

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 14 '73



 **Brotherhood Issue** 

General Superintendent Strickland



LIFE'S UNSHAKABLES

The writer of Hebrews reminds us of a "kingdom which cannot be moved," and refers to "those things which cannot be shaken" (Hebrews 12:27-28). How refreshingly relevant are these words in a day when many would argue that nothing remains which has not or cannot be shaken! Indeed the winds of change have shaken traditional foundations in every area of human society. Long established rules of conduct and time-honored practices have been discarded. The cry for the new and the experimental has opened the door to new and awesome adventures into uncertainty.

A hopeful sign on our horizon is the second look many are taking at the unshakables of life. It is comforting to observe the towering strength of these spiritual mountains amid the weakness of our humanistic fallacies.

In the Word of God we have an unshakable proclamation. God's Word speaks to us today with the authority of the ages. The principles of moral conduct outlined in the Word of God remain the world's highest and best ethical code. The redemption offered in the Word of God, through Christ, is man's only source of salvation and moral redemption. The promises of the Word of God are mountain peaks of faith, and they are as precious and meaningful to us as they have been to our fathers in previous generations.

In Jesus Christ we have an unshakable personal Presence. He is relevant and contemporary, for He is "the same yesterday, and to day, and for ever" (Hebrews 13:8). He is timeless and ageless. He "was in the beginning with God" (John 1:2), and He is "alive for evermore" (Revelation 1:18). Jesus is our great High Priest (Hebrews 4:14), and He comes through to us in this frustrated age as One who understands, forgives, inspires, and comforts — "seeing he ever liveth to make intercession for them" (Hebrews 7:25).

In the holiness of God we have an unshakable principle. Isaiah as a young prophet saw God in His absolute holiness. He heard the angels crying through the midst of heaven, "Holy, holy, holy, is the Lord of hosts" (Isaiah 6:3). This vision became very disturbing, for Isaiah confessed, "I am a man of unclean lips" (Isaiah 6:5). It resulted, however, in his complete cleansing (Isaiah 6:7). Towering above our sin-ridden, morally depraved world, the unshakable fact of God's holiness lifts our horizons to the possibility of moral cleanness and inward purity.

The writer of Hebrews concludes: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Hebrews 12:28). □



from Church to Community

Sitting at my desk at Olivet Nazarene College this morning, I marvel at the accomplishment of 15 dedicated ONC secondary education students. These Nazarene youth, in the last two years of their training as teachers, ventured by faith to serve the greater Kankakee-Chicago community and thereby their Lord.

After much prayer, planning, and discussion the class in General Methods of Secondary Education decided to offer nine different high school courses to black youth who had failed during the regular school year.

How could we reach the youth in greater Chicago ghetto areas? How could we contact community leaders to fund such a project? How could we gain the cooperation of school administrations from local and state levels? All these questions activated our faith and made use of our beliefs as Christians and Nazarenes.

To shorten the narrative, black community leaders were found, school administrators welcomed the project enthusiastically, and many black ghetto high school students had to be turned away, so

*Assistant professor of education.

overwhelming was the response. The gamut of high school subjects from English to business was taught to 22 black youth who received credit toward high school graduation for attending.

Still amazed at what God helped us do, I look with fondness on a group of consecrated Nazarene youth who volunteered to leave air-conditioned apartments and classrooms during the hot days of July and August and travel 25 miles to teach in a damp, dilapidated basement—barely inhabitable, much less conducive to teaching.

Attendance of the 22 black students was nearly perfect, as was their behavior. The academic achievement was significant as shown by pre- and post-testing results. Many community adults and children looked on, crowding around the basement just to confirm for themselves that this was really happening.

Testimonies of these ONC students were taken from the church to a community crying for their services. The name of Olivet and ONC students resides in memories of black youth who received "loud and clear" their testimonies of Christian concern for humanity. Thank God for His help! □



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PEN POINTS

THE BELIEVER'S BATTLE

I Samuel 17:49

Morning and evening for 40 days Goliath boasted his prowess. Shouting his threats and challenges across the Valley of Elah, he bragged and strutted, flashing his tools of war at Saul and his soldiers.

When David saw and heard, he knew he had come to Israel's camp to do more than bring food to his brothers.

Saul in kindness equipped David with his armor, but David in wisdom laid it aside. Stooping down, he chose five stones from the brook and put them into his shepherd's bag. "His sling was in his hand." He ran to meet the giant and onlookers trembled. They saw one sling and one stone, with God's guidance, overcome a helmet of brass, coat of mail, shield, and spear. They saw physical prowess hit the dust when confronted by spiritual power.

When the voice of the enemy echoes in the Valley of Elah or in the hills of home, "let no man's heart fail." Always God's David, equipped with faith's weapons, waits to claim God's victory.

And that, dear child of God, is why no Goliath can win the believer's day.—Gaines Glass, Baton Rouge, La.

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FATHER, SEND US

*Father,
Let us sit together,
And pray together,
in this hour,
with You.
Then, Father, send us to the things
which we have set our hearts to do.
To labors of love,
To works of righteousness,
To things of the Spirit.
For these,
and these alone,
will endure,
To give witness
that we have passed this way.*

C. Neil Strait
Uniontown, Ohio

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SOUND PROPS

By Katherine Bevis, *Houston*

I STOOD LOOKING AT THE HOUSE. It gave mute evidence of its years. The roof sagged its way from one tired rafter to another. The walls' knees had long since grown weak as they wearily reached for the ground but in most places just couldn't make it. The termites had eaten away their feet.

One door remained. It hung loosely by one hinge, and as it grappled for support, you could feel its protest to each disturbance of the wind. There were no windows, just gaping holes.

One could see that the entire building would have given up long ago in disgust and crumpled into a heap had it not been for one thing—every side was propped up by sturdier timbers.

But there was evidence that because of having to shoulder a heavier load than had been bargained for, even these supports would also before long surrender to the winds and the increasing weight of the decaying house.

Standing there, that beautiful spring day, I visioned a time in the past when that house was new, the happy home of someone.

A verse from God's Word came to me, floating, as it were, through the air: "Your house is left unto you desolate" (Matthew 23:38).

Someone had made the mistake of trying to maintain the house by outside props, instead of giving strength to the structure itself.

There is a spiritual prop that is sound. But its strength is an interior strength, not an exterior crutch. This strength is God dwelling within.

The Psalmist declared, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalms 119:11). When God's Word is hid in our hearts, we can call upon it in the hour of need, and it will not fail us. His Word will not decay with the passing of the years, nor will it bend beneath a heavy load.

We should hang much of God's Word in our gallery of memory, and it will then be our steady Prop when the winds of life blow down upon us.

"Let me show you my Bible," said a businessman. "Every verse marked in red is one I have committed to memory in my scattered moments. I review them often. Many times one of them has leaped to my mind just when I needed help and strength."

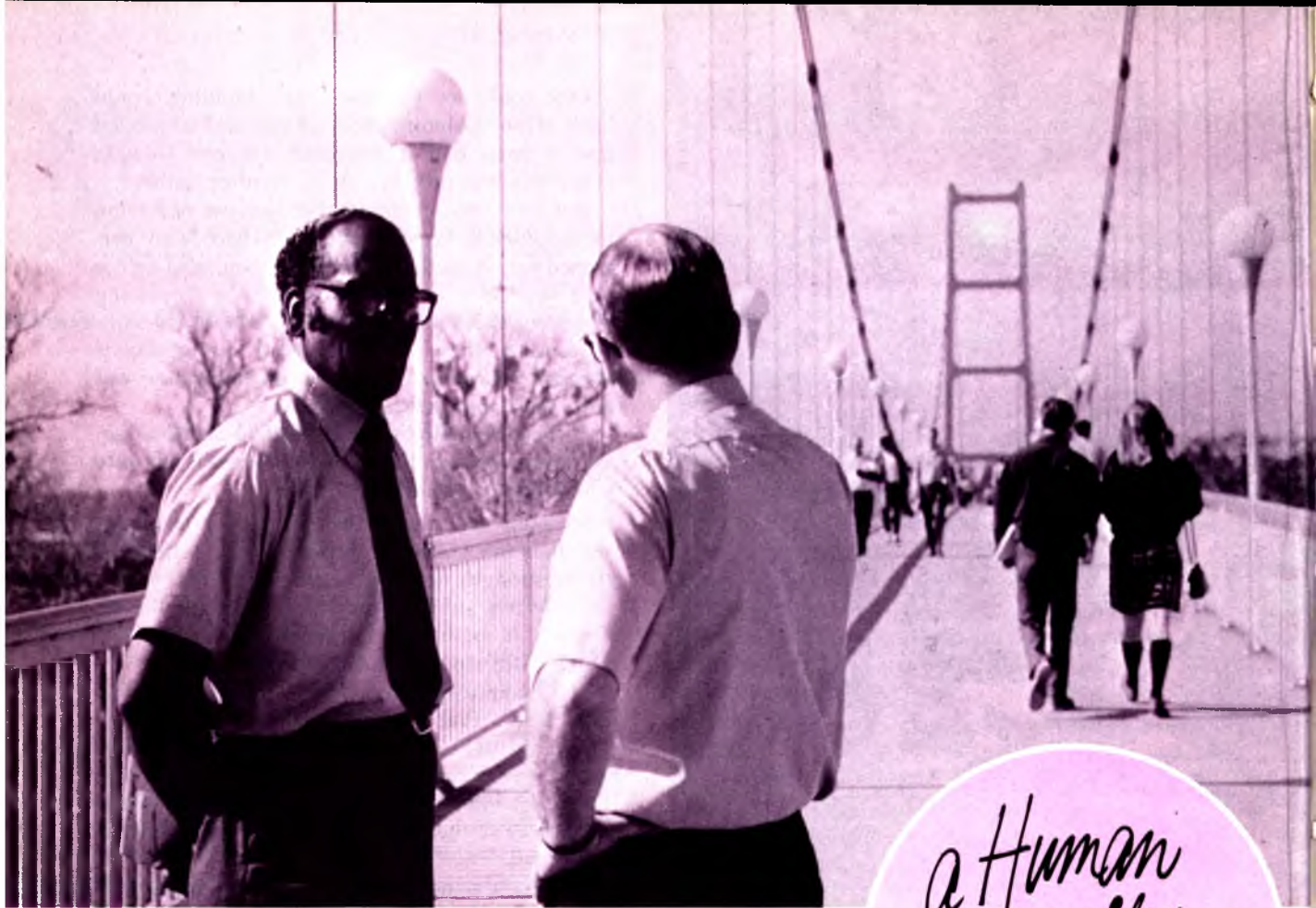
This busy man had hidden many "props" against the adversities of life, by using two- or three-minute intervals between other things.

But merely to have the "prop" itself is not enough. We must also know where it is found in the Bible, so that we can turn to it quickly if the need arises.

Then, too, our minds will play tricks on us sometimes. After memorizing our "prop" with its "address" we must review it often, and not allow the dust of time to gather in our gallery of memory.

One young Christian man I know takes a slip of paper each morning and writes a verse on it. He carries this slip of paper in his pocket all day. Each time he slips his hand into his pocket, he feels this "prop" and quotes it again. By the close of the day, it is hidden away, ready for use at the first appearance of problem or storm.

Without such inner supports, we cannot stand, but as the decaying house, we will sag and go down, because outer props just cannot bear the heavy load. There must be help from inside the structure. Inner props that will help us do as Paul admonished, "Stand therefore." □



BROTHERHOOD—

*a Human
Family
Experience*

BROTHERHOOD is nothing new to Nazarenes. From our early beginnings we have recognized that the blood of Christ makes brothers of all men who avail themselves of its transforming power.

Our sense of spiritual brotherhood has not been limited by color, national origin, or economic status. From its beginning, the Church of the Nazarene has been missionary-minded—preaching the gospel to the poor, the oppressed, and the needy.

Spiritual brotherhood within the Church today extends to races and nations around the world. The qualifying factor is not color of skin or language. The indwelling of Jesus Christ is the qualifying factor.

This acknowledged fact of spiritual brotherhood gives rise to our concern for all men regardless of class. In our formative years as a church Dr. Phineas F. Bresee repeatedly emphasized the fact that we are debtors to take the gospel to all men in the same measure that we have received it.

Brotherhood is not a new idea of Nazarenes. What is new at this time is the exciting realization

of the potential that is ours for sharing this brotherhood on an even wider basis than ever before.

Recently, a questionnaire was sent to 5,000 Nazarene churches, not including districts assigned to the Department of World Missions. The questions were designed to gather information on our ministry to minority groups. In response, 1,885 replies were received. Dr. George Gallup accurately projects national opinion on a much smaller sampling than that.

Survey results revealed that 850 churches conduct an ethnic or racial ministry within the church. Of these, 367 report black members or attenders, 194 have Oriental, 352 have Spanish, and 208 have American Indian members or attenders. In addition, there are 62 American Spanish and 31 American Indian churches under the administration of the Department of World Missions.

The extent to which churches have practiced the open invitation of the gospel to "whosoever will" is greater than expected.

This is not the time to pat ourselves on the back and congratulate ourselves on how well we have

Dr. Kenneth Vogt, Sacramento district superintendent, and Rev. Warren Rogers, director of the Capital City Interracial Evangelical Fellowship, pause by one of Sacramento's many bridges to discuss their common cause in building "bridges" to interracial understanding for the salvation of souls.

done. It is rather the time for us to acknowledge the strength of our heritage of brotherhood and to launch out on the basis of that strength into a truly adequate program of evangelizing all men with the claims of the gospel.

One of the most exciting arenas of interracial evangelism is in Sacramento, where the Capital City Interracial Evangelical Fellowship operates under the sponsorship of Dr. Kenneth Vogt and the Sacramento District, and is directed by Rev. Warren A. Rogers.

Last year in the Brotherhood issue of the *Herald of Holiness* we told of the beginning of this work. It was an amazing story then, but none could have dreamed of the exciting steps in brotherhood that would come out of that program in the year just past.

The arms of interracial fellowship have extended from the Sacramento County sheriff's office into the California state capitol building, where state officials are involved in sessions of prayer and Bible study.

A highlight of the first full year for the Fellowship was an interracial banquet, November 3, 1972, with over 400 in attendance, including Sacramento County Sheriff Duane Lowe; and Attorney Herbert E. Ellingwood, legal affairs secretary to Governor Ronald Reagan. At that time Rev. Warren Rogers expressed the guiding philosophy of the Fellowship:

"It is intended to cross denominational lines, and to generate a warm spirit of brotherhood among those we can reach in the Greater Sacramento area. More particularly, CCIEF is founded on the recognition that Christ is the Answer to every problem the human family experiences, and our objective is to present our risen Saviour to the entire community.

"It is obvious that the message of a Christ-centered gospel which absolutely changes the hearts and lives of humanity has not yet been presented to our minority communities with the vigor that we would wish.

"With this background, the CCIEF was created to engage in a thrust to bring to people of all races the realization that indeed we are our brothers' keepers. We do have a responsibility to each other, and each of us has something to contribute to the other and to our American society."

Mr. Rogers and Dr. Vogt realized that the lack of effective communication was one of the most important factors in the wedge of separation which had been driven between the different races of people. For this reason quarterly interracial rallies

were started at various Sacramento churches.

"After over a year now," says Dr. Vogt, "I heartily endorse this work. The pastors are open to Warren Rogers' assistance wherever they make contact with the minority community. The Bible classes are going on unabated. The banquet was a tremendous success."

It is not only in Sacramento that the story of brotherhood in the Church of the Nazarene is taking on the bright luster of progress.

Across the country in Brooklyn, N.Y., the historic Miller Memorial Church under the leadership of Rev. Clarence Jacobs is stepping out on faith to purchase a large nearby sanctuary, seating 1,000. It will be called Brooklyn Gospel Center and will provide the necessary physical facilities for an evangelistic thrust into the Bedford-Stuyvesant area of that great metropolis.

In Boston, Rev. Bob McDonald is pastor of the Boston Chapel, an inner-city mission sponsored by the New England District. The chapel is located in an area where people are concentrated almost beyond the comprehension of persons who have lived most of their lives in the midlands.

In Gainesville, Ga., a new church building has been completed under the leadership of Rev. Edward Husband—a testimony to interracial harmony and practical brotherhood.

In Houston the Lockwood Chapel is an example of the caring of a larger white congregation at Spring Branch Church. The parent church donated time, talent, and finances to help start a lighthouse of the gospel for reaching their black brothers.

