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# HERALD OF HOLINESS

CHURCH OF THE NAZARENE / APRIL 26 '72

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REACHING THE CITY & COUNTRY FOR CHRIST

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HOME MISSIONS ISSUE



# Essential Christianity

One of the marks of the mature Christian is his ability to discern and distinguish the things that differ. Of necessity, the careful student of God's Word must learn to compare scripture with scripture and gather the total impact of a given passage within its historical context. But sometimes the growing Christian will find it needful and helpful to consult those who are experienced in the things of God. This was John Wesley's standard approach, and the method is a sound one for twentieth-century Christians too.

Goals and processes need to be kept separate in our understanding. It is surely desirable to dramatize the truth of God to every generation and to every culture in order to focus the light of God's Word upon men's minds and hearts. But we must never forget that drama is no substitute for truth. The Apostle Paul underscored essential Christianity when he wrote incisively to Timothy: "The purpose of our instruction, however, is love that rises out of a pure heart, a clear conscience, and undisguised faith" (I Timothy 1:5).\*

In his day C. S. Lewis wrote about "Mere Christianity" and he probably received the term and insight from Baxter. What Lewis really meant was "Essential Christianity," or the truth that constitutes the absolute mini-

mum for our faith. Probably our church today needs to be reminded to keep our line of theological defense as short as possible and not allow the technical theologians to embroil us in endless definitive theology.

We are sure that in the work of evangelism we need to underscore constantly and clearly the two crisis experiences of grace that are purchased for all men through Calvary. But we must never forget that the experience of holiness is a life to be lived in this world, the arena for man's spiritual defeat. Even today there is nothing higher than holy love working out in our daily, practical living. To swerve from this supreme goal, Paul warns, will cause us to turn to empty talk. In turn, empty talk always tends toward confusion and strife.

Surely the Holy Spirit is still the Spirit of Truth! He must be trusted, but we must also confess that He makes the bodies and minds of men His temple. May we take heed to the apostolic exhortation today: "And make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed" (Hebrews 12:13). There is nothing higher than God's highest for our lives! □

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# don't be afraid to apologize

By Ross W. Hayslip, Tucson, Ariz.

I am sorry" is a short phrase, but it is freighted with real meaning when spoken in a contrite spirit. It is a key that will open doors of division and surmount mountains of misunderstanding.

It is a phrase that is hard to say to members of our own families. As I look back on my past life, I am sure that I haven't said it often enough to my wife and sons. Often because of the closeness of our lives we forget that our relatives are real people as well as our friends and neighbors.

Errors in judgment and action often cause our fellowmen to be hurt. It is easy for us to ignore the injury and excuse ourselves by the process of rationalization. We do not see our failures, but we are quick to censure our friends' reactions.

The apology must be sincere. Young folks especially can sense phoniness and hypocrisy. The apology cannot come from a sense of duty but rather a sense of regret for wrong actions. When we know that we are wrong and have the courage to admit it, God will own our action with His blessing.

It is a wonderful feeling of relief when, after the apology, the load of uneasiness has been lifted. The knowledge of a wrong done always places a wall of apprehension between us and the person wronged. We are uncomfortable in his presence and the gap widens rather than lessens as time goes on.

It is always well to pray for God's help as we prepare to apologize to another. We will need His strength to help us in the task that confronts us. Our spirits will always be sweetened if we approach God in humble request before we face our friends to whom we bring our apologies.



Photo by Paul M. Schrock

In your apology be prepared to assume all responsibility for the wrong, whether it be deliberate or because of misunderstanding. Do not expect an apology in return. If it comes, well and good; but give yours without thought of reciprocation.

A sincere apology strengthens rather than lessens Christian confidence. It uplifts a man who gives it rather than degrading him through humiliation. No man loses in spiritual stature when he bows his head in humble apology.

If there are differences between you and your fellowman, take a good look at these points of contention. Are they worth the hurt that they have caused? Decide to take a positive step. Go to your brother and be reconciled. It can indeed change your whole life! □

# HERALD of HOLINESS



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## CAN I FORGET?

Can I forget His vibrant touch  
That released me by its power—  
Forget that shining hour?  
Can I forget His touch?

Can I forget the peace bestowed  
When He came to cleanse within?  
Glorious peace in place of sin!  
Can I forget His peace?

Can I forget the words He spoke  
In answer to my upward look,  
Sure promise from His Holy Book—  
Can I forget His voice?

Oh, no! My Lord I'll ne'er forget.  
Upspringing praise shall never cease.  
O'er all His gifts He sheds His peace—  
His smile, His touch, His voice, himself.

Sadie Thomas Shepherd  
Pasadena, Calif.

By C. Dale German, *Sherman, Tex.*

# A PARADOX

THERE IS NO FEELING IN THE WORLD QUITE LIKE WINNING A SOUL TO CHRIST. IT IS SUBLIME.

**T**here is a paradox in holy living. On the one hand holiness yields joy and peace. But on the other hand, our holy insight into a godless world causes a spiritual restlessness and a heartfelt burden which goes deeper than words can express even in prayer.

How can this be? How can the saint be happy and heartbroken, or at peace yet restless, all at the same time?

Perhaps a partial answer lies in this: The Christian walking the path of holiness lives in the constant presence of the Holy Spirit. That means his total self has given way to the fullness of Christ in him. Not just thoughts and actions, but his very will is bathed in the presence of God.

True humility ensues from living in the presence of God. The holy in Christ cease from inner anxieties and tensions, and genuine peace and joy become the norm as a result of selfless living.

The restlessness and heartbreaking burden result from seeing humanity in a divine light, just as in the midst of shouts and cheers of joy, Christ looked at the city and wept.

Our burden is to share our faith. There is no feeling in the world quite like winning a soul to Christ. It is sublime.

But in the process of sharing, there are now, as there always have been, those who will not believe.

Many of us nurse broken hearts over loved ones who will not believe. Sometimes the pain seems more than we can bear. Yet paradoxically there is a deep, settled peace within our own souls as we realize the compassionate Christ healing our "love wound" and helping us carry the burden yet another day.

The beauty of holiness isn't the peace it brings. That is merely an important by-product. The beauty of holiness is humility.

The humble Christian is grateful for everything he has, be it blessing or burden. He interprets all things as allowed by God in order to deepen him spiritually and to broaden his ministry to others.

So the holy in Christ know peace and joy as an inward testimony of their personal experience with the Holy Spirit. And they experience a restless burden when through a humble compassion they care for the unbeliever.

When this is fully understood, the Christian threatened with discouragement can take heart. Rather than feel his unceasing restlessness is evidence of a spiritual malady, he can discern it to be evidence of Christ's compassion expressed through him. And just as surely as Christ will use the holy Christian to carry His burden, so surely will He give His saint strength to meet the task.

And again, knowing this to be true, and believing it by faith, only adds more peace to the Christian's restless spirit. □

**FIRST THINGS ON FIRST DAYS!** Let Nazarenes around the world dedicate Monday, May 1, to earnest prayer for the Eighteenth General Assembly and the auxiliary general conventions. Change is inevitable. Some changes are necessary. But our united prayer must be for the strong, sure leadership of the Holy Spirit—the Spirit of Truth—in these vital matters.

District superintendents, college presidents, pastors, and evangelists are commissioned to organize prayer programs in every church and on every campus on this first day of May.

**LET US PRAY!**

Eugene L. Stowe, General Superintendent



**PRAY** FEBRUARY 1, MARCH 1, APRIL 1, MAY 1, JUNE 1, 1972

# REACHING OUT WITH THE

## ...REACHING RURAL AREAS

Up until recently the United States was a rural society, taking great pride in its rural heritage. Tradition and folklore were rooted in the frontier and the farm. National leaders such as George Washington and Thomas Jefferson took great personal pride in their agricultural achievements, and likewise took a dim view of cities and their "evil ways."

Even in recent times the rural heritage of the United States has been evident. President Harry Truman was reputed to have "plowed the straightest furrow" in Missouri. President Dwight Eisenhower worked in a creamery and sold garden vegetables in the Kansas cow town of Abilene. President Lyndon Johnson delighted in inviting important guests to a barbecue "down on the ranch."

Down through the years rural areas have been a reservoir of talent in the fields of politics, industry, science, and other areas of national life.

But today this rural image is out of focus. The United States is no longer a rural nation. A profound change has come about in the way the nation lives.

In 1971 for the first time since the census began there were fewer than 10 million people living on U.S. farms. The national population meanwhile shot past the 200-million mark. The problems of the city have become a prevailing concern of national leadership. It was not unreasonable in early 1972 for the mayor of New York to aspire to move directly to the presidency from the mayoralty—an indication of the importance of urban problems today. Social scientists have become concerned about the quality of life in the increasingly congested centers of population growth, far remote from clean air, clean water, and food fresh from the factory of God.

The farms themselves have changed. More and more small family farms have been absorbed into larger corporate operations. The economics of farming has made it difficult or impossible to secure a profit from limited operations. The investment required for large-scale farming precludes "starting from scratch." The management skills and technological

know-how required today for a successful farming operation are such that only the most capable are likely to succeed, and then only if nature and the economy cooperate.

The man on the farm has also changed. As more and more young people have moved to the cities in search of higher-paying jobs, the median age of those left on the farms has risen higher and higher. The advent of television, jet airplanes, and interstate highways has reduced the isolation of the farm so that the farmer may be just as cosmopolitan as his city brother.

In an effort to boost rural economies and at the same time provide relief for the overcrowded cities, the planners in government are developing programs to encourage relocation of small industry in

rural areas where it may provide additional rural job opportunities and hopefully reduce the farm-to-city migration which has been such a headache to both farm and city. The Department of Transportation plans to channel federal highway development funds into particular rural areas where potential for growth has been identified. This is only one of the many programs of similar intent.

Even without government programs, certain consolidation is bound to take place as some towns wither away on the trade and social activity which used to center about them are transferred to other towns which will experience population growth in contrast with the general rural decline.

All of this results in a profile of rural



Photo by Carl Manstie

# GOSPEL OF CHRIST

America that has great meaning for the Church of the Nazarene. The declining trend in population has caused many mid-line denominations to leave rural areas. They leave behind church buildings which may be purchased, and people with a tradition of churchgoing. Together, these facts spell opportunity for the Church of the Nazarene.

Areas where government funds will be channeled to encourage rural revitalization are areas where anticipated growth suggests the need for a Church of the Nazarene.

Rural and urban America are closer linked today than ever before. Just as urban America owes a debt to rural America for a proud and righteous heritage, rural America is indebted to urban

America for a standard of living unthought of in days gone by. Spiritually too, rural and urban America are linked and have important contributions to make to each other. It may well be that in the next few years we will see repeated examples of teamwork between rural and urban districts in home mission enterprises, each helping and understanding the other in a holy and productive fellowship.

Surely the prospect of rural and urban Nazarenes standing shoulder to shoulder in proclaiming the holiness message should herald a great advance for God in the years ahead. At no time has such a testimony been in greater need than now. Together the city and country will praise the Lord in the beauty of holiness. □

## REACHING THE CITIES...

**T**he vigor and excitement of the cities have lured men from the land for centuries. Originally built as havens for the travelers along the great world trade routes, cities early developed their own distinct personalities. The collection of libraries, the concentration of culture, and the deliberation of government made the city the place "where the action was."

Today, more than ever, the city is at the center of man's endeavors. The lure of more and better jobs and a more exciting life-style have contributed to ever expanding city populations.

With these greater and greater populations, cities have had to cope with greater and greater problems ranging from garbage disposal to transportation, from playgrounds to pornography, and from schools to crime in the streets.

Yet wherever there are people with their problems, there is potential for achieving the divine purpose. Jesus wept over the city of Jerusalem. May we not assume He weeps today over many a modern metropolis struggling in sin?

Reaching the cities of the world with the gospel is THE challenge of our time. The big city has become a mission field. What strategy will reach the urban millions for Christ?

1. In the midst of a multitude of challenges to the individuality of every person, the church reinforces that divine individuality through personal evangelism, home Bible studies, and respect for every person.

2. In a society that never seems to lessen in its demands upon its members, the church stands out in making no demands at all, save in obedience to Christ.

3. In a society splintered by pressures of pride and greed, the church offers a unity of believers who care for each other.

4. In a world shrunk to the status of a global village, the church is the village pastor, witnessing to the love of God in ways never before possible via the immediacy and the intimacy of electronic media in every home.

5. In a society starved for love, but satiated with its counterfeit, the church

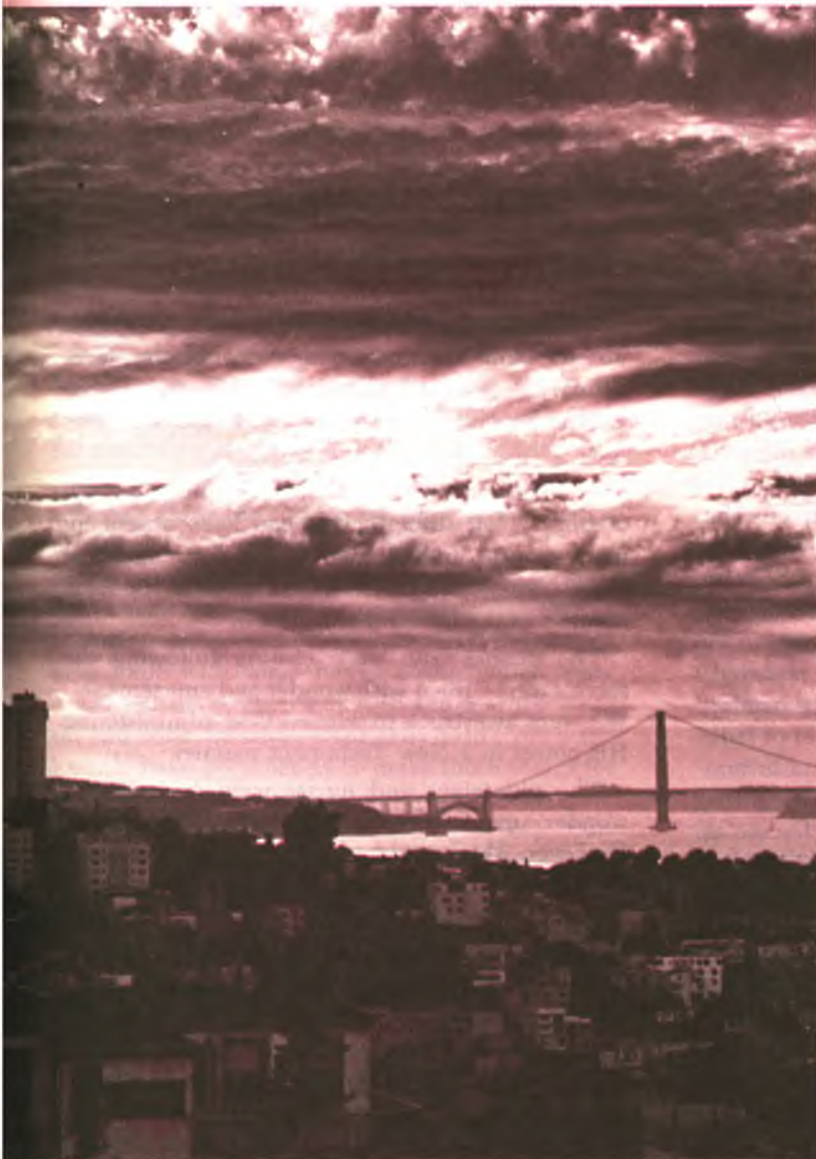


Photo by Don Knight

reaches out in love with the word that God is love.

Specifically, how does the church as an organization respond to the challenge of the city?

1. Church leaders are alert to population trends and pinpoint target areas where new churches will be needed in order to minister to the population that will gather there. Land will be acquired. Contingency plans will be made ready. A holy flexibility will be maintained, so that the resources of the church can be put swiftly into service when the Holy Spirit leads.

2. Every believer should be a mis-

sionary carrying the gospel into his own little corner of the world, thus dramatically expanding the ministry of each church and providing the manpower absolutely essential to accomplish so great a task as evangelizing a modern metropolis.

3. Every pastor must be an advance scout, seeking out those strategic areas where there should be a new Church of the Nazarene.

4. Every district superintendent will serve as an efficient field commander, directing the material and spiritual resources of the district where they are most needed in a drive for victory.

5. A closer cooperation is growing be-

tween rural and urban communities in Christ, with each helping the other to achieve the highest goals of both.

6. Our interdependence upon each other, and our dependence on God, will be felt more and more deeply as our society heads through rough waters. We will recognize this interdependence, this dependence, as strength, not weakness, and from this recognition we will launch out in faith for new churches and new Christians.

