

# HERALD OF HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 27 '74



*General Superintendent George Coulter*



# EASTER'S CONTINUING COMMANDS

**I**n the world's darkest hour God intervened and broke through the barriers of death with life!

Man's sin had written a sordid story of hatred, betrayal, falseness, and viciousness as God's only Son was nailed to a tree. But Jesus Christ burst the bonds of death and proclaimed himself the Lord of Life.

Some years ago a Methodist bishop said, "Easter is the very queen of Christian festivals. It is too great and glorious to be used for some merely local purpose. It should be redeemed from smallness, from petty vision, from being confined within a narrow horizon. It is a world day—the triumph day of the world's Redeemer."

At the empty tomb Mary heard the voice saying, "Fear not. . . . He is not here. . . . He is risen. . . . Go quickly, and tell" (Matthew 28:5-7).

For many years Nazarenes have been "telling" the world about a risen Saviour.

But it takes more than words to tell this story adequately. It must be told with deeds as well!

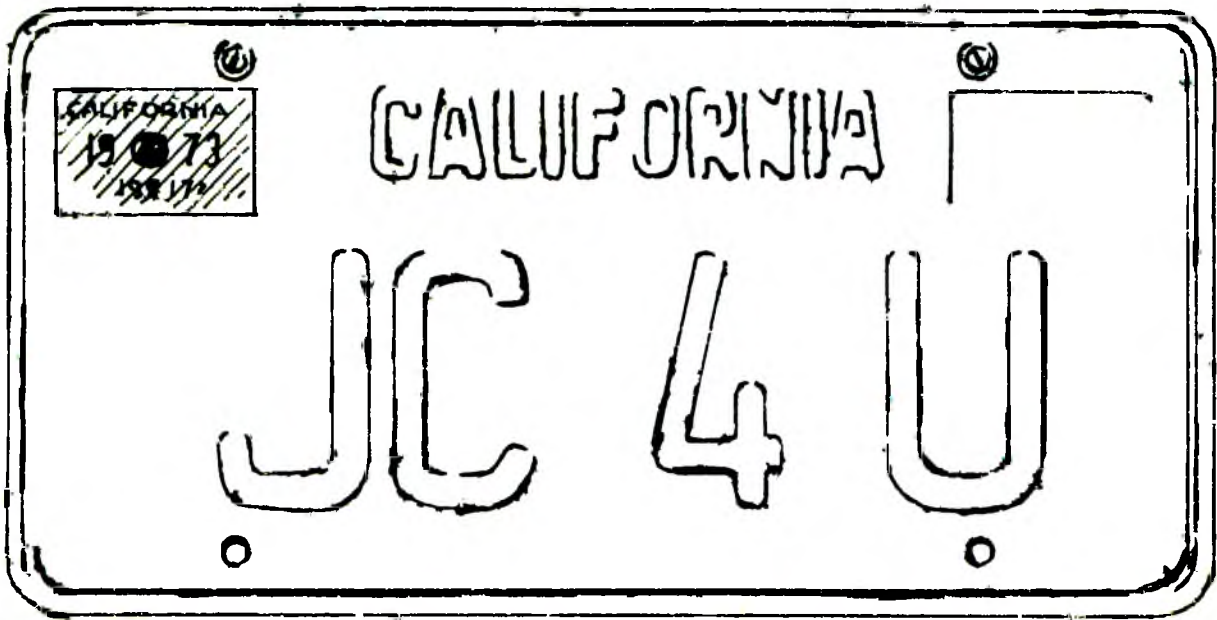
Here is the basis of the church's appeal in the Easter Offering. Tell it with deeds of sacrificial giving.

Tell it in Mozambique! Tell it in Indochina! Tell it in New Guinea! Tell it in Bolivia! Easter doesn't mean much unless we tell it!

The call to give \$3.85 million in the Easter Offering is more than an arbitrary goal established by the leaders of the church. It is a glorious opportunity for Nazarenes to proclaim with one united and resounding voice that Jesus has broken the stranglehold of sin, that death has been overthrown and life everlasting has been obtained.

The commands of Easter still challenge us. Let us lay aside our petty concerns, our self-centered pursuits, and declare by our gifts that we have staked everything on the truth of that Resurrection story. □





## A LICENSE TO WITNESS

**J**ust in case you are travelling one of the freeways around Los Angeles someday and you see a little blue Porsche with the license plate "JC 4 U," let me tell you something about it.

The Porsche and the plate belong to Frank Onstine, a dedicated Christian layman, the teacher of an adult Sunday school class, and a member of the board of the Alhambra Church of the Nazarene. He is a successful businessman and owner of the actuarial company that bears his name, but he really lives to share what Jesus Christ means to him and can mean to others.

Witnessing is a very real concern to Frank Onstine, and he does it at every opportunity. In class, from house to house, in business, he seeks to enter every open door to lift up Christ and His plan of salvation.

Not long ago when Frank wanted to discover some additional way of presenting Jesus, the idea of "JC 4 U" came into being.

The state of California has a program in which personalized license plates can be obtained for a modest fee. Most of those plates call attention to the car owner, but Frank wanted to call attention to the Saviour.

And he does. At gas stations, with business clients, along the freeway, "JC 4 U" seeks

to proclaim, "Jesus Christ for you." It is one more way a concerned Christian is saying the thing that concerns him the most. It is truly a "license to witness."

No one else in California can own that particular license plate. But every Christian has a license to witness. To know Christ is to possess both right and responsibility to share Him with others.

The words of the risen Lord were, "Go tell . . ." (Matthew 28:10). The early Christians did it: "We cannot but speak the things which we have seen and heard" (Acts 4:20).

And so may we. The knowledge of Christ's redeeming power in our own lives is our license to speak. □



By Hal Bonner, Auburn, Calif.

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## PRAYER FOR MY SON

Geraldine Nicholas  
Scarborough, Ontario

What do I ask for him, dear Lord?  
Not that his way be crowned with ease,  
Or shielded from life's tests;  
But in each earthly choice he makes  
And every task he undertakes,  
That he may do his best.

I do not ask that wealth be his,  
Arrayed in honor, rank, or fame;  
Nor that genius he possess;  
But only that each day he lives  
He shall have initiative  
To use the gifts he has.

I do not ask that all his days  
Be free from trial and obstacle,  
With blissful mirth e'er filled;  
But only, Lord, that he may know  
The joy and peace that You bestow  
In following Your will. □

## PRAYER

Jean Conder Soule  
Springfield, Pa.

Prayer is a two-way conversation,  
A daily silent meditation  
With Someone special.

Someone not too far away  
Who cares, who shares my life each day  
And knows my sorrows.

Someone listening, alert,  
Who understands when I am hurt;  
Who smiles when gladness fills my heart;  
Someone special, yet a part

Of daily living, daily prayer.  
Dear God, how glad I am You're there! □

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# A MAN OF PRAYER

**T**here is one aspect in the life of the Master that we tend to overlook. For all His parables, His miracles, and wonderful teachings, He was a Man of prayer. The Gospels record many such instances in His life, and under a variety of circumstances.

There were few times during Christ's ministry that He was permitted to be alone. Constantly He was thronged by the multitudes wherever He went. So these times of solitude were rare.

Matthew records one such instance: "When he had sent the multitudes away, he went up into a mountain apart to pray: and when evening was come, he was there alone" (Matthew 14:23). He needed that contact with the Heavenly Father for the task that was before Him.

Just so do we need to keep our contact with God for wisdom and strength for the task that is ours.

He also lifted up His voice in thankfulness for food: "And Jesus took the loaves; and when he had given thanks, he distributed to the disciples" (John 6:11). He recognized that God was the Giver of all gifts, and He thanked Him for them.

How often we fail to see His hand in what we have! So many times we can't be bothered or take the time to thank Him for these things.

Both individuals and groups shared an interest in His prayers. Peter is an outstanding

example of the individual: "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:32). Peter faced a crisis in his life and the Master encouraged him by the simple fact that He told him he was remembered in prayer.

Words like these spoken in sincerity by us can mean much to others in difficult times also. It could change their whole lives. Had not the words of Jesus been spoken, the outcome of Peter's crisis might have been entirely different.

It was not alone the individual that Christ was interested in. He prayed for all His disciples, as John 17 lets us know.

He knew that difficult days were ahead of them. They would need a power beyond them. They would need a power beyond themselves to cope with what they were about to face. So He prayed for the Holy Spirit's indwelling presence in their hearts to give them the power to witness and meet the demands that would be made on them.

And Jesus remembered us in His prayer. It is John who also gives us this inspiring fact: "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20). As He had prayed for the Holy Spirit's empowering presence in their lives, just so was He concerned about the Spirit having control of us. □

By Arthur J. Stott  
Goldendale, Wash.





# What if There's Life Out There?

By John W. May, *Fort Thomas, Ky.*

**W**hat if UFOs are real? What if they are spaceships from outer space? What if there's life out there, life far more advanced than we enjoy?

Many get excited at the recurrent UFO sightings, and speculation runs rampant as to their origin and purpose. Most UFOs can be explained, but there are some sightings which continue to be mysteries.

One thing is certain: There *is* life out there. Angels are out there. God is out there. The Bible says that the devil is "the prince of the power of the air" (Ephesians 2:2). So the question of a life out there which is more intelligent than ours is indisputably settled.

All of these are real, and all "visit" the earth. There have been multiple sightings of angels, and the Son of God walked in the flesh some 30 years before He ascended into the clouds. Even Moses and Elijah were seen many generations after they were no longer residents of earth.

What of other kinds of life? Descriptions by those who have reported seeing the beings who pilot the so-called spaceships have ranged from

the human form to the grotesque. Suppose they are not the figment of vivid imaginations, how would their coming affect the Christian world?

Suppose they possess powers like the mythical gods. This would not affect our belief in the true God. They are certainly not God, nor are UFOs His chariots. God is God no matter if we have neighbors that are planets away.

The existence of intelligent life on other worlds would not destroy the uniqueness of man, for whom the Son of God died. The history of mankind, fraught with incidents of the watch care and leadership of Almighty God, places man in unique relationships with Divinity, flying saucers and their pilots notwithstanding.

Suppose outer space dwellers visit, dazzle, and bewilder us with amazing feats, revealing them to be superior to man in every way. This would not destroy the Christian's walk with God. Through the years He has answered prayer, led us by His Spirit, provided for His own, has given us grace and glory, and he has not changed.

The God who walked with men before the excitement of outer space exploits is still walking with men. His promise "I will never leave thee, nor forsake thee" (Hebrews 13:5) would not be nullified by visits from beings of another world system planets away.

Suppose visitors from another world exhibit learning far beyond the capacity of man to possess. This would not offset the promise of God ungrudgingly to give wisdom to those who ask Him (James 1:5).

Suppose they continue to dazzle us with their reported displays of tremendous bursts of speed through space. Our Lord ascended into the clouds without a spaceship, and so will we in the rapture. In fact, the Lord's coming is prophesied to be as swift as a flash of lightning, and the transformation of the resurrection as quick as the twinkling of an eye (Matthew 24:27; 1 Corinthians 15:52).

Suppose these beings possess great skill in healing. This would not destroy the promise of God to His people, "I am the Lord that healeth thee" (Exodus 15:26), and the testimonies of many who have tested His promise and found it to be true.

Suppose beings from another planet display a different life-style. This would not surpass and put an end to the inner joy, the peace, the thrilling satisfaction of the Christian's walk with God in the abundant life.

Suppose that the mysterious radio signals from outer space become intelligible and we learn to communicate with other worlds. This is not really new to Christians who have been communicating with God, and He with us, all

along. And what a wonderful mode of communication it is, no electronic devices being necessary! "My sheep hear my voice" (John 10:27). These words of Jesus are still true and meaningful.

Suppose we learn of other planets as capable of sustaining life as earth. This will not nullify the promise that the Lord will return to earth one day; and where He is, it's heaven.

Suppose world governments become universe governments and interplanetary laws become necessary. This does not change Isaiah's prophecy of Christ that "the government shall be upon his shoulder" (9:6), and the truth that all rulers and ruling powers must one day give way to the King of Kings and Lord of Lords.

Suppose God has "other sheep" on another planet. This does not change the Lord's declaration that He is the Good Shepherd of mankind on earth. Nor does it alter such designations as Peter used when He called Christians the "people of God" (1 Peter 2:10).

Suppose we learn that outer space contains many worlds sustaining life of some sort, and that its expanse reaches beyond our wildest imagination. What if there are many kinds of life out there? This would only increase our conception of the immeasurable, infinite power of our wonderful God, who formed the worlds and cast them there.

UFOs, if real, would deepen and strengthen our faith in Almighty God. □

# WHAT IS FAITH ?

By Loyd F. McLaughlin, Jr., Pottstown, Pa.

**T**he story is told of two little girls who were counting their pennies.

One said, "I have five pennies."

The other little girl replied, "I have 10."

"No," said the first girl, "you have five cents, the same as I have."

But the second child quickly answered, "My daddy said that when he came home tonight he would give me 5 cents, and so I have 10 cents."

Faith caused the second child to accept what had been promised to her by her father as already hers.

This little girl's faith is a good example for us to follow. Often the suggestion is made, "Take it by faith!" What does it mean to take something by faith?

Guy Duffield says, "Faith looks into the unseen and reckons what it sees as in the realm of the probable, and it brings the impossible, from all human viewpoints, into the realm of the possible."

Faith is not a blind leap into the dark. It is to walk in God's light, step by step.

God does not allow us to see the full length of the journey before we start out. He gives us light as we go. How foolish to refuse to drive because we cannot see around every curve! The car beam is sufficient when we begin the journey, and its light gives us assurance that there will be light throughout our trip.

We do not have to know everything about how or when God will answer His promise. All we need is to believe that what God has promised He will do.

Duffield comments: "Real faith is in the realm of the will and action. It appropriates. It takes. Faith always has the idea of action in it. Faith has legs. It is the soul leaping up to embrace the promise."