Rev. Rufus Sanders, of St. Louis, has launched out on a career of evangelism in black churches across the United States. He will be the first full-time black Nazarene evangelist in the field since Rev. Warren Rogers became more or less localized in the Sacramento ministry.

The cover of this issue depicts the beautiful new sanctuary of Los Angeles Grace Church, which has an integrated congregation under the leadership of Rev. Roger E. Bowman.

Some of these stories are given in more detail elsewhere in this issue. They are by no means the only ones that could be listed. Space obviously forbids the listing of the hundreds of interracial outreach ministries that we now know about. I mention these few only to indicate the kind of development that gives such encouragement for us to press on in extending the gospel to all.

What is needed now is for each of us to seek ways in which we can become personally active in expressing brotherhood. We have a tradition and a mission. As God leads, 1973 could be our greatest year in brotherhood. □

By John C. Oster, Kansas City

“But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called . . . Christ the power of God, and the wisdom of God”

(I Corinthians 1:23-24).



WHAT DOES IT MEAN TO

“PREACH CHRIST”?

GENTLEMEN,” said a psychiatrist speaking to a group of preachers, “I’m sure I don’t have to remind you that you will soon be out of a job.” And then he listed a number of organizations which were doing everything the Church is doing—and in most cases, doing it better.

One of the preachers finally interrupted and said, “Excuse me, Doctor, but you haven’t said anything at all about preaching Christ. What are

these organizations doing about that?”

The psychiatrist smiled and said, “Well, that’s a good question. May I ask it of you: What are the churches doing about preaching Christ? The minister of the church I attend,” he continued, “speaks of Christ very respectfully, much as he would speak of Schweitzer or Gandhi, but that is not what I mean by preaching Christ.”

The Baptist preacher who had asked the question chuckled and said, “Well, Doctor, all I can say is, you haven’t been attending the right church.”

But no matter the church, what does it mean, after all, to “preach Christ”?

Well, it certainly does not mean merely to say nice, sweet things about Him until He becomes little more than a Madison-Avenue Christ, all prettied up and packaged and promoted as a beautiful irrelevancy—admired, but ignored.

To preach Christ does not mean giving out with double-talk about believing in the divinity of Jesus, but rejecting His deity.

There are many today, in and out of the pulpit, who are quite willing to point to Jesus and say, “Behold the man!” But that statement could have been made about a number of men. One could have pointed to Winston Churchill, for instance, and said, “Behold the man!” Or to Lincoln, or to Luther, or to Wesley.

But only of Jesus has it ever been said, “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29). Only of Jesus has it been said that “in him dwelleth all the fulness of the Godhead bodily” (Colossians 2:9).

No one has ever been able to say *that* about a mere “Superstar.”

In a day when Jesus is being lined up alongside Buddha and Mohammed and Confucius and others and people are told: “Take your pick,” or, “Take them all,” we need to ask definitely and repeatedly, What does Christianity have that other religions do not have? And there is only one answer: Jesus Christ. “For there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

For Jesus is more than a “way-shower”; He is the Way. Jesus is more than a teacher; He is Truth. Jesus is more than a man who lived a good life; He is Life. He is more than an ideal man in the forefront of the human parade; He is the Son of God.

Those, then, who merely pat Jesus on the back and admire Him but rob Him of His deity cannot “preach Christ,” because they deny the very uniqueness that makes the gospel the power of God unto salvation. For without a Christ who is

RADIO SERMON OF THE MONTH
By C. William Fisher

Son of God, without a Christ who was more than man, the Cross loses its meaning and the blood of Christ loses its redemptive power—and there is no “gospel.” There is nothing left but a weak and watery humanism—and there is no power to save in *that*.

But a crucified Christ is an embarrassment, even a scandal, to the pseudo-intellectuals and the sophisticated pagans of our times. They say, “Away with a bleeding Christ and a blood-drenched cross! That is too brutal and primitive for twentieth-century ears.”

But is it, really? How can anyone living in a century that has already seen more wars and experienced more hatred and brutality, and drips with more blood than any other century of the world’s history, say that talk of a crucified Christ hanging on a blood-stained cross is too brutal and repulsive for refined and sophisticated ears?

No wonder there are multitudes, in and out of churches, who join the psychiatrist in saying that the Church today is irrelevant, when the Church has too often and too long shoved Jesus Christ to the sidelines, with too many preachers preaching everything but Christ crucified; spending their time, rather, in commenting on current events or telling jokes or playing amateur psychologists or

trying to climb to the top—or to stay on top—in the numbers game.

Isn’t it about time that the churches and preachers discovered that Christ, and Christ alone, will make their message relevant and their ministry redemptive, and so get back to their God-called and God-ordained and God-blest mission of preaching Christ?

In the midst of all the high talk about new penetrations and new methods and new structures, isn’t it time that somebody said that it is the message of a crucified and risen Lord, made effective by a fresh baptism with the power of the Holy Spirit, that is the most desperately urgent and relevant need of the Church today?

For “Jesus Christ [is] the same yesterday, and to day, and for ever”—in His person, in His love, and in His power to save and to sanctify and to heal the sickness of any soul, or the sickness of any society.

Shall we pray? *O God, may we somehow get a fresh, clear vision of Christ today and then go out into a world which is seething with hatreds, with the message of Thy love and reconciliation; and into a world that is sick and suffocating with sin, with the message of Thy forgiving and healing. And as Christ is lifted up as Lord and only Saviour, may thousands come to know Him whom to know is life, and life everlasting. This we ask in Jesus’ name. Amen.* □



By Ross W. Hayslip, Tucson, Ariz.

LIFE IS FOR LOOKING

LOOKING IS HOW WE LIVE. We are people who are greatly influenced by what we see and are called into the future by what we seek. We pretty well tell our fellowmen who we are by saying what we look for:

- A war-torn, weary world looking for peace
- Alcoholics, lost, looking for a new dream
- Poets at dusk looking through a smog-laden atmosphere for one star
- The wealthy man looking for real happiness that cannot be bought with money
- The man with cancer looking for a cure
- A maze of freeways looking for the last dirt road

Survival in our day requires special looking. There are many things we need to avoid. We need to see all we can at once. This is not easy. We decide what is most important to us and we look for it. Sometimes it consists of things material. To others it is a thing of the Spirit.

I want to look for the highest possible relationship with Christ. To find this relationship I must look

through the eyes of faith. This involves an unseen dimension. Some like to refer to this as mystery.

In fact, we are told that Moses saw the invisible. That is:

- To live in a world of time and see eternity
- To dwell in a cottage and see mansions in the sky
- To enter a humble church service and to see Almighty God at work
- To face death and to see immortality

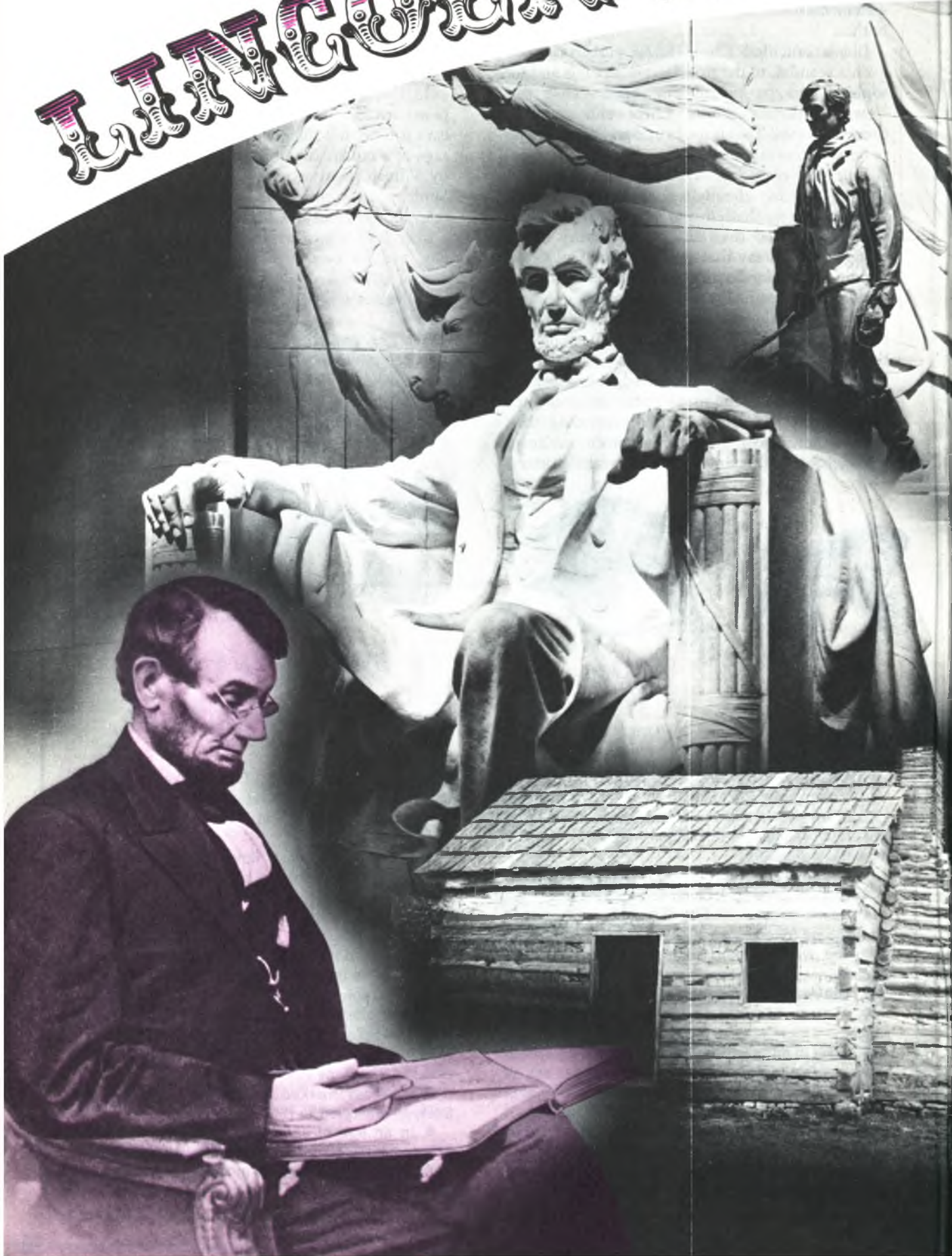
Life can be beautiful if beauty be in the eye of the beholder. Look about you:

- In misfortune you can see the providence of God working through all things for your good.
- In a strife-weary world you can see the footsteps of the divine Prince of Peace.
- In a day marked by sin we see an uplifted Saviour, who died to redeem every man.
- In an age of confusion I can see clearly my task to be a living witness to God’s wonderful grace.

As long as I live I intend to look. For it is by looking that we live. □

Photo by A. Devaney, Inc., N.Y.

LINCOLN AND



THE

BIBLE

By
Harold R. Crosser,
Owosso, Mich.

In the summer of 1864 a friend named Speed went to a soldier's home in Washington where President Lincoln was spending the night. In a later lecture, Speed reminisced: "As I entered the room . . . he was sitting near the window intently reading his Bible.

"Approaching him I said, 'I am glad to see you so profitably engaged.'

"Yes," he said, 'I am profitably engaged.'

"Well," said I, 'if you have recovered from your skepticism I am sorry to say I have not.'

"Looking me earnestly in the face and placing his hand on my shoulder, he said, 'You are wrong, Speed. Take all of this Book on reason you can, and the balance on faith, and you will live and die a happier and better man.'"

From early childhood Abraham Lincoln had a fantastic memory. He could tell "the boys" what the minister had said at the Pigeon Creek Church days after the event. In moments of merriment he mimicked the preachers for the gang; often he quoted in fun.

But he owed a heavy debt to the wilderness preachers who impressed God's Word into his personal fibre. His favorite was the fiery Methodist Peter Cartwright. And it was with him that Lincoln was to contest for his only term in Congress.

Of course it was politic in that day to be acquainted with and to quote the Bible. People understood the references because the Bible was one of the books most often found in frontier cabins. And if frontier preachers were not seminary-trained, they knew God's word and told its stories over and over again while they drilled home the commandments.

It was a hot day in August, 1858, when the first Lincoln-Douglas debate was held in Ottawa County, Illinois. When Abe rose to answer the "Little Giant" Stephen Douglas, the audience knew the reference as Lincoln shucked his duster (outer coat) and commenced, "Hold my coat while I stone Stephen" (Acts 7:59). It brought a chuckle from hundreds. And few were puzzled about Lincoln's meaning.

Of all the United States presidents none have made greater use of the Bible than Abraham Lincoln. His own prose echoes scriptural cadences.

The recorded utterances and writings of Lincoln contain 77 quotations and references from the Bible. His speeches lead the way, with conversation following closely. The Gospels and words of Jesus were favored, Genesis being second, and Exodus and Psalms in third place. One-third of the 66 books are referred to, 16 of them in the Old Testament.

How, actually, did Lincoln gain this almost fabulous knowledge? Some of his contemporaries deride the idea that Lincoln spent much time with

Holy Writ while another says that he was "a great talker on the Scriptures" and read it often.

A relative says Abe's father bought a Bible about 1818 or 1819. At Washington, John C. Nicolay, one of his secretaries, says he was "a constant reader of the Bible and [had] great faith in it."

It must be admitted that Lincoln's life included a time of doubt and agnosticism. He even wrote a broadside against the Bible and then repented and fed his unbelief to the fire. This was to cause him no little problem in his 1846 campaign for Congress against the Methodist circuit rider Peter Cartwright.

In a written statement the candidate was to admit not being a member of any church and a previous stout defender of the "Doctrine of Necessity" (Pigeon Creek was a "hardshell" Baptist church). But he disavowed being a scoffer at religion or eternal verities.

In his prairie years, Lawyer Lincoln was called to draw up a last will and testament for a dying lady. When he finished legal formalities his client requested he read the Bible. To the surprise of all, Lincoln quoted the twenty-third psalm and the beautiful words of Jesus, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:1-2).

Then it is not strange that the "great commoner's" daily speech was salty with Bible quotations. One day when General McClellan was complaining about endless rain and mud that hindered troop movements, Lincoln told his secretary John Hay that the general forgot rain fell "on the just and on the unjust" (Matthew 5:45).

The Civil War president was continually subjected to criticism. After the great preacher Dr. Henry Ward Beecher had taken deft aim in his publication *Independent*, Lincoln threw the paper down and cried, "Is thy servant a dog, that he should do this great thing?" (II Kings 8:13)

At the time the cabinet was discussing the possible inclusion of a motto on the Civil War greenbacks, President Lincoln slyly remarked that "silver and gold have I none; but such as I have give I thee" (Acts 3:6) might be more appropriate than "In God we trust."

There were many occasions, like this, illustrating Lincoln's almost uncanny knowledge of the Scriptures. When Lord Lyons, the bachelor British min-

ister, announced the engagement of His Royal Highness the Prince of Wales to Princess Alexandra of Denmark, President Lincoln turned to the diplomat and said, "Lord Lyons, *go, and do thou likewise*" (Luke 10:37).

The solemn side of Lincoln knew there was a divine sovereignty and that God intervened in the affairs of men. In his second inaugural address he averred, "The Almighty has His own purposes." He was also persuaded that God wanted to use him as an agent of Divine Providence. "... the Almighty does make use of human agencies, and directly intervenes in human affairs . . . I have had so many evidences of His direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that the power comes from above."

This was the man who constantly read his Bible between 1861 and 1865, who often invited Methodist Bishop Matthew Simpson, great exponent of Christian perfection, to come and pray with him.

He made covenants with God, as before the battle of Antietam he promised to emancipate the slaves if victory came. Preceding Gettysburg, Lincoln told God that, if He would "stand by" Meade, then the President would "stand by" God.

The records attest that no president called the nation to thanksgiving, prayer, and fasting as often as Lincoln did.

When he proclaimed the first national fast day, he urged the populace to "acknowledge and revere the supreme judgment of God, to bow in humble submission to his chastisement, to confess and deplore their sins and transgressions in the full conviction that 'the fear of the Lord is the beginning of wisdom' (Psalms 111:10)."

Lincoln is the only president to invoke the help and presence of the Holy Spirit in a national proclamation. After Gettysburg, he petitioned the Third Person of the Trinity to "subdue anger," "change hearts," and visit "with tender care and consolation" all those who had suffered. □



"DEAR GOD, WHAT CAN I DO FOR YOU?"

