

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 16 '72

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**BROTHERHOOD
SUNDAY** February 20



Our Easter OBLIGATION

That first Easter changed everything for those sorrowing disciples. At the tomb the angel said, "He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead" (Matthew 28: 6-7).

What exciting words; "Come!" "See!" "Go!" "Tell!"

Easter has been called "the queen of Christian festivals." But it is much, much more.

For the church, it is a day of action. "Come," "See," "Go," "Tell"! It cannot be confined to a mere "festival." Easter literally thrusts the church out beyond itself. It calls us away from selfishness, complacency, and smallness.

This Easter the Church of the Nazarene faces a new obligation. For the first time in our history we have set our sights for **three million dollars** in the Easter offering!

We have more at stake than goals or dollars. We have a debt to pay, an obligation to fulfill, a commitment to keep.

In this final special offering of the quadrennium before the General Assembly, the risen Christ is challenging us to a great, joyful expression of our love, devotion, and obedience.

Three million dollars in the Easter offering will give the church a mighty voice! We'll *tell* Jerusalem! We'll *tell* Judea! We'll *tell* Samaria! We'll *tell* the world!

As always, an offering like this requires sacrifice and denial. But love takes the pain out of sacrifice and the hurt out of denial.

Easter is too good to keep! The victory is won! Sin has been defeated! Death has been conquered! Salvation is ours through Jesus Christ!

Easter places an obligation upon us to go, to share, to give. What an opportunity to do our part in love for One who gave all! □

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one extra day

An interesting question was once posed in a newspaper article. Suppose someone credited your bank account with \$1,440 with the only stipulation being that you use it all that day. What would you do? You would probably use it up, to the last penny.

Each of us has 1,440 minutes to use each day. Each one has the same amount. At the end of the day it is gone. None can be carried over to the next day.

We often say, "There just aren't enough hours in a day for everything I want to do." Haven't you ever wished for just one extra day to get caught up—not only at home or at work, but with all those things you intend to do for the Lord—"someday"?

Here's your chance—Leap Year! One extra day—1,440 extra minutes, 86,400 extra seconds of golden opportunity to be used for the Lord.

An old lady from the country went for her first train ride of about 50 miles through an interesting and beautiful region. She had looked forward to this trip with great pleasure. But it took her so

long to get her baskets and parcels adjusted, her seat comfortably arranged, the shades right, that she was only just sitting down to enjoy her trip when the conductor called out the name of her station, and she had to get up and hustle out.

"Oh, my," she said. "if I'd known that we would have been here so soon, I wouldn't have wasted my time fussing."

A nine-year-old girl once wrote a poem on the pleasures of "Now." We may waste so much time "fussing" over the things of the past that cannot be undone or over the future that cannot be controlled that we fail to live each day at a time.

A story is told of a little clock that had just been manufactured and wound for the first time. It began to think, "Let's see, if I tick 60 times a minute, that will be 3,600 times an hour, and 86,400 times a day. In a week, I'll tick 604,800 times." It almost broke its mainspring worrying how it could ever tick that much, until it realized that it would have to tick only "one tick at a time."

We are required to live only "one day at a time." February 29, 1972! Let's ask God's help especially to live this one extra day.

*Give me your help, Lord, to live this one day,
One knot to unravel, one problem to weigh,
One path to discover and choose the right
turn,
One worry to conquer, one lesson to learn.*

*One moment of gladness to overcome pain,
One glimpse of the sunlight, one touch of
the rain.*

*No one can see what is coming tomorrow,
Nor tell if its hours will bring laughter or
sorrow.*

*So I'll turn to your love and with perfect trust
say,
"Give me your help, Lord, to live this one
day."*

(Author unknown) □

For Nazarenes, the General Assembly is more than a legislative gathering. It is a time of spiritual refreshing from God's presence.

While we desperately need the guidance of the Holy Spirit in our deliberations, we need, even more, the renewing of the Holy Ghost in our hearts.

On the first day of each month prior to the General Assembly, join with Nazarenes around the world who will be praying.

His promise will not fail: "Call unto me and I will answer thee" (Jeremiah 33:3).

—GEORGE COULTER



HERALD of HOLINESS



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For Better For Worse!

By Gerard Reed, Olathe, Kansas



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First-century Christians faced a world which lacked moral certitude. Ethical standards shifted with the tides of fortune and individual caprice.

In particular, residents of the Roman Empire lacked respect for the sanctity of human life; they relished barbarous gladiatorial contests slaughtered uncooperative war captives, abandoned unwanted children to the elements, aborted undesired pregnancies, and resorted to divorce.

whenever marriage became arduous or dull.

Endowed with firm moral standards implanted by Christ and nourished by the apostles, primitive Christians challenged the lax ethics of their era and lived according to absolute, objective certainties.

Few standards contradicted the spirit of their age so definitely as the prohibition on divorce, for Jews, Greeks, and Romans dissolved marriages almost at will. Jesus explicitly said, "What therefore God hath joined together, let not man put asunder" (Matthew 19:6), and forbade remarriage after divorce except in case of infidelity (Matthew 5:31-32). The Early Church staunchly upheld its rigorous belief in the indissolubility of marriage.

Few Christian beliefs have suffered more twentieth-century criticism than the prohibition of divorce. Arguments favoring divorce, whether set forth in the first or twentieth century, always appeal to individual situations which seem to justify it. Whether beset by financial, psychological, or physical problems, a person who seems to suffer unduly can always justify his desire to gain relief through divorce.

Yet if one allows individual situations to shape his ethical principles he ends up with none at all. Given his sense of morality, man continually seeks to rationalize his actions, whatever their real motive or end. Men who murder, rape, steal, and lie often justify themselves by blaming society or circumstance for their deeds; if we misconstrue Christian love, making it sentiment instead of goodwill and sympathize with such criminals, it becomes increasingly easy to justify their acts and forget the injuries done their victims.

Once principles (which protect mankind in general) are subordinated to individual desires (which always appeal to one's sympathies), virtually any act can be justified. The tragedy of Nazi atrocities is not only the massive death and inhumanity enacted but also the degree to which seemingly upright, impeccably scientific men carried out Hitler's program of euthanasia and genocide with a sense of self-justification.

Now it may seem quite a distance from divorce American-style to euthanasia Nazi-style, but they both stem from an unprincipled ethic which elevates individual desires above the common good.

Real Christians live for others, subordinate selfish desires for the good of others, and serve others with self-crucified humility. Only in self-denial do we take up our cross and follow Christ.

If Jesus endured Calvary, surely Christians should endure the frustrations (often so petty) and hard times (inevitable perhaps) to preserve what God ordained. For love—if it is real—endures hardships, suffers pain, perseveres amidst injustice, just because love, like God, is eternal.

Marriage uniting two people, unlike transient sexual liaisons, evokes commitment. Vows between persons, promises made before God, cannot be erased; words, like the Word, do not tarnish with time or perish amidst disasters. A man really is as good as his word—a man who breaks his word simply cannot profess goodness!

Friendships which collapse under pressure are established on personal convenience, not mutual commitment; patriotism which diminishes when one's country is threatened is based on self-interest, not commitment; conjugal love which dissipates when problems arise is founded on feeling, not commitment.

If a Christian, who should love with grace-bestowed strength, revokes his vow and destroys his marriage because he suffers inconvenience, discomfort, sorrow, or whatever (nothing approaches Christ's agony), his Christian profession will certainly be suspect—for love, St. Paul says, "beareth all things . . . endureth all things" (1 Corinthians 13:7).

The issue confronts us: either we stand as did early Christians or join hands with modern pagans. Either we preserve the Christian divorce prohibition or we join those who seek pleasure before principle and indirectly destroy the common good. Either we preserve our respect for the sanctity of life (for divorce degrades the family, which guards and transmits life) or we float on an undulating sea by embracing an ethic of individual convenience.

Quite apart from the socio-psychological damage (evident both historically and sociologically) inflicted by permissive divorce standards, the deeper question simply is this: do we Christians hold some things right, some things wrong?

To remain committed to the Christian ethic does not mean the Christian assails those who transgress it. God forgives murderers; so should Christians. God forgives thieves; so should Christians. God forgives adulterers; so should Christians. Nevertheless, we have not yet decided to justify murder, theft, and adultery, for we still judge them wrong in principle and sinful in execution. Thus we must consider remarriage after divorce except for infidelity essentially sinful and morally wrong.

Certainly the Christian church must love sinful men. Of course God forgives sin by divorce. But in opening our hearts to sinners, let us never rationalize the sin.

More important: let us make absolutely clear that born-again believers, whatever trials they may endure at home, cannot seek relief through divorce without sin. Sin in such disregard of the commandments of God can be truly repented of only with much agony and contrition. □

THE things THAT matter most

In his book *The Mighty Savior*, Bishop Arthur J. Moore makes this statement, "Most of the people I know who get into tragedy do not come there because they decide deliberately to be profane or vulgar or vicious. They come there because they have not learned what is vital, what matters most."

The Christian people I know who are below par spiritually—who are unsatisfied, unhappy, uncertain, undependable, and powerless—to whom in many ways the Church is a bore—did not come to this place because they deliberately decided to be like that, but because they have not learned what matters most!

People in general do not take time to sort out the various items that make up life, and find *which goes where*. They are like people who sit down to work a Chinese puzzle and then become impatient when the pieces do not fall together easily. They get upset because they have to stop and think and sort, and try, reject, and try again, until some semblance of order begins to appear.

I have noticed that the people who succeed in working the puzzle are those who put their minds to the task, concentrate, stay with it, sweat it out, until some guidelines begin to appear, then a whole jumble of crazy pieces becomes a radiant and beautiful picture.

This is the way with the Christian life. There are times when things seem hopelessly jumbled, when there is no rhyme or reason to anything in sight. But when we continue to study the Bible and life itself; when we concentrate, sort, and try, reject, and try again, it is not long until certain principles begin to stand out.

These become guidelines—*the things that matter most*. As we line up the rest of life with these principles, things begin to fit together. The

Christian life begins to emerge as something radiant and beautiful.

Jesus was dealing with one of these guidelines when He said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). There is no more important principle in life than this. As we attempt to sort out the pieces of the puzzle of life *this is the one we lead with!* This is our master guideline! We have found one of those things that matter most! We line everything else up by this!

What happens to the person who organizes his life by this principle—who seeks first the kingdom of God and His righteousness?

First of all, *there comes a sense of order*. Out of the tangled skeins of life, system and order begin to appear. Having started with the right principle, other things begin to fall into place.

There is a wholeness to life—holiness, if you please. Life is no longer fragmentary and jumbled. Life is a whole. Things add up right.

J. Wallace Hamilton says, "When we forget the big dimension of our nature, when we concentrate on a fragment, trying to satisfy one part of us at the expense of the rest of us, we end up with small, temporary pleasures, but not happiness."

Hamilton quotes Dr. Hocking as saying that

helps to holy living

By C. Paul Gray, Bethany, Okla.

happiness is "the state of going somewhere wholeheartedly and unanimously." But some people are trying to satisfy their physical urges at the expense of the spiritual. Some fathers are satisfying their ego hunger, but their families are going to pieces. Some seek to satisfy their desire to spite someone, but find their own lives distorted and twisted.

It is only when we seek first the kingdom of God and His righteousness that a sense of order begins to appear. Let me paraphrase Dr. Hocking's statement: "Holiness (wholeness) is the state of going somewhere wholeheartedly and unanimously."

Again, for the person who seeks first the kingdom of God and His righteousness, *there comes a sense of peace, a loss of anxiety.*

When we concentrate on the big dimension, life begins to add up and there comes an inner stability. That is what peace is—stability, all factors in a state of equilibrium. An assurance is given us that everything is moving in the right direction and we are "right-grained" with the universe.

Anxieties fall away because you know that you are functioning the way you were intended to. You have found what you were made for. In Dr.

E. Stanley Jones's words, "You have cosmic backing."

Outer circumstances do not seem nearly so important as they once were. It is the inner condition that is essential. You can weather a lot of outer storms if there is the inner peace and stability. Peace is ours when we concentrate on the things that matter most.

Finally, when we seek first the kingdom of God and His righteousness, *there comes a sense of meaning and purpose in life.*

A normal person is not content to sit and waste the hours. There is a desire to be useful. Work becomes enjoyable.

Someone quoted Michelangelo as saying, "It is well with me *only* with a chisel in my hand."

Sir Wilfred Grenfell declares that "the greatest joy in life is in creativeness, in working with God to make some finer thing come to be."

When we concentrate on the things that matter most, "when the total self is awakened, when the whole being comes alive unto God, and you begin to move somewhere unanimously, God puts the sound of laughter in the soul." Life is then vibrant, radiant, and worth living!

Sort out the items of your life and start right! □

PERSPECTIVE

COMMENTS
ON DAILY
CHRISTIAN LIVING

BY JOHN A. KNIGHT, Nashville

Those Little Sins

C. S. Lewis, the well-known English literary figure and Christian apologist, has Screwtape, the senior devil, give the following advice to one of his assistants:

"You will say that these are very small sins; and doubtless like all young tempters, you are anxious to be able to report spectacular wickedness. But do remember, the only thing that matters is the extent to which you separate the man from the Enemy. It does not matter how small the sins are, provided that their cumulative effect is to edge the man away from the Light and out into the Nothing. Murder is no better than cards if cards can do the trick. Indeed the safest road to Hell is the gradual one—the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts" (*The Screwtape Letters*).

Therein lies a wise word of caution! Were the "big" sins the only damning ones, few would be lost. It is true—"the little foxes . . . spoil the vines" (Song of Solomon 2:15).

Lying is sin and separates from God. But a lack of integrity, a spirit of self-defensiveness that refuses to look at one's self in the light of God's truth will serve the same purpose.

Dishonesty—cheating in personal relations or in an

impersonal setting—is reprehensible. But failure to love real people or to give one's best time to his employer will cast reflection upon one's Christian witness.

Stealing—taking money from petty cash or tools from the shop—indicates a fundamental flaw in the character of the thief. But robbing God of His tithe or another of his reputation may indicate the same lack.

Indulgence in alcohol, nicotine, or drugs has a cancerous effect upon both the user and those who travel within the circle of his influence. But any improper care of the body fails to take seriously the truth that one is to be the "temple" of the Holy Spirit.

Unfaithfulness in church attendance brings glee to the enemy. But irregularity of private devotions makes him smile with satisfaction.

Screwtape is right. The "bigness" of the common sins blunt their usefulness as an overwhelming temptation. The "small" sins are sufficient to bring the hang-ups!

This must have been what the writer of Hebrews had in mind! "Therefore we must pay the closer attention to what we have heard, lest we drift away from it" (Hebrews 2:1, RSV).



PEN POINTS

A PROBLEM, A PIECE OF PAPER, A PEACE

My wife and I had been living through some critical times with a couple of our families. It appeared that a lot of time and prayers were about to go down the drain. Satan had been on the offensive, fighting to win their hearts and destroy their homes.

I returned home one noon from my study, to ready myself for an afternoon of calling. Ina was away for the day and I had left before daybreak.

I found her note on the dining room table: "A song running through my mind this morning is, 'We've got a great big wonderful God!' He can do wonders for any situation."

The load of the crises seemed to lift as I pondered

my wife's note. There was the answer to everything, wrapped up in a note. A new courage came to me as I thought about our big, wonderful God, and how He *could* master any situation.