The city is here to stay. It can be won for Christ, but it will take churches and Christians willing to pioneer and occupy new ground. Victory is for the taking. [

# Limit Him? NOT ME!

By Jacquelyn Petersen, *Saginaw, Mich.*

**Y**oung Wife Awakes from 11-Day Coma," the *Kansas City Star* read. "Now she will lie in a cast that stretches from under her rib cage to her toes until the hipbone, repaired in surgery, is healed," the article continued.

Fifteen months have passed since then. The doctors had informed us of two possible major surgeries. My hipjoint was narrowing, thereby impairing my walking ability. Double vision, resulting from a concussion, "would not improve by itself at this late date," the neurologist reported.

The minister announced the text for the healing service, January 31, 1971. "And the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:15).

The elders had anointed and prayed for me at the altar. The service ended. However, I was not healed, or changed in any sense of the word; I had a blurred dream of what healing would be, but it had not happened.

My husband and I were standing before the altar following the service. I knew that God, the Creator, could repair this broken body. This would certainly be a small endeavor for Him. My husband said, "If you know He can, why don't you believe that He has healed you?"

Suddenly, it happened! He did it! The power of God came upon me in an overwhelming manner. My eyes were no longer in that endless struggle to focus into one image; the images were perfect.

I proceeded to walk without limping and immediately felt strength that had been absent for many months. In fact, there was such strength that I ran, leaping and praising God much in the same manner as the lame man in Acts 3.

The people who were visiting following the service were "filled with wonder and amazement." We were awestruck to witness God administering His power in a New Testament manner.

The physicians and nurses were experiencing wonder upon receiving this miraculous report. However, they could not deny that the Great Physician had intervened. A Nazarene physician, upon witnessing this cure, said, "Don't let men explain away this miracle from God."

This is a continued effort to witness to this miracle. People have had their faith strengthened; others have been healed; and still others have accepted Christ following the explanation of God's power in action. This same Power is available to all who will believe. □



**W**hat does it mean to grow spiritually? The obvious areas such as growing in the knowledge and understanding of God's Word are certainly implied and are of major importance.

Spiritual strength is often compared to physical stamina and bodily endurance. The picture is one of iron will and bulging biceps, strength within oneself in the sheer determination of the "will to go through" or the "force of personality."

Admitting that there is value in the determined will for spiritual growth, attention should also be focused on Jesus' simple but profound illustration of the vine and the branches (John 15).

Jesus indicates that there is a parallel between natural growth in the branches and spiritual growth in the believer. A one-word summary of this teaching is "dependence." The idea is growth, not in oneself, but available through dependence and appropriating strength from a source outside one's own supply.

Before being grafted into union with Christ, the Vine, man lives independently of God, out of the only source he knows, the carnal, self-centered nature. The Spirit-filled man has received the Christ nature but does not thereby automatically and naturally respond to the directions of the Christ nature within. His natural responses are often still unconsciously and reflexively obedient to the self-life, although he has enthroned a new Master and wills to obey Him.

He must learn obedience by bringing the unconscious and reflexive actions to the conscious level, thereby retraining himself to obey the Holy Spirit naturally. Learning is a process that implies the possibility of failure, but the Holy Spirit is the enabling One, and the heart single to the glory of God now finds the task is a delight rather than a drudgery.

A lady who had lived alone for many years married a man who was very devoted to her. While he was at work, she struggled up the stairs in their new home with some heavy boxes, which quite exhausted her. When her husband learned what she had done, he said, "Dear, why didn't you wait? I would have been happy to move those things for you."

Embarrassed, she replied, "Forgive me, Darling, but you know I have done things for myself for so long that, for the moment, I quite forgot that I had a husband."

We have been doing for ourselves so long that one of our greatest barriers of spiritual growth is this tendency, although we do not longer desire to have our own way. To unlearn "independent" decisions and to learn to depend upon the Holy Spirit is to become strong "in the Lord."

Paul's admonition to the Ephesian Christians

By Albert Gamble, *Pittsburg, Kans.*

## **SPIRITUAL** growth

was just that (Ephesians 6:10). The *Amplified New Testament* says "... to be empowered through union with Him."

The branch grows to strength and fruitfulness only as two conditions are maintained: abiding in union with the Vine, and being pruned from the old deadwood of independent self-living.

When the Spirit checks our independent activity, we need to ask forgiveness and go on abiding. Jesus indicates the consequences of rejecting either of these areas and says, "If a man abide not in me [does not live in constant union with Me], he is cast forth as a branch, and is withered" (John 15:6).

The word translated "believe," so often used in the King James Version of the New Testament, also bears the literal meaning "to cleave to, to rely upon, *to depend upon*." Many times it is in the present perfect tense, indicating a continuing process or relationship.

To receive Christ is simple. To know the experience of Christ's infilling by the baptism of the Spirit in sanctification is, in most cases, a more radical and climactic milestone.

But to surrender the right to my independent self-living and seek to let His life and will be expressed through me moment by moment and day by day is by far the most difficult. This is impossible, of course, without the other experiences.

However, as this life is practiced and dependency established and maintained, as Oswald Chambers has so aptly stated, "the spiritual life becomes natural, through the practice of obedience."

Spiritual growth, then, lies not so much in gritting the teeth, clenching the fists, screwing up the will, and trying a little harder in the energy of the flesh. Growing spiritually is growing in the ability to more and more mistrust our sight, reasoning, and human capabilities while we more and more learn to live in union with Jesus Christ, the Vine.

So shall our testimony be with Paul's, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament" (II Corinthians 3:5-6). □

# FINANCIAL DILEMMA of MINISTERS

By Dean Wessels, *Kansas City*

**T**houghtful laymen are concerned about the financial dilemma of their ministers. Believe it or not, ministers do have problems, too.

Because we live in a day of complex economic changes, perhaps the greatest problem facing ministers as a group is *financial*.

Someone has referred to the minister as "the last unorganized man." He has no labor union or trade association to protect him from exploitation or to negotiate a salary and fringe benefit "package" for him. He must depend upon the Christian spirit and fairness of the congregation.

The penny-pinching game is no stranger to anyone these days. The economic pinch is hitting one group of unsung heroes—ministers—harder than any other professional group. Thoughtful, dedicated, devoted laymen are vitally concerned with the financial difficulties faced by ministers.

From time to time we read deplorable statistics regarding the compensation of ministers. When large groups are surveyed and averages given, salary statistics never tell the complete story for any one individual.

One summary of data shows that there were 4,654 Churches of the Nazarene in the United States in 1971. Assembly reports reveal that pastors of these churches were paid in salary and cash benefits a total of \$22,865,021. This averages \$4,912 annual salary per pastor.

The average net income for an evangelist would certainly be no more and probably less than this figure.

Even when one considers that the value of the parsonage was not included in the pastor's salary and cash benefits, total remuneration is still substandard in today's economy.

It is interesting to note, for comparison, that the general statistical report for 1966—just five years ago—disclosed that at that time we had 4,620 churches, and pastors' salaries and cash

benefits totaled \$16,884,629 or an average of \$3,655 per pastor.

Progress is being made. However, when we start with such a low base, percentages must increase much more rapidly than inflation if an adequate standard of living is to be reached for our pastors and evangelists.

It is commonly known that the pastor of a church normally spends much more time per week in his occupation than the 35-40-hour week normally required at the plant or factory. Many indicate that they spend a minimum of 50, 60, 70, or more hours per week in pastoral responsibility.

If we should use as an average 60 hours per week, and pay the federal minimum wage standard of \$1.60 per hour and *not* include time and a half for overtime over 40 hours a week, the total would be \$4,992 annually. Compare this with the Nazarene pastor's salary average above. If time and a half for overtime were added, the total would be \$5,824 annually.

There was a day when the minister was compensated by personal "donations" of goods and services from members of the congregation and the community. While such practices were in vogue at the beginning of this century, they are certainly not the criteria for supplemental pastoral support today.

One minister recently commented, "The day is gone when the minister is given many discount and gifts. And well it might be, for such picking do something to a man's self-respect."

Added to the problem of inadequate salaries the minister faces other economic difficulties as well.

Many congregations fail to fully reimburse the pastor for "church business" use of his personal car. Currently, the Internal Revenue Service recognizes that on the average it costs approximately 12 cents a mile for the first 15,000 miles of automobile mileage each year and nine cents a mile for miles driven over 15,000 annually.

For example, if the pastor drives 12,000 miles annually on "church business," the actual cost is approximately \$1,440 considering depreciation, maintenance, operating cost, etc. On the secular job an employee would not be asked to stand this cost out of his own pocket.

The minister has professional expenses that should not be borne by him. The cost of attending district assembly, the preachers' convention, and other gatherings of professional and spiritual enrichment should be paid by the congregation.

A pastor's entertaining expense in the name of the church for church functions, his continue

education cost as he keeps up-to-date, etc., should not be borne by him.

Providing housing and utilities for the minister and his family may or may not be a very big plus in his overall economic situation. Most churches still provide a parsonage and utilities for the pastor.

This is beneficial while he is the active pastor of the congregation. But in making this provision for the minister and his family during the time of his active service, no provision is being made for the minister to accumulate an equity in a home for retirement.

A majority of the members of the congregation will no doubt be "buying" a home and have it paid for when the retirement years come. Some churches, when financially able to do so, are giving the minister a cash "housing allowance." This method is useful, where practical, in upgrading the minister's economic situation.

In business and industry, most wage packages include both cash salary and fringe benefits. A recent survey by the United States Chamber of Commerce indicates that the average fringe benefits for employees in business and industry throughout the United States is equal to approximately 30 percent of the cash salary.

Fringe benefits include such items as:

**Social Security.** Most of our congregations are helping the minister with at least one-half of his social security tax each year. Many are helping him with all of it.

**Life insurance.** Many employers feel the need of providing Group Term Life coverage for employees today. This helps to protect the family during the period of adjustment when the breadwinner is taken in death. Your Board of Pensions makes available low-cost Supplemental Group Term Life coverage for Nazarene ministers.

**Health insurance.** Most families cannot afford to be without some type of health and hospitalization protection. Such plans are normally available at the district level.

**Supplemental retirement program.** Especially in these days of increased inflation more interest has focused upon supplementing social security and the church's "basic" pension system. Through the Board of Pensions, congregations can provide a supplemental retirement program using a group tax-sheltered annuity.

(The cost of the church's Supplemental Group Life and Supplemental Retirement Program are substantially smaller than competitive costs due to large group buying. For more information contact the Pensions and Benevolence Office, 6401 The Paseo, Kansas City, Mo. 64131.)

It is the usual practice in industry to provide

paid vacations, professional training programs, bonuses, group life and group health insurance, pension and welfare plans for the employees. Certainly no congregation would want to do less. In fact the biblical admonition in I Timothy 5:17 says, "Let the elders that rule well be counted worthy of double honour . . ."

May I quote from the *Bureau of Labor Statistics Bulletin No. 1375*: "The choice of the ministry as one's life work involves considerations that do not influence to the same degree the selection of a career in most other occupations. When young people decide to become clergymen, they do so primarily because of their religious faith and their desire to help others."

We believe in a God-called ministry. This must always be so in the Church of the Nazarene. When it comes right down to it, the minister seldom feels free to press for an increase in his economic situation.

One clergyman observed, "Nearly any minister hates to ask for a raise. He is not, of course, in the ministry for money. But if he is, the joke is on him."

So again I repeat, Nazarene ministers today are facing a financial dilemma. And concerned, thoughtful laymen will want to explore every available avenue to adequately compensate the ministry in 1972.

## PHASE II, WAGE CONTROL INFORMATION

Because of the wage freeze and Phase II of wage controls, many have been asking, "What can we do for our minister now?"

Actually, it would seem that this would be the time to take up the slack in the wide differential between wages in business and industry and compensation for the clergy.

In respect to ministerial wages—most major fringes are *out* from under the 5.5 percent guideline. This was announced in late December. The local church can provide the following for its minister:

- Supplemental Retirement Program (Nazarene tax-sheltered annuity)
- Group Life Insurance (Board of Pensions Supplemental Life)
- Disability Insurance
- Automobile expenses in connection with the ministry

The Federal Pay Board also granted exemptions for the following:

- Annual or semiannual normal adjustments
- Merit and longevity raises
- Automatic increases

□

# REPORT FROM

# FAIRBANKS

**T**he Lord works in mysterious ways His wonders to perform." To Christians attending the two Nazarene churches in Fairbanks, Alaska, the following story points up the way the Lord works among His children when they are open to His leading.



*Rev. and Mrs. Robert Sheppard and family*



*Rev. and Mrs. Roger Wegner and family*



*Rev. and Mrs. Charles Hughey and family*

In 1952, Rev. Robert Sheppard came to this far north community to pastor the growing Fairbanks First Church of the Nazarene. He served until 1958.

In 1955, under his direction, the Totem Park Church of the Nazarene was begun as a home missions project to serve the population living west of the city.

Both churches have prospered under a succession of pastors. At present, the downtown First Church, pastored by Rev. Roger Wegner, averages 170 in attendance; Totem Park, under Rev. Charles Hughey, averages 60. In the relationships between these three men, Sheppard, Wegner, and Hughey, lies the "mysterious working" of the Lord.

In 1955, while Bob Sheppard was still in Alaska, the Roger Wegner family and the "Chuck" Hughey family were neighbors in Vancouver, Wash. Wegner worked for Alcoa Aluminum and Hughey worked for Crown Zellerbach Corporation in nearby Camas. Neither family knew anything of the Lord at this time.

About three years later, Chuck Hughey felt conviction from the Holy Spirit which started him thinking about his Creator. He and his wife, Wanda, were converted and decided to start attending the Hillcrest Church of the Nazarene in Vancouver, where Wanda had grown up.

Chuck and Wanda began to witness to their friends the Wegners. Roger resisted, but his wife, Janell, attended church with another friend and there came to know the Lord in August of 1958.

One Sunday evening Janell talked Roger into allowing her to take his car, his pride and joy, to church for her first evening service. While she was in the church, someone stripped the car of all the "goodies" Roger had so lovingly installed. Furious, Roger belabored the pastor with angry words, illogically holding him responsible because the car had been parked in his church parking lot.

Meantime, the Hugheys had moved to Camas, Wash., and joined the Church of the Nazarene

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By Joan Rawlins Biggar, Fairbanks, Alaska

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there. Rev. Robert Sheppard had recently moved from Alaska to accept the pastorate of the Camas church.

In February of 1959 the Camas church held a three-day revival meeting with Rev. Don Coonrod as speaker. Janell and the Hugheys planned a special chicken dinner, hoping to persuade Roger to go to church with them afterward.

But when Hughey's brother-in-law Don Lutz, also a friend of Roger's, came by that night with an invitation to come to church and topped it off with the statement, "I am going to give my heart to the Lord tonight," Roger could only reply, "You're crazy. But if you want to, go ahead."

Then Roger's little daughter Candy begged him to come with them and he agreed to go. When Don Lutz went forward at the altar call, Roger thought, *If Lutz can do it, so can I.*

Roger prayed a very short prayer, "Lord, forgive me and help me to lead a Christian life." At that moment his desire for tobacco, alcohol, and swearing instantly disappeared. Roger gave his cigarettes to the evangelist, remaining calm until on the way home, when the joy of it all hit him. He walked through the door of his home, poured his whiskey and vodka down the drain, and got rid of his cigarettes and beer.

Listening to Rev. R. Sheppard's preaching on living the holy life, Roger began to seek what God had for him to do.

One Sunday night he felt strongly a call to preach. He waited a week before telling Janell, who replied that the Lord had given her the readiness and desire to be a pastor's wife, although she had not said anything.

Secure in the knowledge that the Lord had prepared each for this calling without the other's knowledge, they offered their house for sale. Although many others on their block had been for sale much longer, theirs sold immediately.

In September of 1959, the Wegners enrolled at Northwest Nazarene College, at Nampa, Idaho, with their three children: Candy, then five; Sandy, three; and Mark, one.

Six years later, while the Wegners were serving a pastorate in Grandview, Wash., Chuck Hughey felt the call to preach. He left Rev. R. Sheppard's church at Camas to begin a pastorate at the Poulsbo, Wash., Church of the Nazarene, where he took the home study course to prepare for ordination. Hughey finished with high honors.

In November of 1970, the Wegner family moved to Alaska to assume the ministry of the Fairbanks First Church, 12 years after Rev. R. Sheppard had left. A year later, in November of 1971, another of the "mysterious workings" of the Lord was revealed when the Wegners were reunited with their friends the Hugheys, as Rev. C. Hughey came north to pastor the Totem Park Church of the Nazarene. □

# PERSPECTIVE

COMMENTS  
ON DAILY  
CHRISTIAN LIVING

BY JOHN A. KNIGHT, *Nashville*

## On Forgiving Others

Forgiveness is a rare phenomenon in human experience—rare because it is divine. If forgiving is Godlike, God's children should be enabled to forgive.