"The leaving of the soul in the hands of Jesus is the very essence of faith," says Charles Spurgeon.

John Wesley answers the question: "But what is Faith? It is a divine 'evidence and conviction of things not seen;' of things which are not seen now, whether they are visible or invisible in their own nature. Particularly, it is a divine evidence and conviction of God, and of the things of God."

Faith is active, not passive. Faith is trust, not doubt. Faith is belief, not unbelief. Faith is vision, not sight.

A classic definition of faith is that of Dwight Moody:

**F**orsaking  
**A**ll  
**I**  
**T**ake  
**H**im

Faith is not nebulous or mystical. It is a simple, childlike trust that what our Father has promised, *that* He will do. □



Photo by Lusk Studios

William A. Welch

When I think of those who have influenced my life the most, I think not of the great but of the good.

—John Knox

## *EIGHTY-SIX and*

One of the most positive Christians I have ever known is Rev. William A. Welch. Now 86 years of age, this Christian gentleman has a continuing influence on all who know him.

The contagious faith of William Welch came from the example of a godly mother and from Bud Robinson. In 1908, he roomed in the home of Rev. and Mrs. Bud Robinson while attending Peniel College. In that Texas household, he met and married Sallie, one of Bud Robinson's daughters.

Over the years, Rev. and Mrs. Welch have *never lost the romance* in their marriage. He affectionately calls her "Miss Sallie." Last June they celebrated their sixtieth wedding anniversary. Of their eight children: two are pastors, one is chaplain at Point Loma College, one a school administrator, and one a retired air force colonel. Their daughters include the wife of a district superintendent, a pastor's wife, and a schoolteacher.

There are some simple yet profound lessons we can learn from the life of W. A. Welch.

### MEMORIZING SCRIPTURE BUILDS FAITH

When William Welch was still a young Christian, he observed many Christians with a Bible but only a few who really *knew* the Bible. Looking back, he recalls, "One Sunday I heard a man stand up in worship service and begin to quote Bible scriptures from memory. I thought to myself, I too can learn to quote scripture!"

How did he learn to memorize scripture? Brother Welch replies, "I began by reading a chapter so often that *it became a part of me*. At night when I couldn't go to sleep, I never bothered counting sheep—I memorized the great chapters of the Bible."

Over the years, Rev. Welch has quoted scripture to people in rest homes, hospitals, and worship services. He makes an observation worth pondering:

"The Lord *may* bless an illustration, but *He promises to bless His Word*." Rev. Welch backs up this truth with Isaiah 55:12, "My word shall not return unto me void."

### ASK LARGELY

At a men's prayer meeting the first Sunday morning of one January, Rev. Welch was asked, "Do you have a promise from the Lord for the new year?"

He replied, "The Lord tells our church this year, Ask largely!"

The moment I heard him speak those two words, I knew that they truly were God's promise for me personally and for our church. That Sunday night Rev. Welch expressed his vision to our congregation: "This crowd can do anything God wants us to do. Our part is to pray and to work together. What do you say? Let's do it! Let's begin to 'ask largely.'"

It was remarkable how the church moved forward during the following 12 months. We began a bus outreach ministry, started Faith Promise, increased over 100 in attendance, and many found Christ's transforming love.



## BEGIN YOUR PRAYERS WITH PRAISE

Like Jesus and King David, Rev. Welch *loves to pray*. For many years, every day of the week he would jog to the church early in the morning to pray at the church altar.

He usually began by praising God, Jesus, and the Holy Spirit. He expressed gratefulness for the good day (even when it was bad weather). He then proceeded to thank God for specific, up-to-date answers to prayer. When Brother Welch was through praising the Lord, we felt we could bring *any* problem to the Lord. Begin your prayer with praise! This is a note too often lacking.

## TODAY IS GOOD— TOMORROW WILL BE BETTER

Because of failing health in recent months, Rev. Welch has not been able to attend church regularly. But one Sunday night he stood up to testify to the church family.

He said, "Today I watched a TV sportscaster interview a star athlete. The TV man asked the athlete, 'What was the greatest game you ever played?' The athlete quickly replied, 'I haven't played it yet!'"

Brother Welch went on to testify, "That's

just the way it is in *my* Christian life. *I haven't yet played my greatest game!* I have my best days still ahead with Jesus. And then a crown of righteousness awaits me in heaven. Praise the Lord!"

His expression of faith sent my spirit soaring and spread throughout the congregation.

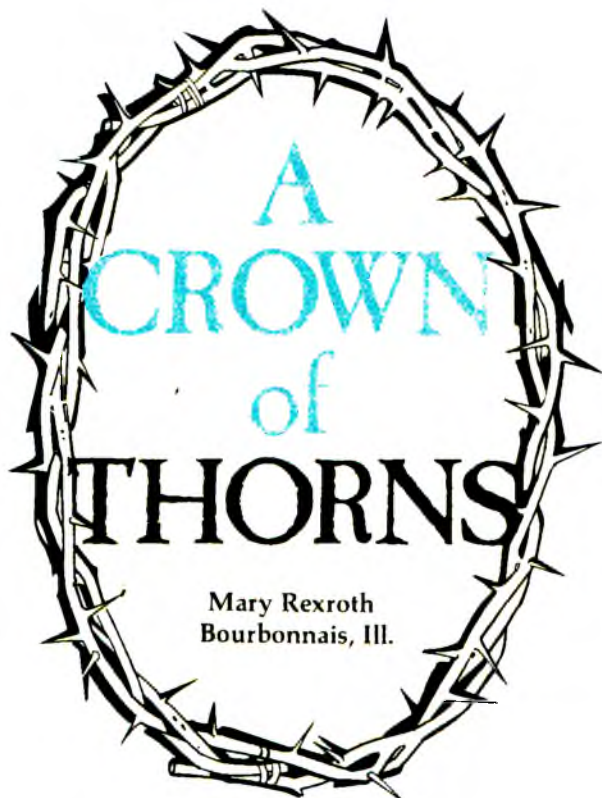
Rev. William Welch—86 years young! **ALIVE!** Living every minute! What a radiant influence to help us trust his Lord!

**PRAYER:** "Father, we thank You for this man who is filled with joyful expectation and positive faith. What lesson would You have us learn from his life? This moment . . . help me to begin . . . to memorize Your Word . . . to praise You in prayer . . . to ask largely . . . and keep growing in confidence that today and tomorrow will be good, through Christ's limitless power. Amen!" □

By Wil M. Spaite

Porterville, Calif.

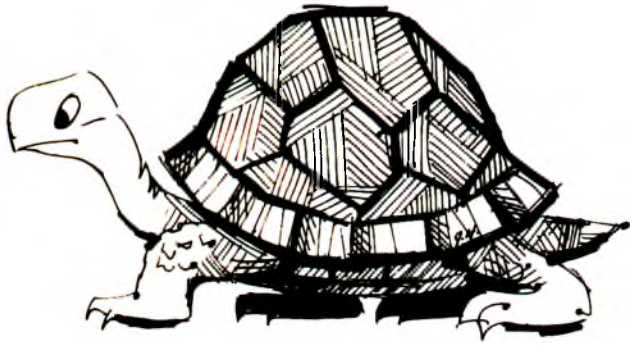
Photo by Lusk Studios



A crown of thorns  
was forced  
in ridicule and scorn.  
Sharp, twisting briers  
pierced  
human flesh.  
Beads of scarlet stood  
on a whitened brow.

It was a wreath of mockery  
pressed deep  
with a sneer, a scoff,  
an irate jest  
to a King  
unrecognized.  
Unknowing, it was  
a symbol  
to crown eternity.

Yet J. B. Chapman, writing an editorial 50 years ago in the *Herald of Holiness*, said:



# IN PRAISE OF THE PLODDERS

By Gerard Reed  
*Olatho, Kans.*

**A**esop's fables, timelessly relevant, embody great wisdom. The story about the slow-moving turtle defeating the erratic, though speedy, rabbit, is even now retold with a contemporary message on a television commercial.

Whatever its setting, Aesop's message is clear: Patient persistence is more effective than fantastic feats. The tortoise, in life, outdoes the hare.

Despite Aesop's wisdom, we tend to admire the spectacular. We like speed in itself and have made it a virtue in factories as well as on race-tracks.

Our entertainment industry celebrates briefly flaming "stars" who disappear like falling meteors. We even admire superficial, immoral individuals as long as they can do something which fascinates. There's something simply human about elevating the spectacular above the ordinary.

Christians share this human tendency. Individuals tend to seek the unusual; churches relish dramatic testimonies; conversions seem much more impressive than growth in grace.

"Some Christians must fly or die. They will run—one direction or the other. Speed is their music. But experience has taught us that we owe more to the draft horse than we do to the racer, and more to the Christian that 'we can count on' than to the one of brilliance and 'high tension' who stops when the load is heavy.

"I have known a man who was so full of religious zeal when I first met him that it was a great temptation to 'seek his experience.' But later I found that he was given to periods of depression which were almost as extreme as his times of ecstasy. Finally I found that there were some doubts as to his sincerity. And at last he broke down entirely, lost his grace, lost his moral purity, and went out a spiritual and social vagabond. He had the chance once to fairly redeem his neighborhood, but he could not walk. He could fly, at times he could run for a while, but he was a failure as a plodder."

Most of us have witnessed what Dr. Chapman described. Spectacular personalities, endowed with unusual talent or striking testimony, often make enormous impressions and command widespread respect in the church. Unfortunately, for the good of both the church and the individual, celebrating the spectacular tends to make it normative.

Consequently, an abnormal mentality ensnares us—we celebrate the rabbit rather than the turtle! Many of us who have grown up in the church can remember how we sometimes envied either supertalented performers or converts with awful life stories simply because of the attention they received.

Perhaps greater emphases on the race's end instead of its beginning would develop healthier attitudes among us.

Instant effects rarely produce quality. Pre-packaged foods may meet the demands of the moment, but only carefully prepared meals by a seasoned cook can satisfy the gourmet.

Boy wonders may amaze crowds with unusual abilities, but experienced "pros" know that discipline and determination alone make real champions.

Artists from Michelangelo to Wyeth have asserted that real genius is basically the result of hard work. Others may have had equal talent but not equal determination. In most any qualitative product or performance, disciplined, unspectacular, "plodding" consecration makes the difference.

So it goes with the Christian life. Crisis experiences are important entrances to new plateaus of living. But once a person has entered a new plateau, he should be more excited about

its atmosphere than about the momentary point of entrance to it. Rather than celebrating the crisis experience as an end in itself, we should celebrate the life in Christ which is its marvelous end.

Concluding his editorial, Chapman said:

"The success of the kingdom of God among men does not absolutely require eloquent preachers, brilliant writers, or world-famous singers, though these may be of service as individuals; but it does depend upon everyday Christians who walk right on by faith when they can no longer see, and who believe when they cannot feel; they may

sometimes have to go slowly, but they never stop. Their burdens may compel them to slacken to a walk, but nothing can force them into a faint."

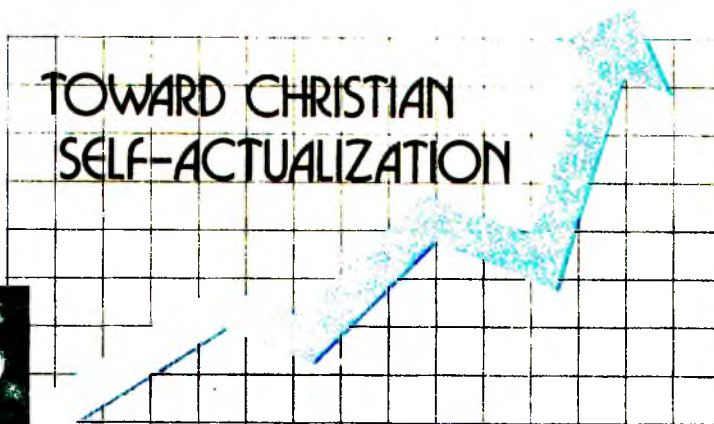
Jesus rejected Satan's offer to attract attention to himself by a spectacular leap from the Temple. He chose, instead, to reveal God in man on an ordinary plane. He worked, taught, prayed, and suffered. He showed us how to live effectively and build the Kingdom.

Turtles persevere when rabbits faint away. The Church needs enduring Christians. So let us praise, more often than we have, the "plodders" who carry us forward. □

## BECOMING MATURE:

## TOWARD CHRISTIAN SELF-ACTUALIZATION

By Lyle P. Flinner  
Bethany, Okla.



### STRETCHING OUR CAPACITY

**Central Idea: We have not only a potential but an obligation to build meaningful lives.**

No one has ever been able to fathom the depths of the human potential. With such potential as a built-in part of our creation-package and in the light of our concepts of Christian stewardship, what is our personal responsibility?

Some psychologists say that the average person doesn't operate at more than 20 percent of his capacity. Yet under certain circumstances of extreme motivation one may be able to perform unbelievable feats.

Recently a mother heard the agonizing screams of her teen-age son coming from the garage. Rushing out of the house, she was horrified to see him pinned beneath the car where the blocks had slipped. No one was within call. Panic-stricken, she grasped the rear bumper of the car and with a mother's desperation lifted the car, enabling her son to crawl out.

You say, "It's impossible for a woman to lift a car." So it is. But she did it!

All of you could probably supply stories of super-human effort in which people operated beyond normal capacity for long periods of time or under extreme pain. They simply had the kind of motiva-

tion that "built a fire under them" until they began to use their latent potential. Perhaps many areas which we ascribe to genius in fields of art, literature, music, etc., are really areas in which people have dipped into an unused potential available to others also.

As the wag answered the question, "Do you play the piano?" with, "I don't know. I never tried!" perhaps we could all accomplish more if we really tried.

The question facing each of us is "How much responsibility do I have to try?"

