

OCTOBER 14, 1964

# *Herald of Holiness*

"IN THE POWER OF THE SPIRIT"

Official Organ  
of the Church of  
the Nazarene



**Despised Fire!**  
*See Page 6*



**Laymen's Sunday**  
*October 18, 1964*



# LOVING

# and



# LOSING

**THIS YOUNG MAN** was losing while he thought he was winning. His story is told in the nineteenth chapter of Matthew. The fact that he lost becomes all the more remarkable when we notice he was a respectable young man with high moral standards.

He possessed a good foundation of knowledge upon which to base his faith. He knew that this life doesn't end it all. He talked of eternal life, life beyond the grave, life that never ends.

He also recognized his personal responsibility and the possibility of finding the secret of eternal life. Hence his question, "What shall I do?"

He knew where to go, for he came to Christ, who alone has the words of eternal life. This young man came inquiring of Christ. He respected morality; he lived a good outward life. He came in humility of spirit and he came with a tender conscience, for after Christ pointed the way, he went away sad. His conscience was responsive to the message.

But he lost and apparently was lost because he loved wealth more than Christ. Christ will not share the first place in our affections. His requirement is, "Thou shalt have no other gods before me." In the affections is where eternity's battles are fought. To put material things first in our affections is fatal here and hereafter. We cannot love God and mammon.

"If any man love the world, the love of the Father is not in him" (I John 2:15). And if our affections are wrong,

*General  
Superintendent  
Powers*



our service, regardless of how pious it appears on the surface, will be wrong also. What we are in our hearts tends to work out into our deeds. "Ye cannot serve God and mammon" (Matthew 6:24).

# I Went HOME Today

By H. DALE MITCHELL.

*(Former First Church Baptist, Michigan)*

I WENT back home today to preach in the little church where Jesus Christ came to my heart with saving grace. It was the occasion of the fiftieth anniversary. My, how God blessed us and warmed our hearts!

I could not help noticing how things had changed since my youth. I had left that town of six or seven thousand people a few months after becoming a Christian, and a half a lifetime had intervened. The city blocks seemed shorter; the buildings seemed lower; the church building had been remodeled a bit but was substantially the same as when I attended. But the sanctuary seemed so much smaller than when I was a boy and had to go down the l-o-n-g aisle to reach the altar. The people had aged, too, but many of the very ones who had prayed for me were still there.

There was one thing that had not changed, however. The people still had the glory of God upon them. This was a holiness church indeed. Holiness radiated from their faces; it showed in their dress and demeanor; it proclaimed itself in their joyful singing; it was confirmed in their burdened praying; it exuberated in their triumphant testimonies; it exhibited itself in their generous, selfless giving; and it testified convincingly to all in a tender spirit of love and blessing that bound this group together in Christ. Any man could witness for himself that they "had been with Jesus" and His Spirit was abiding in them.

What a time I had trying to preach! My heart and eyes overflowed again and again as I tried to tell how the gospel that *they had believed*, that *they had lived*, and that *they had taught me*, had worked in my heart and life also. It was never hard for me to believe in a supernatural God who was all-powerful and ever-present.

This church where I "grew up" was filled with people who knew Him. They talked with Him on a personal basis; they walked with Him in an intimate relationship; they counted on Him caring for them in their time of need; and they attempted

impossible exploits for His glory, knowing He would prove His promise true.

It had never been difficult for me to accept and believe the glorious truth of heart holiness, for it had been so wondrously demonstrated before me in the beautiful, sweet, triumphant life of my own mother and the others of this congregation.

When those old-fashioned preachers pointedly insisted God would *cleanse the heart from all sin* and make it pure, that the "old man" would be crucified when one really "died out," I never had difficulty in accepting it. The demonstration was before me in that saintly group that worshipped here.

This band of Christian witnesses were not much of a hand to point to a verse in the Bible, when working with souls seeking God, and say, "Believe." But they were stalwarts at keeping the "seekers" praying and digging and dying out.

When one came to the altar with a hungering heart, the "workers" believed it was their responsibility to keep him there until he "prayed through" and had the witness in himself. I can still remember those victorious scenes around the altar and the shouts and glory that very frequently attended them.

I have thought back often on those boyhood scenes since I have reached the mature years of life. The whole world has changed much, and the methods in church circles have altered somewhat as well. But the gospel we preach and the results achieved must be the same. There is no other way that will fully satisfy the soul and meet the needs of life but the way of holiness.

There are many cheap counterfeits being offered from the pulpit and in book form. They tickle the ear and make one feel comfortable in his half-hearted and self-filled way of professing to follow God. The results are most unsatisfactory and unconvincing and will be found wanting in the day of reckoning.

Those old-time saints that got me started on the road to heaven had the right interpretation of God's eternal Word. The way of holiness, which is the only way to heaven, demands with no compromise the confession and renunciation of sin, the death to self, and the cleansing of the heart and life of all that is unlike Christ, and the continual "walking in the Spirit." "Blessed are the pure in heart: for they shall see God" (Matthew 5:8).

*I and my house will serve the Lord;  
But first, obedient to His Word  
I must myself appear;  
By actions, words, and tempers, show  
That I my heavenly Master know,  
And serve with heart sincere.*

—Charles Wesley



# NO QUESTIONS ASKED

IT WAS Sunday morning. No questions were asked. None was needed. Everyone knew the schedule and willingly followed it.

No one ever asked, "Where are we going today?"

To our church, of course! A neighboring congregation is having a good revival; there will be time to go to it when the doors of our church are not open. There is a homecoming at a friendly place of worship nearby; perhaps some of the returning old acquaintances will still be there when our services are over. A big, exciting somebody is preaching in a nearby city; we shall plan to go one night next week.

Fishing? To the beach? To school or club activities that involved the weekend? Such inquiries were never made.

No one ever asked, "Shall we go to church this morning?"

Everyone knew that the family Chevy left for church at nine-thirty every Sunday morning, and everyone was ready.

Diligent preparations had been made previously. Extra baking was done; food was made as ready as possible on Saturday. Shoes had been thoroughly cleaned and polished. The best clothing had been brushed and pressed. During the week the Sunday school lesson had been studied together at family worship.

No one ever asked, "Who is going to church?"

Only sickness kept any member of the family from services. Company did not do it. Visitors who came on that day had learned that, if they did not go along, they stayed home alone.

No one ever came to the house to transact any business; everyone knew that none of the family would be there during church hours. Besides that, any acquaintance recognized that here no secular concerns were considered on the Lord's day. Word soon got around about that father who would forfeit money rather than his convictions!

No one ever asked, "How many services shall we attend this Sunday?"

Mother and Father had been attending Sunday



IT HAS truthfully been said, "Christ alone can save the world."

But with equal emphasis we can say, "Christ cannot save the world *alone*." Christ's sacrifice on Calvary is complete. Ours can be made effective through the Thanksgiving Offering as we link our efforts with Him in worldwide evangelism.

Philip Gendreau  
General Superintendent

school all their lives. Every child began going when he was three weeks old. From choice, no one was going to start missing today. Certainly, all were staying for church. Every member of the family heartily participated in the singing of the hymns and gospel songs, even when some were too young to get either the words or tunes correct. The pastor's messages were from the Word. They helped people to God and built up and instructed the Christians.

The N.Y.P.S., Hi-N.Y., juniors, prayer meeting—something for all ages—preceded the evening preaching service.

None would think of missing that evangelistic meeting. The Lord often visited with special outpourings then. Who would want to be absent from the altar service when folks prayed through and great joy and lift came to all? Yes, Sunday night in our church was often what Mamie B. Hendricks calls "Glory Night."

No one ever asked, "Was it a good day?"

It may have been tiring, but it was satisfying and unifying. The family thanked God for it.

## The Cover . . .

*The third Sunday of October has come to be observed throughout the church world as "Laymen's Sunday." Christian laymen are the leaven who help to preserve the great mass of mankind from the corruption of evil by their very presence and participation in the work of the world. Laymen are the church and its reason for being, not just one Sunday a year, but every Sunday and every day. A small sampling of the laymen of the Church of the Nazarene interpret their life and faith on these pages.*

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# Faith

By SYLVAN F. STARKS  
Nazarene Layman, Neodesha, Kansas

**When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do (John 6:5-6).**

WE USUALLY THINK of the feeding of the five thousand as a challenge to consecrate our "puny" gifts or talents, so that the Lord may multiply them for the advancement of His kingdom. This is certainly a fair application. We wouldn't want to detract from its significance.

However, one of the priceless blessings of the Scriptures is that many applications may be made bringing out particular lessons for particular needs at particular times.

Mark's account tells us that Jesus "was moved with compassion" when He saw the multitude, "because they were as sheep not having a shepherd" (6:34). In recent days there is increasing evidence of a general awareness throughout our denomination that we are on the threshold of a peculiar and rare opportunity to thrust in the sickle for a bountiful harvest of souls.

World conditions have brought on a restlessness among church leaders of all faiths, sparking a desire to unite their spiritual, social, and material resources in the face of the threat of godless Communism and materialism. This in turn has aroused a great multitude of "nominal" Christians to begin analyzing their personal convictions and standards; and the result is a growing awareness of a need for spiritual strength and stability that they have been unable to obtain before.

But how are we going to feed them? It seems that most of our Nazarene churches are either in a building program or realizing a need to launch another. We are a growing church to the extent that we are a witnessing church. But we limit our growth to a large extent by our lack of faith in our planning and building. We need to consider the question Jesus addressed to the group of disciples that day, "Where is your faith?"