What are the characteristics of forgiveness? How does one offer forgiveness to another who has offended him, to one who will know no peace till forgiveness is experienced? Why is the offer of forgiveness so difficult?

1. From the standpoint of the offended, forgiveness is an active and apparent spirit by means of which he abolishes a moral hindrance to fellowship with the wrongdoer, and reestablishes the possibility of a creative relationship.

Forgiveness, then, is more than an alteration of behavior to the trespasser, more than the abandonment of revenge, more than the ignoring of a trespass. Nor is it a matter of balancing books in a ledger.

One meaning of "forgiveness" in the Old Testament is "to have a weight lifted." To forgive an offender is to "lift his weight," to make it possible for him to seek and experience forgiveness through genuine confession and repentance.

As we are able to appropriate God's forgiveness because we are certain that He has already forgiven us, so one who "trespasses against us" must be assured of our forgiveness prior to his request for it.

2. Forgiveness must be offered, not as a denial of the past, but as a removal of the effect of the *past* upon the *present* relationship between two persons. It is unconditional restoration to favor, release from bondage to a past act.

While forgiveness is more than, and precedes, acceptance, it is the precondition for acceptance. Therefore it prepares the way for mutual appreciation and love in regard to relationships of the *future*.

3. Extending forgiveness is difficult because it must not depend intrinsically upon the solicitation of the offender. To forgive is to accept another "just as he is."

It is often said that understanding is necessary to forgiveness, that if we could understand why a person did what he did, we could then forgive him. But forgiveness is more costly than that. It is forgiveness that enables us to understand. Then understanding produces the climate in which the re-creating experience of being forgiven may become a reality in another.

To forgive may be rare, but it is possible by God's grace! □



# A Christian Woman's World

## EVANGELISTIC COFFEES AND TEAS: A UNIQUE MINISTRY FOR WOMEN

All over the United States women who never thought they could have an impact for Christ are surprising themselves and others by witnessing effectively for the Lord—in their homes.

The idea for evangelistic coffees and teas began eight years ago when Barbara Ball invited some neighbors to tea and to hear a friend give a Christmas message in song and scripture.

"I was a new Christian and wanted to share my faith," Barbara recalls in an article published by *Moody Monthly*. "I wasn't sure what I would do but I felt that I also should tell why Christmas was so meaningful to me that year.

"When the time came, butterflies and all, I stood up and shared very briefly what Christ meant to me. I'm not even sure how specific I was. Maybe the 'how to' wasn't very clear, but somehow I got through it."

When the tea was over, Barbara remembers that "all of them acted so pleased . . . for months afterwards when I would see them in the market, they would come up and say how much that afternoon in my home had meant to them."

Today Barbara is on the lay institute staff of Campus Crusade, responsible for teaching ladies how to have evangelistic coffees and teas in their homes.

Barbara is no different from many of us. Mrs. Vonnette Bright, wife of Campus Crusade's director, says, "Here's a gal who was very shy—the typical

young homemaker married to a successful businessman . . . ladies look at Barbara and say, 'If God can use her, He can use me.' That of course is not to reflect on Barbara's ability. It's just that so many times the average homemaker looks at a person in Christian work and feels, well, she's just doing what she's supposed to do—like it is easy for us. It doesn't come easy for us at all."

A complete manual on *Effective Evangelism Through Coffees and Teas* can be obtained from Campus Crusade for Christ (Arrowhead Springs, San Bernardino, Calif. 92404), but briefly here's how:

Send written RSVP invitations or make personal telephone calls explaining that you're having a coffee or tea and a friend will speak on "The Reality of Christianity in a Woman's World." Make sure the guests know that Christianity is the theme of the coffee. Do not risk deception.

Serve a beverage and cookies, pastry, or other sweets as your guests arrive (sandwiches or finger foods can be served if you want to be a bit more elaborate).

Briefly introduce the speaker 30 minutes after the coffee is scheduled to begin. Have a woman (someone other than the hostess) give her testimony in a 10-minute presentation.

Be sure the speaker follows her testimony with the simple plan of salvation. The *Four Spiritual Laws* or *Life Can Have Meaning* booklets are good for this purpose because they give the ladies something to follow and present Christ in easy-to-understand, Bible-related steps. They can also be taken home for future reference.

After the speaker's talk, thank her, initiate a conversational atmosphere, and offer more coffee.

If your husband wants to get in on the act, have a "couples" dessert. Your format will be much the same except instead of just one speaker you will have a couple share "The Reality of Christianity in our Home."

o o o

If you are chosen to be the speaker at your friend's evangelistic coffee, or if you just want to know how to give your testimony effectively, here is an outline which will be helpful:

1. Before I received Christ I lived and thought this way;

2. How I received Christ;

3. After I received Christ these changes took place (practical illustrations). Emphasize this point.



Aarlie J. Hull  
Seattle

# editorially SPEAKING

By W. T. PURKISER

## *Law Day, U.S.A.*

Since 1958, the American Bar Association has sponsored an annual "Law Day" on May 1.

The purpose of the day, as given in the Joint Resolution of the U.S. Congress that authorized it, is to provide opportunity for "rededication to the ideals of equality and justice under law . . . and for the cultivation of that respect for law that is so vital to the democratic way of life."

There can be little doubt that the time is right all over the Western world for such consideration. One of the major problems society faces today is the widespread contempt for law on the part of those whose very existence depends upon its observance.

The only alternative to law is anarchy. When the inspired writer comments that "every man did that which was right in his own eyes" (Judges 21:25), it was not to praise an ideal state of affairs but to mourn the chaos that resulted.

The Apostle Paul describes Antichrist as "the man of lawlessness" and "the lawless one" and speaks of the climate in which he will arise as "the mystery of lawlessness" that is "already at work" (II Thesalonians 2:3-8, NASB).

The New Testament puts special emphasis on the duty of Christians to respect the constituted law under which they live. The only exception is when the law might require what God forbids, or forbid what God requires.

Paul and Peter both urge their followers to be subject to law, "not only for wrath, but also for conscience sake" (Romans 13:5), and even more basically "for the Lord's sake" (I Peter 2:13).

Along with respect for the law itself, Christians are to have respect for those who make and administer the law (Romans 13:1-7; I Peter 2:13-17). It is a sad situation when some who make much of their loyalty to the Bible constantly violate one of its basic principles by an unceasing barrage of negative criticism against the institutions and officers of government—all in the name of super piety.

The success of democracy rests finally with the conscience and integrity of the individual. It is impossible to have enough law enforcement to control the actions of every person. That is to say, to the measure that it is successful, law enforcement

works because the majority of the people do not need it. They are governed by an inner lawfulness.

**I**t is this fact that makes the spiritual foundations of democracy so important. Whatever his religious views may have lacked, Thomas Jefferson was most certainly right when he wrote: "Men can be trusted with their own and other men's destinies and be truly free men only so long as they live in obedience to a higher authority—the authority of God."

President Dwight D. Eisenhower put it even more directly: "Without God, there could be no American form of government, nor an American way of life. Recognition of the Supreme Being is the first—the most basic—expression of Americanism. Thus the Founding Fathers saw it and thus, with God's help, it will continue to be."

What is true in a narrower sense of the United States is certainly true of all free nations of the world. British Essayist G. K. Chesterton said that there is no basis for democracy except in firm belief in the divine creation of man.

What should sober us and send us to our knees is the fact that we now live, as Ralph Turnbull said, "on the dividends of the spiritual capital invested by forefathers. In fact some would judge even the capital is being squandered. When the roots are torn up then no more fruit will come."

"Law Day" may never achieve the dignity of a fuller holiday. But it can remind us again that we are "bound in the bundle of life" with others (I Samuel 25:29), and that our actions and attitudes affect the quality of public life as a whole.

The "so what" of it all is clear:

We need to keep informed on issues of government and community affairs.

All who are eligible should register and vote in elections.

We must respect the rights of others.

We must practice and teach the principles of good citizenship at home.

We must obey, respect, and uphold the law.

We must give our support to those institutions and persons charged with law enforcement.

Civil law will never be perfect. But it is the best instrument of justice and order in society that we

*The world today is full of phonies. You find them everywhere: at work, in school, on the playground, in politics—and even in the church. We must have methods in our work for the Lord. But methods are not enough. The motivations must be genuine. Unless love is there, the whole business comes through like a clanging gong that sets the nerves on edge.*

have. We must honor it both for conscience' and for the Lord's sake. □

## ***Holy or Hollow?***

A layman in another denomination recently wrote: "To many people holiness and sanctification are practically synonymous with a narrow, gloomy, joyless type of existence. They tend to equate a holy life with a hollow life.

"Nothing could be further from the truth," he added, "and how Satan would desire to perpetuate this lie!"

A lie indeed it is. Every aspect of the experience and life of holiness in the New Testament is described in terms of fullness.

Holiness is to be filled with the Holy Spirit. This is the recurrent note in the Book of Acts, and it is Paul's explicit command: "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18).

Holiness is singleness of "eye" or purpose, the result of which is fullness of light (Matthew 6:22; Luke 11:34-36). Light expels the darkness, and cheers and brightens each corner of the life.

Then there is fullness of joy. "The fruit of the Spirit is love, joy, peace . . ." (Galatians 5:22). In the context of the coming of the Comforter to His disciples, Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11; 17:13).

Paul prayed that the Roman Christians might be filled "with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost," and added, "I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another" (Romans 15:13-14).

"Full of mercy and good fruits" is the way James described the "wisdom that is from above," which is "first pure, then peaceable, gentle, and easy to be intreated" (James 3:17). "Rich in compassion and good deeds," is the way one translation puts it.

There is "full assurance" of understanding (Colossians 2:2), of hope (Hebrews 6:11), and of faith (Hebrews 10:22). And it all points toward a "full reward" (II John 8).

Whatever lacks there may be in the actual experience of any of God's people, is not the result of a lack in His full provision. Let us so draw on the

limitless resources of His grace that our lives may be holy, not hollow. □

## ***People Who Are Real***

Bruce Larson of "Faith at Work" recalls the words of his teen-age son:

"Dad, I became a Christian at the camp last week. It's strange: I didn't learn a thing about Jesus that I didn't know before I went there. But I met some people who were *real*."

Young Larson discovered the most important element in evangelism—people who are real. This is the personal equation, without which all the information in the book means little.

The world today is full of phonies. You find them everywhere: at work, in school, on the playground, in politics—and even in the church.

And the world has just about had its fill of phonies, clear up to its collar button. There is a great and good hunger for reality abroad in these times.

If there is anything God's people must be more than all else, it is genuine. Hypocrisy and inconsistency repel far more than honeyed words can attract.

How is it possible to know the real when phonies may say the same things and make the same motions?

Paul the Apostle put it plainly: "Though I speak with the tongues of men and of angels, and have not . . . [love], I am become as sounding brass, or a tinkling cymbal" (I Corinthians 13:1).

It may be indefinable but it is no less unmistakable—this genuine "ring" of love. J. B. Phillips put it this way in connection with the truth of the Bible—it has about it "the ring of truth." It "rings true," and our hearts feel it.

We must have methods in our work for the Lord. But methods are not enough. The motivations must be genuine. Unless love is there, the whole business comes through like a clanging gong and the clash of brass that sets the nerves on edge.

Too many are like the old, printed floor covering, shiny on the surface but gray and ugly underneath. We are rather to be "inlaid Christians." The pattern must run clear through. When it does, however much wear there may be, the design is still there.

Let's tell our friends all they need to know about Jesus. But above all, let's live among them as people who are real. □



# Home Missions

## NAZARENE YOUTH TEAMS ZERO IN ON HOME MISSION TARGETS



In 1971 a Pioneer Vacation Bible School team composed of Nazarene college students held a series of vacation Bible schools across the country. At Southaven, Miss., the vacation Bible school was the forerunner of a new home mission church which was subsequently organized there. Average attendance at the backyard VBS was 140.

**This summer 60 Nazarene college youth under the direction of the Department of Youth will zero in on 25 home mission targets to witness and work—the vanguard of a thrust in outreach that will see 1,000 new Churches of the Nazarene in the decade of the 1970's. For a look at the dimensions of the challenge, turn the page.**

—Raymond Hurn  
Executive Secretary  
Department of Home Missions



The face of our world is changing. Where the people are, there the church must also be.

Strip Cities—  
Now and emerging

# Home Missionary Challenges

- A.** Toronto, Canada, is hub of a "Golden Horseshoe" of industrial development that is expected to reach 8 million people by the year 2000.
- B.** Albany-Cleveland-Pittsburgh is estimated at 10.3 million.
- C.** Boston-to-Washington population is estimated at 35 million.
- D.** Detroit-Cincinnati-Columbus population is approaching 10 million.
- E.** The Richmond-Norfolk strip is estimated at 1.2 million.
- F.** Raleigh-Atlanta population is now 2.5 million or over.
- G.** Knoxville-Tuscaloosa lists 1.6 million.
- H.** A rapidly growing area is Jacksonville-to-Miami—now listed at 3 million and growing rapidly.
- I.** New Orleans-Pensacola is estimated at 1.4 million.
- J.** Houston-San Antonio-Wichita is nearly 6 million.
- K.** Peoria-St. Louis-Kansas City-Sioux Falls includes much open area but boasts a strip population of more than 5 million.
- L.** Milwaukee-Chicago has an estimated 8.9 million.
- M.** Duluth-Minneapolis-St. Paul has an estimated 1.8 million.
- N.** Denver-Pueblo is a growing strip city with population now soaring past 1.2 million.
- O.** Phoenix-Tucson is another recently growing area with a population that by now may have passed the 1-million mark.
- P.** Salt Lake City-Ogden-Provo is estimated at .6 million.
- Q.** San Francisco-San Diego, along the Pacific, has an estimated 13.6 million.
- R.** Vancouver-Portland-Seattle-Eugene has an estimated strip population of 3.2 million.
- S.** North Slope Area, once desolate wasteland, now a boom area because of mining and oil interests, should reach 250,000 by the year 2000.

Figures on these pages were compiled by the Department of Home Missions from research published in the 1972 *World Almanac* and from figures released from the 1970 U.S. Census reports. The population is so mobile that "correct" figures do not remain correct for long.

## HOME MISSION CHALLENGE MEASURED IN MILLIONS

United States	203,184,772
Canada	21,681,000
United Kingdom	55,710,700
Australia	12,713,200
New Zealand	2,857,862
Denmark	4,921,000
Netherlands	13,119,367
West Germany	61,682,000
European South Africa	4,000,000
Sweden	8,093,000
Samoa	168,769



April 26, 1972

Dear Friends:

Only seven nations of the earth have a larger population than the 80 million unchurched of the U.S.A. We are told that during the decade of the 1970's there will be 22 million marriages and that 20 million new persons will be added to the population of the U.S.A.

The populations here and abroad continue their migration from rural areas to the city. Disenchanted with city living, a second migration is taking place and that is the move of city dwellers out to the countryside within 50 miles of their employment in the city. A phenomenon of strip cities is developing and, as the people move from city center to countryside, new mission fields develop for the Church of the Nazarene.

Laymen with missionary vision are needed, laymen who are ready to speak for Christ, ready to open homes for neighborhood Bible study or children's Bible clubs—lay home missionaries, if you please, who can witness and win souls for Christ. Will you pray about these great challenges? Will you open your home for Bible study? Contact your district superintendent or your local church pastor to express your willingness to serve. Be a part of God's answer to the tremendous challenges of this hour.

Yours for souls,

A handwritten signature in blue ink that reads "R. W. Hurn".

R. W. HURN

# HOME MISSIONS PROJECTIONS AND REFLECTIONS

## YOUTH RESPOND TO HOME MISSION CHALLENGE

Initial response to the new home mission film, "Just for the Love of It," has been enthusiastic, according to Dr. Raymond Hurn, executive secretary of the Department of Home Missions.

Norman Shoemaker, of the Department of Youth, has been showing the film while on a tour of Nazarene colleges seeking applications for summer youth teams.

"Well over 300 bona fide applications have been received," Shoemaker said, "far more than can be accepted for the teams." It is hoped that individual colleges, districts, and local churches will make available avenues of service for all of these who have so unselfishly offered themselves for service.

"Just for the Love of It" is a 16.5-minute film showing the activities of summer youth teams in 1971. In dramatic reality the film shows the impact of "hard work done for the Lord just for the love of it."

The film is available for any district or local church group and may be ordered from the Nazarene Publishing House (FR-117) for a \$3.50 cleaning and handling fee. □

## OUTREACH FILM IS UNDER WAY

Work began in mid-February on a new film on outreach which will be a joint venture of the Departments of Home Missions, Church Schools, and Evangelism.

