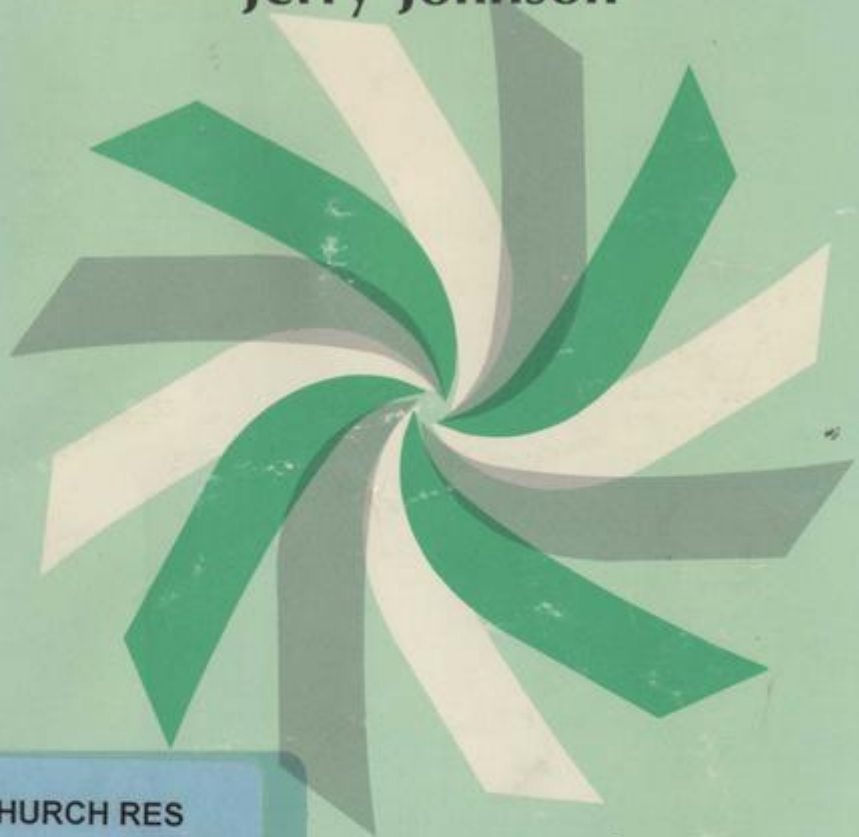


Jerry Johnson



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The Church of the Nazarene in Europe

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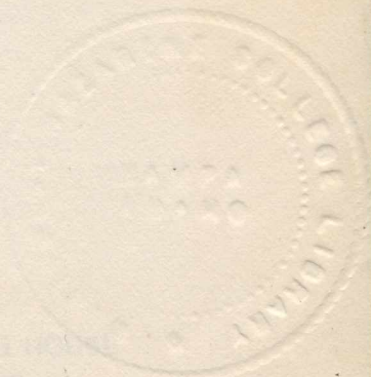
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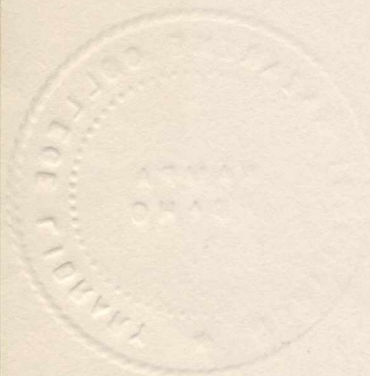
Let's Go Dutch

JERRY JOHNSON



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Let's Go Dutch



Let's Go Dutch

The Church of the Nazarene in Europe

by

JERRY JOHNSON



NAZARENE PUBLISHING HOUSE
Kansas City, Missouri

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United States of America*

Dedication

To those whom it was a delight to pastor—
A congregation with missionary zeal and vision—
My friends who allowed us a place in their hearts—
Making our lives richer and challenging our own devotion—
The CAMBRIAN PARK CHURCH OF THE NAZARENE
San Jose, Calif.

Foreword

Europe, so much like North America in culture, wealth, and historic Christianity, is a mission field unique. When Rev. and Mrs. Jerry Johnson accepted the challenging proposal to invade the continent with the biblical message of holiness, they could not foresee the privations nor the miracles that would mark this assignment. There were privations not mentioned by Brother Johnson. There were miracles! These are self-evident in changed lives, acceptance for the denomination, development of strong churches, and in the opening of our own European Bible college.

None of this would have happened without zealous and persistent effort. Rev. and Mrs. Jerry Johnson gave of themselves without reservation. Dedicated talent and personal winsomeness have combined with God's anointing to extend His kingdom into new areas for Nazareneedom. We shall be ever grateful to them for their effective service.

Let's Go Dutch is more than a "catchy title." It expresses a philosophy which prevails in overseas home missions operations and is seen very clearly in the development of our work in middle and northwest Europe.

Two districts are presently in operation in the area recently served by the Johnsons. Continue to pray for Europe as the "good news" spreads throughout that continent.

—RAYMOND HURN
*Executive Secretary,
Department of Home Missions*

Preface

Let's Go Dutch is the story of pioneering the Church of the Nazarene in Holland. This has added one of the more exciting chapters to the work of home missions on the European continent. It's a story that simply must be written.

However, if we understand the expression "Let's go Dutch" as Americans commonly use it, that is, that each pays his own way, then this story goes beyond the borders of the Netherlands as far as European Nazarenes are concerned. There are two phases of our continental work which have not as yet made their way into print. One has to do with the opening of the Bible school in Buesingen, near Schaffhausen, Switzerland. This was a unique, combined project of Overseas Home Missions and the Department of World Missions. Each insisted on going "Dutch," and each has faithfully met its commitment. The result is European Nazarene Bible College, nicely equipped, adequately staffed, meeting the training needs of our churches and districts from Scandinavian countries in the north to Sicily in the south.

Then came the day when the Germans decided they could go "Dutch." They elected their own district superintendent. They assumed his salary. It was a giant leap forward toward becoming an indigenous arm of the Church of the Nazarene. This, too, is a story of special interest to

our people who so consistently and loyally support the outreach program through their giving.

These three chapters, then, are about to be added to those already written. Because I was privileged to be a part of the European scene for over 11 years, it is my further privilege to relate the events as I experienced them. I trust that those who read these pages will be as inspired as I have been in working together with these wonderful European Nazarenes.

—JERRY JOHNSON

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and all things shall be made manifest in due season.

It is the duty of every Christian to be ready to give an account of his faith and life to God and to men. This is the purpose of this book, to help you to do so.

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I

Swiss Rendezvous

The General Walker Hotel in Berchtesgaden, Germany, was the location of a midnight "dream" session between two missionaries. One was from southern Europe and the other worked in the north. Their concerns were mutually shared. How to train and equip young men for the ministry in their respective countries was the main theme discussed. A sudden inspiration hit one of them. Which one had it first—Bob Cerratto or Jerry Johnson—neither is sure. Or did it come to both of them at the same time? Actually it makes little difference now. For, since then, the dream has become a reality and that's all that really matters.

Prior to this, the Italian district had operated a small Bible school, using the local church facilities in Florence. To the north a small Bible school was in operation in the Frankfurt, Germany, church plant. Both of these men felt inadequate for their task of pioneering, exploring, church building, evangelizing, administering, and, at the same time, training. Why not combine efforts into one all-European Bible school which would train young people for the work all over the continent? The two missionaries could envision

a multiplicity of problems under the present scheme. Eventually there could be a Bible school started in each little country. This seemed so terribly impractical. Thus they dared to dream!

Before they retired in the wee hours of the morning, many problems were exposed—but not solved. Where would such a school be located? One man opted for Italy, the other for Germany. Loyalties ran deep in the veins of both men. In fun, they decided that Switzerland, with its history of neutrality, would provide the best possible solution to the problem of location.

What about language? Would it be Italian, German, or perhaps even English? Finally it was decided that now would not be the proper time to try to solve such monumental problems. In a sense they were trying to solve problems that didn't even exist. Whether they ever would exist was only remotely possible. Perhaps the dream itself was unrealistic. It would have to be put to the "KC test." Who would be a better person to test it on in Kansas City than the general superintendent who was in jurisdiction for both fields, Dr. H. C. Powers. A letter was formulated and sent to him, and the two missionaries eagerly awaited his reaction.

By the time Dr. Powers made his next official visit to the European countries, he had already done some preliminary research on the feasibility of such a venture. A visit to the American University in Beirut, Lebanon, convinced him that such a project had practical possibilities. One of the leading professors of that university especially urged him to consider this dramatic step.

Dr. Powers spent time on the European continent discussing the matter at length with the men directly involved. After all were convinced that the idea merited an in-depth study, it was decided to request Dr. O. J. Finch, a qualified and recognized educator and administrator in our

church, to make a thorough investigation and present his findings to the Board of General Superintendents.

Dr. Finch was eagerly welcomed and information was generously shared. He interviewed many people, visited a number of churches, became acquainted with the pastors, and investigated possible locations. He himself became very enthusiastic about the project. A detailed report was filed with the Board of General Superintendents which included the following recommendations:

1. An all-European Bible College should be established.
2. The basic instructions of this school should be given in the English language.
3. Such a school should be located in Switzerland.

By this time Dr. G. B. Williamson was the general superintendent in jurisdiction for the European continent. He picked up the torch from Dr. Powers as it was handed to him by Dr. Finch, and began to follow through on the recommendations submitted to the Board of General Superintendents. The dream was beginning to materialize and a school would be established.

Because the work in Italy was administered by the Department of World Missions while the northern European countries came under the supervision of the Department of Home Missions "Overseas," it was decided that both departments would share in the costs of establishing the school. Dr. E. S. Phillips of World Missions and Dr. Orville W. Jenkins, then of Home Missions, established a basis for a budget. This project has truly shared the combined interest of many men in several offices and all deserve their share of credit in bringing it about.