There were three typical replies to this question, and I believe that you—as an average Nazarene like myself—may be able to find yourself in one of these

categories. These are three negative attitudes which unconsciously influence our cooperation, participation, and enthusiasm in promoting and expanding the Kingdom through the media of physical facilities, or buildings.

## (1) *Looking at our current resources*

Philip probably remembered Judas' treasurer's report at their last "board meeting," so his first reaction was to make a flat statement of finality that "two hundred pennyworth" was "not sufficient" even to start such a project. To him, the issue was a settled matter! He failed to consider that faith begins only where human resources end. Like the steward who hid his master's talent, he concluded it was better to keep what you have than to risk your future on something so "impossible" and "unnecessary."

## (2) *Looking to the human potential*

Andrew probably started scanning the fringe area of the multitude which surrounded the group of disciples, when he spotted the lad with the five barley loaves and two fishes. Calling the lad into the circle, he raised a counter question, "But what are they among so many?"

Andrew went a little farther than looking to the current bank balance, but could see little wisdom in appropriating this puny potential in the face of such a tremendous need. "Yes, Pastor, we have a little surplus in our treasury; and we have five members who make a pretty fair salary, plus two wealthy friends of the church—but what are they to take on such a big program?"

## (3) *Indifference*

I can see the loving eyes of Jesus turning from Philip to Andrew, and then to the other disciples for their replies; but none from the rest is recorded. I wonder if the other disciples ducked their heads, shrugged their shoulders, and said (or implied), "We didn't invite them here. Why should we worry about how they are fed? We have enough obligations of our own without taking on something as impractical as that! Why should we get excited about those spiritually hungry church members out there? They have churches with plenty of space, and empty pews. Why should we go deeper

in debt to enlarge our facilities for them? We just can't do it!"

How soon we forget the miracle-working power of God!

Those disciples had witnessed many remarkable miracles, beginning with the wedding at Cana, but apparently these were all forgotten in the pressures of this new crisis. Moses was no exception to our human inclinations when he remonstrated with God over the problem of feeding that great host of Israelites in the wilderness. In spite of many glorious miracles, so recently in his experience, Moses—like Philip and Andrew—questioned: "Shall the flocks and the herds be slain . . . or shall all the fishes of the sea be gathered together for them, to suffice them?" (Numbers 11:22) And then the Lord answered, "Is the Lord's hand waxed short?" (v. 23)

Is the Lord's hand waxed short today? Is He really the same "yesterday, and to day, and for ever"? Oh, how conservative we are in our faith, but how liberal He is with His miracles!

Jesus multiplied the potential on the mountain-side that day, with plenty to spare. The twelve baskets of fragments were not a waste, but a demonstration that "he is able to do exceeding abundantly above all we ask or think"! If we will exercise faith, and provide the channels and facilities, the Lord will not only add "to the church daily," but will multiply this potential to the ministering to spiritual needs of the community and of the whole wide world!

Yes, a growing church is a witnessing church—at home and abroad—through the multiplying of the potential. An increased membership means increased finances, and increased giving to missions. It means an increase in witnessing locally, and by those who are called into Christian service. Multiplied potential!

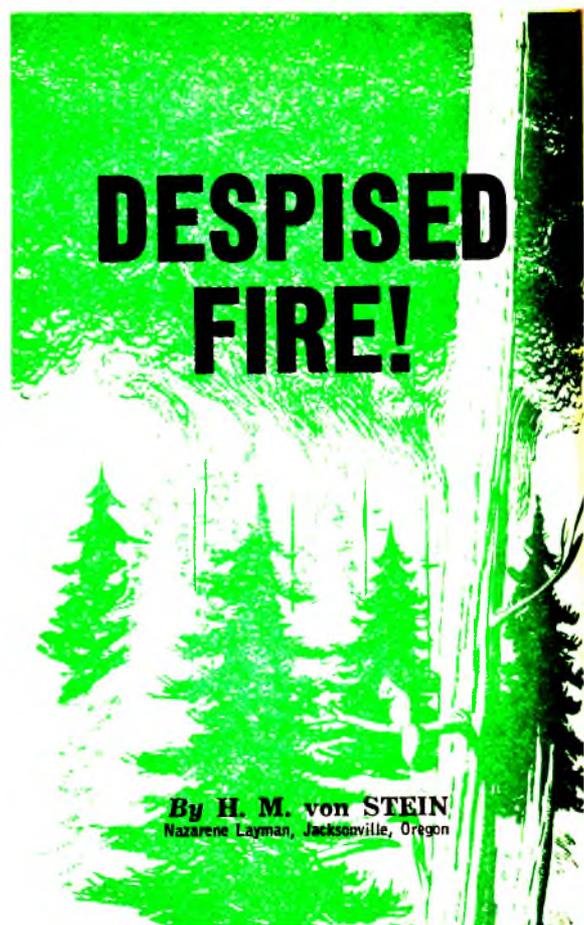
Finally, the key to definite, positive success in building for the Kingdom is found in the third word of Jesus' question, "Whence shall we buy bread?" It is not, How are *you* going to do it—but, How are *we* going to do it? We are laborers together *with* Him. Glorious thought! How prone we are to leave this promise out of our thinking when "impossible" situations arise—even in planning church building programs.

Let's think big—plan big—and expect big things from God as we work *with* Him in the building of His kingdom.

.....

*"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night" (Psalms 1:1-2)*

.....



THE United States Forest Service, my employer for many years, spends large sums each summer training young men to fight fire. We used to call them smoke chasers. One of the primary points brought out in these training programs is the importance of killing a fire while it is small, which is practically the only time it is easily controlled. Once having reached project proportions, little can be done until it burns to a mountain ridge or other barrier.

There are both similarities and differences between fire in the forest and what is called "spiritual fire." Both are all-consuming. Our God, we are told, "is a consuming fire," but this is a benevolent action in which only the hindering elements of life are destroyed.

In the forest, the smoke chaser is trained never to despise the tiniest spark or the most infinitesimal wisp of smoke still emanating from a supposedly dead fire. He is required to remain for six hours on his fire after the last tiny spark has been killed. Often he would like to turn his back upon a single tattletale thread of smoke struggling from the wet ash heap and go home to a warm bath and a soft bed, but he doesn't dare!

In this respect, the fires of the Spirit are exactly opposite to those of the forest. We want the spiritual fire to burn, and if we turn our backs, it often

goes out.

I am afraid we Christians sometimes too easily turn away from a feebly kindled fire around our altars and say, at least in effect: "Well, that's fine; but it really doesn't amount to much. Only two children came to pray."

Recently my wife and I attended a worship service in a small community where our Nazarenes worship in an exquisite little building in a fine location. We had been there a year previous and there were probably seventy-five worshipers. (The Sunday school average this year is seventy-five, which is excellent for such a small village.)

The pastor and his wife are young, the parents of six children. He supplements his salary by working forty hours per week. The abrasive drain upon his energy must be considerable.

We were unavoidably late for Sunday school, and the pastor was teaching an adult class. When the service began, this class proved also to comprise the choir, with the pastor's wife as the instrumentalist, and the pastor as director.

There were seven people in the audience beside three or four children. Later we learned that numerous causes had prevented the attendance of a considerable number who ordinarily would have been present.

With such an almost infinitesimal congregation a stranger might expect an atmosphere of complete informality. Evidently some of the children took such information for granted, and the nursery, an adequate, sunny room near the front of the building, also contributed, periodically, an informal note.

But Pastor John Metcalf conducted his service throughout as though there were five hundred people present. The choir, under his able direction, did a fine job. The special singer, a teen-ager with a clear, sweet voice, sang "I Know Who Holds My Hand," and tiptoed out of the sanctuary. I think she tended the nursery.

Then with that strange, quiet unction of the anointed heart, Brother Metcalf preached from the familiar writing of Isaiah: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (6:5).

Frequently children moved about and occasionally a baby cried, but Brother Metcalf did not seem to hear. After forty hours of his week in a noisy automobile parts establishment, he probably didn't notice the disturbance.

"Isaiah, a man of God, as you, beloved, are people of God, found himself undone and in dire need before the awful holiness of God. I am sure," said Brother Metcalf, "that none of you would curse or say the things men say who despise God. But have your lips been soiled by some idle remark? Some

slighting implication toward someone? Some unnecessary statement, which even may have been true, but contributed no good?"

Almost as soon as the altar call was made, a fine young woman came and knelt, quickly followed by others—all adults—until almost the entire congregation knelt at that altar, praying for each other and for themselves—it really didn't matter which. Each sought that live coal from off the altar of which Isaiah spoke.

Yes, John Metcalf had conducted his service as though there were five hundred present instead of only a few. But why shouldn't he, with God and all of heaven looking on?

I am sure we miss it sometimes because we "despise the fire" when it is small. We should never do it!

# ON THE CARE AND USE OF THE MINISTER'S WIFE



By **DOROTHY S. HAMPTON**

*Pastor's Wife, Jackson, Tenn.*

A **FRAIL**, silver-haired woman slipped her trembling arm about my shoulders and looked at me enviously. In a tender tone she said, "It must be wonderful to be a minister's wife."

I didn't feel pleasant, for it was a busy, scorching camp meeting day. But I forced a little smile and said, "Yes, it is."