When we are so wonderfully and intricately made . . . when God created us to climax all of creation . . . when we are made for fellowship with God . . . when we are to become the bride of Christ . . . how can we conclude anything else except that God has great expectations for us?

How can we dare to live inadequate lives in the light of our resources? "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Ephesians 3:20).

**Point to Ponder: Can I be content to merely coast when I can make a difference with my life?**



# A STRONG ARM to lean on

By Mel-Thomas Rothwell

*Bethany, Okla.*

**A**s the student brushed the sleeve of the college president in the chapel crowd, he quickly but firmly pressed into his hand a jagged-edged piece of notebook paper.

Later in his office the president unfolded the fragment of paper and read: "I need a strong arm to lean on. I need someone to help me to belong."

A further word expressed the student's appreciation to the president for being that kind of person, and for providing the example and drive he needed in the battle to face every day.

Perhaps unaware of a college president's daily grind of worries and frustrations, the student who had listened to him speak that morning in the chapel service sensed a yearned-for strength in the president's stand and poise. He further perceived a spirit of abiding which he himself personally lacked. Reassured, he dashed off a few words on paper torn from his class notebook. Emboldened, he pushed the note into the hand of the man who had inspired his spirit.

In tender compassion, President Stephen Nease took up the student's expressed concern in a subsequent chapel message. The secret of the "strong arm to lean on," and the need for "someone to help me to belong" were treated in depth and in love.

The student must remain anonymous, but he speaks for many, if not all of us, in expressing his need.

President Nease turned to Paul for help. Paul, the Master's master-teacher, suffered want as deeply as any man who ever lived. He can speak to the varied needs of men: "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Corinthians 11:23-27).

The human mind balks at the incredibility of it; the human heart breaks under the weight and agony of it. But Paul did not recoil in fear and demoralized panic because of it. He knew by faith from whence his help came, and in a mood of all-out trust he reminded his son in the gospel, Timothy, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).

To the Ephesians, Paul points with the same confidence, rendered in paraphrase by *The Living Bible*: "I pray that you will begin to understand how incredibly great his power is to help those who believe him. It is that same mighty power that raised Christ from the dead and seated him in the place of honor at God's right hand in heaven, far, far above any other king or ruler or dictator or leader" (1:19-21).\*

"Paul had found that 'strong arm to lean on' and 'someone to help me to belong,'" President Nease said. "Could the need have been more real and arresting than in Paul's case? Could the true need be any less for any of God's children?"

"Paul represents to us a common need, varying only in intensity from person to person. The needs may alter but the grace of the Lord Jesus Christ remains the same: whether it is you or I or Paul, it matters not; there is sufficient grace for every need.

"There is 'a strong arm to lean on' and there is 'someone to help me to belong.' Paul made clear the heartening truth to the Ephesians, 'I pray that you will begin to understand how incredibly great his power is to help those who believe him.' In God's good time may that entreaty likewise become our guide and chief refuge." □

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# and the church

By Clifford Chew, Jr.

Cape May, N.J.

**T**hey moved *Five Fathom Lightship* to her grave. There she sits, moored to the wharf, buried in the pages of history.

Yesterday she proudly guided ships safely into Delaware Bay and the port of Philadelphia. Today she is a useless relic of the past.

The lightship is just as good and maybe even better than when she was first placed on station. Yet today a different method is guiding more ships faster and better than the old visual method of the past.

Unable to keep pace with technological changes in our civilization, *Five Fathom Lightship* has lost her usefulness. There she sits—proud, unbending, and acting as if the world is wrong and will someday change its mind.

It was not her purpose that made her obsolete but her method. More than ever before, sea traffic needs to be directed. But old *Five Fathom Lightship* could not change her method to meet the needs of the day.

So the Church? Proud, high, beautiful bell tower, stained-glass windows, and stone walls in the middle of a million people looking for guidance, needing it as never before—the church bell drowned out by the roar of a snake of cars hissing at the red and green eyes of traffic control.

*Five Fathom Lightship* came in under its own power. It was not towed or pushed. Its owners have made it a museum, so that visitors may see and feel a piece of our maritime history.

The hum of machinery is gone, and neither does the light shine. It's quiet on board, and one can even sense a reverence and the ghosts of mighty seamen, heroes of past storms. She gets her power from shore now. The once mighty generators in her inner parts now are lit by little bulbs powered from downtown. There is no master in the wheelhouse; only a name on paper

tells who is in charge, and you pay at the gangplank.

But her job must go on; the need is more pressing than ever.

And so must the work of the Church. As necessity is the mother of invention in man's world, so the pressing need of redemption moves God to furnish men, materials, and methods to fit each age. We must not give our loyalty to method but to the need of the hour, and with all our God-given ingenuity and power meet the eternal needs of our day with the changing methods of our time.

Tabernacle, Solomon's Temple, and *Five Fathom Lightship*--we salute you for what you have done. And next the Church—?

I don't know the day nor the hour that the Church will send her last message and guide her last vessel into eternity's harbor. But I do know *where* she is going to tie up and who is going to bring her in on this last trip.

Jesus has promised to come again to get His Church and take her home to be with Him. So with all her faults and antiquity I'm staying on board. Where she goes, I'm going too. Circumstances tell me it won't be long.

And while I'm on board I intend to keep her scrubbed clean, the machinery well oiled, and her message going out night and day. □



# MR. AND MRS. SENIOR ADULT— THE CHURCH IS AWARE OF YOU!

A group which boasts 1 out of every 10 people, possesses \$74 billion per year in spending power, and casts 1 out of every 5 votes in elections is a force which must be reckoned with.

Society, government, business, industry, and the Church cannot ignore it; and indeed it is not being ignored, though the Church has been accused of being the last to enter the stage of action in aging concerns.

We plead "not guilty" to being disinterested. The Church is aware of you, Mr. and Mrs. Senior Adult!

The Church has always been a front-runner where human concerns are involved. It has never closed its doors to age, as have labor and management, for example.

The gospel makes no age distinctions between Christians. We admit to failure in providing for senior adults in the specialized way we have for youth and children. But this situation will change, because the church now has a clear call to offer *Senior Adult Ministries*.

The call is inherent in the great need of senior adults in the area of spiritual welfare (a need prevalent at every age), it is further accentuated by all the exciting and redemptive programs now known to be effective in meeting the need. These are programs which can be operated by the Church better than by any other agency and without elaborate facilities and finances.

Already many senior adults have a new life of joy and satisfaction as the result of senior adult ministries provided by their churches. And a wave of enthusiasm for these ministries is spreading rapidly.

Those most closely associated with ministering to senior adults see in this movement one of the most exciting and significant aspects of growth, outreach, and evangelism to be experienced by the Church in the next few years.

What can churches do, and what should churches do, to minister to senior adults? The church should do the thing it is called to do, and the thing it does best: minister to everyone.

The question is whether the Church is prepared to minister to senior adults. Are they wanted? Are they welcome? Are they considered

an integral part of church life as a whole? The key to success lies in honest answers to these questions.

It will help if we can see the Church as the senior adult sees it. Records support the fact that more older people find fellowship and association through the Church than through all other social agencies combined; but it is also a fact that people do not turn to the Church simply because they become older.

While many older people with previous religious interests turn to religion with new fervor, others turn away. A sampling of reasons older people give for not attending church may give a tip-off as to how the Church can prepare to minister adequately to the older generation.

Briefly, oldsters feel they are passed by in favor of the younger people. They feel embarrassment when they can't contribute financially as well as before. Often they are shy because their clothes are not up-to-date. They are hurt when they feel neglected or slighted.

Lack of transportation often causes older people to stay at home. For many, illness occurs or reoccurs more frequently than before. Some find it difficult to adjust to changes that affect their concepts of worship and service.

Most important, perhaps, is that these senior adults feel misunderstood and dislike being considered "old fogey" and outdated.

Maybe they shouldn't feel as they do, but there is some basis for all their complaints. Growing old is not easy—and it is much more difficult in a "youth-oriented, throw-away society."

The charge that congregations are hostile to older people is probably correct in very few cases. The greater probability is that, unconsciously and unwittingly, churches allow senior

(Continued on page 18)

**By Melvin Shrout**

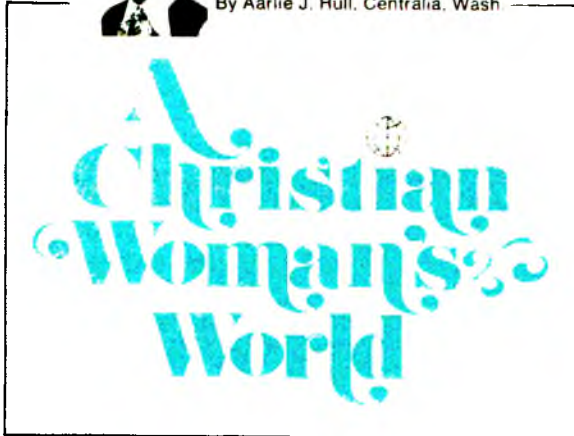
Director of Senior Adult Ministries  
Department of Church Schools  
Kansas City, Mo.







By Aarie J. Hull, Centralia, Wash



## BESIDE STILL WATERS

Methodist pastor and writer Charles Allen tells about a successful businessman who had attained prestige, financial security, and all the things that go with that kind of success. Yet he was not a happy man. He was nervous, tense, worried, and sick. A physician, as a last resort, had suggested that he see a minister.

In the providence of God, the man visited Rev. Allen. In the course of their counselling session, Dr. Allen wrote a prescription on a piece of paper for this man to follow: "Read the twenty-third psalm five times a day for seven days."

Rev. Allen insisted that he take it just as prescribed. He was to read it the first thing in the morning—carefully, meditatively, and prayerfully. Immediately after breakfast he was to do exactly the same thing. Also immediately after lunch, then again after dinner and finally as the last thing before he went to bed at night.

It was not to be a hurried, quick reading. He was to think about each phrase, giving his mind time to soak in as much of the meaning as possible. Rev. Allen promised that at the end of just one week things would be different for him.

Ralph Waldo Emerson said, "A man is what he thinks about all day long." Marcus Aurelius said, "A man's life is what his thoughts make it." Norman Vincent Peale says, "Change your thoughts and you change your world." The Bible says, "For as he thinketh in his heart, so is he" (Proverbs 23:7).

The twenty-third psalm is a pattern of thinking. "The power of this psalm," Charles Allen explains, "lies in the fact that it represents a positive, hopeful, faith approach to life."

It's a short psalm and is easily memorized. But the power it holds is not in memorizing the words, but in thinking the thoughts. When our minds become saturated with it, a new way of thinking and a new life result.

Charles Allen's book *God's Psychiatry* is partly about the twenty-third psalm. The chapters that deal with this beautiful, powerful approach to life have significantly affected my Christian life.

I especially like the chapter in which he writes about the phrase "He leadeth me beside the still waters."

Dr. Allen tells us that sheep are very timid and especially fearful of swiftly moving water. The shepherd doesn't laugh at their fears. Instead he leads them to still waters, where they can drink unafraid.

As the shepherd leads his sheep across the mountains and valleys, he is always on the watch for still waters. If he cannot find them, he will gather stones and make a dam across a small stream to form a still pool.

This has beautiful meaning to us. God knows our limitations and weaknesses. He does not condemn us or force us where we cannot safely and happily go. He never demands work which is beyond our strength and abilities.

Instead, He is always taking care of our needs and knows just where there is nourishment and refreshment.

"One of the finest ways to relieve a tension in your life," writes Charles Allen, "is to picture still water clearly in your mind. Maybe a little lake nestling among some pines. Maybe a fine, cool spring on some hillside. Maybe a calm sea with gentle, rippling waves.

"After the picture becomes clear, then start repeating and believing, 'He leadeth me beside the still waters.' Such an experience produces a marvelous surrender and trust that enables one to face the heat of the day confidently, knowing there is refreshing and relaxed power awaiting under the leadership of one wiser than we." □



By W. T. PURKISER

## Exorcism

"The power of Satan seemed to fill the place," one man said.

Theater officials report that it is a rare showing which does not result in one or more of the audience fainting or becoming nauseated.

One young man left a Denver theater and went to the nearby Cathedral of the Immaculate Conception half naked and distraught. "We called an ambulance," a priest said. "It took the police, the attendants, and two priests to get him into it."

Psychiatrists and mental hospitals have noted an upturn in patient load after it is shown.

All this is part of the aftermath of a motion picture called *The Exorcist*. Based on a reported instance of demon possession of a 14-year-old boy in Baltimore in 1949, the picture is said to describe the agony of a demon-possessed 12-year-old girl.

In the movie, it is said, "the demon transforms the girl into a ghastly image that spews forth gushers of bile and screams blasphemous obscenities."

One never ceases to wonder at the confusion of our crazy, mixed-up age. One of its major vagaries is that a generation which finds it difficult to believe in God because of its scientific training should find it so much easier to believe in the devil.

There is a reason, of course. That is the disposition of the natural man toward subjection to Satan and rebellion against God. The masses see more of the devil than they do of God.

In the meantime, Satan himself appears to have reversed his field. His chief device a generation ago was to lead people to believe he doesn't exist. His device in this day seems to be to persuade people to believe he is irresistible.

Both extremes are dead wrong. Satan is real, but he is not omnipotent.

Demonic possession is also a reality. It is closely related to what the Greek New Testament calls *pharmakeia*, translated "sorcery" or "witchcraft" in the King James Version.

*Pharmakeia* is obviously the term from which *pharmacy* is derived, and its primary meaning is the use of drugs—particularly hallucinogenic or mind-altering drugs. There is little doubt that one effect of such illegal and irresponsible use of drugs is to lower the threshold of resistance against Satan and to open the door to demonic possession.

This does not mean that every hallucinating drug addict is demon-possessed. But the inci-

dence of what gives every evidence of demon possession is far higher among those who use such drugs than among those who do not.

On the other hand, exorcism is nothing new in the Church. Until recently, Roman Catholics regularly ordained priests as exorcists. Some charismatics now make much of casting out demons.