I relinquished, again, all the problems to Him. The fear evaporated. Trust flooded my heart and my mind.

Now, what kind of afternoon did I have? Strange that you should ask. A big wonderful God—Master of the difficult—was my Companion.

—C. Neil Strait
Uniontown, Ohio

God's Garden

There's a place where flowers are blooming,
And it's not along the street.
It is not in window boxes
Or in rows sedate and neat.

It is not where park attendants
Trim and cultivate each day.
It is not in formal landscapes
Where the rich and idle play.

Though it seems I talk in riddles,
These bouquets are in plain sight.
You may see them if you go to church
On any Wednesday night.

There they stand in rich assortment,
Sparkling gay, of every hue.
No mortal could, however clever,
Bring such mystery to view.

Lifting up a song in concert,
Bringing off'rings not a few,
Standing up while praise is offered,
Kneeling humbly at the pew.

We might say this is God's garden
Where His great creative skill
Molds and fashions yielded talents
To His own eternal will.

By EVERETT CRAIGHEAD
Kansas City, Mo.



HE JOINED OUR CHURCH TODAY

Among the seven standing before me at the altar was a young man, 22 years of age, who had recently come to our church. I had asked each one if he wished to say anything—and Dale offered to give his testimony.

“I was a Roman Catholic—and in fact I have spent two years in preparation for the priesthood. Yet, no matter how I studied, I could not get any satisfaction, and finally quit and joined the army.

“I was sent to Vietnam, and thought that in the service of my country I would find happiness. However, I became addicted to drink—and spent all I made on liquor. Very seldom was I sober—and yet still very unhappy.

“After my stint in Vietnam and three years in the army, I thought civilian life might offer me some relief. However, my habit of drinking was strong, and within a matter of weeks I had spent \$2,000—all for drink.

“Then I joined the navy.

“Some weeks ago, penniless and in need, I went into the commissary, put on some clothes I had stolen, and tried to leave—having put my navy suit over the stolen clothing. I was caught, and for the first time in my life I was arrested and placed in the brig.

“In the two weeks before my court-martial I was allowed a measure of freedom and went to the library to pass the time. There I saw some copies of the *Herald of Holiness*. I read every word in all 11 copies. I then saw *Conquest* and *ETC.*—and read them.

“I suddenly realized that this Church of the Nazarene had what I had been searching for. I had never heard of the Church of the Nazarene before, but went to the telephone and called Pastor Fallon.

“He suggested that if I could come to church on Sunday, he would be pleased to talk with me, so I came.

“Five weeks ago, I knelt at this altar and gave my heart to Christ. These have been the happiest five weeks of my life. I knew I had to be court-martialed for my crime—but I now had the Lord with me.

“A few days ago I was called up for court-martial. Shoplifting is a very serious crime—and in the armed forces it is usually punishable by sending the criminal to the brig for at least six months. I was reminded of this. The officer stood at the door with the handcuffs, awaiting my sentence. The judge stated that I could not only be sentenced to the brig but fined several hundreds of dollars and given a dishonorable discharge. I expected the worst, but I knew the Lord was with me.

“As the trial progressed, the judge called for exhibit ‘D’—which was a letter to the lawyer from the pastor. The lawyer questioned me as to what Mr. Fallon meant by ‘a change within.’ I had a wonderful opportunity to witness to the lawyer, the judge, and the court, that Jesus had forgiven me and I was now a Christian.

“The Holy Spirit must have been in that letter—for the judge gave the sentence—‘\$160 fine. Honorable discharge—immediately if desired.’ I’ve been rejoicing ever since. Now I want to serve the Lord!”

As I extended my hand in welcome into the Church of the Nazarene, and as Dale knelt with those six other fine new members—there were few dry eyes. My heart rejoiced that the Church of the Nazarene was available when a young man was in dire need of help. I was also pleased that the *Herald of Holiness*, *Conquest*, and *ETC.* carried the message of salvation and was used of the Holy Spirit to speak to a lost sailor boy—a long way from home and from God.

We are happy that Dale joined our church today. □

By Arthur M. Fallon, *Collingdale, Pa.*

A Christian Woman's World

SELF-CONFIDENT CHILDREN AND THEIR HOMES

A much-publicized study by Stanley Coopersmith, associate professor of psychology at the University of California, deserves attention.

Dr. Coopersmith, recognizing that self-esteem was the one factor most successful men and women seemed to have in common, wanted to discover how children develop an attitude of self-esteem.

The results are of profound interest to Christian mothers. As discussed in our last column, the Lord himself emphasized the importance of self-esteem when He included it in His great commandment to love God, our neighbors, and ourselves.

Dr. Coopersmith's study revealed that the childhood homes of successful young men had some things in common:

There was love in the family, love expressed by respect and concern. A child begins to feel he is a person of worth when he realizes that he is the object of deep interest and pride.

Parents of the successfully self-confident men were substantially less permissive than parents of children with low self-esteem. A child with permissive parents may feel that the reason his parents don't enforce rules is because they don't care about what happens to him—that he's not worth their interest.

There was also a marked degree of democracy in the "high self-esteem" families. Parents established a code of conduct and their authority within that code, then encouraged their children to present ideas for discussion. They always respected and examined the children's ideas.

Dr. Coopersmith listed some symptoms which alone or together may very well be cries for help from children who are failing to develop self-esteem: fearfulness and timidity, bullying and bragging, inability to make decisions, expectation of failure, no desire to express opinions, and inability to make any sense out of life.

The men from families demanding the strictest accountability and responsibility are the most independent and successful. Interestingly, they are also the ones maintaining the closest and fondest family ties.

o o o

If you're having a class or church dinner, here's a main-dish recipe, enough for 50 servings.

Ham casserole supreme

6 lbs. cooked ham, cubed
2 cups onions, chopped
3 lbs. American cheese, cubed
2 doz. eggs (hard-boiled)
6 4-oz. cans mushrooms (optional)
¾ cup green peppers, chopped
¾ cup pimento, chopped (optional if there are lots of kids)
½ cup prepared mustard
6 10½-oz. cans mushroom soup
3 quarts milk
7 cups water
6 7-oz. packages macaroni, uncooked
6 cups cracker crumbs

Combine ham, onions, cheese, eggs, mushrooms, green peppers, pimento, and mustard. Blend soup, milk, and water. Divide macaroni evenly in six 9 x 13-inch baking dishes. To each pan add equal portions of ham and cheese mixture; stir 4½ cups of soup mixture into each pan. Top each casserole with 1 cup cracker crumbs. Bake at 350 degrees for about 40 minutes or until hot and bubbly. Yield: 50 1-cup servings.

o o o

Psychologists are telling us more and more that the very first year of a baby's life can have a profound effect on its attitudes and adjustments in later years.

Dr. Fitzhugh Dodson has written a book called *How to Parent*, "a complete guide for parents, based on a revolutionary 'common sense' approach to child psychology."

Dr. Dodson emphasizes the importance of a strong and healthy self-concept in children and points out that this self-concept begins as soon as the child is born.

He offers some suggestions to parents of infants who are sincere about helping their children gain a feeling of "self-esteem."

First, Dr. Dodson believes babies should be fed when they are hungry. They will then view the world as a satisfying place in which to dwell, a place where their hunger needs will be quickly satisfied.

Then he emphasizes the importance of cuddling, kissing, hugging, and general loving, physical contacts. This will teach babies they are loved in the only way that is meaningful to them.

Dr. Dodson warns against letting babies cry "just for the sake of crying." He feels that babies cry for a reason and are asking for some kind of help. If parents respond to their cries, they will learn that Mom and Dad are there to rescue them when and if they need it.

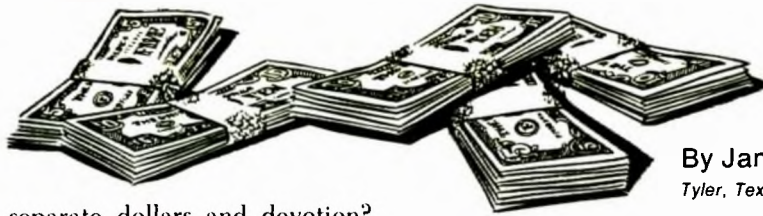
During the first year of life, TRUST is the key word.

If you can instill a basic sense of trust and optimism about himself and the world in which he lives, you will have given your baby a good foundation for a healthy self-concept. He will be on his way to developing and maintaining an attitude of "self-esteem."



By Arlie J. Hull
Seattle

DOLLARS or DEVOTION



By James H. Robertson
Tyler, Tex.

Can we separate dollars and devotion? Not completely, for full devotion to God always involves our dollars. Our priorities must be kept in proper order and devotion must always head the list.

Unless our offerings cost us something, most of the reward is missing. As we give we must share some of the same selfless spirit that Jesus had. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Corinthians 8:9).

Let us examine our offerings. What do they mean to us? They must mean something to us before they can mean anything to God.

If our offerings represent only our surplus, then in God's sight they can't mean much. He looks on motives and rewards us accordingly.

When our offerings have real sacrifice in them, God always takes notice. There is rejoicing in heaven, not because of the dollars, but because of the full devotion that does not consider the cost.

The widow's two mites were very small in material value. But that small offering was the only one Jesus approved that day. He saw a heart so full of devotion that it forgot about cost. The woman was probably weeping in her heart because she had no more to give, but God was rejoicing for He saw her complete devotion to Him. She gave her very living away because she loved God so completely.

When we humbly give our all, God will not fail to enrich our souls because of it. If we give grudgingly, withholding our hearts from Him, God will certainly reward us according to our devotion though the offering be large.

Men are concerned with and count the dollars, but God examines the devotion. The old slogan, "You cannot love without giving," is true. When we give because we love God supremely we will not count the cost. Our chief concern will be how little we have to give, not how much our offerings cost us.

Merely sharing part of our surplus is not sufficient. If we give only something we do not need, then while men are busy counting our dollars, God will be grieved over our lack of genuine love.

The real cost of an offering to us in a large measure determines its value before God. The Cross must have its place in our giving and we must share His sacrifice if we please Him.

God does not need, nor will He accept, our charity. Only devotion and love are acceptable in His sight.

Our offerings can never pay our debt to God. But we can witness to our great debt to Him by personal sacrifice. He will never ignore those who bleed to bless, for this is His spirit.

The very heart of the matter is total commitment to God. Have we so yielded our hearts to God that we can forget ourselves? Are the treasures of this life held loosely?

Jesus said, "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also" (Matthew 6:19-21). A heart completely yielded to God will never be without value.

God's economy is different from ours. The lad's five barley loaves and two fishes were multiplied many times by the Lord (John 6). If devotion prompts our giving, God can multiply the gift many times over. The hungry will be fed, not because of our dollars, but because our devotion is an acceptable offering to God and He will use it.

Costly, sacrificial giving seems to bless. If our gifts are small in the sight of men, let them be large in God's eyes. If our offerings are large in the sight of men because of our abundance, we may still give until there is privation and sacrifice. Only then will we know our dollars represent complete devotion to God. □

February— Stewardship Month

CONFIRMED or CONFORMED?



By Milo L. Arnold, *Colorado Springs*

Union Pacific Railroad Photo

As "free church" Protestants we incline to shrink from the practice of confirmation as an approach to church membership and Christian confession.

We fear that this method inclines to replace conversion with cultivation and faith with liturgy. Thus, the confirmation class over, people might find themselves less Christian than they thought would be true.

We do like the educational processes by which some churches lead their people into preparation for church membership and confess that we might do well to take some pages from their book.

To us, however, it seems perilously easy to accept a ritual of confirmation as a substitute

for the grim, meaningful awareness of sin which is followed by deep penitence and saving faith.

We readily receive into membership, however, persons who are outwardly conformed to the rules, traditions and mores of the church without realizing that this too can be an easy way around personal godliness.

Conformity, or "confirmation," is a taught thing. Our children are taught the rules, the ways, the forms, and the mores of the church by parents, Sunday school teachers, pastors, and by observation of the entire program.

This is as it should be. But there might possibly be times when people so taught would conform without conversion and be accepted on the basis of their "conformation."

When a person takes on the social, cultural, moral, and conversational shape of a Nazarene we are likely to accept him as a Nazarene. It may be that due to the influence of his upbringing he would profess to be a Christian because of his sincere and successful conformity to what we expect of him.

Entering the church by conformity can be as dangerous as entering by confirmation. In some cases it might be even more perilous to the spiritual life of the person because it can be accomplished without even being trained in Scripture and taught in Christian attitudes.

The person who depends upon his own accomplishment of goodness may collapse when the issues are stern.

Such members may support the church well, attend regularly, and work ardently, but they lack the inner vitality of a converted person. They lack the inner Presence. They lack the mysterious

qualities provided by divine grace.

They are conformed persons but not Spirit-filled persons. They think they are right, for they are doing right things. They are believing right beliefs and saying right shibboleths, but they are lean and unsatisfied.

We are tempted to watch the conformity of people and measure their godliness by it. This is dangerous—for many have become entirely godless in heart while never allowing a crack to appear in their outward conformity to the church.

Without a doubt we need people who are conformed to the church and people who are confirmed in the church. But we need most of all people who are converted and committed.

A skillful hypocrite can appear either conformed or confirmed. But only a genuinely Christian person can be qualified for the best in this earth and the fellowship of God in the next. □



A DULL TOOL

By Albert J. Lown, *London, England*

The saw was blunt! The pastor's saw, a veteran of many a task in church and parsonage. It had known the clasp of various hands and the challenge of timbers new and old—taking its part in reconstruction and improvements, or creating piles of firewood. A literal "board" member, unpraised and unpaid! But it was very dull

Perspiration poured down the face of a clerical carpenter as he endeavored to decrease the pile of lumber left after alterations to a victorian sanc-

tuary. Added effort was necessary, extra energy employed, and hammer and chisel resorted to at times. All because the saw was blunt.

It need not have been dull, for there are those who specialize in sharpening saws and the cost is moderate compared with the resulting benefits. And a wary eye for nails, an occasional rub with oil will maintain the needed sharpness of teeth.

"When the axe is blunt, the workman putteth forth more strength," wrote the author of Ecclesiastes long ago—and added the moral: "So is wisdom better than strength."

The comment is worthy of application even if one is doing just any old job. But for a good job, a special piece of work, a sharp saw is essential. In two days, between camp meetings, the writer witnessed this summer the transformation of a tabernacle platform. The dedicated workers were keen and the tools sharp.

Christian workers cannot afford to be dull—to approach a God-given task without discerning wisdom of motives and methods; to lose their effectiveness through neglect of spiritual maintenance. Lacking the one and neglecting the other, service becomes unbearably demanding and wearying. The spirit tires and sacred duties lose their attraction and satisfaction. Both time and strength are wasted in tasks that would be accomplished in less time and to better purpose by a blend of wisdom and conserved strength.

The keen, cutting edge of service need not depart, nor the soul's zest and energy wane. Wisdom is freely available and the means of spiritual maintenance simple and sufficient.

Christ offers the one, for He is our wisdom: in disposition, principle, and detail; in reviewing the task and relationship with others involved. His mind and methods can be ours, making the burden and yoke of service "light and easy" in contrast to the dour or frenzied endeavors of our own unaided strength.

And the oil of the Spirit is freely flowing to ensure the fullest use of our dedicated abilities. Wisdom is better than strength when it is Christ-centered, and consecrated common sense seeks the Spirit's renewing for familiar or special tasks.

