom. We have some open dates for the fall and winter. Write us, Route 2, Box 2072, Grass Valley, California."

After pastoring the church in Butler, Pennsylvania, for nearly five years, Rev. Gordon Hall has resigned to accept a call to pastor the Gardendale Church in East Liverpool, Ohio.

Song Evangelists Jim and Evelyn Callihan write: "We have re-entered the field of evangelism, and have a full slate for the remainder of this year. We are commissioned by the Southwestern Ohio District. We served as ministers of music in the Dayton Wrightview Church for six years, and have sung in other Nazarene churches for ten years. We have some open dates for 1964; write us, 6 E. Diana Lane, Fairborn, Ohio."

Rev. Leo and Pauline Darnell write: "After three years with our church in Britton, Oklahoma, we are returning to the field of evangelism. We have had a good pastorate, and were just starting the second year of a four-year call. We will care for both singing and preaching, and will travel by house trailer. Our new address—1524 Laurel Drive, Columbus, Indiana."

Rev. and Mrs. Eugene Morrell, pastors in Nome, Alaska, write to express thanks to the many friends who remembered them in prayer—their baby daughter, Julie LeAnne, was born prematurely on July 27, and went to be with Jesus the following day. Burial was in Nome.

Iola, Kansas—First Church observed its fiftieth anniversary August 10 and 11. The church was organized in 1913, with 13 charter members, by Rev. H. M. Chambers, then superintendent of Kansas District. Present membership is 161, with average attendance of 176 in Sunday school for the past year. Dr. Kenneth S. Rice was the special speaker on Sunday. Others who participated in the program were former pastors, Rev. George L. Dech, Rev. L. D. Sharp, Rev. Paul Sodowsky, and Rev. Adam Hoffpauir; Evangelist Archie Woodward; with greetings from Rev. Herbert Orndoff, Rev. Ralph Simpson, and District Superintendent Dean Baldwin. Mrs. Gertrude (Hiser) Flook, charter member, and Mrs. Nellie Randel, local church member for fifty years, were honored with gifts. All property is now debt-free, and the next project is a new sanctuary. It was a time of blessing from the Lord, and wonderful fellowship.—WILSON D. BAKER, *Pastor*.

Nocona, Texas—Recently we enjoyed a good revival with Evangelist Joe Bishop; eleven people testified to being saved, six to being sanctified, and others received help from God. This is a goodly number in view of the fact that our church membership is forty-four. We give God praise.—CLIFTON O. WOOLDRIDGE, *Pastor*.

Rev. J. O. Steele writes: "After pastoring churches in Texas and Florida—the past three years at our First Church, Bartow, Florida—I have resigned to enter the field of evangelism. Also during the past nine years I have conducted revivals in several of our churches on the Houston, West Virginia, and Florida districts. Write me, Route 1, Box 206 B, Mulberry, Florida."

Evangelists H. A. and Helen Casey write: "We appreciate all the fine pastors with whom we have labored, and give thanks to God for the wonderful revivals He has given. After serving as pastor for twelve years, we are now beginning our tenth year in the field of evangelism. We have an open date, due to a cancellation, November 20 to December 1; also have a few dates open in 1964. We carry the full program: preaching, singing, and playing ten instruments. Write us, c/o our Publishing House, P.O. Box 527, Kansas City, Missouri 64141."

Pastor A. M. Pruitt writes from Tarrant, Alabama: "Recently we had one of the best Sunday school revivals we have been in. We give thanks to God for His presence, and to Rev. Frank McConnell, special worker, for his good messages. Large crowds attended the services and there were many seekers at the altar."



Danville, Illinois—Chalfant Memorial is a young church with lovely property located in a fine section of Danville. Coming here last May 25, we found that our predecessor, Rev. Phil Miller, had laid a good foundation, and God is blessing. In August, we closed a very fine vacation Bible school, under the direction of Mrs. Delpha Duckett. Enrollment was 87, with a peak attendance of 75, and an average daily attendance of 67. The final session was merged with the Sunday school and gave us a record attendance of 106; the previous record was 76.—P. P. BELEW, *Pastor*.

Evangelistic Singers James and Juanita Carmickle write: "During these past two years, since re-entering the evangelistic field of music, we have been privileged to labor with some of our finest pastors and people. We thank God for the doors He has opened to us. We have some open dates between October and December of this year, also some open time in the early part of '64. We carry the full musical program for revivals, conventions, camps, and week-end meetings; will go anywhere. Write us, 4023 Mesa Avenue, Sarasota, Florida 33581."