Since then I've pondered her statement. It is wonderful to be a minister's wife if one is true to herself, uses her talents and capabilities for God, and doesn't try to be someone else. And if she finds God's pattern for her life and lives by it, instead of trying to fit patterns designed by others.

Shakespeare said:

*This above all: to thine own self be true,*

**The life of every individual is full of possibilities. These are not only for ourselves, but we have a destiny that is bound up in others. There is the possibility of a pure and holy influence. Wherever we go we may carry love, gentleness and purity. But if our opportunities are unimproved, the possibilities rapidly become impossibilities.—Selected.**

*And it must follow, as the night the day,  
Thou canst not then be false to any man.*

For years I tried to please others. I'd wear my hair long for Mrs. A. Then I'd trim it for Mrs. B. Next I'd put a rinse on it to please Mrs. C. Finally I'd shampoo with nothing but Octagon soap to make Mrs. D. happy. At last (when I feared baldness and hadn't accumulated the price of a wig), I did it the way I thought might please God. Isn't it ridiculous that so often we seek to please Him lastly?

But, anyway, like the air conditioner and the washing machine, the minister's wife performs best (and might not "conk out" so soon) when people consider the following rules:

*Rule 1.* Don't compare her with other ministers' wives. Like everyone else she has inborn traits and strength (or lack of strength) that helps determine her capabilities and limitations. And, because of unfortunate backgrounds, some are more limited than others. But one isn't to blame, neither to be credited, for her birthright.

It's understandable how Mrs. E., reared in a well-to-do, educated, Christian home might be more capable than Mrs. F., who was reared in different circumstances. Yet if Mrs. F. has developed her potential and is doing her best for God, she is as pleasing to Him as Mrs. E., and she should be to the laity.

Our husbands didn't say, "Well, dear, since your parents aren't Christians I can't love you, even though you are a Christian." Or, "Since you aren't rich, I don't want you."

In fact, mine didn't even ask if I had a piggy bank, nor did he ask, "Can you bake a cherry pie quick as I can bat my eye, Dorothy, dear?" (I can't—even in the length of time it takes him to preach a sermon, and that's—.)

At any rate, many ministers' wives "mount up with wings as eagles" and soar above unfortunate backgrounds and become tremendous blessings. "Little is much if God is in it."

For instance: Mrs. G. wasn't privileged to study music, so she doesn't play musical instruments or sing specials. She's not a forceful speaker, nor an exceptional teacher. But she's neat and attractive

and keeps her house tidy. She's kind, considerate, and pleasant. Mrs. G. visits much and prays for and with the needy, and she works around the altar. She entertains well. One day she said to me, "But there are so many, many things I can't do, Dorothy."

I reminded her of the various other things she does superbly. In her own unassuming way she's a real blessing.

The Apostle Paul said, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord" (I Corinthians 12:4-5).

If your minister's wife can't play a musical instrument, sing, speak in public gatherings, or teach as well as another, it doesn't mean she isn't consecrated. The Spirit is unrestricted. Maybe she's a prayer warrior. Perhaps she excels in personal work; maybe she calls untiringly on the sick and aged and shut-ins.

*Rule 2.* Don't expect your "Queen of the Parsonage" to hold open house twenty-four hours a day seven days a week. Most ministers' wives welcome brief visits from the laity; and parsonages should always be open to the needy. But no minister's wife enjoys being visited so much that it hinders her work, her responsibilities to her family, and her devotional life.

*Rule 3.* The parsonage should not be a hotel. No dedicated pastor's wife minds helping entertain visiting evangelists, missionaries, and others on official business. And the amount of entertaining varies with the size and financial status of the church. But I haven't met that woman who wants to house and feed every group that comes along. Should she be expected to do so?

Concerning parish entertaining, in *Far Above Rubies*, Mrs. G. B. Williamson said: "To single out individual families or groups and invite them to the parsonage home (for meals) simply because of mutual attraction may pave the way for misunderstanding and regret."

In my sixteen years as a preacher's wife, to my knowledge, only one laywoman has criticized me publicly. (Maybe there were more private whispers over cups of Sanka.) Not once, though, has anyone tried to "shake well before using," nor has one tried to "pry lid off with a dull knife" (though I might have needed it).

I've been given many surprise birthday parties, and many gifts of appreciation, plus lovely cards and words of kindness. And guess who gave most of them? Yes, the laity!

Then why did I write this article? I felt prompted to. Maybe one woman somewhere has forgotten that she should not compare ministers' wives, should not expect her pastor's wife to hold open house twenty-four hours a day, and should not think of the parsonage as a hotel. Or maybe I'm wrong. Maybe everyone remembers. I hope so!

A layman describes his reaction to the all-night of prayer which has taken place the first Saturday night of each month for the past four years

# MY HOUSE Shall Be Called the House of Prayer

By KELLY LEIGH, Layman, Nampa, Idaho

THIS IS SATURDAY NIGHT. The place is Nampa, Idaho. The scene is the First Church of the Nazarene. And on they come, these faithful, called out in the middle of the night to kneel at an altar below a victoriously shining cross.

One by one, two by two, they come to bolster and undergird the church they love—to undergird and fortify and renew their own faith. Quietly they come now, looking at the bare cross and giving thanks to God that this beautiful cross, so removed from the crude one on which their Lord was crucified, is bare and does not hold the broken body of the Saviour. And they realize that herein lies the victory of the Cross, for it has yielded up its risen Lord.

Young and old, still they come—not many—just a continual contingent of those who would seek out Christ's will in their lives. A casual observer might watch and make a mental note that this might be comparable to the changing of the guard. And this wouldn't be too far off, for here in prayer at the altar is the true guardian of the faith.

They come from all walks of life—the shopkeeper, the farmer, the truck driver, the student, the young and the old—all satisfying their basic need of replenishing their vessel of faith at the fountain of prayer. Some are dressed in their Sunday best; some come in faded jeans; some in their skinny-heeled spikes; while some are less dignified in their sneakers and house slippers. But all come with one common denominator—they have come to seek Jesus. They are here, not because Pastor Lee has asked them to come, but they come out of a compulsion, a desire to meet face-to-face their Master. They come believing that this night they will find Jesus *now!!*

Then as they find Him here, they will go away, having found the Balm of Gilead, the cool and cleansing water that will flow out, over, and through the arid desert of their souls. This very night they have shared with Moses the striking of the rock, for they have reached out and have found the quiet cleansing from the Rock himself, even Christ our Lord.

Sometimes during this night it is so quiet one

could hear a pin drop; other times there will be those who pray not, but listen to Dr. Fitz as he moves from Nampa on a spiritual jet to take in all the mission fields, and to carry to the altar all the problems of the world. To some this may have been a reason for their getting out of a nice, comfortable, warm bed, just to hear this man of God express his deep and convincing faith that God does hear our supplications.

God has been in First Church this night. The Holy Spirit has been here. These who have come have brought their burdens to the Cross; they have brought them there, not to pick them up again, but to walk out into the cool, fresh air in perfect peace.

Some have had a trying week; problems seem to have had summit proportions. But now these summit problems have been reversed and have become mountaintop experiences in the Lord, for they have been laid at the altar, buried in Christ, washed in the blood of the Lamb.

Were you not there this night? Oh! What a pity! For you missed a rich and rewarding experience. Yes! You missed being with Jesus this night.

*Paul introduces himself in the environment of grace, as an object of grace, mercy, and love; himself lost to sight in the marvels of redeeming grace. He speaks of himself to emphasize the greatness of the gospel of God. He says, "I am Paul; listen while I tell you the wonders of redeeming love; look while I lift the curtains, and you, too, shall see the heavenly vision." There was but one great fact in the universe for this man who had been created anew; it was Christ from heaven; Christ on the cross; Christ in the resurrection; Christ on the throne; Christ in the heart; Christ coming again. The great central fact with him was, Christ in me the hope of glory.—Selected.*

# Laymen Ex



**They** RE  
IN

**They**

MAKE UP  $\frac{1}{2}$  OF THE GENERAL ASSEMBLY DELEGATION

COMPOSE  $\frac{1}{2}$  OF THE GENERAL BOARD

CONSTITUTE  $\frac{1}{2}$  OF THE DISTRICT ADVISORY BOARD

NORMALLY MAKE UP MORE THAN  $\frac{1}{2}$  OF A DISTRICT ASSEMBLY

USUALLY COMPOSE THE ENTIRE LOCAL CHURCH BOARD  
(with the exception of the pastor)

## A Preacher's Prayer for His Laymen . . .

"I thank God for you Christians—whenever I think of you. My constant prayers for you are a real joy, for they bring back to my mind how we have worked together for the Gospel from the first. I feel sure that the One Who has begun His good work in you will go on developing it until the Day of Jesus Christ.

"It is only natural that I should feel like this about you all—you are very dear to me . . . we shared together the grace of God . . . My prayer for you is that you may have still more love—a love that is full of knowledge and wise insight. I want

you to be able always to recognize the highest and the best, and to live sincere and blameless lives full of true goodness produced by the power that Jesus Christ gives you to the praise and glory of God . . . Your generosity is like a lovely fragrance, a sacrifice that pleases the very heart of God. My God will supply all that you need from His glorious resources in Christ Jesus. And may glory be to our God and our Father for ever and ever. Amen!"