"Behold, I will make you a new, sharp instrument, having teeth," was the divine promise through Isaiah to a dejected, strengthless Israel feeling "as weak as a worm"! The transformed "worm" would then thresh mountains, beat them small and make them as chaff—the worm's true function as the invisible ploughman and nature's partner in retaining the soil's fertility.

Discouraged? Weary in well-doing? Almost giving up? The God of worms and workers (and clerical carpenters) waits to make service enthusiastic and effective. Be wise, be strong. □

A MEANINGFUL RELIGION HAS ETHICAL DEMANDS

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them . . ." (Matthew 7:12).

If you should stop 10 people on the street and ask them, "Are you a Christian?" seven of the 10 would answer, "Yes." If you should ask them how they know, they would begin by saying, "Well, I try to live a good life. I go to church occasionally, and I try to be a good citizen." They might even add, as one did to me once, "Well, I don't get drunk and I don't beat my wife."

Ethics, to people like that, is what religion is all about. There are ethical demands in meaningful religion, of course, but it is an easy matter to overemphasize ethical standards until religion becomes nothing more than rules and regulations.

It is impossible to overemphasize a *positive* aspect of an ethical standard—no one, for instance, can ever overemphasize goodness, for no one can ever be too good. It is impossible to overemphasize courtesy, because no one can ever be too courteous. It is impossible to overemphasize charity, for no one can ever be too charitable.

But it is not only possible, it is disastrously easy to overemphasize a *negative* aspect of an ethical standard. It is possible to overemphasize the negative until one's religion degenerates into nothing more than a little set of prohibitions, and one begins to think he is right with God because of what he *doesn't* do.

This, according to Jesus, is the very essence of

Phariseeism. The Pharisees were great rule-keepers. They were known for their negatives. Their religion had degenerated into a set of prohibitions. They thought they were right with God and pleasing to God because of what they *didn't* do.

And there are those today who have allowed their religion to degenerate into *that*. They are still true to the prohibitions, but they have long since lost that in their hearts that made the original prohibitions spiritually meaningful and valid and necessary.

No one, in any century or country or church, is right with God because of what he *quits*. If he is right with God it is because of what he *gets*—what he gets when he accepts Jesus Christ as Lord and Saviour.

The Scripture does say, "Let the wicked forsake his way, and the unrighteous man his thoughts,"—yes, the Bible says that. But it doesn't stop there—the rest of the verse says, "and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7).

RADIO SERMON OF THE MONTH

By C. William Fisher

When a man forsakes sin and quits his meanness, he is of course a better man, a more ethical person, a reformed individual; but nothing vital has happened in his heart, no transformation has come to his inner being. It is only when he accepts Christ as Saviour and Lord and trusts His forgiving love and pardoning mercy, that transformation takes place, that he becomes a new creature, that he is lifted to a new level of life.

It is not what we *quit*, but what we *get*, that makes us right with God. We have to quit our sins, our evil habits, our hateful attitudes, our rebellious spirit before we can have saving faith—we have to repent, yes, but only that we might *believe*.

“Repent ye,” Jesus said, but He added: “and believe the gospel.” In other words, repentance is a requisite of saving faith, of actually accepting Jesus Christ as Saviour and Lord. But it is Christ coming into the heart that makes the change, that regenerates the soul, that makes one a Christian.

I talked recently with a lawyer who had once held a very prominent position in government, but his “social” drinking had progressed to alcoholism and he not only lost his position, but he lost his family, his self-respect, and all of his so-called friends.

“I tried A.A.,” he said, “and they did help me to stop my drinking. But they left me,” as he put it, “standing naked on the doorstep. It was only when I accepted Jesus Christ as my personal Saviour that my real problem was solved.”

Meaningful religion must of a necessity include ethical demands. These are emphasized repeatedly in the Old Testament, with their highest expression found in Micah when he says, “What doth the Lord require of thee, but to do justly, and to love mercy, and walk humbly with thy God?” (Micah 6:8)

And who could read the Gospels without coming face-to-face with the ethical demands of Jesus and His emphasis that *love* would give those demands their inner reality and dynamic and thrust?

But to make the whole of religion a matter of ethics is to become guilty of Phariseeism. It is to become an expert of the segmental, specializing in irrelevancies, and missing completely the centralities of the spirit such as love and understanding and sympathy and compassion and courtesy and kindness and charity. It is these that Jesus said were important.

A good question to ask ourselves is this: “What is my religion doing to my character? Is it making me more loving, more courteous, more charitable? Is it making me more Christlike?”

If not, then there is one of two things wrong: either I don’t have the right kind of religion, or I don’t have enough of what I’ve got. For that

meaningful “religion” based on right relationship with God in Christ will indeed include high ethical standards, but it will always insist that it is Christian love that provides the dynamic to make any ethical standard, not only consistent, but spiritually meaningful and productive.

O God, help us to see anew that while You demand right actions, it is Your will and provision that those right actions spring from right motives—motives which find their dynamic in right relationship with You. This we pray in Jesus’ name. Amen. □

A Prayer for Guidance

Bend low, ye heavenly lights that have lit
the way since creation.

Hear my prayer, ye heavenly spheres, and save
me from the torture of blind wandering.

I seek thy godly fate given for wonders
and signs. I seek that heavenly call, that
purpose, that goal that is mine.

O God; I cry to the stars, but they only
dance in my tears.

O wondering faith; art thou that calling
which I seek; or art thou the way to seek that
calling?

I have tasted of thy sweet nectar, yet always
the bitterness around me has severed me from
thy bud. And barely can I cling to thy vine
but for the hopelessness should I fall.

For quickly is that fall made, and fewer and
fewer become thy threads that soon are burnt,
and dance mockingly just above the arms of
flame that eternally reach out for thee; only
to grasp, and burn, and plunge even deeper into
the roaring nothingness of that lost eternity.

Yet to me the agony of hell can be not much
greater than the pain of stumbling unled,
through a world which slays all that eternity
is judged by.

O God; give me one beam from that light
of destiny.

Grant enough dawn to see where to grasp
for that thread which hastens me to my fate,
and to Thy bosom.

RONALD C. KETCHUM
Bourbonnais, Ill.

PUTTING THE PRESSURE ON PORNOGRAPHY



Photo by Everett C. Johnson from De Wys Inc.

On our way to church on Sunday morning we were surprised to see something new on our main boulevard in Oxnard, Calif.—an “adult” theater! This was in addition to the 24 bars and liquor-selling cafes within a two-block area.

Needless to say this aroused our “spiritual indignation”! Something must be done! But who would do it?

By Eleanor McKinney, *Oxnard, Calif.*

Within 30 minutes I was standing before my Sunday school class of high school young people asking, “Do you believe WE can change our city?”

God challenged our hearts and in a matter of minutes plans were being made for a “demonstration.” We decided to meet at the church the following night to make posters and placards for the occasion. That morning we announced our plans to the entire congregation and invited anyone who wished to join us on Tuesday night for a peaceful march.

The next night our paintbrushes and felt pens began to fly. Some of the posters read like this:

“Don’t pollute my Daddy’s mind,” “Porno is a NO-NO,” “Dirty minds make dirty people,” “Jesus Saves,” “Let’s clean up Oxnard,” “Don’t pollute our environment.”

When Tuesday night came we had 42 demonstrators ranging in ages from six to 72—all rarin’ to go. Enthusiasm was high!

We informed the police of our intentions. Both they and the city council regretted that “their hands were tied because there was not a legal leg on which to stand.” However, they encouraged us to do what we could as interested citizens and promised their support.

Before leaving the church to march the half mile down the boulevard, we had prayer together and asked God for guidance. I instructed the young people to gather in the front of the theater and form a semicircle while I went inside to get the manager—if he were there (I didn’t tell them I had already prayed that he would be).

It was about 7 p.m. when we reached the theater. The film was already in motion. Never before would I have been caught dead entering such an establishment! I had been protected from places like this all my life! However, this didn’t enter my mind as I boldly walked into that brightly painted, red storefront.

Once inside, I asked to speak to the manager and was quite surprised to meet one so young. After introducing myself I told him there was someone outside I wanted him to meet. Apparently he had peeked out the window and saw the placards for his response was, “Yes, I know.”

He also said we had a perfect right to do what we were doing. Reluctantly, he stepped outside into the circle of faces and posters that greeted him. Some were on fancy posterboard while others were printed on grocery sacks, but I am sure he caught the message when he looked into the faces of the people.

I placed my hand on his shoulder and explained that we had come peaceably and that we were praying for God to close down his business and give him a better one. I’m not quite sure if the shock subdued him or if the Holy Spirit had already given him a tranquilizer earlier. Nevertheless, he again agreed that we had a perfect right to express our feelings on the matter. Then he turned and walked back into the theater. But we weren’t through!

The next two hours we spent in marching back and forth while we sang hymns and choruses. Other members of our group were passing out tracts up and down the street. One young man accepted Christ there on the sidewalk.

Every now and then we could see the manager peeking out the window—probably very distraught because no one had the courage to enter his business while we were present. To add to his misery, we had a psychiatrist in our group who

carried a large poster bearing a picture of Jesus looking over Jerusalem and he directed it like a camera toward the peekout. It must have “blown his mind” to be faced with Jesus—it was bad enough to look into our faces!

Before leaving the theater around nine o’clock, our entire group dropped to their knees on the sidewalk and earnestly prayed (I mean *earnestly*) for God to close it down and save the manager.

The poor fellow didn’t stand a chance! Instead of closing at midnight, they turned out the lights by 9:30. It looked as though they were anxious to get out before they were caught or forced to spend the night there.

The next day the local newspaper carried a report on the front page—giving the details of the demonstration. I explained to the reporter that our group had two qualities most demonstrators don’t have—prayerfulness and love. We didn’t go with a hostile attitude but with compassion. Still, we had to do what we could to stop sin in our town!

As soon as the paper hit the streets we began to receive phone calls from other citizens and members of other churches saying they were behind us and were in accord with what we were trying to do. Three other times the newspaper carried articles in reference to the march—all complimentary.

A few nights later my husband appeared before the city council to air his views on the subject of lewd movies and pornography in our town. He was well received and encouraged to “stay with it.”

We didn’t drop the matter with the initial picketing but continued to follow it up. For example, the next week was Valentine’s Day so we made up a huge, fancy valentine inscribed, “To Paul [the manager] with love from Jesus and US,” bearing 75 signatures from the church people. Later, when the theater advertised that a “star” would appear “in person” and would be giving her photo to all the customers, we took a picture of Jesus that glowed in the dark, along with a booklet on how to be saved, and presented it to her. Again we reminded the manager that we were still praying for him. He thanked us graciously.

We were told by the police and the news media that they could do nothing to close this theater, but within a few days we saw a notice posted on the front window that their film had been confiscated and there would be no movie till the following week.

Within a month we drove down the boulevard again and you can imagine the shout of victory when we read the sign “CLOSED”!

Today there is a new sign on the former adult theater which reads “USED FURNITURE.” God helped us to do the impossible! □

editorially SPEAKING

By W. T. PURKISER

Religion as Relationship

Many people struggle and suffer without need because to them the Christian life is a "thing," a "program," an "experience," or some other kind of "it." What they miss is that being a Christian is above all a relationship with God *through* Christ and *in* the Holy Spirit.

Yet such is exactly the way the biblical faith is presented to us. It begins with God calling Adam—estranged from Him in the Garden—"Where art thou?"

Both halves of our Bible go by the name "Testament" or "covenant," a term of relationship. When we come to Christ as individuals, we become God's children—a relationship.

Holiness likewise is not a "thing," an entity, a sort of spiritual rabbit's foot that we get and hopefully keep, or perhaps, sadly, lose. It is the Comforter, the Holy Spirit, abiding with us in a new and deeper relationship.

What we seek is not an "it." What we seek is Him. Gifts He may and will give; but more important than any gift is the enduring relationship with the Giver.

The deepest problems in our world today are problems of alienation. Relationships are broken. One race stands off against others. One class is alienated from others. Management and labor, affluence and poverty, age and youth, "Establishment" and dissent—all represent deep cleavages in our society.

Broken relationships are even more painful when intimately personal. Husbands and wives are alienated. Parents and children are strangers to each other. Members of churches pass without speaking.

No health or soundness is possible where broken relationships exist. This is why "reconciliation" is the great word of the gospel. The very word "atonement" as it appears in our English New Testament is a term that means "reconciliation"—at-one-ment.

"God was in Christ, reconciling the world unto himself." More than that, He has "committed unto us the word of reconciliation" (II Corinthians 5:19).

Men alienated from God are alienated from each

other. But more than that, people alienated from each other are soon alienated from God.

It is therefore no accident that Jesus gave as the one evidence by which all would know who are His disciples, "If ye have love one to another" (John 13:35).

Nor is it only by chance that Christ said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23-24).

These words make it clear that if our relationships with others are not right, our relationship with God cannot be right. No one can say, "There's nothing between my soul and my Saviour," who cannot also say, "There's nothing between my soul and my brother."

This means much for the church, local and denominational. When relationships are wrong, everything goes wrong. When relationships are right, everything else works out.

As Richard Halverson has said, "Relationships between persons in the church are more important than the 'work.'"

Concern with relationships means that our work will be people-centered, not program-centered. Even people outside will not be seen as things to be converted, but as persons to be loved.

When we are rightly related to God, it is easier to be rightly related to other people. The relationship with others is no longer a matter of a polar relationship—one person or group opposite another person or group. The relation becomes triangular, the persons or groups at the lower points of the triangle both related to God at the apex of the triangle.

Reconciliation of man with man is not automatic at the time of reconciliation with God. But situations impossible without God become possible with Him.

Christians face tremendous challenges in times like these. The spirit of antichrist is abroad in the land. The answer is not a "thing," an entity, an "it." The answer is a relationship: "Greater is he that is in you, than he that is in the world" (I John 4:3-4).

□

The deepest problems in our world are problems of alienation. Relationships are broken. One race stands off against others. One class is alienated from others. Management and labor, affluence and poverty, age and youth, "Establishment" and dissent—all represent deep cleavages in our society. This is why "reconciliation" is the great word of the gospel.

Provision, Not Allowance

Despite all that has been said to the contrary, God makes no allowance for sin. He does make provision for it.

There can be no compromise with evil in the Christian life. The New Testament goes so far as to say that anyone genuinely born of God does not commit sin. It makes victory over sin the decisive mark of the child of God (1 John 3:6-9; 5:18).

This in no sense implies that a child of God may not make mistakes, be subject to errors of judgment, and heir to a host of infirmities of body and mind. But he does not willfully transgress the law of God as the Lord has given him to know that law—and "sin is the transgression of the law" (1 John 3:4).

While God makes no allowance for sin, He does make provision for it. Above everything, this is the message given to us in 1 John 2:1-2:

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Both sides of this truth come clear here. "I write unto you, that ye sin not." This is as clear and unqualified as a statement can be.

The apostle does not say, "When any man sins," as if it were the normal or expected thing. He says, "If any man sin"—with the clear implication that such is the tragic exception, not the accepted rule.

But if the tragedy happens, there is a provision. It is the advocacy of "Jesus Christ the righteous," who stands ready to plead our cause with the Father when the sin is confessed and renounced.