The second conclusion of Dr. Finch's report, relative to a common language for instruction, was a matter to be worked out by a staff, once one was selected. It was obvious

that a unifying language would have to be used in order to bring young people together from different countries and train them under one roof.

Concerning the third conclusion, which had to do with locating the school in Switzerland, it was decided that a committee made up of leaders from Sweden, Denmark, Germany, and Italy would make final recommendations as to the exact location of the school.

Immediately the committee found itself with serious problems relative to locating in Switzerland. It was about this time that the Swiss government put a strange new law into effect. This law had to do with what the Swiss considered a dangerous "overpopulation" of foreigners in their country. Out of a total population of approximately 5 million people, nearly 20 percent were non-Swiss. The Swiss were afraid that in the event of an international crisis they themselves would be faced with a political catastrophe. Therefore they decreed that no more foreigners would be given resident visas in their country. They even went so far as to declare that work permits to foreigners now present in the country, would be reduced and that permission for foreigners to purchase land in their country would not be granted. While it was clearly stated that the law was only a temporary emergency measure, no one was willing to guess how long the existing situation would be considered an emergency.

The committee thought they could possibly overcome the implications of these rather drastic measures on the basis that we represented a church organization which had no political intent. A special appeal however, through one of the cantons, as well as a visit to a high official in the capital at Bern, brought no indication that an exception would be made. Perhaps in two years or so, they suggested, but not at that particular time.

During this period of distress, when finding a location

became the paramount interest of those directly concerned with the school's establishment, two men found themselves on a trip to Innsbruck in Austria. Rev. Richard Zanner, the pastor of our Frankfurt congregation, and I had been asked to do some on-the-spot planning in Innsbruck, for an all-European International Institute which was being planned for the following summer.

The problems of the school's beginnings were upon us as well. It seemed as though we had come a long way, but yet we had such a distance to go. It appeared that, for all practical purposes, the school should definitely be located in Switzerland as recommended by Dr. Finch. But how to get into a country which says, "No," is a rather difficult matter.

We stopped to visit some resident missionaries of Switzerland who were attending a conference in southern Germany. They informed us that not only were they powerless to help us, but that they might have to move out of Switzerland themselves. If they could help us they would, but at this time they knew of nothing they could do. Frankly, we were discouraged.

We continued on our journey to Innsbruck. Pastor Zanner was driving the car. I sat next to him with a map of Europe in my hand. I began to ask questions of him as to what he might know about some border cities which might possibly offer an acceptable substitute. He, being a native German, would perhaps be able to recall some of the geographical intricacies of the area. He commented that, as a young man, he had at one time been in Schaffhausen, Switzerland, and thought that perhaps part of that city, or at least a twin to it, might be on the German side of the border. I studied the map in my hand until I found Schaffhausen, but could see immediately that it is a totally Swiss city. As we drove on he commented that he could remember

something rather different about the political geography of Schaffhausen, but he couldn't recall just what it was.

As we continued on our way to Innsbruck, I continued to study the map. One thing puzzled me. It was a little yellow spot on the map, just to the east of Schaffhausen. For some reason, I had continued to look around that part of Switzerland. I asked Pastor Zanner if he knew what this might be but he could offer no help. He merely muttered again that he could remember there was "something different" about Schaffhausen.

What was especially intriguing to me was the fact that this little yellow spot was the same color on the map as was the country of Germany to the north. Our curiosity was aroused to the point that we agreed to return from Innsbruck, Austria, by way of Schaffhausen, Switzerland.

How uniquely different is the city of Schaffhausen! Swiss watches, many of the famous ones, are made there. An international soup company has its home offices just outside the city. The beautiful Swiss architecture is especially appealing to the eye, and as a special bonus, on a clear day the majestic Swiss Alps can be clearly seen in the distance.

Most important as a tourist attraction are the nearby Rhine River Falls. They are not as expansive as Niagara in America, but are considered by most people who have compared both to be far more beautiful and impressive. Below the Falls, the Rhine River is used for the navigation of large, motor-driven riverboats as a means of conveying goods normally sent overland. Above the Falls, the river is primarily a fish and game preserve. The only navigation in this part is for the purpose of scenic excursions. And what scenic excursions they are! Absolutely breathtaking and unique to Switzerland! From Schaffhausen east to the Boden Sea, the Rhine River is the focal point of a 50-mile-long paradise.

Driving east from Schaffhausen, parallel to the river, we passed a sign about two miles out. The sign read, "Buesingen." The rather unusual feature of this sign was that it was painted like the roadside markers in Germany, and yet we were in Switzerland! We drove just a bit farther and found ourselves in a village. As the German flag was waving in front of the post office we remarked about it. We weren't a little bewildered when on the other side of the village we observed the road signs to be Swiss roadside markers again.

Had we been in and out of Germany? How could this be possible? There were no border guards nor any customs inspectors. No one had stopped us to ask for our passports, which is common procedure in Europe when crossing from one country to another.

To find an answer to our queries, we drove back into the village. We stopped at a hotel-restuarant combination located in the center of the main block on the main street, to order a meal. Our purpose for doing so was not just to eat, though we were hungry. More importantly, this place looked like the most feasible spot where we might be able to pick up the local gossip. We were filled with questions and were determined to find the answers.

The meal was enjoyable. "Geschnitzelte Schnitzle" was the day's menu. You don't get much more German than that. Yet we were in Switzerland! Or were we? We really weren't sure. If it were Switzerland, it would logically be the German-speaking part, for it was on the border. Yet the accent of the people was uniquely different, definitely Swiss. It was all really quite confusing.

Our questions were answered and the puzzle slowly fit together. "Buesingen," (pronounced somewhat like *Bue-sing-n*) as it was explained to us, is a most unusual village. Politically the town is German, but economically it is Swiss. How this came about is an interesting story.

As it was explained to us, the history goes back several hundred years when Buesingen belonged to Austria. It seems that they had a very prominent judge who, for some reason or another, had been taken captive by forces from nearby Schaffhausen. Schaffhausen was, of course, a larger place and Buesingen felt their neighbors had overextended their might and prowess. Tensions mounted between the two places and the battle lines were drawn.

The judge was held a prisoner for some time in Schaffhausen before he was finally released. The Austrians, in behalf of the inhabitants of Buesingen, were very, very angry over what had happened. So enraged were they, in fact, that they vowed they would so entangle Buesingen legally that it would be impossible for the village ever to belong to Switzerland. Geographically, it should have eventually become a part of the country in which it found itself, but this never happened.

Now, many years later, Buesingen still doesn't belong to Switzerland. Interestingly enough, it doesn't belong to Austria either. Somewhere in the course of history a switch was made, but Switzerland didn't benefit from it. Instead, today, Buesingen belongs to Germany. Nor could the East Germans lay claim to it, but rather the Federal Republic of Germany with its capital in Bonn. West Germany is the sole possessor of this village! This bit of land, which includes the town, totals only approximately nine square kilometers (about 3.5 square miles), and is completely surrounded by Swiss territory.

Because of the expense of maintaining border guards, custom's officers, and all of the other personnel necessary to recognize this area of land as being totally foreign (which it is), a unique contract has been worked out between the German government in Bonn and the Swiss government in Bern. This contract declares, in essence, as has already been stated, that Buesingen is recognized as being polit-

ically German and economically Swiss. Its inhabitants are principally German. They have a German post office. They vote in German elections. They pledge their allegiance to the Federal Republic of Germany.

The citizens of Buesingen, however, must pay customs to the Swiss government when bringing imports into their village. They use Swiss money as a medium of exchange. They have, as a result, complete access to all parts of Switzerland without passing any border guards or customs stations. Only when they travel to their own homeland, Germany, and they want to return to Buesingen (through Swiss territory), must they pass border guards. These are of course the Swiss guards at the Swiss border. They enjoy many of the privileges of Swiss citizens, but still retain their German citizenship. It is, without question, one of the most unique arrangements to be found in the entire world.

Now, Pastor Zanner and I began to get excited. Could this possibly be the answer to our problem? Our mental wheels began to turn. The Church of the Nazarene enjoyed official recognition from the German government's Department of the Interior in Bonn. Upon inquiry, we found that we could purchase property in Buesingen with no difficulty because it was German soil.

Further investigation revealed that young people coming to Buesingen as students could get visas from the German authorities, just across the border, in a town called Singen, and thus would not have to apply to the Swiss government at all. Experience showed us that visas and work permits could be easily obtained from the Germans. Suddenly Buesingen, Germany (in Switzerland), began to loom as a very attractive and plausible solution to what had appeared, heretofore, as an insurmountable problem.

Mr. Zanner and I had been greatly impressed with the beauty of the surrounding area. As the Rhine River flows past the village, one is inclined to identify it with God's own

special paradise. Because the game preserve stretches above and below the village, many beautiful birds take refuge along the riverbanks. The large, majestic white swans help to create an atmosphere of idyllic wonderment.

Excitedly Pastor Zanner and I reported our findings to the brethren in Italy and Scandinavia as well as to our general superintendent, Dr. Williamson. He suggested that a special committee be established to investigate the possibility further.

It was an eager and inquiring group of missionaries that drove into Buesingen to begin a thorough investigation. This seemed to be our only possibility to be in Switzerland; for in the meantime, just to be sure, we had tried desperately one more time to get the Swiss government to relent on its hard stand in not giving us permission to enter their country. The answer was again no.

This committee, appointed by Dr. Williamson, was made up of Revs. Kleven, Wire, Hegstrom, and Johnson. We entered the same restaurant-hotel combination where Pastor Zanner and I had eaten some weeks before. While there we asked the manager and his wife if they knew of any property in Buesingen that might be for sale. We told them of our interest and what we needed.