Bradley, Illinois—Rev. Glen Evans resigned as pastor of the North Side Church in Danville to accept the pastorate of First Church here, beginning his ministry with us on Sunday, August 4. The Lord gave us a gracious service, and we join our pastor in asking God to give us a deeper prayer life and an increased passion for souls during this year.—NEVA HANSEN, *Secretary*.

Rev. Clarence P. Mason has resigned as pastor of the church in Wabash, Indiana, to accept a unanimous call to the church in Charleston, Missouri.

## THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for October 20:

### Christian Freedom and Concern (Temperance)

SCRIPTURE: I Corinthians 8:1—11:1 (Printed: I Corinthians 10:23-33)

GOLDEN TEXT: *Whether therefore ye eat, or drink, or whatsoever ye do, do*

*all to the glory of God* (I Corinthians 10:31).

Christian responsibility is based upon Christian privilege. The mercies of God and His manifold grace put the Christian, in a very special sense, under serious obligation to both God and his fellow man. Salvation has been provided through a sacrifice far beyond man's ability of computation, and this fact places the Christian on God's side in His continued efforts to save men and the world from sin and the results of their own sinfulness. When one takes his stand with Christ in order to receive the benefits of the gospel, he thereby becomes Christ's representative to the world. Initially he may not think of it in this way, and he may even shrink from including this prospect in his plans for becoming a Christian, but the facts of the case are not altered thereby. Those who know him as a Christian will expect of him Christlike attitudes and actions and a real sense of Christian responsibility.

This responsibility will be manifested in at least two areas of personal contact with the world. First, the Christian is the guardian of his brethren. St. Paul sought to protect the consciences of the weak and immature Christians. There were certain things which he would not do simply because others thought they were wrong. He did not consider himself free to do everything his own conscience would allow when his actions seemed to have a detrimental effect upon others. No man could persuade him to do anything which his conscience said was wrong, but he would also forego any of his own rights in order to protect the conscience of another.

By this attitude Paul is saying that the immature conscience may make demands which will not stand the test of mature insight and judgment. But he would be patient with the one who could not eat the meat which had been offered to idols until that one learned that there was no moral issue involved. In time his conscience would learn how to discriminate and so become a more accurate monitor of right and wrong.

In the second place, Christian responsibility will carry over into an active and consistent concern for the welfare of others. Let me illustrate: A young Nazarene layman was called upon to represent his company at the time of the accidental death of a fellow workman. The deceased and his young wife were Jewish, and the families of both quickly gathered in mutual grief.

The young man called at the home, offering his own assistance and that of the company. As he prepared to leave, with no apologies but out of a heart of concern, he said: "Our religious faiths differ, but we believe in the same God and I would like to pray with you." He prayed, and the people were most appreciative and deeply moved. The young man had demonstrated, freely and gladly, his Christian concern and responsibility.

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

### DR. ERIC E. JORDEN

After a lingering illness of over six months, Dr. Eric E. Jordan, chairman of the Department of Religion at Northwest Nazarene College, Nampa, Idaho, died on July 4, 1963. Born in Monmouth, England, he came with his parents to western Canada at the age of thirteen. He took his college training at N.N.C., did graduate work at the University of Southern California, and in 1957 received his Ph.D. in theology from the University of London. Combining this background of academic training with his pastoral experience and fervent spirit, he had much to contribute in the classroom and in the pulpit. In a life of intensive giving, Dr. Jordan compressed years of training and selfless service. His militant faith and contagious loyalty to Christ and the church will live on in the lives of young people who knew him as a teacher and friend. He is survived by his wife, Mrs. Genevieve Jordan, and two daughters, Marcia and Cathryn. The memorial service was held in Nampa College Church, in charge of the pastor, Rev. Willson R. Angher, assisted by Rev. Earl Lee, Dr. John E. Riley, Rev. I. F. Younger, and Professor Warrnie Tippitt. The church was filled with friends from Nampa and surrounding communities.