New Testament exorcism was very simple and very direct. Jesus commanded evil spirits to leave those possessed, and they obeyed. The Apostle Paul cast out the demon from a girl fortune-teller with the simple words, "I command thee in the name of Jesus Christ to come out of her" (Acts 16:18).

When the disciples of Jesus asked why they failed in an attempt to cast out a demon, the Lord said, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting" (Matthew 17:20-21).

Some clear and present dangers accompany the current interest in demonism. On the part of Christians, there is the danger that problems of a personal spiritual or psychological nature will be labeled "demons" in wholesale fashion.

Demon possession is real, and it may grow—but not every mental, emotional, or physical aberration is the result of demon possession. It would be worse than foolish to call them such. One may "act like the devil" and not necessarily be demon-possessed.

There is one impenetrable shield the Christian has against demon possession, demon affliction, or whatever it be. It is "the shield of faith, with which you can extinguish all the flaming arrows of the evil one" (Ephesians 6:16, NIV).

Just as there is no cause to imagine demonic power where there is none, so there is no need to fear it where it is. Christ has conquered the "principalities and powers" of the underworld of evil. "And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross" (Colossians 2:15, NIV).

No demonic spirit can invade the heart wherein the Holy Spirit dwells. It is time to proclaim to all the world the triumph of the risen Christ.

It was precisely in connection with evil spirits

*It seems difficult for many to see the difference between morality and moralism, between lawfulness and legalism. Moralism or legalism is the idea that we enjoy God's favor because we keep the moral law. Christian morality is the conscientious observance of the moral law because we enjoy God's favor.*

that John the Beloved wrote, "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world" (1 John 4:4). □

## ***An Important Hair's Breadth***

In a short book called *Minutes of Some Late Conversations Between the Rev. Mr. Wesley and Others* there is an intriguing bit of dialogue.

The question is asked, "Does not the truth of the gospel lie very near both to Calvinism and Antinomianism?"

Mr. Wesley's answer is, "Indeed it does; as it were, within a hair's breadth: so that it is altogether foolish and sinful, because we do not quite agree either with one or the other, to run from them as far as ever we can."

The questioner comes back: "Wherein may we come to the very edge of Calvinism?"

The answer is given in three numbered points: "(1.) In ascribing all good to the free grace of God. (2.) In denying all natural free-will, and all power antecedent to grace. And, (3.) In excluding all merit from man; even for what he has or does by the grace of God."

Once more a question: "Wherein may we come to the edge of Antinomianism?"

The reply was: "(1.) In exalting the merits and love of Christ. (2.) In rejoicing evermore."

Finally, "Does faith supersede (set aside the necessity of) holiness or good works?"

And the answer: "In nowise. So far from it, that it implies both, as a cause does its effects."

That Mr. Wesley found not a hair's breadth but a great gulf between the truth of the gospel and Calvin's doctrine of unconditional predestination is very clear.

A God who would from all eternity decree the salvation of some and the final damnation of others apart from any response of theirs is not the God of the Bible at all. "Your God is my devil," he said to some who taught this opinion.

Yet Wesley and his fellow Arminians were just as clear as any Calvinist ever was that salvation is of the Lord, and that no good work or merit of man earns the gift of eternal life.

What they claimed is that salvation is by grace through faith. Faith is in no sense an act of merit. Faith is acceptance of God's offer of grace. It is the hand that receives, and to suppose that receiving is the same as earning is confusion of the worst sort.

A pen pal of Calvinist persuasion recently wrote that Arminians teach salvation by works because we believe God's grace can be lost. "If it can be lost," he said, "it is not a gift."

Worse logic would be hard to find. The watch I received as a graduation present was stolen from me. The fact that I lost it did not make it any less a gift.

The important hair's breadth lies in seeing that faith is not infused by some sort of celestial magic into the soul of man. Faith is the response of a soul touched by prevenient grace. It is a response no one is compelled to make.

Coming to the edge of antinomianism calls for another important distinction. Antinomianism is the conclusion that because "Christ is the end of the law" to those who believe, Christians are not bound by the moral law as a rule of life.

Put as baldly as this, there would be few who would confess to antinomianism. Yet there is the danger that Christian freedom become license and believers grow careless in their regard for "the law of Christ."

It seems difficult for many to see the difference between morality and moralism, between lawfulness and legalism.

Moralism or legalism is the idea that we enjoy God's favor because we keep the moral law. Christian morality is the conscientious observance of the moral law because we enjoy God's favor.

It's the old story of the cart and the horse. The moralist gets the cart before the horse, and wonders why it doesn't go. The antinomian cuts the cart from the horse completely.

In "rejoicing evermore" and "exalting the merits and love of Christ" we may indeed come to the edge of antinomianism. The important hair's breadth is the clear recognition that the merits and love of Christ involve some imperatives.

"If ye love me," Jesus said, "keep my commandments" (John 14:15). More recent translations make it even stronger: "If you love me, you will do what I command" (NIV). But the truth is the same: love and obedience cannot be separated.

Hair's breadths may not be great gulfs. But they are important. Even yet, you can tell which way the wind blows with a straw better than with a telephone pole. "Little foxes" still spoil the vine. So let's not fail to "distinguish the things that differ" in both grace and obedience. □



adults no more than a passive role. The older adult who merely occupies the same pew week in and week out could be quietly, though unintentionally, dramatizing the fact that he has not been given an opportunity to do otherwise. Again, he may want it that way.

One thoughtless and unknowing leader bluntly stated that the future of the Church rests with the young people. He felt that time devoted to older people is of little or no value.

It is unthinkable for Christians anywhere to willingly assume a negative view of oldsters when the Bible takes an opposite view. Conversely, a congregation that knows such attitudes exist will set about immediately to deal with the issues until the matter is cleared up.

No plea is being made to return to former days when old people "ran the show," and none needs to be made. We need to guard our thinking, however, at the point of carry-over from the secular world where employees are arbitrarily retired at age 65.

For legitimate and personal reasons senior adults will often choose to assume lighter tasks in favor of younger people. But we should not conclude that all of them want lighter tasks immediately, or that they are no longer talented and useful.

A church can serve its senior members by developing proper attitudes, and painstaking training may be needed to reverse the situation as it now stands. To acknowledge, to respect and esteem, to involve, to love, to regard in the same light as younger members--these attitudes will help us to serve the senior adult.

A church can also serve its senior members through SAM (Senior Adult Ministries). A wide range of activities can be operated within the limits of the Church's leadership and financial resources.

These ministries serve two basic purposes:

(1) To meet spiritual, social, temporal, and cultural needs; and,

(2) To give senior adults an opportunity to utilize their talents and express themselves through some avenue of service.

Many activities can be carried out on a person-to-person basis.

Visitation is one of these services. It is one of the most important and least expensive, but also one of the hardest to get. On a one-to-one basis, or a family-to-older-person-or-couple basis, there is almost no limit to the activities and services which can be given. Writing letters, reading aloud, shampooing hair, providing transportation, taking a ride, shopping, and running errands are just a few.

Nursing home residents will enjoy similar activities, in addition to group activities. Bible study, bird feeders for the windowsills, slide showings, parties, games, special tapes, and sing-along times are examples of projects which can be utilized. These are in addition to worship services, whenever arrangements can be made.

Senior adult ministries which have been carried on in various churches with varying success include:

- Hospital supply lending service
- Barber & beauty services for the home-bound
- Meals on wheels
- A handyman referral service
- Transportation troop
- Bible class and prayer groups
- Homemaker services
- Employment referral service
- Foster grandparent plan
- Telephone reassurance service

Group activities may include a recreational program, camps and retreats, clubs, travel tours, and worship services. Handcrafts and arts are also quite popular where they are offered.

A program of continuing education is the trademark of one successful, midwestern, senior adult program. Counseling services and day-care centers are also provided in other situations.

The First Church of the Nazarene in Bethany, Okla., boasts a 10-point senior adult program and a full-time minister of pastoral care to administer the program. It includes:

1. Arts and crafts
2. Weekly recreation activities
3. Shoppers' bus
4. Living bookshelf
5. Helping Hand ministries
6. Church pantry
7. Travel tours
8. Rest-home ministry
9. Golden Fellowship Retreat
10. Special days

Someone has said that the biggest job any of us has is to "relieve poverty of the spirit." This we can do only through the ministry of the Holy Spirit.

The Church must rise to the challenge of the senior adult by meeting the inner demands of his soul and spirit; by relieving the acute pains of loneliness and isolation; by offering opportunity for his creativity to grow and expand; and by satisfying his inner hunger for meaning to life. This is the thrust and purpose of Senior Adult Ministries.

The social, cultural, and temporal aspects of service are so vitally connected to the spiritual as to be inseparable. SAM is not merely a program of fun and games. It is a program with a purpose--to meet a great need.

The Department of Church Schools has moved into the area of ministering to senior adults (see August 1, 1973, *Herald of Holiness*) and will be glad to answer your inquiry. Write: Director of Senior Adult Ministries, 6401 The Paseo, Kansas City, Mo. 64131. □

## GENERAL BUDGET NEARS 10 MILLION

The General Board accepted its Finance Committee's Recommendations and adopted a record budget of \$9,690,885 for 1974, not including an anticipated \$2.8 million for missions specials.

The new budget compares with an allocated General Budget of \$8,737,038 for 1973 and represents an increase of approximately 11 percent.

The largest item, comprising 80 percent of the total, is tabbed for world evangelism. The Department of World Missions will use \$5,983,051, an increase of \$525,580 over last year. The Home Missions Department will receive \$1,416,325—\$178,140 over last year's amount.

Both World Missions and Home Missions operations are supported by missions specials, including Alabaster, in addition to budgeted amounts. Missions specials totalled \$2,219,054 in 1972 and \$2,724,861 in 1973, the major part being specified for World Missions.

Approximately 20 percent of the total 1974 General Budget is allocated to denominational departments including Church Schools, Education, Evangelism, and Youth, and to essential headquarters operations.

The board faced threatening economic predictions for 1974 with faith that the stewardship of the church would be equal to the challenge.

Inflationary pressures, much worse in many areas of the world than they are in North America, make budget increases necessary to avoid actual cutbacks in the church's mission.

The goal for the 1974 Easter Offering on April 14 was officially set at \$3.85 million. Reaching this goal will go far toward underwriting the worldwide work of the church during 1974. □

## GENERAL SUPERINTENDENTS REVIEW YEAR'S WORK

General Superintendent Eugene L. Stowe presented the annual address of the Board of General Superintendents to the General Board at its opening session on Monday evening, January 14.

Dr. Stowe noted the year of greatest growth in the 65-year history of the Church of the Nazarene during 1973 with 30,762 joining by profession of faith and 1,621 from other denominations.

Recognition was given to the

presence of Mr. J. E. Johnston of Australia as the newly elected lay representative of the Intercontinental Zone, and reported the election by mail vote of Rev. Jerald D. Johnson as executive secretary of the Department of World Missions, and Rev. Melvin McCullough as executive secretary of the Youth Department.

Dr. Stowe reported that the members of the Board of General Superintendents had presided over the 82 district assemblies in the British Isles, Canada, Mexico, and the United States during the year. The general superintendents also spoke at a total of 51 pastors' conferences.

Overseas supervision took five of the general superintendents to the major world areas served by the church. Dr. Stowe summarized the written reports of his colleagues.

**GENERAL SUPERINTENDENT AND MRS. V. H. LEWIS** visited the South Pacific, where Dr. Lewis held a first "mini" assembly in Samoa with 27 delegates and 4 pastors present; ordained the first Nazarene woman minister in New Zealand; inspected the site for the new campus of the Australian Nazarene Bible College in Brisbane; dedicated the Bible school in Papua New Guinea; and conducted ground breaking for the Maranatha Church in Jakarta, Indonesia.

Dr. and Mrs. Lewis also visited Jamaica and the Bahamas last October, where prospects for steady growth are reported.

**GENERAL SUPERINTENDENT AND MRS. GEORGE COULTER** spent nine weeks in Africa, where the Church of the Nazarene now has work in six countries; Malawi, Zambia, Rhodesia in central Africa; and Mozambique, Swaziland, and the Republic of South Africa in the south.

The 3 first Zambian ministers were ordained, together with 5 others from Malawi and Rhodesia. Six new churches were reported in the Republic of South Africa North Field; a new Bible school building at Siteki in Swaziland was dedicated; while 1,000 were present for the dedication of a new church building in Lourenco Marques, Mozambique. The Republic of South Africa South Field recorded a 13 percent growth, with 2 new churches being organized.

Dr. Coulter summarized his findings with the statement "A strong, vital church is in the making in Africa."

**DR. AND MRS. EDWARD**

**LAWLOR** spent a month in Europe, where Dr. Lawlor presided over the district assembly of the Middle European District in Frankfurt, West Germany; held the assembly on the occasion of the twenty-fifth anniversary of the opening of Nazarene work in Italy; and conducted the assembly of the Northwest European District in Copenhagen.

The Lawlors also went to Israel, Jordan, and Lebanon, where they found many encouraging aspects of the work as well as real challenges to faith in a troubled part of the world.

**DR. AND MRS. ORVILLE W. JENKINS** visited Barbados; dedicated a new church building in San Fernando, Trinidad; and interviewed the president of Guyana in a meeting arranged by National Superintendent Joseph Murugan.

The Jenkinsons also visited Argentina, Uruguay, Bolivia, Ecuador, Peru, and Chile. In Chile, Dr. Jenkins ordained the first two national ministers on the field.

On the return trip, Dr. and Mrs. Jenkins stopped in Haiti, where 161 pastors gathered for the Caribbean pastors' conference.

**DR. AND MRS. STOWE** journeyed to the Orient in the spring, where Dr. Stowe ordained eight men in the Japan assembly; conducted the district assembly and ordained five pastors in Korea; ordained three in Taiwan, and dedicated a new church in Taipei; spoke at Bible school graduation exercises and held the district assembly in Baguio City, the Philippines; and dedicated a new church building in Guam.

