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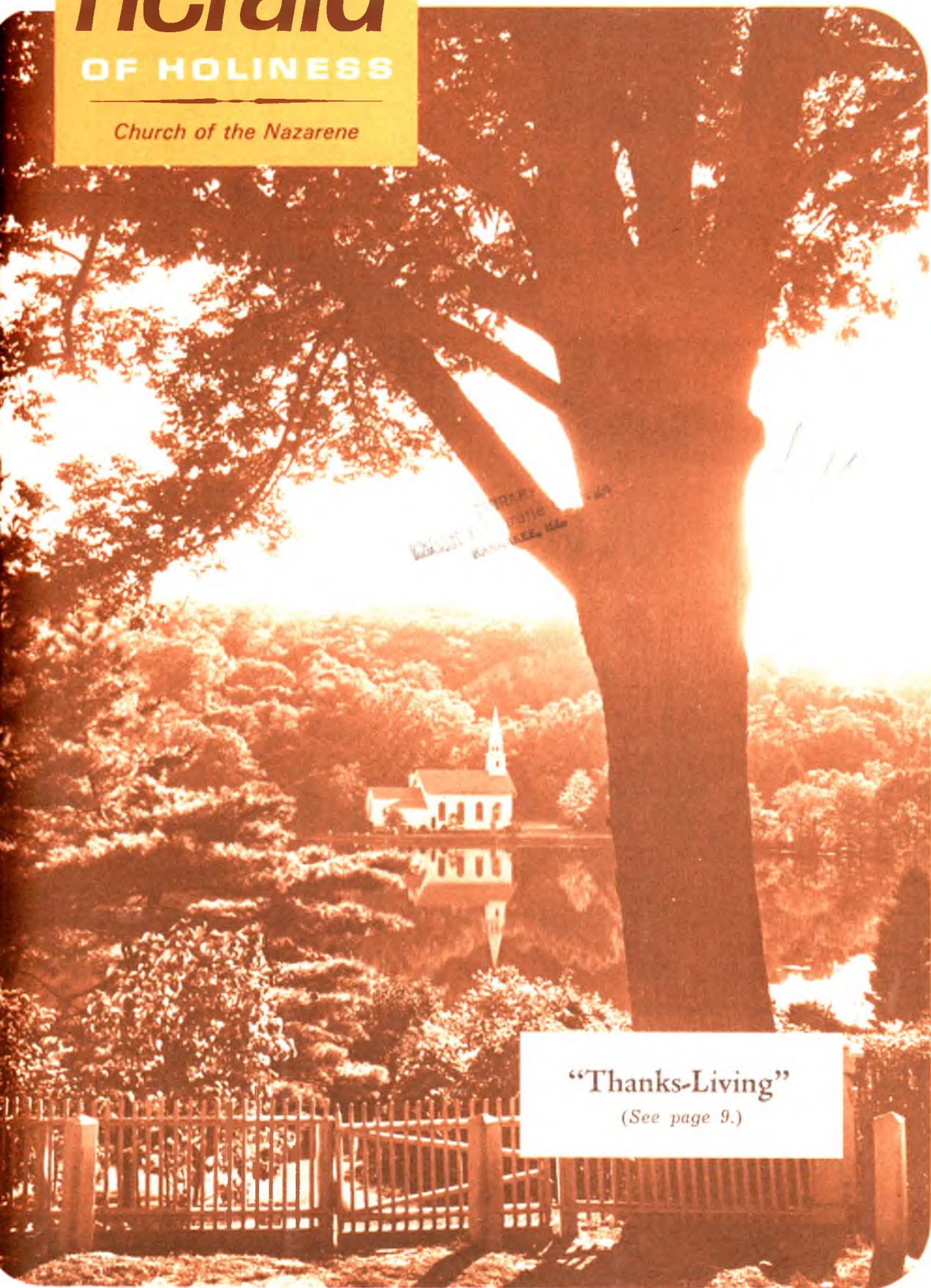
November 23, 1966

Chaplain in Viet Nam

herald

OF HOLINESS

Church of the Nazarene



“Thanks-Living”

(See page 9.)



General Superintendent Coulter

Strengthen The Inner Man

What a day this is for the outer man!

He is pampered, catered to, waited upon, and entertained. Most of our time and energies are devoted to his sustenance and satisfaction. Our affluent society has placed the outer man on a throne and his slightest whim must be served.

But the inner man is often neglected! His needs are left unsatisfied. His strength is allowed to waste away. His interests are too often cared for in a perfunctory manner, if at all.

Paul's great prayer in Ephesians 3:16 focuses our attention on the need of the inner man. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

Our real strength is within. It is in the inner man that victories are won or lost. It is the strength of the inner man that finally counts. The outward man perishes and fades.

But the inward man can be constantly renewed.

Paul also defined the means by which the inner man may be strengthened. "Strengthened with might by his Spirit" (v. 16). The indwelling presence of the Holy Spirit is the source of power and strength. "That out of His glorious, unlimited resources He will give you the mighty inner strengthening of His Holy Spirit" (*Living Letters*).