A little girl finished her prayer by saying, "And now, dear God, what can I do for You?" In spite of her years, she was spiritually mature enough to see the other side of prayer, that *getting from* is to be balanced by *giving to* God.

There is nothing wrong in asking God for things.

Our Lord himself told us to ask His Father for things ("daily bread"). But this does not mean that asking is to be the whole of praying. In fact, prayers that major on asking God for things reflect a self-centered, spiritually neurotic personality concerned only with one's own wishes and desires.

It is fortunate for us that God does not always give us what we want. He has committed himself to take care of our needs but He has not promised to pamper our whims. We know that a child who is showered with gifts and attention becomes both unappreciative and unconcerned for others. God needs no spoiled children. Our Heavenly Father seeks to save us from the snare of selfishness by helping us to balance receiving from Him with responding to Him. As physical life is sustained by inhaling and exhaling, so spiritual life is maintained by receiving and giving.

If we would end our prayers with, "Now, dear God, what can I do for You?" He would show us the following:

1. That we can best express our love to Him by serving others. Jesus said that a kindness done to one of the least of His brothers is a kindness done to Him. Christianity cannot be divorced from human personality. Christianity is *to* persons and *for* persons.

2. That we can show our love for Him by caring for the concerns of His Church. Does not the Church for which Christ gave His life merit our loving service?

3. That much receiving demands much responding. "Freely ye have received, freely give," is the injunction of Christ to His disciples.

4. That "repayment" of His love can be done only in token form. Whatever we do for Him only recognizes our debt; it never pays it.

Let us ask God what we can do for Him in response to His immeasurable love for us. □



WHY CHRIST'S COMING COULD BE SOON

By Fred M. Weatherford, *Arlington, Ore.*

THE PROPHETIC VOICE of the Bible is speaking today more loudly than ever. Events of modern history reflect convincingly the record of Holy Writ.

Our generation could be the time of our Lord's return to this earth. The clouds that signal His coming may not be far away.

WICKEDNESS A PROMINENT SIGN

The world became so wicked and corrupt in Noah's day that God sent the Flood to judge and destroy that evil generation and to make a new start with righteous Noah and his family (Genesis 6).

The Bible warns that this condition will prevail again prior to Christ's second coming. Jesus said, "And just as it happened in the days of Noah, so it shall be also in the days of the Son of Man" (Luke 17:26, NASB).^{*}

Jude says that when the Lord comes "with ten thousands of his saints," it will be to execute judgment on ungodly sinners who are "murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words" (verses 14-16).

The current flood of pornographic filth, the abounding profligacy chargeable to drink and drugs, and crimes without parallel in modern history are the most shocking and demoralizing spectacles to behold in our nation and the world. Society has sunk to the level of Sodom and Gomorrah with their degrading perversions.

Newsweek states that venereal disease has

reached epidemic proportions in our country, due in part at least to a so-called "new morality" and the "free sex" of some of the youth subculture—with the "pill" and abortion playing their role.

"For the coming of the Son of Man will be just like the days of Noah" (Matthew 24:37, NASB). What happened then? God's judgment flooded all wickedness away. Is our day a duplicate of Noah's time? You be the judge.

When the cup of iniquity spills over, God's patience will reach its end and judgment will come. The world's smut must be filling that cup near to overflow.

WARS AND RUMORS OF WARS SPEAK

Man has been at war since time immemorial. When has there ever been a time without war somewhere on the earth?

Nevertheless, there must be a war that will end all wars. Science has reached a stage in nuclear capability that can make the bomb dropped on Hiroshima look like a pea in a teakettle. Half a continent can be annihilated in one blow.

President Eisenhower said, "Unless there is a moral regeneration throughout the world, mankind could, on a given day, wake up in the dust of an atomic explosion." The genius that split the atom introduced the ultimate for the world's destruction.

War clouds rise in the Middle East. What is taking place there now could unfold with much more than a bloodbath in Palestine. The "battle of the great day of God Almighty . . . called in the Hebrew tongue Armageddon" (Revelation 16:14-16) is yet to be fought. This is the battle that will end all war.

HOW CHRIST IS COMING

"The day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. . . . since you look for these things, be diligent to be found by Him in peace, spotless and blameless" (II Peter 3:10-14, NASB).

The startling turbulence of our time is but the beat of the drum for the march to V-Day.

God assures His people, "Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, if He should appear, we shall be like Him, because we shall see Him just as He is" (I John 3:2, NASB).

Jesus made a promise at His "going-away party." His disciples stood aghast and mystified at His sudden ascension as He took leave from them on the Mount of Olives. Sensing their bewilderment, He dispatched two heavenly messengers in white apparel to say to them, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

It will be a surprise coming. "Therefore be ye

*New American Standard Bible, copyright 1971 by the Lockman Foundation, La Habra, Calif. Used by permission.

also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:44). Before God smites the world again with destruction, Jesus will lift His saints to His glorious and eternal home (1 Thessalonians 4:16-18).

While the world looks toward Christ's second advent with unbelief and bewilderment, the saints are looking up with joyful expectancy.

THE WAY TO SURVIVAL

The Bible reveals that the only viable option man has for survival is to seek God's forgiveness and a new birth (John 3:3) and the establishing grace of heart purity in sanctifying power (Hebrews 12:14).

Jesus said, "I go to prepare a place for you." But you must have a ticket. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

Jesus gives a glorious hope for His children, but there remains only a hopeless situation for those who reject His invitation. Without Christ, man faces only the stark reality of a ghastly oblivion when God pulls the switch and the lights go out, and he has no place to go. □

INFLUENCE

*I threw a pebble in the sea;
So quickly it was gone—
But the ripples springing forth from it
Went on, and on, and on . . .*

*Life is like a pebble;
Its journey is soon gone—
But the impact of its influence
Lives on, and on, and on . . .*

Geraldine Nicholas
Scarborough, Ontario, Canada

W. Stanley Mooneyham*

REVIVAL & MIRACLES

- What about Indonesia?

ANYTHING which moves the Church toward renewal and contributes to a deeper consciousness of God should, I suppose, be welcomed with rejoicing. Some people tell me that is what a recently published book is doing.

But if the book *Like a Mighty Wind* is having a positive effect in some places, elsewhere it is creating serious problems. It is a collection of stories from the Indonesian revival compiled from talks given in the United States by a 24-year-old Indonesian, a onetime member of an evangelistic team on the island of Timor.

The stories he tells are enthralling—resurrections from the dead, water turned into wine, playback of children's voices without benefit of

tape recorder, clothes that never got dirty, etc.

These tales of miracles make it the kind of book which would be passed from hand to hand by earnest and honest people who long to see the supernatural power of God demonstrated in their lives and churches.

But my mail indicates that not all the results are happy. Some pastors who can't accept the book hands down are being rejected by their members. Some laymen find their faith shaken because, no matter how much they pray, such miracles don't happen to them.

They are writing me because a statement of mine—lifted out of context from a story I wrote in 1967—is quoted in the foreword as an implied endorsement of the contents. They want to know if I do indeed endorse the book.

The simple answer is: I do not.

*Dr. W. Stanley Mooneyham, president of World Vision International, was coordinating director of the Asia/South Pacific Congress on Evangelism in 1968. He has lived in Asia and travels extensively throughout that area.

When I wrote my report, I covered mainly the evangelistic and church-growth aspects of the Indonesian revival. To be sure, I heard stories of miracles in hours of interviews with Indonesians and missionaries. I chose not to report these, although a few others were telling these stories in the United States even then.

My reasons were three:

First, I had no way of personally verifying these stories, even though I did not doubt that some of them may have been true. An Indonesian pastor explained it to me this way: "These people are very primitive. They've always lived in a spirit world, and they readily understand the conflict between God and evil spirits. With their childlike faith, miracles are no problem for them."

Having met some of these new believers, I understood what my friend was saying. I didn't question their word or his.

Since I could not personally authenticate any of the stories, I did not, and do not, want to be identified with their retelling.

The second reason I did not report them was my belief that these mind-boggling stories would distract many people from the greater miracle of tens of thousands of animists and Muslims turning to Christ. It is distressingly true that we become much more excited over miracles in the physical realm than those which are spiritual. The extraordinary interest in this book is evidence of this.

It seems that the Western mind—both Christian and non-Christian—is so jaded today that it takes supernatural demonstrations to arouse it. One group is captivated by miracles and signs; the other turns to witchcraft and the occult. Both seem to need a cosmic breakthrough—divine or demonic—to titillate their sated spirits. My concern, which I know is shared by many, is about preoccupation with the outward manifestations over the inner experience. Jesus had something to say about a generation that needs a sign.

Third, I felt the revival movement in Indonesia did not need these physical confirmations of its authenticity. Renewal in the Church, new believers by the tens of thousands, church growth so rapid it could hardly be charted—these things were proof enough to me that God was wonderfully visiting the country. This was the substance, the cake. Anything else was just frosting.

But what about the frosting? Did some miracles occur? Undoubtedly. No one who is acquainted with the situation disputes this. A missionary in Indonesia says: "We know that God has done miracles, although reports from responsible church people question some of the 'miracles purportedly done by God.'"

Perhaps it will help our understanding if we know something of the time, the place, and the people.

The time was 1964-66. The place? Indonesia—fifth most populous nation in the world. Strategically located off the tip of Southeast Asia, in imminent danger of going Communist. In a dramatic reversal which many Indonesians believe was God's intervention, the nation was spared. The demigod Sukarno was overthrown. Politically and economically, the nation was on the ropes.

The people? Animists (worshippers of spirits) for the most part, although claimed in the Islamic fold. Although the church in the main was theologically orthodox, it was sadly deficient in spiritual life. Many church members continued idolatrous practices.

Into this setting the Spirit of God wonderfully moved. It is hard to pinpoint the beginning of the revival because no one was looking for it. It may have started on the island of Java in 1964 with a Bible. A boy who had been attending a Christian school in Salatiga returned home to central Java for the holidays that year with a New Testament in his pocket, a gift from the school. Religion seemed to have died out in his Communist village, but every evening the boy would read the stories about Jesus to his brothers and sisters. Soon some adults joined the group. Then friends and neighbors dropped in. All agreed they never had heard such beautiful stories.

Anxious to have the gospel explained, they sent a message to Salatiga asking for a preacher. When Pastor Soesilo came, a group of 150 gathered to hear him, all of whom were baptized six months later. These told others and before long 12 adjacent villages had requested a preacher and another 160 were baptized.

Although there were several unrelated movings of the Spirit almost simultaneously, that story is as good as any to mark the beginning.

But it should be noted that the miracles occurred almost exclusively in the more animistic areas. Even there current reports indicate that these begin to drop away when the new converts get into the Scriptures. A missionary who has just returned from many years on Timor says that presently physical miracles are almost as scarce there as they are in America, but the work of evangelism and renewal may now be more solid than in the earlier days.

Another missionary writes: "It has long been a concern to many of us that the gracious work of God here has been commercialized. The deeper spiritual work of church renewal has been neglected in favor of the charismatic manifestations."

(Continued on page 19)

Miracles are not served up on order. By their very definition they are the exception rather than the rule.



By Aarlie J. Hull, Seattle

A Christian Woman's World

WITCHES, WARLOCKS, AND OUIJA BOARDS

Never before has Satan been so open in his bid for the lives of men and women. The First Church of Satan in San Francisco claims to have 10,000 members, and other Satan-worshipping congregations and cults are springing up all across the United States. Animal and even human sacrifices are reportedly a part of their ritual.

Witches and warlocks are openly identifying themselves, claiming they can communicate with the dead. There is a "Sorcerer's Shop" in Hollywood which sells "witch's aids" of all kinds, and there was an honest-to-goodness Witchcraft and Sorcery Convention held recently in Los Angeles.

But apart from Satan worshippers, witches, and warlocks, there is a growing interest in other seemingly harmless activities. Columns on astrology appear in approximately 1,220 of the 1,750 U.S. daily newspapers. Everyone knows what "sign" is his, and there are an amazingly large number of people who will not venture out in the morning without first consulting their horoscope.

ESP, handwriting analysis, palm reading, fortune-telling, and Ouija boards are all popular topics of conversation and dabbled in by many.

All of these activities are part of "the occult," which is defined as that which is "beyond the bounds of ordinary knowledge . . . hidden from view."

The occult is becoming fashionable in some circles, says Hal Linsey in his new book, *Satan Is Alive and Well on Planet Earth*. "Women especially are going in for palmistry and fortune-telling in a big way. Political, charitable, and philanthropic organizations, searching for the newest in modern motifs for their luncheons or fund-raising events, are turning to the occult theme."

But before we venture any further, let it be under-

stood that Satan "is the brains behind every occult activity no matter how harmless it may seem to be," says Campus Crusade (see also Leviticus 19:31; Isaiah 8:19; and Deuteronomy 18:10-12).

Some of you are thinking, Come on now; it can't be all that bad! You remember your benign experiences with a Ouija board in college, and you occasionally read your horoscope without being struck dead. Satan is making the occult appear harmless.

He is almost making it appear attractive and exciting by giving some people superhuman powers and putting accurate predictions in the minds of fortune-tellers and astrologers with his limited knowledge of the future.

He imitates the voices of the dead at seances and uses every devious means he can to convince people that they can get along without trusting in God, that the hereafter isn't like the Bible says it is, and that Christianity is just one big hoax.

All this is to say—don't flirt with Satan! Stay away from anything that even resembles the occult!

Hal Lindsey stated it like this, "All of these cults, ventures into spiritualism, fortune-telling, and psychic avenues, have a common danger; they open the mind to associate with the spiritual realm and to seek contact with the world beyond. The will is made available to any experience which is beyond the senses. Whether it is realized or not, the person exposed in this manner can be brought under the direct influence of powerful spiritual personalities who are dedicated to enslaving his life."

Always remember that God is more powerful than Satan. He asks us to trust Him for the future—to give our anxieties to Him because He cares about us (1 Peter 5:7)—to live for today and trust Him for tomorrow (Matthew 6:34). □

editorially SPEAKING

By W. T. PURKISER

The Future Will Tell

"Never have the people of God enjoyed so broad an opportunity to speak the message of eternal life through faith in Jesus Christ. Will they catch the tide? or will they lose it through bickering, apathy, worldliness, a lack of strategy, or excessive legalism? The future will tell."

So wrote Norman B. Rohrer, executive secretary of the Evangelical Press Association, in a wrap-up of religious news for 1972. The words are incisive and true. They apply very directly to the emphasis of Key 73 on evangelism.

All appearances to the contrary, the opportunity is very much here "to speak the message of eternal life through faith in Jesus Christ." With all the materialism and secularism of our age, underneath is a deep hunger for the reality only God can bring into human life.

The death last year of two national magazines, *Look* and *Life*, stands in contrast to the admitted fact that evangelical magazines, true to the Word of God and with a message for this hour, are booming.

Church memberships in denominations known as "liberal" are declining. But the membership of evangelical churches, with but few exceptions, continues to grow. Our own fellowship, for example, added 76,237 members in the last four years for a 17 percent increase to a 1972 total of 517,274.

The tide is with us. We may catch it, or we may lose it.

One sure way to miss the tide is through bickering. The bickering has already started with respect to Key 73. The separatist brethren are broadcasting their suspicions and accusations, and some are listening.

Nothing delights the devil more than division in the ranks of the people of God. Differences about essentials are one thing. Nit picking about incidentals is something else.

Fussing about things that really do not matter is the scandal that mars the image of the Church in the eyes of the very world we strive to win.

Even worse than bickering is apathy. The opposite of true Christian love is not hate. It is the attitude expressed in the words, "I couldn't care less."

Edwin Markham, who in his generation said so many things well, has described the mood of many:

*Are you sheltered, curled up and content by
your warm fire?*

*Then I say that your soul is in danger.
The sons of light, they are down with God in
the mire,
God is in the manger.
Then rouse from your perilous ease; to your
sword and your shield!
Your ease is the ease of cattle!
Hark! The bugles are calling, "Out, Out! to
some field—
Out to some battle!"*

Worldliness, also—whether it be a too easy conformity to the surface currents of the day or the deeper and more dangerous love for possessions—short-circuits the power of the Spirit.