No ocean liner leaves harbor with the expectation that it will founder and sink before it reaches its destination. No one expects it to sink "every day in word, thought, and deed," as some have said about sin in the Christian life. But it carries a full complement of lifeboats just the same.

C. W. Ruth used to give a simple illustration of this truth. A similar analogy had been used earlier by Beverly Carradine.

Every automobile put on the road is intended to run on four well-inflated tires, Ruth said. No driver in his right mind goes out on the highway expecting to have a flat tire or a blowout. Flat tires are not

the rule. Hopefully, they are the rare exception.

Yet every driver in his right mind carries a spare. He makes provision for what he does not expect.

If a flat occurs, there are, of course, two possibilities. The driver can go on down the road—bumpety bump, bumpety bump, bumpety bump—to the next garage or filling station, 10, 15, or 20 miles ahead.

But if he does, he no longer has a simple puncture to deal with. He has a new tire to buy and perhaps a new wheel. It takes a major overhaul to get him back on the road again.

The other alternative is to stop immediately, put on the spare, and go on down the road with only a momentary interruption to the journey.

Should a Christian fall into a single act of sin—unpremeditated and unexpected—he also has two possibilities. He can go on down the road trying to cover up or rationalize the fact—bumpety bump, bumpety bump, bumpety bump—to the next revival or camp meeting, 10, 15, or 20 weeks ahead.

But if he does, he no longer has one sin to deal with. He has a whole series, including the hypocrisy of covering or rationalizing the first transgression. It takes a major overhaul to get him back on the road again.

The other alternative is to stop immediately, confess and renounce the sin, receive the advocacy of "Jesus Christ the righteous" and the forgiveness of the Father—and go on down the road with only a momentary interruption to the journey.

God's provision is gracious and complete. A Christian need never fall. But if he does, he may rise again—sadder but wiser, having discovered at least one point where added guardedness is necessary.

In no sense should the Apostle John be thought to describe here premeditated or continued sin. It is with such that he deals in 1 John 3:6-9. He speaks in chapter 2 of what Thomas Cook called a "surprise sin," when a Christian goes down under the assault of unexpected or unusually severe temptation. But the surprise sin must be dealt with honestly and forthrightly, or it opens the door to total and complete backsliding.

So while we recognize that God makes no allowance for sin, let us be thankful that He does make provision for it. □

BROTHERHOOD



Rev. Frank Dabney (extreme left) of Sacramento (Calif.) Rio Linda Church; Superintendent Kenneth Vogt, Sacramento District; and Rev. Warren Rogers, director of interracial evangelism, stand with a group of new members received into the church, January 2. On the same Sunday, Warren Rogers and Interim Pastor Gordon Gibson received two minority members into Sacramento First Church.

SACRAMENTO DISTRICT BUILDS A BRIDGE OF FELLOWSHIP

By John Oster, Kansas City

A program of interracial understanding is well under way in the Sacramento District—a practical demonstration of brotherhood in action.

Under the leadership of Dr. Kenneth Vogt, Sacramento district superintendent, and Rev. Warren Rogers, director of interracial evangelism, the program is aimed at creating a bridge of fellowship to the 50,000 black people in the Sacramento area.

It began with a series of weekly rallies sponsored by the NWMS and now continues with monthly rallies and daily ministries under the supervision of Rev. W. Rogers.

Included in the program are five outreach Bible classes. One of them

meets in the county sheriff's department each Thursday at noon. An extensive calling ministry is also carried out by Rev. W. Rogers in an effort to get black families involved in the activities of Sacramento District churches.

Dr. K. Vogt says the program was decided upon as the best way to provide a special outreach ministry for blacks without starting black churches which might drain the existing integrated churches of their black members.

"When we get more blacks into our churches," says Dr. Vogt, "and they are saved and sanctified and they become board members, then it would

be my hope, and it would be a part of my leadership, to give these people such a burden for the concentrated black community that they would say 'Let's go into the black community and establish a Nazarene church.' That would be putting it in the right order."

The results of the program so far have been, according to Dr. Vogt, "both miraculous and a commendation to Rev. Warren Rogers, and in general sense the spiritual fruit that God gives. Our 15 churches in the greater Sacramento area are beginning to do something in a direct way reach 50,000 minority people living our doorsteps . . . and it is working."

A Bible study class meets in the Sacramento County Sheriff's Department, led by Sgt. Pepper at the desk. Rev. Warren Rogers, center, "pastor" to the group.



BONDS OF BROTHERHOOD

By Raymond Hurn, *executive secretary,*

Department of Home Missions

Discovery and challenge are key words as the Church of the Nazarene observes Brotherhood Sunday, February 20.

Discovery is one of the keys to our observance of the day because recent events have led us to discover anew what we have known all along—that we have been richly blessed by the sanctified lives of fellow Nazarenes from a rich diversity of ethnic backgrounds.

Challenge is the other key because an honest look about us tells us that there is much to do before we have discharged our Christian responsibility to take the gospel to all.

Fortunately, our discovery gives us the inspiration we need to meet the challenge. Our bonds of brotherhood have been strengthened by this diversity of background which has been unified in the love of Christ.

In 1946 the Church of the Nazarene, in response to a burden for the souls of all people, established a special district to provide impetus for evangelistic effort among the black citizens of the United States. This district, known as the Gulf Central District, under able black leadership served the church and the black people well.

By 1968, however, a new spirit of understanding was upon the land and we began to realize that true fellowship in Christ and effective evangelization of all peoples could result only when there were no organizational distinctions between black and white, or indeed between any of the divisions of mankind. The General Assembly of 1968 directed the merger of black churches into their respective geographical districts and placed the responsibility for carrying out this merger upon the Department of Home Missions.

At the same time that the General Assembly directed the Department of Home Missions to proceed with the merger, it also approved a statement on brotherhood that was to serve as a guideline in a quadrennium of new adjustment between the races.

The memorial stated: "We believe that God is the Creator of all men, and

that of one blood are all men created." It went on to state:

"We urge that each member of the Church of the Nazarene humbly examine his personal attitudes and actions towards other races as the first step in achieving the Christian goal of full participation by all in the life of the church and the entire community.

"We reemphasize our belief that holiness of heart and life is the basis toward right living. We believe that the complete understanding between racial groups will come when the hearts of men have been changed by complete submission to Jesus Christ, and that the essence of true Christianity consists in loving God with one's heart, soul, mind and strength, and one's neighbor as oneself."

In carrying out this mandate of the General Assembly, we have had opportunity to learn almost daily of new ministries of brotherhood across our church. We now know, for example, that there are 249 churches in the denomination in the United States and Canada composed totally of a minority ethnic group. Total membership of these churches runs to approximately 15,000 with possibly one-half of these being members of a minority.

We have identified 13 distinct ethnic groups in our churches in the United States and Canada. In addition, there are many more minority ethnic groups in areas around the world administered by the Department of World Missions and in other world areas administered by the Department of Home Missions. Included in this number are the 6 million French-speaking Canadians, the large number of Pakistanis and other former colonial peoples now moving into Great Britain, and the Greek colony in Australia.

It seems that in every country there are those whose circumstances of birth place them in a disadvantaged category in comparison with the majority. This makes them a special concern upon the heart of the Christian, for we are assured that all souls are of equal worth before God.

In an attempt to better understand the problems facing us in the area of brotherhood, the Department of Home Missions has held repeated meetings over the past four years with various ethnic groups including the Negro Advisory Committee, the Advisory Committee on Racial Minorities, and spe-

cial subcommittees which have met in support of these larger committees.

In all of these meetings we have learned to love and appreciate our brethren in Christ. We have sensed their desire for better communication at local, district, and general administrative levels. We have sensed also the burden which our minority brethren share for the evangelization of their own race. They urge that we not wait for minority leadership to develop to win minority members. We cannot afford delay.

Whites can win blacks to Christ. It has been done. Some of our most valued black leaders were won to Christ and the church by concerned white Nazarenes. Without their concern, we could well be missing the valued leadership of these men today.

In addition to developing new outreach programs to bring the gospel to all parts of our society, we must make it possible for Nazarenes of all ethnic backgrounds to obtain an education in Nazarene colleges. The strength of our future leadership depends on this.

All of our colleges are integrated in policy, but the enrollment is nevertheless predominantly white. This means we need a deliberate and intensive recruitment among our minority constituency. We are making progress. In the fall of 1971 there were 82 blacks from the United States, 95 other non-white students from the U.S., and 124 nonwhite students from outside the United States for a total of 301 nonwhites enrolled in Nazarene colleges in the United States.

In order to make it possible for more black students to attend our colleges, a 10 percent Missionary Special has been approved for black scholarships. Checks mailed to the general treasurer, Dr. Norman O. Miller, and marked for black scholarships will make it possible for more blacks to attend Nazarene colleges.

In the summer of 1971 the Department of Home Missions sponsored scholarships for black pastors to attend ministerial refresher courses at the Nazarene college in their zone. Enthusiastic appreciation was ex-

pressed by the 29 pastors who took advantage of the scholarships.

While we can report much that is encouraging about our relationships with all ethnic groups, statistics tell us that we have only just begun to scratch the surface of the need. Black citizens are now 11 percent of the total population of the United States and increasingly they are concentrated in the major metropolitan areas. Already blacks comprise more than half of the population in Washington, D.C.; Newark, N.J.; Gary, Ind.; and Atlanta, Ga.

On the average, blacks account for 28 percent of the population in the largest metropolitan category. Significantly, the median family income of nonwhites, while rising, is still only 64 percent of the median white family income.

All ethnic minorities are not non-white. The population of the United States in terms of ethnic origin is composed of the following percentages according to the United States Census Bureau. English, Scotch, Welsh, 15.3; French, 2.6; German, 12.7; Irish, 8.0;

Italian, 4.3; Polish, 2.4; Russian, 1.1; Spanish origin, 4.4; Negro, 11; others 31.7. The survey lists 7.5 percent in the "Not Reported" category.

This is no time to step back and say our job is done. We are indeed on the frontier of our experiences in brotherhood. The best is yet to be if only we are faithful to our mandate.

In the love of God our own lives are enriched by the testimonies of others—we share a boundless heritage made richer by the contributions of many Christians of many colors. [

NAZARENES BUILD IN GUAM



Guam Nazarene church under construction. Pastor Harold Dahlrymple stands at right with hand on the concrete mixer. Bob Wilborn contractor, is wearing a white cap. Also shown are members of the youth choir and young Guamanian Sunday school children.

The Church of the Nazarene on Guam was officially organized December 17, 1971, with 39 charter members, according to Rev. W. Lee Gann, district superintendent.

Mr. Gann reports that on the night they were organized the people of the

Guam church pledged a total of \$700 per month in regular support of the church program.

"I am thrilled beyond words," writes Rev. W. Lee Gann. "I think that it is a pretty hefty baby to be born. At least seven became members by profes-

sion of faith, some new children in Nazarene families and some new Nazarenes. I say, Praise God!"

Rev. Harold Dahlrymple is pastor of the church. A new sanctuary he recently has completed.



Dr. R. W. Cunningham, educator and pastor of Institute, W. Va., is now working on the manuscript of a book which will trace the history of the black people within the Nazarene movement.



Included on a subcommittee that gathered in Kansas City in August to review audio-visual and educational materials with the Department of Home Missions were Rev. Eddie Walker, Rev. and Mrs. Roger Bowman, Rev. and Mrs. Melvin Miller, Rev. Richard Brooks, and Rev. and Mrs. Clarence Bowman. □

This Negro Advisory Committee has contributed greatly to improved understanding between the races. From left are Rev. Clarence Jacobs, Dr. R. W. Cunningham, Rev. Roger Bowman, Dr. R. W. Hurn, Rev. Roland Chopfield, Rev. Rufus Sanders, and Rev. Warren Rogers. □



RICHMOND (VA.) WOODVILLE CHURCH EXPANDS FACILITIES

Dedication services for a new sanctuary were held last summer at the Richmond (Va.) Woodville Church.

Through dedicated labor and planning, the congregation was able to construct the new building at considerably under the estimated cost on bids. Rev. Roland Chopfield is pastor of the church.

Pastor Chopfield has been a leader

in advocating interracial fellowship within the bonds of a sanctified spirit.

"If we are expecting a heavenly home together," he says, "we must fellowship together. To overcome unrighteous misunderstanding among us, we will have to pray together until we receive the boldness of God, who loves whosoever will.

"Sinful and sanctified nature can-

not fellowship together," Rev. R. Chopfield noted, "but it is still true that, 'if any man be in Christ, he is a new creature,' regardless of race.

"The world will never believe the message of God until blacks and whites forget traditions and begin to fellowship in the will of God together." □

Children in the day nursery at the Richmond (Va.) Woodville church



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- OPWALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- OPRAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542
- OPRANEY, WENDELL R. (C) 1236 N. 8th St., Clinton, Ind. 47847
- OPRAYCROFT, R. N. (C) c/o NPH*
- OPREEDY, J. C. (C) 269 N. Newcomb St., Porterville, Calif. 93257
- OPRICHARDS, LARRY & PHYLLIS (COLTIER). (R) 1735 Dawson St., Indianapolis, Ind. 46203
- OPRICHARDSON, HAROLD S. (C) R. 8, Box 437, Muncie, Ind. 47302
- OPRIST, L. O. (C) 3454 Richard Ave., Grove City, Ohio 45841
- OPROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
- OPRODGERS, CLYDE B. (R) 50 Lester Ave., Nashville, Tenn. 37210
- OPROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
- OPRUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257
- OPSANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
- OPSCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
- OPSCRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- OPSCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730
- OPSCOTT, WILLIS R. (C) 8041 Rubie Ave., Louisville, Ohio 44641
- OPSERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
- OPSEXTON, ARNOLD (DOC) & GARNETT. (C) 2809 S. 29th St., Ashland, Ky. 41101
- OPSEYMORE, PAUL. (C) Box 94, Pittsburg, Ill. 62974
- OPSHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
- OPSHAVER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061
- OPSISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
- OPSLACK, DOUGLAS. (C) R. 2, Vevey, Ind. 47043
- OPSMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003
- OPSMITH, HOWARD M. (C) R. 1, Box 87-B, Jacksonville, Ark. 72076
- OPSMITH, OTTIS E., JR., & MARGUERITE. (C) 80 Grant St., Tidouate, Pa. 16351
- OPSMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276
- OPSMELLENBERGER, L. B. (C) 4105 N. Garfield, 51, Loveland, Colo. 80537
- OPSMELLSGROVE, H. G. (C) 1906 Keystone Ave., Albany, Ga. 31705
- OPSNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- OPSPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
- OPSTAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008
- OPSTALLINGS, OSCAR. (C) 2708 Stallings Ln., Jonesboro, Ark. 72401
- OPSTARNES, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
- OPSTEPHENS, KEN. (C) c/o NPH*
- OPSTOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
- OPSTRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
- OPSWARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914
- OPYALOR, EMMETT E. (C) c/o NPH*
- OPTEASDALE, ELLIS L. (C) R. 1, Box 210 DX, Elkhart, Ind. 46514
- OPTHOMAS, CLIFTON T. (C) Box 47, St. Petersburg, Pa. 16054
- OPTHOMAS, FRED. (C) c/o NPH*
- OPTHOMPSON, GENEVIEVE. (C) Prophecy, Craig, Mo. 64437
- OPTHOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315
- OPTHOMPSON, WILLIAM E. (C) 11308 E. Madison, Apt. 14, Spokane, Wash. 99206
- OPTODD, CHESTER F. & MARJORIE. (C) c/o NPH*
- OPTOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101
- OPTRIPP, HOWARD M. (C) c/o NPH*
- OPTUCKER, RALPH, JR. (C) c/o NPH*
- OPUNDERWOOD, G. F. & MRS. (R) 150 Shadyane Circle Ct., Warren Ohio 44483 (full-time)
- OPVANDERPOOL, WILFORD N. (C) 1188 Kottinger Dr., Pleasanton, Calif. 94566
- OPVENNUM, EARLE W. & ELIZABETH. (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072
- OPWACHTEL, D. K. (C) Box E, Madison, Tenn. 37115
- OPWADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- OPWALKER, LAWRENCE C. (C) c/o NPH*
- OPWALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
- OPWARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6544 Whiskey Creek Dr., Ft. Myers, Fla. 33901
- OPWARNE, RAY E. & VIOLET. (C) Box 333, Dillonvale, Ohio 43917
- OPWELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937
- OPWESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
- OPWHIPPLE, LEONARD. (C) Lay Evangelist, 3031-0 Calle Sonora, Laguna Hills, Calif. 92653
- OPWHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
- OPWHITED, CURTIS. (C) 307 N. Blake, Olathe, Kans. 66061
- OPWHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
- OPWILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- OPWILLIS, HAROLD & MAE. (C) Box 18, Mound City, Mo. 64470
- OPWOLFE, JOSEPH P. (C) 4537 Beatty Dr., Riverside, Calif. 92506
- OPWOODWARD, GEORGE P. (C) c/o NPH*
- OPWYLIE, CHARLES. (C) 1302 Main, Winfield, Kans. 67156
- OPWYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
- OPWYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
- OPYOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
- OPYOUNGER, I. F. (C) c/o NPH*
- OPZIMMERLEE, DON A. JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