—from *Paul to the Philippians* (Phillips' translation)

# LAYMEN'S SUNDAY: OCTOBER 18

# raordinary

**THE VAST MAJORITY OF "THE COMPANY OF THE COMMITTED"  
CHURCH OF THE NAZARENE**

## *We Honor Them . . .*

ON SUNDAY, OCTOBER 18, Protestant churches throughout the world will give special recognition to "the man in the pew." Without his loyalty, "the man in the pulpit" cannot accomplish his task.

Laymen's Sunday affirms the Protestant position on the "Priesthood of Believers" and gives testimony with Peter: "Ye also . . . are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ" (I Peter 2:5).

The gap between the world and the Church

cannot be bridged by the minister alone. He must have by his side—bearing witness to the efficacy of his message—the faithful layman, redeemed and radiant.

Together, they face a complex and a confused world with the message of hope. Together, they pray: "Help us to use Thy gifts to spread Thy peace; give us Thy Spirit, Lord. Our love increase."\*

\*Georgia Harkness—"Be Still and Know."

## **Lay Members of the General Board—1964**

**John T. Benson, Jr.  
Harlan H. Heinmiller  
Vernon Lunn  
Dr. Robert Mangum  
Dr. Edward Mann  
Dr. J. Wesley Mieras  
Dr. L. D. Mitchell  
Gordon Olsen**

**Mrs. Rhoda Olsen\*  
Kenneth I. Olsen  
Charles Oney  
George J. Reed\*  
Dr. Lauren Seaman\*  
F. L. Smee\*  
E. W. Snowbarger  
Dr. Leonard Spangenberg**

**E. H. Steenbergen\***

\*Newly elected.

# EDITORIALS

By W. T. PURKISER

*With the exception of the articles by General Superintendent Powers and Pastor Mitchell on pages 2 and 3, the material in this issue of the Herald of Holiness has been prepared by laymen and will serve to emphasize Laymen's Sunday, October 18. The double-page spread on pages 10 and 11 has been supplied by Secretary Dean Wessels of the General Stewardship Committee.*

## Laymen and the Reformation

October is a month in which there are two special Sundays. The third Sunday of the month has come to be known as "Laymen's Sunday" throughout the church world. The last Sunday of the month commemorates the beginning of the Protestant Reformation with the nailing of Martin Luther's ninety-five "theses" to the door of the Castle Church in Wittenberg, October 31, 1517.

There is a very close connection between these two days. The Reformation did much for Christendom that is rather widely known. One of its less well-known values was to break down the hard and fast wall between the clergy and the laity. This is summarized in the phrase, "the priesthood of all believers," in which it is stressed that every Christian may come directly to God without the mediation of church or clergy.

One of the problems is that this wall of separation between clergy and laity will not stay broken down. It tends to rise again, half unconsciously perhaps, but really nonetheless. When it does, the church is cursed with a professionalized ministry and a secularized laity.

THERE IS A DIFFERENCE, of course, between minister and layman. That difference is a divine call which the church recognizes with license and ordination. It is a real difference and must not be ignored. God calls some men and women to devote their whole time to the ministry of the Word. Their lifework is to preach the gospel, and they do it with the inner imperative expressed by the Apostle Paul, "Woe is unto me, if I preach not the gospel!"

Such a calling has rights which the layman should respect. And such a calling has responsibilities which the layman may expect his pastor to face and

fulfill. Likewise there are rights and responsibilities in being a lay member of the church. There are effective cooperation and service only when these mutual rights and responsibilities are respected.

Still the difference between sacred and secular is never absolute. A task normally sacred may be done in a secular manner, as when a sermon is preached to build the reputation of the preacher. On the other hand, a task normally secular may become sacred, as when Jesus washed the feet of His disciples, the lowly task of a domestic servant in that day.

One of the modern translations puts Colossians 3:23 in a sharp new light: "Whatever your task, work heartily, as serving the Lord and not men." As Stephen Winward put it, "Not only preaching a sermon, but addressing a political meeting; not only breaking bread at the Eucharist, but breaking stones to make a road; not only kneeling to pray, but kneeling to scrub the kitchen floor, can be done to the glory of God."

Brother Lawrence, remembered for his phrase, "The Practice of the Presence of God," said that the sanctity of the entire life of the Christian is not so much a matter of changing the kind of work we do as it is doing for the Lord's sake what we commonly do for our own.

THERE IS HIDDEN WISDOM in the very word we use to describe the work by which people make their living. It is their "vocation," we say—a term which means "calling." Perhaps not all can have work which is in itself inspiring and fulfilling. But any honorable work can be hallowed if the Christian does the ordinary task that has to be done and does it to the glory of God.

The vocation of the layman extends to the church as well as to his daily tasks. There are other contributions church members can make besides money. The pastor would be expected to be a better theologian than the layman. But by the same token the layman may be the better businessman. That church is indeed wise which uses the skills, the know-how, of all its people in the work of the Lord.

From the very beginning, the Church of the Nazarene has provided a large place for the layman in its government and work. Ministers and laymen in equal numbers make up district and general boards and the General Assembly. While key responsibility

is delegated to the local pastor, the ultimate authority is vested in the congregation as a whole and its elected representatives. Wherever this balance is upset or threatened, there is trouble ahead.

ONE OF THE MOST ENCOURAGING SIGNS in recent years is the opening up of lay occupations within the church. In music, in college teaching and religious education leadership, in publication, in youth work, in church administration, and even in overseas service, there are coming to be more and more jobs to which laymen can give their full time.

The trend toward early retirement and longer active life provides many opportunities for lay service in the church. A pension or partial pension together with lessened expenses in raising a family

or buying a home helps to offset or reduce the cost to the church of valuable experience and time which can be used in many areas of its work.

In observing both Laymen's Sunday next Sunday and Reformation Sunday the following week, let us not forget the challenge of the Reformation to the layman to think in terms of his every moment as part of his larger "vocation." There is much to think about in the words of Dr. J. B. Chapman, written almost forty years ago:

"Practically all the spiritual movements of history have been marked by the large place which 'the people' occupied in the services and in the general activities of the Church; and the less spiritual a movement becomes the more completely the pastor and other leaders absorb the time."

## THE CHURCH AT WORK

### HOME MISSIONS

ORVILLE W. JENSEN, Editor

#### Overseas Filmstrips

All of the slide sets of our overseas Home Mission areas are in process of complete revision. Now available are the new filmstrips for

BERMUDA  
NEW ZEALAND  
SAMOA  
WEST GERMANY

Each of these has narrative on magnetic tape, giving excellent interpretation of the slides, without the problem of pronouncing foreign names. On the

West Germany filmstrip, you will hear the testimonies of Richard Zanner and Hugo Danker as you look at their pictures on the screen. Rev. Jerald D. Johnson is also heard. On the Samoa tape you hear the Samoan congregation at Pago Pago singing.

Order one of these new sets for your missionary society, N.Y.P.S., Sunday school class, or midweek service. The rental is \$2.50 for filmstrip and tape narrative. Also available in slide form. Write to the Department of Home Missions, 6401 The Paseo, Kansas City, Missouri 64131.

#### Approved Overseas Specials

The General Budget is the lifeline for both our home and foreign missionary

program. However, there are usually some very worthy needs which, because of limited funds, cannot be included in the approved budgets for the various fields.

On the overseas home mission fields, some of these needs are authorized by the general superintendents and General Board as approved specials, for individuals or churches who want to give for a particular need over and above the regular General Budget. Contributions toward these specials receive credit in the 10 percent program of missionary giving.

The following are approved specials for overseas home missions. If you are interested in contributing towards any of these, write to the Department of Home Missions, 6401 The Paseo, Kansas City, Missouri 64131. More detailed information will be sent upon request.

#### AUSTRALIA

- for down payment on property for Fitzroy (Greek) Church in Melbourne \$2,000
- for down payment on property for Newton (Greek) Church in Sydney \$2,500
- for assistance on guest cottage for Nazarene Bible College \$1,000

#### HAWAII

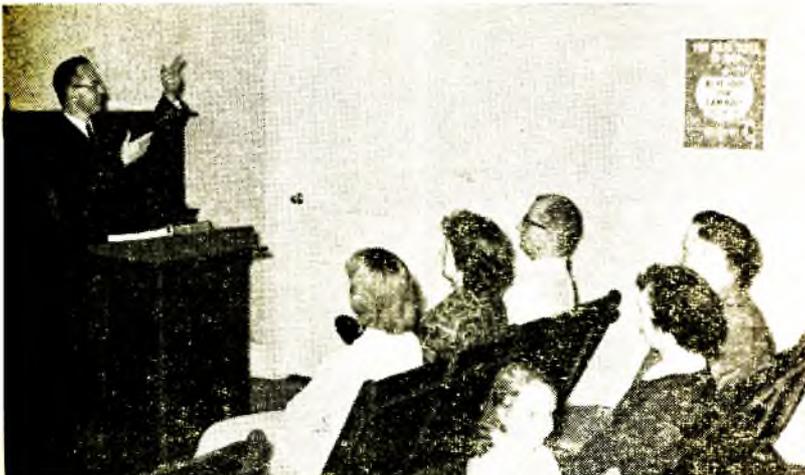
- for home mission development \$5,000

#### SOUTH AFRICA

- for property for our Church in Bulawayo \$4,000
- for property for our church in Capetown \$4,000
- for assistance on president's home for Nazarene Bible College \$4,222

#### WEST GERMANY

- for completion of our church building at Kassel \$5,000



Rev. Wallace Jones preaches in the sign language to his congregation, meeting in First Church, Aurora, Illinois. Mr. Jones, who is also deaf, ministers to many deaf people throughout the greater Chicago area, both in services and by visits to homes. This work is sponsored by the Chicago Central District, with assistance from the Department of Home Missions.