The late A. W. Tozer viewed life with the eye of a true prophet. He asked some searching questions, and gave the only possible answer:

"What can we say then when Christian men vie with one another for place and position? What can we answer when we see them hungrily seeking for praise and honor? How can we excuse that passion for publicity which is so glaringly evident among Christian leaders? What about political ambition in Church circles? What about the fevered palm that is stretched out for more and bigger 'love offerings'? What about the shameless egotism among Christians? How can we explain the gross man-worship that habitually blows up one and another popular leader to the size of a colossus? What about the obsequious hand kissing of moneyed men by those purporting to be sound preachers of the gospel?"

"There is only one answer to these questions; it is simply that in these manifestations we see the world and nothing but the world. No passionate profession of love for 'souls' can change evil into good. These are the very sins that crucified Jesus."

A lack of strategy can also be fatal. There are two kinds of futility: that of the planner who will not work, and that of the worker who will not plan. As Robert Schuller put it, "If you fail to plan, you are planning to fail."

To keep on doing the same things we have always done for no other reason than that we have always done it that way is a sure guarantee of failure.

This is no plea for novelty for novelty's sake. Not all change is for the better. But what our day demands is a bold, new strategy for meeting the many demands of this present age.

(Continued on page 18)

The joy of the Lord has always been the chief contagion of the Christian life. For all its use of the word, this old world knows nothing of joy and little of real happiness. Yet Christians are often gloomy, morose, defeated in attitude and action—with little of radiance or winsomeness about them. "Tell me not of your sorrows," says the man of the world. "I have enough of my own. Tell me of your joys, your victories, your faith for tomorrow."

Legalism, finally, will defeat the cause of Christ in our lives as surely as any other sin. If they did nothing else, the Pharisees proved this 1,900 years ago.

The New Testament makes a clear distinction between lawfulness and legalism. Paul points out that law, as a system of external restraints, failed utterly in the face of human sinfulness (Romans 8:3). Only "the Spirit of life in Christ Jesus" can fulfill "the righteousness of the law . . . in us, who walk not after the flesh, but after the Spirit" (Romans 8:2-4).

The letter always kills; only the Spirit gives life (II Corinthians 3:6).

Legalism is concerned not only with what is done, but why it is done.

It all adds up to the fact that what the future tells is pretty much up to us. None can deny that God has done His part. The open question is whether we will do ours.

The design for success is just as simple as the formula for failure. If we will maintain unity in essentials and charity in incidentals, if we will yield ourselves to the consuming concern of Calvary love, if we will purge ourselves of both kinds of worldliness, if we will plan wisely, and above all if we will live in the freedom and power of the Spirit, there is little doubt what the future will tell.

The future will tell that, in what could well be the closing days of Planet Earth, a people—proportionately few but spiritually strong—dared to believe God and penetrate their generation in the power of the Spirit with the good news of eternal life through faith in Jesus Christ.

What better record could be written than that? □

"Strong and Very Contagious"

Christianity, it has been said, is either contagious or contaminated. It is either winsome or wayward.

"Contagious" is a good term to describe the Christlike life. It suggests what we have always known about the gospel: It is better caught than taught.

Yet we have been slow to see this. We find it easier to be exponents than examples of Christlikeness. We are quicker to *tell* people how to live than

we are to *show* them how to live.

It is true, of course, that Jesus aroused opposite reactions among the people of His day. "The common people heard him gladly," the Gospels report. Yet Jesus said of himself, "The Son of Man came, enjoying life, and you say, 'Look, a drunkard and a glutton, a bosom friend of the tax collector and the outsider!'" (Luke 7:34, Phillips)

The difference between the two reactions is clear. The common people found in Jesus a joyousness and freedom that drew them. The critics were repelled by the genuine godliness that showed up their pious pretense.

The joy of the Lord has always been the chief contagion of the Christian life. For all its use of the word, this old world knows nothing of joy and little of real happiness.

Yet Christians are often gloomy, morose, defeated in attitude and action—with little of radiance or winsomeness about them. "Tell me not of your sorrows," says the man of the world. "I have enough of my own. Tell me of your joys, your victories, your faith for tomorrow."

Then there is the contagion of hope. Without hope, the human spirit shrivels and dies. Faced with impossible odds, the one who puts his trust in the Lord can dig in and hold on in confidence that "man's extremity is God's opportunity."

Hope has been defined as:

Holding
On—
Praying
Expectantly.

So, indeed, it is.

The Apostle Paul puts it all in one of his great prayers: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Romans 15:13).

The power of God has many forms. The one we need most in our troubled times is the powerful contagion of love, joy, peace, faith, and abounding hope.






Reading Joshua 1:7, a little boy made a very natural mistake. Where the verse said, "Only be thou strong and very courageous," he read, "Only be thou strong and very contagious."

God grant that we may be "strong and very contagious." □

**HERALD OF HOLINESS
1972 Subscription
Campaign Results**

District	Largest number of subscriptions in 1972	Percent of goal reached	Increase in % over 1971
Group I			
Illinois	6,262	151	-10
Southwest Indiana	4,380	113	18
Kansas	3,799	99	12
Central Ohio	6,464	92	-3
West Virginia	4,658	90	20
Northeastern Indiana	4,078	83	3
Alabama	3,230	81	3
Florida	4,526	80	1
Southwestern Ohio	3,747	80	1
Pittsburgh	2,859	77	-1
Eastern Michigan	2,994	73	14
Michigan	3,254	73	-2
Akron	4,249	72	
Tennessee	2,933	71	7
Colorado	2,677	70	11
Oregon Pacific	2,779	63	1
Southern California	3,863	55	-1
Los Angeles	2,515	47	-8
Group II			
Philadelphia	4,312	149	-7
Northwest Indiana	3,455	130	4
Iowa	3,277	117	2
Northwestern Ohio	3,351	117	-1
Washington	2,924	103	-7
Northern California	2,865	98	-1
Missouri	3,151	94	1
Sacramento	2,281	91	17
Idaho-Oregon	2,609	90	8
Northwest	2,797	90	2
Arizona	2,314	89	-5
Kentucky	2,454	79	11
Northwest Oklahoma	2,672	78	-11
Chicago Central	2,462	74	3
Eastern Kentucky	1,843	73	-11
Dallas	1,896	71	3
Kansas City	2,291	70	1
West Texas	2,230	68	4
Georgia	2,102	66	5
Washington Pacific	2,148	64	
Central California	1,668	62	-8
Indianapolis	1,949	57	1
Group III			
Virginia	2,639	115	9
Northwestern Illinois	2,582	105	-4
North Carolina	1,975	103	11
Upstate New York	1,968	99	5
New England	2,281	98	
South Carolina	2,139	98	-14
Joplin	2,114	93	-4
San Antonio	1,513	84	17
Southwest Oklahoma	1,649	75	-2
North Arkansas	1,338	72	
Northeast Oklahoma	1,408	72	-6
Houston	1,485	68	-1
East Tennessee	1,483	66	9
South Arkansas	1,143	52	
Group IV			
Nebraska	1,427	137	1
Minnesota	1,362	122	-6
Wisconsin	1,278	116	11
Maine	1,679	111	-4
Louisiana	1,459	108	-3
Canada West	1,497	99	6
Canada Central	1,069	87	16
New York	1,154	86	-5
Southeast Oklahoma	1,283	81	-4
Mississippi	1,116	70	1
New Mexico	1,030	60	-5
Group V			
Dakota	1,178	135	-17
Hawaii	452	126	11
Alaska	409	118	4
Nevada-Utah	492	106	-5
Rocky Mountain	1,013	104	10
Canada Pacific	448	99	2
Canada Atlantic	425	81	10






WINNING DISTRICT SUPERINTENDENTS

Group I Illinois	Group II Philadelphia	Group III Virginia	Group IV Nebraska	Group V Dakota
				
Hunton	Mangum	Fuller	Thomas	Lambert

**“HERALD” SUBSCRIPTION
CAMPAIGN WINNERS**

District	%	Superintendent	Campaign Manager
Illinois	151	James E. Hunton	Mr. Tom Hunter <i>Pana</i>
Philadelphia	149	Paul Mangum	Rev. Russell E. Lewis <i>Lansdale</i>
Nebraska	137	Hoyle C. Thomas	Rev. Bill Shipman <i>York</i>
Dakota	135	J. Wilmer Lambert	Rev. Bill S. Rigel <i>Yankton</i>
Northwest Indiana	130	George Scutt	Rev. R. V. Schultz <i>Merrillville</i>
Hawaii	126	Virgil Grover	Rev. Bob Smith <i>Kaneohe</i>
Minnesota	122	Norman Bloom	Mr. Robert Emerson <i>Minneapolis</i>
Alaska	118	Roy J. Yeider	Rev. Al Haynes <i>Sitka, Alaska</i>
Iowa	117	Forrest Whitlatch	Rev. F. Thomas Bailey <i>Davenport</i>
Northwestern Ohio	117	C. E. Shumake	Rev. Carlos Sparks <i>Sylvania</i>
Wisconsin	116	R. J. Clack	Rev. John Reese <i>Columbus</i>
Virginia	115	Gene Fuller	Rev. Thomas E. Rawlings <i>Leesburg</i>
Southwest Indiana	113	W. Charles Oliver	Mr. James Cook <i>Seymour</i>
Maine	111	Jack E. Shankel	Rev. Sumner L. Morrison <i>Augusta</i>
Louisiana	108	T. T. McCord	Mr. J. T. Henderson <i>Iota</i>
Nevada-Utah	106	W. Lee Gann	Rev. Weber McGarrah <i>Ogden</i>
Northwestern Illinois	105	Floyd Pounds	Rev. Don Messer <i>Aledo</i>
Rocky Mountain	104	Ross E. Price	Mrs. Ruth Haldy <i>Laurel</i>
North Carolina	103	Terrel C. Sanders	Rev. Charles Savage <i>Kanapolis</i>
Washington	103	Roy E. Carnahan	Rev. Allen G. Ray <i>Hanover</i>

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Hunter	Lewis	Rawlings	Shipman	Rigel

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FOR 1973 SCRIPTIONS

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Kansas City
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Mississippi
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Northeastern Indiana
Northern California

Northwest Indiana
Northwestern Illinois
Northwestern Ohio
Rocky Mountain
Sacramento
San Antonio
Southeast Oklahoma
Southwest Oklahoma
Southwestern Ohio
Upstate New York
Washington Pacific
West Texas
West Virginia

MARCH

Alabama
Central California

Chicago Central
Colorado
Dakota
East Tennessee
Eastern Kentucky
Kentucky
New York
North Carolina
South Carolina
Southwest Indiana
Tennessee
Virginia
Wisconsin

APRIL

Eastern Michigan
Iowa

Missouri
Nevada-Utah
New Mexico
North Arkansas
Northwest Oklahoma
South Arkansas

MAY

Southern California

SEPTEMBER

Nebraska
New England

OCTOBER

Akron
Arizona
Canada Atlantic

Idaho-Oregon
Illinois
Joplin
Maine
Michigan
Northwest
Oregon Pacific
Philadelphia
Washington

NOVEMBER

Canada Pacific
Georgia
Hawaii
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Pittsburgh

Get the HERALD!

Give the HERALD!

The HERALD Can Speak for You

(An unsolicited letter)

It was during a busy Saturday that the phone rang. I answered reluctantly, for our second daughter's wedding was only days away and I wanted to be undisturbed in the many tasks that accumulate in a busy working mother's schedule at such a time.

The voice sounded elderly and quavering as the query came over the wire asking if I attended the Church of the Nazarene. At my affirmative reply, she explained that while going through some papers she had found a copy of the Herald of Holiness dated 1952, with my name and address on it.

As our conversation continued, I learned that she had been a sitter in the hospital where I was a staff nurse. I had left the copy of the Herald in the lobby, where this lady picked it up and read an article which greatly helped her in a special need.

Now, 20 years later, this dear lady read the article again, and again she was helped. Inasmuch as she no longer could attend services she found my name in the phone directory and called to ask if this good paper was still published and if I could subscribe for her. This I am now glad to do, so please send the Herald of Holiness to Lucy Harper, 125 West Columbia, Evansville, Indiana, and credit the North Side Church of Evansville.

As a little girl I recall turning first to Uncle Buddie's column. How I enjoyed the treat only his unusual style of writing could give! I vote with him that it is a sin if a Nazarene does not take the Herald and a shameful waste if you destroy it.

Keep up your good work of printing good literature. I read the Herald from cover to cover and find it inspirational, informative, educational, and attractive.

Rosemary Marvel
Route 13, Evansville, Indiana

(Continued from page 15)

The big question everybody asks is, "Were people raised from the dead?" Since there is not one medically confirmed case, nothing is going to come unglued if your faith doesn't stretch that far. But some Timorese—and at least one missionary—believe it happened. However, no one I have talked with endorses the book's claim that one man had been dead four days.

The two or three cases to which they would give some credence involved the persons having been "dead" only a few hours. One man who knows the situation well from years of residence on Timor made this trenchant comment: "The people who comprised the witness teams around whose ministry the miracles occurred were wonderful people possessed, for the most part, with an innocent simplicity. If trained doctors are unable to agree on when a person is clinically dead, how should these people be expected to make that critical judgment?"

This same man feels that a great deal of charity must be exercised in evaluating the reports of the witness teams. All of those on the teams were spiritual infants. Almost all were young people. None were trained. Most were illiterate. At one time more than 100 of these teams—numbering in personnel from five to 20—were scattered throughout the island.

That these teams were greatly used of God no one will deny. Thousands found Christ. Some signs accompanied their witness. Significantly, these usually occurred in connection with fetish-burning. Around these same fetishes in earlier days the witch doctors had done their own miracles. How appropriate that God would demonstrate His power as the fetishes were being burned!

But recognizing the faithful witness of these teams should not blind us to their human failures. There were excesses, including date-setting for the second coming of Christ. There were exaggerations in the reports as successive teams tried to "keep up" with earlier ones. There was some immorality. There was irrationality as for a while the "revelation" of specific sins in the individuals preoccupied them and created serious tensions.

As one Indonesian missionary says: "We certainly don't want to throw out the baby with the bath water, but people should not be misled by unbalanced reporting."

So in the interest of a balanced report, a few things are worth pointing out:

1. With few exceptions, the spectacular things reported in the book

are certainly not happening in Indonesia today. The miracles which did occur happened mostly on the island of Timor and principally in the period of 1965-66. From reading the book, people are apt to get the impression that miracles are daily occurrences even now all over Indonesia. They are not. This does not mean, of course, that the revival is over. The work of regeneration and renewal goes on.

2. This book raises for many people the question: Are charismatic spectaculars the norm for every revival? Unfortunately the book implies an affirmative answer. My correspondence shows the kinds of spiritual problems that result from such an assumption.

Miracles are not served up on order. By their very definition they are the exception rather than the rule. It is very important to know that miracles, tongues, and other charismatic expressions have not been the rule in the Indonesian revival. Of the tens of thousands touched by the Spirit of God on Timor, only a handful have claimed the gift of tongues. Thousands of believers in those churches have never experienced a miracle beyond the new birth.

To portray miracles as the revival norm is to encourage honest and sincere Christians to try to work up in the flesh what the Holy Spirit has not produced. In some cases, as with the seven sons of Sceva (Acts 19), the results are ludicrous. In others, they are faith-shattering.

3. When asked if we can duplicate the Indonesian revival in America, the author of *Like a Mighty Wind* says we can if we will "take out that small computer which is your brain and put it in a little box and shoot it to the moon. Then let God use your heart."

Even allowing that he is speaking hyperbolically, that still is a dangerous statement. Emotion unrestrained by reason is a risky guide. God has never asked a man to murder his intellect in order to be an instrument of the Holy Spirit.

Instead, Paul counsels us to have renewed minds (Romans 12:1-2). The intellect, renewed and controlled by the Holy Spirit, can be a tremendous instrument for good. A person with a "blown mind," whether through drugs, alcohol, or a counterfeit religious experience, throws himself wide open to all kinds of demonic influences.

Deplore with me, if you will, the sterile intellectualism of contemporary Western religion, but renewal is not to be found in dispatching your brain to the moon.

4. I am concerned that this book

may do more to stop the revival in Indonesia than it will to start one in America. Let me explain.

First of all, in some mysterious way, any exaltation of the gifts and manifestations of the Holy Spirit quenches His power. His purpose is to magnify the Son, and He is deeply grieved when the Spirit's work itself is glorified. How strange is our intoxication with the gifts over the Giver! It is Christ and His redeeming work, not the Holy Spirit and His ministry of gifting the body, which is to be lifted up.

The blessed Holy Spirit will not be exalted over the Son, and this book comes perilously close to doing that.