In July the Stowes flew to Puerto Rico for the district assembly, where a 10 percent gain in membership was reported. They also visited the Virgin Islands at that time.

A trip later in the year took Dr. Stowe back to Taiwan for the district assembly, where two pastors were ordained; and to Korea, where the district was divided.

Forty-four churches in the northernmost provinces of Korea now constitute the Central District, with Rev. Cho Moon Kyung elected superintendent. Thirty-three churches in the six southern provinces constitute the South District, with Rev. Oh Jung Whan as superintendent.

Dr. Stowe concluded the address to the General Board with a review of the church's progress toward quadrennial goals.

Noting that the quadrennium is almost half over, Dr. Stowe said,

"No game is ever over at half time. Winning teams demonstrate their superiority by putting forth extra effort in the second half. The first half is now over. Our brief intermission is at an end. The second half starts now. The game plan is the same as that announced by the Captain of the Lord's host in Exodus 14:15 (TLB). "Get the people moving! Forward march!" And forward we shall march with this pledge of allegiance:

*"Lead on, O King Eternal.  
We follow, not with fears;  
For gladness breaks like morn-  
ing  
Where'er Thy face appears.  
Thy cross is lifted o'er us;  
We journey in its light.  
The crown awaits the con-  
quest;  
Lead on, O God of might."*

(Words by Ernest W. Shurtleff)

### "BASIC" PENSION UP 20%

The recent General Board meeting has authorized a 20 percent increase in "Basic" Pension benefits. Monthly pension checks sent to retired Nazarene ministers and their widows after April 1, 1974, will reflect the raise.

The increase is the second in the short three-year history of the "Basic" Pension plan, raising benefits 50 percent since the plan's inception in 1971. Example: Beginning April 1, 1971, for 40 years of service the minister received \$80.00 per month. Beginning April 1, 1974, for 40 years of service the minister will receive \$120 per month. Widows will continue to receive 60 percent of the amount for which their husbands were eligible.

Strong church-wide support of the Pensions and Benevolence Budget, reaching 92.01 percent payment in the 1972-73 assembly year, has made the welcome increase possible. Anyone on the Monthly Benevolence Roll who would benefit will be transferred automatically to the "Basic" Pension beginning April 1, 1974.

The General Board voted that these increases are to be made unless economic conditions between now and April 1 be unfavorable. □

### COMMUNICATIONS COMMISSION EXPANDS MINISTRIES

Plans for expansion and reorganization in the operations of the Communications Commission were adopted in its recent annual session. Additional services provided by the Commission to the denom-

ination will be made available in the areas of media resources and know-how. Strengthening of the production capacity was also a major emphasis of the meetings.

Mary E. Latham was reelected director of NAVCO. She will continue to give leadership in the area of audiovisual film resources. She is presently involved in a record flow of major film productions.

The appointment of Mr. Ray Hendrix, formerly employed in the Latin Division and in the Department of World Missions, was announced. Hendrix has valuable experience and knowledge in the establishment and growth of the church among the Latins. He has special skills in media programming and will provide qualified leadership in these areas.

The News and Public Information Service of the Communications operation will be activated early in 1974 with the appointment of Dr. Ted Martin. He has resigned his Pasadena (Calif.) Bresee Church pastorate to accept the Kansas City post.

Dr. Martin's personal qualifications as a perceptive communicator and churchman are well known. Expansion of the function of this office to a truly international scope is anticipated.

Mr. Melvin Schroeder, presently head of Communications Department at Northwest Nazarene College, Nampa, Ida., has excellent academic background and personal involvement in the gamut of media formats. His appointment to the general staff is also effective mid-year. His areas of concentration will be media research, application, and special productions.

Mr. Paul Miller, editor, script writer, and film director in the Department of Youth for 10 years, will become available for full-time work on the Communications staff in media-production supervision.

Mr. Gary Moore, soloist, music director, and sound engineer; and Mr. Dave Anderson, director of photography and product management for several years, will both be assuming expanded responsibilities in the reorganization of the staff.

Continuation of the radio broadcast programming (Spanish, Portuguese, English, French) is anticipated. Some experimental formats (including spots) will be developed. The "outside" audience will be considered prime. Increased station outlets will remain a goal.

The Communications Commission has committed itself to finding ways to utilize the television media

more effectively. Although regular, denominationally produced television programming is not immediately possible, it is considered an eventual certainty.

Meanwhile, production of television spots for church-wide local use will be accelerated. The Commission plans to initiate a service during the last half of this year by which pastors and local congregations can receive guidance and possible resources from its general office for use in taking advantage of cable-television opportunities locally. □

—Paul Skiles, Executive Director  
Communications Commission

### GENERAL BOARD MEMORIALIZES DR. PHILLIPS AND MIERAS

The General Board opened its fifty-first annual session January 14 with moments in memorial to Dr. E. S. Phillips and Dr. J. Wesley Mieras.

Dr. Phillips, for nine years executive secretary of the Department of World Missions, died of cancer on October 12.

Dr. Mieras, a Pasadena, Calif., attorney who had been a member of the General Board for 17 years and chairman since 1971, was killed in the crash of a private airplane, May 26.

Professor Gary Moore led the singing of "He Leadeth Me," and General Superintendent George Coulter read brief tributes to the two men.

Scripture was read and prayer offered by General Superintendent V. H. Lewis.

This session of the board was the first to be held following the home-going of the two who served the Kingdom and the church in such important ways. □

### GUATEMALA NORTHEAST—FIRST TO ACHIEVE REGULAR DISTRICT STATUS

The Guatemala Mission District received approval to divide into Guatemala Northeast District and Guatemala Southwest District. The Guatemala Northeast District, where Nazarene efforts have been concentrated since the opening of work in 1917, was voted Regular District status by the General Board in January. This is the first mission field to reach this level.

The field will be administered by Guatemalan District Superintendent Alfonso Barrientos and the district advisory board. To achieve



Regular District status, the district had to be fully self-supporting, have more than 1,000 members, and have a history of stable self-government for several years. All of these standards were fully met.

The new Guatemala Southwest District was named a Pioneer District. The missionaries will concentrate their efforts in this area. □

## WORLD MISSIONS INTO NEW COUNTRIES

In January, the Department of World Missions with the approval of the Board of General Superintendents and the General Board, voted to enter Hong Kong and the Dominican Republic in 1974.

Rev. John Holstead was asked to head the new work in Hong Kong, and Rev. William Porter will oversee the initial opening in the Dominican Republic for one year, while Rev. Louie Bustle studies Spanish. Following his year of language study, Mr. Bustle will become the missionary chairman in the Dominican Republic.

Plans were also initiated to open a new thrust into Colombia, supported by the Latin-American Nazarene districts, and, hopefully, staffed by Latin American pastor-missionaries.

The Department also voted to explore the possibilities of entering France and Spain as soon as it is feasible. □

## G.B. MEMBER HONORED

Dr. J. Robert Mangum was honored in Kansas City, January 14, during the opening meeting of the General Board. General Superintendent Eugene L. Stowe in the annual address for the Board of General Superintendents stated: "It is fitting that special recognition should be given to the senior member of the General Board. Elected at the General Assembly of 1948, Dr. J. Robert Mangum is now completing 25 years of continuous service as a lay representative from the Northwest Zone.

"Dr. Bob, as he is affectionately known to thousands of Nazarenes, inherited a rich legacy of dedicated churchmanship from his doctor-father, who was a member of this board a number of years ago. He has demonstrated the dimensions of his commitment by not only taking time from a demanding medical practice to be present at all meetings of the General Board but also by making himself available for the extra time required for meetings of the Department of World Missions.

"Our chairman will make a special presentation to Dr. Mangum." Presiding Chairman Edward Lawlor presented a plaque of appreciation. □

**Dr. J. Robert Mangum accepts plaque from Dr. Edward Lawlor.**



## GENERAL BOARD ELECTS OFFICERS

Members of the General Board elected the following officers to serve through 1974: Dr. George Reed, chairman; Dr. Fletcher Spruce, president; Rev. Bennett Dudley, first vice-president; and Dr. Dudley Powers, second vice-president.

In addition, Dr. Gordon T. Olsen, Dr. Lloyd Glenn McArthur, and Mr. E. H. Steenberg were elected members of the executive committee. Dr. B. Edgar Johnson will serve as secretary (ex officio), and Norman O. Miller will serve as treasurer (ex officio). □

## GREATEST SINGLE YEAR IN CHURCH GROWTH REPORTED

Leaders of the Church of the Nazarene from 52 world areas gathered in Kansas City, January 14-15, for the fifty-first annual session of the General Board. Reports showed that 1973 was the greatest single year of growth in the 65-year history of the church.

The denomination set a new record of growth by profession of faith with 30,762 coming into membership as new Christians.

Dr. Kenneth Rice, executive secretary of the Department of Church Schools for the denomination, reported that Sunday school enrollment climbed 23,017 to 1,131,151 with a total average attendance of 592,383 each week, making the Church of the Nazarene the second fastest growing denomination

among all churches with a membership of over 400,000.

Total world membership of the church now stands at 538,081, a 4.02 percent increase over last year, according to Dr. B. Edgar Johnson, general secretary of the church, who prepares the annual statistical report.

A financial report submitted by Dr. Norman O. Miller, general treasurer, showed that Nazarenes paid \$117,942,483 for all purposes in 1973, an increase just a fraction short of 10 percent over the previous year.

Dr. John L. Knight, executive secretary of the Department of Evangelism, attributed some of the growth to expansion in the church's training program on personal evangelism. Around 150 pastors and church leaders were trained in a program of specifically presenting the claims of Christ to individuals.

These 150 persons then quickly became involved in training others to do the same thing.

The Mid-Quadrennial Conference on Evangelism in Kansas City, January 8-10, is expected to add further impetus to this already accelerated rate of growth, according to Dr. Knight.

New executive secretaries who



**THIRD INTERNATIONAL**

August 13 Through  
Sunday Noon, August 18



MIAMI, FLORIDA

joined the Kansas City headquarters staff in 1971 were presented to the Board.

Rev. Jerry Johnson from Nampa, Idaho, was elected to head the Department of World Missions following the illness and death of Dr. E. S. Phillips, who had served in this capacity for nine years.

Paul Skiles, executive secretary of the Youth Department, was named executive director of the Communications Commission, and Rev. Melvin McCullough from Seattle was named to replace him

as Youth Department secretary.

Dr. Raymond W. Hurn, executive secretary of the Department of Home Missions, reports that the denomination organized 37 new churches during 1973 for a total of 98 since 1972.

Rev. Roger E. Bowman joined the staff of the Department of Home Missions in 1973 as director of outreach.

Rev. Bowman, the first black person to hold a general administrative office in the church, provided the impetus for new thrusts

in urban ministry, according to Dr. Hurn.

The first Urban Ministries Conference was held under Rev. Bowman's direction in Kansas City in September, and a book which grew out of the conference, entitled *Black Evangelism—Which Way from Here?* is now in production at the Nazarene Publishing House.

The Publishing House also reported a banner year in 1973 with sales for the calendar year exceeding the \$8 million mark.

The new church hymnal, *Worship in Song*, has now sold over 200,000 copies, according to M. A. (Bud) Lunn, manager of the House.

Two new church school publications were launched in 1973 by the church and the publishing house. They were the *Edge*, a teachers' magazine; and *Listen*, for preschoolers.

Dr. Richard S. Taylor, professor of missions at Nazarene Theological Seminary, has accepted a position as associate in the Department of Education and the Ministry, according to Dr. Edward Mann, executive secretary of the department.

He will be responsible for instituting a new program of continuing education for those already in the ministry.

Dean Wessels, executive secretary of the Department of Pensions and Benevolence, reported that 1,300 retired elders and widows of elders are now receiving pensions from the church.

NAVCO, the audiovisual arm of the church, produced seven filmstrips, a cassette, one television spot, and two screen presentations during 1973, according to Mary E. Latham, director.

Membership in the Nazarene World Missionary Society grew to well over 350,000, according to Dr. Mary Scott, executive secretary.

Plans for the future include the twenty-fifth anniversary of Alabaster giving in 1974. This special offering of the church has brought in over \$11 million over the years to be used exclusively for buildings and property on the mission field.

The NWMS will mark its sixtieth anniversary in 1975.

Circulation of the *Herald of Holiness* now stands at the 200,000 mark, up 15,000 from last year. The *Herald* received first-place award in the denominational division of the "Periodical of the Year" contest sponsored by the Evangelical Press Association.

—JOHN C. OSTER, Reporter

R. W. HURN

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# **MAR. BOOK OF THE MONTH**

**A  
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CHRISTIAN  
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IN A  
SAGGING SOCIETY



## **A RETURN TO CHRISTIAN CULTURE:**

**CHRISTIAN IDEALS  
IN A SAGGING SOCIETY**

by **Richard S. Taylor**

"Culture is the development of the person, intellectually, aesthetically, and socially, to the full use of his powers, in compatibility with the recognized standards of excellence of his society." With this definition Dr. Richard Taylor proceeds to conclude that "culture is next to character as a handmaiden in Christian stewardship." To him a cultured person is marked with six characteristics:

1. A cultured mind
2. Cultivated speech and voice
3. Cultivated manners
4. A cultivated social sense
5. Cultivated tastes
6. Cultivated abilities and skills

Dr. Taylor asserts that a society "has standards of excellence toward which it seeks to educate its people," even though those standards are not completely realized. His concern is that we encourage "a religious approach to culture" and reject the notion that personal culture is only a matter of taste with no implications of character.

Taylor agrees with Marya Mannes, H. R. Rookmaaker, and Harry Blamires in their judgment on much of the current scene as the "pursuit of ignorance," the "cultural wilderness," and an assumption of the meaninglessness of life. The "do your own thing," be "natural," "let it all hang out" approach is about 95 percent laziness, he feels.