The work of the Holy Spirit in the human heart is both negative and positive. It is negative in that it removes the impurity of inbred sin. It is positive in that it adds the strength of the abiding Spirit. Here is the source of Christian victory. Here is the source of Christian power.

Our Christian experience will be weak and vacillating until this internal, strengthening presence of the Holy Spirit becomes real. Here is the "establishing grace."

Let us give attention to the strengthening of the inner man.

...And Where Are The Other Nine

Only one of the lepers remembered to be thankful for Christ's healing touch. What happened to the other nine?

• By Roger M. Williams
Peoria, Ariz.

Most of us are familiar with the story of the ten lepers whom Jesus healed. "One of them . . . turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan" (Luke 17:15-16).

Nine forgot to be grateful. They got what they wanted, and they hurried off to follow their own selfish pursuits and interests.

One solitary "foreigner" gave praise with a "loud voice." Jesus rejoiced over this "stranger." He gave to him a greater gift than the first . . . "Thy faith hath made thee whole." A more fatal leprosy left his soul than had been in his body.

One great lesson from this incident is the ingratitude of the nine. They picture the majority of mankind today—faith enough for *prayer*, but not for *praise*. People always pray when they are in need. Knees that have never bowed before bend before God in supplication. Lips that have before been used only to blaspheme cry out for mercy. The dead-letter office

reports no letters of "thanks" to "Santa." Children forget. How about adults?

Ingratitude is one of the most common sins there is. Samuel Leibowitz, famous criminal lawyer who saved seventy-eight men from the electric chair, writes that not one thanked him. Edward Spencer, student at Northwestern University, saved seventeen from drowning in Lake Michigan. Not one thanked him. A schoolteacher in her eighties, after fifty years of teaching, reports that she received only one note of appreciation.

Maybe some of us need to "write letters" to God. Being unthankful to people is bad, but to be unthankful to God is unforgivable.

Jesus was wounded and saddened by ingratitude. "Where are the nine?" He asked. He expects all to be thankful! Paul said, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

This was the spirit of our Pilgrim fathers. William Bradford's

diary declares that after more than two months at sea, "all fell on their knees and blessed the God of heaven." During the winter of 1620 half of the Pilgrims died from cold and hunger. One, writing back to England after the death of his wife and several children, thanked God that "He doeth all things well."

The Psalmist asked, "What shall I render unto the Lord?" He answered, "I will offer . . . the sacrifice of thanksgiving" (Psalms 116:17). Have you offered a sacrifice of thanksgiving lately? Have you stopped to count your blessings?

A little girl and her father were walking through the countryside late one evening. She said, "Daddy, I'm going to count the stars." As they walked along he heard her counting, ". . . 101, 102, 103, 104." Then she stopped, turned to her father, and said, "I never knew there were so many!" Surely this must be our reply when we try to count our blessings.

"I will offer . . . the sacrifice of thanksgiving." For what should I be thankful? There are at least

three areas in which I should express my thanks.

First, I should be thankful for the blessings I have: health, food, shelter, a sound mind, freedom, my country, religious liberty.

Second, I should be thankful for the things from which I have been spared: no war has ravaged our land; my home has not been bombed; I have no physical disabilities; my rights have not been infringed upon.

Third, I should be thankful for tragedies and disappointments that have been transformed into ultimate good. I have learned that, as God's Word says, "All things work together for good to them that love God." Helen Keller—deaf, dumb and blind—said, "I thank God for my handicaps, for through them I have found myself, my work, and my God."

Surely we have much for which to be thankful. "Every good gift

and every perfect gift is from above" (James 1:17). What would we have left if all the blessings and influences and providences of God were removed from our lives? *Nothing!* All that we have comes from God.

The nine lepers would have admitted their obligation had they been challenged, but they were too busy to consider it. So they received help for their physical needs, but none for their spiritual needs because they were ungrateful!

The tenth leper received not only physical healing, but pardon for his soul as well. Why? He fell down at the Master's feet and gave Him thanks.

What kind of life are we living? A self-centered and ungrateful life, with thought only for ourselves? Or a Christ-centered life in which there is constantly offered the sacrifice of thanksgiving?

HERALDS OF HIS PRAISE

*God of eternal grace and might,
Give us Thy peace and help and light.*

*When bent toward insincerity,
Then teach us true humility.*

*When mounting fear intensifies,
Give us that grace that fortifies.*

*When we are tempted to retreat,
Be our Defense against defeat.*

*When we would tremble at the test,
Give to us poise to do our best.*

*When we would turn to ways of pride,
Draw us up closer to Thy side.*

*When conflicts come with cumbrance sore,
Give us that faith that trusts Thee more.*

*Through all of life—in ev'ry phase,
Make of us heralds of Thy praise!*

● **By Jack M. Scharn**

50 Years Ago . . .

In the *Herald of Holiness*

Election Day

Today is election day. The eyes of the nation are on the ballot box, and all men are on tiptoe to get the latest news. Some say Mr. Wilson will be re-elected; some say that Mr. Hughes will win. Of course it will be all settled before this letter reaches the *Herald of Holiness* readers, but it makes no difference to this old boy who goes to the White House. I am headed for heaven. I say, Give me Jesus and heaven, and let the Democrats and Republicans scratch over the bluegrass lawn of the White House . . . One year the whole nation shouts for the Democrats, and inside of twelve months the nation is cursing Democrats and calling for Republicans. Then in a year they are wanting Democrats again. All that goes to show that the man who has nothing better than the world is at best in an awful bad fix.—*Bud Robinson.*