Main building at Nazarene Bible Institute, providing classrooms, dormitory space, and dining room and kitchen.

## MONEY TALKS . . . what does yours say?

Out from Nazarene Bible Institute near Charleston, West Virginia, are coming the young ministers who are leading our Negro churches in outstanding gains. These men are called of God, trained in the Word, filled with the Spirit, and carry a burden for souls. Eight graduates are now pastoring churches, hut we could use eight more without starting another new church!

Nazarene Bible Institute is supported by the General Budget. Rev. R. W. Cunningham, the president, and Rev. Clarence Bowman, dean, are doing an outstanding job with few resources.

Fifty dollars in the Thanksgiving Offering will take care of the operating expenses of the school (not including salaries or property) for half a week. Let your money speak in the training of these desperately needed ministers.

*By Alpin Bowes for the  
General Stewardship Committee*

The Thanksgiving Offering is part of your General Budget "lifeline" giving for world evangelism. The article above shows one of the ways in which your General Budget works for you in spreading the gospel around the world.

—for completion of our church building at Wuppertal SCANDINAVIA \$3,000

—for the opening of our work Any Amount

For library books for our Bible college in South Africa \$1,000

Student scholarships for Nazarene Bible Institute, Institute, West Virginia. Average for one student for one semester \$250

for we feel He is helping her and us through this difficult time.—VINCENT SEELY.

### New Missionary

William Clarence McKay was born in Tokyo, Japan, September 7, 1964, to Rev. and Mrs. Bartlett McKay, missionaries.

### Assembly Time, 1964

*By BOYD and NEVA SKINNER  
Chile*

This is our second year with representatives from Chile in the assembly. Our delegation is composed of two young people, Brother Juan Tancara of Putre-Socoroma, and the missionaries. The shelter walls of the old corral protect us from the wind, and let us feel the full rays of the sun in the wintertime of the Andes Mountains. On Sunday, when more than five hundred people gather in, the flaps have to come down. The afternoon missionary service will be long remembered. The great message of Dr. Cochran touched dozens of hearts as they dedicated their lives to carry forth the gospel to the millions who have not yet heard. There is great joy as God's children come together from the lowland jungles, the high barren plains of Bolivia, and the desert of northern Chile. Forward we must march!

### Missionary Address Corrections

**Received Too Late to Include in the Other Sheep Address List in October**

Miss Elizabeth Fullom, R.N.  
P.O. Box 2, Acornhoek, E. Transvaal, Republic of South Africa  
Miss Juanita Pate, R.N.  
P.O. Box 2, Acornhoek, E. Transvaal, Republic of South Africa

Rev. and Mrs. George Pope have already returned to England. They will be returning to Africa November 7, 1964. Address: Church of the Nazarene, P.O. Idalia, via Piet Retief, Transvaal, Republic of South Africa.

Rev. and Mrs. Paul Hetrick have a new box number. Address is: P.O. Box 100, Pigg's Peak, Swaziland, South Africa.

Rev. and Mrs. Arthur Evans, new missionaries, may be addressed: c/o Rev. Paul Hetrick, P.O. Box 100, Pigg's Peak, Swaziland, South Africa.

Rev. and Mrs. Lawrence Bryant have a new mailing address: Apartado Postal No. 1122, San Salvador, El Salvador, Central America.

Rev. and Mrs. Ted Hughes have a new address in Uruguay: Ciudad de Bahia Blanca 2464, Montevideo, Uruguay, South America.

## FOREIGN MISSIONS

*F. S. PHILLIPS Secretary*

### Report on Cathy Seely

Cathy was admitted into the Children's Hospital in Columbus, Ohio, August third for traction. After a week they performed a minor surgery to elongate muscles, then returned her to traction. Yesterday the doctor told us that there is definite progress.

We are happy with Cathy's adjustment to this hospital experience. Doctors and nurses tell us that she sings, watches TV, and doesn't seem to get too lonely. This is a miracle for a three-year-old girl. We praise the Lord,

### Other Missionary Address Changes

Mr. and Mrs. Robert Ashley, Church of the Nazarene, Benque Viejo, British Honduras, Central America

Miss Ruth Rawlings, 1019 N.E. 43rd, Seattle 5, Washington. Language study.

The single nurses at the E.L.M. hospital in Acornhoek, Republic of South Africa, are now receiving their mail at the hospital address. Addresses of the following should be changed to: E.L.M. Hospital, P.O. Box 2, Acornhoek, East Transvaal, Republic of South Africa: Miss Jessie Rennie, Miss Abigail Hewson, Miss Kathaleen Newlin, Miss Juanita Pate, Miss Judith Slater, Miss Kathryn Johnson, Dr. Margaret Hynd.

Rev. and Mrs. Earl Mosteller, Caixa Postal 1008, Campinas, Sao Paulo, Brasil, South America

Rev. and Mrs. Don Scarlett, P.O. Box 92, Florida, Transvaal, Republic of South Africa

Rev. and Mrs. Darrell Spoon, on furlough: Pleasant Hill, Missouri

Rev. and Mrs. Stanley Wilson, P.O. Box 448, Iloilo City, Republic of the Philippines

Rev. and Mrs. Cleve James, on furlough: 8652 Minnehaha, Kansas City, Missouri

Rev. and Mrs. Ronald Denton, on furlough: 6300 College, Kansas City, Missouri

Miss Norma Armstrong, Philippine Mission, Church of the Nazarene, P.O. Box 3423, Manila, Republic of the Philippines

Dr. Evelyn Ramsey, Box 14, Manzini, Swaziland, South Africa

Miss Joyce Blair, on furlough: 5313 48th Ave., Red Deer, Alberta, Canada

Rev. and Mrs. Norman Howerton, Donato Alvarez 884, Buenos Aires, Argentina, South America

Miss Frances Vine, P.O. Box 14, Baguio City, Republic of the Philippines

Miss Juanita Gardner, P.O. Box 55, Pigg's Peak, Swaziland, South Africa

Rev. and Mrs. Wesley Harmon, Box 444, Port of Spain, Trinidad, West Indies

Rev. and Mrs. Roy Henck, Caixa Postal 8, Mindelo, Sao Vicente, Cape Verde Islands

Miss Irene Jester, P.O. Box 14, Manzini, Swaziland, South Africa

Mr. and Mrs. Robert Gray, Apartado 4950, Miraflores, Lima, Peru, South America

Rev. C. G. Rudcen, Apartado 387, Rivas, Nicaragua, Central America

Rev. and Mrs. Ralph Cook, P.O. Box 444, Port of Spain, Trinidad, W.I.

Miss Nita Clegg, Hospital Road, Old Nurses' Home, Addington Hospital, Durban, Natal, Republic of South Africa

Miss Ruth Dech, Box 95, Belize, British Honduras, Central America

Rev. and Mrs. Hubert Helling, 237 Oyama Cho, Tamagawa, Setagaya Ku, Tokyo, Japan

Rev. and Mrs. Wallace Helm, Dhamdari, Buldana District, Maharashtra, India

Rev. and Mrs. Elmer Nelson, Apartado 8378, Panama, Republic de Panama

Rev. and Mrs. Howard Sayes, 4526 Frazier St., Fort Worth, Texas

Rev. and Mrs. Samuel Taylor, 1216 No. 12th St., Vincennes, Indiana 47591

Professor and Mrs. Charles Gailey, P.O. Box 3, Stegi, Swaziland, South Africa

Rev. and Mrs. Bronell Greer, Basim, Akola District, Maharashtra, India

Miss Evelyn Mewes, Manjacaze, via Lourenco Marques, Mozambique, Africa



## "SHOWERS of BLESSING" Program Schedule

October 18—"Two Magnets: Toward Which Are You Headed? Part VI. Two Lines That Can Be Crossed," by Russell V. DeLong

October 25—"Part VII. Two Meetings," by Russell V. DeLong

November 1—"Playing the Game of Life," by Russell V. DeLong



## DISTRICT ACTIVITIES

### Indianapolis District Assembly

The thirty-ninth annual assembly of the Indianapolis District convened at the district campground in Camby on August 26, with Dr. G. B. Williamson as the presiding general superintendent.

Rev. and Mrs. Luther Cantwell were presented a check in the amount of \$2,500 as an expression of love and appreciation on the part of the Indianapolis District for their leadership during the past eleven years.

Dr. Remiss Rehfeldt was elected as the new district superintendent.

Total amount raised for all purposes by the eighty-four churches on the district was \$1,300,000.

Elected to the district advisory board were: Ross Lee and B. L. Wilson, elders; Homer Maddox and Ray Marlin, laymen. Rev. B. L. Wilson was elected district secretary, and Rev. Murrell Deckard as district treasurer.

In the ordination service, the following received elder's orders from the hands of Dr. Williamson: William Bray, Jack Dulin, Donald Gadbow, Kyle Greene, Edmond Huckleberry, Irving Laird, Marvin Riddle, Jr., and John Thompson.—JAMES W. THARP, Reporter.

### Kansas City District Assembly

The Kansas City District Assembly was held August 26 and 27 in Kansas City First Church with General Superintendent Samuel Young presiding.

District Superintendent Orville W. Jenkins gave his third and final report, having resigned to become executive secretary of the Department of Home Missions. He reported 2 new churches this year, with 11 on the "Evangelistic Honor Roll," and a total of 300 members received by profession of faith. Total giving amounted to \$890,342, of which 11 percent was given for world evangelism.