Then came the moment of greatest excitement! The wife of the manager quickly explained that the very building we were in was for sale. No sooner than it took for her comments to be interpreted into English did it take for four missionaries to scatter over the premises to make an investigation of them. Enthusiasm ran high that night and it was decided that a contact with the owner should be made the next morning.

The price requested was very much in line with what we felt the property was worth and with what we thought the general church would be willing to consider. No one even felt inclined to make a counter offer. Suddenly it all

seemed so very right. Unanimously the four brethren decided to recommend to headquarters in Kansas City that the property be purchased, and a telegram was sent. It was a momentous and jubilant occasion when approval was received and we knew that European Nazarene Bible College would now quickly become a reality.

Jokingly, we referred to this unique (and what we now firmly believe to be God-directed solution to a most delicate and difficult) situation as "Project Trojan Horse." We would be in Germany—yet we would be in Switzerland. We saw Buesingen as becoming a springboard for further outreach from the very heartland of Europe.

Dr. Williamson began a search for a principal for the soon-to-be-existent school. He selected a gifted and capable man in the person of Rev. John Nielson. At the time, he was pastor of the Church of the Nazarene in Lowell, Mass., and had also been serving as a part-time instructor at Eastern Nazarene College. He had excellent academic qualifications for the task, having graduated from Nazarene Theological Seminary as well as having his master's degree from Brown University. The publication of his book, *In Christ*, had revealed him to be a most able scholar. His credentials for establishing a truly Nazarene school were to be found in his most wonderful heritage. His father had been a pastor and a district superintendent in the Church of the Nazarene in the East and had left his mark throughout that section of our church. This made it seem all the more appropriate that his son should receive the appointment, for he had been born, reared, and educated in the church and it had become very much a part of his life.

John and Marguerite Nielson, along with Pat and Bill, arrived to begin the monumental task of working out a curriculum and establishing a program and routine which, without question, would set a precedent for years to come. European Nazarene Bible College would become the melt-

ing pot for Nazarenes from all over Europe and would serve as no other function of the church possibly could to mold the European Nazarenes into one church.

After completing his basic task and spending several years on the field, Mr. Nielson returned to the United States in the summer of 1969 to join the faculty of Mount Vernon Nazarene College. Dr. Richard Taylor, on sabbatical leave from Nazarene Theological Seminary, very ably stepped in to fill the vacancy until a permanent principal could be selected.

By now, Dr. Samuel Young was in jurisdiction. His selection for the post was Bill Prince, pastor of the First Church of the Nazarene in Minneapolis, Minn. He, with his family, arrived in June, 1970, to become the second full-time principal of the school. Awaiting him was an eager, enthusiastic, and very serious-minded group of young people from all parts of continental Europe who are desirous of preparing for Christian service.

The student body totals approximately 35 students. The physical plant is very attractive. The school has been well-accepted in the community. In short, European Nazarene Bible College is a solid reality.

II

Holland Happening

A. *The Country*

Driving into the Netherlands from the east, one is suddenly aware that this country is just as the storybooks have pictured it. The word "Netherlands" means "low country." Much of it has been reclaimed from the sea. It is protected by dikes which hold back the ocean. The soil is rich and productive. Canals crisscross everywhere and beautiful, lazy dairy cows can be seen in abundance. The pastureland, so picturesquely hemmed in by the canals, is brilliantly green and luxuriant.

There are no disappointments as the traveller continues through the country. So much character and culture from the past has been *retained* that Holland remains a chief tourist attraction. The typical Dutch windmills are even yet to be seen almost everywhere. True, many of them are not operating and remain only as historic landmarks, but others continue to function as they have for decades, even centuries.

Driving through the villages is like taking a trip into yesteryear. Many of the streets are still made of cobblestones. The houses are quaint, immaculately clean, and com-

pact, having housed their families for several generations. Thatched roofs are to be seen here and there.

Some villages have retained all of their old character, becoming special tourist attractions, taking one into the past and allowing one to see firsthand how life was lived a century or more ago. Of special note in these particular villages is the beautiful handwork of the ladies and the craftsmanship of the men.

It is not necessary, however, to visit these particular villages to see people, especially ladies, in centuries-old costumes unique to their particular area of residence. Wooden shoes (*klompen*) are still worn by many of the people, especially by children and men. There are some modern versions of the traditional Dutch wooden shoe but originals are still worn. Those who wear them claim that they are very practical and comfortable.

Her Royal Highness, Queen Juliana, and her family reside in The Hague. This charming city is well-known as the seat of the World Court. A visit here must include a viewing of the very unique and detailed scale model of the city. This absolutely complete, miniature city shows every activity, every stone in every building, even every street-lamp on every corner. It is a real delight to children and adults alike.

Walking down the streets of a larger city is an experience in unique smells and beautiful sounds. Fish shops along the way attract many a passerby to follow the Dutch custom of stopping for a light snack of a raw pickled herring and a hard roll. The visitor is amused as he sees someone standing on the sidewalk with head tilted skyward, mouth open, and a fish by the tail held within grasping range of his teeth.

The beautiful sounds are produced by the organ grinders. These are not the little, portable hand organs with the traditional monkey collecting coins that we may be familiar

with. They are large, skillfully constructed organs that give forth full, resonant sounds. Some of them are motor-operated but others are turned by hand. They are mounted on large wheels and may require two men to move them. These men are licensed to provide street music and to collect money from the passersby.

In the heart of the cities and villages are the open markets. While every country in Europe has its open markets, Holland can claim distinction for its attractive displays of flowers and cheeses. Beautiful blossoms of all kinds are for sale in abundance everywhere. Because there are so many of them and of such endless variety, they are quite inexpensive. It is seldom that a Dutch home is not graced with one or more bouquets of fresh flowers. Imitation ones of wax, plastic, or paper would be most unacceptable to a Dutchman.

The Dutch cheeses—large, round, firm, yellow, tangy—are an unforgettable taste experience. Many countries make cheese, but Holland would certainly be superior to them all in this art.

A description of Holland must include the tulip fields. Words are simply inadequate, in either Dutch or English, to describe the delightful ecstasy of viewing acres upon acres of tulips for the first time. The Keukenhoff gardens are a "must" for the tourist. Here one discovers that there are literally hundreds of varieties of tulips. Not only tulips, but many other flowers are developed in Holland. The large fields of hyacinths, for example, also beggar description.

In some areas of Holland one gets the impression that the entire landscape is one big hothouse. These huge glass coverings make it possible for the Dutch to supply much of Europe with fresh vegetables the year round. The chief exports from these hothouses are tomatoes, lettuce, and the famous 18"-long cucumbers.

For all its unique character and quality, so beautifully

entwined with the past, Holland must also be considered one of the more modern, progressive countries of the entire world. Not only are there the quaint towns and villages, but the countryside is also dotted with hundreds of large, attractive apartment houses. These, along with attached townhouses, are springing up everywhere. In a country where the population ratio per square mile rivals that of Japan as the densest in the world, the land must be utilized to provide the most housing possible for the greatest number of people. While the population of the country is only 14 million, still the land area is exceedingly small.

A network of beautiful, well-built freeways makes it possible to get anywhere in Holland in a very short time. Even the most remote back roads are paved. Public transportation and the state railway system are efficient, punctual, and complete. Areas not on the railroad are provided bus service, so that no one is denied the advantages of mobility.

It is true that Holland is a land of bicycles. Traffic time in the mornings and evenings is complicated by the hundreds—or should one say thousands?—of bicycles, small motorbikes and motorcycles lined up at intersections ready to move out at the change of the lights. But even for the bicyclist, special side streets have been provided. It would appear that the efficient and considerate Dutch have overlooked no one and nothing to make for comfortable and convenient living.

If one were not so knowledgeable concerning recent history, it might be difficult to believe that Holland suffered very much during World War II. After the blitzkrieg on the city of Rotterdam, the country capitulated and the Nazis from Germany moved in to occupy all of Holland. Toward the end of the war, when victory was near, there was the eager desire for the Allies to come in and free them.

But this meant bitter fighting on Dutch soil with the subsequent inevitable damage to much of the property.

The diary of the little Jewish girl, Anne Frank, found after the war's end, will touch the heartstrings of humanity for generations to come. She has come to symbolize the privations, fears, and physical torment many suffered during the dark days of the occupation. When food ran low, the people ate tulip bulbs in a desperate attempt to find nourishment. A resistance force of underground fighters made life equally miserable for many members of the occupying forces, only to suffer in return from revengeful retaliation which brought even more privations to the entire populace.

Yet the Dutch are amazing people. In the rebuilding of their homes and apartment houses one is especially impressed with the size of the large, open picture windows. These are never closed off with curtains or drapes, but are always beautifully decorated and inviting. It may be that such is necessary to give the feeling of spaciousness in crowded quarters, but after becoming acquainted with the Dutch one has the feeling that they are eager to accept others and include them into their own lives. Fear may have reigned in the country 25 years ago, but it does not appear in any sense today.

The schools of Holland follow quite in line with the traditional continental approach to education. Much care is given to specialization, and opportunity is given to learn a trade if a young person is not especially gifted, or is not ambitious enough to apply to a university.

One great contrast between the Dutch schools and those in the rest of the continent is the unusually large place given to parochial schools. The Roman Catholic church and the Dutch Reformed church are the leading sponsors of these. Education is available to all, however, and great stress is placed upon it.

Industrially, Holland takes its place among the leading nations of Europe. Many of the world's finest precision instruments are manufactured and assembled by the Dutch. They have made a rather large contribution in the field of electronics. Their reputation for thoroughness assures their worldwide customers that they will produce the best products available.