The film will highlight exciting new approaches in outreach evangelism now being used in Nazarene churches, including such programs as home Bible studies, outreach Sunday school classes, patio Bible clubs, backyard VBS's, and others.

Some of the filming has already been done. It is expected that the film will be ready for showing at the fall IMPACT conferences across the country. Coordinated with the film will be training materials in outreach evangelism for those wishing to put the plans into operation in their own local churches. □

## BUSY SUMMER IN VIEW FOR LAY HOME MISSIONARIES

Sunday, May 21, will be a special day for commissioning of lay home missionaries in local churches, according to Dr. Raymond Hurn, executive secretary of the Department of Home Missions.

Appropriately, it is also Pentecost Sunday.

Local churches who will be launching outreach projects this summer or who have individual members who will be involved in outreach projects are encouraged to set aside part of the Sunday service on May 21 to commission these lay home missionaries. It will assist them, as they serve, to know they are backed by the united prayer of the home church.

Dr. Hurn notes that this will be a summer filled with lay home missionary activity, and a spiritual service of recognition and prayer for the power of the Holy Spirit would be most appropriate.

Some of the lay home missionary projects already scheduled for this summer include college youth teams similar to those pioneered on a trial basis in 1971.

This summer some 60 Nazarene college youth will be made up into teams to visit at least 40 home mission sites following the General Assembly. The teams will be supervised by the Department of Youth and will visit projects designated by the various district superintendents.

Some of the teams will be specialists in "Pioneer" vacation Bible schools. At least two teams will be "work" teams doing physical labor at home mission sites. One team will be specifically recruited to minister in black communities.

Individual colleges are also planning to field youth teams for home missionary outreach. Olivet Nazarene College, Kankakee, Ill., whose youth team visited Newfoundland in 1971 and helped start a new church at Charlottetown, Prince Edward Island, Canada, plans to field another team this summer.

Northwest Nazarene College, at Nampa, Idaho, will have a team in the Northwest Territories.

A team from Canadian Nazarene

College at Winnipeg, Manitoba, Canada, will travel to the pioneer site of Thompson, Manitoba, Canada, to help in the establishment of that home mission church.

Eastern Nazarene College, Quincy, Mass., will be continuing its youth involvement in inner-city ministries.

District IMPACT teams and local churches will also be active this summer. "It would be interesting to know," said Dr. Hurn, "just how many individuals will be dedicating their time and service on behalf of home mission churches this summer. Surely it will be more than ever before.

"Many young couples are taking jobs in areas where they can help extend the home missionary outreach through home Bible studies, patio Bible clubs, backyard vacation Bible schools, outreach Sunday school classes, and many other programs.

"The possibilities of outreach," Dr. Hurn notes, "are limited only by our imagination. The potential is unlimited.

"Commissioning services for all lay home missionary outreach workers are an appropriate way to launch such a spiritual thrust," Dr. Hurn said, adding, "I hope every church will have some outreach program this summer, and that every church that does will make recognition of its loyal lay home missionaries through an appropriate service." □

## MIRACLES OVERSEAS

Although overseas home mission fields are small and recently organized, miracles of transformed lives are testimonies to the value of such home mission work.

In 1971 overseas home mission churches reported 361 new members by profession of faith. □

## FATHER'S DAY EMPHASIS SET

Father's Day, June 18, will again this year be a time of special emphasis on the General Church Loan Fund, according to Dr. Raymond Hurn, executive secretary of the Department of Home Missions, whose Division of Church Extension admin-

isters the General Church Loan Fund.

"Our loan funds have been a great blessing to many home mission churches the past year," says Dr. Hurn, noting that at the time of the General Board meeting in January there were 251 long-term amortized loans totaling over \$3 million. These funds are loaned to churches under five years old, fewer than 50 members, who raise less than \$20,000 per year. Such churches are usually unable to secure financing for new buildings from conventional loan sources. The availability of loan money from the

general church makes it possible for such churches to build when they could not otherwise do so, Dr. Hurn noted. □

## BRITISH ISLES SOUTH PLANS FOR OUTREACH

Home missions is a worldwide emphasis of the Church of the Nazarene. In the British Isles South District, Rev. T. W. Schofield, district superintendent, reports plans for a "fresh advance" in the "battle for Britain."

A call has gone out to every Nazarene pastor and church board in the British Isles South District requesting them to discuss and report back on opportunities for extending the work of the church in their area.

Plans are for every church on the district to release their pastor for one week in 1972 to help in this project to establish new centers of outreach in Britain.

Rev. T. W. Schofield notes that many small towns in Britain are rapidly expanding and people move from the inner cities to a commuter belt. "It is the churches' aim," he said, "to go where the action is."

In preparation for this thrust in outreach the district approved a 50 percent increase in district and home mission budgets for 1971-72. □

## SIX MILLION FRENCH- SPEAKING CANADIANS WAIT FOR THE GOSPEL

Preparations are now under way to present the claims of Christ to the 6 million French-speaking Canadians, who live mostly in Quebec.

This is a home missionary challenge that cries to be met. Rev. Neil Hightower, district superintendent of the Canada Central District, is now engaged in an intensive study of the French language, as are two pastors in the district, Rev. Bill Coulter and Rev. Gordon Tink.

The French-speaking people of Canada have left the Catholic church in great numbers in recent years, according to Rev. N. Hightower, leaving a spiritual vacuum.

"They are 'turned off' by the institutional church," reports Hightower, "but the few evangelicals who have worked in the area say they are enthusiastic about the Word of God studied in their own home." □

## ANNOUNCEMENTS

### Recommendations

- After serving more than 30 years in the pastorate, Rev. John Yarbrough is now entering the evangelistic field. He may be contacted at: General Delivery, Waldron, Ark. 72958.—Thomas M. Hermon, South Arkansas district superintendent.
- Rev. Bernard Culbertson, 965 S.W. 11th, Hermiston, Ore. 97838, is entering full-time evangelism.—Raymond C. Kratzer, Northwest district superintendent.

### Evangelists' Open Dates

- Robert L. Hester, Rte. 2, Perryville, Ark. 72126, writes: "God has marvelously touched me and I have a complete open slate from the spring months on throughout the year to fill back up."



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## HOUSTON CHURCH RECEIVES MEMBERS MONTHLY

Over a period of 61 consecutive months, members have been received monthly into the Houston Bellaire Church. A total of 194 persons have joined the Bellaire congregation, with 126 of these received as new Nazarenes.



(Left to right)—Pastor Terry Curtis and Dr. John L. Knight are shown receiving Mrs. Barbara Monks and son Douglas, Mrs. Jene Dearman, and Mr. Ron Green into church membership. Not pictured, but received with the group, was Mr. George Gardner, great-grandson of a charter member, Mrs. Shelby.

To celebrate this record, Dr. John Knight, executive secretary of the Department of Evangelism, spent the weekend of January 7-9 in a series of special meetings. Several people were saved and others sanctified under Knight's ministry.

Dr. V. H. Lewis, now general superintendent, started the Bellaire Church as a home missions project. Terry Curtis is the present pastor. □

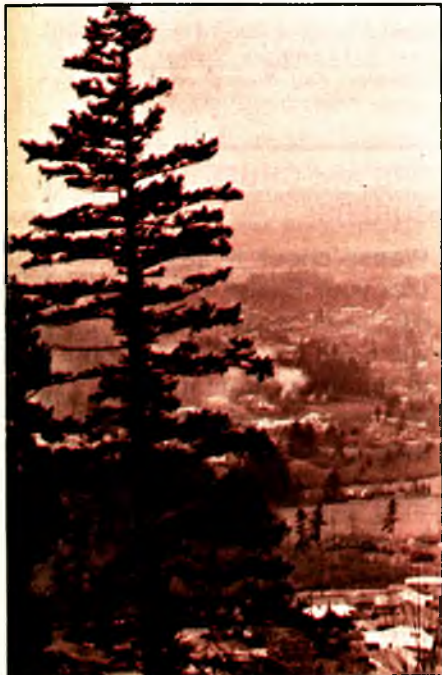
## MOVING MINISTERS

Robert Daily from Pineville, W. Va., to Moundsville, W. Va.  
 C. D. Elsberry from Holly, Colo., to Burlington, Colo.  
 Richard L. Fisher from Mishawaka (Ind.) Southside to Kurtz, Ind.  
 Robert E. Griffith from Davis, Calif., to staff of Detroit First.  
 Howard W. Hill from East Liverpool (Akron) First to evangelistic field.  
 Frank G. Kish from Friendly (Md.) Washington Trinity to Lynn, Mass.  
 Dale W. Livingston from Spokane (Wash.) Valley (associate) to Ukiah, Calif.  
 Jesse R. Martin from Anderson (Ind.) East 38th Street to Selma (Ind.) Harris Chapel.  
 George Howard Melton from Thomasville (Ga.) First to New Port Richey, Fla.  
 Jesse Middendorf from Ashland (Ky.) Plaza to Gallatin, Tenn.  
 Carl Noffsinger from Kalamazoo (Mich.) Central to McComb (Miss.) New Albany.  
 George Phillipson from Athens, W. Va., to field of evangelism.  
 Norman Sheets from Wapella, Saskatchewan, Canada, to Kitchener, Ontario, Canada.  
 Paul Simpson from Portland (Ore.) First to San Jose (Calif.) First.  
 Gary Stephens from Belle Glade, Fla., to Ft. Myers (Fla.) Lehigh Acres.  
 Dennis Yingling from Dwight, Ill., to Stow, Ohio.

## NAZARENE CAMPS

May 1-7—NEVADA-UTAH, La Moills Camp, Elko, Nev. Hugh Benner and John Beegle, evangelists. Murray J. Pallett, district superintendent.  
 May 15, 18, and 19—ALASKA, Indoor camp. First Church of the Nazarene, 402 11th Ave., Fairbanks, Alaska 99701. Dean Wessels, evangelist. Roy J. Yeider, district superintendent.

# L.A.N.D.S.



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## GISH RETIRES AS PROFESSOR AT NTS AFTER 25 YEARS

Delbert R. Gish, Ph.D., professor of philosophy, religion, and Christian ethics at Nazarene Theological Seminary, Kansas City, will retire in May. He has taught at NTS for the past 25 years.

Dr. D. R. Gish received the Ph.D. from Boston University in 1943 with a major in philosophy and a minor in theological studies. Earlier he had received an M.A. degree in philoso-

phy and German from the University of Oklahoma.

Before coming to NTS in 1947, Gish was assistant to the president and a teacher of philosophy and German at Northwest Nazarene College, Nampa, Idaho. He also had taught at Bethany Nazarene College, Bethany, Okla., from 1929 to 1943.



Dr. D. R. Gish

Dr. Gish has written a small book on ethics, five quarters of Sunday school expositions for the denomination, and numerous articles in journals and encyclopedias. He

delivered the Nease lectures in 1953 at Pasadena College, Pasadena, Calif.

He returned to PC campus in 1968 to deliver the Wiley lecture series.

At a recent banquet planned as a forty-fifth wedding anniversary celebration for Dr. and Mrs. Gish, special recognition was also given to Dr. Gish for his 25 years of service at NTS. □



## "Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

April 30—"Our Mission Is Transmission"

May 7—"He Is Ready When You Are"

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Dedication January 30 of a sign given by the NYPS marked one of the Youth Week activities at Hooker (Okla.) First Church. A revival with Ted Robinson from Nazarene Bible College, Colorado Springs, was another youth-sponsored event. Dedicating the sign (at right) are Pastor Jack B. Lowe; NYPS president, Luther Woodcock; vice-president, Selma Niedens; secretary-treasurer, Kay Niedens; and 11 of the church's youth group.



## PASTORS and CHURCH TREASURERS!

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## REUNION AT HOME MISSION CHURCH



*The Borbe family: seated at left, Mrs. Alma Martin, Stockton, Calif.; and at right, Mrs. Edith Walworth, Vallecito, Calif. Standing, left to right: Mrs. Theresa Lewis, Vallecito, Calif.; Rev. Leo Borbe, Mrs. Fred Borbe, San Jose, Calif.; Mrs. Myrtle Croy, Eugene, Ore.; and Mrs. Hazel Floyd, Angels Camp, Calif.*

An unusual event took place Sunday, December 26, 1971, in the Angels Camp Church of the Nazarene on the Sacramento District.

What happened would be unusual in any church but most unusual in a home mission church.

The Borbe family, seven in all, were reunited to celebrate their spiritual birth, which had occurred 56 years previously in the Angels Camp church when the Smith Band, an evangelistic family, came there to hold revival services. All seven went forward to give their hearts and lives to Christ and to His service.

Soon after this family committed their lives to Christ, the Angels Camp church was organized by the district superintendent, Dr. H. H. Miller of the San Francisco Pentecostal Church of the Nazarene. Not

long after, the new group of believers was baptized by Dr. J. W. Goodwin and Rev. M. R. Dutton. From that time the Borbe family have been actively involved in the activities of the Church of the Nazarene. Mrs. Edith Walworth and her husband, David, served 17 years as missionaries in Peru. Rev. Leo T. Borbe has pastored churches in northern California for over 40 years and still supplies when called upon, and now his bride of three years is the former Gertrude Smith of the same Smith family.

The Angels Camp church was closed for a number of years and then on August 8, 1971, was reorganized by Dr. Kenneth Vogt with Rev. Doc P. Baze the appointed pastor. In his congregation are three of the Borbe sisters living in the area. □

## OF PEOPLE AND PLACES

A MORTGAGE-BURNING SERVICE was held at the Alanson (Mich.) Lakeview Church with 150 in attendance. Rev. Harry Stanley of Bay City, Mich., was guest speaker for the special service.

Greetings were brought by Dr. Fred J. Hawk, superintendent of the Michigan District. A number of the former pastors were present for the occasion, including—Elmer Wilde, Saginaw; Rev. Albert Williams, Shaftsbury; Rev. James Leitzman, Lowell; and Rev. Warren Holcomb, Beaverton. Mrs. John Smith of Lansing, Mich., represented her pastor husband, who was not able to attend. Rev. Richard Cornelius is the present pastor. □

EDUCATION COMMITTEE MEMBER Clarence J. Barrows, Van Nuys (Calif.) First Church, has reported a miracle Sunday school attendance of 658. The attendance total was reached by the concerted effort of the members, he said.

Sixty adults prayed daily for the successful outreach program of the Sunday school. Just prior to the peak attendance day, 1,000 invitations were distributed at shopping centers, a city park, and the neighborhood surrounding the church. Scores of new Sunday school members were enrolled as a result of the effort. Darrell E. Rotz is pastor. □

AN EVANGELISTIC "REACH

OUT" CAMPAIGN planned by the Danville (Ill.) Oaklawn Church proved highly successful. Special speakers during the month of special emphasis included Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, Kansas City; Rev. Harry L. Mann, pastor-evangelist from Montpelier, Ind.; Rev. Roy Foster, graduate of Nazarene Bible College, Colorado Springs; and Rev. Lester Johnston, former missionary to Central America, now pastor in Joliet, Ill.

Specially prepared "Reach Out" brochures were distributed through the community. Prayer programs were conducted during the early part of each week. Many seekers found spiritual help during the emphasis, and friends were made for the church. Several new families were won to Christ.

Joseph L. Bright, present pastor, was recently awarded a trip to Barbados for achieving the highest gain in Sunday school for the assembly year in a category set up by the Chicago Central District for a contest emphasis. □

TWO SUNDAYS DURING APRIL have been designated by the Marion (Ind.) First Church as a "Jubilee" celebration for its fiftieth anniversary. April 23 and 30 have been scheduled for the observance.

Four former pastors—Revs. D. K. Ault, J. R. Shadowens, H. B. Hughes, and M. W. Kemper—are scheduled speakers for regular services. Superintendent Fletcher Spruce, Northeastern Indiana District, will bring the anniversary message in a 3 p.m. service on April 30. Russell Shalley is the present pastor. □

BATTLE CREEK (MICH.) FIRST CHURCH participated in a witnessing crusade during the month of February. On-the-job training was given to individual churches by trained specialists who worked through the Evangelical Ministerial Association.