But there is a second thing. Sensitivity to other cultures is not a quality for which we Americans are noted. I hope it is not too late to spare Timor an invasion of curiosity-seeking Christians. That could kill the revival. God will be no man's magician, and Jesus will not be coaxed into performing tricks for Herod or anyone else.

Today God is giving Asia an unprecedented opportunity to believe. Thrilling movements of the Holy Spirit are reported in Korea, Cambodia, North Thailand, the Philippines, and Vietnam as well as Indonesia. Since these areas represent different peoples with diverse cultures and religious backgrounds, we may expect the Holy Spirit to work in a variety of ways to bring about faith.

In evangelism and revival the Holy Spirit is still sovereign. *He* will choose the place, the people, and the methods. As the wind, the Spirit still "bloweth where it listeth." At times He may appear as a mighty wind. Again His presence may be more like a gentle breeze. Let us not try to lock Him into a static and stifling mold.

But we can depend on one thing. The greatest evidence that a work has been done by God's Spirit is found in redeemed lives, not restructured molecules. Only God can change lives redemptively. This, then, becomes the acid test of God's presence in a movement. And for people with a mature faith who don't have to seek after a sign, this ought to be enough. □



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

Feb. 18: "Crossing the Deadline"

Feb. 25: "What Does It Mean to 'Preach Christ?'"

Mar. 4: "Go On—or Go Under"



General Board members consider reports given by committees, commissions, and departments. Careful attention is given to the official business of the denomination. Hours of preliminary committee work precede the general meetings.



During the Finance Committee report presented at the Tuesday night meeting of the General Board, Committee Chairman Gordon T. Olsen took a few minutes to express appreciation to Dr. John Stockton and Dr. T. W. Willingham for their many years of faithful service on the Investment Committee. Dr. Willingham is shown responding at the microphone. It was announced that Dr. Stockton (standing near flag) will be continued at 60 percent time in 1973 as a consultant in the Division of Life Income Gifts and Bequests.



Dr. Earl Wolf, executive director of Christian Service Training, Kansas City, presented a plaque to Rev. Bennett Dudney at the conclusion of the CST Commission's report. The presentation recognized Dudney's outstanding service as CST director over a 13-year period. Rev. B. Dudney (left) is presently pastoring the Atlanta First Church. He is a member of the General Board representing the Southeast Zone.

Miss Kathleen Butts assists Dr. B. Edgar Johnson, general secretary, in filing committee reports during a five-minute recess of Tuesday evening's General Board meeting. General Superintendents Strickland, Stowe, Lewis, and Lawlor reflect on the progress of business and the possibility of reaching an early adjournment.



GENERAL BOARD HOLDS FIFTIETH ANNUAL SESSION

The historic fiftieth annual meeting of the General Board convened Monday and Tuesday, January 15-16, at International Headquarters in Kansas City in the first regular annual meeting of the new quadrennium.

All members of the 40-member body were present except Dr. Homer Adams, lay representative from the Southeast Zone (see story in this issue), and the new lay representative of the Intercontinental Zone, J. E. Johnston, of Brisbane, Australia, elected at this board meeting.

The board is composed of equal numbers of laymen and ministers elected from nine geographical zones and four members representing education and the world missions and youth auxiliaries.

Members of the Board of General Superintendents presided at the sessions, and Dr. Edward Lawlor, chairman of the Board of General Superintendents, presented the report of the general superintendents to the General Board (see separate story).

The board heard reports from General Secretary B. Edgar Johnson and General Treasurer Norman O. Miller, and from department executives as follows:

Church Schools: editorial, Albert F. Harper; promotional, Kenneth S. Rice

Education, Edward S. Mann

Evangelism, John L. Knight

Home Missions, Raymond W. Hurn

Pensions and Benevolence, Dean Wessels

Publication, M. A. (Bud) Lunn

World Missions, E. S. Phillips

Youth, Paul Skiles

Commission directors also reported:

Christian Service Training, Earl Wolf

Communications, H. Dale Mitchell

General Stewardship, Earl Wolf

Life Income Gifts and Bequests, Robert Crew

The board elected an additional lay member to represent the newly created Intercontinental Zone—Businessman J. E. Johnston, Sunday school superintendent and treasurer of the Stafford Church, Brisbane, Australia, and member of the Australia District Advisory Board.

Twenty-two new missionaries were appointed and one couple under general appointment was assigned to British Honduras (see separate story).

The Board adopted a General Budget totalling \$8,737,038, one million more than 1972. The large increase

was made possible by last year's General Budget overpayments of \$329,000.

The increase represents growth of 13 percent. Eighty percent of the increase, or \$802,944, was allocated for world evangelism, including overseas and home missions and the radio-television ministry. The total 1973 world evangelism allocation is \$6,989,630, also 80 percent of the total budgeted amount.

Missions specials, not included in the General Budget, are expected to bring in another \$2 million toward the quadrennial goal of \$40 million for missions at home and abroad.

Additional funds were allocated to the Departments of Church Schools, Education, and Youth and other support ministries of the general church.

Dr. Norman O. Miller reported total 1972 receipts for general interests at the all-time high of \$14,432,279. Included in this amount was \$2,219,054 in missions specials in addition to last year's \$6 million world evangelism budget.

Dr. Miller also announced that the 1972 Thanksgiving Offering passed the \$3 million goal one day before the "cut-off" date for Thanksgiving Offering receipts.

The officers of the General Board for 1973 were elected as follows:

Chairman, J. Wesley Mieras, Los Angeles attorney

President, Rev. Kenneth Pearsall, superintendent of the New England District

First vice-president, Dr. C. William Ellwanger, evangelist, Kansas City

Second vice-president, Dr. J. Robert Mangum, medical doctor, Nampa, Idaho

Ex-officio secretary is Dr. B. Edgar Johnson, and ex-officio treasurer is Dr. Norman O. Miller, both of Kansas City.

Members-at-large of the Executive Committee are Mr. Gordon Olsen, investment counsellor, Eugene, Ore.; Dr. Lloyd Glenn McArthur, medical doctor, Ardmore, Okla.; and Rev. Fletcher Spruce, district superintendent, Northeastern Indiana.

The full membership of the Board for the quadrennium 1972-76 by geographical zones and special interests is as follows:

Central Zone: Fletcher Spruce, district superintendent; Don Irwin, pastor; James V. Cook and Vernon Lunn, laymen

East Central Zone: M. E. Clay, district superintendent; A. Gordon Wetmore, pastor; E. H. Steenbergen and Ralph Hodges, laymen

Eastern Zone: Kenneth H. Pearsall, district superintendent; Morris E.

Wilson, pastor; Robert E. Wilfong and George Reed, laymen

North Central Zone: Ray Hance, district superintendent; C. William Ellwanger, evangelist; Blaine Proffitt and Don A. Diehl, laymen

Northwest Zone: M. Harold Daniels, district superintendent; Jerald D. Johnson, pastor; Gordon T. Olsen and Robert Mangum, laymen

South Central Zone: W. Raymond McClung, district superintendent; Clyde Ammons, pastor; Lloyd Glenn McArthur and Dudley Powers, laymen

Southeast Zone: A. Milton Smith, district superintendent; Bennett L. Dudley, pastor; Homer J. Adams and Ralph Marlowe, laymen

Southwest Zone: E. E. Zachary, district superintendent; T. E. Martin, pastor; J. Wesley Mieras and Robert Smee, laymen

Intercontinental Zone: T. W. Schofield and Herman L. G. Smith, district superintendents; and Robert Collier and J. E. Johnston, laymen

Representing education: Mark Moore, minister; Willis Snowbarger, layman

Representing NWMS: Mrs. L. S. Oliver, president

Representing NYPS: Talmadge Johnson, president □

DR. E. S. PHILLIPS UNANIMOUSLY ELECTED

The health of Dr. E. S. Phillips has improved to the extent that the members of the General Board unanimously elected him executive secretary of the Department of World Missions for the balance of the quadrennium.

Dr. Phillips, in reporting at the Fiftieth General Board Session, stated—"I want to express to God my personal thanks for His touch upon my body. I don't know whether or not He has healed me, but I do know He has helped me immeasurably.

"Contrary to what many have thought, I really have not had one sick day. I've experienced no pain or discomfort, nor have I lessened my activities. I think this is all a result of the many thousands of Nazarenes around the world who have prayed earnestly and diligently for me, and I appreciate it more than words can express." □

GENERAL BOARD MEMBER SUSTAINS DOUBLE LOSS

The family of Dr. Homer J. Adams, lay member of the General Board, suffered the loss of home, furnish-

ings, and personal belongings in an early morning fire on Thursday, January 11. A two-day power failure caused by a severe winter storm had forced the family to leave its Stone Mountain, Ga., home until electricity could be restored.

When emergency workmen switched on the electricity at 4 a.m. Thursday, fire broke out on the upper floor of the Adams home. Flames spread rapidly. The fire is believed to have been caused by defective wiring.

On Saturday, January 13, Dr. Adams received word that his mother had passed away. The family attended funeral services held in Pensacola, Fla., on Monday, January 15.

This year, the seat of Dr. Homer J. Adams was understandably vacant during the General Board's fiftieth session held in Kansas City, January 15-16. Fellow members of the General Board joined in special prayer for their colleague. Appropriate expressions of sympathy were sent. □

GENERALS REPORT ON OVERSEAS TRIPS

Dr. Edward Lawlor, chairman of the Board of General Superintendents, reported to the General Board on the supervisory trips to overseas fields by himself and four of his colleagues during 1972.

Dr. George Coulter visited Brazil in December, during which time he ordained eight new national pastors and presented Bible school diplomas to four others.

Outlining present opportunities in the fourth largest country in the world, Dr. Coulter listed four great needs facing the Church of the Nazarene in Brazil:

1. The need for trained national leadership
2. The appeal for additional missionaries
3. Adequate financing for land and buildings in a country where inflation has reduced the value of the American dollar to approximately one-third its level when the church began work in Brazil 12 years ago
4. The establishment of a full-scale Bible school program

After 12 years in Brazil, the church now has 32 congregations and preaching points with a total of 1,184 full and probationary members and 2,098 enrolled in Sunday schools.

Dr. Eugene L. Stowe visited Haiti, also in December, accompanied by Dr. Paul Orjala and Field Superintendent Walter Crow. Dr.



Dr. E. S. Phillips



Orjala has acted as field superintendent during the furlough of Mr. Crow.

Dr. Stowe gave the commencement address for the Bible school in Port-au-Prince, in which 10 were granted diplomas, and ordained four ministers in the South Haiti District assembly following.

Six were ordained in the North Haiti District assembly.

Dr. Stowe noted that, while the missionary force has been depleted, national district leaders have accepted responsibility and "Haiti is tooling up for another great evangelistic surge."

Dr. Orville W. Jenkins travelled to the Far East during March with visits to Korea, Taiwan, and Japan.



A two-day district assembly in Seoul, Korea, was marked by reports of good gains and the ordination of 19 new ministers with the recognition of ministerial status for three others.

In Taiwan, Dr. Jenkins conferred with Rev. and Mrs. George Rench concerning their appointment to Singapore and Indonesia. While the door is still closed, there are encouraging signs that the church may soon be able to enter this important area.

In Japan, Dr. Jenkins met with the missionary council and presided at the annual district assembly, during which Rev. Sadao Harada was elected district superintendent.

General Superintendent Charles Strickland, accompanied by Director of Latin Publications Dr. Honorato Reza, conducted three district assemblies in Mexico and held two conventions on the newly formed Northwest District.



He found membership gains of 1,973 during the year to bring the total membership in Mexico to 16,000. He mentioned the wise and aggressive leadership on the part of national superintendents.

Dr. Strickland noted that the Spanish Nazarene radio program, "La Hora Nazarena," is now on 72 radio stations in Mexico. He also observed growing demand for the Spanish publications of the Latin Division of the Nazarene Publishing House.

Dr. Lawlor himself held a joint conference in Copenhagen in November with the superintendents of the Middle European and Northwest European districts. They were joined by the superintendent of the church in Italy and the principal



of the European Bible College.

Dr. Lawlor continued on to India for his second visit there, where he conducted the annual mission council session, spoke in the Bible school, and surveyed the work of the Reynolds Memorial Hospital.

The hospital now serves 105 resident patients, and hundreds more through mobile medical clinics and village hygienic education.

Extreme drouth and famine conditions in India have created serious problems, but extensive revival is being experienced in the Moguli area.

Dr. Lawlor noted, "Some of our outstanding missionaries serve in India. We are grateful to God for them as well as for our national leadership, our laity, and outstanding young people who are the hope of the future." □

MISSIONARIES TRANSFERRED TO NEW FIELDS

MOSTELLERS—Upon the recommendation of the Department of World Missions, Dr. and Mrs. Earl Mosteller have been transferred from Brazil to Portugal, where they will open a church in Lisbon. The transfer represents the third field assignment for the couple.

In 1946, the Mostellers opened Nazarene mission work in the Cape Verde Islands. They served this field for 12 years. In 1958, they opened the work for Nazarene missions in Brazil and have served in this area through the past 15 years.



Dr. and Mrs. Earl Mosteller

PERKINSES—It was also recommended by the Department of World Missions and passed by the General Board to transfer Rev. and Mrs. Floyd Perkins from Mozambique, Africa, to Brazil. The Perkinses have served in Africa for the past 21 years.

The couple will return to Mozambique to complete several items of business on the field before assuming the responsibilities of their new field.



Rev. and Mrs. Floyd Perkins

LANGUAGE—For both the Mostellers and the Perkinses, the Portuguese language will continue to serve as their link of communication—bridging the old and new assignments. □

OSCAR F. REED TO JOIN NTS FACULTY

Dr. Oscar F. Reed, 54, longtime teacher in Nazarene colleges and Nazarene pastor, has been elected to the faculty of Nazarene Theological Seminary, Kansas City. He will begin his duties next fall—teaching philosophy of religion and Christian ethics. Reed is replacing Dr. Delbert R. Gish, who retired last spring.



Dr. Oscar F. Reed

Oscar Reed is a son of NTS's first professor of preaching, the late Dr. L. A. Reed. He holds the Th.M. degree (1941) and Ph.D. degree (1947) from the University of Southern California. He majored in religion and minored in philosophy. His A.B. and Th.B. degrees were earned from Bethany Nazarene College, Bethany, Okla. He has done postdoctoral studies at Harvard, at the Graduate Theological Union, and Stanford in California.

Dr. O. F. Reed has written the *Beacon Bible Commentaries* on Hosea, Joel, and Amos. He edited *The Christian's Challenge*; and coauthored *Faith in These Times*. Many of his articles have been published in magazines.

From 1967-71, Reed chaired the Department of Religion at Bethany Nazarene College. He served as a BNC professor between 1964 and 1967.

Between 1958 and 1964, Reed taught at Pasadena College, Pasadena, Calif.; and from 1941 to 1943 at Northwest Nazarene College, Nampa, Idaho. He has received several honorary memberships and citations, and is included in *Outstanding Educators of America*.

The pastoral ministry of Oscar Reed has led him to Florida, New York, Massachusetts, Canada, and at present he is pastoring the Palo Alto, Calif., church.

He will move to Kansas City with his wife, Grace, and a teen-age daughter. Two other children of the family are married. □

PASTOR'S WIFE KILLED IN CRASH

Mrs. Emily Collom, wife of Pastor James L. Collom, Poughkeepsie, N.Y., church, was killed in an automobile accident the evening of Jan-

uary 1. Rev. J. Collom escaped injury in the mishap.

Surviving Mrs. Collom are her husband, Rev. James L. Collom; and two sons, one living in California and one in South America. She is a sister to Dr. Timothy Smith, pastor of the Quincy Wollaston (Mass.) College Church; and Rev. Samuel Smith, pastor at Danville, Ill.

Funeral services were held at 1 p.m. Friday, January 5, at the Fishkill, N.Y., church.

Rev. and Mrs. J. L. Collom pioneered Nazarene missionary work in Bermuda. □

REV. ROGER BOWMAN TO K.C. POST

Rev. Roger E. Bowman, presently pastor of Los Angeles Grace Church, will become program director of outreach on the staff of the Department of Home Missions in May.

Bowman joined the staff of Grace Church as co-pastor with Rev. Roy Smith in 1970 and continued as pastor through a construction program which saw a beautiful new building dedicated last September (see cover photo).

He began his pastoral ministry in Mississippi after graduating from Nyack Missionary College in Nyack, N.Y., and went on to pastor white, black, and integrated churches.