Holland is an active member of the six-nation, European common market. This association has widened its own market several times over with subsequent reducing of export tariffs, and consequently the standard of living has progressively risen the last several years.

Dutch money is considered very stable currency in the various exchange banks of the world. The medium of exchange is the guilder, which is worth approximately 28¢ in United States currency.

It has been said that Rotterdam is now the largest seaport in the world. It is probably also the most modern. An excursion through the harbor will reveal ships from all over the world. The famous Holland-American Lines, which provide some of the finest sea travel available today, make Rotterdam their home port.

Amsterdam is probably the best known city in Holland. Its very beautiful and ultramodern new airport is rightfully called the gateway to Europe. This is the home base for K.L.M. (Royal Dutch) Airlines, which is recognized as one of the most accommodating airlines in the world. The cultural offerings of this great city would rival those of any other city.

Holland has its heroes and heroines. Not to be overlooked among them is the little Jewish girl already mentioned, Anne Frank. Then there are the famous painters, Rembrandt and Van Gough. There is the humanistic philosopher, Erasmus, of Rotterdam; and the Calvinistic theologian, Abraham Kuiper. Perhaps the most famous

hero is a legendary one. This is the little boy who held his finger in the leaking dike overnight until help came the next morning. Although he did not actually exist, the story is a good one and he will always be thought of as a Dutch hero.

The Netherlands, like so many of the European powers, has gone through a period of great transition in its world influence. Once a colonial power, it has faced the need, in recent years, for a decolonization program with its subsequent adjustments. But the adjustments are being made and the government is finding and playing its new role well. This has been evidenced by accepting the economic and social necessity of integrating with all of Europe. Especially significant was the attitude of the Dutch people in accepting the marriage of their crown princess to a German count. Although they were reluctant at first, they have accepted him warmly now. Especially are they pleased that sons have now been born into the royal family, the first in several generations.

Without question, Holland is playing a most significant role in today's world. It therefore becomes very important that the Church of the Nazarene establish herself in this remarkable country. When the doors opened for us to enter, it didn't take long for the important decision to be made. "Let's go Dutch," we said . . . and we did!

B. *The Church*

It is particularly significant that the Church of the Nazarene be in Holland, for this is the home of Arminius. We consider our own theological roots to be in Arminius, the one who dared to contradict John Calvin and his ad-

herents. Strangely enough, Arminian theology never took hold in Holland. This partly stems from the fact that Arminius himself was declared a traitor to Holland for the theological views he held. Because Calvinism had become so deeply entrenched in the political as well as the religious life of the country, opposing views were looked upon as a national threat. Even today, in our own church publicity, we refrain from identifying ourselves as Arminian. Instead, we have adopted the term Wesleyan, which certainly encompasses Arminian concepts, and which is generally acceptable. Wesley is relatively unknown to the Dutch, but the identification sounds impressive.

The Dutch Reformed church is the leading religious body in the country. Unlike most other European countries, however, the leading church is not a state church. Among its adherents are some very extreme and rigid Calvinists, whose church life and conduct is governed with an iron hand. At the same time, some of the more liberal European theologians are also to be found in their ranks.

The Baptists are quite active in Holland, but one hears very little of the Methodist church there. The Pentecostals are rather strong in some areas, but next to the Dutch Reformed church the Roman Catholics would be considered the strongest religious body.

Two interesting phenomena have taken place in the religious life of Holland in recent years. One has been the revolt, very open and prominently publicized, among liberals in the Roman Catholic church. Apparently the Dutch priests have caused Pope Paul some of his greatest concerns.

The other matter of note has been the influence of the Pentecostal charismatic movement. It has been said that this movement swept through nearly every religious body and every stratum of society in Holland. Yet it seemed to pass over as quickly as it came. Many frustrated and confused people were left in its wake. The movement itself

was not characteristic of the Dutch people. It did reveal, however, the intense desire for something which would fill a vacuum left by the sterile, staid, and tradition-bound form of worship they had known. It did eventually point up the fact that the Dutch were not prepared to go to the other extreme either—at least not on a permanent basis. Into this rather unusual religious setting the Church of the Nazarene began to take root in Holland.

To understand how our church got started in Holland, one must begin with the story of a family by the name of van Beek. This family emigrated from Holland to New Zealand in 1954. The family consisted of the mother, father, and three daughters. The oldest and the youngest of the children have become important and significant personages in the development of our church in Holland as well as in other parts of Europe. The oldest girl, Jeanine, became God's rather unusual instrument for our initial contacts in the country, and her story is repeated here in her own words.

"I come from a non-Christian, non-churchgoing family. My parents are Dutch/French and I was born in Holland. It was there that I found the Lord as a teen-ager through the ministry of the Youth for Christ movement.

"Shortly after my conversion, in the year 1954, my family moved to New Zealand and I went with them. Although the Lord had called me to His full-time service, I was more interested in following my own plans, and began to lose out spiritually. During three years I tried to satisfy the Lord by giving my time to full-time youth work in the city of Christchurch, New Zealand. In my heart, however, I knew that I should train for the ministry. My so-called Christian profession became a mockery, and I became restless and unhappy, coming to the brink of despair.

"One day I was called upon to represent my youth organization at a city-wide series of revival meetings under

the auspices of the Salvation Army. The preacher was Major Allister Smith, and I happened to walk in one night when he was preaching on the subject of sanctification. For a long time I had been looking for rest and release from frustration, and by now I had practically decided that I could escape my problems best by agreeing to a lifelong relationship which would free me from God's insistent call. This message of sanctification, however, shattered my expectations. Suddenly I knew, without a shadow of doubt, that peace for me could be found only in full surrender to Jesus Christ, even if it did mean training for Christian service and the severing of a cherished relationship. Never did I know a more severe inner struggle than the one I experienced during the following six weeks, but finally the claims of Christ were too strong for me.

"Now began the search for a training center that would also teach me more about the doctrine of holiness, which was still so new to me. For several months I spoke and testified at Salvation Army services, but something told me that yet other people would cross my path carrying the banner of holiness.

"In the fall of 1958, while still active as Girls' Work Director for the city of Christchurch, and still undecided as to what my next step should entail, I heard of a meeting where an American was to speak on Wesleyan holiness. I attended with some of my colleagues and learned that the speaker was the principal of a Bible college in Australia. Thus I met Dr. Richard S. Taylor, of the Australian Nazarene Bible College. However, since I had never heard of the Church of the Nazarene, and was convinced that this was just another sect from the United States, I disappointedly tried to forget about this meeting.

"During subsequent days, preacher friends of mine made it their solemn business to warn me frequently against this 'perfectionist' sect. Strangely enough, the more I was

warned, the more I began to reconsider the possibility of the Australian Nazarene College. Finally I gave college information and a Nazarene *Manual* (which Dr. Taylor had sent me) to some friends, who were full-time Christian workers, for their opinion. They too warned me, but asked if they could peruse the material a little longer. Great was my amazement when they informed me several weeks later that they intended to apply for admission to ANBC!

"By now I was somewhat alarmed, and passed on the material to other friends 'who were sure to unmask it'! Shortly afterwards this couple also made known their intention to attend ANBC!

"It now became clear to me that the Lord was guiding, and so it was that I too enrolled as a student at the Australian Nazarene Bible College in February, 1959.

"The next three years were significant indeed. During the first year I was sanctified; during the second year I joined the Church of the Nazarene; and during the third year it became clear to me that I should serve the Lord within the ranks of the church.

"At the end of the first year I was called home to New Zealand because of the sudden death of my mother. Because of this I had to remain in New Zealand for the next five months. Just prior to this occurrence, the first Nazarene church in the South Island of New Zealand had been organized not far from our home. I attended as much as possible and brought my youngest sister in contact with the church there. Several years later, in 1964, she joined and enrolled as a student in our Australian Nazarene Bible College.

"Following graduation in 1961, and after another year back in New Zealand, I felt that the Lord would have me attend one of our American colleges. In 1964, I graduated from Northwest Nazarene College.

"Originally it had been my plan to return to Australia,

but during my studies at NNC the Lord began to direct my attention to our new work in Europe. I realized that my former acquaintance with Europe and my familiarity with a number of European languages could open doors for me there. I met Rev. Jerald Johnson at the home of Dr. John Riley and again later at the 1964 General Assembly. I read all the literature on our work in Europe that I could find. However, I was especially interested in Bible college work. I was not sure, however, that such an opening would ever occur in Europe.

"Dismissing any future plans for the moment, I spent the next year studying towards my master's degree in theology at Colorado State University and Bethany Nazarene College. Then the call came to pastor one year in Germany, at the end of which I would begin my service as a teacher at our new European Bible College in Switzerland.

"In the summer of 1965, I flew to Holland, where I was to spend several weeks prior to traveling on to Germany. During these weeks I endeavored to acquaint many former friends with the Church of the Nazarene, and especially with the message of Wesleyan holiness. One girl, with whom I had attended school in my youth, introduced me to Cor and Miep Holleman, who are now pastoring our first Dutch congregation in Haarlem, Holland. Another former acquaintance, now a medical doctor, Wim deVries, was contacted through the Hollemans. Dr. deVries and his family are now also members of our first church in Holland.

"My youngest sister (another sister is married and lives in Canada) and my father have returned to Europe from Australia and New Zealand respectively. It is a great joy for Jacqueline and me to be engaged in the work of our Zion in Europe. If we had ever expected to return to this part of the world following so many years of absence, we certainly did not expect to return under the banner of

holiness. But the Lord's ways are miraculous as well as blessed, and we praise Him for His marvellous guidance through the years."