Laymen participated in making contacts, setting up Bible studies, and winning people to Christ. Fourteen people were led to Christ in their homes. The laymen are continuing the outreach ministry of personal evangelism. □

A VISIT TO THE NEW MILFORD, N.J., CHURCH was one of the activities of the youth choir from

(Continued on page 34)

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- MANLEY, STEPHEN. (C) R. 3, Box 530, Muncie, Ind. 47302
- MANNING, C. M. (C) Box N. Maysville, Ky. 41056
- MARTIN, LEON. (R) 1401 E. Pecan, Sherman, Tex. 75091 (full-time)
- MARTIN, PAUL. (C) c/o NPH
- MARTIN, W. DALE. (R) 6661 Howes Dr., Lithonia, Ga. 30058 (Full-time)
- MAY, VERNON D. & MRS. (C) 2643 15th Ave. Ct., Greeley, Colo. 80631
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
- McCULLOUGH, FORREST. (C) c/o NPH\*
- McDOWELL, DORIS. (C) 1214 California Ave., Apt. 1, Santa Monica, Calif. 90403
- McDUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 7570
- McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
- McWHIRTER, G. STUART. (C) c/o NPH\*
- MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 360, Greenscank, Ind. 46135
- MEEK, WESLEY, SR. (C) R. 2, Box 106A, Edmond, Okla. 73034

- MEREDITH, DWIGHT & NORMA JEAN.** (C) c/o NPH\*
- MEYER, VIRGIL G.** (C) 3112 Willow Oaks Dr., Ft. Wayne Ind. 46807
- MICKEY, BOB.** (C) 504 N. 8th St., Lamar, Colo. 81052
- MILLER, RUTH E.** (C) 111 W. 46th St., Reading, Pa. 19606
- MILLHUFF, CHARLES.** (C) c/o NPH\*
- MOORE, C. ROBERT.** (C) R 3, Vevay, Ind. 47043
- MOOSHIAN, C. HELEN.** (C) R 7, Box 44, Westminster, Md. 21157
- MORRIS, CLYDE.** (C) 705 Edgewood Ave., Moundsville, W. Va. 26041
- MOULTON, M. KIMBER.** (C) c/o NPH\*
- MORGAN, J. HERBERT.** (C) 123 N. Gilbert, Danville, Ill. 61832
- MULLEN, DeVERNE.** (C) c/o NPH\*
- MYERS, HAROLD & MRS.** (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504
- NEFF, LARRY & PATRICIA.** (C) 625 N. Water St., Owosso, Mich. 48867
- NELSON, CHARLES ED. & NORMADENE.** (C) Box 241, Rogers, Ark. 72756
- NEUBCHWANGER, ALBERT.** (C) c/o NPH\*
- NORRIS, ROY & LILLY ANNE.** (C) c/o NPH\*
- NORTHROP, LLOYD E.** (C) 18300 S.W. Shaw #15, Aloha, Ore. 97005
- NORTON, JOE.** (C) Box 143, Hamlin, Tex. 79520
- OBRYANT, W. GARY.** (R) 101 N. Maple Ave., Wilmore, Ky. 40390 (Entering full time)
- OLIVER, RICHARD G.** (C) 6328 Iroquois Dr., North Little Rock, Ark. 72116
- OVERTON, WM. D.** (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
- PARR, PAUL G. & THE SONGMASTERS.** (C) Box 855, Decatur, Ill. 62525
- PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH\***
- PATTERSON, ALEX B.** (C) 33520 Marshall Rd., Abbotsford, B.C., Canada
- PENDLETON, JOHN PAUL.** (C) 1116 S.W. 72nd, Oklahoma City, Okla. 73139
- PERSONETT, C. N. & MRS.** (C) R 1, Petersburg, Ind. 47567
- PHILLIPS, GENE E.** (C) R 2, Griggsville, Ill. 62340
- PICKERING FAMILY.** (C) c/o NPH\*
- PIERCE, BOYCE & CATHERINE.** (C) R 4, Danville, Ill. 61832
- PITTINGER, TWYLA C.** (C) R 1, Shelby, Ohio 44875
- POTTER, HAROLD J.** (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706
- POTTER, LYLE & LOIS.** (C) Sunday School Evangelists, c/o NPH\*
- POUSH, LYLE.** (C) 224 S. Holcombe, Litchfield, Mir 55355
- POWELL, CURTICE L.** (C) 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903
- POWELL, FRANK.** (C) Box 72, University Park, Ia. 52595
- PRATT, G. EMERY.** (C) R.F.D. 2, Waldoboro, Me. 04572
- PRIENTICE, CARL & ETHEL.** (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008
- PRESSLER, IRVEN.** (C) 411 S. Michigan Ave., Bradley, Ill. 60915
- PRICE, JACK L.** (C) Box 143, Paragould, Ark. 72450
- PRICE, JOHN.** (C) c/o NPH\*
- PURTEE, NELLINDA.** (C) 10 S. Emerson, Denver, Colo. 80209
- QUALLS, PAUL M.** (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- FRAKER, W. C. & MARY.** (C) Box 106, Lewistown, Ill. 61542
- RANEY, WENDELL R.** (C) 1236 N. 8th St., Clinton, Ind. 47842
- RAYCROFT, R. N. (C) c/o NPH\***
- REEDY, J. C.** (C) 449 Bresee Ave., Bourbonnais, Ill. 60914
- RICHARDS, LARRY & PHYLLIS (COULTER).** (R) 1735 Dawson St., Indianapolis, Ind. 46203
- RICHARDSON, HAROLD S.** (C) R 8, Box 437, Muncie, Ind. 47302
- RIST, L. O.** (C) 3454 Richard Ave., Grove City, Ohio 43123
- ROBISON, ROBERT, & WIFE.** (C) Heaters, w Va. 26627
- RODGERS, CLYDE B.** (R) 50 Lester Ave., Nashville, Tenn. 37210
- ROTHWELL, MEL-THOMAS.** (R) 2108 Alexander Ln., Bethany Okla 73008
- RUPP, JOHN G.** (C) 113 S. Beverly, Porterville, Calif. 93257
- SANDO, CLIFFORD A.** (C) 261 S. Small Ave., Kankakee, Ill. 60901
- SCHOONOVER, MODIE.** (C) 1508 Glenview, Adrian, Mich. 49221
- SCHRIBER, GEORGE.** (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- SCHULTZ, ROYAL G.** (C) R 6, Box 277A, El Dorado, Ark. 71730
- SCOTT, WILLIS R.** (C) 8041 Ruble Ave., Louisville, Ohio 44641
- SEBROTT, CLYDE.** (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
- SEXTON, ARNOLD (DOC) & GARNETT.** (C) 2809 S. 29th St., Ashland, Ky. 41101
- SEYMORE, PAUL.** (C) Box 94, Pittsburg, Ill. 62974
- SHARPLES, J. J. & MRS.** (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
- SHAYER, CHARLES (CHIC).** (C) 1211 Willow Dr., Olathe, Kans. 68061
- SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117
- SLACK, DOUGLAS.** (C) R 2, Vevay, Ind. 47043
- SMITH, CHARLES HASTINGS.** (C) Box 1463, Bartlesville, Okla. 74003
- SMITH, HOWARD M.** (C) R 1, Box 87-B, Jacksonville, Ark. 72076
- SMITH, OTTIS E., JR.** (C) 60 Grant St., Tidicut, Pa. 16351
- SMITH, PAUL R.** (C) 242 Chapman Ave., Spencer, W. Va. 25276
- SNELLENBERGER, L. B.** (C) 4105 N. Garfield, 51, Loveland, Colo. 80537
- SNELLGROVE, H. G.** (C) 1906 Keystone Ave., Albany, Ga. 31705
- SNOW, DONALD E.** (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- SPARKS, ASA & MRS.** (C) 91 Lester Ave., Nashville, Tenn. 37210
- SPARKS, JONATHAN.** (R) 8 Riviera Courts, Murray, Ky. 42071 (Entering full-time, Sept. 1)
- SPROSS, DAN.** (C) 1600 Oriole Dr., Munster, Ind. 46321
- STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008
- STALLINGS, OSCAR.** (C) 2706 Stallings Ln., Jonesboro, Ark. 72401
- STARNES, SAM L.** (C) 448 S. Prairie, Bradley, Ill. 60915
- STEPHENS, KEN.** (C) c/o NPH\*
- STOCKER, W. G.** (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
- STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503
- SWEARENGEN, JOHN W.** (C) 210 Munroe St., Bourbonnais, Ill. 60914
- TAYLOR, EMMETT E.** (C) c/o NPH\*
- TEASDALE, ELLIS L.** (C) R 1, Box 210 DX, Elkhart, Ind. 46514
- THOMAS, CLIFTON T.** (C) Box 47, St. Petersburg, Pa. 16054
- THOMAS, FRED.** (C) c/o NPH\*
- THOMPSON, GENEVIEVE.** (C) Prophecy, Craig, Mo. 64437
- THOMPSON, HAROLD C.** (C) 650 E. Main, Blytheville, Ark. 72315
- THOMPSON, WILLIAM E.** (C) 11308 E. Mission, Apt. 14, Spokane, Wash. 99206
- TODD, CHESTER F. & MARJORIE.** (C) c/o NPH\*
- TOMPKINS, JOE LEE & MRS.** (C) Box 297, McCrory, Ark. 72101
- TRIPP, HOWARD M.** (C) c/o NPH\*
- TUCKER, RALPH, JR.** (C) c/o NPH\*
- UNDERWOOD, G. F. & MRS.** (R) 150 Shadylane Circle Ct., Warren Ohio 44483 (full-time)
- VANDERPOOL, WILFORD N.** (C) 1188 Kottinger Dr., Pleasanton, Calif. 94566
- VENNUM, EARLE W. & ELIZABETH.** (C) Evangelists, 608 Ellen Dr., Goodlettsville, Tenn. 37072
- WACHTEL, D. K.** (C) Box E, Madison, Tenn. 37115
- WADE, E. BRUCE.** (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- WALKER, LAWRENCE C.** (C) c/o NPH\*
- WALLACE, J. C. & MRS.** (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
- WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
- WARNE, RAY E. & VIOLET.** (C) Box 333, Dillonvale, Ohio 43917
- WELLS, KENNETH & LILY.** (C) Box 1043, Whitefish, Mont. 59937
- WESTS, THE SINGING.** (C) 910 Carlisle St., Colorado Springs, Colo. 80907
- WHIPPLE, LEONARD.** (C) Lay Evangelist 3031-0 Calle Sonora, Laguna Hills, Calif. 92653
- WHISLER, JOHN.** (C) 404 N. Francis, Carthage, Mo. 64838
- WHITED, CURTIS.** (C) 307 N. Blake, Olathe, Kans. 68061
- WHITTINGTON, C. C. & HELEN.** (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
- WILKINSON TRIO.** (R) 2840 18th St., Columbus, Ind. 47201
- WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- WILLIS, HAROLD & MAE.** (C) Box 18, Mound City, Mo. 64470
- WOLPE, JOSEPH P.** (C) 4537 Beatty Dr., Riverside, Calif. 92506
- WOODWARD, GEORGE P.** (C) c/o NPH\*
- WYLLIE, CHARLES.** (C) 1302 Main, Winfield, Kans. 67156
- WYMAN, EDWARD G.** (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
- WYRICK, DENNIS.** (C) 603 Reed Dr., Frankfort, Ky. 40601
- YOAKUM, BEATRICE.** (C) 309 W. Jackson, Medford, Ore. 97501
- YOUNGER, I. F. (C) c/o NPH\***
- ZIMMERLEE, DON & JUNE.** (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

## MAY SLATE

(As reported to Visual Art Department)

- ALLEN: Horatio, Ark. (Nix Chapel), May 8-14
- ARMOLD: Auburn, Ill., May 1-7; Grand Haven, Mich., May 8-14; Belleville, Ill. (Emmanuel), May 15-21
- BAILEY, CLARENCE: Mitchellsburg, Ky. (Meth.), Apr. 27—May 7
- BAILEY, C. D.: Parkersburg, W. Va. (1st), May 1-7; Berne, Ind., May 8-14; Coshocton, Ohio (1st), May 15-21; Lansing, Mich. (South), May 23-28
- BASS: Portsmouth, Ohio (West), May 4-14
- BATTIN: Great Falls, Mont., May 5-14; Lafayette, La., May 20-28
- BELL, JAMES: Carthage, N.Y., May 2-7; Annapolis, Md. (1st), May 9-14; New Philadelphia, Ohio (1st), May 16-21; Tullahoma, Tenn. (1st), May 23-28
- BENDER: Cumberland, Md. (Bethel), May 4-14; Uhrichsville, Ohio, May 18-28
- BERTOLET: Toronto, Ohio, May 2-7; Westminster, Md., May 16-21
- BETTCHE: Martinsville, Ind. (Trinity), May 1-7; Tullahoma, Tenn., May 16-21; Chattanooga, Tenn. (1st), May 22-28
- BOHI, JIM: Nampa, Idaho (College), May 1-7; Salem, Ore. (South), May 9-14; Ashland, Ky. (1st), May 16-21; Bakersfield, Calif. (1st), May 26-28; Chicago, Ill. (Calvary), May 31—June 4
- BONE: Ellensburg, Wash., May 1-7; Sacramento, Calif. (Cordova), May 15-21; Bishop, Calif., May 30—June 4
- BRAND: Transfer, Pa., May 4-14; Cleveland, Ohio (Parma Heights), May 18-28
- BROOKS: Portland, Mich. (1st), May 9-14; Omaha, Neb. (Fay Blvd.), May 23-28
- BROWN, CURTIS: Coshocton, Ohio (1st), May 15-21; Sandusky, Ohio, May 23-28
- BROWN, ODELL: Amarillo, Tex. (North Beacon), May 1-7; Springfield, Ore. (1st), May 9-14; Bonham, Tex. (1st), May 21-28
- BROWN, ROGER: Salem, Ill. (Free Meth.), May 2-7; Iberia, Mo., May 9-14; Rock Island, Ill. (1st), May 15-21; Effingham, Ill. (1st), May 22-28
- CARLISLE: Salina, Kans. (1st), May 12-21
- CHAMBERS: East Gadsden, Ala., May 15-21; Gadsden, Ala. (1st), May 29—June 4
- CHIZUM: Bluffton, Ind. (1st), Apr. 26—May 7; Ballwin, Mo., May 12-14; Mt. Carroll, Ill. (Ch. of God), May 15-21
- CLARK, GENE: Waterford, Ohio, May 1-7; Cayuga, Ind., May 8-14; Hickory Hills, Ill., May 22-28
- CLARK, HUGH: Frankfort, Mich. (Wes.), May 9-14
- CLINE: Chattanooga, Tenn. (Lookout Valley), May 2-7; Brandenburg, Ky., May 9-14; Frankfort, Ky. (Wes.), May 19-28
- COOK, DON: Eagle, Idaho, Apr. 30—May 7; Haywood, Okla. (Arpelar), May 10-21
- COOK, LEON: Cottontdale, Ala., May 2-7; Albany, Ky., May 9-14; New Matamoras, Ohio, May 16-21; Lawrenceburg, Tenn. (Vaughn Mem.), May 23-28; Heber Springs, Ark. May 30—June 4
- CORBETT: Arcola, Ill., May 3-14
- COX: Ridge Farm, Ill., May 1-7; Collinsville, Ill., May 8-14; Clinton, Ill., May 15-21; Easton, Pa., May 23-28
- CRABTREE: Irving, Tex. (Faith), May 2-7
- CREWS: Jonesboro, Ark. (1st), May 1-7; Mesquite, Tex., May 8-14; Houston, Tex. (Northshore), May 15-21; La Marque, Tex., May 22-28; Magnolia, Miss., May 30—June 4
- DARNELL: New Castle, Ind. (Wes.), Apr. 27—May 7; Shoals, Ind. (Hol.), May 11-21; Marion, Ohio, May 22-28
- DAVIS, LEO C.: Angola, Ind., May 10-21; English, Ind. (Mt. Holy), May 29—June 4
- DENNIS, DARRELL: Spiceland, Ind., May 1-7; Reed City, Mich., May 11-21; Veedersburg, Ind., May 23-28
- DISHON: Hamilton, Ohio, May 8-14
- DIXON: Miamisburg, Ohio (1st), May 7-14; Sistersville, W. Va., May 16-21; Mannington, W. Va. (1st), May 23-28; Morgantown, W. Va., May 30—June 4
- DUNN, G.: Gallatin, Tenn. (1st), May 2-7; Doraville, Ga., May 9-14; Memphis, Tenn. (Fraser), May 16-21; Dunbar, W. Va., May 23-28; Charleston, W. Va. (Valley Grove), May 29—June 4
- DUNN, DON: Middleport, Ohio, May 28—June 4
- EDWARDS: Erlanger, Ky., May 8-14

EMSLEY: Guthrie, Okla., May 2-7; Hollidaysburg, Pa. (Canoes Creek Br. in Christ), May 16-21

ESTERLINE: Fargo, N.D., May 1-7; Wright City, Mo., May 9-14; Brookfield, Mo., May 22-28; Clarence, Mo., May 29—June 4