A member of the Nazarene Council of Black Churchmen, Bowman also served last quadrennium on an advisory council to the Department of Home Missions.

Rev. R. E. Bowman and his wife, Marlene Louise, have five children: Suzanne, 18; Roger, Jr., 15; Billy, nine; Danny, six; and David, one.

His duties as program director of outreach will include coordination of interdepartmental outreach teams of college students; the lay home missionary program; and a general assignment relating to urban outreach, efforts to increase the number of black Nazarene college and Bible school students. He will also serve as a consultant on ethnic evangelism and outreach for the department. □

Rev. Roger Bowman



GENERAL NYPS COUNCIL MAJORS ON QUADRENNIAL BUSINESS

Photo: Paddock



Front row (l. to r.)—Ron Benefiel, Katrina Agner, David Spaitte, Tal Johnson; second row—Bill Allen, Gordon Olsen, Frank Morley, Lee Davis, Paul Skiles, Holland Lewis; third row—Hugh Smith, Don Posterski, Dwight Southworth, José Pacheco, Merritt Mann, Art Fish, Gene Personette, Jesse Middendorf.

In its January 9-11 meeting in Kansas City, the General NYPS Council faced an agenda of *firsts*. A number of first-timers compose the council roll.

President Talmadge Johnson guided the 17-member board through a series of elections referred to them by the General NYPS Convention: Latin-American Representative, José Pacheco; ethnic representative, Bill Allen; general quiz director, Hugh Smith.

The fact that the General NYPS Council has its first representative from the distaff side is significant. Katrina Agner, of Athens, Ga., is one half of the teen members-at-large team.

International Institute—Europe, 1973; and North America, 1974, are major program items on the planning boards of the quadrennium.

Review and projection were the assignments of the General Youth Staff for the council meeting. Bill Young's major Junior Fellowship concern centered around resource material, particularly within the three junior age-groupings: kindergarten, primary, and junior.

Teen IMPACT interests and the summer ministries program were pre-

sented by Norm Shoemaker: "A total of 2,538 man-hours were contributed by the home mission work crews last summer; 15 Summer Things for Kids (VBS) were held in various locations by our student volunteers; 24 Lost and Founders presented 'Celebrations' in 40 locations."

Two staffers presented NYPS resources for teens and young adults: J. Paul Turner, editor of *TYPS*, expressed his concern for a broadening of our small-group ministry among teens. Reflecting young adult interests, Wesley Tracy underscored the need for a continuing outlay of relevant material such as his *Discussion Outlines* and "Dialog Series" books.

Publications and Campus Ministries will consume Paul Miller's interests. Campus conferences are being planned for Bloomington, Ind., and Boston for fall of 1973. Key Campus Ministries resource church centers have been selected and will be announced.

A basic trend underscored the work of the new council's work. It was a concern for a biblically based ministry for young people—one that will make real the theme, "Jesus the Hope." □

DISTRICT ASSEMBLY REPORT FROM URUGUAY

The tenth annual assembly of the Uruguayan District was held at the Carrasco church. Messages were brought by the national pastors.

Rev. Ted Hughes, district superintendent, reported significant financial gains. The churches gave a total of 44 percent more for all purposes than the previous years. Sixteen percent of all income was given for world evangelism. Thirty-seven percent of all pastoral support came from national sources. The goals were far surpassed in both the Thanksgiving and the Easter offerings.

Evangelistic outreach included the distribution of over 102,000 pieces of Christian literature. A good part of this was done in cities of the interior where there is no Nazarene work at present.

Branch Sunday schools and/or preaching points were opened in five new places during the year, including one under the auspices of the Bible school.

Reporter Manuel Perez stated, "God is blessing in Uruguay. The possibilities for the coming year look encouraging." □

MISSIONARY LEADERS MEET

On the Saturday of January 6, a meeting of Nazarene missionary leaders took place in Kansas City.

From all areas of the world, 26 who had served as council chairmen and field leaders met with the World Missions executive and his staff, two members of the Department of World Missions, and five members of the Board of General Superintendents. The theme was "The Church Listening," and provided opportunities for missionaries to voice opinions and make recommendations in a number of vital matters.

Discussion centered on indigenization, relationships of missionaries as individuals and councils, finances, goals and policies, specialized programs of evangelism, the missionary role in the seventies, and new forms of ministry overseas. A number of other areas received thorough airing in the all-day marathon meetings.

In the evening, the World Missions sponsor, General Superintendent V.

H. Lewis, addressed the group. He discussed some pertinent problem areas and outlined development in missions administration.

The meetings, which were a corollary of the national superintendents' conference following General Assembly, were chaired by Latin Publications Division Executive Director H. T. Reza. E. S. Phillips, World Missions executive secretary, evaluated, "Excellent in every way, helping us all to understand our mutual concerns for world evangelism." —FRANKLIN COOK, for the Department of World Missions. □

SANDERS TO EVANGELIZE AMONG BLACKS

Rev. Rufus Sanders of East St. Louis, Ill., has entered the field of full-time evangelism among the black and predominantly black Churches of the Nazarene.



Rufus Sanders

He and his wife will travel to their engagements in a 23-foot mobile home provided for the church by a Pennsylvania businessman.

Commenting on Sanders' decision to enter the field of evangelism, Dr. Raymond Hurn, executive secretary of the Department of Home Missions, said, "This will provide the opportunity for many of our black churches to experience real revival.

"All too often these churches have had to go two or more years without an evangelist. The availability of Sanders in the field changes this. We are looking forward to a new surge of revival among our black people that will overflow into blessings for the entire church." □



Rev. and Mrs. Rufus Sanders

HEADQUARTERS EXECS ON SPOT

"Dr. Hurn, what is the church doing to minister to minorities?" . . . "Tell me, Dr. Harper, how can we conscientiously promote both Sunday school bussing and starting new churches?" . . . "Are we minimizing mass evangelism, Dr. Knight?"

A hush comes across the auditorium as Nazarene headquarters executives are confronted with questions that many Nazarenes have wanted to ask.

The setting for this friendly grilling is a morning session in a typical IMPACT Evangelism Conference. The spring tour begins on February 22 in Kansas City First Church.

Sponsored jointly by the Departments of World and Home Missions, Church Schools, Evangelism, and Youth, the conference brings together executives and staff members in the common interest of outreach evangelism.

Of all the features on the two-day conference agenda, nothing rates higher in audience interest than this panel of five executive secretaries questioned by Moderator Paul Miller.

No script is followed in this informal give-and-take. No one really knows how the session will go when the participants are introduced. But once Miller asks the first question there is a straight-from-the-shoulder stance taken by both questioners and those who respond.

The underlying purpose of this general session feature is to allow conference attenders to eavesdrop on our executives' deep concern for the church and evangelism.

To add to the spontaneity of this panel discussion, the moderator often opens the questions to the audience. In all cases during the fall conference tour, the questions and observations from the floor have been as candid as the answers.

This opportunity will be made available to all who live within driving range of the IMPACT Conferences during February, March, and April.—IMPACT SPONSORS. □

REV. MRS. EMMA IRICK GOING STRONG AT 85

Mrs. Emma Irick was ordained by Dr. P. F. Bresee on September 11, 1911. She received her first license to preach on November 16, 1907, from the Texas Holiness Association and has been in the active ministry for all these 65 years. She celebrated her eighty-fifth birthday last month (January, 1973).



Mrs. Emma Irick

"I'm supposed to be retired, but I can't quit," Mrs. Irick said. "I already have meetings slated for '73 and '74 if I keep my health."

Born in Kansas, Mrs. Irick attended Northwest State College in Alva, Okla. She taught school until becoming active in the evangelistic field at the age of 20.

Messages

by
C. WILLIAM FISHER

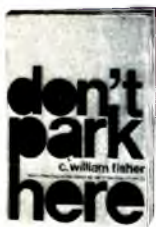


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Her husband, the late Rev. Allie Irick, was district superintendent in West Texas from 1920 to 1926, and Mrs. Irick assisted him in their evangelistic work.

Mrs. Irick began the building project of the Church of the Nazarene in Lufkin, Tex., where she pastored for 26 years. Fund raising began in 1952 and the structure was dedicated May 2, 1954.

"It was all paid for except for \$9,000 when I left," she says. "And that was no little achievement."

Since giving up the pastorate in 1959 she has held revivals all across the United States and in Panama and Canada.

Mrs. Irick is a charter member of the first church ever organized in Texas by the Nazarenes. She was on hand for the Eighteenth General Assembly held in Miami Beach, Fla., last June. "Except for one other at the assembly, I was the only one there I know of who was also present at the organizational meeting of the church in Pilot Point, Tex.," she said.

Mrs. Irick is the mother of three children: Mrs. Ruth Metcalf, Lufkin, Tex.; Paul Irick, Houston; and Ray Irick, deceased. She is the grandmother of six and the great-grandmother of seven.

Young people are of major importance in her ministry. She said that a number of youth she had preached to had since been called for ministers and several had become missionaries.

"And that is the payday," she explained. "Someone to carry on my work!"

Her last meeting for 1972 was held in the new sanctuary at the Highway Church of the Nazarene, at Ava, Mo., in October, with wonderful results from her Spirit-anointed messages.

Although she is 85, she still preaches with power and clarity. —JOHN D. MOLES. □



Roberta Wilbur, age eight, contributed over \$35.00 to help boys and girls in other lands during the junior Thanksgiving offering at the Haverhill (Mass.) First Church. The offering plates overflowed with coins as she emptied savings from her Mickey Mouse bank, which was given to her by a teacher three years ago.



Dr. Kenneth Vogt (left), district superintendent of the Sacramento District; Rev. Warren A. Rogers, director of interracial evangelism; and Sheriff Duane Lowe, of Sacramento, were key figures in the development of the Capitol City Interracial Evangelical Fellowship, whose ministry has now extended to the California state-house with Bible study and prayer, in addition to other ministries.



Rev. W. Lee Gann breaks ground for the new parsonage on Guam. At the time he was district superintendent of the Hawaii District, which includes Guam. He later assumed duties as district superintendent of the Nevada-Utah District, and Rev. Virgil Grover has become district superintendent in Hawaii. The new parsonage in Guam is urgently needed and has been approved as a 10 percent "special" for missionary giving.



Nazarenes in Gainesville (Ga.) Bethel Church are enjoying a new sanctuary completed late in 1972. Rev. Edward Husband is the pastor. The church was begun as a Bible study project in a housing development by Charles Nance, a businessman. The new sanctuary will seat 250 when overflow areas are in use.

Some of the men from Gainesville (Ga.) Bethel Church (l. to r.)—Charles Nance, Pastor Husband, Jerriese Johnson, Zachary Pickens, and Jerry Ellison.



ABOUT THE COVER

The new sanctuary of the Los Angeles Grace Church, featured on the Brotherhood Issue cover, was dedicated September 24 by District Superintendent L. Guy Nees (Los Angeles District). Pastor Roger E. Bowman led the integrated congregation in the act of dedication.

The new facility includes the following accommodations: a sanctuary with a seating capacity of 200, nursery school and Sunday school offices, choir room, nursery, class and committee room, rest rooms, pastor's study, and baptistry. The church is reaching many black people from the inner city.

Since the new building has been completed and the total property re-decorated and landscaped, the church

is operating at maximum capacity in its preschool day nursery. An integrated staff is presently serving 35 children.

With the added building, the total property value has been estimated at



\$250,000 including building site, educational unit, and additional property recently purchased with district assistance, which is now paying for itself through rental income.

Assistance in financing the new \$65,000 structure came through funds from the Department of Home Missions in Kansas City, sizable and smaller contributions from area churches, and gifts from individual laymen. Many hours of work were donated. □

NWMS COUNCIL CONDUCTS ANNUAL MEETING

Mrs. (Bea) L. S. Oliver, general NWMS president, presided over the meetings of the General NWMS Council held in Kansas City, January 4-6. Dr. Mary Scott, executive secretary of the NWMS, described the sessions as "marked by a spirit of freedom and unanimity with decisions reached under the guidance of the Holy Spirit."



Mrs. Bea Oliver

Reports given showed a net increase of 7,409 in membership, and an increase in General Budget giving through NWMS channels of \$403,000.



Dr. Mary Scott

The Council authorized the production of cassettes containing the music and lyrics from the NWMS film "To Make a Miracle." Cassettes of the 1973-74 missionary reading books will also be made available to the public. Both of these are merchandise items and may be ordered from the Nazarene Publishing House.

The music cassettes (TA-395) will cost \$3.95 each; available next month. The books will be \$10.00 each, or \$52.00 for a set of six, and will be available in July. Order as follows:

- But God Gives a Song* (TA-643-1)
- The Challenge of the Other Americans* (TA-643-2)
- The Church Behind the Bamboo Curtain* (TA-643-3)
- Like a Tree by the River* (TA-643-4)
- Nazarenes in Mexico Today* (TA-643-5)
- Missionary Mama* (TA-643-6)
- Complete Set (TA-643)

Preliminary plans were made for the Alabaster silver anniversary in 1974 and the NWMS sixtieth anniversary in 1975.

Mrs. Robert Deasley of the Canada West District was elected General Council representative from the newly formed Canadian Zone. □

Key 73

1. "Key 73" Congregational Resource Book \$3.00
2. SI-8491 "Key 73" Poster 15c; 12 for \$1.50
3. S-8467 "Key 73" Bulletin 100 for \$2.50; 500 for \$10.00
4. SI-73 "Key 73" Bumper Sticker 30c
5. BM-8459 "Key 73" Bookmark Package of 50 for \$1.00; 2 pkgs. for \$1.75
6. PI-8493 "Key 73" Button (Pin) Package of 50 for \$1.75; 2 pkgs. for \$3.25
7. U-73 "Key 73" Commitment Card 5c; 100 for \$4.00
8. TE-4447 "Key 73" Edition of Luke—Acts 20c; 100 for \$17.50
9. SIX-1073 "Key 73" Banner, 3' x 10', Indoor-Outdoor Canvas \$6.95
- UX-400 Collapsible Wooden Frame for Banner \$5.95
- Combination—Banner and Frame \$11.95
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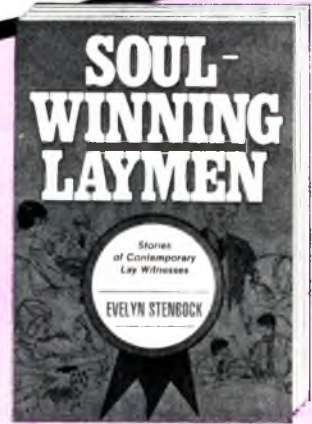
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FEBRUARY BOOK OF THE MONTH



SOUL-WINNING LAYMEN

BY EVELYN STENBOCK



You have heard much about Key 73 and the efforts to reach our continent for Christ. The year 1973 is here. Probably you have some ideas on how to involve the laymen of your church in this witnessing effort. No amount of instruction can equal example, and reports of ardent participants will inspire others to become involved.

That is why we are not waiting for your district assembly to introduce this book of stories of contemporary lay witnesses. It is just off the press and you will want to know about it now and have copies immediately to give example and motivation to your laymen for Key 73.

Miss Stenbock tells about the experiences in soul winning of Axel, Don, Lila, Homer, Clarence, Pearl, Kathryn, and many other "ordinary" laymen and laywomen—the methods they used, the obstacles and frustrations encountered, but most of all, the thrilling victories won. There is no textbook flavor to the writing, and while these are basically "success stories," they are not miracle situations. You can easily put yourself in the shoes of those whose stories are told. Get as many of your laymen as possible to read this book.



NONA KELLEY

Thanks for sending the book *Soul-winning Laymen* my way! It was easy and enjoyable reading. Each chapter is complete in itself and therefore the book need not be read at one sitting. The book conveys the excitement of Christians deeply involved in winning men to Jesus. They are people from all walks of life and from many denominations who have responded in obedience to that "inward oughtness" to tell others of His saving grace.



MELVIN McCULLOUGH

Soul-winning Laymen, by Evelyn Stenbock, focuses on what may well be the most significant development in the twentieth-century Church—the rediscovery of the role of the layman in the redemptive mission of the body of Christ.

This is not another textbook, but a field report on how the vast potential of laymen from different walks of life is being utilized in a variety of ways to evangelize this generation for Christ. The refreshing testimonies of changed lives, homes, and attitudes is what makes this volume worth reading.

The author is realistic in showing the frustration and failure that go with the "success package" in personal evangelism, and is quick to share that follow-up is a part of our responsibility to the new convert.