On Thinking

The mind is supreme in human affairs. Cultivated minds, minds which can think and ponder patiently and consecutively are needed. The world is waiting and longing for such mental powers as these, and they are gained only by patient and persistent study. This takes application. Hard study and patient plodding are demanded. This is the price which alone will secure the prize which the world waits to give to the thinker.—*B. F. Haynes.*

Chaplain In Viet Nam

Spiritual leader
cites service
in Viet Nam as the
"most successful year
in the ministry"



• **By George W. Hackett**
Louisville, Ky.

Unwashed and unshaved, they drifted into the rubber plantation in pairs.

A few were bare to the waist, hoping to find relief from the heat which could sear like a torch.

All carried weapons because there is no front nor rear in Viet Nam. Some had combat rations at their side, ready for lunch after the service.

The men of the 101st Airborne Division made no attempt to form an orderly congregation but lounged against tree trunks or sprawled amid their equipment as they watched Chaplain Curtis Bowers.

After the Nazarene minister set up an altar on top of an empty ammunition box, he passed out

prayer books and hymnals and then began speaking in his soft voice.

The sermon was brief but it touched upon the duty of the GI's to God and to country and it attempted to prepare them for the days ahead.

As the group began singing the closing hymn, sniper fire broke out in the area. During the second stanza, tracers and bullets began zinging through the rubber trees. The fire grew in intensity by the time they reached the third stanza.

"The men didn't drag out that hymn," Chaplain Bowers recalled later with a grin.

He administered a quick benediction and let out a shout: "Better find cover and quick."

The congregation evaporated into the brush

"Missionaries are some of the real heroes of Viet Nam," Bowers says. "They do their job, and do it well, without fanfare."

and, Bowers said, "All you could see were their heels and soles as they took off."

Although he has been a chaplain for five years, Bowers regards his tour of duty in Viet Nam as his "most successful year in the ministry."

The thirty-three-year-old captain, who moves with the ease of a trained athlete, held from four to twelve services each week for the men of the 1st Battalion of the 327th Infantry—the famed Screaming Eagles of the 101st.

"There was never a service inside a building. The GI's worshiped wherever they happened to be. It could be under a jungle canopy or in the middle of a rice paddy."

At times, when the fighting raged through the weekend, Chaplain Bowers scheduled special services for Monday and attendance always was good.

"Those who showed up came from all kinds of church backgrounds," he said. "A few had little if any conception of religion."

"These men face life's greatest issues and greatest questions—death, killing in relation to the Ten Commandments, and loneliness."

Bowers accompanied his battalion on every major operation and usually could be found up front during many company- and platoon-size actions.

Someone asked him why he took the risks and he replied without hesitation: "I have to be where I'm needed when the men need me."

This led to a number of brushes with death, events which the chaplain discusses only after frequent urging.

"Once in the little town of Tuy Hoa some men were wounded and I went to pick up one man who

was wounded while serving as a scout. A platoon leader yelled for me to stay back or I'd be killed, but fortunately I was not hit."

The platoon leader who had tried to restrain Bowers received a fatal wound twenty minutes later.

On another occasion one of the paratroopers walking behind Chaplain Bowers triggered a booby trap and was wounded seriously by most of the shrapnel. The blast knocked Bowers off his feet but left him uninjured. He had just passed the same spot where the trap had been planted.

This disregard for danger in the service of his men eventually earned Bowers the Silver Star for bravery. He was cited for rescuing eleven wounded and recovering the bodies of two dead soldiers while under intense Viet Cong fire.

At one time the chaplain wore a forty-five caliber pistol around his waist and hung a fragmentation grenade from his belt.

Although chaplains normally do not carry arms, Bowers explained he did so in order to "establish a closer tie with the soldiers and thus be able to better minister to their spiritual needs."

"I didn't want to be a drag when the going was hot and heavy. I felt I ought to be able to earn my own keep with these men. As for the weapons . . . my job is to save souls and not to take lives."

He never had to use either the pistol or the grenade and eventually removed them. "They served a purpose, helping me to realize what it means to walk in the valley of the shadow of death."

Death always disturbed him. "It was a shock to see men killed just a few weeks before they were due to leave Viet Nam for home and a reunion with their families."

Chaplain Bowers' wife, Doris,

and their three children, ranging in age from two to ten, lived with her parents in Wilmore, Kentucky, while he was serving on the battlefield.

Bowers met his future wife while serving in the U.S. Army in Germany during the Korean War. Doris sang solos at the chapel at Bamberg. Her father, Lt. Col. William Shawver, took an interest in the men and often invited them to his home for dinner.

Bowers and his fiancée entered Asbury College in 1954 and after one year they were married. She was graduated from Asbury in 1960, the same year her husband received the Bachelor of Divinity degree from Asbury Theological Seminary. This was also the same year he was ordained into the ministry of the Church of the Nazarene on the Philadelphia District.