The Christian, to the contrary, has "a passion for improvement" and wants to be the best possible person. This is true because we want "to glorify God to the maximum of our potential." Thus, there is no room for cheapness (except in the first stumbling steps a new Christian takes).

"In that inner purity which is the gift of Christ we find our true humanness." He quotes C. S. Lewis, "Spirit and Nature have quarrelled in us; that is our disease." "In hiding from God," says Taylor, man "has become lost from himself."

Thus, "the true Christian, especially when he is highly cultured, will find himself much of the time at odds with the sin-shaped culture around him."

Dr. Taylor writes well and does not mince words.

"Dress up and your conduct spruces up." Discipline yourself and you may amount to something. Marching to the drumbeat of the contemporary probably means distortion, if not loss, of the Christian's sense of commitment and mission. Indulgence is contrary to the concept of the Christian warfare.

If one takes Dr. Taylor's definition of culture, the argument follows quite logically. Some may criticize some of his judgments in matters of taste, but his appeal certainly is timely when he calls for a deliberately chosen life-style that is Christian. After all, part of what he is criticizing is the relativistic, uncertain stance which refuses to make judgments. He quotes Addison Leitch, "We fail to see that the decision to evade value judgments is based on a value judgment, namely, that value judgments are not good."

Young and old should read this book. It would start some good discussions to bridge the thinking of generations. Some people might discover why some things that are not "wrong" have no place in the program of the maturing Christian.

WILLIS E. SNOWBERGER

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- ◆IRWIN, ED. (C) 7000 Davis Mill Cir., Harrison, Tenn. 37341
- ISENBURG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
- ◆JANTZ, CALVIN & MARJORIE. (C) c/o NPH\*
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- JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311
- JETER, H. LESLIE. (C) 1309 N. Elizabeth, Ferguson, Mo. 63135
- JONES, CLAUDE W. (C) R.F.D. 4, Box 42, Bel Air, Md. 21014
- JONES, FRED D. (R) 675 Harding Pl. (D-11), Nashville, Tenn. 37211 (full-time)
- KALDENBERG, R. T. (R) 56649 Golden Bee, Yucca Valley, Calif. 92284 (full-time)
- KEALHER, DAVID. (C) 316 Dufur, Nampa, Ida. 83651
- ◆KENNEDY, CHUCK. (C) 5765 Glasgow, Sylva, N.C. 28780
- KENNEDY, GORDON L. (C) 405 W. Benton St., Wapakoneta, Ohio 45895
- ◆KLEVEN, ORVILLE H. (C) 1241 Knollwood Rd., 46K, Seal Beach, Calif. 90740
- KLINE, DAVID K. (C) 31 Davidson Rd., Boxborough, Mass. 01719
- KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
- KOHR, CHARLES A. (C) R. 2, Box 298, Brookville, Pa. 15825

- LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52060  
**LAMBERT, MARSHALL & MRS.** (C) 264 E. Caven St., Indianapolis, Ind. 46225  
**LANIER, JOHN H.** (C) Poplar St., Junction City, Ohio 43748  
**LASSELL, RAY.** (C) R. 2, Box 55, Brownsburg, Ind. 46112  
**LAW, DICK & LUCILLE.** (C) Box 481, Bethany, Okla. 73008  
**LAXSON, WALLY & GINGER.** (C) R. 3, Athens, Ala. 35611  
**LECKROBE, LARRY D.** (C) 1308 Highgrove, Grandview, Mo. 64030  
**LEICHTY SINGERS.** (C) 753 S. Wildwood, Kankakee, Ill. 60901  
**LEONARD, JAMES C. & FLORICE.** (C) 223 Jefferson St., Marion, Ohio 43302  
**LESTER, FRED R.** (C) Box 396, White Oak, Tex. 75693  
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**LIGHTNER, JOE.** (C) 4335 Raven Pl., Springfield, Mo. 65804  
**LINDER, LLOYD P.** (C) 1121 Maple Row, Elkhart, Ind. 46514  
**LINEMAN, HAZEL FRALEY.** (C) 10 S. Third St., Bradford, Pa. 16701  
**LIPKER, CHARLES H.** (C) R. 1, Alvada, Ohio 44802  
**LIVINGSTON, J. W.** (C) 2916 Bell, Lawton, Okla. 73501  
**LONG, WILMER A.** (R) 926 Franklin St., Johnstown, Pa. 15901  
**LUSH, RON & MYRTLEBEL.** (C) c/o NPH\*  
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**MacALLEN, LAWRENCE J. & MARY.** (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035  
**MACK, WILLIAM M.** (C) R. 2, Union City, Mich. 49094  
**MADISON, G. H.** (C) 508 Shelby Ave., Nashville, Tenn. 37206  
**MANLEY, STEPHEN.** (C) 1778 S. 350 E., Marion, Ind. 40952  
**MANNING, C. M.** (C) Box N, Maysville, Ky. 41056  
**MARTIN, DICK.** (See Martin-Fisher Evan.)  
**MARTIN, PAUL.** (C) c/o NPH\*  
**MARTIN-FISHER EVANGELISM.** (C) c/o NPH\*  
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**McCLURE, DARL.** (C) R. 3, Box 500, Kenwood Plaza, Bryan, Ohio 43506  
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**McCULLOUGH, FORREST.** (C) c/o NPH\*  
**McDONALD, G. RAY.** (R) 321 Curran, Brookhaven, Miss. 39601 (full-time)  
**McDOWELL, DORIS.** (R) 16 Brookes Ave., Gaithersburg, Md. 20760  
**McGUFFEY, J. W.** (C) 4715 Ponderosa, Tyler, Tex. 75701  
**McKINNEY, ROY T.** (C) 2319 Wakulla Way, Orlando, Fla. 32809  
**McNUTT, PAUL.** (C) 215 W. 68th Terr., Kansas City, Mo. 64113  
**McVEY, V. L.** (C) Box 773, Houghton Lake, Mich. 48629  
**McWHIRTER, G. STUART.** (C) c/o NPH\*  
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**MELVIN, DOLORES.** (C) R. 1, Greenup, Ky. 41144  
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**MOOSHIAN, C. HELEN.** (C) R. 7, Box 44, Westminster, Md. 21157  
**MORRIS, CLYDE.** (C) 5281 Ridge Cross Dr., Charleston, W. Va. 25312  
**MULLEN, DeVERNE.** (C) 67 Wilstead, Newmarket, Ont., Canada  
**MYERS, HAROLD & MRS.** (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504  
**NEFF, LARRY & PATRICIA.** (C) 625 N. Water St., Owosso, Mich. 48867  
**NELSON, CHARLES ED. & NORMADENE.** (C) Box 241, Rogers, Ark. 72756  
**NEUSCHWANGER, ALBERT.** (C) c/o NPH\*  
**NICHOLAS, CLAUDE.** (R) 2404 Hamilton Rd., Lebanon, Ohio 45236 (full-time)  
**NORRIS, ROY & LILLY ANNE.** (C) c/o NPH\*  
**NORTON, JOE.** (C) Box 143, Hamlin, Tex. 79520  
**O'BRYANT, W. GARY.** (R) 101 N. Maple Ave., Wilmore, Ky. 40390 (full-time)  
**OCKERT, F. E.** (R) Box 786, Lady Lake, Fla. 32659 (full-time)  
**OLIVER, RICHARD G.** (C) 6328 Iroquois Dr., North Little Rock, Ark. 72116  
**OVERTON, WM. D.** (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097  
**OYLER, CALVIN G.** (C) 605 S. Hydraulic, Wichita, Kans. 67211  
**PAINE, THOMAS P.** (C) 1951 S. Garfield Ave., Monterey Park, Calif. 91754  
**PALMER, JAMES E.** (C) 802 Stewart Dr., New Castle, Ind. 47362  
**PARR, PAUL G. & THE SONGMASTERS.** (C) Box 855, Decatur, Ill. 62525  
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**PAUL, CHARLES.** (C) R. 8, Cookeville, Tenn. 38501  
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**PFEIFER, DON.** (C) R. 7, Box 7, Chillicothe, Ohio 45601  
**PHILLIPS, GENE E.** (C) R. 2, Griggsville, Ill. 62340  
**PIERCE, BOYCE & CATHERINE.** (C) R. 4, Danville, Ill. 61832  
**POOLE, JOHN WESLEY & MRS.** (C) R. 5, Leighton Rd., Augusta, Me. 04330  
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**POWELL, FRANK.** (C) P.O. Box 222, Oskaloosa, Ia. 52577  
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**PRICE, JOHN.** (C) (Van Buren, Ark.) c/o NPH\*  
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**ROEDEL, BERNEICE L.** (R) 423 E. Maple St., Boonville, Ind. 47601  
**ROTHWELL, MEL-THOMAS.** (R) 2108 Alexander Ln., Bethany, Okla. 73008  
**RUSHING, KEN & EDNA.** (R) 3621 N.W. 97th St., Miami, Fla. 33147  
**RUTHERFORD, BOB.** (C) R. 1, Lynchburg, Tenn. 37352  
**RUTHERFORD, STEPHEN.** (R) Box 204, La Vergne, Tenn. 37086 (full-time)  
**SANDERS, RUFUS.** (C) c/o NPH\*  
**SANDO, CLIFFORD A.** (C) 261 S. Small Ave., Kankakee, Ill. 60901  
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**SCHOONOVER, MODIE.** (C) 1508 Glenview, Adrian, Mich. 49221  
**SCHRIBER, GEORGE.** (C) 8642 Cherry Ln., Alta Loma, Calif. 91701  
**SCHULTZ, ROYAL G.** (C) R. 6, Box 277A, El Dorado, Ark. 71730  
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**SHUMAKE, C. E.** (C) Box 4536, Nashville, Tenn. 37216  
**SINGELL, TIMOTHY.** (R) c/o NPH\* (full-time)  
**SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117  
**SLACK, DOUGLAS.** (C) 424 Lincoln St., Rising Sun, Ind. 47040  
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**SMITH, HOWARD M.** (C) R. 1, Box 87-B, Jacksonville, Ark. 72076  
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**SMITH, PAUL R.** (C) 242 Chapman Ave., Spencer, W. Va. 25276  
**SMITHS, SINGING.** (C) 205 Drayton St., Winnsboro, S.C. 39180  
**SNELLSGROVE, H. G.** (C) 1906 Keystone Ave., Albany, Ga. 31705  
**SNOW, DONALD E.** (C) 53 Baylis S.W., Grand Rapids, Mich. 49507  
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**STARNS, SAM L.** (C) 448 S. Prairie, Bradley, Ill. 60915  
**STEPHENS, KEN.** (C) 731 Lakeside Dr., Duncanville, Tex. 75116  
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**STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503  
**SWANSON, ROBERT L.** (C) Box 274, Bethany, Okla. 73008  
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**TEASDALE, ELLIS L.** (C) 3205 Pleasantwood Ct., N., Elkhart, Ind. 46514  
**THOMAS, FRED.** (C) c/o NPH\*  
**THOMAS, J. MELTON.** (C) c/o NPH\*  
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**THOMPSON, L. DEAN.** (C) 715 W. Cedar, Girard, Kans. 66743  
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**TOMPKINS, JOE LEE & MRS.** (C) Box 297, McCrory, Ark. 72101  
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**WYRICK, DENNIS.** (C) 603 Reed Dr., Frankfort, Ky 40601  
**YOAKUM, BEATRICE.** (C) 309 W Jackson, Medford, Ore 97501  
**ZIMMERLEE, DON & JUNE.** (C) 2060 S Florissant Rd., Florissant, Mo 63031

## MARCH SLATE

(As reported to Visual Art Department)