### REV. MONROE HAND

Monroe Hand was born at Rio Grande, Maryland, February 15, 1878, and died at Oxford, Pennsylvania, July 26, 1963, after an illness of four years. He was licensed by the Church of the Nazarene in 1912, and gave nearly fifty years of service to God and the church. He served as pastor in Norristown, Allentown, and Lebanon, Pennsylvania; also at North East and Indian Head, Maryland. He is survived by his wife, Mrs. Myrtle Hand; a daughter, Mrs. Florence Gilliken, of Baltimore, Maryland; and a sister, Mrs. Nora Bate, of Millis, New Jersey. Funeral service was held at the Oxford church with the pastor, Rev. Paul S. Cook, in charge, assisted by Rev. A. C. McKenzie, Rev. James E. Hunton, and Dr. E. E. Grosse. Burial was in the Methodist Cemetery in Rio Grande, New Jersey.

LEE W. LAWRENCE died suddenly at his home in Cortland, New York, on August 25. He was a member of First Church of the Nazarene in Owego, New York. A carpenter by trade, he was also a lay pastor. He is survived by his wife, Mildred; one son; and three daughters. Funeral sermon was preached by Rev. Albert Babcock, assisted by the Reverend Mr. Smith, at the Wilmington Church of the Nazarene, where Mr. Lawrence was converted in 1913. Interment was in Lake Placid, New York.

## Announcements

### WEDDING BELLS

Miss Eloise Faye Gossett of Auburndale, Wisconsin, and Mr. David M. Keeler of Columbus, Ohio, were united in marriage on September 7 in Marshfield, Wisconsin, with Rev. L. E. Gossett, Nazarene elder of Pueblo, Colorado, and grandfather of the bride, officiating.

Miss Connie Redding of Grand Rapids, Michigan, and Mr. Lloyd Johnson of Peru, Illinois, were united in marriage on August 17 in First Church of the Nazarene, Grand Rapids, with Rev. Milton Johnson, father of the groom, officiating, assisted by Dr. Fletcher Galloway, pastor.

### BORN

—to Fred and Barbara (Youngman) Sabelfeldt of Chicago, Illinois, a son, Timothy Scott, on September 17.

—to Rev. and Mrs. Jay Harold Keiser of Athens, Ohio, a son, Donald Ray, on September 12.

—to Glen and Madeline (May) DeVore of Renton, Washington, a daughter, Michelle Suzanne, on August 30.

—to Mr. and Mrs. Wayne E. Jones of Detroit, Michigan, a daughter, Sandra Marie, on August 19.

### SPECIAL PRAYER IS REQUESTED

by a Christian grandmother in North Carolina. "My only grandson, twenty years old, a gambler, drinker," etc.—needs God so badly;

by a Nazarene lady in Texas that God may undertake in a serious home situation—husband an alcoholic, home broken up, and both need salvation and healing.

## Directories

### BOARD OF GENERAL SUPERINTENDENTS

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# the Answer corner

Conducted by W. T. PURKISER, Editor

**We have a church membership of about 175 and have a number of good families, yet year after year for approximately twenty years the same ones are elected to the church board (with maybe two or three changes occasionally) including from three to four sets of "Mr. and Mrs." Should this be permissible in the larger churches?**

Permissible but not advisable. What I mean is, this is something which can hardly be made a matter of rule. A congregation is quite free to elect to its church board any persons it desires, even the same ones who have served for twenty years.

Experience is valuable, but it should be spread around as far as the availability of capable people extends. Much depends on the attitude of the people who have served so long. To have been on a church board for twenty years doesn't always mean twenty years of experience—it may mean just one year repeated twenty times. If membership on the church board is regarded as a sort of vested right, to be gained and held as long as possible, then the whole church can be harmed.

**When a church board grants its pastor a much-needed vacation, the preacher receiving an adequate salary, is he doing the fair thing by his congregation by spending a great part of his absence holding camp meetings or revival services in some other place? Would not the board be justified in insisting that he really rest?**

Every preacher should have a regular annual vacation which he spends in some environment and activity quite different from his daily work. Some have objected to a preacher's "time off" on the basis that "the devil never rests." But who wants his preacher to pattern after the devil?

Anyone who does any kind of creative work must have "fallow" periods, or he will surely go stale and his work will suffer even though his efforts continue at high level. New insights and inspiration often come after such a time

of refreshment and replenishment for body, mind, and spirit. It is very shortsighted not to recognize this. Perhaps the solution is to grant the pastor some time off in addition to a regular annual vacation in which his evangelistic gifts may be used in camp meetings or revivals in other churches. It does any of us good to "chin ourselves on our ruts" and see how others live and work. Just let good sense and Christian charity govern in this as in all other things.

But let no one think that board membership is an honor to be grasped. It is a responsibility to be discharged. Whether on the church board or not, our first loyalty must always be to Christ and His kingdom as represented in the work of the church as a whole.