EUDALEY: Clarkson, Ky., May 15-21

FELTER: Danbury, Conn. (1st), May 2-7; McConnells-town, Pa., May 9-14; Burlington, N.C., May 16-21; Allentown, Pa. (Hol. Chr.), May 26—June 4

FILES & ADAMS: Leesburg, Va. (Kiddies Cru.), May 2-7; Trenton, N.J. (1st—Kiddies Cru.), May 9-13; Willing-boro, N.J. (Kiddies Cru.), May 23-28; Elizabeth, Pa. (Wes.—Kiddies Cru.), May 31—June 4

FINGER: Marmet, W. Va., May 5-14

FISHER: Minneapolis, Minn. (1st), May 2-7; Des Moines, Ia., May 9-14; E. Liverpool, Ohio (1st), May 16-21; Charleston, W. Va. (Elk River), May 23-28; Arlington, Va. (Calvary), May 30—June 4

FITCH: Murray, Ky., May 7-14

FLORENCE: Cahokia, Ill., May 3-14; Blountsville, Ind., May 17-28

FORD: Akron, Ohio (Kannore), May 1-7; Alum Creek, W. Va., May 12-21; Zeilenople, Pa., May 22-28

FREEMAN: Creve Coeur, Ill. (1st—VBS), May 15-21; Rushville, Ill. (1st—VBS), May 22-28

FRODGE: Metropolis, Ill., May 3-14

GARDNER, GEORGE: Longmont, Colo., May 3-7; Al-beria, Minn., May 9-14

GATES: Kentucky Dist. NYPS Tour, May 1-5; Henderson, Ky., May 6-7

GAWTHORP: Rock Falls, Ill., May 5-14; Sidney, Ill., May 29—June 4

GORMANS: Caveville, Ky. (Baptist), May 14

GRAVVAT: Crestwood, Ill. (Calvary), Apr. 26—May 7; Ur-bana, Ill. (1st), May 7-14; Galesburg, Ill. (Faith), May 14-21; Princeton, Ill., May 21-28

GREEN: Memphis, Tenn. (Calvary), May 2-7; Port Huron, Mich. (1st), May 10-14; Kokomo, Ind. (1st), May 16-21; Clarksville, Tenn. (1st), May 23-28; Kansas City Dist. Camp, May 29—June 4

GRIMM: New Martinsville, W. Va., Apr. 30—May 7

GRIMSHAW: Ft. Recovery, Ohio, May 2-7; West Point, Ohio, May 9-14; Hagerstown, Md., May 16-21; Sey-mour, Ind. (Peter's Switch), May 23-28; Evansville, Ind., May 30—June 4

HAMILTON: St. Louis, Mo. (Southwest), May 1-7; Arnold, Mo., May 8-14

HARROLD: Mt. Vernon, Ill. (1st), May 5-14; Goshen, Ind., May 16-21

HEASLEY: Piedmont, Mo., May 7-14; Phillips, Tex., May 24-28

HEGSTROM: Lowell, Mich., May 1-7; Shelbyville, Ind., May 8-14; St. Joseph, Mo. (1st), May 22-28

HOECKLE: Alvin, Tex., May 7-14; Galveston, Tex., May 21-28

HOLLEY: East St. Louis, Ill. (Crestview), Apr. 30—May 10; Mansfield, Ill., May 11-21; Effingham, Ill., May 22-28; Danville, Ill. (Cedar Grove), May 31—June 11

HOOD: Cedar Falls, Ia. (North Cedar), May 1-7; Des Moines, Ia. (Southside), May 8-14; St. Clair, Mo., May 15-21; Indianapolis, Ind. (Ray St.), May 22-28; De Soto, Mo., May 29—June 4

HOOT, W. W.: Russell, Ky. (1st), May 1-7; Allison, Pa., May 8-14; Brilliant, Ohio, May 21-28

HOOTS: Weirton, W. Va., May 9-14

HOSTETLER: The Plains, Ohio, Apr. 30—May 7; Racine, Ohio, May 9-14; Elyria, Ohio, May 16-21; Canton, Ohio (Fairmount), May 30—June 4

HUBBART: Fithian, Ill., May 1-7; La Porte, Ind. (1st), May 8-14; Oakwood, Ill. (Gray's Siding), May 23-28

HUFF: Cambridge, Mass., May 2-7; Reading, Mass., May 9-14; Dixfield, Me., May 16-21; Farmington Falls, Me., May 23-28; Freeport, N.Y., May 30—June 4

HUNDLEY: Payne, Ohio, May 11-21; Bluffton, Ohio, May 23-28

HYSONG: Van Wert, Ohio, May 2-7; Clendenin, W. Va., May 9-14; Ashtabula, Ohio (1st), May 16-21

INGLAND: Delroy, Ohio, Apr. 28—May 7; Akron, Ohio (1st), May 14-21; Sharon, Pa., May 26—June 4

IRWIN: Decatur, Ga. (1st), May 1-7; Roanoke, Va. (East-gate), May 8-14; Chattanooga, Tenn. (Ch. of God), May 19-21

ISBELL: Pearl River, La. (1st), May 1-7

JANTZ: Seymour, Ind. (1st), Apr. 30—May 7; Muncie, Ind. (Riverview), May 8-14; Goshen, Ind. (1st), May 15-21; Lima, Ohio (1st), May 22-28; Farmington, Mo., May 30—June 4

JAYMES: Buffalo, N.Y. (1st), May 3-14; Cincinnati, Ohio (Western Hills), May 17-28

JETER: Kissimmee, Fla. (Eastside), May 1-7; Fla. Dist. Assem., May 12-16; New Mexico, May 22-28

JONES: Worcester, Mass. (1st), May 2-7; Clermont, N.H., May 9-14; Montoursville, Pa. (Twin Hills), May 16-21; Cambridge, Md., May 23-28; Warminster, Pa., May 30—June 4

KELLY: Dublin, Ga., May 1-7; Loudon, Tenn., May 8-14

KEMPER: Portage, Ind., May 7-14; Pinkston, Ill. (Un. Meth.), May 15-21

LANIER: Crestline, Ohio, May 3-14; Danville, Ill., May 17-28; Wellston, Ohio (Ch. of Christ in Chr. Un.), May 31—June 11

LASSELL: Washington, Pa., May 1-7; Sopha, W. Va., May 8-14; Wellsburg, W. Va., May 15-21; Decatur, Ind. (Victory Bible School Camp), May 26—June 4

LAW: Elkhart, Ind. (Bresee), May 1-7; Rising Sun, Ind., May 8-14; Peru, Ind., May 15-21; Tecumseh, Mich., May 22-28; Lorain, Ohio, May 29—June 4

LAXSON: Parkersburg, W. Va. (1st), May 2-7; Weirton, W. Va. (1st), May 9-14; Gallipolis, Ohio (1st), May 16-21; Marion, Ohio (1st), May 23-28; Neb. Dist. Camp, May 29—June 4

LESTER: Manteca, Calif., May 1-7

LIDDELL: Ada, Okla. (1st), May 2-7; Stafford, Kans., May 9-14; Dearborn Heights, Mich. (1st), May 16-21; But-ler, Pa., May 23-28

LINDER: Muncie, Ind. (Forest Park), Apr. 30—May 7

LIPKER: Lakeview, Ohio (Indian Lake), May 2-7

LUSH: Norwood, Ohio, May 2-7; Hamilton, Ohio, May 9-14; Allentown, Pa. (1st), May 16-21; West Milflin, Pa. (Terrace), May 23-28; Macungie, Pa., May 30—June 4

MACALLEN: Walnut Ridge, Ark., May 4-13

MACK: Hubbard Lake, Mich. (Comm. Bible), May 1-7; Minneapolis, Minn. (Sal. Arch.), May 14-21; Sherwood, Mich. (Free Meth.), May 23-28

MANLEY: Churubusco, Ind., May 1-7; Upland, Ind., May 8-14; Greenville, Ohio (Missionary), May 23-28; Ro-anoke, Va. (Garden City), May 29—June 4

MANNING: Pineville, La., May 1-7

MARTIN, PAUL: Columbus, Ohio (1st), May 2-7; Oak Lawn, Ill., May 8-14; Champaign, Ill. (1st), May 15-21; New Market, Ontario, May 23-28; Toronto, Ontario (Emmanuel), May 29—June 4

MAYO: Spiceland, Ind., May 1-7; Dana, Ind., May 8-14; Terre Haute, Ind. (Southside), May 15-21; Shamrock, Tex., May 29—June 4

MCCULLOUGH: Shreveport, La., May 2-7; Hurst, Tex., May 9-14; Galipolis, Ohio, May 16-21; Garfield Heights, Ohio, May 23-28; Griffin, Ga., May 30—June 4

MCWHIRTER: Jerusalem, Israel, May 7-14; Europe, May 15-21; Jefferson City, Mo. (1st), May 22-28; Neb. Dist. Camp, May 29—June 4

MEADOWS-REASONER: Greensfork, Ind., May 1-7; Met-calf, Ill., May 15-21; Indianapolis, Ind. (Central), May 22-28

MEEK: Milton, Ia., May 3-14

MEREDITH: Mt. Vernon, Ind. (1st), May 1-7; Poplar Bluffs, Mo., May 8-14; Sweetwater, Tenn., May 15-21; Craigsville, Va. (Estaline Valley), May 22-28

MICKEY: Burlington, Colo., May 2-7; Detroit Lakes, Minn., May 15-21; Oakley, Kans., May 22-28

MILLER, RUTH: Binghamton, N.Y., May 10-14

MILLHUFF: Detroit, Mich. (1st), May 2-7; Ashland, Ky., May 9-14; Seattle, Wash. (1st) May 16-21; Visalia, Calif., May 23-28; Chicago, Ill. (Calvary), May 31—June 4

MOULTON: Ft. Scott, Kans., May 1-7; Washington, Pa. (1st), May 8-14; Meadville, Pa., May 15-21; Clymer, Pa. (Penns Manor), May 22-28; Dalton, Mass., May 29—June 4

MULLEN: Watertown, N.Y. (1st), May 9-14; Goderich, Ontario (Huron Business Men's Meeting), May 20—June 4

MYERS, HAROLD: Lansing, Mich. (Central), May 2-7; Ionia, Mich., May 9-14; Niles, Mich., May 16-21; Leslie, Mich. (Bunker Hill), May 23-28

NEFF: Mitchell, Ind. (Wes.), May 2-7; Indianapolis, Ind. (Wes.), May 8-14; Bowling Green, Ohio (Manville Ave. Un. Br.), May 15-21; Kansas City, Mo. (Dundee Hills), May 23-28

NEUSCHWANGER: Greeley, Colo. (Sunnyview), Apr. 27—May 7; Jamestown, N.D. (1st), May 9-14; Rock Is-land, Ill. (1st), May 15-21; Auburn, Ind., May 22-28; Jonesboro, Ark. (Rogers Chapel), May 29—June 4

NORTON: Sweet Home, Ore., May 14-21

OVERTON: Boswell, Pa., May 2-14; Strong, Me., May 17-21; Wolfboro, N.H., May 22-28

PARR: Goderich, Ont. (city-wide), May 1-7; Richland Center, Wis., May 14; Decatur, Ill., May 19; Danville, Ill., May 20; Alton, Ill., May 23-28

PASSMORE: Hollywood, Md., May 1-7; Beckley, W. Va. (1st), May 9-14; Woodbury, Ga., May 22-28

PHILLIPS: West Lafayette, Ind., May 1-7; Vandalia, Mo., May 8-14; Mexico, Mo., May 15-21; Marion, Ohio, May 22-28; Brazil, Ind. (Carbon), May 29—June 4

PIERCE: Frankclay, Mo., May 5-14; Clinton, Ohio, May 21-28

POTTER, LYLE: East Point, Ga., Apr. 30—May 3; Tullaha-ma, Tenn., May 7-9; Barnesville, Ga. (1st), May 14-17; Savannah, Ga. (Central), May 21-24; Clearwater, Fla. (Central), May 28-31

POWELL, CURTICE L.: Franklin, Pa., Apr. 28—May 7; Cincinnati, Ohio (Mt. Carmel), May 8-14; Mansfield, Ohio (McPherson), May 15-21; Wellington, Ohio, May 22-28; Brazil, Ind. (Carbon), May 31—June 11

POWELL, FRANK: Des Moines, Ia. (Highland Park), May 1-7

PRENTICE: Burk Burnett, Tex., May 7-11

PRESSLER: New Harmony, Ind., May 1-7; Portland, Mich., May 9-14; Rushville, Ill., May 15-21; Oregon, Ill., May 22-28

PRICE, JACK: Van Buren, Ark., May 1-7; Tulsa, Okla. (Dawson), May 8-14; Rockford, Ill. (Samuelson Rd.), May 22-28

PRICE, JOHN: Canton, Ill. (1st), May 4-14; Ellisville, Ill., May 15-21; Clinton, Okla., May 22-28

QUALLS: Pontiac, Mich. (Hillcrest), May 2-7; Monro, Mich., May 9-14; Ashtabula, Ohio (1st), May 16-21; Chicago Heights, Ill. (1st), May 22-28

RAKER: Bingham, Me., May 1-7; Danville, Ill. (West Side), May 9-14; De Kalb, Ill. (1st), May 15-21; Columbus, Wis., May 22-28; Sioux Lookout, Ontario, May 29—June 7

RAYCROFT: Pontiac, Mich. (Hillcrest), May 2-7; Milling-ton, Mich., May 16-21; Copley, Ohio, May 23-28

RICHARDS: New Albany, Ind. (1st), May 7; Indianapolis, Ind. (Ritter), May 8-14; Clermont, Ind., May 15-21; Fairland, Ind. (Triton Central), May 22-28

RIST: Brooklyn, Md., May 1-7; West Lafayette, Ohio, May 8-14; Warren, Ohio (Morgandale), May 16-21

ROBISON: Napier, W. Va. (Tent), May 26—June 11

RODGERS: Little Valley, N.Y. (Wes.), May 22-28

ROTHWELL: Erie, Pa., May 21-28

SCHOONOVER: Sumter, S.C. (1st), May 8-14

SCHULTZ: Ottawa, Ill., May 1-7; Covington, Ind., May 8-14; Jonesboro, Ga., May 16-21

SCOTT: Bellaire, Ohio, May 9-14; Doylestown, Ohio, May 15-21; Atwater, Ohio, May 30—June 4

SERROTT: Celina, Ohio (Mt. Tabor), May 1-7; Fla. Dist. Assem., May 12-16; Mattoon, Ill. (1st), May 23-28; Farmington, Ia., May 30—June 4

SEYMORE: Bismarck, N.D. (1st), May 1-7

SHAVER: Port Huron, Mich. (1st), May 10-14; Grose Point, Mich. (Bethel), May 15-21; Kansas City, Mo. (Dundee Hills), May 22-28; Grove City, Ohio, May 30—June 4

SLACK: Hamilton, Ohio (Tuley Rd.), May 8-14; Chat-tanooga, Tenn. (1st), May 22-28; Spencer, Ind., May 29—June 4

SMITH, OTTIS: Harrisonburg, Va., May 2-7; Roanoke, Va. (Villa Heights), May 9-14; Hopewell, Va. (1st), May 16-21; Norfolk, Va. (Calvary), May 23-28; Gloversville, N.Y. (Wes.), May 31—June 4

SNELGROVE: Charlotte, N.C. (1st), May 2-7; Florence, S.C. (1st), May 9-14

SNOW: Buchanan, Mich. (1st), May 2-7; Sumner, Mich. (Summer Center), May 9-14; Perry, Mich., May 16-21

SPARKS, ASA: Nashville, Tenn., May 2-7; Cridersville, Ohio (1st), May 9-14; Albany, Ky. (1st), May 16-21; Buckhannon, W. Va. (1st), May 23-28

STAFFORD: Ashford, W. Va. (Ch. of God), Apr. 27—May 7; Indianapolis, Ind. (Central), May 8-14; De-chard, Tenn. (Shady Grove), May 16-28

STARNS: Graham, N.C., May 8-14; Menominee, Mich., May 16-21

STRAHM: Wellington, Ohio, May 7-14; New Boston, Ohio, May 16-21

STRICKLAND: New Albany, Ind. (Eastside), May 1-7; Xenia, Ohio (1st), May 8-14; Franklin, Ohio (1st), May 15-21; Huntington, W. Va. (1st), May 22-28; Cin-cinnati, Ohio (N. Hills), May 29—June 4

SWARENGEN: Midland, Mich. (Community), May 2-7; Huntington, W. Va. (Central), May 8-14; Cedar Rapids, Ia., May 15-21