MARCH SLATE

(As reported to Visual Art Department)

- ANDREWS: St. Petersburg, Pa., Mar. 6-12; Hot Springs, Ark. (Richardson), Mar. 19-26
- ARNOLD: Marseilles, Ill., Mar. 9-11; Mt. Vernon, Ind., Mar. 13-19; Beardstown, Ill., Mar. 27—Apr. 2
- BAILEY, C. D.: Dolton, Ill., Mar. 7-12; Kenosha, Wis., Mar. 13-19; Berne, Ind. (Mt. Hope), Mar. 20-26
- BASS: Jackson, Ohio, Mar. 1-12; Parker, Ind., Mar. 16-26
- BATTIN: Cushing, Okla., Mar. 10-19; Great Bend, Kans., Mar. 24—Apr. 2
- BELL, JAMES: Grandview, Mo., Mar. 7-12; Kansas City, Kans. (Metropolitan), Mar. 14-19; Huntington, Ind. (1st), Mar. 21-26
- BELL, WAYNE: Prescott, Ark. (Liberty), Mar. 8-12; Port Allegany, Pa., Mar. 15-26
- BENDER: Charleston, W. Va. (Calvary), Mar. 9-19; Jacksonville, Fla. (Faith), Mar. 23—Apr. 2
- BERTOLET: Manhattan, Kans., Mar. 7-12; Hutchinson, Kans. (Peniel), Mar. 14-19; Pueblo, Colo., Mar. 21-26; Casper, Wyo., Mar. 28—Apr. 2
- BETTS: Louisville, Ky. (Hikespoint), Mar. 27—Apr. 2
- BOHI, JAMES: Olathe, Kans., Mar. 5-12; Bethany, Okla. (Calvary), Mar. 13-19; Bourbonnais, Ill. (Olivet College), Mar. 20-26; Springfield, Ill. (1st), Mar. 28—Apr. 2
- BOLLING: Sanford, Fla., Feb. 23—Mar. 5; Gainesville, Fla. (Trinity), Mar. 6-12; Portland, Tenn., Mar. 24—Apr. 2
- BONE: Weaverville, Calif., Mar. 6-12; Hemet, Calif., Mar. 15-26; Provo, Utah, Mar. 27—Apr. 2
- BOWMAN: Mt. Grab, Ohio (Wes.), Mar. 19-26; Ft. Smith, Ark., Mar. 29—Apr. 9
- BRAND: Morenci, Mich., Mar. 29—Apr. 2
- BROOKS: East Peoria, Ill., Mar. 6-12; West Lake, Ohio (Park Side), Mar. 14-19; East Chicago, Ind., Mar. 21-26; Albany, Ind., Mar. 27—Apr. 2
- BROWN, ODELL: San Antonio, Tex. (Hatfield), Mar. 20-26
- CARLISLE: Bryan, Tex., Mar. 6-12
- CHAMBERS: Jasper, Ala. (1st), Mar. 1-5; Gadsden, Ala. (city-wide), Mar. 13-17; Oneonta, Ala., Mar. 27—Apr. 2
- CHAPMAN: Ottawa, Kans. (Wes.), Mar. 5-12; Iola, Kans. (Wes.), Mar. 13-19; Kingman, Kans., Mar. 20-26; Miltonvale, Kans. (Antioch Wes.), Mar. 29—Apr. 9
- CLARK: Uhrichsville, Ohio (Rush), Feb. 27—Mar. 5; Marshfield, Ohio, Mar. 6-12; Kettering, Ohio (1st), Mar. 13-19; Mishawaka, Ind. (Southside), Mar. 20-26; Chicago, Ill. (Mt. Greenwood), Mar. 27—Apr. 2
- CLINE: Clarkston, Ky., Mar. 3-5; Sparksville, Ky., Mar. 14-19; St. Petersburg, Fla. (Faith Temple), Mar. 21-26
- COOK, DON: Carson, Wash., Mar. 8-19; Pilot Rock, Ore., Mar. 22—Apr. 2
- COOK, LEON: Ottumwa, Ia. (1st), Mar. 7-12; Wichita, Kans. (Indian Hills), Mar. 14-19; Madison, Ala., Mar. 21-26; Staunton, Va. (1st), Mar. 28—Apr. 2
- CORBETT: Dixon, Ill., Mar. 19-26
- COX: Charlotte, N.C., Mar. 5-10; Gaines, Mich. (Wes.), Mar. 14-19; Madison, Wis., Mar. 20-26
- CREWS: Gloster, Miss., Mar. 6-12; Meeker, Okla., Mar. 14-19; Nocona, Tex., Mar. 21-26; Mineral Wells, Tex., Mar. 27—Apr. 2
- DARNELL: Bloomington, Ind., Mar. 2-12; Mahomet, Ill., Mar. 16-26; Speedway Ind., Mar. 30—Apr. 9
- DAVIS: Franklin, Tenn., Mar. 10-19; Nebo, Ill., Mar. 22—Apr. 2
- DENNIS, D.: Fairbury, Ill., Mar. 7-12; Newtonville, Ohio, Mar. 16-26; Anderson, Ind., Mar. 28—Apr. 2
- DENNIS, L.: Irvine, Ky., Mar. 17-26
- DISHON: New Castle, Ind. (Wes.), Mar. 6-12; Cookeville, Tenn., Mar. 13-19; Sligo, Pa., Mar. 27—Apr. 2
- DIXON: Panama City, Fla., Feb. 27—Mar. 5; Port St. Joe, Fla., Mar. 7-12; Phoenix City, Ala., Mar. 14-19; Marion, Va., Mar. 21-26
- DUNMIRE: Seymour, Ind. (zone), Mar. 6-12; Joliet, Ill. (1st), Mar. 19-26; Hendersonville, Tenn., Mar. 28—Apr. 2
- DUNN: Chillicothe, Ohio (Westside), Mar. 13-19
- EMSLEY: Norman, Okla. (1st), Mar. 1-12; Yuma, Colo., Mar. 15-26; Albuquerque, N.M. (Friends), Mar. 29—Apr. 9
- ESTERLINE: Redway, Calif., Mar. 8-19; Sidney, Mont., Mar. 22—Apr. 2
- EVERLETH: Fairborn, Ohio (Wrightview), Mar. 6-12;

Covington, Ky (1st), Mar 14-19; Great Bend, Kans (1st), Mar 26—Apr 2

FELTER: Stockton, Calif. (1st) Mar 6-12; Corydon, Ind (1st) Mar 19-26; Coshocton, Ohio (Wes.), Mar 29—Apr 2

FERGUSON, JOHN Albany, Calif., Feb 28—Mar 5; Carmichael, Calif (Madison Ave.), Mar 6-12; Huron, S.D. Mar 20-26; Mandan N.D. Mar 27—Apr 2

FILES & ADAMS: Flint, Mich., Mar 1-5; Harvey, Ill. Mar 7-12; St. Louis, Mo (Ferguson) Kiddies Crus., Mar 14-19; St. Louis, Mo (Lemay), Mar 21-26

FINKBEINER: Scotland, month of March

FISHER: Upland, Calif. (1st), Mar 5-12; Yuba City, Calif (1st), Mar 14-19; Sacramento, Calif (Trinity), Mar 21-26

FLORENCE: Centralia, Ill., Feb 28—Mar 5; Sullivan, Ind., Mar 8-19; Danville, Ind., Mar 20-26; Brodhead, Wis., Mar 27—Apr 2

FORD: Orlando, Fla. (Lockhart), Mar 6-12

FOWLER: Denver, Colo (Edgemont), Mar 7-12; Sikeston, Mo (Eastside), Mar 14-19; Racine, Wis., Mar 21-26; Moline, Ill. (Community), Mar 28—Apr 2

FRODGE: Cincinnati, Ohio (Calvary), Mar 6-12; Wapakoneta, Ohio Mar 15-26

GAWTHORP: Lake City, Tenn (1st Wes.), Mar 6-12; Marion, Ohio (Kensington Pl.), Mar 13-19; Roseville, Ohio, Mar 20-26; Wheeling, W. Va. (Elm Grove), Mar 27—Apr 2

GORMANS: Maryville, Ky Mar 10-12; Mayfield, Ky (New Liberty), Mar 24-26

GRAVVAT: Waterloo, Ohio, Mar 1-5; Hanging Rock, Ohio, Mar 5-12; North Eaton, Ohio, Mar 12-19; Esther, Mo (1st), Mar 21—Apr 2

GREEN: Vancouver, Wash. (city-wide), Mar 8-12; Eugene, Ore (1st), Mar 14-19; Midway City, Calif., Mar 20-26; Sunnyvale, Calif., Mar 28—Apr 2

GRIMSHAW: Sidney, Neb., Mar 7-12; Sioux Falls, S.D., Mar 14-19; Willmar, Minn., Mar 21-26; Sandstone, Minn., Mar 28—Apr 2

HARRISON, J. MARVIN: Waurika, Okla., Mar 27—Apr 2

HARROLD: Ogden Hill (1st), Mar 14-19; Winona, Minn. (1st) Mar 26—Apr 2

HEASLEY: Gainesville, Tex. Mar 12-19; McAlester, Okla (1st), Mar 26—Apr 2

HEGSTROM: East Peoria, Ill., Mar 6-12; Monmouth, Ill., Mar 13-19; Galesburg, Ill., Mar 20-26

HENDERSON: Yorktown, Ind. (1st), Mar 13-19; Anderson, Ind (Goodwin Mem.) Mar 20-26; Albany, Ind. (1st), Mar 27—Apr 2

HIGGINS: Palo Alto (1st), Calif., Mar 6-12; San Leandro, Calif., Mar 13-19; Kellogg, Idaho, Mar 20-26; Ritzville, Wash. Mar 27—Apr 2

HOECKLE: Lufkin, Tex (Bethel), Mar 2-12

HOLLEY: Benton, Ill (1st), Mar 7-12; Lansing, Mich. (North), Mar 13-19; Baton Rouge, La. (1st), Mar 21-26; Marshall, Ill. Mar 28—Apr 9

HOOD: St. Louis, Mo (Bridgeton), Mar 6-12; Britt, Ia (Zion), Mar 13-19; Garden City, Kans., Mar 20-26; Patco, Kans (Canaan Chapel), Mar 27—Apr 2

HOOT, W. W.: Charlotte, Mich., Mar 6-12; Smithton, Pa., Mar 19-26; Gallon, Ohio, Mar 27—Apr 2

HOSTETLER: Cardington, Ohio, Mar 5-12; Akron, Ohio (Ellet), Mar 14-19; Waverly, Ohio, Mar 21-26

HUBARTT: Coiville, Wash., Mar 12; Dodge City, Kans (1st) Mar 14-19; Middletown, Ind., Mar 21-26

HUFF: Mansfield, Ohio (1st), Mar 3-12; Ft. Wayne, Ind (Fairfield), Mar 13-19; Mifflinburg, Pa. Mar 21-26; Kingston N.Y., Mar 28—Apr 4

HUNDLEY, EDWARD: Anderson, Ind (1st) Mar 19-26; Tipp City, Ohio (1st), Mar 30—Apr 9

HUNDLEY, JOHN: Charleston, W. Va. (Wes.), Mar 3-12; Williamsburg, Ind., Mar 13-19; Williamsburg, Ohio, Mar 20-26; Hammond, Ind (Wes.), Mar 30—Apr 9

HUTCHINSON: Lakeville, Mass. Mar 5-12

HYSONG: Troy, Ohio, Mar 10-12; Mineral City, Ohio, Mar 14-19; Wilmington, Ohio, Mar 26—Apr 2

INGLAND: Wadsworth, Ohio, Mar 3-12; Massillon, Ohio, Mar 17-26; New Cumberland, Pa., Mar 31—Apr 9

ISENBURG: Virroqua, Wis., Mar 7-12

JANTZ: Parkersburg, W. Va. (Southside) Mar 6-12; Columbus, Ohio (Beechwald), Mar 13-19; Jefferson, Ohio (1st), Mar 20-26; Union City, Ind. (1st), Mar 27—Apr 2

JAYMES: Risingsun, Ohio, Mar 1-12; Mercer, Pa., Mar 14-19; Vincennes, Ind., Mar 22—Apr 2

JETER: Pittsburg, Calif., Mar 20-26; Indianapolis, Ia., Mar 30—Apr 9

JONES: Providence, R.I. (1st), Mar 7-12; Manchester, Conn. Mar 13-19; West Somerville, Mass., Mar 20-26; Augusta, Me. (1st), Mar 27—Apr 2

KELLY: Kingstree, S.C., Mar 6-12; Wauchula, Fla., Mar 13-19; Meansville, Ga. Mar 20-26

KEMPER: Dinuba, Calif. (1st), Mar 5-12; Hood River, Ore (1st) Mar 19-26

KILLEN: Huntsville, Ala. (1st), Feb 28—Mar 5; Cincinnati, Ohio (city-wide), Mar 6-11; Columbus, Ohio (Shepherd), Mar 15-26; Overland Park, Kans (Anloch) Mar 28—Apr 2

LANIER: Decatur, Ind. (Un Meth.), Mar 8-19; Van Buren, Ind. (Chr. New Light), Mar 22—Apr 2

LASSELL: Shirley, Ind., Mar 6-12; Martins Ferry, Ohio, Mar 13-19; Powhatan Point, Ohio, Mar 20-26