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**In the event a person or persons become dissatisfied with the minister, what is the proper procedure to seek a change? Surely there is a better way than blocking his program and talking in the corridors.**

There surely is. If the pastor is serving on a one year call, the method is to do everything possible to help the church and support the pastor just exactly as you would want him to do if your positions were reversed. If the "dissatisfaction" is not a personal peeve but arises from a genuine conviction, prayerfully reached, that the best interests of the Kingdom would be served by a change in pastoral leadership, vote accordingly in the meeting announced for vote on the renewal of pastoral call.

Attempting to influence the votes of others is totally out of line.

If the pastor is serving on an extended call, and the above conditions are met, then after fasting and prayer, lay the causes of your dissatisfaction before the district superintendent and leave the entire matter in his hands. Again, the golden rule is the best rule. Treat the pastor as you would want him to treat you if you were the minister and he the layman.





**Missionary Fatally Burned**

Miss Minnie Martin, who served as a missionary in Africa for over thirty years, suffered severe burns over 80 per cent of her body in an accident Sunday morning, September 29, at Ponca City, Oklahoma. Taken to the hospital in Blackwell, she told her pastor she did not pray to live, only for strength to go through. Miss Martin passed away twenty-four hours later.

**A Wesley Hymnal**

A collection of music and texts from John Wesley's hymnal will be published in book form for release in January by the Nazarene Publishing House. These hymns, written by Wesley's brother Charles, are complete with words and music. There will be 154 selections. With its publication, it will be the only Wesley hymnbook available.

**Pastor to Trevecca**

Rev. William Anderson, formerly pastor at Orlando (Florida) First Church, was recently named director of public relations at Trevecca Nazarene College. Mr. Anderson was offered a permanent position with the Graham Crusade as a member of their news service staff. He worked with them on a temporary basis in the Los Angeles campaign. He has now assumed his new job at Trevecca.

**Chalfant Chapel Dedicated**

Olivet Nazarene College was the scene of the dedication of a new chapel seating 2,000 people, Friday, September 27. A capacity crowd heard Dr. S. T. Ludwig, executive secretary of the Department of Education of the church, give the dedicatory address on the subject "Blueprint of Tomorrow." The chapel is named after Dr. E. O. Chalfant; and Mrs. Chalfant, sons Fred and Morris, and daughter Betty Jean Wingett, were present for the ceremony.

**New Dormitory Planned**

Construction will begin soon on a new \$750,000 men's dormitory on the campus of Bethany Nazarene College. It is scheduled to be completed next fall, and is being financed through a federal loan. The dormitory will be built near, but will be larger than, the present Chapman Hall, which is also housing for men. More than twelve hundred students were enrolled this fall at Bethany. This represents a 12 per cent increase over last year.

**Wachtels on Leave**

Missionaries Alex and Hallie Wachtel and three children have recently returned on their second leave in ten years from the work in Israel. They

will headquarter during their stay in the U.S. at Mrs. Wachtel's parents in Edmond, Oklahoma. The Wachtels' children are Norman, ten; Janice, eight; and Andrew, nine months. The older children are enrolling for the first time this fall in American schools.

**32 Years of Service**

A focus on faithfulness . . . Rev. H. J. Eason, pastor of the Shurlington Church, Macon, Georgia, recently completed thirty-two years of continuous service as organist or pianist for the Georgia District camp meeting.

**Lectures at C.N.C.**

The new student body at Canadian Nazarene College, Winnipeg, Manitoba, recently heard Dr. Edward Lawlor give a lecture series on "A Look at Contemporary Evangelism." In addition to the student body, a number of the Canadian pastors also attended the sessions.

**Nazarene Colleges' Peak Enrollment**

Nazarene colleges this fall enrolled a total of 5,874 students, an increase of 230 over last year's all-time high. Three colleges registered over 1,200 students each: Olivet with 1,245, Bethany with 1,224, and Pasadena with 1,210. Largest numerical increases were made by Bethany, 108; Northwest, 96; and Olivet, 35. Other enrollments are Northwest, 885; Eastern, 741; Trevecca, 418; Canadian, 100; and British Isles, 21.

**Colleges Occupy Four New Buildings**

Four new college buildings went into service this fall on Nazarene campuses. Pasadena College occupied a new science building, constructed at a cost of \$525,000. Northwest Nazarene College also began use of its \$275,000 science hall. Olivet Nazarene College dedicated \$250,000 Chalfant Chapel; and Bethany Nazarene College completed a building for its department of religion at a cost of \$150,000.