TAYLOR: Caddo, Okla., May 2-7; Bethany, Okla. (Wil-liams Mem.), May 9-14; Midwest City, Okla. (Bresee), May 19-21; Temple, Tex. (Trinity), May 23-28; Moore, Okla., May 30—June 4

THOMAS, C. T.: Ebensburg, Pa., May 5-14

THOMAS, W. FRED: Bethany, Okla. (Lake Overholser), May 1-7; Georgetown, Ohio (1st), May 8-14; Cin-cinnati, Ohio (Fairgate), May 15-21; West Milflin, Pa. (1st), May 22-28

TOMPKINS: Lincoln, Ark., May 2-7; Enid, Okla. (Central), May 9-14; Jackson, Tenn. (1st), May 22-28; Camden, Ark., May 30—June 4

TRIPP: Ironton, Mo., May 1-7; O'Fallon, Mo., May 8-14

TUCKER: Pleasanton, Kans., May 3-14; Warrensburg, Mo., May 15-21

UNDERWOOD: Shelbyville, Ky., May 2-7; Jackson, Mich., May 9-14; Peabody, Kans., May 23-28

VANDERPOOL: Goldendale, Wash., May 1-7; Yakima, Wash. (Bethel), May 8-14

VENNUM: Poughkeepsie, N.Y., May 3-14; Ft. Smith, Ark. (Faith), May 21-28

WALKER: Lanett, Ala. (1st), May 2-7

WALLACE: Ashland, Ky. (Grace), May 9-14; Louisville, Ky. (Maryville), May 30—June 4

WARD: Princeton, Ind. (1st), Apr. 27—May 7; Mishawaka, Ind. (1st), May 9-14; Milwaukee, Wis., May 15-21; Monroe, Wis., May 25—June 4

WELLS: Sandpoint, Idaho, May 7-14

WESTS, SINGING: Moncton, N.B., Apr. 26—May 7; East Millinocket, Me., May 9-14; Rockland, Me., May 19-28

WILLIAMS, LAWRENCE: Decatur, Ill. (Trinity), May 1-7; San Angelo, Tex. (Trinity), May 12-21

WOOD: Fairmont, W. Va. (1st), May 8-14; East Gadsden, Ala., May 15-21; Gadsden, Ala. (1st), May 29—June 4

WOODWARD: Bluefield, W. Va. (1st), May 5-14; Con-cord, N.C. (1st), May 16-21; Jasper, Ala. (Grace Chap-el), May 23-28

WYLLIE: Osborne, Kans., May 1-7

WYMAN: Peruvian Dist., through May 14

WYRICK: Frankfort, Ky. (1st), May 1-7; Elkins, W. Va., May 9-14; London, Ky., May 16-21; Macedonia, Ohio, May 23-28; Charleston, W. Va. (Capitol View), May 29—June 4

ZIMMERLEE: St. Charles, Mo., May 14-21



*Pictured are 64 Koreans, not counting children, who recently joined Los Angeles First Church by profession of faith. With the group (center front) are Dr. and Mrs. L. Guy Nees, superintendent and wife, of the Los Angeles District; and (center) Rev. and Mrs. James Ingalls, pastor and wife, of Los Angeles First Church.*

*The Korean people, along with their pastor, Rev. Soogoon Hearn, have been worshipping in Wiley Chapel at Los Angeles First Church since Feb., 1971. They are moving toward full church organization. Their first step was to join individually as members of Los Angeles First. Services are conducted in the Korean language.*

*A similar Armenian congregation is presently meeting in the chapel at Pasadena (Calif.) Bresee Church under the leadership of Rev. Abraham Chaparian.*

## DISTRICT ASSEMBLY INFORMATION

**PHILADELPHIA**, May 3-4. Church of the Nazarene, 1300 Columbia Ave., Lansdale, Pa. 19446. Host Pastor: Russell E. Lewis. General Superintendent: Dr. Eugene L. Stowe.

**WESTERN LATIN-AMERICAN**, May 3-4. Boyle Heights Church of the Nazarene, 213 S. Breed St., Los Angeles, Calif. 90033. Host Pastor: Leo Flores. General Superintendent: Dr. Orville W. Jenkins.

**MISSISSIPPI**, May 4-5. First Church of the Nazarene, 603 W. Silas Brown St., Jackson, Miss. 39204. Host Pastor: A. W. Erickson. General Superintendent: Dr. V. H. Lewis.

**NEVADA-UTAH**, May 4-5. First Church of the Nazarene, 2018 E. 21st S., Salt Lake City, Utah 84108. Host Pastor: Kenneth Ball. General Superintendent: Dr. George Coulter.

**ALABAMA**, May 10-11. First Church of the Nazarene, 923 Graymont Ave., W., Birmingham, Ala. 35204. Host Pastor: Robert Anderson. General Superintendent: Dr. V. H. Lewis.

**IDAHO-OREGON**, May 11-12. College Church of the Nazarene, 504 Dewey, Nampa, Idaho 83651. Host Pastor: Jerald D. Johnson. General Superintendent: Dr. Edward Lawlor.

**BRITISH ISLES SOUTH**, May 13-15. Church of the Nazarene, Albion St., Morley, York, England. Host Pastor: A. G. Greenwood. General Superintendent: Dr. Samuel Young.

**FLORIDA**, May 15-16. Citrus Showcase, 100 Cypress Gardens Blvd. S.W., Winter Haven, Fla. 33880. Host Pastor: Earl Rowan. General Superintendent: Dr. V. H. Lewis.

**SOUTHERN CALIFORNIA**, May 17-18. Municipal Auditorium, 7th and Lime, Riverside, Calif. 92501. Host Pastor: Paul Alexander. General Superintendent: Dr. Eugene L. Stowe.

**ALASKA**, May 18-19. First Church of the Nazarene, 402 11th Ave., Fairbanks, Alaska 99701. Host Pastor: Roger Wegner. General Superintendent: Dr. Edward Lawlor.

**CANADA WEST**, May 18-19. Community College, Olds, Alberta, Canada. Host Pastor: W. Howard Griffin. General Superintendent: Dr. George Coulter.

**LOS ANGELES**, May 19-20. Bresee Church of the Nazarene, 1480 E. Washington Blvd., Pasadena, Calif. 91104. Host Pastor: T. E. Martin. General Superintendent: Dr. Orville W. Jenkins.

## VITAL STATISTICS

### DEATHS

**MRS. LAURA HOLT**, 87, died Mar. 10 in Victoria, Tex. Funeral services were conducted by Rev. James Bailey and Rev. Joseph Duffner. She is survived by one sister, Mrs. Sallie Gathright; one brother, A. Glenn Davies; several nieces and nephews.

**BENJAMIN FRANKLIN JENNINGS**, 82, died Mar. 14 in San Angelo, Tex. Services were conducted by Rev. Clayton Taylor. Surviving are his wife, Nora; three sons, Wilburn, Wesley, and Rev. Leon; a daughter, Mrs. Ruby Homesley; six grandchildren; and two sisters.

**EPHRIAM M. MIZE**, 89, died Dec. 25 in Cadiz, Ohio. Services were conducted by Rev. R. Miller. He is survived by one sister, Mrs. Bertie Jones.

**DORA M. MIZE**, 90, died Dec. 27 in Cadiz, Ohio. Services were conducted by Rev. R. Miller. She is survived by one brother, John Stern.

**MRS. W. E. (MARIE) FOLSOM**, 69, died Jan. 28 in Little Rock, Ark. Funeral services were conducted by Rev. J. C. Andrew. Surviving are her husband, W. E.; three sons, J. A. Ferguson, Jerry, and Bobby; one daughter, Mrs. Linnie Mae McGuire; 13 grandchildren; six great-grandchildren; one brother; and three sisters.

**MRS. FLORENCE WHITEHORN**, 84, died Feb. 24 in Little Rock, Ark. Funeral services were conducted by Rev. J. C. Andrew and Rev. J. W. South. She is survived by five sons, Jacques H. Richards, Warren, Robert, Clifford, and Donald; three daughters, Mrs. Pansy Rowland, Mrs. R. L. Auchard, and Miss Esther; 13 grandchildren; five great-grandchildren; and one sister.

**MRS. SUSIE MAY WRIGHT**, 84, died Feb. 27 in Montezuma, Kans. Funeral services were conducted in Sublette, Kans., by Rev. Donald Crenshaw. She is survived by two sons, Merle and Oliver; two daughters, Mrs. Bernard Knox and Mrs. Raymond Ellis; 12 grandchildren; and 14 great-grandchildren.

**AAGE AND ESTHER CHRISTENSEN**, 70 and 65, died in an automobile accident in Kankakee, Ill., on Mar. 13. Services were conducted by Revs. R. Danielson, F. Nash, and G. Phillips. Surviving are one daughter, Mrs. Richard Brooks; one son, Paul; and two grandchildren.

**REV. ALBERT L. GOLDSMITH**, 65, died Nov. 28 in Los Angeles. Funeral services were conducted by Rev. Paul W. Urschel and Rev. O. T. King in San Bernardino, Calif. He is survived by his wife, Nelda; two sons, Albert and Raymond; one grandchild; and one sister. He had pastored churches in Iowa, California, and Nevada.

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64131

Attn.: Paul Spear

REV. DEWEY E. PERRY, 73, evangelist, died Dec. 25. Funeral services were conducted in Rising Sun, Md., by Rev. Walter Bercham and Rev. Richard A. Moore. He is survived by his wife, Eva; three sons, Branham, Edmond, and Gayle; seven grandchildren; one great-grandchild; two brothers; and three sisters.

MRS. LENNIE E. GRAHAM, 69, died Oct. 6 in Lufkin, Tex. Services were conducted by Rev. R. Earl Cotton. Survivors are two daughters, Mrs. Eileen Carr and Mrs. Darlene Raines.

FREDERICK LEWIS DAUTERMANN, 57, died Jan. 19 in Minneapolis, Minn. Services were conducted by Rev. Frank Watkin. He is survived by his wife, Evaline; four daughters, Angela E., Rebecca Riley, Ramona, and Joanne; two sons, Fredrick Lewis II and Charles; four grandchildren; a brother; and four sisters.

WARD E. MILLS, 68, died Mar. 6 in Burlington, Ia. Services were conducted by Rev. Milford A. Schmidt. He is survived by his wife, Velva; two daughters, Mrs. Joyce Kindle and Miss Sandra R.; one son, Larry; and six grandchildren.

MRS. WILLIAM V. (MARGARET) PEMBERTON, died Mar. 14 (100 years old) in Pomona, Calif. Funeral services were conducted by Dr. T. E. Martin and Dr. J. Russell Gardner.

MRS. CARMEN (VERDIE) SCOTT, 73, died Dec. 2 in Lakeland, Fla. Services were conducted by Rev. Howard Sylvia at Stryker, Ohio. She is survived by her husband, Rev. Carmen; and two sons, Ronald and Richard.

REV. JOHN HERMAN KOCH, 75, died Jan. 3 in Spokane, Wash. He served churches in Minnesota, North Dakota, Oregon, and Washington. Funeral services were conducted by Dr. R. C. Kratzer and Rev. J. Tapley. He is survived by his wife, Hilma; two daughters; five sons; 27 grandchildren; and 10 great-grandchildren.

MRS. MAUD HAMILTON, 77, died Feb. 27 in Tyler, Tex. Funeral services were conducted by Revs. L. V. Reazin, E. J. Singletary, L. Ashcroft, and Don Davis. She is survived by seven sons, Forrest, John, Logan, Oscar, Delbert, George, and James, Jr.; four daughters, Mrs. Mary Stuart, Mrs. Ruby Kee, Mrs. Lillie Mahaffey, and Mrs. Betty Sue Martin; 43 grandchildren; and 34 great-grandchildren.

#### BIRTHS

—to Harol and Rowanna (Pulliam) Wright, Kansas City, a girl, Sharla Denyse, Mar. 19.

—to Arthur and Wanda Edtl, San Jose, Calif., a boy, Gary Wayne, Mar. 1.

—to Terry and Carol Randall, San Jose, Calif., a boy, Jared Dale, Mar. 11.

—to David and Shirley Pruitt, San Jose, Calif., a girl, Tamara Ilene, Mar. 15.

—to Ronald and Beverly Deck, Churubusco, Ind., a boy, Eric Eugene, Mar. 14.

—to James and Nancy (Galbreath) Brown, Phoenix, a girl, Laura Alison, Jan. 13.

—to Weldon and Mary Lou (Strickland) McClung, Natchitoches, La., a girl, Beverly Suzanne, Mar. 3.

—to Glen and ArlaDell (Black) Shore, Wichita, Kans., a girl, Danielle Lyn, Feb. 17.

—to Rev. Randy and Phyllis (Jones) Michael, South Lake, Tahoe, Calif., a girl, Elizabeth Ann, Feb. 19.

—to Thomas A. and Fern (Wilson) Crider, Kansas City, Kans., a boy, Millard Kenneth, Mar. 8.

—to Al and Shirley Randall, San Jose, Calif., a girl, Stacey Irene, Jan. 11.

#### MARRIAGES

Carolyn Joice Randall, San Jose, Calif., and Jerry Paul Freitas, San Jose, Calif., Feb. 12.

Regina Owens, Naperville, Ill., and Philip Rice, Peoria, Ill., at Naperville, Ill., Sept. 11, 1971.

Lyn Hamlet, Wheaton, Ill., and Ray Owens, Naperville, Ill., Nov. 25, 1971.

#### 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.

# NEWS OF RELIGION

**EVANGELICALS RIDING CREST IN NATIONAL BOOK SALES.** A poll of large publishers, denominational houses, and independent firms shows that Americans today are buying books that stress personal religious faith amid everyday problems, and that evangelical books are logging the lion's share of sales.

Publishers agreed that modern versions of the Scriptures, Bible aids, references, and atlases continue to sell well. The American Bible Society's *Today's English Version, Good News for Modern Man*, became the all-time best-selling paperback in May, 1971. By October, *Good News* had climbed to 30 million in sales. A month later it had sold a million more. *The Living Bible* sales now stand at nine million. □

**CREATIONISTS VOICE INCREASING DEMANDS TO BE HEARD.** People who believe in the biblical record of divine creation are increasingly demanding to be heard, says Dr. Robert Whitelaw, professor of mechanical and nuclear engineering at the Virginia Polytechnic Institute.

A member of the Creation Research Society, Dr. Whitelaw told students at Lutheran University at Waterloo, Ontario, Canada, that radiocarbon-14 dating has destroyed much of the evolution theory that man has been on the earth for millions of years.

He said the humanoid skull found by scientists in East Africa and estimated at 2 to 4 million years old has been dated at only 10,000 years—well within the range of creation—by the radiocarbon method.

Creationists, he said, also claim scientific laws such as the second law of thermodynamics refute evolution. The law states a tendency for things to break down and become more disorganized over a period of time rather than become more organized and highly developed.

The Canadian branch of the Bible Science Association has published a manifesto which presents 15 "facts" to disprove evolution and demands that each province legislate that evolution be taught only as a theory.

The creationists also demand that students be given the creation alternative and that all books teaching evolution as fact rather than theory be removed and replaced in schools and colleges by books teaching it as a theory and granting equal space to the creation side. □

**FORMER HELL'S ANGEL NOTES SATAN POWER.** Rick Carreno, converted Hell's Angel, says that Satan is alive and well.

Speaking to a Presbyterian youth group on a retreat near this port city (Charleston, S.C.), Carreno said that most Christians do not believe in Satan anymore. He said that one never will battle Satan until one comes to realize that Satan is real. Carreno related how he found Satan to be a reality in Satan worship on the west coast.

Carreno had a rebuttal for those who call him narrow-minded, as a recent convert to Christianity from the drug culture. He declared, "I'm not; I've tried both ways [meaning drugs vs. Christianity]!"

The saddest thing about Christianity is its followers, according to Carreno. He labeled "counterfeit" any Christian who is not totally submissive to Jesus Christ. □

**SURVEY FINDS VERY RELIGIOUS MARRIED WOMEN 18-34 HAPPIEST.** The happiest of all Americans are very religious married women, aged 18 to 34, in the middle-income bracket.

That was the finding of a telephone survey conducted by the advertising firm of Batten, Barton, Durstine & Osborn in New York.

"Unhappiness is approximately five times higher among nonreligious people than among those who claim to be 'very religious,'" the report stated.

The report concluded: "One wonders . . . where are the alienated, anemic, sick, guilty, the people at the breaking point? . . . The average American seems to be a relatively contented individual." □



# the answer corner

Conducted by W. T. Purkiser, Editor

**■ Would you please explain I Timothy 2:11-12 and I Corinthians 14:34-40.**

**I disagree with these churches that have lady ministers and evangelists. What do you say to this?**

**Jesus said, "Man shall not live by bread alone, but by every word of God."**

I Timothy 2:11-12 reads, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

I Corinthians 14:34-35 says, "Let your women keep silence in the churches: for it is not permitted unto them to speak . . . And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

I'm reasonably sure nothing I say will convince those who oppose the right of women to preach on the basis of these verses. But with all due respect to those of contrary opinion, I don't think that is what these passages mean.