**ANDREWS** Des Moines Ia (Highland Park), Mar 4-10  
**ARMSTRONG** Salt Lake City, Utah (Central), Mar 12-17, Layton, Utah, Mar 19-24; Provo, Utah, Mar 26-31  
**BAILEY, C. D.** Ft Wayne, Ind (Trinity), Mar 4-10; Owego, N.Y (1st), Mar 18-24; Paden City, W Va (1st), Mar 25-31  
**BATTIN** Elkhart, Kans Mar 10-17; Springfield, Mo (Scenic Dr.), Mar 24-31  
**BELL** Troy, Ohio, Mar 5-10; Mifflinburg, Pa., Mar 12-17, Ephrata, Pa Mar 19-24, Plattsburgh, N.Y., Mar 26-31  
**BENDER** Higdon, Ala., Mar 7-17, Louisville, Ky. (Greenwood), Mar. 21-31  
**BERTOLET** Sheffield, Ala (1st) Mar 5-10; Killeen, Tex (1st), Mar. 12-17; Freeport, Tex., Mar 19-24; McAllen, Tex (1st), Mar 26-31  
**BISHOP** Kennard, Ohio, Mar 4-10  
**BLUE** Indiana and Illinois, Concert Tour, Mar 4-30, Louisville, Ky. (Hikes Point), Mar. 31  
**BOGGS** Dallas, Tex (Valwood) Mar 25-31  
**BOHI, JAMES** Seymour, Ind. (Indoor Camp), Mar 4-10; Bethany, Okla. (Calvary), Mar 11-17; New Albany, Ind. (Indoor Camp), Mar. 18-24; Corvallis, Ore., Mar 27-31  
**BOND** Cushing, Okla., Mar 5-10; Charlotte, Mich., Mar 12-17, Kankakee, Ill. (East Ridge), Mar. 19-24; Noblesville, Ind. (1st), Mar. 26-31  
**BONE** Watsonville, Calif., Mar 3-10; Salinas, Calif., Mar 11-17; Kelso, Wash. (1st), Mar. 18-24; Ridgefield, Wash., Mar. 25-31  
**BOWERS** Sinton, Tex., Mar. 11-17  
**BROOKS** Pataskala, Ohio, Mar 12-17; Highland, Ind., Mar. 19-24  
**BROWN, ROGER** East Liverpool, Ohio, Mar. 5-10; Memphis, Tenn. (Calvary), Mar. 12-17; Shreveport, La. (Werner Park), Mar. 19-24; Dayton, Ohio (Central), Mar 25-31  
**CANFIELD** San Fernando Calif., Mar 3-10  
**CAUDILL** Fostoria, Ohio, Mar 8-10, Morenci, Mich, Mar 11-17, Jackson, Mich (1st), Mar 19-24  
**CAYTON** Great Barrington, Mass., Mar 7-10, Newport, Vt., Mar. 12-17; Lynn, Mass., Mar 19-24; Reading, Mass., Mar. 26-31  
**CHAMBERS** Seymour, Ind. (Indoor Camp), Mar. 4-10; Pekin, Ill. (1st), Mar 12-17; Jackson, Mich. (1st), Mar. 19-24 Battle Creek, Mich (W. Mich.), Mar. 26-31  
**CLARK** Francisco, Ind., Mar 5-10; Lebanon, Ohio (1st), Mar. 12-17; Cardington, Ohio Mar 19-24; Rome, N.Y., Mar. 26-31  
**CLIFT** Pittsburg, Calif., Mar. 19-24; Fremont, Calif (Central), Mar. 25-31  
**CONWAY** Easton, Pa., Mar 19-24  
**COOK** Ft. Smith, Ark (Faith), Mar 5-10; Gaylord, Kans., Mar. 17-24; Ulysses, Kans (1st), Mar. 26-31  
**COX** Wheelersburg, Ohio, Mar. 4-10; French Lick, Ind (Chr.U.), Mar 12-17; Granite City, Ill., Mar 18-24; Indianapolis, Ind (1st), Mar 28—Apr 7  
**CRANE** Elizabeth, W Va., Mar. 4-10; Williamstown, W.Va Mar 11-17 Shreveport La (Southern Hills), Mar 18-24; Wilmington, N.C., Mar. 25-31  
**CREWS** Mineral Wells, Tex., Mar 11-17; Quannah, Tex, Mar 18-24; Derby, Kans Mar 25-31  
**CULBERTSON, B.** Selah, Wash., Mar 4-10; Jerome, Ida., Mar 11-17; Gooding, Ida., Mar 20-31  
**DARNELL** Indianapolis, Ind., Mar. 7-17; Georgetown, Ill., Mar 21-31  
**DAVIS** Clover S.C., Mar 26-31  
**DISHON** Bloomington, Ill. (1st), Mar. 5-10; Dunbar, W.Va (1st), Mar 11-17, Louisville, Ky., (Lynchurst) Mar 18-24; Columbia, Ky (Br. in Christ), Mar 25-31  
**DIXON** Yuma, Ariz. (Central), Mar 3-10  
**DUNNINGTON** Joplin, Mo (1st), Mar 12-17; Oklahoma City, Okla. (Southside), Mar 19-24  
**ELLINGSON** Dallas, Tex. (Central), Mar. 1-3,

New Orleans, La (city-wide), Mar 24-31  
**ELLWANGER** Selma, Calif (1st), Mar. 5-10; Dinuba, Calif, Mar 12-17; Upland, Calif. (1st), Mar 20-24  
**EMSLEY** Yuma, Colo., Feb. 27—Mar 10; Sedalia Mo., Mar 12-17; Coal Valley, Ill., Mar 20-31  
**EUDALEY** Enid, Okla (1st), Mar 25-31  
**FELTER** Fairfield, Ia (1st), Mar. 5-10; Emporia, Kans., Mar. 11-17; Auburn, Ind., Mar 19-24; Gahanna, Ohio (CCCU), Mar. 26-31  
**FILES & ADAMS** Baltimore, Md (Dundalk), Mar 6-10; Newark, Del (Children's Cru.), Mar. 19-24  
**FINE** Webb City, Mo Mar 27-31  
**FINGER** Rockwood, Tenn. Mar 25-31  
**FISHER, WM** Santa Ana Calif. (1st), Mar 10-17; Santa Cruz, Calif (1st), Mar. 24-31  
**FLORENCE** Rushville, Ill., Mar 6-17; Greens Fork, Ind., Mar. 20-31  
**FORD NORMAN** New Smyrna Beach, Fla Mar 8-17; St Louis, Mo (Lemay), Mar 22-31  
**FORTNER** Valley Park, Mo Mar 12-17; Cleveland, Ohio (Richmond Hgts.), Mar 19-24; Canton, Ohio (Calvary), Mar 25-31  
**FRODGE** Paulding Ohio, Mar 4-10; Stinesville, Ind., Mar 13-24; Buffalo, Kans Mar 27 Apr 7  
**GAWTHORP** Covington Ky (Bible Meth.) Mar 1-10; Buckhannon, W.Va., Mar. 12-17; Elm Grove, W.Va., Mar 18-24; Caseyville, Ill. (Crestview), Mar 26-31  
**GOODMAN** Monroe, Wis., Mar 24-31  
**GORMANS** Louisville, Ky., Mar 17-24; Bowling Green, Ky (1st), Mar 24-31  
**GRAVVAT** Arkansas City, Kans., Mar 3-10; Delaware, Ohio Mar 13-24; Anderson, Ind (5th St.), Mar 24-31  
**GREEN JIM** Los Gatos, Calif., Mar 6-10; Seattle, Washn (Aurora), Mar 12-17; Toledo, Ohio (Hol Conv.), Mar. 19-24; Columbus, Ohio (Sheppard), Mar 25-31  
**GRIMSHAW** Kingstom, Mo., Mar 5-10; Chattanooga, Tenn. (Grace), Mar 12-17; Cincinnati, Ohio (Chase), Mar. 19-24; Mason, Ohio, Mar. 26-31  
**GRINDLEYS**, SINGING Midland, Mich. (Comm.), Mar 6-10; Muskegon, Mich (1st), Mar 11-17; Shelbyville, Ind., Mar 25-31  
**HARROLD** Petersburg, Ind. (1st), Mar 5-10; Woodstown, N.J. (1st), Mar. 12-17; Champaign, Ill. (1st), Mar. 19-24; Bloomington, Ill. (Fairway Dr.), Mar. 26-31  
**HEASLEY** Pauls Valley, Okla., Mar. 12-17; Erick, Okla., Mar. 19-24; Tahlequah, Okla., Mar. 26-31  
**HEGSTROM** Glenwood, Ia, Mar. 4-10; St David, Ill., Mar 12-17; Macomb, Ill., Mar 18-24; Marion, Ind (1st), Mar 26-31  
**HENDERSON** Malvern, Ark., Mar 11-17; Edwardsville, Ill., Mar. 18-24; Van Buren, Ind., Mar 25-31  
**HILL** Dayton, Ohio (1st), Mar. 5-10; Westland, Mich (1st), Mar 12-17; Lakeview Ohio (Indian Lake), Mar. 19-24; Worth, Ill., Mar. 26-31  
**HOECKLE** Madill, Okla., Mar 4-10; Grand Saline, Tex., Mar 14-24; Beebe, Ark., Mar 27 Apr 7  
**HOLCOMB** Miami, Fla (S Miami Hgts.), Mar. 4-10; Chester, S.C (1st), Mar 12-17; Springfield, Mo. (E. Grand), Mar 19-24; Old Hickory, Tenn (1st), Mar 25-31  
**HOLLEY** Linden, Mich. (Argentine), Mar. 5-10; Lapeer, Mich, Mar. 12-17; South Bend, Ind. (Trinity), Mar 19-24; Flint, Mich (East), Mar. 26-31  
**HOLLOWAY** Du Bois, Pa., Mar 5-10; Grove City, Pa., Mar. 12-17; Somerset, Pa., Mar. 19-24; Norristown, Pa (Fairview Village), Mar 26-31  
**HOOT** Lexington, Ohio, Mar 3-10  
**HUBBART** Santa Ana, Calif. (Edinger), Mar. 5-10; Richmond, Ind (1st), Mar. 19-24; Havana, Ill., Mar 26-31  
**HUMBLE** Powell, Wyo., Mar 10-17  
**HUNDLEY, EDWARD** Coal Grove, Ohio, Mar 8-17; Catlettsburg, Ky. (South Side), Mar. 18-24; Elyria, Ohio (Medview), Mar 25-30  
**HYSONG** St Paris Ohio, Mar 5-10; Cincinnati, Ohio (Montana Ave.), Mar 11-17; Homer City, Pa., Mar 19-24; Freedom, Pa., Mar. 26-31  
**IDE** Pineville, N.C (1st), Mar. 19-24; Lynn, Ind., Mar 26-31  
**IRWIN** Page, Ariz Mar 12-17; Page, Ariz (Indian Miss.), Mar 19-24  
**ISENBERG** Spring Arbor, Mich., Mar. 5-10; Shadyside, Ohio, Mar. 12-17; Spencerville, Ohio, Mar 19-24; Hanover, Pa., Mar 26-31  
**JANTZ** Clearwater, Fla. (1st), Mar. 5-10; Hampton, Va., Mar 12-17; Newcomerstown, Ohio, Mar 19-24; Fairborn, Ohio (Wrightview), Mar 25-31

**JAYMES** Harrisburg, Pa., Mar. 12-17; Batavia, Ohio, Mar 20-31  
**JETER** Britt, Iowa, Mar. 18-24; Cortland, Ohio, Mar 25-31  
**JONES, CLAUDE** Jacksonville, Fla., Mar. 5-10; West Grove, Pa. (Avon-Grove), Mar. 12-17; Schenectady, N.Y. (1st), Mar 19-24; Nashua, N.H., Mar. 26-31  
**KALDENBERG** Paradise, Calif., Mar. 24-31  
**KLEVEN** Douglas, Ariz., Mar. 4-10; Crawford, Neb., Mar. 14-24; Cozad, Neb., Mar. 25-31  
**LANIER** Pennville, Ind. (Chr. Pil.), Feb 27—Mar. 10; Van Buren, Ind. (Chr.), Mar. 13-24; Huntington, Ind., Mar 27—Apr. 7  
**LASSELL** Boonville, Ind., Mar 5-10; Franklin, ind., Mar 11-17; Ft. Wayne, Ind., Mar. 18-24; Shenandoah, Ia., Mar 26-31  
**LAW** Tullahoma, Tenn. (1st), Mar. 5-10; Severy, Kans., Mar. 11-17; Goodland, Kans., Mar. 20-31  
**LAXSON** Concert Tour, Mar. 5-10; Jacksonville, Ill. (Indoor Camp), Mar. 20-24; Muncie, Ind., Mar. 25-31  
**LECKRONE** Portage, Ind. (Grace), Mar. 4-10; Shipshewana, Ind., Mar 12-17; Muncie, Ind. (1st), Mar. 18-24; Lynn, Ind., Mar. 25-31  
**LESTER** Tulsa, Okla. (Univ.), Mar 5-10; Tulsa, Okla. (Southwest), Mar 12-17; Bonham, Tex., Mar 19-24; Puyallup, Wash. (Cons. Pil.), Mar. 27—Apr. 7  
**LIDDELL** Mt. Gilead, Ohio, Mar. 12-17; Galion, Ohio, Mar. 19-24; Columbus, Ohio (Linden), Mar. 25-31  
**LINEMAN** Bradford, Pa. (Bolivar Dr.), Mar. 3-10  
**LUSH** Shreveport, La (Huntington Park), Mar. 6-10; West Monroe, La., Mar. 13-17; Kansas City, Mo. (Hillcrest), Mar. 19-24; Marion, Ind., Mar 26-31  
**MACK** Modoc, Ind. Mar. 3-10; Montpelier, Ind., Mar 19-24  
**MANLEY** Tucson, Ariz. (1st), Mar 12-17; Tucson, Ariz. (Palmdale), Mar. 19-24; Tucson, Ariz. (Mountain View), Mar. 26-31  
**MANNING** Mintord, Ohio, Mar. 6-17; Corbin, Ky., Mar. 19-24; Miami, W.Va., Mar. 25-31  
**MARTIN, PAUL** Titusville, Fla. (Park Ave.), Mar. 4-10; Jacksonville, Fla. (Central), Mar. 11-17; E. Rockaway, N.Y. (1st), Mar. 18-24  
**MARTIN-FISHER EVAN** Pomeroy, Wash., Mar. 5-10; St. Maries, Ida., Mar. 12-17; Mt. Vernon, Wash., Mar. 19-24  
**MAYO** New Albany, Ind. (Hour of Power Mission), Mar. 5-10; Bedford, Ind., Mar. 12-17; Dana, Ind., Mar. 19-24  
**McCLURE** Mt. Blanchard, Ohio, Mar. 6-17; Wapakoneta, Ohio, Mar. 18-24; Springfield, Ohio (Erie Ave.), Mar. 27—Apr. 7  
**McCULLOUGH** Durant, Okla., Mar. 5-10; Jacksonville, Ill (zone), Mar. 20-24; Marion, Ohio, Mar. 26-31  
**McWHIRTER** Albuquerque, N. M. (Sandia), Mar. 4-10; Bethany, Okla. (Calvary), Mar. 11-17; Atlanta, Ga. (East Point), Mar. 19-24; Jasper, Ala (Grace), Mar. 26-31  
**MEEK** Snyder, Okla., Mar. 5-10; Midwest City, Okla. (Breesee), Mar. 12-17; Hobart, Okla., Mar 20-31  
**MEREDITH** North Vernon, Ind., Mar. 14-24; Milford, Ohio, Mar 25-31  
**MEYER** Attica, Mich., Mar. 5-10; Muncie, Ind. Mar 18-24  
**MICKEY** Delta, Colo., Mar 5-10; Trenton, Mo. Mar. 12-17; El Dorado, Ark., Mar. 19-24  
**Prague, Okla., Mar. 26-31**  
**MILLHUFF** Coos Bay, Ore., Mar. 5-10; Seattle Wash (Aurora), Mar. 12-17; Lebanon, Ore. Mar 19-24; Moscow, Ida. (1st), Mar. 26-31  
**MONTGOMERY** Odon, Ind., Mar. 5-10; Nashville Ind., Mar. 15-24; Clay City, Ind. (Union Chapel), Mar. 25-31  
**MULLEN** Wadsworth, Ohio, Mar. 5-10; Pekin Ill., Mar. 12-17; Lansing, Mich., Mar. 20-24; Lowell, Mass., Mar. 26-31  
**MYERS** Three Rivers, Mich. (Corey), Mar. 5-10; Grand Rapids, Mich. (Clyde Park), Mar. 12-17; Charlevoix, Mich., Mar. 19-24; Boyne City Mich., Mar. 26-31  
**NEFF** Ottawa Lake, Mich. (Whiteford Wes.) Mar. 13-17; Burnips, Mich. (Wes.), Mar. 18-24; Evansville, Ind. (Wes.) Mar. 26-31  
**NEUSCHWANGER** Ardmore, Okla. (1st), Mar 4-10; North Little Rock, Ark. (1st), Mar. 11-17; Decatur, Ill., Mar 18-24; Streator, Ill., Mar 25-31  
**NORTON** Decatur, Ill., Mar. 10-17; Sylvia, Kans. Mar 25-31  
**OVERTON** Orlando, Fla. (Lancaster), Mar. 5-1  
**OYLER** Kaivesta, Kans., Mar. 7-10; Wichita Kans. (Kans State SS Assn. Conv.), Mar. 14 16; Wichita, Kans. (Indian Hills), Mar. 18-24; Hugoton, Kans., Mar. 25-31  
**PALMER** Greenfield, Ind (Grace), Mar. 19-24