C. *The Challenge*

It is interesting to note the contrast in the various Nazarene beginnings in Europe. The work in Germany, Sweden, and Denmark were all part of planned outreach strategy. In Holland, however, the work sprang into existence as a result of a deep desire on the part of a group of Dutch people for the church to begin there. It was necessary to begin, as stated, in the other countries according to a prearranged plan. But how refreshing it was for those of us so deeply involved in the work to see a country literally open up to us and to have people request our church to come to them!

Imagine my astonishment one day, after arriving home at Frankfurt from an extended trip, to have my wife inform me that some very special guests were waiting to see me in our living room. Dr. and Mrs. deVries had been waiting for me for some time. They were Dutch, my wife said, and were keenly interested in the Church of the Nazarene. I could see how greatly excited my wife was over her conversation with them thus far. I soon learned that Dr. deVries was a young, promising physician. His wife also was a very well-educated person, we discovered, and an extremely capable linguist. They suggested we could converse in either German or English, as it made no great difference to them. I suddenly felt embarrassed that I didn't know Dutch, their language, as they knew mine.

The doctor and his wife told of the contacts they had had with Miss van Beek. In the meantime they had been to European Nazarene Bible College and had spent many hours visiting with Rev. John Nielson. They spoke of how impressed they were with all they had seen and heard. Now they informed us that they were representing a group of their close friends in Holland. For years this group had kept contact with each other and together had sought for, and received, spiritual guidance through Bible study and prayer meetings. The message of holiness, so clearly explained by both Miss van Beek and Mr. Nielson, had clarified for them theologically what they had been seeking experientially, and what several of them had received. To them it was like the unfolding of a beautiful flower. They were ready to declare with Peter who spoke on the Day of Pentecost saying, "This is that . . ."

Such eager, open, and sincere seeking is not often found. It was a refreshing experience to us. They told us that the group would ask no favors in that they were not seeking financial aid from a new church organization. Their motives could be tested. They were nearly all professional people, well-established in life as far as material things were concerned. They had merely become convinced that the Church of the Nazarene had the message they were seeking and the message they felt all of Holland was needing. They explained further that they felt there were many people in Holland just like themselves who were seeking what they had found.

Would I accept their invitation to come to Holland and meet with all of them, they asked. Would I come? How could I refuse? A date was set and plans were made for what came to be the first of many trips to that delightful country to meet with these wonderful people.

My heart picked up its pace and my foot became a bit heavy on the gas as I made that first trip to the Netherlands.

I located the doctor's home and received my first taste of Dutch hospitality. It is unexcelled anywhere in the world. How royally the deVrieses entertained me!

That evening I was introduced to the group which met in the home of the doctor and his wife. This small company of people eventually comprised our first church organization. They consisted of Dr. and Mrs. W. deVries, Mr. and Mrs. C. Seijlhouwer, Mr. and Mrs. Cor Holleman, and Miss Hetty van Houweninge, a schoolteacher. I spent the evening discussing the church. Not only did they appear pleased over the church's doctrine, but began to get excited over the church itself. I found myself falling in love with my church all over again, and my own appreciation took on depth as I spoke to them of our form of government, our worldwide program, and our standards of conduct. I was invited to return and organize the first Church of the Nazarene in Holland.

It was in January, 1967, that I returned. Our organizational meeting took place in the home of Mr. and Mrs. Cor Holleman. I received seven members into the church to make up the original charter. These were the seven with whom I had met in the home of the deVrieses.

There was no pastor to be placed in charge of the fledgling church. Actually we didn't even have any prospects for a pastor at this time. Although my own home was in Germany and up until now my travelling territory covered both Germany and Scandinavia, I did the only thing possible at the time: I enlarged my parish to include Holland and I took the liberty of establishing myself as the first pastor of the first Church of the Nazarene in Holland!

My tenure was actually quite short, for it didn't take long for the Lord to provide a solution to our problem. I had to commute about 300 miles and my Dutch congregation came to refer to me as "The Flying Dutchman." The privilege of being their first pastor and of being given that

title (which actually meant that not only had *I* been accepted by them, but that my *church* had been accepted as well) has given me a distinction of which I am rather pleased, I trust justifiably so.

This arrangement could be only a temporary one for many reasons, so we began the urgent search for a Dutch Nazarene pastor. Surely we would find one, for since the Lord had opened such a wonderful door, we felt He must have a pastor somewhere for the work. Contact was eventually made with a fine couple living in South Africa. He was a Nazarene pastor there, but had been born and reared in Holland. About the time we contacted him about returning to Holland, the Lord was talking to him about applying to our mission board for missionary service. He was accepted and sent to Swaziland. It wasn't exactly what *we* had in mind and, frankly, we were a bit confused over the leadings of the Lord. Later it all became clear to us about what He had in mind, and again we were made to marvel at His wonderful leadings.

What we did not know was that God had His pastor for the church in Holland right in that original charter group of seven members. After the young man in South Africa explained what he felt to be the will of God for his life, Cor Holleman told us how the Lord was leading in his own life. He had "put out his fleece," he said. It was as follows: If the South African came as their pastor, then he would continue in his profession. If not, he would consider full-time Christian service himself. Now it became clear to him what he should do. He and his wife agreed to offer themselves to the church for possible full-time service. It was not an easy decision, but obviously the Lord was leading.

On Dutch standards, Cor Holleman was a success in his field of work as a special representative for a large paper concern in Amsterdam. He had a lovely home, they had two cars, and they owned their own weekend camper.

Our home missionary support would allow him only about one-third of his present income. The adjustment would be a great one. He and his wife had three children, all very young. They talked it over again and again, and prayed much about it. They became fully convinced that this was God's directive for their lives.

Although Cor had not been able to get away from his job, his wife and three children spent a number of weeks in Buesingen at European Nazarene Bible College in order to get to understand more about the church and to catch the spirit of our people. What a wonderful influence Mr. Nielson and his staff had on this very fine family! They did much toward helping them adjust to the family of Nazarenes. How valuable all of this would now prove to be as Cor answered his call to preach!

Brother Holleman's training would have to come through a home course of study which would have to undergo some adjustments because of the language involvements. We did discover, however, that he had a good educational background which would enhance his ministry greatly. We found him to possess the qualifications of the ministry as outlined in the church *Manual*. A study of these qualifications will help one to become better acquainted with Cor Holleman.

"The minister of Christ is to be in all things a pattern to the flock" (*Manual*, ¶401.1). During the time of forming the first organization and developing the embryo group into a church, Cor Holleman had begun to emerge as a spiritual leader. When he made his intentions clear, his friends impressed upon me to what extent they felt he met this first qualification.

"The minister of the gospel in the Church of the Nazarene must know that he has peace with God, through our Lord Jesus Christ, and that he is sanctified wholly by the baptism with the Holy Spirit" (*Manual*, ¶401.2).

This, of course, was the reason for it all, and Cor Holleman is very explicit in declaring his own relationship to God as well as giving a clear-cut testimony to the experience of entire sanctification.

"The minister must likewise have a deep sense of the necessity of believers going on unto perfection and developing the Christian graces in practical living that their 'love may abound yet more and more in knowledge and in all judgment'" (*Manual*, ¶401.3). One of the first things Brother Holleman did was to translate John Wesley's book *Christian Perfection* into Dutch, and saw to it that it received wide distribution.

"The minister must have gifts, as well as grace, for the work" (*Manual*, ¶401.4). All who have come to know Cor Holleman readily agree that his poise and bearing, his spirit and presentation, are all a credit to the Christian ministry. He is a man of whom the church may be justifiably proud.

In October, 1969, Dr. Samuel Young asked me to return to Europe with him. What a wonderful time we had together! It was especially exciting for me, for now I had been away from these lands of my adoption for six months or more. We visited our work in a number of countries. The highlight of the trip was a service in Haarlem, Holland, at which time Cor Holleman was ordained as an elder in the Church of the Nazarene. How pleased I was that I could be present for this exciting event!

Obviously the Lord has had His way in this work. How important it is to have a Dutch pastor, for it will take the Dutch to reach the Dutch!

D. *The Church Building*

A congregation and a pastor provide the starting point for the work of the church in a new country. This, however, is just a beginning. Some other factors are of key importance, too.

Not the least in importance is the need for a permanent meeting place. In the case of the church in Holland we discovered that before we could make a purchase it would be necessary to incorporate the congregation. Here again we stand amazed at the miracle leadings of God. He led us to just the right lawyer, one who was not only able to get our little congregation incorporated, but at the same time was able to receive official recognition for the Church of the Nazarene as a denomination in Holland. One has to be in these old, tradition-bound European countries only a short while to know what significance is wrapped up in such recognition.

Then came the day when a realtor showed us a large, three-story house. We had looked at a number of properties but somehow this one "clicked" and we all declared enthusiastically, "This is it." Some renovations would be necessary in order to make the main floor into a chapel, but these were within reason. The work has been completed, and what a beautiful chapel we have there today! A piano was secured, a pulpit built, an altar brought in, and chairs were purchased. This has given the Church of the Nazarene in Holland official residence.

Upstairs renovations were made to provide an apartment for the pastor and his family. The Hollemans brought in their very unique and beautiful Dutch appointments and the result is a charming and adequate parsonage.

Upon completion of the remodelling, it was decided

to request Rev. John Nielson to preach the dedicatory sermon. His contribution, through a keen personal interest, as well as the ministry of the Bible college itself, had been most significant to the Dutch Nazarenes and it seemed most appropriate to have him deliver the message. Included on the program was, of course, Miss Jeanine van Beek, whose total contribution in bringing the work in Holland to this point had been of inestimable worth. The work, now taking solid form, had become a monument to her vision and concern. She expressed herself relative to all of this in these words: "The Lord's ways are miraculous as well as blessed, and we praise Him for His marvellous guidance through the years." God himself sealed the service of dedication with His wonderful presence.