You mention that "every word of God" is to be taken into consideration. Then you must add Acts 21:9

and I Corinthians 11:5 (in connection with 14:3), which show that as a matter of fact women did preach and pray in public in New Testament times.

What then does I Timothy 2:11-12 mean? I believe it means that in matters of authoritative teaching the Christian woman should be silent.

Paul has been sharply criticized by some for his anti-feminism. Yet where the dignity, worth, and equality of women are concerned, he comes through unmistakably clear: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28).

What Paul is saying is that, while men and women are equal in worth, they are different. Difference does not mean inequality.

But for some reason or other, every religious movement dominated by women has ended up in theological error: Madame Besant, the Fox Sisters, Mother Ann Lee, Mary Baker Glover Patterson Eddy—and I wouldn't even exclude Aimee Semple McPherson or Ellen G. White.

I Corinthians 14:34-35 is in an entirely different context. This forbids women speaking in unfamiliar languages (unknown tongues) in the church and disturbing the meetings by asking questions.

I'm sorry if this sounds a bit hard on the women. We couldn't get along without them, and the first persons Paul names in the list of his helpers in the church were women (Romans 16:1-3, 6). But this is the way it is.

Now before you write to tell me how mistaken I am, first please figure out what the answer ought to be.

**■ Will our resurrected bodies be the same as known at our death?**

The same and different.

Our bodies will be "glorified"—"fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3:21).

The most complete description we have in the Bible of the resurrected body is given in I Corinthians 15:12-58. The risen Christ is the "first-fruits" (the Prototype) of His resurrected people (vv. 20-27).

Our best illustration of the relationship between this present physical body and the glorified spiritual body of the resurrection is the relationship between a seed and the plant that springs from it. There is an identity and continuity of personal life, yet a consummation of its potential impossible for us fully to conceive until we actually experience it.

The limitations of our mortality will be gone. The full potential of the

image of God in which we were created will be realized. We will always be finite and human, but freed from the effects of both personal and racial sin.

The Scripture does not satisfy our curiosity by any means. But it gives us all the incentive we need to determine that by the grace of God we will be included in that glorious "first resurrection" (I Thessalonians 4:13-18).

**■ We have always been told that the animals were taken into the ark by twos.**

**In Genesis 7:2-3, it says that some went by sevens. Please explain.**

"The animals a-comin' two by two" is folk theology, not scripture.

Seven of each of the "clean" animals—that is, those that might be

used for sacrifice—were taken into the ark.

Two each of the "unclean" animals—those not acceptable for sacrifice—were taken.

The distinction between clean and unclean animals in the Old Testament is a ritual distinction. Its basis is described in Leviticus 11:3-20.

**■ Were Adam and Eve the first man and woman on the earth?**

**If so, please explain Genesis 1:26-27.**

Adam and Eve were the first man and woman on the earth.

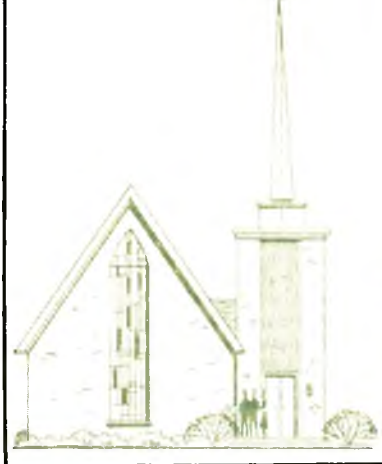
There are two accounts of the creation of man in Genesis. One is the general statement in Genesis 1:26-

28. The other is the more detailed account in Genesis 2:7-24. These are not two creative acts, but one.

Actually, you see, the generic Hebrew term for "man" is *adam*. This

is the word used in Genesis 1:26-27. "Adam" literally means "the man." It is only after Genesis 3:20, when Eve was named, that the Hebrew Bible uses *adam* as a proper name, "Adam."

# DEDICATION OF NEW CHURCHES



In one year, \$20,000 came through the building fund and 5,000 hours of time was given to construct the new sanctuary of the Little Rock (Ark.) Rose Hill Church. The new facility, valued at \$115,000, was almost completely built by donated labor under the supervision of Mr. J. C. Daniel, designer. When the building was dedicated in the fall, the indebtedness was only \$40,000. General Superintendent Orville W. Jenkins presented the dedicatory message. Greetings were brought by District Superintendent Thomas M. Hermon. South Arkansas District. Rev. Bob D. Huffaker has pastored the church for the last three years. □



The first service to be held in the new Desertmartin church in Londonderry, Northern Ireland, was conducted by Dr. Earl E. Mosteller, district superintendent from Brazil. The newly dedicated church was built by Pastor John Paton assisted by Layman Jack Farmer and others. It has a seating capacity of 100. □



District Superintendent W. Charles Oliver, Southwest Indiana District, preached the dedicatory sermon for the Evansville (Ind.) Grace Church. The new church plant is located in a new and fast growing section of the city on three acres of land. It is of brick construction with over 4,300 square feet of floor space, including sanctuary, 10 classrooms, pastor's study, and nursery. Pastor C. L. Ishee served as contractor, and many hours of donated labor made the new church possible. □



The new Crestwood (Ill.) Calvary Church was dedicated by Dr. Orville W. Jenkins. It was formerly known as the Emerald Avenue Church. Relocation is on the southwest edge of the city of Chicago, the village of Crestwood, a rapidly growing community. The new church edifice is complete with 400 seats in the sanctuary, education and fellowship area, offices, nursery, and kitchen. The floor area is approximately 11,000 square feet; parking facilities accommodate 76 cars.

The church also owns a beautiful, tri-level parsonage situated on one-half acre of ground adjacent to the church. The cost of both parsonage and church is approximately \$247,725. Paul E. Richardson is the pastor. □



Lake Charles (La.) First Church has completed a new building with a floor space of over 8,000 square feet. It is located on three and six-tenths acres of land on the southwest growing edge of the city. Value of the building is conservatively appraised at \$125,000. With over 5,000 hours of donated labor by the congregation, the building was constructed mortgage-free.

The new church was dedicated by General Superintendent Eugene L. Stowe and Superintendent T. T. McCord, Louisiana District. J. W. McClung is pastor. □

St. Louis Southwest (formerly Lafayette Park) Church was dedicated Sunday morning, December 12, with about 400 persons present. The church had been worshipping in temporary facilities after selling their former location. The new facility was designed by Ray Bowman and Associates and built by Glen Beckham, general Nazarene contractor of St. Louis. Dr. R. T. Morris has been pastor of this church for the past 12 years. Rev. J. W. Roach, former pastor, and the district superintendent, Donald J. Gibson, participated in the dedicatory service.

General Superintendent V. H. Lewis dedicated two churches on the Missouri District the same day. According to District Superintendent Donald J. Gibson, the St. Louis Southwest Church is one of the oldest churches on the district and the Arnold church is one of the newest.

The Arnold, Mo., church, one of the two dedicated on Sunday, December 12, was organized in 1970. The church has built its second unit on a well-located tract of land. Their parsonage was completed in 1970. Pastor William Dillon is on a full-time salary and the church is reaching many new families. □







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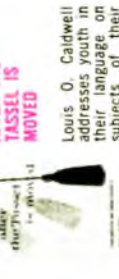
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Naperville (Ill.) Trinity Church youth choir in concert.

(Continued from page 25)

the Naperville (Ill.) Trinity Church. The teens presented the musical *Life* on a scheduled choir tour.

Other concerts were presented at Toledo, Ohio; Rochester, N.Y.; Freeport, Long Island; and Dover, N.J. On two occasions, the choir presented the musical in the band shell in Wheaton, Ill.

The Naperville youth group is steadily increasing and the concerts have been a means of spiritual growth, according to Mrs. Cora T. Hoopes, member of the Naperville Trinity Church. □

JANUARY 30, AT 3 P.M., THE CHARLOTTE (N.C.) FIRST CHURCH broke ground for their new church. In the midst of rain a good crowd turned out for the service.

Rev. Terrel C. Sanders, Jr., superintendent of North Carolina District, took part in the service. Mr. Otis Page represented the District Advisory Board.

Two TV stations gave good coverage along with two radio stations and one newspaper. Building construction began in March with a completion date projected to December.

The first phase will be 18,000 square feet of floor space. The educational unit will house a weekday care center and kindergarten with classroom space for grades one to six. There are plans for a Christian day school in two years. The sanctuary will seat 350 plus 44 in the choir.

First Church is building on four and one-half acres of land on Sealeybark Road in the heart of Charlotte, N.C. Barry T. Gay is pastor. □

THE CULMINATION OF PLANS AND DREAMS for the Granite City (Ill.) St. Paul Church took place Sunday afternoon, February 13, at 2:30 p.m. with the dedication of their new building. Under the

leadership of Rev. Clarence Dishon, pastor since August, 1971, the building has progressed. Its dimensions are 40 x 70. It is fully air-conditioned and suitable as a multipurpose structure for both worship and activities.

Special features of the dedication service included words of greeting from Superintendent L. S. Oliver, Illinois District, and special singing by the Commanders Quartet and the church choir. □



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## SUMMARY ON SEMINARY OFFERING

On behalf of the administration, faculty, and students of Nazarene Theological Seminary, Kansas City, Mo., I wish to thank everyone who has had a part in the record-making offering which has been received in response to Mr. William Broadhurst's \$100,000 matching grant. Mr. Broadhurst, a Methodist from Tulsa, furnished the stimulus for this overwhelming response of Nazarenes all across the 50 states and Canada. In addition to church offerings, a number of individuals have sent checks.

As of April 5, a total of \$130,343 has been received. In previous reports we have listed the 10 largest church offerings. Since this list remains unchanged, we are showing herewith the 30 top districts.

DISTRICT	1971	1972
1. Kansas City	\$2,639	\$6,874
2. Central Ohio	2,316	5,697
3. Los Angeles	1,276	3,613
4. Northeastern Indiana	942	3,577
5. Tennessee	683	3,516
6. Kentucky	468	3,128
7. Colorado	996	2,795
8. Northwestern Ohio	973	2,770
9. Akron	1,124	2,747
10. Sacramento	573	2,744
11. Philadelphia	901	2,742
12. Chicago Central	960	2,664
13. Oregon Pacific	766	2,581
14. Northwest	930	2,579
15. Florida	1,319	2,566
16. Kansas	2,015	2,542
17. Pittsburgh	1,226	2,510
18. Missouri	1,051	2,480
19. Northwest Oklahoma	863	2,469
20. Michigan	1,358	2,460
21. West Virginia	953	2,366

(Continued at Top of Next Column)

## HOLY LAND CAMPAIGN

Floyd Robinson, singer and guitarist of "Grand Ole Opry" renown, was recently converted and is a member of Nashville First Church. He has found that true happiness can be found only at the foot of the Cross.

Floyd will be joining well-known Evangelist Stuart McWhirter for a tour of the Holy Land, where they will conduct evangelistic services in the International Nazarene Center in Jerusalem, May 7-14. □

McWhirter

Robinson



22. Idaho-Oregon	854	2,343
23. Georgia	609	2,326
24. Iowa	917	2,262
25. Joplin	693	2,237
26. Illinois	883	2,113
27. Washington	1,008	2,098
28. Northwestern Illinois	900	2,084
29. Dallas	554	2,071
30. Washington Pacific	900	2,060

—WILLIAM M. GREATHOUSE  
President

## MIDDLE EUROPEAN DISTRICT REPORTS GROWTH

Word from the Middle European District has been received in the home missions office indicating outstanding spiritual accomplishments during the past year.

Rev. Richard Zanner of the Middle European District reported that church membership had grown from 429 to 470, with Sunday school attendance increasing 14.5 percent, reaching an all-time high of 1,176, a gain of 149. Church giving increased more than 15 percent. It is expected that the German church will have reached 50 percent self-support level during this year. They had reached 46 percent toward this goal last year.

A new church was organized as a result of the efforts of the Frankfurt First Church. The mother church gave outstanding families to a suburb of Frankfurt, known as Preungesheim, where services are being conducted in a public school.

Zanner reported that, as a result of the Sunday school contest, new Sunday school classes had been started. A general increase has been noted in the spiritual climate of the church. He said, "There has been a renewed emphasis on spiritual values, intensive prayer, and practical holiness. One has the feeling, in traveling through the churches, that God is at work!"

Rev. R. Zanner called for a goal of 20 percent growth in all areas of the church during the coming year. He said, "I believe we are at the beginning and have not even tapped the resources of our Lord. With Him, I am convinced we can reach these goals."

Strong gains were also reported in youth membership and the missionary society.

The Northwest European District, where Rev. Ray Lunn Hance serves, will not have a district assembly until mid-April. □

## GROUND BREAKING FOR SPANISH-AMERICAN NAZARENE SEMINARY



Dr. and Mrs. William C. Vaughters (left) and Mrs. Phillips look on as Dr. E. S. Phillips breaks ground.

A ground-breaking service Tuesday, March 14, initiated the construction of the Spanish-American Nazarene Seminary on the new campus on the outskirts of San Antonio. Present for the occasion were Dr. E. S. Phillips, executive secretary, Department of World Missions, and Mrs. Phillips; three district superintendents—Dr. Raymond McClung, Houston; Rev. Marselle Knight, San Antonio; and Rev. Harold Hampton, Central Latin-American; the general contractor, Mr. Leon Schneider; the faculty and students of the seminary.

Dr. William C. Vaughters, president of the Spanish seminary for the past 17 years, officiated at the ceremony and presented Dr. E. S. Phillips, general secretary of the Department of World Missions, who broke ground at the chapel site and spoke briefly to the assembled group.

Five buildings out of a proposed complex of nine will be constructed within the next five months. They include the administration building, the chapel, two dormitories, and the cafeteria.

During the past 25 years, the Spanish seminary has prepared ministers and Christian workers for Old Mexico and other Spanish-speaking areas both north and south of the border. More than 150 young men and women have graduated and are serving the church in different areas of Latin America today. □

† "BY ALL MEANS...  
SAVE SOME"

# Old Enough for God

**H**e's too young to be in the army, I thought to myself as he carefully placed his clothing in the locker next to mine. By some standards he was too young. I later discovered that he was only 19, and he certainly did not look a day older.

Joe came from Texas and I came from Washington. We met on the second floor of a barracks in Colorado, and we quickly became friends.

As I became better acquainted with Joe, he began to tell me more about himself and his family. It did not take long to get around to religion, so I soon learned that he had been raised a Catholic. Lately he had begun to attend a Baptist church where his wife attended. From all indications—mainly what he had to say—Joe did not know what it meant to be born again.

It was soon evident that long discussions about religious matters would be difficult in a 40-bunk army barracks. Those men knew nothing about a family altar. Joe evidenced a growing interest in discussing the Bible. We found more convenient time by spending the weekends together up in the Rocky Mountains. A solid friendship immediately developed, based on mutual interests and needs. He needed a friend and I needed to share my faith.

Joe soon started to attend a local Church of the Nazarene with me not far from the post. He began to ask questions about our beliefs, so I used every opportunity to convey to him the joy of the Christian life.

Early one spring evening, as we drove to prayer meeting at the church, the Holy Spirit seemed to say, "Now is the time, Craig. Speak to Joe about his soul."

My initial reaction was to rationalize. Here we were on our way to prayer meeting. Surely, if Joe was ready for the Lord, the atmosphere of our prayer meeting could do more for him than I could.

For the next five miles, the Spirit prompted continually. I knew it was God's Spirit, for the longer I waited the more nervous I became. I sensed the imperative of the situation. It was something I knew I must do, and something I desperately wanted to do, but I was not an experienced soul winner.

We stopped in the parking lot, and I asked Joe if he would mind waiting for a moment. I had never before realized how easy witnessing could be when the Spirit is leading.

Joe was ready. As the prayer meeting went on inside, we held our own prayer meeting outside—just Joe and me. But there was never a meeting where the Spirit was more in evidence in convicting and drawing power.

Joe accepted Jesus Christ as his personal Saviour in my VW, and his face showed it. It was a changed young man who walked with me into the church to tell the pastor and the prayer meeting crowd.

It no longer seems strange that we met in Colorado so far from home. Nor does it seem strange that we immediately struck up a lasting friendship. Nothing is really strange when God's purposes are being worked out. Joe was now a member of God's mighty army.

—Craig Short  
Kansas City