"I soon decided to become a chaplain," said Bowers. "I had one taste of army life and liked it. And Doris went along with my plans. Her dad, you know, spent twenty-three years in military service before he retired."

His Viet Nam tour of duty is over now. He is stationed at Ft. Campbell, Kentucky. Looking back on his Viet Nam experiences, the chaplain recalled how impressed he was with the strength of the missionary activity.

"As soon as friendly troops occupied an area, the missionaries were among the first to come in and work with the people."

"To me, these missionaries are some of the real heroes of Viet Nam. They do their job, and do it well, without fanfare."

Bowers, a modest man himself, brushes aside praise of his accomplishments.

"I tried to do my best in Viet Nam. Whatever success I've had I owe to the Lord."

African Journeys

• By A. F. Harper

Executive Secretary, Department of Church Schools

The South African District

Our last two weeks were spent on the European District and in conferences at the Publishing House. Rev. and Mrs. Floyd Perkins, principal of the college and acting district superintendent, were our hosts.

The preachers' meeting at Rustenberg, with Dr. Howard Hamlin as my co-worker, was a time of blessed fellowship and inspiration. All of the pastors were present except Brother Oscar Anderson from Cape Town, who was injured in a car accident en route to the meeting.

The second week was scheduled around a series of Sunday school lectures at the college. On three Saturdays we held afternoon and evening zone Sunday school conventions under the direction of Rev. J. MacLachlin, chairman of the district church school board. Mrs. Betty van den Berg, wife of our pastor at Parys, and daughter of Missionaries Rev. and Mrs. G. H. Pope of Swaziland, added convention atmosphere by translating our quadrennial Sunday school songs into Afrikaans and teachings them to the group. Sundays and week nights we had services in nine local churches.

June 23 was a significant day for the Afrikaans Sunday schools of the South African District. At present they are using our English Nazarene materials but these are difficult—and sometimes impossible—to use in churches where Afrikaans is the basic language. By vote of a special literature committee and the district church school board, it was decided to translate and publish parallel pupil material in Afrikaans—handwork for kindergarten and primaries, *Junior Workbook* for juniors, and *Today's Bible Lesson* for teen-age and adults. The first Afrikaans editions are planned for January, 1967.

In a committee meeting representing the Bantu regions, plans were approved to recommend a four-year cycle of Sunday school lessons planned especially to meet the needs of the African church. The lessons will use some units previously prepared but improve and expand them. Plans were recommended for the election of a full-time editor and an advisory committee representing the regions where the material will be used. The lessons will first be produced in three languages: Zulu, Shangaan, and Pedi.

Farewell Hours

Monday, June 27, we were able to work in a forenoon session on Sunday

school work in the monthly preachers' meeting with the pastors and missionaries of the Southwest District of the Republic of South Africa. Rev. and Mrs. George Hayse and Rev. and Mrs. James Smith supervise this work



among the several million Bantu who live in the cities of South Africa.

After lunch we drove through the Bantu locations of Johannesburg (suburbs built by the government to house 750,000 natives now living in the city). It was a thrill to get a little glimpse of the work of the church among these people. (See *The Other Side of the Shield*, by George R. Hayse, a current missionary reading book.)

We adjourned the last committee meeting at 4:00 p.m. Tuesday, June 28. In just three and a half hours our plane would take off. About thirty-five missionaries and South African pastors gathered at the airport to say good-bye.

These were eight crowded but wonderful weeks. Behind us were fourteen Sunday school conventions in eight languages; a preachers' meeting and a college lecture series; nineteen conferences of from two to four hours with missionaries and national leaders; ninety public services.

As I write, our return flight is about an hour out from Boston. Africa is a memory but more than a memory. Devoted missionaries—godly nationals—political changes—uncertain future—enormous problems—human tensions; but above all, men and women of faith, a church with a missionary vision and program—a God who is at work among the people of Africa through redeemed saints, both black and white.

Price of Suit Goes To "Pioneer Fund"

Individuals, as well as churches, continue to contribute to the effort to offset the indebtedness against the International Headquarters property, purchased last spring to discourage Metropolitan Junior College from erecting its campus next door and taking one-third of headquarters land for parking.

Dr. A. O. Hendricks, pioneer Nazarene, shortly before his death asked his wife to have him buried in a black, fifteen-year-old suit hanging by itself in the closet. He had already given away his other clothes. He further asked that the price of a new suit be given "as a last love offering to his Lord." A gift equal to the price of the new suit found its way to General Treasurer John Stockton to be applied in the "Pioneer Spirit" fund drive. And his request was granted; Dr. Hendricks was buried in the suit with the frayed cuffs.

Missionary C. V. Blamey after "praying each day since I heard about this transaction," instructed the treasurer to deduct from his salary a healthy amount to be applied against the indebtedness.

A serviceman stationed in South Viet Nam is among several who have forwarded checks after reading of the creating of the fund.