The lay reader will identify with the living testimonies and say, "I can do that"—invite a friend for lunch or coffee (c. 5), engage in fellowship evangelism (c. 6), or use literature effectively (cc. 1 and 2). The pastor will respond to some alive, contemporary illustrative material—at least I did as a pastor.



EVONNE NEUENSCHWANDER

It is exciting to witness, and the one to whom I witness may witness to others; and the word goes on from person to person.

This book illustrates this vividly and will inspire any Christian to take advantage of every opportunity to tell others about Christ.



EVELYN SUTTON

Key 73 is perfect timing for Evelyn Stenbock's book—17 mini-biographies of contemporaries who share Jesus in real life.

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WASHINGTON CHURCH CELEBRATES ANNIVERSARY

The Wenatchee (Wash.) First Church celebrated its golden anniversary with Dr. Raymond C. Kratzer, district superintendent (Northwest District) officiating and preaching in the morning service. The church had a simple beginning 50 years ago, with two lady evangelists, Rev. Mae Budd and Rev. Lilly B. Nerry, and a group of students from Northwest Nazarene College, Nampa, Idaho.

The first pastor was Rev. R. H. McDaniel, followed by Rev. Ralph Kellogg.

Eight years ago the church completed construction of a new facility. Last year a parsonage was built. The present pastor is Rev. Norman Stueckle. □



Pastor Norman Stueckle (l.) and Dr. Raymond Kratzer.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. M. L. Turbyfill is now leaving the pastorate to go into full-time evangelism. Address him: 6812 N.W. 29th Terr., Bethany, Okla. 73008. —Wendell Paris, Southeast Oklahoma district superintendent.

Rev. Paul Flowers, Box 584, Connell, Wash. 99326, having pastored for 20 years, is now entering the field of evangelism.—Raymond C. Kratzer, Northwest district superintendent.

Casper (Wyo.) First Church will celebrate its fifty-second anniversary on April 1. Dr. George Coulter will speak in the morning service and Dr. Ross E. Price will speak in the evening service. The church invites former members, pastors, and friends and would like to hear from all interested persons. Address correspondence to Rev. Bill Morrison, pastor, 2030 S. Jefferson, Casper, Wyo. 82601.

MOVING MINISTERS

Merrill Braymer from Tallmadge, Ohio, to Cleveland (Ohio) First.

Norlyn Brough from Albuquerque (N.M.) Los Altos to Phoenix First.

Cecil Jones to Gardiner, Me.

Warren D. Koker to Griggsville, Ill.

James E. Leltzman, Sr., from Lowell, Mich., to Sumner (Mich.) Center.

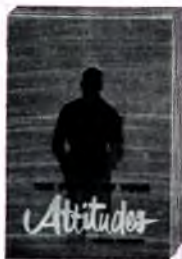
E. E. Miller from Tulsa St. Paul to Cedar Falls, Ia.

George Prentice from Enid (Okla.) Maine Street to Joplin (Mo.) First.

Rudy Sauter from Redwood Falls, Minn., to Crawford, Neb.

Howard E. Wright from Olivia, Minn., to mission work with Papago Indians at Sells, Ariz.

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Miss Dorothy Ahleman (Argentina) c/o Mrs. Earl Strickland, Rte. 1, Lynnville, Ind. 47619.

Rev. and Mrs. Jack Armstrong, Francisco Araucho 1314, Montevideo, Uruguay.

Miss Elva Bates, Endingeni Mission, P/B, Pigg's Peak, Swaziland, Southern Africa.

Miss Merna Blowers, Nazarene Mission, P.O. Box 70, Banz, W.H.D., New Guinea.

Rev. and Mrs. J. C. B. Coetzer (Republic of South Africa), 2914 Harrison, Kansas City, Mo. 64109.

Rev. and Mrs. Ardee Cooldge, Avda Rafael Nunez, B.O. Cerro Las Rosas, Cordoba, Argentina.

Rev. and Mrs. Eric Courtney-Smith (until April), c/o Mrs. Southwell, Box 113, Millbrook Rd., Southampton, England.

Rev. and Mrs. Walter Crow (Haiti), Box 77, Allison, Tex. 79003.

Rev. and Mrs. Elvin Douglass, c/o Casa Robles, 6355 N. Oak, Temple City, Calif. 91780.

Miss Emma Fetters (Swaziland), Box 93, Buford, Ohio 45110.

Rev. and Mrs. Harold Frye, P.O. Box 70, Banz, W.H.D., New Guinea.

Rev. and Mrs. Marshall Griffith, Apartado 5749, San Jose, Costa Rica.

Rev. and Mrs. George Hayse (Republic of South Africa), 9041 Rushmore Blvd. S., Indianapolis, Ind. 46234.

Rev. and Mrs. Hubert Helling (Japan), 719 18th Avenue S., Nampa, Idaho 83851.

Rev. and Mrs. Paul Hetrick, Sr., Box 331, Florida, Transvaal, Republic of South Africa.

Miss Sharon Jones, c/o Macdougall House, Belshill, Lanarkshire, Scotland.

Rev. and Mrs. Rex Ludwig, Caixa Postal 1008, Campinas, Sao Paulo, Brasil, South America.

Rev. and Mrs. Hilbert Miller (Swaziland), Rte. 1, Lynnville, Ind. 46719.

Rev. and Mrs. Maurice Rhoden, 317 22nd Ave., Springfield, Tenn. 37172.

Rev. and Mrs. Paul Say, Neuquen 2059, Buenos Aires, Argentina, South America.

Rev. and Mrs. D. H. Spencer, P.O. Box 14, Manzini, Swaziland, Southern Africa.

Rev. and Mrs. Oscar Stockwell (Mozambique), 1 Davis St., Wollaston, Mass. 02170.

Rev. and Mrs. Duane Srader, Caixa Nazarena, Ribeira Brava, Sao Nicolau, Cape Verde Islands.

Miss Norma Wilson, P.O. Box 14, Manzini, Swaziland, Southern Africa.

NEW CHURCHES ORGANIZED

DAKOTA—Winner, S.D. J. Wilmer Lambert,

district superintendent.

KANSAS CITY—Rainbow Boulevard, Kansas City, Kans. Milton Parrish, district superintendent.

SOUTH ARKANSAS—Boonville, Ark., and North Little Rock Friendly Chapel. Thomas Hermon, district superintendent.

VITAL STATISTICS

DEATHS

MRS. JOE CHASTAIN, 59, died Jan. 9 after a three-month illness in Twin Falls, Idaho. Funeral services were conducted by Rev. Grady Cantrell and Dr. Melza Brown. She is survived by her husband, Rev. Joe; and two children, Jay from Germany and Joline from Hawaii.

REV. STERLING C. LANSDOWNE, 83, died Oct. 4 in Wichita, Kans. He had served the church for over 50 years in the pastorate and evangelistic field. Funeral services were held in Wichita, Kans., by Revs. R. Hance, T. Cox, and B. Smith. He is survived by his wife, Anna; two sons, one daughter, five stepsons, one stepdaughter, one sister, and one brother.

MRS. FRIEDA A. HARVEY, 71, died Nov. 24 in Covina, Calif. Interment was at Letts, Ia. She is survived by two daughters, Winifred I. Trimble and Mrs. Mary J. McCluskey; three grandchildren; five great-grandchildren; and two sisters.

MRS. RUBY CARTER, 71, died Nov. 28 in Bethany, Okla. Services were conducted by Dr. Ponder Gilliland and Rev. Sam Stearman. She is survived by her husband, Rev. Jack; one son, Jack, Jr.; two daughters, Mrs. Joyce Forman and Mrs. Sammie Hinkle; six grandchildren; and one great-grandchild.

MRS. ETHEL ANSEL died Sept. 26, 1972, in Clarksburg, W. Va. Surviving are two daughters, Miss Verna and Mrs. Devaughn Ferguson; one son, Leroy; four grandchildren; and one great-grandchild.

MRS. IVY WELCH, 89, died Dec. 11 in Seattle. Funeral services were conducted by Rev. J. C. Baynum and Rev. G. Franklin Allee. She is survived by her husband, John; two sons, Ches and Ben; one daughter, Mrs. G. F. (Alice) Allee; 11 grandchildren; 36 great-grandchildren; and 13 great-great-grandchildren.

MRS. RUTH RILEY, 82, died Dec. 19 in Sarasota, Fla. Funeral services were conducted by Rev. R. Lester Hale. Interment was in Canton, Ill. Survivors include her husband, Julius F.; two sons, Rev. Phil and Sid; one daughter, Mrs. Norma Hale; and five grandchildren.

WILLIAM BAILEY CHASTAIN, SR., 92, died Nov. 2 in Olivehurst, Calif. Funeral services were conducted by Rev. Russel R. McCollom. He is

NEWS OF RELIGION

survived by his wife, Bessie; six sons, George, Ted, William, Earl F., Paul R., and Daniel R.; one daughter, Hazel Chmielewski; 22 grandchildren; 35 great-grandchildren; and seven great-grandchildren.

RUTH VAN ZANDT, 77, died Dec. 23 in Portland, Ore. Funeral services were conducted by Rev. George J. Franklin and Rev. P. J. Bartram. She is survived by one niece and two nephews.

MRS. KATIE POWELL DREWRY, 72, died Oct. 17 in North Little Rock, Ark. Funeral services were conducted by Rev. Wayne Gash and Rev. Jack Dell. Interment was in Vilonia, Ark. She is survived by one brother, James Powell.

F. ERVIN WEST, 45, died Dec. 18 in Phoenix. Services were conducted by Rev. Glenn Roberson and Dr. M. L. Mann. Surviving are his wife, Constance, three daughters, one son, one grandson, three sisters, and one brother.

PAMELA ANNETTE NEAL, three days, died in Las Cruces, N.M. Funeral services were conducted in Albuquerque, N.M., by Rev. J. H. White. Besides her parents, Robert and Judith White Neal, she is survived by a brother, Micheal; her grandparents, Rev. and Mrs. J. H. White and Mrs. Viola Shouse.

MILDRED PHILLIPS, 76, died Dec. 30 in Columbus, Ohio. She is survived by two stepdaughters, Mrs. Mae McCafferty and Mrs. Dorothy Willison; and two stepsons, Robert and John.

MRS. EMMA D. STEWART, 74, died Aug. 19, 1972, in Sault Ste Marie, Mich. Funeral services were conducted in Pickford, Mich., by Rev. A. L. Lang.

WILBUR RUTHFORD ZIMMERMAN, 78, died Jan. 1 in Van Nuys, Calif. Funeral services were conducted by Rev. Darrell Rotz. Interment was in San Fernando, Calif.

BIRTHS

—to W. Gordon and Carol (Mobley) Parco, Carson, Calif., a boy, Jonathan Derrick, Oct. 20.

—to Kenneth and Barbara (Murphy) Lemos, Live Oak, Calif., a boy, Kerry Matthew, Sept. 14, 1972.

—to David L. and Diana (Moore) Cox, Tokyo, Japan, a boy, Matthew Chapman, Dec. 31.

—to Don and Marilyn Baker, Jacksonville, Fla., a boy, Kevin Frank, Dec. 24.

—to Rev. Richard and Lasetta (Mobley) Moore, Rising Sun, Md., a girl, Kelly Jo Ann, Dec. 15.

—to Rev. Larry W. and Mary Anne (Spinks) Spraker, Chesapeake, Va., a girl, Kimberly Anne, Nov. 23.

—to Rev. Daniel and Carolyn (Keith) Brewer, Gettysburg, Pa., a girl, Karen Susan Marie, Jan. 4.

—to Rev. Roger D. and Judi (Wilcox) Freels, Falls City, Neb., a boy, Ryan Dale, Dec. 9.

MARRIAGES

Sheryl Anne Russell and John Shelley Knight at Austin, Tex., Dec. 29.

Haroldene Davis Fields and Larry W. Parkes at Midwest City, Okla., Dec. 25.

Linda Carol Page, Charlotte, N.C., and Robert Irwin Brower, Lakeland, Fla., in Charlotte, N.C., Dec. 15.

Florence Marie Wogan and Gaylord Warren Peters in McArthur, Ohio, Dec. 9.

Rebecca Ann Ward and Ronnie Gene Wogan in McArthur, Ohio, Dec. 17.

Phyllis Hartley and Dr. Melza H. Brown, Boise, Idaho, Jan. 6.

DIRECTORIES

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

General Superintendents Emeritus. Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; D. I. Vanderpool, 1188 Kottinger Dr., Pleasanton, Calif. 94566; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, Colo. 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, Kans. 66207.

NAZARENE GIVING TOPS \$100 MILLION. The 517,274-member Church of the Nazarene, eyeing continued gains in membership and missionary enterprise, topped all previous giving records in personal giving last year with a \$254.41-per-member tally which produced \$106,369,614.

The holiness denomination has traditionally ranked first in the nation in per capita giving among denominations with 200,000 or more members. By the end of the decade the half-million-member denomination hopes to double its present membership.—E.P.A. □

GLOBAL JEWISH POPULATION: 14,236,420. There are 14,236,420 Jews in the world, according to the *American Jewish Year Book*—approximately 6,060,000 of them in the U.S.

After the U.S. come the Soviet Union, Israel, France, Argentina, Great Britain, and Canada as hosts to the most Jewish citizens. □

CHURCHGOING DECLINE LEVELS OFF. After a fairly steady decline in attendance for half a decade, churchgoing in the U.S. leveled off in 1972, according to the Gallup Poll (Princeton, N.J.).

In a typical week last year 40 percent of adults attended church or synagogue. The year's figure matches the previous year's but is slightly lower than the figures of 42 percent recorded in 1970.

Since 1955, a high point in church attendance, churchgoing has shown a steady decline, Gallup says. That year, 49 percent of adults attended in a typical week.

The sharpest drop since that time has come among Catholics. □

A.U. VOWS PERSISTENT OPPOSITION TO PAROCHIAL PLANS. Systematic and determined opposition to all proposals to provide tax aid to parochial schools in state legislatures and in Congress this year was vowed by Americans United for Separation of Church and State.

The executive director, in announcing A.U.'s twenty-fifth National Conference in St. Louis, February 5-7, said Parochialism creates "an impossible situation for citizens of other faiths or of no faith who are compelled through taxes to pay for these schools." □

ROCHESTER'S AMERICANS UNITED HITS SCHOOL VOUCHER PLAN. The implementation of a full-scale educational voucher system, which would include both public and nonpublic schools, was opposed by the board of directors of the Rochester chapter of Americans United for Separation of Church and State.

The federal government is prepared to authorize controlled tests of the voucher system in some U.S. communities. The tests would allow parents, through use of federal vouchers guaranteeing payment of education costs, to register children at any certified school of their choice, private or public.

"Our opposition stems from the concern that the voucher plan will ultimately be used, not to promote desirable diversity within the public school system, but to expand the flow of money into the private sector of education, which is over 90 percent sectarian and 85 percent Roman Catholic," said Dr. Eric M. Steele, Americans United chapter president. □

ARMED YOUNG MEN ROB TWO CHURCHES. Purses, wallets, and church offerings were lifted from two California churches by young men who forced their way into the sanctuaries at gunpoint on Christmas Eve. Two gunmen bolted into the West Fresno Baptist Church for one of the holdups.

In Atascadero, near San Luis Obispo, two armed men entered St. Williams Catholic Church and left with an undetermined amount of cash after tying Father Harry Freiermuth to his bed. □



the answer corner

Conducted by W. T. Purkiser, *Editor*

■ In one of our junior books, it says, "God spoke to Abraham. He could not see God, because God is a Spirit and does not have a body." How can this statement be justified when so many places in the Bible state that people have seen God—for examples, Genesis 17:1-22; 18:22—19:1; 26:2-4; 32:24-32, and many more? Do you not think in view of so much evidence to the contrary that the Church of the Nazarene should delete the belief that "God has no body" from their doctrine?

No, I do not think we should abandon belief in the spirituality of God.

You have looked at only one side of the picture. Jesus said, "No man hath seen God at any time" (John 1:18); "God is a Spirit" (John 4:24; cf. II Corinthians 3:17); and, "Not that any man hath seen the Father" (John 6:46).

Paul wrote that God is "invisible" (Colossians 1:15; I Timothy 1:17) and dwells "in the light which no man can approach unto; whom no man hath seen, nor can see" (I Timothy 6:16).

I John 4:12 also says, "No man hath seen God at any time."