**Leadership Changes**

Rev. Clyde Rhone from San Bernardino First to Sacramento (California) Arden . . . Rev. Milton Poole from Lubbock (Texas) First to Wollaston (Massachusetts) College . . . Rev. Roger S. Lucas from Othello (Washington) to Halls Lake (Washington) . . . Rev. Harold Platter from Franklin, Ohio, to Dundee Hills, Kansas City, Missouri . . . Rev. Winfred Ritter from Farmington, New Mexico, to Mound City, Missouri . . . Rev. David J. Sullivan from North St. Paul (Minnesota) to Ottawa, Kansas . . . Rev. Oziel Flores from Old Mexico to Kansas City Argentine (Kansas) . . . Rev. Roy Fralin from West Virginia to Kansas City Morning Star (Missouri) . . . Rev. James Ingalls from San Fernando (California) to Pasadena (California) First Church as church administrator and coordinator of youth.

**Crime at Record Rate  
FBI Director Reports**

WASHINGTON, D.C. (EP)—A preliminary report on crime statistics for the first six months of 1963 shows that the nation is headed for a new all-time record in the crime rate, FBI Director J. Edgar Hoover announced here.

The final report on uniform crime statistics for 1962 showed that year to be the worst in the history of U.S. law enforcement.

However the year 1963 is already well on its way to eclipsing that grim record, Mr. Hoover said. The number of crimes known to police during the first half of 1963 topped the same period a year ago by 9 per cent.

**Peter DeVisser Dies:  
Active in Religious Publishing**

GRAND RAPIDS, MICH. (EP)—Peter DeVisser, director of publications for Zondervan Publishing House, died here suddenly on Tuesday, September 3. Prior to joining Zondervan, he had served as editorial director for Eerdmans Publishing Company in this same city.

**Vatican Hits Prayer Ruling  
Racial Demonstrations**

VATICAN CITY (EP)—*Osservatore Romano*, Vatican City newspaper, indirectly criticized the U.S. Supreme Court ruling against devotional Bible reading and recitation of the Lord's Prayer in public schools, stating editorially that the principle of church-state separation in the U.S. "is tending to become, also legally, agnosticism."

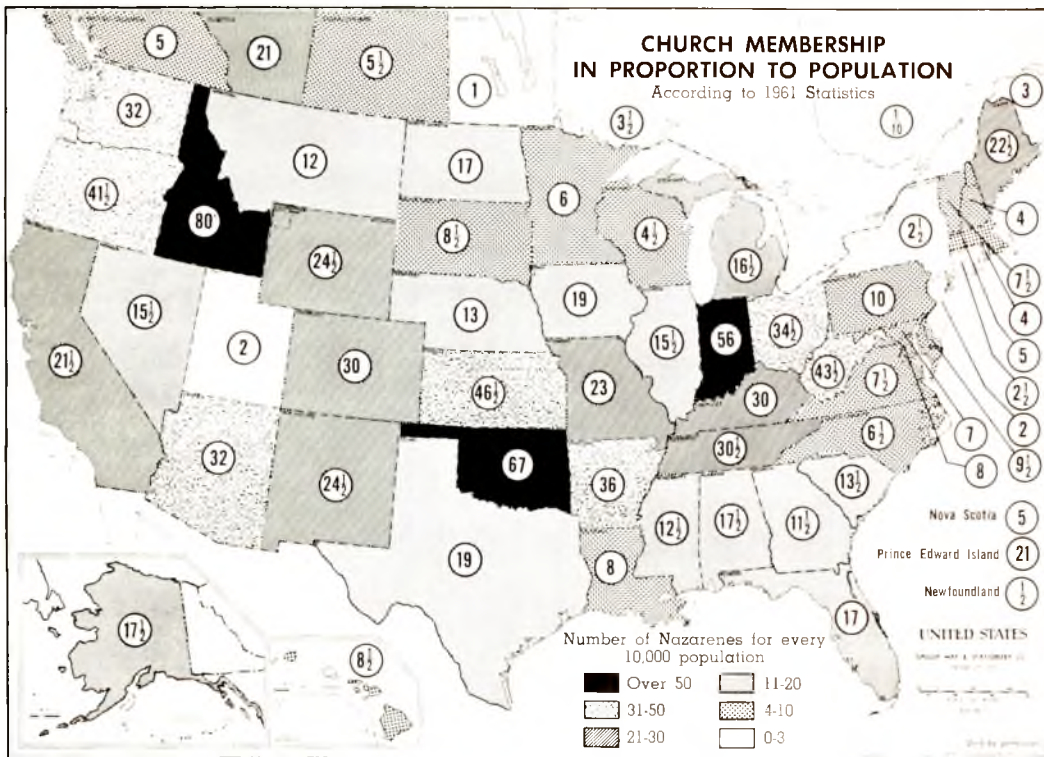
The same editorial also spoke out against demonstrations as a means of solving the U.S. racial crisis. Racial justice, it said, can be achieved "only in the common recognition of a superior law that derives directly from the teachings of the Gospel."