LAW: Frederick, Okla., Mar 13-19; Bethany, Okla. (May Ave.), Mar 20-26

LAXSON: Bedford, Ind., Feb 28—Mar 5; Plymouth, Mich., Mar 7-12; Nashville, Tenn (Grace), Mar 14-19; New Albany, Ind. (indoor camp), Mar 20-26; Louisville, Ky (1st), Mar 28—Apr 2

LESTER: Vallejo, Calif (Hilcrest), Mar 6-12; Grover City, Calif., Mar 13-19; Walla Walla, Wash (Aldersgate), Mar 21-26; Amboy, Wash., Mar 27—Apr 2

LIDDELL: Willard, Ohio, Mar 7-12; Gary, Ind., Mar 14-19; Ft. Madison, Ia., Mar 21-26; Des Moines, Ia. (East) Mar 28—Apr 2

LIGHTNER: Joplin, Mo (Calvary), Mar 6-12; Valley Park, Mo., Mar 27—Apr 2

LINDER: Monroeville, Ind., Mar 5-12; Ft. Wayne, Ind. (South Side), Mar 19-26

LUSH: Jackson, Miss. (1st), Mar 14-19; Lake Charles, La. Mar 21-26

MACALLEN: Shelby, Ohio, Mar 17-26

MANLEY: Muncie, Ind. (North Walnut) Mar 6-12; Greencastle, Ind., Mar 13-19; Anderson, Ind. (Columbus Ave.), Mar 20-26; West Lafayette, Ind., Mar 27—Apr 2

MANNING: Bethel, Ohio, Feb 28—Mar 5; Fairborn, Ohio (Wrightview), Mar 6-12; Cincinnati, Ohio (Saylor Park), Mar 13-19; Cincinnati, Ohio (Montana Ave.), Mar 20-26

MARTIN, LEON: Pittsburg, Tex., Mar 5-12

MARTIN, PAUL: Norco, Calif., Mar 6-12; Tempe, Ariz. (tri-city), Mar 13-19; San Bernardino, Calif., Mar 20-26; Coolidge, Ariz., Mar 28—Apr 2

MARTIN, W. DALE: St. Johns, Mich. (1st) Mar 14-19; Smyrna, Ga. Mar 21-26

MAYO: Jacksonville, Tex. (Mt Hope), Mar 6-12; Victoria, Tex., Mar 13-19; Levelland, Tex., Mar 27—Apr 2

McCULLOUGH: Monteagle, Tenn. (Chapman's Chapel), Feb 29—Mar 5; Niles, Ohio, Mar 7-12; Covington, Ky., Mar 14-19; Augusta, Ky., Mar 21-26; Louisville, Ky. (1st) Mar 28—Apr 2

McDOWELL: Indio, Calif., Mar 5-12; Fillmore, Calif., Mar 27—Apr 2

McWHIRTER: Quincy, Ill. (zone), Mar 1-5; Lubbock, Tex. (1st), Mar 6-12; Bethany, Okla. (Calvary) Mar 13-19; Dallas, Tex. (1st), Mar 21-26; Massillon, Ohio (1st) Mar 28—Apr 2

MEADOWS REASONER: Owensville, Ind., Mar 12-19

MEREDITH: Shawmut, Ala., Mar 6-12; Gardner, Kans., Mar 15-19; Anderson, Ind. (Goodwin Mem.), Mar 20-26

MEYER: Selma, Ind. (Harris Chapel), Mar 6-12; Swayzee, Ind., Mar 20-26

MICKEY: Cosmos, Minn., Mar 6-12; Kalvesla, Kans., Mar 13-19; Hurdsfield, N.D., Mar 20-26; Torrington, Wyo. Mar 27—Apr 2

MILLHUFF: Olathe, Kans., Mar 5-12; Nashville, Tenn. (Grace), Mar 14-19; Bourbonnais, Ill. (Olivet College), Mar 20-26; Springfield, Ill. (1st), Mar 28—Apr 2

MOULTON: Kirkland, Wash. (1st), Mar 6-12; Missoula, Mont., Mar 13-19; Auburn, Wash., Mar 20-26; Ridgefield, Wash. (Pleasant View), Mar 27—Apr 2

MULLEN: New Brighton, Pa., Mar 6-12; Orlando, Fla. (Central), Mar 13-19; Anderson, Ind. (1st), Mar 20-26; Annapolis, Mo., Mar 27—Apr 2

MYERS: Charlevoix, Mich., Mar 14-19; Boyne City, Mich., Mar 21-26; Alpena, Mich., Mar 28—Apr 2

NEFF: Adrian, Mich. (Un Br.), Mar 7-12; Johnson, Kans. (Fields Mem. Wes.), Mar 19-26; Osawatimie, Kans., Mar 28—Apr 2

NEUSCHWANGER: Seattle, Wash. (Olympic Hills), Mar 6-12; Tulsa, Okla. (Central), Mar 19-26; Little Rock, Ark. (Univ Park), Mar 27—Apr 2

NORRIS: Cuyahoga Falls, Ohio (1st), Mar 7-12; Conneaut, Ohio (Kelloggsville) Mar 14-19; Cleveland, Ohio (Bethel), Mar 24—Apr 2

NORTON: Channelview, Tex., Mar 5-12; Pryor, Okla., Mar 26—Apr 2

OVERTON: Woodstown, N.J., Mar 7-12; Bangor, Pa., Mar 14-19; Harpers Ferry, W. Va. (Loudoun Valley), Mar 21-26

PARR: Bridgeton, Mo., Mar 6-12; Burlington, Ia. (1st), Mar 13-19; Decatur, Ill., Mar 24; Danville, Ill., Mar 25; Galesburg, Ill. (1st), Mar 26

PASSMORE: Coraopolis, Pa., Mar 7-12; Quincy, Mass., Mar 14-19; Danielson, Conn., Mar 21-26; Sharpsville, Pa., Mar 28—Apr 2

PHILLIPS: Ravenna, Ohio, Mar 6-12; Burlington, Ia. (1st), Mar 13-19; Cory, Ind., Mar 20-26; Clay City, Ind. (Union Chapel), Mar 27—Apr 2

PIERCE: Mitchell, Ind., Mar 10-19; Oakland City, Ind., Mar 24—Apr 2

POTTER: N.W. Oklahoma Dist. Tour, Feb 27—Mar 6; Little Rock, Ark. (1st), Mar 12-15; Springfield, Mo. (1st), Mar 19-22; Austin, Tex. (Grace), Mar 26-29

POWELL: CURTICE: Indian Head, Md., Mar 13-19; West Portsmouth, Ohio (West) Mar 20-26; Johnstown, Ohio, Mar 27—Apr 2

POWELL, FRANK: Sioux City, Ia., Mar 1-12; Buffalo, Ia. (Friends), Mar 13-19; Carmi, Ill., Mar 24—Apr 2

PRENTICE: Gainesville, Ga. (1st), Mar 12-19; Wrightsville, Ga. (1st), Mar 20-26; Rossville, Ga. (Fairview), Mar 27—Apr 2

PRICE, JACK: Beachgrove, Ark., Feb 28—Mar 5; Crete, Coeur., Ill., Mar 13-19; Farmington, Ark., Mar 27—Apr 2

PRICE, JOHN: Wickes, Ark., Mar 7-12; Peoria, Ill. (Faith), Mar 13-19; Newport, Ark. (1st) Mar 19-26; Searcy, Ark. (1st), Mar 27—Apr 2

QUALLS: Athens, Ohio (1st), Mar 7-12; West Chester, Ohio (Pisgah), Mar 14-19

RAYCROFT: Muncie, Ind. (1st) Mar 20-26

RICHARDS: Bloomington, Ind. (Broadview), Mar 2-12; Middleton, Ind., Mar 20-26

RIST: Scottdale, Ohio, Mar 6-12; Ironton, Ohio (1st) Mar 13-19

RODGERS: Springfield, Tenn., Mar 3-12; Union City, Pa., Mar 22—Apr 2

ROTHWELL: Omaha, Neb., Mar 7-9

SCHOONOVER: Marshall, Mo., Mar 6-12; Beatrice, Neb., Mar 13-19; Sublette, Kans., Mar 20-26; Beech Grove, Ind., Mar 27—Apr 2

SCHRIBER: Quincy, Calif., Mar 5-19

SCHULTZ: Panama, Okla., Mar 7-12; Ft. Smith, Ark. (Southside), Mar 13-19; Sallisaw, Okla., Mar 20-26; Freedom Okla., Mar 30—Apr 9

SCOTT: Uhrichsville, Ohio (Leesville), Mar 15-19

SERROTT: Soudersburg, Pa., Mar 12-19; Cincinnati, Ohio (Price Hill), Mar 22—Apr 2

SEXTON: Minford, Ohio, Mar 5-12; Rutland, Ohio, Mar 26—Apr 2

SHAVER: Willingboro, N.J., Mar 10-12; Frederick, Md., Mar 13-19

SLACK: Logansport, Ind. (Wes.), Mar 3-12; Williamsburg, Ind., Mar 14-19; Christian, Ill., Mar 21-26

SMITH, OTTIS: Allen Park, Mich., Mar 7-12; Coatesville, Pa., Mar 14-19; Circleville, Pa., Mar 21-26; Ostram, Ind., Mar 28—Apr 2

SNELLGROVE: Dublin, Ga. (Graham Mem.), Mar 31—Apr 2

SNOW: Monroe, Ohio, Feb 29—Mar 5; Cincinnati, Ohio (Mt. Washington), Mar 7-12; West Chester, Ohio (Pisgah), Mar 14-19; London, Ohio (Chr. Union), Mar 21-26; Bath, N.Y., Mar 28—Apr 2

SPARKS: Paulding, Ohio, Mar 19-27; Bloomington, Ill. (Fairway Knolls), Mar 28—Apr 2

STAFFORD: Fulton, Mo., Mar 2-12; Barbarton, Ohio (Calvary Wes.), Mar 16-26

STEPHENS: Houston, Tex. (Lake Forest), Mar 13-19; Galena Park, Tex. (1st), Mar 20-26

STOCKER: Monticello, Ia., Mar 5-12

STRICKLAND: Pysilanti, Mich. (1st), Mar 6-12; Cleveland, Ohio (Westlake), Mar 13-19; New Richmond, Ohio, Mar 20-26; Lebanon, Ohio, Mar 27—Apr 2

SWEARENGEN: Columbus, Ohio (Linden), Mar 6-12; Fostoria, Ohio, Mar 13-19; Evansville, Ind. (1st), Mar 21-26; Morris, Ill., Mar 27—Apr 2

TAYLOR, E. E.: Lawton, Okla. (1st), Mar 7-12; Grand Prairie, Tex., Mar 14-19; Bloomfield, Ia. (1st), Mar 21-26

TEASDALE: Wray, Colo., Mar 5-12

THOMAS: Sireator, Ill., Mar 13-19; Pasadena, Tex. (1st), Mar 20-26; Topeka, Kans. (Oakland), Mar 27—Apr 2

TOMPKINS: Junction City, Kans., Mar 7-12; Ardmore, Okla. (1st), Mar 14-19; Los Lunas N.M., Mar 21-26

TOSTI: Glendale, Ariz., Mar 6-12; Anacortes, Wash., Mar 13-19; Kent, Wash., Mar 26—Apr 2

TRIPP: Shawmut, Ala. (1st), Mar 6-12; Orlando, Fla., Mar 14-19; Westerville, Ohio, Mar 27—Apr 2

UNDERWOOD: Archbold, Ohio, Mar 7-12; Mancelona, Mich., Mar 22—Apr 2

VANDERPOOL: Olympia, Wash., Mar 13-19

WALKER: Atlasburg, Pa., Mar 7-12; Columbus, Ga. (Northside), Mar 21-26

WARD: Vincennes, Ind. (1st) Mar 7-12; Brazil, Ind. (1st), Mar 16-26; Toledo, Ohio, Mar 30—Apr 9

WELLS: Bishop, Calif., Feb 27—Mar 5; Canby, Ore., Mar 19-26

WESTS: SINGING: Monaca, Pa., Mar 3-12; Kittanning, Pa., Mar 15-26; Elmsdale, P.E.I., Mar 29—Apr 9

WILLIAMS, LAWRENCE: Cleo Springs, Okla., Mar 7-12; Conroe, Tex., Mar 20-26; Osawatimie, Kans., Mar 28—Apr 2

WISE: Windham, Ohio, Mar 27—Apr 2

WOODWARD: Asheville, N.C. (1st), Mar 10-19; Benton Harbor, Mich. (1st), Mar 24—Apr 2

WYLIE: Cleveland, Okla. (1st), Mar 12-19; Oklahoma City, Okla. (Portland Ave.), Mar 20-26

WYMAN: Bolivian Dist. Mar 1—Apr 2

WYRICK: Marietta, Ohio, Mar 6-12; Indianapolis, Ind. (S. Irvington), Mar 14-19; Columbia, S.C. (1st), Mar 21-26; Cortland, Ohio, Mar 28—Apr 2

YOUNGER: Lancaster, Calif. (1st), Mar 1-12; Orange, Calif. (1st), Mar 13-19

ZIMMERLEE: Winfield, Kans., Mar 9-19; Boise City, Okla., Mar 23—Apr 2

FIRE DESTROYS CALIFORNIA CHURCH

The Marysville (Calif.) Hallwood Church was destroyed by fire in an early evening blaze on Saturday evening, January 15. A new pastor, Rev. Willard Turner, had arrived to assume ministerial duties just two weeks prior to the mishap.

Pastor Turner took an ax and walked across the top of the building in an attempt to find an entry for fire fighting. Someone followed in spite of a warning from the pastor and fell from a weak spot in the roof into the flaming attic.

Immediately, Pastor Turner returned to give emergency assistance. He extended his ax handle through the opening and lifted the entrapped fire victim out. Later, the pastor said he felt supernatural strength in pulling his friend to safety. The victim suffered first- and second-degree burns.

Members and friends on the scene were able to save the organ, piano, a few pews, and books from the pastor's library. The 10-year-old building was a total loss.

District Superintendent Kenneth Vogt, Sacramento District, reported that the church is adequately covered with fire insurance under a district program. The church will be rebuilt in the near future. Presently, services are being held in the Hallwood Women's Club building. □

DR. W. I. DEBOARD REACHES ETERNAL REWARD

Dr. William I. DeBoard, 89, died January 2. He had retired from the active ministry at the age of 85. Dr. DeBoard was converted at 25 years of age in Chandler, Okla., and joined the Holiness Church of Christ under Rev. C. B. Jernigan. Later that year, the church merged with the Church of the Nazarene at Pilot Point, Tex. He was ordained in 1909 by General Superintendent R. T. Williams at Guthrie, Okla.

During 60 years of active service to the church, Dr. W. I. DeBoard spent five years in the field of evangelism and three years as a district superintendent on the Missouri District. His ministerial career led him

to pastorates in Des Arc, Joplin, and St. Louis, Mo.; Hemet, Calif.; and East Los Angeles Belvedere Gardens, where he pastored 21 years. He pastored seven other California churches and started and organized a total of 29 churches in Missouri, Oklahoma, and California.

Dr. DeBoard is survived by his wife, Lillie Pearl, seven children; one niece who was raised in his home; 22 grandchildren; and 32 great-grandchildren. Funeral services were conducted from Rose Hills in Whittier, Calif. □

GENERAL BOARD ELECTS OFFICERS FOR 1972

Members of the General Board meeting at International Headquarters in Kansas City, January 17 and 18, elected an executive committee to serve through 1972. Dr. J. Wesley Mieras, Los Angeles attorney and lay member from the Southwest Zone, was elected chairman.