The following churches and pastors are among the growing list of congregations to participate:

Church	Pastor
Sublette, Kan.	E. W. Kehr
Clayton, Ind.	Enoch Ralph
Muncie (Ind.) Mayfield	Clyde W. Smith
Nevada, Mo.	R. K. Copple
South Bend, Ind.	K. V. Bateman
Portland (Ore.) Mountain View	Milton Harrington
Wheeler, Tex.	Billy J. Ferguson
Tishomingo, Okla.	C. H. Porter
Wellington (Kan.) First	David Hall
Warrin (Ohio) Morgandale	Robert Rae
Litchfield, Minn.	Robert Danielson
Bethesda, Ohio	Dorothy G. Brumagin
Dawson, Minn.	Holland D. Reidel
Mound City, Mo.®	Ray N. Geren
Spokane (Wash.) South Hill	John W. Anderson
Sherman (Tex.) First	Leo Martin
Bradford, Pa.	Wayne Acton
Wurtland, Ky.	Earl W. Pierce
Frostburg, Md.	Arthur Evans
Dayton (Ohio) Northridge	Gail Mooremn
Osseo, Minn.	Edward J. Johnson
Munith, Mich.	Donald Streets
Kansas City (Mo.) Grace	R. Winifred Ritter
San Pedro, Calif.	B. E. Gebhard
Monongahela, Pa.	Charles M. Collier
Green Point (Ind.)	Earl L. Reustio
Independence Hill	
Baltimore (Md.) Hallmark®	Milton E. Clark
Centerville (Mo.) Countryside	Clifton F. Robnett
Newell (W. Va.) First	D. F. Haynes
Zillah, Wash.	G. D. Craker
Harrisburg (Pa.) First	Fred Wenger
Weirton (W. Va.) First	John W. May
Lorkland, Ohio	Wilbur L. Jackson
Columbus (Ohio) Whitehall	Clarence W. Brown
Dayton (Ohio) West Acres	Max M. Snider
West Moore (La.) First	Everette Johnson
Cimarron, Kan.	Harold E. Jones
Covington (Ky.) First®	Clarence E. Winstlow
Freeport, Tex.	R. Earl Cotton
New Burlington, Ohio	C. M. Cox
Arlington (Va.) Calvary	Symuel R. Brown
Sandywich, Ill.	Chester Wright
Staunton, Va.	H. L. Kohser
Nampa (Idaho) College Church	Jim Bond

*Junior Dept. Project.

Pastor Leads Option Victory

● By Dr. Paul H. Garrett
Superintendent, Dallas District

Attractive Oak Cliff, a growing area of Dallas made up of a third of a million people, is the largest totally "dry" metropolis in the world outside of India.

By popular vote, the people of Oak Cliff chose to outlaw the sale of beer in 1957. Unsuccessful attempts were made to return beer in 1958 and in 1960. This fall another bid was made to get the matter before the electorate.

Oak Cliff Civic and Moral League, an organization of church and business leaders of Oak Cliff, met the threat with a powerful counterattack. Mailings were made to every registered voter. More than 70,000 pieces of mail were hand-addressed by over 400 volunteers. The League's position was effectively presented through group meetings, radio, TV, and newspaper coverage.

As a result, promoters trying to repeal the anti-beer law received their most crushing defeat. They failed this time to obtain sufficient signatures to call an election.

A public relations man from New York who worked for the pro-beer forces moaned, "Oak Cliff cannot be made 'wet' again in our generation."

The chairman of the Oak Cliff Civic and Moral League for the past six years, and through this most recent victory, was Rev. Robert G. Nielson, pastor of First Church of the Nazarene, Dallas.

Nielson is also deeply interested in state-wide social and moral issues as chairman of the Board of Texas Alcohol Narcotics Education, Inc. (TANE). This office he has held for five years (longer than any other, as the usual term is two years).

TANE, operating on a \$250,000 annual budget, represents the combined efforts of eighteen major denominations in their concern for moral improvement in the state.

While Texas legislators are in session, the organization maintains a full-time legislative representative at the state capitol. Staff members speak in hundreds of schools and colleges on the problems of alcohol.

The group sponsors the annual TANE-Baylor seminar where eminent scientists and educators are invited to the Baylor University campus in Waco, Texas. There they discuss alcohol problems with public school principals, athletic coaches, and hygiene teachers.

Among books the organization has published is a school text which points up the harmful effects of alco-



Robert G. Nielson
... "dry" for "our generation"

hol and suggests to the student that abstinence is the logical position.

The text has been accepted by the state boards of education in Texas and Alabama, and is being used in the Dade County, Florida, schools.

Two other books produced by TANE discuss the use of alcohol and tobacco. *Alcohol, Fun or Folly* and *Smoking or Health* have been made into filmstrips and record, and are being placed in Texas public schools. The air force is using the booklets for distribution to new recruits.

Because of his involvement with TANE and other activity in community life, Nielson was appointed recently to the Mayor's Committee for "Goals for Dallas."

Nazarenes and friends in Dallas appreciate Nielson's work in community service. On the Dallas District, he serves as church schools chairman and as chairman of the orders and relations committee (a standing board). Rev. and Mrs. Nielson and their sons, Stephen and Niel, have made significant contributions to church and community life. We congratulate them on giving valued aid to city and church.