Dr. Roy F. Stevens, Minnesota District superintendent, was elected to succeed Dr. Jenkins.

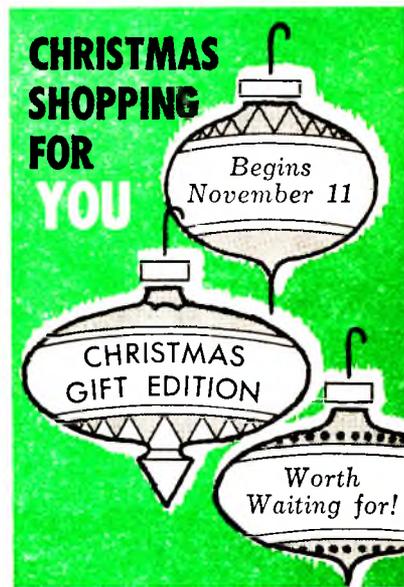
Elder's orders were conferred upon Zane F. Holland, Jerrold W. Ketner, Jackson D. Phillips, Jr., William H. Rambo, Robert L. Shearer, Hugh L. Smith, and Jacob C. Visser; and the orders of LeRoy C. Felsburg were recognized.

In the conventions preceding, Rev. Clarence Kinzler was reelected N.Y.P.S. president; Rev. Richard Schumann was chosen new church schools chairman; and Mrs. Roy F. Stevens was designated the new N.F.M.S. district president.—W. T. PURKISER, Reporter.

## New Church Organizations Reported

Cortland, New York, August 2, 1964. Rev. L. E. Angel, pastor.—Kenneth Pearsall, district superintendent.

Burlington, Kansas, August 23, 1964. Rev. R. V. Dean, pastor.—Dean Baldwin, district superintendent.



## THE LOCAL CHURCHES

ROCK FALLS, ILLINOIS—Recently First Church closed one of the finest revivals of its history. We feel that Evangelists W. W. and Mrs. Geeding were God's messengers for us at this time, and their ministry was blessed and used of the Lord. We were thrilled at Brother Geeding's testimony of how God had touched and raised him up from the heart attack suffered last spring. Our church has been greatly strengthened, and our hearts encouraged.—GALE GOODE, Pastor.

Evangelist C. B. Fugett reports: "Beginning my first campaign for the year (last January) with Rev. Neal Dirkse in Glendale, California, my ministry has taken me from coast to coast. I have labored with some of our finest pastors, and we have seen new members added to the churches. The camp meetings from June through August, closing in Pleasantville, New Jersey, have been blessed of God. My address, 4311 Blackburn Avenue, Ashland, Kentucky."

## District Standings, "Herald" Subscriptions

District	Subscriptions	Percent of Quota	Increase or Decrease from a year Ago	District	Subscriptions	Percent of Quota	Increase or Decrease from a year Ago
1. Nebraska	1,091	115.9	+ 3.8	35. Indianapolis	1,615	51.5	- 3.4
2. Nevada-Utah	390	106.0	+47.0	36. Virginia	829	51.3	-11.5
3. North Dakota	575	105.1	- 5.1	37. Northwest	1,422	51.2	+ 1.1
4. South Dakota	273	99.6	+ 6.4	37. Washington	1,135	51.2	+11.4
5. Minnesota	986	98.8	+ 1.6	38. Maine	595	50.4	- 1.5
6. Wisconsin	909	92.8	+ 8.2	39. Canada West	775	50.2	+ 1.1
7. Kansas	2,721	84.4	- 2.5	39. Illinois	1,807	50.2	- 1.9
8. New England	1,569	78.9	-13.2	39. S.W. Indiana	1,734	50.2	+ 8.7
9. Albany	1,257	78.7	- 2.6	40. New Mexico	657	49.8	- 1.6
10. N. California	1,933	78.7	-47.6	41. Iowa	1,298	49.4	- 2.7
11. Central Ohio	4,741	78.6	+ 5.4	42. E. Tennessee	1,017	49.1	+ .2
12. Joplin	1,483	76.2	+ 2.5	43. E. Kentucky	1,076	49.0	+15.8
13. Rocky Mountain	657	76.0	-43.7	44. N.E. Indiana	2,106	48.5	- 5.9
14. New York	712	73.7	+ .1	45. Dallas	1,119	47.4	- 3.0
15. N.W. Ohio	1,739	72.0	+ 1.3	46. N. Carolina	715	46.9	+ 8.6
16. Philadelphia	1,569	71.3	+ 4.2	47. Idaho-Oregon	1,192	46.1	+ 9.9
17. S. Carolina	1,080	70.8	+19.0	48. Canada Pacific	162	45.1	- 8.9
18. Colorado	1,855	65.8	- .2	49. S.E. Oklahoma	669	43.8	+ .3
19. Alaska	151	65.1	+24.8	50. N.W. Indiana	1,000	43.0	- 5.9
20. Akron	3,277	64.6	+14.8	51. Tennessee	1,489	42.8	+ 6.7
21. Kansas City	1,421	61.7	+ 9.8	52. Sacramento	769	42.5	+ 4.8
22. Pittsburgh	2,112	61.3	+ 2.0	53. San Antonio	711	42.3	-13.2
23. N.W. Illinois	1,198	60.9	-19.0	54. Mississippi	592	41.7	+ 7.5
24. Michigan	2,003	59.1	+ 2.0	55. Cen. California	903	41.6	+ 2.9
25. N.W. Okla.	1,594	58.5	- 2.1	56. Alabama	1,343	41.1	-10.9
26. N.E. Okla.	886	57.4	-10.3	57. Canada Atlantic	167	41.0	- 8.5
27. Oregon Pacific	2,030	57.4	+ 3.2	58. Wash. Pacific	1,036	38.9	-10.9
28. Canada Central	598	57.2	- 4.6	59. N. Arkansas	590	38.7	+10.6
29. West Virginia	2,550	57.2	- 2.5	60. S.W. Oklahoma	829	37.7	-16.5
30. Chicago Cen.	1,545	56.3	+ 9.8	61. Kentucky	924	36.8	- 1.0
31. Houston	955	56.0	- 9.9	62. Georgia	910	36.7	+ .3
32. S.W. Ohio	2,061	54.3	- 2.7	63. S. Arkansas	617	36.6	+ 3.4
33. Hawaii	148	53.8	+10.0	64. E. Michigan	1,226	35.0	-13.1
34. Louisiana	664	52.7	- 3.5	65. Los Angeles	1,558	32.6	+ 3.7
35. Abilene	1,569	52.4	- 9.2	66. S. California	1,857	31.9	+ 4.9
36. Florida	2,232	52.3	- 6.3	67. Missouri	690	23.0	-21.7
37. Arizona	1,009	51.9	+ 6.6				

combination when we have people with good religion and good sense. We have all been embarrassed at times by a lack of one or the other.

Dr. James F. Gregory, of the Free Methodist church, says: "It has been observed that one of the most distinguished roles of the pastor is that of catalyst." Then he explains, "A catalyst is an agent which brings about a chemical change, during which the agent itself remains stable." To illustrate this, Dr. Gregory told of the legend of an old Arab chief, who at his death willed his seventeen horses to his three sons, with the eldest receiving one-half, the next one-third, and the youngest one-ninth. There was endless wrangling over the inheritance and how the division could be made, until a stranger riding a sway-backed horse appeared. After learning the trouble, he added his horse to the seventeen, and easily made the division of the inheritance. To the eldest son he gave nine horses; to the next, six; and to the last, two. Whereupon the stranger rode away on his nag. All the sons were satisfied.

"He that winneth souls is wise" (Proverbs 11:30). The person who fills places of helpful leadership in the church across the years must be one of prayer, one who knows and loves the Bible, and one who has had his own personal Pentecost. The Holy Ghost, the great "Teacher" is the One on whom we must depend if our work is to abide. He will often give us in the very hour the words we should speak.

I heard of a chief chaplain who selected his candidates for the chaplaincy by saying: "I am a wounded soldier. I will be dead within one minute; what do you have to say to me?" On the strength of the answer given, the man was accepted or rejected for the chaplaincy.

God help us, laymen and ministers alike, to live so we can point men and women to Jesus. To be "men whom God uses." To be a "vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Timothy 2:21).

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.

### Announcements

#### RECOMMENDATION

—Rev. and Mrs. James W. Ford are entering the field of evangelism after pastoring eighteen years. Having also had seven years as evangelists, they offer experienced as well as varied services. They carry the full program as preacher, singer, and children's worker, and are willing to go anywhere. Address them, Route 8, Box 677, Indianapolis, Indiana.—Remiss Rehfeldt, Superintendent of Indianapolis District.

#### MARRIAGES

Delores Jeanne Lentz and Jonnie Eugene McGlathen, September 13, Corpus Christi, Texas  
Clara Ann Mosang and Wayne Redding, Jr., August 28, Sawyer, North Dakota  
Miss Helen Gould and Mr. Gary Sheets, August 22, Midland, Michigan  
Miss Louella Mae McDonald and Mr. Bill Waterman, August 2, St. Bernice, Indiana

#### BORN

—to Boyd, Jr., and Carolyn (Hester) Hancock of Bethany, Oklahoma, a son, James Kevin, on August 21.  
—to Mr. and Mrs. Rex Thurman of Mt. Pleasant, Texas, a daughter, Donita Rachele, on August 18.  
—to Rev. Clayton and Glenna (Harrison) Taylor of Yukon, Oklahoma, a son, on July 18.  
—to Rev. Leland and Marilyn (Lake) Watkins of Leavenworth, Kansas, a daughter, Laniece Marie, on July 12.

from Canadian Nazarene College, and we are enjoying our work with these wonderful people. We praise God for His blessings.—KEN MARTIN, *Pastor*.