It was during this time that some important restructuring of the church in Europe was taking place. We were fast becoming a "conglomerate," and we were running into language and geographical difficulties. It was decided to divide the work in northern Europe into two separate districts.

Prior to this, the Middle European District encompassed Germany, Sweden, Denmark, and now Holland. The work in Germany was gradually moving ahead and it appeared it could begin to take on some indigenous form sooner than would the rest of the work in Europe. This was having a great influence on our decisions at this time.

The division placed Holland and the Scandinavian countries together to form the Northwest European District. Plans were made for the first District Assembly to be held in the new church in Haarlem, Holland. What fun we had planning for this event! We decided we would call it a "mini-assembly." A "mini-assembly" seemed most appropriate, for we knew this would be the smallest district in the Church of the Nazarene. It included three home mission churches: one in Stockholm, Sweden; one in Copen-

hagen, Denmark; and the host church in Haarlem, Holland. The entire district had only 49 members.

The Swedes went to Copenhagen by car and ferry and boarded a bus with the Danes for the rest of the journey to Holland. It is a long day's drive from Copenhagen to Haarlem and it was a tired but excited group of Scandinavians that drove into town late in the evening. The Dutch joined them in a meal and we enjoyed our own little Nazarene United Nations.

Although German had been eliminated from our language confusion in the forming of this new district, we still had the Dutch, Swedish, and Danish languages with which to contend. The Scandinavian languages are related but the Swedes have a difficult time understanding the Danes, and the Danes say they simply cannot understand the Swedes. Both, however, claim they can understand the Norwegians. Therefore a Norwegian interpreter was used to speak to the Swedes and the Danes, and a Dutch interpreter was secured for the Dutch. We didn't have a general superintendent present for this first assembly, so I was privileged to preside. I spoke English and the two interpreters carried on. All went well until we debated the reports. Perhaps another chapter should be written on the confusion of tongues at the first annual assembly of the Northwest European District of the Church of the Nazarene. I'll leave that up to the humorists to write about at a future date!

Rev. Cor Holleman was determined not to miss an opportunity for propagandizing the new Church of the Nazarene and for the purpose of evangelizing in Haarlem, so he rented a large hall in the center of the city for evening evangelistic services. Rev. H. E. Hegstrom, then pastor of the Stockholm church, was requested to preach each night.

Language again proved to be a problem, for while the

services could easily be translated from English into Dutch (the Dutch public was invited to the services), we had to provide some means of communication for the Scandinavians who were present. An evangelistic service with three languages can be quite cumbersome and ineffective. The problem was solved by asking the Swedish and Danish delegations to sit toward the back of the auditorium, and whenever the Dutch interpreter spoke, the Norwegian interpreter would also speak to this group. No time was lost, and while some confusion did exist, it wasn't too bad and the services were blessed of the Lord. Of special note is that a number of very valuable contacts were made for the Dutch Church of the Nazarene at this time. Faithful follow-up on the part of Brother Holleman makes it possible to report that some of the people contacted at that time are now active in the Haarlem church.

Rev. Paul Orjala was in Holland at that time laying groundwork for the coming Ambassador team. He also spoke to the delegations and his music became a special attraction in reaching outsiders.

Another important phase of pioneer work is the need of spreading good literature. In all areas of church development on the continent an effort has been made to distribute the message of holiness by the way of the printed page. In each country we have tried to put out at least one monthly periodical patterned after the *Herald of Holiness*. Holland has been no exception.

Rev. Cor Holleman had a great deal of experience in the art of printing and layout work, as his secular employment had been in a related field. He then determined he would develop some editorial and writing skills to go along with his other abilities. The end result has been a most attractive and informative Dutch *Herald of Holiness* called "*Heilingsleven*." This monthly publication has been a most useful tool in acquainting people with the Church of

the Nazarene. The endeavor has been made to identify our message clearly and distinctly, so that the real purpose for our being in the Netherlands is fully explained.

There is a reason for the excellent growth of the church in Haarlem during its very short existence. The spirit of the early pioneers of our church in America has been captured in the hearts of these wonderful Dutchmen.

Our church is not just another organization. We are not endeavoring to outdo another denomination in our programming. We do, however, have a message that is unique and scriptural. We believe in the experience of entire sanctification as a second definite work of divine grace. The lines have been drawn. The pronouncements are clear. Our people have a vision—a vision that, when realized, will see our church firmly established in this land of windmills, canals, and charm.

E. *Charting the Future*

The influence of the church in Holland is continuing to expand. Today a very fine young Dutchman is pastoring one of our churches in Germany. He is the son of a minister of another denomination in Holland, but has himself chosen the Church of the Nazarene as his avenue of service to God's kingdom. He transferred to European Nazarene Bible College from another Bible college. He and his lovely Greek wife are in Wuppertal, Germany, and serving most acceptably. In all probability they will eventually be serving in Holland. His versatility with languages will make him valuable for the total program of our continental church as it continues to move out.

The schoolteacher who was a part of the original charter

group has since graduated from the two-year course for Christian workers at European Nazarene Bible College. She is especially gifted in children's work and is serving our European church in this capacity.

Miss Jacqueline van Beek, youngest sister of Jeanine, is now living in Holland, providing invaluable help in the church in Haarlem. She has used her training and knowledge especially in working with young people and also in helping with the local missionary society. Prior to returning to her homeland, Jacqueline served as my office secretary for both the Middle European and Northwest European districts. At this time she spent many hours developing a youth program which would be accepted in all of the northern European countries. Presently she works half-time in translation work for the Northwest European District and half-time in a secular office job.

The membership of the church has had consistent and solid growth. One is especially impressed with the type of people who have identified themselves with our church. It would be unwise to try to name them all for fear that some would be overlooked.

Dr. Richard Taylor, who served as acting principal of ENBC for the 1969-70 term, showed keen interest in the development of the Dutch church. He has freely shared of his rich understanding of the Scriptures. Especially has he found opportunity to expound truths related to our cardinal doctrine of holiness. His contribution in this field will have lasting influence on the church in Holland as well as all of continental Europe.

Miss Jeanine van Beek has not confined her teaching of systematic theology to the classroom in Buesingen. Her own very personal interest in the church has been kept alive as she has maintained contact with her many friends in her home country. Never does she miss an opportunity to explain clearly what our church believes and the reason

why we believe it. Her own scholastic achievements are a credit to our church there.

Probably this clear focus on the reason for the Church of the Nazarene being in Holland makes the work there so unusually attractive. Many people are beginning to look our way. Numerous questions are being asked and the contact list is ever expanding. To visit one of their services is a refreshing experience. One senses that already the roots have grown deep and that the fellowship is firmly established.

As might be expected, the congregation soon outgrew its facilities. The children met in a separate room during the worship hour, for there simply was not room for both children and adults to be together. This in itself was not bad, except that *both* groups were crowded to capacity. This meant that a church building simply had to be erected. The house converted into a chapel had served well but its days of usefulness were over.

The young congregation purchased property and erected an attractive chapel which was opened on November 22, 1970, with 175 in attendance. The building is constructed in such a way that it can be moved to make way for a larger, permanent edifice.

One who has played a key role in providing funds for this project has been Holland-born Rev. David Swarth, well-known in Canada and the United States as a district superintendent and as the director of our work among the North American Indians. Now retired, he has found a way to be a missionary in his homeland. Another person who has given strong support is Mr. Harold Bell, a successful Nazarene businessman of southern California, who has the good fortune of being married to a lovely lady who was born in Holland. Both have developed a keen interest in the total missionary program of their church, and several of our mission fields have benefited from their generosity. It was

very natural for them now to zero in on the Netherlands with this interest which made possible the purchase of the land on which the new house of worship was built.

It has become our experience that in the countries of Europe where the long-standing religious traditions include beautiful and ornate church buildings, we must provide attractive as well as functional buildings of our own. Garages, rented store buildings, and remodelled houses can serve for only a temporary period. Although it is not financially possible as yet to get such church buildings in every city, we have felt it necessary to erect at least one fine church building in each country as soon as possible. The "sect" classification hangs over our heads because of our relatively young age as a church. In Europe, having American roots sometimes works against us, too. We have found that erecting substantial and attractive buildings is one way we can counteract this concept of fly-by-night sectarianism.

Although our Dutch Nazarenes have been very generous from the start, it has still been necessary to offer them some financial assistance. What a privilege this has given Nazarenes everywhere to share in this exciting pioneer project through General Budget giving as well as supporting it with their prayers!

Rev. Ray Lunn Hance became the district superintendent of the Northwest European District in the spring of 1970. He is himself the son of a district superintendent in the United States and has enjoyed God's blessing on his ministry wherever he has served. Already the Dutch people have accepted him and his family into their own hearts, and under his general leadership, with the specific assistance of our key man in Holland, Pastor Holleman, the work will move forward. The Hances will make their home in Copenhagen, which is serving as district headquarters for the new, small district. The potential for development of this work is unlimited.

During the interim, while Mr. Hance was preparing to assume the leadership post of the district, Rev. Orville Kleven served as superintendent. Altogether, he has accumulated 11 years of overseas experience and has rendered very excellent service to the Church of the Nazarene. He too has made a contribution to the work in Haarlem which has been sincerely appreciated by the Dutch. It was under his leadership that the property was purchased on which the new church was built.

The Church of the Nazarene in Holland is now a reality. The reason for our existence there has been clearly defined to the community. Far-reaching plans for development of the work are in the making. How happy Nazarenes everywhere must be that a decision was made for us to "go Dutch"!

III

Middle European Miracle

An indigenous church is a commonly expressed goal of missionary organizations today. The Church of the Nazarene is no exception. Our aim is to develop national churches in the various countries where we are operating. In this day of strong nationalistic spirit this becomes all the more imperative.