Other officers elected were as follows:

• **PRESIDENT**—Rev. Kenneth Pearsall, district superintendent of the New England District and representative from the Eastern Zone;

• **FIRST VICE-PRESIDENT**—Mr. Harlan Heinmiller, layman from the Central Zone;

• **SECOND VICE-PRESIDENT**—Dr. L. Guy Nees, district superintendent of the Los Angeles District and member from the Southwest Zone;

• **MEMBERS-AT-LARGE**—Mr. F. L. Smee, layman from the Southwest Zone; Dr. Herman L. G. Smith, superintendent of the Canada West District and member from the British Commonwealth Zone; and Mrs. E. H. Steenberg, layman from the East Central Zone. □



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

February 20—"A Meaningful Religion Has Ethical Demands"

February 27—"A Meaningful Religion Has Experiential Reality"

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FOCUS ON FORTY-NINTH ANNUAL SESSION GENERAL BOARD – JANUARY 17 and 18



Seated at their assigned table during the General Board meeting are new members. Jerald D. Johnson (right), from the Northwest Zone; and John Howald, Jr. (center), from the East Central Zone. While a department executive reads a report, the men follow printed copies.



Dr. Samuel Young presides over second half of the opening session as the board hears the report of General Superintendent Coulter. Dr. Coulter mentioned briefly the work in Samoa, Australia, New Zealand, and New Guinea—specific fields he visited in 1971.



Elected lay and ministerial representatives from all church zones assemble in general meetings to care for the official business of the church.



General Board members and guests on the east side of the auditorium listen to committee reports during Tuesday afternoon session.

Three General Superintendents Emeriti Guests at General Board Meeting



Dr. and Mrs. Hugh C. Benner



Dr. D. I. Vanderpool



Dr. and Mrs. G. B. Williamson

**The FIFTIETH ANNUAL SESSION of the GENERAL BOARD
is scheduled to meet in Kansas City, January 15-17, 1973**

1972 GENERAL BUDGET TO NEW HIGH

General Budget allocations totaling \$7,733,357 were approved by the General Board for 1972. This represents an increase of \$619,103 over 1971.

Of the increased amount allocated, \$557,241 was earmarked for missions. Missionary funds approved totalled \$6,186,686 for the year, 80 percent of the entire General Budget.

Other increases included \$10,000 for the Department of Church Schools, \$21,000 for the Bible College and seminary, and \$6,000 for the Youth Department. An additional \$6,000 was allocated to the Nazarene Information Service and the Nazarene Audiovisual Committee.

The increased budget is based on General Budget commitments made by the district assemblies with \$374,116 added from overpayment on the General Budget during 1971.

Dr. Norman O. Miller, general treasurer, reported receipts of \$12,883,862 during 1971. This amount included more than \$2 million in mission specials in addition to the \$5.6 million allocated for missions in the 1971 budget. NMBF fund receipts totalled \$1,416,704.

Dr. Miller reported that the quadrennial budget of \$30 million for General Budget and mission specials had been exceeded by more than \$4 million.

He also indicated that the 1971 Easter and Thanksgiving offerings both exceeded their \$2.8 million goals. The 1971 Easter Offering was \$2,861,588. The Thanksgiving Offering was \$2,888,858, more than \$90,000 above the 1970 offering.

The goal for the 1972 Easter Offering was announced as \$3 million. □

ANNOUNCEMENTS

Evangelists' Open Dates

• Paul W. Seymore, evangelist and singer, Box 94, Pittsburg, Ill. 62974, has some open dates in 1972 and 1973.

Correction

• December 8 *Herald* listed Vernon R. Hatton as moving from Canaan Hill, Ohio, to Mansfield, Ark. This was not a move to pastor. Rev. James H. Peters is pastor of the Mansfield church.

Recommendation

• Rev. Leon Martin is entering the field of evangelism. Contact him at 1401 E. Pecan, Sherman, Tex. 75090.—E. L. Cornelison, Dallas district superintendent.

MOVING MINISTERS

Donald Beha from Henderson, N.C., to Frank, W. Va.

Larry Bone from Alhambra, Calif., to West Covina, Calif.

William Bradshaw from Frank, W. Va., to Summersville, W. Va.

Arnold R. Carlson from Redwood City, Calif., to Springfield, Ore.

W. E. Chandler from Ada (Okla.) First to Kansas City Grace.

William Crouch from Laurel, Miss., to Many, La.

William H. Griffin from Yorkton, Alberta, Canada, to Olds, Alberta, Canada.

Earle T. Hollett from Newport, R.I., to Portland, Me.

Harold Limer from Shelbyville, Tenn., to West Columbia (S.C.) Central.

David Sellick from Esquimalt, Victoria, British Columbia, Canada, to Innisfail, Alberta, Canada.

Paul W. Seymore from Marion (Ill.) First to the field of evangelism.

Herbert W. Smith from Los Angeles West-

chester to Pasadena (Calif.) Central as minister of youth.

Leonard J. Sundvall from Nampa, Idaho, to Kennewick (Wash.) First as associate pastor.

Richard Vandervort from Port Allegany, Pa., to Orbisonia, Pa.

VITAL STATISTICS

DEATHS

MRS. ROSA DOLLIE BROWN, 84, died Jan. 11 in Duncan, Okla. Funeral services were conducted by Rev. Charles Stroud and Rev. Bill Boles. Interment was in Comanche, Okla. She is survived by three sons: V. S. Coy, and Rev. Wilbur; one daughter, Billie; two stepdaughters, Mrs. Esther Robinson and Mrs. L. H. Lawrence; and three stepsons: Freeman, Paul, and Rev. Lawson.

MRS. L. D. (ALMA) SMITH, 79, died June 6, 1971, in Tucson, Ariz. Funeral services were conducted by Rev. John Brewer. She is survived by her husband, Rev. Lyman D.; and two daughters, Lorene Elam and Maxine Victor.

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NEWS OF RELIGION

REV. PAUL M. LEWIS, 51, died Oct. 7 in Helena, Mont. He had served in the ministry 25 years. Funeral services were conducted by Revs. Charles M. Ice, R. Kratzer, and R. Price in Kennewick, Wash. Surviving are his wife, Betty; and four daughters: Mrs. Dalen (Diana) Niles, Glenda, Lona, and Jodi.

KATHERINE M. REEVES, 87, died Jan. 6 in Le Mars, Ia. Funeral services were conducted by Rev. Aleck Ulmet and Rev. M. E. Barrows. She is survived by one son, Donald; two grandchildren; and one great-grandchild.

CLYDE H. RILEY, 67, died Aug. 14, 1971, in Canton, Ill. Services were conducted by Rev. Jack Braundmeier and Rev. Norman Chandler. Surviving are his wife, Lula; two daughters, Mrs. Carroll (Betty) Tandy and Mrs. Robert (Esther) Bullock; one son, Rev. Jack L.; 10 grandchildren; and two great-grandchildren.

MRS. ESTHER KEENE, 83, died July 25, 1971, in Crowley, La. Funeral services were conducted by Revs. M. Godwin, Jr., R. A. Isbell, and J. W. McClung.

MRS. LUCY BERNARD, 85, died Dec. 5 in Iota, La. Funeral services were conducted by Rev. Byron Lejeune and M. H. Godwin, Jr.

HARRY LEE DAY, 54, died Jan. 9 in Wichita, Kans. Funeral services were conducted by Revs. F. Woodward, D. Spencer, and T. Cox. Survivors include his wife, Virginia; one son, Michael; one daughter, Cinda Lee; and one brother.

BASIL R. MOORE, 67, died Nov. 29 in Boonville, Ind. Services were conducted by Rev. Charles Scott. Surviving are his wife, Aline; two sons, Paul and Terry; one daughter, Betty Scheidegger; two stepdaughters, Marlene Rauth and Marcella Smith; eight grandchildren; and one sister.

RALPH L. YOUNG, 52, died Jan. 4 in Boonville, Ind. Funeral services were conducted by Rev. Charles Scott. He is survived by his wife, Amy J.; three sons: David L., John K., and Steve; his mother; two brothers; and one sister.

BIRTHS

—to Rev. and Mrs. Paul J. Trissel, Avon Park, Fla., a boy, Paul Jason, Jan. 4.

—to Jack and Frances Wheeler, Louisville, Ky., a girl, Mary Beth, Dec. 11.

—to Wayne and Joan (Gadbow) Gieselman, Marshalltown, Ia., a boy, Kent Wayne, Dec. 29.

—to Rev. William and Marquita Roddy, a girl, Gina Lynn, Nov. 16.

—to Rev. Darwin and Jean (Spohn) Pressler, Berne, Ind., a girl, Tondi Kay, Dec. 5.

—to Dr. and Mrs. Harold Wadley, Denver, a boy, Brian D., Nov. 23.

—to Robert and Carolyn Brenner, Fort Dix, N.J., a girl, Robyn Kaye, Jan. 4.

—to Rev. and Mrs. Richard A. Moore, Rising Sun, Md., a girl, Casey Joy, Dec. 23.

—to Robert and Deanna Brown, Mt. Airy, Md., a girl, Julie De Ann, Oct. 29.

—to Phillip and Verma Blair, Kansas City, a girl, Valerie Michelle, Jan. 14.

—to Harold and Nancy Lake, Cleveland, Tenn., a boy, Patrick Alan, Nov. 7.

—to Rev. and Mrs. James Smith, Republic of South Africa South, a boy, Daniel David, Sept. 9.

—to John E. and Janice (Crecelius) Bass, Booneville, Ind., a boy, Johnnie Elwood II, Nov. 6.

—to Bill and Linda (Clouse) Chappel, Booneville, Ind., a boy, Todd Aaron, Oct. 27.

ADOPTED

—by Wayne and Elizabeth Brunson, Shawnee, Kans., two boys: Benjamin Lee, seven; and Rodney John, six, Nov. 16.

MARRIAGE

Melanie Ellis, Olathe, Kans., and Don Cox, Wichita, Kans., at Olathe, Kans., Dec. 17.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. George Coulter, Chairman; Samuel Young, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, V. H. Lewis, Eugene L. Stowe.

LEGISLATORS IN INDIA REFUSE TO OUTLAW CONVERSIONS TO CHRISTIANITY. The Indian Parliament has rejected a bill which would have made conversion to Christianity nearly impossible in India. The legislation, termed "Prevention of Conversion Bill," was rejected by the Lok Sabha, Parliament's Lower House, after Jaganath Rao Joshi, leader of the anti-missionary Jan Sangh Party, accused the government of delegating its responsibility for education to the West and Western missionaries.

Rev. Rochunga Pudaite, an Indian national and president of Partnership Mission in Wheaton, Ill., declared, "This is one of the most significant news items from India in recent months. We are proud of the leaders of our country for their insight and willingness to uphold religious freedom and democracy."—*Partnership Mission, Ind.* □

PRAYER AMENDMENT ISSUE SEEN VIGOROUSLY ALIVE. Reports that the constitutional amendment to permit voluntary prayers in public schools has died are premature.

The proposal is still alive in the Senate, even though the House rejected a similar measure in November.

Senator Howard Baker, R-Tenn., has promised a parliamentary maneuver to assure that the amendment reaches the Senate floor later this winter. Capitol Hill watchers predict it may well pass.

This will mark the fourth time Congress has tried to overturn the 1963 Supreme Court ban on prayers of any denomination in public schools.—*E.P.A. News Service.* □

EX-SATAN WORSHIPPER TO ADDRESS YOUTH CLINIC. How innocent-sounding "fun and games" can lead young people into bizarre and dangerous occult entanglements was the subject of a former Satanist high priest when he spoke at the Contact Clinic, January 18-23, in the El Cortez Hotel Convention Center in San Diego.

Michael Sarnke, formerly a high priest in the occult, is now a cardiopulmonary technician in the U.S. Navy with a creditable record as a medic in Vietnam.

The young man became entangled with alcohol, dope, and witchcraft as a junior college student and helped to triple membership of a Satanic organization to 1,500. Although he "lived high" for a time, money and friends disappeared and he was left sick and homeless, with plans for suicide. His conversion to Christianity and the peace of heart it brought him highlighted his thrilling testimony. □

TAX EXEMPTION URGED BY KENTUCKY CHURCH LEADERS. Church leaders of Kentucky are submitting a bill to the Kentucky State Legislature to have church buildings and parsonages exempt from taxes. Dr. Dean Baldwin, superintendent of the Kentucky District, is a member of the steering committee. He and Rev. A. A. Farris, pastor of Somerset, (Ky.) First Church, discussed the bill with two senate leaders—Senator Walter Dee Huddleston, majority leader; and Norman Farris, minority leader. Senator Farris is a brother to Rev. A. A. Farris. From left to right: Senator Walter Dee Huddleston, Rev. A. A. Farris, Dr. Dean Baldwin, and Senator Norman Farris. □





the answer corner

Conducted by W. T. Purkiser, Editor

■ **Should we insist on reverence, discipline, and good behavior from our children today while they are inside the church building? Should they be allowed to run, skip, play, roller, and laugh when in the main church vestibule and sanctuary—even if they are from non-Christian homes?**

These are pretty much rhetorical questions, and I concur with the implied answers—*yes* to the first, *no* to the second.

I would just add a word of caution: much depends on *how* the situation is remedied. It should be done firmly but with good spirit.

Above all, let genuine love and personal interest for the children—particularly those from non-Christian homes—be clearly manifested.

■ **I have read in a copy of "These Times" that both the righteous and unrighteous rest in the grave in an unconscious state or sleep. They quote Ecclesiastes 9:5, "The dead know not any thing"; and 9:10, "There is no work, nor device nor knowledge, nor wisdom, in the grave, whither thou goest." What is the position of the Church of the Nazarene on this?**

These Times is a publication of the Seventh-Day Adventist church, and the statements you read there reflect the doctrine of "soul sleep" held not only by the Adventists but by various modern cults.

The quotations from Ecclesiastes are glaringly lifted out of their context. The whole chapter is prefaced with the words, "For all this I considered in my heart."

The whole Book of Ecclesiastes is a pilgrimage from skepticism to faith, and the writer looks back over the path he has come with many such statements as: "I said in my heart"; "I saw under the sun"—all part of his early conclusion that "all is vanity."

"Sleep" in reference to death in the Bible has to do with the body, not the conscious soul of man. This is clear from such passages as:

Matthew 22:32; Mark 12:26-27—Jesus said that Abraham, Isaac, and Jacob were still living—certainly not on earth; for God "is not the God of the dead, but of the living."

Matthew 17:1-8; Mark 9:2-10;

Luke 9:28-36—Peter, James, and John saw Moses and Elijah, who had long since departed, talking with the Lord Jesus about His atoning death.

Luke 16:19-31—Jesus gives us a glimpse of both hell (*Hades*) and paradise, and conscious existence in both.

Luke 23:43—Jesus told the thief just before he died, "To day shalt thou be with me in paradise," which could not be if he were to sleep until the general resurrection.

Acts 7:59-60—Stephen "fell asleep" as far as the observers were concerned, but he prayed, "Lord Jesus, receive my spirit." The instinct of such a moment would hardly be delusion.