Historic Church Remodeled

Rev. Herman L. G. Smith, superintendent of the Canada West District, spoke recently during the celebration service following the remodeling of the High River, Alberta, church sanctuary. Rev. Elwyn A. Grobe is pastor of the historic church, organized in 1902.

Of People and Places . . .

Adrian Jones, formerly with the finance department of the Salvation Army headquarters serving North Carolina and South Carolina, was named recently to succeed John Chilton as controller of Trevecca Nazarene College. Chilton resigned to accept a teaching fellowship at Peabody College, where he will pursue a doctoral program in history.

Mr. and Mrs. Roy Austin, Minneapolis, Kan., celebrated, October 28, their fiftieth wedding anniversary.

Army Chaplain William H. Rambo, Fort Carson, Colo., was promoted recently to the rank of captain. Rambo, a January, 1966, graduate of Nazarene Theological Seminary, has been assigned to leave for Korea in mid-December.

Mr. and Mrs. Ursel VanAusdall, Montrose, Iowa, celebrated, November 16, their sixty-first wedding anniversary, according to Pastor C. A. Amos.

Rev. Elwyn A. Grobe, pastor at High River, Alberta, Canada, was re-elected president of the High River ministerial association. This is the first time for a minister to be reelected to the post.

More than 300 persons attended golden anniversary festivities, September 16, for Rev. and Mrs. Wayne C. Jones, Torrance, California. Six children were among the guests who honored the Joneses, who have pastored in West Virginia and California.

Tim Hall, San Antonio, Texas, and Mark Reza, Kansas City, Missouri, were selected from among journalism students at Bethany Nazarene College to attend recently a college newspaper seminar held on the campus of the University of Michigan, Ann Arbor, Michigan. The seminar, financed by the Carnegie Corporation, is administered by students.

Miss Amy L. Person, faculty member at Trevecca Nazarene College, has retired after thirty-five years. She served as registrar and taught English during her tenure there.

Dr. Mildred Wynkoop, missionary to Japan, is teaching courses in Bible, theology, and philosophy this fall at Trevecca Nazarene College.

Rev. Kenneth Martin, pastor at Nanaimo, B.C., was among officers elected recently of the area ministerial association, which serves a population of 25,000 persons.

Staff Changes Announced

Two staff changes in general board offices were announced recently by Dr. E. S. Phillips, world missions secretary, and Dr. Edward Lawlor, evangelism secretary.

Galen Olsen, seminary student, assumes the position of financial assistant in the world missions office. He replaces Neil Rimington, who recently joined the Bethany (Okla.) First Church staff.

Willie Dishon, also a seminarian, takes Olsen's place in the Evangelism Department as assistant to Dr. Lawlor.

Chicago Church Celebrates

Seven ministers, all of whom attended Chicago's Emerald Avenue Church, returned recently to speak during a week of services which recognized the fortieth anniversary of its organization.

Four of the twenty-four charter members returned for the anniversary celebration, September 19.

Returning to speak during the week were Rev. Bruce Bridgeo, Rev. Russell Carlson, Rev. Robert Harris, Rev. Bruce Petersen, Rev. Paul Smith, Rev. Walter Smith, and Rev. Paul Cunningham.

Church Breaks Ground

Plans began taking shape August 21 for a new church building for the Bonney Lake congregation in Sumner, Wash. Ground was broken on a three-acre plot for a building which will seat 250 persons in the sanctuary and which will include also an educational unit. District Superintendent Bert Daniels and Pastor B. L. Strickler conducted the service.

Nazarene Float Wins

Bedecked with an eight-foot-tall Bible and a cross constructed with flowers, and carrying the wording, "For times like these," a float representing Muskegon (Mich.) First Church was awarded top prize by the Greater Muskegon Evangelical Association during the annual Sunday school parade. Pastor C. Kenneth Sparks reports the project took 250 hours of about fifty Sunday school members.



ORGANIZES RHYTHM BAND—Rev. Mrs. Ortive Welch, director of the camp for exceptional children, works with youngsters in making Indian tom-toms.

Denton Elected

Dr. Hardy C. Powers ordained into the Christian ministry Cipriano Ramos, the first Uruguayan Nazarene to receive elder's orders, while the general superintendent was visiting missionary work in South America. He also presided over the missionary council meeting in which Rev. Ronald Denton was elected field superintendent.

Uruguay is among countries visited last summer by Nazarene Evangelistic Ambassadors, during which the church took big steps toward firmly establishing itself as an organization with an imaginative as well as evangelistic vision.

Named to Head Ministers

Rev. Lowell Welker, pastor at Chilliwaack, B.C., was recently elected president of the area ministerial association.

Organizes Camp for Exceptional Children

Chicago Central Nazarenes contributed this past summer to the founding of their seventh camp—this one for exceptional children.

Staffed by eight counselors trained to work with mentally retarded children, the camp, held at the Aroma Park district campgrounds, touched seventeen families, fifteen of which were non-Nazarene.

The new venture was directed by Rev. Mrs. Ortive Welch, who ministers at Manteno, Illinois, and has received her master's degree in special education from the University of Illinois.