What exactly constitutes an indigenous church? The implication of such a concept, according to its definition, is to have the church originate in the country where it is found. Because we go to the various countries of the world with the gospel and develop an organization to fit within the framework of an already existing one, it is difficult to know where the fine lines are to be drawn.

There are those who think that an indigenous church exists when a foreign field assumes all of its own financial support. There are those, on the other hand, who consider that the goal is achieved when a field can provide its own leadership personnel. Actually we would maintain the

necessity of both self-support and national personnel in a truly indigenous church.

The situation is not unlike that existing in the business world. As these big companies branch out to all corners of the globe, they too are groping for answers to their multiplicity of problems in establishing national business firms. Because American "big business" has literally engulfed the free world, foreign economists are waving warning flags as a precarious balance is maintained between profit-taking and national interests. If national fever were to rise much more in some countries, the nationalization of these industries would take place quickly, and at great loss to their present owners. Ways must somehow be found to maintain a national identity and yet at the same time maintain a company identity. How like this are our own problems as a church!

In the search for answers, doubtless many mistakes have been made, some of them costly. One incident in the city of Frankfurt/Main, Germany, is a case in point. I stepped into the offices of the Frankfurt branch of a well-known, worldwide American firm one day. The manager of one of the departments was a personal friend of mine. He is German, very capable, efficient, and had personally attracted much business to his firm.

On that particular day he was very upset. An American had just arrived from the home office in New York City. He had personally decided to remodel the offices of the department of which my friend was manager. The carpenters were there and the work was being planned. My friend, however, had not been consulted in any way. This, along with other independent moves made by the American, resulted in a shake-up of personnel that proved to be very expensive to his company. One case even made its way to the German Labor Court and a large judgment was made against the firm. There was an additional big loss of busi-

ness as the word spread throughout the business community of Frankfurt as to what had happened and clients turned elsewhere for comparable services.

The official from New York City had every right to do what he was doing. He represented management from the head office. It was an American firm. The point is that he failed to reckon with the intelligence and feelings, as well as the mentality of the people with whom he had to do.

There can be, and have been, casualties on the mission field caused by the same type of fumbling by those in authority as in business. Especially among independent missions where there is limited control have real tragedies been observed. Good and well-meaning men and women—who, nonetheless, have somehow lacked that fine “sense of feel” so important in missionary work—have done more harm than good for the cause of Christ. The tendency is to feel that as long as we are paying the bills we have the right to “call the plays,” when actually this thwarts the development of an indigenous church.

Some years ago a new dimension to our own missionary work was added when certain world areas were designated as “Overseas Home Missions” fields. The countries so designated were those considered likely to achieve this goal of self-support and self-government in a short time and consequently be able to become a part of the total program of world missionary conquest. Europe, so much like North America in wealth, education, and culture, was naturally considered in this classification.

Actually this is the ultimate goal of our entire missionary outreach, whether it be categorized World Missions or Overseas Home Missions. Probably the greatest advantage to our church today in having the two different departments, with two different mechanical operations involved in the same problem, is that the experience gained from missionaries working from the two different perspectives will

eventually help us to produce an effective, single formula for developing strong indigenous fields. As these workers share their experiences, a pattern will emerge which will enable our church to more quickly and efficiently reach this generation, the world over, for Christ.

The evolutionary process that took place in the Middle European District, which eventuated in the election of their own district superintendent, was a learning experience in itself for those of us who were close enough to observe it firsthand. Not unlike a teen-ager's struggling for independence from parental protection was the emotional experience observed among many of our European Nazarenes. We woke up to the fact one day that they were saying, in effect, "Let's go Dutch." You do your part and we'll do ours. What an interesting and enlightening experience it was!

It must be pointed out, however, that never once was there a move to disassociate themselves from the parent body or its leadership. Never did they ask their American leadership to go home. To the contrary they begged, even down to the last, "Stay just a few more years—*please*." They were, however, showing signs of complete understanding of our church's mission as well as the message of the church. They were fully capable of organizing and motivating themselves. Their loyalty had been tested and proven.

Normally when a young person comes of age he prepares to leave home and go out on his own. We felt like parents to our many friends in the churches in middle Europe. But the church was growing up and, in our case, it would have to be the parents who would leave, and not the children. What a difficult decision it was to make!

My wife and I had first arrived in Germany in March, 1958. Now it was May, 1969, and with our four children we were bidding good-by to many, many friends at the

Frankfurt airport. Tears, too many of them, were being shed. We thought the terminal might swim away. Suddenly they began to sing "*Gott mit Euch bis wir uns wiedersehen*" ("God be with you till we meet again"). It was more than we could take and I said to the family, "Let's go." Quickly we departed down the ramp and onto our plane to return to America. Our moment of departing became a significant occasion for the Church of the Nazarene in Germany. They were taking a major step toward becoming an indigenous arm of our church. As painful as it was to leave, the church, both at home and in Europe, would be better for it.

Standing in that airport terminal was the new district superintendent, Rev. R. F. Zanner. He now had his own district advisory board, district treasurer, and district secretary—all Germans. What was to develop was a stronger and more effective Middle European District than this American could ever have led them into becoming.

A little background history, in addition to what has already been described, will perhaps bring the entire picture into better focus. The first churches established were in Frankfurt/Main and Kaiserslautern, Germany. Eventually other towns and cities were opened up, including Hanau, Stuttgart, Mannheim, Wuppertal, Kassel, and Berlin. During this period, work was opened in Copenhagen and Mosede, Denmark; in Stockholm, Sweden; and in Haarlem, Holland. A college church was also established in Buesingen at the site of European Nazarene Bible College. Because of the emphasis on the German phase of the work, the churches in that country were developing quite rapidly.

Of special note is the church in Frankfurt, a real Nazarene church in every sense of the word. How often, when I would be home on a Sunday, and could slip into my "home" church for a morning service, would I be overcome with emotion as I looked out over the congregation, often numbering close to 200! I could hardly believe that this was the

same church that had started in the living room of our apartment just a few years before. In those early days, as we endeavored to minister to a few newfound friends in our broken and halting German, we had only the promises of God to rely on. How faithful He had been!

Then there is the church in Hanau. I called them my "Hallelujah" congregation, for often one would hear from their lips audible expressions of praise and gratitude to God. Their favorite expression is, "Hallelujah!" What a joy it was to minister to this group in their chapel, which at one time had been a carpenter's shop! Together, the pastor, his building committee, and I worked for months preparing for the erection of a new church building. The ground was broken for the new church just a few weeks after we left the country.

Much could be said about each church. The stories could fill many pages of a history book and in each instance we had struggled, prayed, and rejoiced together. True, many of them are just embryonic churches and they have plenty of room for development, but at least our church is there and it is there to stay.

For language and cultural reasons it seemed wise to make the division of the European work into two districts, which left Germany to itself and maintained its identity as the Middle European District. Dr. G. B. Williamson was the general superintendent in charge at the time this decision was made and assumed responsibility for it. The resulting developments have certainly confirmed the soundness of his judgment in making this decision. It was made clear that the outreach of the Middle European District would not be confined to West Germany, however, but should include all of German-speaking Europe. This includes a large segment of Switzerland as well as all of Austria. If the "curtain" is ever lifted, then 17 million people in East Germany would also be included in their area of concern.

During this time, the German churches have been assuming more and more of their own financial support. Even today the district is not yet self-supporting, nor could this be expected. Costs are very high in Germany, especially for land and construction. This country and our people there are worthy of every cent we invest in them, and as we continue to support them we will reap even greater returns.

Perhaps this is where the word "indigenous" needs a modified definition as related to our work. Such support should not be given, however, without a plan of withdrawal, particularly at the local level, which will leave strong, self-supporting churches in its wake. In the overall picture, one can hardly expect a relatively new work, still small, to support its own churches, its own district organization, its own school, and at the same time provide enough for its own home missionary outreach. Not very soon at least. These must certainly be the ultimate goals and they will eventually be reached, but scarcely in an 11-year period. Yet how heartening it has been to see the committees face their own countrymen with the task and insist that local budgets be assumed! The plan that the Germans developed was to ask a local church to tackle, first of all, its local operating budget, which included the pastor's salary. Once this was achieved, they would be expected to begin assuming portions of their rent and/or mortgage payments. From the very beginning, every church on the district has had a district, a general, and more recently, a school budget.

It should be pointed out that, at the last assembly I attended there (at which time the Middle European District elected its own district superintendent), the new little district assumed all of its new leader's salary. The General Budget still provides other expenses, such as his travelling costs, but even at that, this must be recognized as a major step forward.

At the end of his first year of service, District Superintendent Zanner made the following remarks in his report to the assembly:

"The financial load of a developing district is heavy even when outside support is received. Although money matters and pressures were not new to me, the amount involved in a district, such as ours, was staggering at first. A careful and well-thought-through financial plan is necessary, and adherence to it is inevitable, if a district or church is to succeed. We can report that we were able, with the guidance and blessings of the Lord, to operate within that framework.

"I want to make special mention, at this time, of the supporting budgets from Headquarters in Kansas City. I am very grateful for them. Let me emphasize, however, that this only deepens my sense of responsibility to lead the district, as soon as possible, to becoming a fully self-supporting and stable part of the church.

"Extra, and unexpected, financial burdens were placed upon us this past year. Bank interest rates increased. Of course this caused our mortgages and credit to cost us more. Another, yet more aggravating blow was the revaluation of the German mark in September, 1969, whereby it was increased in value by 9.5 percent. The U.S. dollar, therefore, decreased in value in Germany, and because of it we lost money and continue to do so. This simply means that for each \$1,000 Headquarters had budgeted for the district, a total of \$1,095 was needed after revaluation. And the district had to raise the additional money to offset the resulting shortage.