There are, of course, what theolo-

gians call the theophanies, that is, appearances of the divine in human form to different people in the Old Testament, culminating in the incarnation of the eternal Son in Jesus of Nazareth.

There are also the anthropomorphisms in the Old Testament that speak about the hand, the eye, the back, and the face of God. Yet these are understood for what they are, revelation of truth about God in terms we can understand.

You must also remember that "see" is often used in the sense of "apprehend" and does not mean to view with one's physical eyes. So

Moses "endured, as seeing him who is invisible" (Hebrews 11:27). So Jesus said, "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). We may see with "eyes of faith" as well as with physical vision.

There are no contradictions in Scripture, but there are paradoxes. The truth is never entirely with either side of the apparently contrary lines of truth. Both must be considered in attempting to resolve the paradox.

To localize God to the extent that would be required to attribute to Him a physical body would limit Him much more radically than the whole of Scripture will permit.

■ Satan is supposed to have sinned in heaven and been cast out. How could he sin when there is no sin in heaven?

Sin is not a "thing," a sort of inflection that must exist prior to its manifestation. Sin is an attitude or act of a finite creature endowed by God with the power of choice.

Satan's sin, which may have been pride or ambition to take the place of God, was the result of his own choosing of what he knew to be contrary to the will of his Creator.

Even in the human sphere, most

sins are the result of the corruption of impulses, desires, or needs which have legitimate expressions under other circumstances in harmony with God's will.

Some people have asked how a good God could create an evil devil. The answer is, of course, He didn't—any more than Chrysler, Ford, or General Motors built the wrecks you find in the junkyard.

There is, of course, an element of mystery in the origin of evil in this universe. There is an element of irrationality in it for which we can find no rational answers.

What we do know is that God has provided the remedy for human rebellion in the atoning power of Christ's death and resurrection and in the regenerating and sanctifying power of the Holy Spirit.

■ Why is verse 37 of the eighth chapter of Acts omitted from the Revised Standard Version?

Not only from the RSV but from practically every translation made since the KJV, including the English Revised, American Standard, Moffatt, Goodspeed, Berkeley, Phillips, NEB, and NASB.

The reason is that the verse is missing in the oldest and most reliable Greek manuscripts. The best guess scholars make is that it was originally a marginal note made by one of the later copyists that was accidentally included in the text itself when the next copy was made.

The verse is absolutely correct in what it says about Christ, and represents the theology of the Church

from its earliest years.

Its presence in the KJV in no way distorts the New Testament message nor does its absence from the earliest Greek manuscripts change the truth about Jesus conveyed in the Scriptures.

The only thing, as conservative students of the New Testament from Adam Clarke on down to the present have said, Luke probably did not write it and therefore it should not be included in the text itself.

This is an example of what are known as "textual variants." There are a number of minor differences in the hand-copied Greek texts that

have come down to us. None of them make any crucial theological difference.

New Testament scholars very carefully compare these texts in their effort to get as close to the original "autographs" (actually written by the authors themselves) as it is possible to get.

The substantial agreement and the minor nature of the variants give us the basis for complete confidence that we have the Scriptures in every essential respect as they came from the inspiring Spirit through the minds of their human authors.

OF PEOPLE AND PLACES

REV. BOB PALMER, pastor of the West Portsmouth, Ohio, church, has been reelected president of the Washington Township Ministerial Association. □

THE BARRIE, ONTARIO, CANADA, CHURCH has been experiencing a high spiritual tide. The Sunday morning and evening attendances have more than doubled recently, and the Sunday school average attendance has increased by more than 50 percent.

Rev. Robert Boden, new pastor, is working with the church in finalizing

plans for expansion of the present church facilities, the purchase of a new parsonage, and the eventual building of a new sanctuary on adjacent lots. □

CANADA CENTRAL DISTRICT'S FIRST NAZARENE LADIES' RETREAT was held at Fairhaven Lodge near Gamebridge, Ontario. One hundred sixty-two ladies attended. Mrs. Carolyn Lunn, of Detroit, led the devotions on the retreat theme, "So What's a Woman to Do?" □

TWO EVENTS AT THE HIGHLAND, MICH., CHURCH high-

lighted the Christmas season. A banquet held early in December featured as guest soloist Steve Van Court, of Clawson, Mich.

On December 10, the Milford High School vocal ensemble presented a Christmas concert. Under the direction of Mr. James Cutty, the ensemble included such selections as "Noel, We Sing," "Silent Night," "A Joyous Christmas Carol," "Go Tell It on the Mountain," and seven selections from *The Messiah*. □

THE NORFOLK (VA.) CALVARY CHURCH received a pledge offering for world evangelism on Sunday morning, November 19. The NWMS president, Mrs. Marie Beard, represented the \$1,000 goal by a set of steps. A candle was placed on each level and was lit when the goal for that step was reached.

The top step held a large candle to be lit when the \$1,000 mark had been achieved. In just a few minutes the top candle was lit. During the presentation, appropriate mood music was played. Dianne Dove is NWMS secretary of the Calvary Church. James Hackathorn is pastor. □

MRS. GERTRUDE MORRISON celebrated her one hundredth birthday with friends of the Beebe (Ark.) First Church on December 16. In her younger years, she worked at the Vilonia Holiness College and at Peniel College.

She was well acquainted with early church leaders—Dr. J. G. Morrison, Dr. J. B. Chapman, Uncle Bud Robinson, and many others. □

REV. AND MRS. A. S. LONDON, residents of Oklahoma City, celebrated their sixty-sixth wedding anniversary on January 30. The couple report that they have traveled a million miles together in the work of Sunday school and evangelism.

The Londons have participated in local, county, state, and national conventions and have touched every state in the Union except two. They have a record of 25 years without missing a single Sunday in Sunday school work. □

AL BIRT, FROM THE LONDON, OHIO, CHURCH, used his talent as a newspaper advertiser for the *Madison Press* (daily) newspaper to design a one-page display covering holiday events at his church. The ad highlighted a revival with Rev. Norman Ford, the Christmas program, and the IMPACT team presentation of the musical *Love*.

A total of 110 visitors attended the revival. There were 59 seekers, including four people saved for the first time.

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The Christmas program attendance reached 189. The Sunday school averaged 133 during the past year. S. Oren Woodward is pastor.

Upon invitation, the IMPACT team presented the musical at the London Correctional Institution, which has a population of over 1,000 men. Following the December 31 afternoon presentation at the institution, the teens gave an 8 p.m. concert during the New Year's Eve service at the London church. □

CHURCHES SHARE IN COMMUNITY OUTREACH

Three Jonesboro, Ark., churches sponsored a booth in the Craighead County Fair last summer. Over 30,000 people visited the fair. Over 1,000 stopped at

the church-sponsored booth, visited, received information, or signed up for the family Bible that was given. The booth was manned by laymen as well as pastors. Participating churches in Jonesboro were First Church, pastored by Lawrence Gholson; Forest Home Church, pastored by Russell Branstetter; and Rogers Chapel Church, pastored by Wes Weston.



The Jonesboro (Ark.) Forest Home Church entered a float in a community parade, November 30. Pictured is a night view of the float designed by a local layman, Architect Freddie Rooks. He was assisted in the construction by teens from the church. The parade was held in downtown Jonesboro and was given newspaper and live radio and television coverage. This float was the only one representing a church in the parade.

MEET OUR NEW NAZARENE MISSIONARY APPOINTEES—

21 NEW MISSIONARIES APPOINTED

The General Board of the Church of the Nazarene, meeting in annual session during January, appointed 21 new missionaries to overseas world mission districts. Candidates met with the Department of World Missions and the Board of General Superintendents for interviews before receiving their assignments.

In addition to the newly appointed

missionaries, the following transfers in assignments were approved: Rev. and Mrs. Stanley Storey from El Salvador to Honduras; Dr. and Mrs. Earl Mosteller from Brazil to Portugal; Rev. and Mrs. Tom Spalding from Bolivia to Peru; Rev. and Mrs. Stephen Rieder from Korea to Taiwan; Rev. and Mrs. Wayne Knox from the Nazarene Training College

in Trinidad to the Trinidad District; Rev. and Mrs. Floyd Perkins from Africa to Brazil; Miss Ruth Dech from British Honduras to the Central American Seminary in Costa Rica.

Rev. and Mrs. Tom Pound, under general appointment in 1972, received a field assignment to British Honduras.



Dr. Albert Ainscough
Physician
India



Mrs. Rose Ainscough
Physician
India



Mr. Edwin Bowdway
Engineer
New Guinea



Mrs. Rosemary
Bowdway Teacher
New Guinea



Miss Marilyn Coffman
Lab technician
New Guinea



Rev. John W. Hall, Jr.
Minister
Ecuador



Mrs. Sheila Hall
Nurse
Ecuador



Rev. John A. Harvey
Minister
General appointment



Mrs. Edith Harvey
Nurse
General appointment



Rev. Stephen Heap
Minister
Brazil



Mrs. Brenda Heap
Teacher
Brazil



Mr. William Patch
Teacher
Korea



Photo
not
available

Mrs. Gail Patch
Teacher
Korea



Miss Venus J. Ward
Medical technologist
Swaziland



Dr. Jack Patton
Physician
Rep. of South Africa N.



Mrs. Lynette Patton
Nurse
Rep. of South Africa N.



Rev. Richard Reynolds
Minister
Swaziland



Mrs. Jane Reynolds
Secretary
Swaziland



Rev. Dale W. Stotler
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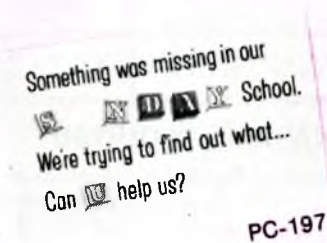
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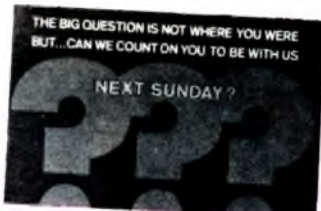
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A sincere THANK-YOU to all who gave in the Thanksgiving Offering of 1972!

A total of \$3,261,464 has been given for world evangelism, which is over our goal. This is the largest single offering ever given by the people called Nazarenes.

We must keep the spirit of loving, giving, sharing, caring, for this is truly the spirit of our Lord—when we have His spirit, then all is well. May God bless you, and again, THANK-YOU!

—Edward Lawlor for
BOARD OF GENERAL
SUPERINTENDENTS

CHURCH COMMISSIONS CHOSEN

The General Board elected a "Commission to Study the Church Dollar," and received the report of the Board of General Superintendents appointing two other commissions authorized by the General Assembly in Miami Beach, Fla., last June.

The Commission to Study the Church Dollar was ordered by the General Assembly to survey denominational financial policy, including the traditional 80/20 percent division of the General Budget funds between world evangelism and the support ministries of the denomination.

The commission includes four laymen, four pastors, four district superintendents, and four educators—two ministerial and two lay.

Laymen: Gordon T. Olsen, Eugene, Ore.; Norman O. Miller, Kansas City; Ralph Hodges, Hamilton, Ohio; and E. J. Milby, Greensburg, Ky.

Pastors: William Bahan, Victoria, British Columbia, Canada; Bob Viser, Greenville, Tex.; Samuel Smith, Danville, Ill; and Gene Williams, Wichita, Kans.

District superintendents: Carl Clendenen, Oregon Pacific; Donald Gibson, Central Ohio; Harvey Hendershot, Tennessee; L. Guy Nees, Los Angeles.

Educators: laymen, Ronald Gray, Canadian Nazarene College; and Paul Wells, Mount Vernon Nazarene College; ministers, Mark Moore, Trevecca Nazarene College; and John E. Riley, Northwest Nazarene College.

The Board of General Superintendents named 17 churchmen to serve as a Commission on the Holiness Ethic, authorized by the General Assembly to consider resolutions and other matters relating to the General and Special Rules.

The commission is composed of: Laymen Harold Jackson, Vernon

Lunn, Lloyd Glenn McArthur, and Neel Price;

Pastors William O. Blue, Bob Scott, and William Sullivan;

College Presidents Arnold Airhart, Stephen Nease, and L. S. Oliver;

District Superintendents Grady Cantrell and Kenneth Pearsall;

Evangelist C. William Fisher;

Herald Editor W. T. Purkiser;

Director of Latin Publications Division H. T. Reza;

Nazarene Theological Seminary Professor Richard S. Taylor;

General Superintendent Sponsor V. H. Lewis.

A Commission on Church Program, Organization, and Structure to study the administrative procedures of the denomination was appointed.

The 10 members of this commission are Bennett Dudney, Ponder W. Gilliland, Harlan Heinmiller, B. Edgar Johnson, Justin Rice, Kenneth Rice, Jack Sanders, Paul Skiles, Dean Wessels, and W. M. Lynch.

Dr. Eugene L. Stowe is the general superintendent sponsor. □

SIXTY-ONE DISTRICTS REPRESENTED AT K.C. MEET

Church school board chairmen from 61 districts of the church met in Kansas City, January 18-19, for their biennial meeting of enrichment and enlightenment. Fifteen of the chairmen are new within the last two years. They all interacted with the Department of Church Schools staff, seven of whom are also new since 1970.

Dr. Leslie Parrott spoke at the banquet and was the stimulator for a discussion of the subject "How a Church School Board Chairman Motivates Himself and Others." A panel of chairmen who have been most effective in soul winning in their local churches discussed "Winning Sunday School Families."

Business included a review of actions from the Eighteenth General Assembly affecting church schools. The group discussed ways to assure uniform practice in implementing the actions.

At an Awards and Recognition Luncheon with the district superintendents, the districts leading in various phases of the work were recognized. The Colorado District was recognized as leading after this first year of the quadrennium. In the October attendance program competition, awards were given to Northwest Indiana for first place, Virginia second, and Wisconsin third.

The chairmen and district superintendents were challenged with the summer Sunday school attendance program titled "Soaring in the Summer." Outreach classes and schools will be included in the count. Those



Participation, sharing, and interaction resulted in helpful directions for church schools leadership.

with the highest attendance increase during June, July, and August will go on a "Walk with Wesley" in the British Isles and have an evangelistic ministry while there.

The luncheon ended with Dr. Raymond Hurn introducing the new filmstrip produced by the Departments of Home Missions, Church Schools, and Evangelism on home Bible study outreach classes.—KENNETH S. RICE, *Executive Secretary, Department of Church Schools.* □

VETERAN MINISTER DEAD AT 87

Rev. Edward E. Mieras, 87, died January 23 in Pasadena, Calif. He had been an elder in the church over 60 years. He pastored churches on the Michigan, Northern California, Southern California, Los Angeles, and Idaho-Oregon districts.

Funeral services were conducted by Dr. Earl G. Lee at Pasadena (Calif.) First Church on Friday, January 26.

Rev. E. E. Mieras is survived by his wife, Jean; two sons, J. Wesley (serving on the executive committee of the General Board), Pasadena, Calif.; and James E., Fullerton, Calif.; and one daughter, Mrs. Ruth Ernst, Cottage Grove, Ore. □

NEW HYMNAL DEDICATED AT NTS

During the morning chapel service, January 24, at the Nazarene Theological Seminary in Kansas City the denomination's new hymnal, *Worship in Song*, was presented to the student body as a gift from the Nazarene Publishing House. The new hymnals were received and dedicated.

Dr. Paul Orjala instructed seminarians on the proper usage of the general and topical indexes, hymn tunes, and selected songs on the inside back cover. The students were also encouraged to become familiar with the new songs found in the hymnal.

Immediate access to the new hymnal at NTS offers those who will be pastoring churches in the months and years ahead a chance to become well acquainted and at home with its content.—C. DALE GERMAN, *Reporter for NTS.* □

Brotherhood Sunday... Feb. 18

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FELLOWSHIP. Break bread with your brothers of a different ethnic background in the Nazarene fellowship. Interracial friendships will enrich your own life.



LEND-LEASE OF MEMBERS. Loaning members for a year to an ethnic Nazarene church will help bridge gaps in understanding and will strengthen our ethnic churches. Help is truly needed.



MINISTERIAL SCHOLARSHIPS. More ministers are needed to reach our ethnic minorities. The Department of Home Missions is sponsoring a program of ministerial scholarships administered through Nazarene colleges to encourage and sustain our black ministerial students. Gifts for black ministerial scholarships are approved 10 percent missionary specials. Here is your chance to put brotherhood into practice in a practical way that will yield rich dividends for many years to come.

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