The program was made up of crafts, games, cook-outs, and chapel. The ages of campers ranged from nine and a half to twenty-seven.

The founding of the new camp brings to seven the number of camp activities sponsored by the Chicago Central District, according to Dr. Mark Moore, district superintendent. In addition to boys', girls', junior high, and high school camps, the district also sponsors a "senior citizens'" retreat in the spring, and a high school camp during Christmas vacation.

The results of the camp for exceptional children was heartwarming. "Who are the Nazarenes?" one parent asked another. "I don't know, but I'll tell you this—they sure did a lot for my child, and I'm all for them."



**YES—All Church Treasurers:
Mail your Thanksgiving offering**

NOW

To: Dr. John Stockton, Treasurer
6401 The Pasco
Kansas City, Missouri 64131



MEETS BRAZILIAN VICE-PRESIDENT—General Superintendent Hardy C. Powers (right) poses with Jose Maria Alkmin, vice-president of the United States of Brazil, while the church leader visited missionary work in Brazil. Dr. Powers returned October 28 after visiting five South American countries where the Church of the Nazarene maintains missionary work.

Metz, Draper Named To College Staff

Two major administrative appointments at Mid-America Nazarene College, Olathe, Kan., were announced recently by President Curtis Smith.

Dr. Donald S. Metz, fifty, chairman of the Department of Religion and Philosophy at Bethany Nazarene College for seven years, will assume the duties of academic dean of the new college in June.

Rev. Bill Draper, thirty-six, pastor at Lakeview Park Church in northwest Oklahoma City, was named to the post of director of development and assistant to the president by Dr. Smith. He will begin work Dec. 1.



Draper

Dr. Metz received his B.A. degree from Eastern Nazarene College, plus four other degrees, including a Ph.D. in philosophy from the University of Oklahoma. He pastored for twelve years prior to coming to Bethany in 1951.

Draper was graduated from Bethany Nazarene College with B.A. and Th.B. degrees, and is completing requirements for an M.A. degree in religion.

The new college is scheduled to begin in the fall of 1968.

Serviceman Receives Call During Viet Nam Conflict

A wounded chaplain, before being evacuated by helicopter from a Viet Nam battlefield, forwarded to a young Nazarene convert his insignia, a cross, and his collar, saying, "Give these to Lee LaRosa and tell him to carry on."

The incident was among a variety of happenings that had occurred in the young serviceman's life following his conversion in a Florida church. LaRosa, who had been a Catholic prior to his conversion, felt soon afterwards that he was called to become a minister.

But fearing he was mistaken, he went with his regiment when it was activated for Viet Nam. But further spiritual light was to come. "On seeing the need of God, and the wickedness of sin," he wrote his wife, Judy, in Maryville, Mo., he yielded to the divine call. A chaplain in his regiment began using him in his work. This was before the chaplain was wounded.

Now, LaRosa asks Nazarenes to pray for his divine guidance. The LaRosas have two children.

Heads Ministerial Group

Rev. W. J. Campbell, pastor at Mt. Pleasant, Tex., was elected recently president of the ministerial association in the city of 14,000 persons.

Late News

Europeans Welcome Parrish

Rev. Milton Parrish, recently appointed superintendent of the South African (European) District, served as special speaker and presided over business sessions of the seventeenth district assembly, held October 20 in Johannesburg.

In his introductory assembly, Parrish heard that the district membership had grown to 935, an increase of 24, and that church school enrollment is now at 2,233, an increase of 77.

Three churches also took steps toward becoming self-supporting in the near future, by reducing their requests for assistance.

Snow Accepts New Post

Rev. James R. Snow, pastor at Oklahoma City First Church for five years, announced recently his resignation to accept a similar position at Sacramento (Calif.) First Church.

His resignation, according to the church newsletter, will be effective December 1.

In addition to serving as pastor, Snow was recently elected president of Sooner Alcohol and Narcotics Education (SANE), and served as a director or a trustee of other institutions, including Bethany Nazarene College and Nazarene Theological Seminary.

Former Superintendent Dies

Dr. Orville L. Maish, Sr., who served for forty-four years as a minister in the Church of the Nazarene, and twelve as superintendent of the Michigan District, died Nov. 5 in Clearwater, Fla.

He was sixty-seven.

With him at the time of his death were his wife and brother. He died of a heart attack.

Funeral services were held Nov. 9 in Grand Rapids, Mich., where the couple maintained a residence. Dr. Fred Hawk, who succeeded Dr. Maish as Michigan District superintendent, and Rev. Fletcher Galloway, pastor at Grand Rapids First Church, were in charge of services. Interment was in Frankfort, Ind.

Dr. Maish had retired as superintendent in 1961, after serving for twelve years. Prior to that he pastored in Michigan, Kentucky, Indiana, and North Carolina.

Three sons—Harold, Gene, and Orville, Jr.—thirteen grandchildren, and one great-grandchild are among survivors, in addition to his wife. Harold and Orville, Jr., are pastors in Pueblo, Colo., and Toledo, Ohio, respectively.

Key Words

in
Next Sunday's Lesson

By Ralph Earle

A DARING FAITH

Jeremiah 32:2, 6-7, 9-17
(November 27)

● **Shekel** (v. 9)—Jeremiah gave his cousin seventeen shekels of silver for a field in Anathoth. But how much is a shekel?