"In spite of these financial obstacles, all of our budgets were paid and the overall financial picture of the district also improved. This is due to God's inexplicable way of multiplying our giving, and the exemplary way in which pastors and their people responded to this need.

"I want to thank all who helped to achieve what has been accomplished. And collectively let us all give God the glory. He has proved His wonderful presence again and again."

It should be pointed out that Germany has a rapidly expanding economy. The German mark is recognized as very stable currency in the world, and the country as a whole is a very able and calculating competitor on the world market. Since revaluation, it takes approximately 27c or 28c to purchase one mark.

While the standard of living is increasing, it has been my calculation that, comparing the earning power of the Germans with that of the average American community, if a German congregation gave one-half of what an American congregation of comparable size would give, then their stewardship would be on about the same level. Figuring the giving of the Middle European District in terms of U.S. dollars, it is interesting to note that they gave for all purposes, in the first year that they were "on their own," \$63,500. This was an increase of \$13,500 over the year previous, or a gain of 23 percent. This represented the giving of only 433 members. Obviously this new district is following its leader very well as he endeavors to move them "as soon as possible, to becoming a fully self-supporting and stable part of the church."

It should be noted here, also, that the churches are catching the vision of the world missions program of the church. They have accepted a goal of 10 percent for world missions and 10 percent for district home missions. A mid-year convention is held to dramatize missions; the study book is translated for use in the local churches; and a district prayer calendar keeps the people reminded of the world needs. The people are responding eagerly.

Who is this dynamic, relatively young, Spirit-filled German district superintendent? Richard Zanner, as a young

man, emigrated from Nuernberg, Germany, to South Africa a number of years ago, to seek his fortune in the gold mines there. He was gloriously saved as a result of the influence of his Nazarene mother-in-law in Johannesburg. Later, while attending the Nazarene Bible College in South Africa, he was genuinely sanctified and called to preach. Amazing but definite providential leadings brought him back to Germany. He was soon joined by his very consecrated and deeply spiritual young wife, who, although a South African European, has become permanently entwined in the hearts of our German Nazarenes. In reference to her in his first report, Richard Zanner said, "I want to thank my wife for her quiet and undramatic way of stepping back when the work made it necessary. She has helped me through some very rough and difficult hours by encouraging in word and example. Her special burden is the families of our pastors, for whom she prays constantly."

The Zanners' first assignment in Germany in 1960 was the struggling, new work in Hanau. After some time the Frankfurt congregation called him to become my assistant there. At the time I was still pastoring as well as supervising the district work. When I relinquished the pastorate in Frankfurt, the congregation called him to succeed me. Unusually strong and stable growth was accomplished in the church during his tenure of service as pastor. He developed into a very able and popular pulpiteer. His reputation spread throughout the evangelical community of Frankfurt. Eventually he was being called upon to speak before many groups and even received invitations to preach in state church pulpits. Never did he compromise his message, and the emphasis of his ministry remained consistently clear on the need for Christians to be sanctified wholly. This latter emphasis was reflected in his first assembly report, previously referred to. He said, "The heritage of our church, and the task as we see it, places upon us the

heavy burden of preaching the full gospel in such a manner that conversion is not misunderstood to be something inferior. It is, in fact, the beginning of a new and glorious life, but men must come to the 'full stature of Christ' through sanctification, and leading them there is our responsibility. A fully sanctified life provides the basis for rapid growth in Christian maturity, and mature Christians are the great need of the church today.

"We can report progress in this direction as well, and my heart is filled with thanksgiving when I see the lives of our men and women, both young people and the seniors, giving witness to purity and maturity, and thereby strengthening the testimony of the whole church.

"For the commencing church year, I want to suggest the following objectives:

"1. Renewed and vigorous evangelism in our cities through our church services and personal evangelism.

"2. A deepening of the Christian experience through our directed but tactful preaching on holiness themes.

"3. Speaking the tongue of our nation and our people in our evangelistic and holiness preaching. The generation of today will not be reached by the language of yesterday. We want to state the truth clearly and unmistakably, without the slightest hint of compromise, but we want it in a way that can and will be understood."

When plans were beginning to crystallize toward the first big indigenous step, it was clear the church had its leader in the person of Richard Zanner. Yet the democratic process of election was desired, not an appointment. It was finally decided that the Board of General Superintendents would nominate, but allow the district to elect. How much our German Nazarenes appreciated this expression of confidence shown in them! Dr. Samuel Young was the general superintendent in jurisdiction and when his nomina-

tion was made known to the assembly governing body, there was immediate and positive response. On the first ballot, with 50 delegates voting, Richard Zanner received 48 of those votes. Obviously he was God's choice, as reflected in the near-unanimous approval of God's people. Since his first year of service as superintendent he has received a two-year extended call.

How did he conclude that first annual report? "Finally, I want to thank my Lord and give Him the glory for all that has been accomplished. Without Him, His help, and His leading, it would have been futile for me to try anything worthwhile—in the church or in life. The Lord's word to Joshua, which was given to me as a promise when I was first elected, shall continue to be my motto for the future:

"Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land. . . . Have not I commanded thee? . . . Be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest' (Josh. 1:6-9)."

Along with Richard Zanner, special mention should be made of the wonderful corps of pastors which the Lord has provided our church in Germany. How each one came into the Nazarene ministry is a separate story. There is Gerhard Broehl, who previously was an officer in the Salvation Army but felt the Lord definitely directing him to help pioneer new churches for the Church of the Nazarene. There is also Hugo Danker, a product of our work, saved and sanctified in the Frankfurt church, now the very successful pastor of Hanau. Mr. Zanner's successor to the Frankfurt pulpit is Rudy Quiram, who was born in Romania, grew up in Germany, was educated in America, and is now very capably serving in Germany. Others include an American, Clifford Hurst, who has recently led the Kaiserslautern church through a building program. Then there is the German-American, A. J. Finkbeiner. The Finkbeiners offered

six weeks of evangelism to the church in Germany and ended up staying there six years. Their contribution before returning to the United States is immeasurable. They came to be affectionately referred to as Oma and Opa (Grandma and Grandpa) among German Nazarenes.

Now the Bible college is producing young preachers to staff the churches. There is Torsten Janshon in Berlin, Johannes Smink in Wuppertal, Friedrich-Karl Otto in Preungesheim, Erich Fischer in Kaiserslautern, and Werner Stoeppler in Stuttgart. Concerning these men, Mr. Zanner said, "I want to thank our young, but very dedicated, team of ministers and their families. Without each and every one of them, it would have been impossible to do what has been done."

There remains in Germany a rather large contingent of American army and air force personnel as a part of the NATO defense organization. This means that among this very large group are a great number of Nazarene servicemen and their dependents. It has been impossible for the church to consider ministering to all of them throughout Germany, and consequently these American Nazarenes are encouraged to actively support their base chapel programs. As a supplement to this, our own Nazarene Servicemen's Commission sponsors an annual retreat for European-based Nazarenes, in Berchtesgaden, Germany.

Through the years, two English-speaking American Nazarene congregations have been maintained. One is in Kaiserslautern and the other is in Frankfurt. In both instances these congregations meet on Sunday afternoons in the buildings used by the Germans for their regular morning and evening services. Of the 433 members of the Middle European District it should be pointed out that 62 of them are Americans. Concerning these Americans, Mr. Zanner has this to say: "A special word of thanks is due to our American brethren who labor so diligently and faith-

fully in our ranks. Their congregations are a very real and most welcome contribution to the work of our district. While segregated by language, they are integrated by Spirit, and we want them to know that. May God continue to bless them for all they do to help us."

One very important phase of making a work truly indigenous has not yet been touched upon. Although the gradual development of national leadership and fiscal control and responsibility are important aspects, overriding all of this is the necessity of allowing cultural influence to be evidenced in the church.

For example, pious Germans will always fold their hands when they pray. It would be unthinkable for a German Nazarene to approach God in prayer without having hands clasped together. This is as important to them as kneeling may be to some Nazarenes in other areas. In some parts of Germany it is customary to keep the eyes open, and to be looking upward, when in prayer. Many Germans will remain standing at their pews until the beginning of a worship service. It is a symbol of reverence, and many of them will pray a prayer as they stand there, asking God's blessing on the service.

Many hymns and gospel songs of English and American origin have been translated into German, and have become a part of the German worship services. There are also a large number of wonderful German songs used which have not been put into popular English usage. These are very meaningful and important to the worshipping German. Our Nazarenes would hardly consider closing a service, for example, without singing "*So Nimm denn meine Haende*" ("So Take Then, Lord, My Hands").

Visiting American ministers are usually cautioned before a service on certain forms of national etiquette. On the platform, it is better if he does not cross his legs; and if he does so, only below the knees. Also he should, by all

means, keep his hands out of his pockets, and not jingle his coins while speaking.

Many Americans have their family roots in Germany and many of us proudly refer to our European parentage. However, through the years we have gradually developed our own American cultural patterns, and in many ways we have digressed from our more formal European heritage. German cultural patterns have been sanely preserved and it has been important to recognize these in the development of our church there. In other words, we have a truly Nazarene church in Germany, but in every sense of the word it is the *German* Church of the Nazarene. This is just as it should be, for it has given us a sense of identification with the national scene, and has removed much of the foreign stigma which could be a decided hindrance to the work.

The "miracle" of middle Europe is the German Church of the Nazarene. They have accepted the challenge to "go Dutch," and are moving rapidly within the framework of their culture and mentality toward becoming financially sound, as well as providing their own leadership to guide them in this. Perhaps Nazarenes the world over should join the Hanau congregation by expressing gratitude and praise in the word that is pronounced the same in English, as it is in German: HALLELUJAH!

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