II Corinthians 5:1-8—Paul speaks of the death of a Christian as moving (present tense) to "a building of God, an house not made with hands, eternal in the heavens." "To be absent from the body," he says, "is to be present with the Lord."

Philippians 1:21-24—Paul finds in himself a "desire to depart, and to be with Christ; which is far better:

nevertheless to abide in the flesh is more needful for you."

I Thessalonians 4:14-17—Those whose bodies "sleep in Jesus" will return with the Lord when He comes again, when the resurrection of the righteous will take place as their souls are reunited with glorified bodies (see also Philippians 3:20-21).

Revelation 7:9-15—John saw the redeemed multitudes in heaven worshipping God long before the resurrection recorded in Revelation 20.

Revelation 19:10—The one who talked with John identified himself as "thy fellowservant, and of thy brethren that have the testimony of Jesus." He was certainly not asleep in a grave somewhere at that time.

In general, the position of the Church of the Nazarene would be that those who die in the Lord go immediately into His presence. Those who die in sin go immediately to the *Hades* (Luke 16:23) which at the final judgment will be "cast into the lake of fire" (Revelation 20:14).

■ **Please explain John 14:28, where Jesus said, "My Father is greater than I." In John 10:30, Jesus said, "My Father and I are one." This gives the impression of equality. I believe in the Trinity, but it would seem that all Members are not equal.**

In nature and essential being, the Father, the Son, and the Holy Spirit are one and equal in every way.

In office and function, the Son does the will of the Father, and the Holy Spirit is sent by and proceeds from the Father and the Son. This is

known as "subordination," and is part of the orthodox Trinitarian doctrine.

In His humanity, Jesus was dependent upon the Father and did "the works of him that sent me," as He said. In His deity, He "thought it not robbery to be equal with God"

(Philippians 2:6).

Both the deity and the humanity of the Saviour are essential. Only so can He truly be the "one mediator between God and men" whose life, death, and resurrection are "a ransom for all" (I Timothy 2:5-6).

HAPPY DAY Easter RALLY

BRING THEM IN

for the

GREATEST SUNDAY SCHOOL ATTENDANCE (April 2)

in the history of the Church of the Nazarene



A. INVITATION BANNER

Extend a warm, friendly "Worship with Us" invitation to the entire community. Silk-screened in two colors on a heavy, 3 x 10-foot canvas. You'll want one to display on the lawn of your church, or in large inside area several weeks before Easter.

SIX-720 **WOODEN FRAME** for mounting above banner, hardware included **\$6.95**
\$5.25

B. EASTER RALLY STREAMER

An eye-catching, two-color display challenging each member to "Bring Them In" and make Easter Sunday a "Happy Day" with a record-breaking attendance. Space provided for filling in Easter Rally goal and attaching sign-up stub. 5 1/4 x 28". Suggested quantity: One for each classroom, dept., and school.

SI-721 Pack of 6 for 75c; 5 pkgs. for \$3.75; 10 pkgs. for \$7.50

C. SIGN-UP CARD

Be assured of a record attendance by signing up members and friends equal to twice your goal. Card designed so when separated along perforated line everyone has a colorful reminder of the "Happy Day" Easter Rally; the Sunday school has the tab with name, address, and phone number for that important follow-up. Stub side punched for attaching to class streamers. 3 1/2 x 9" Suggested quantity: two times enrollment.

SC-722 Pack of 50 for 75c; 5 pkgs. for \$3.75; 10 pkgs. for \$7.50

D. FOLLOW-UP CARD

Help "Bring Them In" by reminding all who signed up to "Worship with Us" in a great Easter Rally. Suitable for mailing or personal distribution. Matches sign-up card. 3 1/2 x 6". Suggested quantity: at least two times your goal or enrollment.

SC-723 Pack of 50 for 65c; 5 pkgs. for \$3.25; 10 pkgs. for \$6.50

E. "HAPPY DAY" BALLOON

Has many attention-getting uses! Give to boys and girls when they sign up, bring a friend, or for being present Easter Sunday. Assorted colors with matching "Happy Day Rally" design. Round. Suggested quantity; enough to create an atmosphere of excitement!

AW-723 Package of 50 for \$2.50; 2 pkgs. for \$5.00

F. "HAPPY DAY" BUTTON PIN

A great conversation piece that can easily lead to an invitation to attend church Easter Sunday. Yellow pin has happy face design with "Happy Day Rally" imprint. 1" diameter. Suggested quantity: one for every member to wear during March.

PI-724 Package of 50 for \$1.50; 5 pkgs. for \$7.50

IMPORTANT:

Local plans should be completed and ready to present to workers by mid-February. Materials should be ordered no later than February 29.

A Record Attendance—Your Opportunity to Reach Out and Touch Needy Souls

NOTE: For supplemental WELCOME SUPPLIES, RECOGNITION AWARDS, and SOUL-WINNING ITEMS, consult your "Church Office Copy" of our 1972 "Master Buying Guide" or special Easter-time flyer.

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EXECUTIVES REPORT 1971 GAINS

All aspects of denominational work are reported to the General Board in its January meeting each year. Following are some highlights from reports of the executive secretaries of the departments of the board:

General Secretary B. Edgar Johnson summarized church statistics for the past quadrennium. He reported church membership up from 453,808 in 1967 to 505,310 in 1971, an increase of 51,502 or 11 percent.

Quadrennial gains in congregations totalled 195; in ordained ministers, 460; in licensed ministers, 366; and 98,509 persons joined the church by profession of faith this quadrennium.

Dr. Albert Harper, executive editor of the Department of Church Schools, reported circulation gains of 14,700 per quarter for church school periodicals.

The best advance in Sunday school average attendance since 1955 was reported by Dr. Kenneth S. Rice, executive secretary of the Church Schools Department. This was an increase of 17,595 per Sunday. Enrollment increased 34,488 during the year.

Dr. Edward S. Mann, executive secretary of the Department of Education, stated that giving for educational purposes totalled \$3,721,495 last year.

Enrollments in Nazarene colleges, including the Bible College and seminary, totalled 9,960, of whom 783 indicated their preparation for Christian service vocations.

The Department of Evangelism under the leadership of Dr. John L. Knight reported preparations for participation in "Key '73," a nationwide evangelistic thrust by all evangelical denominations in the United States and Canada.

The Church of the Nazarene now has a total of 742 evangelists, of whom 281 are commissioned, 204 are registered, and 257 serve as song evangelists.

The year 1971 saw the establishment of 43 new congregations in areas administered by the Department of Home Missions, Dr. Raymond W. Hurn, executive secretary, stated.

Cooperative projects with the Department of Youth enlisted several teams of young people in home mission activities during the year.

The General Church Loan Fund, administered by the department, totals in excess of \$3.3 million. District home mission budgets increased by \$114,104 during the year, up 10 percent from 1970.

Dr. Dean Wessels, executive secretary of the Department of Ministerial Benevolence, reported that more than 1,000 retired or disabled ministers are being assisted by the department at the present time.

Of these almost 500 are receiving "basic" pensions, and almost 600 more are receiving monthly benevolence assistance. Dr. Wessels indicated that increases in the "basic" pension are dependent on full payment of the pensions and benevolence budget each year.

Mr. M. A. ("Bud") Lunn, executive secretary of the Department of Publication and manager of the Naz-

arene Publishing House, reported sales increases of 8.5 percent to a 1971 total of \$6.64 million.

Herald of Holiness subscriptions are up by over 9,000. The Publishing House issued 59 new books or special-edition reprints during the year with total sales of 646,638 volumes.

A new hymnal for the church, *Worship in Song*, is nearing completion and is expected to be ready by General Assembly time.

Dr. E. S. Phillips reported for the Department of World Missions. A gain of 3,644 members was noted in world mission areas to bring the total to 97,834 members at the end of 1971, approximately one out of every five Nazarenes.

Giving for missions specials has doubled in the last four years to over \$2 million for 1971.

(Continued on page 34)



B. Edgar Johnson



A. F. Harper



K. S. Rice



Edward S. Mann

John L. Knight

Raymond W. Hurn

Dean Wessels

E. S. Phillips



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(Continued from page 33)

Dr. Mary Scott, executive secretary of the Nazarene World Missionary Society, reported that 65 out of 78 regularly organized districts were "Star" districts.

NWMS giving increased by almost



Mary Scott



Paul Skiles

one-half million dollars. The offering for the Spanish language broadcast, "La Hora Nazarena," sponsored by the society, reached \$107,000 for the year.

Mr. Paul Skiles, executive secretary of the Department of Youth, reported subscriptions to youth periodicals totalling 60,318 for *Conquest* and 12,857 for *ETC*.

Total NYS membership now stands at 216,065, a gain of 13,586 over 1970. This is the largest single gain ever recorded by the youth organization.

The American Bible Society Offering for 1971 was \$35,281, with 72

percent of the local churches participating.

The number on the active servicemen's contact list stands at 6,500, down approximately 3,500 from a year earlier.

Twenty-six Nazarene ministers are serving as chaplains in the armed forces. Among these, Chaplain (Captain) Leonard Dodson is Force Chaplain with responsibility for the entire religious program for navy personnel in Vietnam.

Rev. Earl C. Wolf reported on newly assumed responsibilities for Christian Service Training and the Stewardship Committee. Mr. Wolf was elected to replace Rev. Bennett Dudnev, who resigned to become pastor of Atlanta First Church.

Dr. H. Dale Mitchell reported continued growth for the Communications Commission, including the Nazarene Information Service, headed by O. Joe Olson, and the Nazarene Audiovisual Office under Miss Mary E. Latham.

The Nazarene Radio program, "Showers of Blessing," is now on more than 700 stations; and "La Hora Nazarena," the Spanish counterpart, is aired on more than 570 stations. Both "Showers of Blessing" and "La Hora Nazarena" have each added approximately 200 outlets in the last four years.

Dr. John Stockton, serving as consultant with the Division of Wills, Annuities, and Special Gifts, reported the addition of Rev. Robert Crew to head the division.

More than 1,000 bequests for church interests were included in the 1,220 wills processed by the office during the year. Gift annuities and life-loan contracts in excess of one-third million dollars were also written. □



Earl C. Wolf



H. D. Mitchell



John Stockton



Robert Crew

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GENERALS REPORT OVERSEAS SUPERVISION

Each of the members of the Board of General Superintendents reported their on-the-spot supervision of overseas ministries to the General Board during its January meeting.

Dr. Samuel Young conducted district assemblies for the Northwest European and Middle European districts and Italy, and visited the work in Palestine.

Highlights of the trip included ministry to the first congregation in the Netherlands and the licensing or ordination of strong national leadership in the Netherlands, Denmark, and Italy.

Dr. Young also dedicated the Nazarene Center church in Jerusalem.

Dr. V. H. Lewis visited both Africa and Brazil in a five-week period. In Africa, he visited stations in Malawi, Rhodesia, and Zambia; preached at the camp meeting at Blouberg, South Africa; and met government officials in connection with the work of the Acornhoek hospital.

Other areas contacted were Mozambique and the Republic of South Africa. Rev. Bruce Taylor was installed as district superintendent of the European District in the Republic, pending the full transfer to national leadership in four years.

In Brazil, Dr. Lewis visited Rio de Janeiro and Campinas for preaching services and consultations with the missionary staff.

The south Pacific, including Samoa, Australia, New Zealand, and New Guinea, was included in the itinerary of Dr. George Coulter. Dr. Coulter was accompanied by Dr. Raymond Hurn, executive secretary of the Department of Home Missions, under whose supervision the work is carried on in American Samoa, Australia, and New Zealand.

A special feature of the mission in Samoa had been its spread from American Samoa to Western Samoa, where three new churches are already in operation. Two weeks after government permission was given to enter Western Samoa, the doors were

closed to any other missionary work in the islands.

Dr. Coulter conducted regular district assemblies in New Zealand and Australia. Plans were laid to move the Bible College in Australia from Thornleigh to a new 18-acre campus near Brisbane.

Dr. Coulter made special note of shifting emphases in New Guinea from work exclusively in the highlands to the needs of the coastal cities, where more and more people are moving.

He also reported plans to relocate the Bible school from an inadequate site at Water Tun to 80 acres between Kudjip and Mt. Hagen. Impressive gains were noted in the hospital at Kudjip, where two doctors and 10 nurses are currently serving.

Dr. and Mrs. Lawlor travelled to India in February, visiting Reynolds Memorial Hospital and the school in Chikhli. Dr. Lawlor noted strong national leadership and the need for additional work in the large cities as well as the present village ministries.

Dr. Lawlor visited Haiti in May, and in August made a trip to Barbados, Guyana, Trinidad-Tobago, Puerto Rico, and Jamaica.

National Superintendent Clyde Greenidge was appointed in Barbados. Rev. Joseph Murugan was installed as national superintendent in Guyana. In Trinidad, Rev. Hugh McKenzie was appointed national superintendent and progress was noted at the Nazarene Training College there.

Puerto Rico Nazarenes, under the leadership of Missionary William Porter, reported a membership increase of 17.6 percent. Rev. Benjamin Roman was appointed national superintendent, and five national ministers were ordained.

New work in Jamaica includes two churches in Kingston, one at Montego Bay, and a vacation Bible school at Castle Mountain with 137 enrolled.

Mexico and Central America were

supervised by Dr. Eugene L. Stowe. Dr. Stowe conducted the district assembly in Nicaragua, visited the Bible school and campground at San Jorge, and conducted a lakeside baptismal service for 30 new Christians.

Fifteen were ordained as ministers for the Nicaragua-Costa Rica District, and a farewell held for Missionary Superintendent Dean Galloway, returning to pastor the Hot Springs (Ark.) First Church after 18 years on the field.

Dr. Stowe also conducted assemblies in Guatemala-Honduras, El-Salvador, and for the three districts in Mexico. He noted gains in each of these areas, with Guatemala-Honduras making long strides toward a completely indigenous church under National Superintendent Barrientos and Mission Council Chairman James Hudson.

The Central American Seminary in Costa Rica is now in its second year of operation under Director Howard Conrad, and already making a valuable contribution to the five districts it serves.

Dr. Orville W. Jenkins journeyed to Taiwan, the Philippines, Singapore, Indonesia, Japan, and Korea. He was accompanied by Dr. and Mrs. E. S. Phillips, representing the Department of World Missions.

Excellent progress has been made in Taiwan toward organization as a national mission district.

The work in the Philippines is directed by National District Superintendent Valenzuela, and the Bible school at Baguio has a growing enrollment.

Singapore is at present closed to new foreign mission work, but promising contacts were made in Indonesia and arrangements have been made for Missionaries George and Mrs. Rensch to begin work there.

Dr. Jenkins took part in commencement exercises at Nazarene Christian Junior College in Japan, and conducted the district assembly where Rev. Sakurai, the national superintendent, was reelected.

He also held the assembly for the Korea District and reported a good revival tide. □

Samuel Young



V. H. Lewis



George Coulter



Eugene L. Stowe



Orville Jenkins



Edward Lawlor





BROTHERHOOD

As all the many colors of the spectrum unite in the rainbow, so all the many colors of man unite in testimony of God's love. Christianity, like the rainbow, is created by God out of the infinity of His mind, colored with His love, united in His being. Dare we do less than make His Gospel equally available to all?

FEBRUARY 20, 1972

DEPARTMENT OF HOME MISSIONS

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