It must be noted that the prophet "weighed" the money. This indicates that he did not use coined money. Rather, he weighed out a certain amount of silver on the scales.

It is generally held that the shekel represented a little less than half an ounce—four-tenths of an ounce, to be exact. It has been suggested that this would be about sixty-six cents.

But this does not give a fair picture of the equivalent purchasing power represented. For instance, a ram could be bought for two shekels (Leviticus 5:15). A homer of barley (about eleven bushels) sold for fifty shekels (Leviticus 27:16). So probably *The Berkeley Version* gives a helpful suggestion when it reads "seventeen silver dollars." Actually it would represent much more than that today.

● **Evidence** (v. 10)—The Hebrew word is *sepher*. Only in this chapter is it translated "evidence" (8 times). Occurring 181 times in the Old Testament, it is rendered "book" 137 times and "letter" 28 times. Its basic meaning is "book" or "document." It can be used to refer to anything that was written.

Probably the best rendering today would be "deed." That is the name given to such a document now. This is the translation found in Smith-Goodspeed, RSV, and the new *Anchor Bible*.

● **Law and Custom** (v. 11)—The first word is *mitsrah* in Hebrew. Only here is it translated "law." In 173 out of the 181 times it occurs in the Old Testament it is rendered "commandment." The second word is *choa*. Its most common rendering is "statute."

There is considerable debate as to the exact meaning of the phrase "according to the law and custom." The Smith-Goodspeed translation is "containing the terms and conditions." This was adopted in the RSV.

John Bright, who did the volume on Jeremiah for the *Anchor Bible*, says that the two words literally mean "the order and the prescriptions"; that is, the order transferring the property and the conditions of the sale.

The Answer Corner

Conducted by W. T. Purkiser, Editor

Why do we now insert the statement on page 4 of the *Herald of Holiness*, "Opinions expressed in signed articles are those of the authors and do not necessarily represent the official position of the Church of the Nazarene"? In a day when we need to "beef up" our position, it appears to me to be weakened by this statement.

If "beefing up" our position means making it known, I'm all for it.

The reason for the statement to which you refer is the fact that the General Assembly of the church is the only source of its "official position," and the Board of General Superintendents is the only body constituted as "the authority for the interpretation of the law and doctrine of the Church of the Nazarene, and the meaning and force of all provisions of the *Manual*, subject to an appeal to the General Assembly."

There are a great many matters of interest to our people upon which the Church of the Nazarene takes no "official position." A good example of this

is in the area of prophecy. We have published articles both defending and questioning the pre-tribulation rapture of the Church. These are matters of keen interest and constant discussion among Christians, yet the Church of the Nazarene has no official position in this area.

The official position of the church is clearly stated in the *Manual* and in the authoritative interpretations of the *Manual* by the Board of General Superintendents. The editors would never knowingly take or permit a view contrary to this position. Yet we wouldn't have much of a paper if we limited it to reprinting the *Manual*.

Please explain Mark 13:32, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Does Christ mean that He himself does not know the time of His return? In verse 30, He says, "Verily I say unto you, that this generation shall not pass, till all these things be done."

The reference is to the "day" and the "hour" of Christ's second coming, not necessarily the general period of time. In any case, it was, as Dr. Elwood Samner comments in the *Beacon Bible Commentary*, "A self-imposed limitation until He should return to the Father; cf. Phil. 2:5-8; John 17:5" (Vol. VI, p. 386, fn. 66).

This statement, of course, rules out all "date setting." Views differ as to meaning of "this generation." One of

the more likely suggestions is that it means the generation in which the signs included in the "budding of the fig tree" in verses 28-29 begin to multiply.

As Dr. Samner summarizes the teaching of the passage: "These things stand out: first, the Lord will certainly come again (32); second, no man (32), nor the angels, not even the Son, can possibly know when; third, therefore we must all (37) be watchful, alert, prayerful, and prepared for His sudden return."

There is a family attending our church that makes frequent visits to the parsonage, most of the time for no particular reason. I happen to know there are people in the church, including myself, who would like to talk over problems or just visit the pastor and his wife once in a while, but we can't feel free to do so because of this one family. We feel we are intruders and our welcome is worn out before we ever get there. We have a wonderful pastor and wife, and I'm not even sure they appreciate the frequent visits from this one family. Do you have any suggestions?

There are so many personal factors involved in a question like this, it is difficult to be too specific.

Certainly the pastor is the pastor of the entire church, and his time should not be preempted by any one family except, of course, in times of emergency or special need.

Since you apparently have good rapport with your pastor, you could probably arrange for your own discussions with him without feeling that your welcome is "worn out before you ever get there."

It is possible that the family to which you refer has a real need for fellowship,

and finds that need met in visits such as these. You might be able to make a positive contribution to the situation by inviting the family to your own home, and encouraging others to do the same.

There are lots of lonely people in the world. In my judgment, one of the real strengths of the church is the Christian fellowship it can supply when its members take seriously the injunction of the New Testament: "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Hebrews 13:1-2).

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