**Pornography Nets  
\$2 Billion per Year**

WASHINGTON, D.C. (EP)—A House Post Office Subcommittee was told here that more than \$2 billion annually is realized by the sale of pornographic literature, photos, and movies in the U.S.

Charles H. Keating, Jr., a Cincinnati attorney and chairman of the national organization "Citizens for Decent Literature," told the subcommittee: "We have no hesitancy to enforce narcotics laws, but the pornography problem is even more deadly. There is no cure for the pornography addict."

Russia, said Mr. Keating, "is completely devoid of this type of sex instruction in perversion." In the Soviet Union, he said, the sale of obscene literature and movies is prohibited.



# Our Task at Home

By ALPIN P. BOWES

IN THE PAST TEN YEARS the Church of the Nazarene has had a net increase of 84,782, or 33.9 per cent in total membership. During the same period of time, membership on mission fields has increased from 34,183 to 58,965. We are justly proud of these gains, for we have felt that the impelling command of the Great Commission precludes any smug satisfaction in smallness. The Church was born to grow, and whenever growth declines, we are sure something is wrong.

Some have misinterpreted our desire for gains, convinced that we are worshipping at the shrine of statistics and dissipating our energies in the pursuit of bigness. If numbers are ever an end in themselves, this criticism is justifiable.

Why bother about statistics then? There is only one reason—a sense of urgency based on the conviction that the power of the gospel brought to bear on the need of the world will not produce a static church. If the church fails to grow, we have a feeling that our program and our promotion have not been connected to that divine power.

Perhaps we may say that this driving force within the church has apostolic origin. To Paul, the gospel of Christ "is the power of God unto salvation." The realization of widespread need and the consciousness of the power of God made Paul unwilling to settle down in the church at Antioch. He had to launch out into new fields. "We are ambassadors for Christ." Eventually it could be said, "All they which dwelt in Asia heard the word of the Lord Jesus."

In recent years it has been popular to belong to a church and profess an interest in religion, but this popular interest has begun to decline, and the church membership percentage of total population is no longer

increasing. This would seem to indicate it is getting harder to interest people in the Church today.

Do these general trends also apply to the Church of the Nazarene? In the accompanying map, prepared by the Department of Home Missions, the penetration of the church is shown in relation to population by states and provinces in the United States and Canada. When compared with a similar survey made five years earlier, the map reveals an increase in Nazarenes in proportion to population in all but fourteen states. In eight of these fourteen, we have kept pace with population growth. (Comparative figures were not complete for Canada or the British Isles.)

A study of the map reveals the strength of the church in the areas of our colleges, the fact that the church has kept ahead of population increase in the states that have had the greatest growth, the difficulty of effectively penetrating our largest urban centers, and our delay in evangelizing the Negro population. The states making the greatest gains in relation to population are West Virginia, Arkansas, Idaho, Oregon, Washington, Arizona, Kentucky, New Mexico, Florida, Maine, and Missouri, in approximately that order.

Our task is clear-cut. The Great Commission is still our impelling command. The home base must not be neglected for the glamour of distant missionary opportunities. The Holy Spirit is our enabling, empowering dynamic for evangelism. Holiness of heart and life through the transforming power of the gospel of God is the greatest testimony to God's presence. There are hundreds of cities and communities without a genuine holiness witness. Our task at home is as great as it has ever been. Thank God for the progress He has helped us make. Let us press on in His strength in home missions.

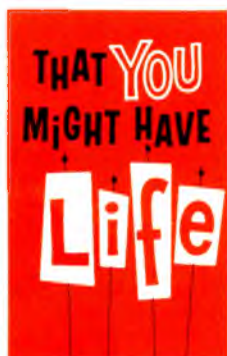


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