## THE BIBLE LESSON

By NELSON G. MINK

Topic for October 18:

### Qualifications of Church Officers

SCRIPTURE: I Timothy 3:1-13; 5: Titus 1:5-9 (Printed: I Timothy 3:1-13)

GOLDEN TEXT: *Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine* (I Timothy 5:17).

The church will always be in need of responsible leadership: sound in doctrine, straight in spiritual thinking, ethical in life and practice. A high school senior in his testimony one night recently observed that, while some metals such as gold and platinum are beautiful for display, the elements which are involved in the real work in the laboratory are the drab, grey, and less striking ones. "In prayer meeting, as I look around," he said, "I think the life of the church really depends upon its less showy, but working, elements."

The "working elements" in the church, then, call for men and women who have a real Holy Ghost experience. In Acts, chapter six, we read that they looked out seven men, "of honest report, full of the Holy Ghost and wisdom . . ." who were appointed over the business of the Church. It is a mighty good

**1 1/2 Million Dollars**  
in  
**Easter Offering**

INDIANAPOLIS, INDIANA—Central Church was organized June 30, 1963 (when First Church moved to their new location), with 23 members, and 85 in Sunday school that first Sunday. Our first year was blessed of God, with the Sunday school averaging 207, and reaching a high on Easter of 377. We received 51 new members, 12 on profession of faith. We raised for all purposes \$26,500, with \$2,650 given to General Budget and approved specials. Pastor and family recently moved into a beautiful new parsonage, built this year and valued at \$23,500. The people have been wonderful to us, God is blessing, and we count it a privilege to work with these fine folks.—JAMES E. PALMER, *Pastor*.

COPESTOWN, ONTARIO, CANADA—Our summer vacation Bible school, held August 10 to 21, was an outstanding success. We had an enrollment of 170, with an average attendance of 123—a 40 percent increase over last year. Attendance on the closing night was 175, and the offering received helped to pay all expenses in full. Many new contacts were made for the church. This is our first full-time pastorate, following graduation

## ADOPTED

—by B. F. and Connie (Pruitt) Mick of Enid, Oklahoma, a baby girl, Patricia Lynn, on September 3; she was born August 17.

## SPECIAL PRAYER IS REQUESTED

by a Christian reader in Pennsylvania for help from God, especially physically;

by a Christian mother in Tennessee who lost her son in August, that she may keep so busy for God as to keep her mind off herself—"I only want my life to count for Him";

by a reader in Indiana that he may be able to find employment—"need some income for winter needs";

by a pensioner who lost his check through a forged signature, that God may apprehend the wrongdoer;

by a Christian mother in Colorado for "our family's finances, health" and with regard to schooling for a teen-age son who has a difficult time because of poor health.

## Directories

### GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
Kansas City, Missouri 64131

**HARDY C. POWERS**  
**G. B. WILLIAMSON**  
**SAMUEL YOUNG**  
**HUGH C. BEMNER**  
**V. H. LEWIS**  
**GEORGE COULTER**

## Deaths

**ROY W. WILKINSON**, age fifty-nine, died at Howell, Michigan, after an illness of several months, on July 16, 1964. He was born in Perry, September 6, 1904. In 1924 he married Ethel Hunt. He pastored in Grand Blanc for two years, then worked among the American Indians in New Mexico, where they lived for seventeen years, prior to returning to Perry several months ago, where they made their home with Mr. and Mrs. Clyde Hetchler. He is survived by his wife; two daughters, Mrs. Charles Davis and Mrs. Wm. Hendricks; two sisters, Mrs. Clyde Hetchler and Mrs. Hazel Herbert; and one brother, Starl. Funeral service was in charge of Rev. Joseph Polmounter and Rev. Ted Smith, with burial in Rose Lawn Cemetery, Perry.

**MISS MILDRED SIMPSON** died August 21, 1964, in a hospital, the result of a cerebral hemorrhage. She was born in Arkansas, and had been a member of the Church of the Nazarene from her youth. She taught two years at Hutchinson, Kansas; eight years at Eastern Nazarene College; and for the last ten years had lived and worked in Manchester, Connecticut, where she was a faithful and active member of the local church. She is survived by a brother, J. Elmer Simpson; a sister, Mrs. Maurine Davis; and a half sister, Mrs. Mae Sullivan; also by an aunt and uncle, Rev. and Mrs. E. Wayne Stahl. Funeral service was conducted by Rev. John B. Nielson, pastor of First Church, Lowell, Massachusetts, with interment in Edson Cemetery, Lowell.

**RUSSELL K. EVERSOLE** died suddenly of a heart attack on August 27, 1964, in Maywood, Illinois. Converted twenty-six years ago, he joined the Austin Church of the Nazarene in Chicago shortly after. He served as Sunday school superintendent for ten years and was deeply interested in all the work of the church. He is survived by his wife, Edith, and three sons. Funeral service was conducted by Rev. A. T. Smith, with burial in Oakridge Cemetery.

**MRS. EMILY LEOTA EUDALEY** was born November 8, 1893, at Lamar, Arkansas, and died at her home in Freeport, Texas, August 27, 1964. She was married to John C. Eudaley in 1909. A son, Tommie, preceded her in death. She was a charter member of the Freeport Church of the Nazarene, joining in 1935. She is survived by her husband; three sons: Paul; Rev. Malcomb Eudaley, of Neodesha, Kansas; and Gervis; one daughter, Mrs. Gladys Wood; a brother, W. C. Woods; and three sisters, Mrs. John Gattis, Mrs. Belle Myers, and Mrs. Effie Wells. Funeral service was held in the Freeport church, with Rev. Dean Baldwin, superintendent of the Joplin District, officiating, assisted by Rev. R. Earl Cotton, pastor, and Rev. Norman Fry, pastor of West End Baptist Church in Freeport. Burial was at Angleton, Texas.

**MRS. HARRY MEDLEY** (nee Sallie Irene Avery) was born August 23, 1902, in Montague County, Texas, and died in Waurika, Oklahoma, August 19, 1964, as she was working in her yard. She was married to Harry Medley on June 1, 1929. They moved to Waurika in 1946, where she had been a longtime and active member of the Church of the Nazarene. She is survived by her husband, of the home; her mother, Mrs. H. E. Denham, of Bowie, Texas; two sisters, Mrs. M. A. Avery and Mrs. W. C. Watt; and a brother, L. R. Avery. Funeral service was held at the Waurika church, with the pastor, Rev. E. A. Rawlings, and Rev. Jess Rains of Bowie, Texas, officiating. Burial was in the Forestburg, Texas, cemetery.

# the Answer corner

Conducted by W. T. PURKISER, Editor

**In Acts 2:6, it reads, "Now when this was noised abroad . . ." Who was responsible for this information, and were any converted before Peter preached? If so, then Peter didn't win the three thousand, as some have given him the credit for doing.**

The Greek reads, "And when this sound happened, the multitude came together and were confounded because they each one heard them speaking in his own dialect." The sound, I take it, was the noise of the mighty rushing wind, although the speaking in other languages may also have contributed to the gathering of the people. In a crowded city like Jerusalem, any unusual noise would quickly draw a crowd, and the crowd itself would attract others.

From the account in Acts 2, I gather that the reaction of the crowd before Peter preached was one of amazement

and excited interest rather than repentance and faith. It would appear most reasonable that the conversions occurred after the sermon, perhaps through the balance of the day as the 120 testified and exhorted.

Peter himself may have preached several times, since "with many other words did he testify and exhort, saying, Save yourselves from this untoward [perverse] generation" (v. 40). As to the "credit," Paul's word is apropos here: "I have planted, Apollos watered, but God gave the increase" (1 Corinthians 3:6).

**A young Japanese woman asked me, "What is a true Christian?" Her husband is a Buddhist and said he had not seen anything in Canada or the United States which offered him any more than Buddhism. What should I say? I testified to them, and they seemed interested.**

You started at the right place, your personal testimony. It is, of course, very confusing to those who come from other religious backgrounds to "Christian" America or Canada and find our culture basically pagan and in many respects little or no better than their own.

That your new friend should use the adjective "true" indicates that she may have begun to see the light. Not all goes by the name "Christian" conforms to the spirit and teachings of Jesus by the farthest stretch of imagination.

I would try to explain to them that, while our culture and civilization is in part the fruit of Christianity, the *root*

is a personal, living experience of Jesus Christ, the risen Redeemer, which transforms the life and gives an inner integrity that leads to unselfish love for God and man. Western "Christian" civilization is in the position of trying to keep the fruit while rejecting the root. It just doesn't work that way.

Try to get this young couple to attend church with you. Perhaps in the warmth of the fellowship and in the spirit of the services they will begin to understand the difference between the cultural Christianity of the masses and the vital reality of the knowledge of God in Christ.

**I am working for some people of Adventist persuasion. Could you tell me how to interpret Malachi 4:1-3?**

The verses read: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

This is one of the proof texts Adventists quote for their doctrine of the

annihilation of the wicked. As usual, it is lifted out of its context, which shows that the prophet is referring chiefly to the coming of Christ, the Messiah, the destruction of the wicked who reject Him, and the vindication of the righteous who accept Him.

Against the interpretation that this means the annihilation of the souls of the wicked, one should weigh such passages as Matthew 5:29-30; 8:12; 13:42; 18:8-9; 25:16; Mark 3:29; 8:36; 9:43-48; Luke 12:4-5; 16:19-31; John 5:29; II Thessalonians 1:8-9; Hebrews 6:2; II Peter 2:17; Revelation 14:10-11; 19:20; 20:10-15; 21:8.

**Is there any proof that the ship supposedly found in the Middle East is actually Noah's ark?**

Not to my knowledge.



are bringing the International Center in Kansas City one step nearer final form.

The bookstore will be dedicated and opened to the public during the meeting of the General Board, January 18-20, 1965. Space now occupied for book sales at 29th and Troost will be converted to other publishing house uses.

### **Nazarene Nursery Literature Standard for Armed Forces**

The nursery literature developed by the Department of Church Schools and published by the Nazarene Publishing House has been adopted as part of the unified Protestant religious education curriculum for the United States armed forces.

This means that Nazarene material will be used in nursery age classes in all chapel Bible schools and in the programs of the Protestant chaplains of the armed forces here and abroad.

### **Trevecca Students Recovering from Crash Injuries**

The automobile accident which took the life of Trevecca College student Esther Charlene Hyatt, daughter of Mr. and Mrs. Elmer C. Hyatt, of Jacksonville, Florida (*Herald Late News*, September 23), resulted in serious injuries to three other Trevecca girls in the same car, who are reported to be recovering satisfactorily.

The four girls were returning to Florida after a visit to Nashville in August when their car went out of control as a result of a tire blowout, and rolled over three times. Mary Frances Buckner, of Leesburg, Florida, was hospitalized for ten days; and Miss Mary Meighan, of Hialeah, Florida, was in the hospital for about fifteen days.

Most seriously injured was Miss Mary Louise Stanistreet, of Holly Hill, Florida, who is expected to be released from the hospital in Auburn, Georgia, near the scene of the accident, about the middle of this month.

### **Offset Press Being Installed**

A new Michle "web" offset press is now being installed at the Nazarene Publishing House, and is expected to be ready for its first use about November 1. The new press is the first of its kind in the Midwest, and embodies some revolutionary new advances in lithograph printing.

The press prints from huge rolls of paper, but incorporates a number of features which have before been possible only with slower presses printing on sheets of paper. It is capable of two-color work up to 37,000 copies per hour. Thirty tons of air conditioning are required to cool the rollers, and a new thirty-foot tower stack has been erected to carry off fumes.

The press will be used to print the *Herald of Holiness*, Sunday school papers, and the *Other Sheep*, although full use of the new equipment is not expected until early next year.



### **Priest Urges More Stress on Bible by Catholics**

ST. LOUIS (EP)—Sacred Scripture is not the dynamic force it should be in the spiritual life of Roman Catholics, a Bible expert told delegates to the twenty-fifth annual Liturgical Week.

Father Thomas Leavey, chaplain of the Kansas City Art Institute, said that prayer is conversation with God and thus can rightfully be compared with the dialogue between two human persons.

"Conversation is a two-way street," he said, "and if prayer is conversing with God, prayer should also involve a two way dialogue.

"The unique and special self-revelation of God is found . . . in Sacred Scripture. The Bible is to be approached not merely as another spiritual meditation book, but as the expression of God himself."

### **Vice Squad Detective to Enter Ministry**

ATLANTA, GA. (EP)—Detective J. J. Turner is leaving the Atlanta police vice squad to study for the ministry.

His partner, Clarence Bailey, left the ministry to join the vice squad.

Detective Turner, a former high school and navy athlete, will attend the Church of Christ Sunset School of Preaching in Lubbock, Texas, hoping to complete the usual four-year course in two years by attending classes twelve hours a day. His wife will accompany him.

He commented on the unusual change in his life's work: "After seeing every side of life and raising my own share of sand in the navy, I feel like becoming a preacher of the gospel. There is a need there I hope and pray I can fill."

### **Methodists Reorganize Missions Structure**

NEW YORK CITY (MNS)—Four previously separate structures within The Methodist Church will be merged into The Methodist Board of Missions at an organizational meeting September 14-18 in Chicago.

By vote of the 1964 General Conference, the World and National Missions Divisions, plus the Woman's Division of Christian Service and the Joint Section on Education and Cultivation, will become units of the Board of Missions.

The General Conference voted last spring that in staffing the new board at least 40 percent of the executive positions must go to women; that Christian nationals overseas must be "considered" for staff jobs; and that all positions must be filled without regard to race.

The New York District Assembly elected Rev. Jack White, pastor of Canton, Ohio, First Church of the Nazarene, as the new district superintendent. He was chosen on the first elective ballot.

Mr. White succeeds Rev. Robert Goslaw, who resigned to assume the superintendency of the Pittsburgh District.

### **Day of Evangelism in Kankakee**

Rev. Jack H. Lee, pastor of the First Church of the Nazarene, Kankakee, Illinois, reports 2,000 contacts as a result of the day of visitation and prayer last month, during which new people prayed through in their homes.

There were 62 victories at the altar on the day of evangelism the following Sunday under the preaching of Evangelist Emma Irick. A total of 5,000 contacts were made during the revival series with 160 seekers in all. Thirty-eight members of the local congregation volunteered for the fall visitation program.

### **Canada Central**

#### **Layman's Retreat Outstanding**

The third annual layman's retreat of the Canada Central District last month was an outstanding success, with an attendance of 165 men from 38 churches in attendance.

Mr. Harlan Heinmiller of Detroit, Michigan, was the speaker. He is an executive with General Motors Corporation, and was reelected a lay member of the General Board of the Church of the Nazarene at the General Assembly in Portland. The gathering was held at Cedardale Camp, Pefferlaw, Ontario, Canada.

### **Seminary Building Being Finished**

Work has been started to complete the end of the Nazarene Theological Seminary building which had been left unfinished in the original plans to allow for the addition of a library wing. The Seminary board of trustees has decided to build the library as an independent building connected by a covered walkway, rather than as an addition to the present structure.

A small amount of added space will be provided which will accommodate two faculty offices and two seminar rooms; and space for storage and the caretaker's equipment. The addition will bring the north end of the building into architectural balance with the other end.

### **International Center Site Development Proceeds**

The near completion of the new bookstore for the Nazarene Publishing House on the corner of 63rd Street and Woodland Avenue and the development of interconnecting drives and parking areas



1 Cambrian Park Church in San Jose, California, started seven years ago under the ministry of Rev. Paul M. Miller. The new building was dedicated by General Superintendent Hugh C. Benner. Since occupying the new facilities, the Sunday school has averaged over two hundred. Church membership has almost doubled in two years. Rev. Donald Jenkins is the pastor.



2 Professor D. George Dunbar, minister of music in Portland (Oregon) Central Church, presents Pastor G. Franklin Allee with one of the first records recently made by the Sanctuary Choir of the church. The thirty-four-voice choir is considered one of the best in the church. Professor Dunbar is also chairman of the Fine Arts Department of Cascade College.



3 The officers of the board of Rest Cottage, Pilot Point, Texas, home for unwed mothers, are pictured left to right: Dr. Jonathan T. Gassett, executive secretary for wills and annuities, chairman; Dr. Geron Roberts, superintendent of the home; and Rev. Emma Irick, secretary. Mrs. Irick has served as secretary for the past thirty-seven years.

4 The newly constructed Church of the Nazarene at Lombard, Illinois, will seat 200 persons. It provides 9 Sunday school classrooms, with a church school currently averaging 118. The church membership is 77. Rev. Venice E. Blacketer has been pastor since 1960.



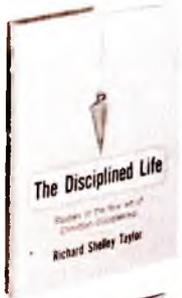
# News in Picture



5 Rev. and Mrs. George L. Dech, flanked by Rev. and Mrs. Andrew F. Hayes of Pomona (California) First Church, on the observance of their fiftieth wedding anniversary. The Dechs joined the Church of the Nazarene in 1916. Brother Dech served as pastor and district superintendent until his retirement from active ministry five years ago. Their children are John Dech, Randolph A.F. Base; Missionary Ruth Dech, British Honduras; Andrew Dech, Washington, D.C.; Mabel Sandys, Arcadia, California; and Esther Schandorff, Pasadena, California.

# BOOKS

## for the LAYMAN

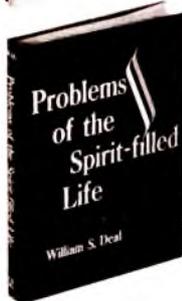


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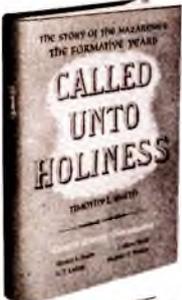


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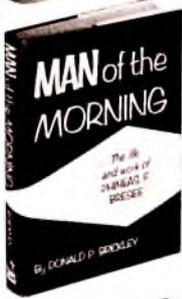


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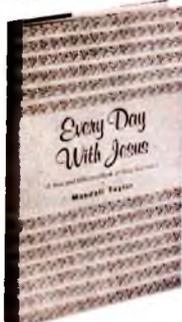


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