Columbia, Ky. (1st), Mar. 26-31  
**PARR:** Mattoon, Ill. (Eastside), Mar. 3; Indianapolis, Ind. (West Side), Mar. 17-24; Decatur, Ill., Mar. 28  
**PASSMORE:** Shelby, Ohio, Mar. 7-17; Irvine, Ky. (1st), Mar. 19-24  
**PHILLIPS:** Mitchell, Ind., Mar. 5-10; North Vernon, Ind., Mar. 14-24; Raleigh, N.C., Mar. 26-31  
**PIERCE:** Rock Hill, S.C. (1st), Mar. 5-10; Charlotte, N.C. (1st), Mar. 12-17; Fithian, Ill., Mar. 22-31  
**POWELL:** Lacona, Ia., Mar. 8-10; Fort Dodge, Ia., Mar. 26-31  
**PRENTICE:** Oklahoma City, Okla. (Portland), Mar. 3-10; St. Charles, Mo., Mar. 12-17; Lawton, Okla. (1st), Mar. 31—Apr. 7  
**PRESSLER:** Newburgh, Ind. (1st), Mar. 11-17; Bath, Ill. (1st), Mar. 25-31  
**PRICE, JACK:** Canton, Ill. (Maples Mills), Mar. 11-17; Peoria, Ill. (North Side), Mar. 18-24; Danville, Ill. (West Side), Mar. 25-31  
**PRICE, JOHN:** Louisville, Ky. (Valley), Mar. 11-17; Kennett, Mo. (1st), Mar. 18-24; Jacksonville, Ark. (1st), Mar. 25-31  
**RAKER:** Sun Valley, Nev., Mar. 5-10; Fallon, Nev., Mar. 12-17  
**RAYCROFT:** Goshen, Ind., Mar. 5-10; Oakland, Md., Mar. 12-17; Nazareth, Pa., Mar. 19-24; Cortland, N.Y. (CCCU), Mar. 26-31  
**REEDY:** Georgia and Mississippi dists., Mar. 12—Apr. 7  
**RODGERS:** St. Petersburg, Fla. (Clearview Wes.), Mar. 6-17; Spring Valley, N.Y., Mar. 24-31  
**ROTHWELL:** Wichita Falls, Tex., Mar. 24-31  
**SANDERS:** Port Arthur, Tex. (Central), Mar. 18-24  
**SAY:** Indianapolis, Ind. (Bridgeport), Mar. 5-17; Albany, Ky. (Northside), Mar. 19-24; Petersburg, Pa., Mar. 26-31  
**SCHOONOVER:** Myrtle Creek, Ore., Mar. 4-10; Morenci, Mich., Mar. 11-17; Beech Grove, Ind., Mar. 18-24; Topeka, Kans. (Oakland), Mar. 25-31  
**SCHULTZ:** Vandalia, Mo., Mar. 8-17; Alma, Ark. (Maple Shade), Mar. 18-24  
**SERROTT:** Holy Land, Mar. 5-17; Muidrow, Okla., Mar. 18-24; Des Moines, Ia. (Southside),

Mar. 25-31  
**SHARP:** Mt. Sterling, Ill., Mar. 19-24; Okemos, Mich. (Meridian), Mar. 26-31  
**SHUMAKE:** Hammond, Ind., Mar. 11-17; Plymouth, Ind., Mar. 18-24  
**SINGELL:** Arlington, Va. (1st), Mar. 5-10  
**SMITH, C. H.:** Walla Walla, Wash. (1st), Mar. 5-10; Olympia, Wash. (1st), Mar. 12-17; Tacoma, Wash. (1st), Mar. 19-24; Seattle, Wash. (Crown Hill), Mar. 26-31  
**SMITH, H. M.:** Cameron, Mo. (1st), Mar. 1-10  
**SMITH, OTTIS:** Winamac, Ind., Mar. 5-10; Kirkwood, Mo., Mar. 12-17; Iberia, Mo., Mar. 19-24; Poplar Bluff, Mo. (1st), Mar. 26-31  
**SNELGROVE:** Waycross, Ga. (Faith), Mar. 11-17; Albany, Ga. (1st), Mar. 25-31  
**SNOW:** Grand Rapids, Mich., Mar. 5-10; Indianapolis, Ind. (Westside), Mar. 17-24; Dayton, Ohio (Central), Mar. 26-31  
**SPARKS, ASA:** Ironton, Ohio (Hanging Rock), Mar. 12-17  
**SPARKS, JONATHAN:** Georgetown, S.C. (1st), Mar. 5-10; West Columbia, S.C. (North Main), Mar. 12-17; Manchester, Tenn., Mar. 26-31  
**STAFFORD:** Marion, Ohio (Calvary), Mar. 7-17; Barberton, Ohio (Bible Cov.), Mar. 21-31  
**STARK:** Oklahoma City, Okla. (Shields), Mar. 10-17; Arnold, Neb., Mar. 21-24; Broken Bow, Neb., Mar. 25-31  
**STOCKER:** Winterset, Ia., Mar. 12-17; Hemingford, Neb., Mar. 20-31  
**STRICKLAND:** Oak Hill, W.Va. (1st), Mar. 5-10; Piqua, Ohio, Mar. 12-17; Shreveport, La. (Werner Park), Mar. 19-24; Amherst, Ohio, Mar. 26-31  
**SWANSON:** Sallisaw, Okla., Mar. 4-10; Antlers, Okla., Mar. 12-17; Nashville, Tenn. (Area Children's Cru.), Mar. 21-23; Robeline, La. (Friendship), Mar. 25-31  
**SWEARENGEN:** Clinton, Ill. (1st), Mar. 5-10; Shipshewana, Ind., Mar. 12-17; Anderson, Ind. (1st), Mar. 19-24; Marshalltown, Ia., Mar. 26-31  
**TAYLOR, E. E.:** Nacogdoches, Tex. (1st), Mar. 5-10; Miami, Okla. (1st), Mar. 12-17; Wister, Okla. (1st), Mar. 19-24; Pittsburg, Kans. (1st), Mar. 26-31  
**TAYLOR, ROBERT:** Middletown, Ohio, Mar. 5-10;

Dayton, Ohio (Huber Hgts.), Mar. 26-31  
**TEASDALE:** Angola, Ind. (1st), Mar. 3-10  
**THOMAS, FRED:** Fredericktown, Mo., Mar. 12-17  
**THOMAS, J. MELTON:** Fairbanks, Alaska (1st), Mar. 5-10; Nome, Alaska, Mar. 12-17; Fairbanks, Alaska (Totem Park), Mar. 19-24; Anchorage, Alaska (1st), Mar. 26-31  
**TOEPFFER:** Eureka, Kans., Mar. 5-10; Grassland, Tex., Mar. 11-17  
**TOMPKINS:** Guyton, Okla. (1st), Mar. 5-10; Abernathy, Tex., Mar. 12-17; Lubbock, Tex. (1st), Mar. 19-24  
**TRIPP:** New Port Richey, Fla., Mar. 5-10; Birmingham, Ala. (West Haven), Mar. 18-24  
**UNDERWOOD:** Orrville, Ohio, Mar. 5-10; Vienna, W.Va. (1st), Mar. 12-17; Granby, Mo. (1st), Mar. 19-24  
**VANDERBUSH:** Baltimore, Md. (Wes.), Mar. 4-10; Hanover, Pa. (Wes.), Mar. 11-17; Baltimore, Md. (Wes.), Mar. 24-31  
**WACHTEL:** Macedonia, Ohio, Mar. 12-17  
**WALKER:** Caledonia, Ohio, Mar. 5-10; Cayuga, Ind., Mar. 19-24; Lenoir City, Tenn. (White Wing), Mar. 25-31  
**WARD:** Cabot, Ark., Mar. 5-10; Post, Tex., Mar. 12-17; Chanute, Kans., Mar. 19-24; Garrett, Ind., Mar. 28—Apr. 7  
**WEST:** New Galilee, Pa., Mar. 1-10; Frank, W.Va., Mar. 15-24; Hamburg, N.Y., Mar. 29—Apr. 7  
**WILLIAMS:** Texas City, Tex. (1st), Mar. 4-10; Farnam, Neb., Mar. 18-24  
**WISEHART:** Belleville, Ill. (1st), Mar. 1-3; Washington Court House, Ohio, Mar. 4-10; Champaign, Ill. (1st), Mar. 12-17; Iatan, Mo., Mar. 24-31  
**WYLIE:** Frederick, Okla. (1st), Mar. 5-10; Walters, Okla. (1st), Mar. 11-17; El Dorado, Kans. (1st), Mar. 18-24; Anthony, Kans. (1st), Mar. 26-31  
**WYRICK:** Huntsville, Ala. (Mastin Lake), Mar. 5-10; Sebring, Ohio (1st), Mar. 12-17; Marietta, Ohio (1st), Mar. 19-24; Parkersburg, W.Va. (Broadway), Mar. 26-31  
**ZIMMERLEE:** El Reno, Okla., Mar. 5-10; Carlsbad, N.M. (1st), Mar. 12-17; Wichita Falls, Tex. (Univ. Park), Mar. 21-31

## HARPER TO SEMINARY POST

Dr. Albert F. Harper, executive editor of church school periodicals since 1945, has announced plans to take an early retirement effective in the summer of 1974. From 1945 to 1960, he held a dual role as editor in chief and executive secretary of the Department of Church Schools.



Dr. A. F. Harper

Dr. K. S. Rice became the Department's executive secretary in 1960, and Dr. Harper continued his work as executive editor. Over the past 28 years, Dr. Harper has seen the number of periodicals increase from 17 in 1945 to a total of 34 reported in 1973.

During the same period, Sunday school enrollment through the denomination increased from 370,000 to 1,131,000. The average weekly attendance in Nazarene Sunday schools rose from 231,000 to 593,000. Dr. Harper led in the development of the church's graded curriculum program.

With his resignation, Harper reported that he has accepted a position on the faculty at Nazarene Theological Seminary, Kansas City. He will assume teaching responsibilities in the areas of Christian education and English Bible next fall.

Dr. Harper holds an A.B. degree from Northwest Nazarene College, Nampa, Ida.; an M.A. degree from the University of North Dakota; a Ph.D. degree from the University of Washington in Seattle; and a D.D. degree from NNC.

Previous teaching assignments for Dr. Harper include terms of service on two Nazarene college campuses. He taught philosophy and psychology at Northwest Nazarene College, 1929-41, and served as dean of the college his last five years. From 1941 to 1945, he headed the Philosophy Department at Eastern Nazarene College, Quincy, Mass.

As a writer, Dr. Harper has authored six books—*The Story of Ourselves*, *First Steps in Visitation Evangelism*, *Holiness and High Country*, *The Nazarene Sunday*

*School in the '70s*, *The Sunday School Teacher*, and *Christian Simplicity*. He served as senior editor for the *Beacon Bible Commentary*.

His writing has probably influenced the church most through his 37 series of Bible expositions that have appeared once or twice each year in *Adult Bible Teacher* and *Adult Bible Student*.

Dr. Harper served as chairman of the Mid-Century Crusade for Souls, for 10 years as chairman of the Book Committee, and for 20 years he chaired the Commission on Christian Service Training.

Outside the church Harper served as chairman of the Uniform Lesson Committee for six years, and as chairman of the Aldersgate Publications Association for 10 years.

When Dr. Harper concludes his work as executive editor next summer, he will be completing 29 years of service through the Department of Church Schools. He states, "It has been a thrill to see the church grow and to grow with the church."

□



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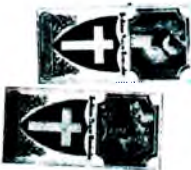
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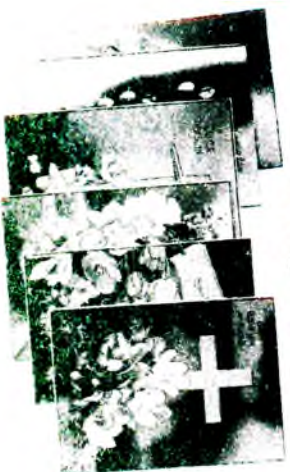
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New General Board members introduced at the fifty-first annual session are (l. to r.): Jack Morris, Southwest Zone, Southern California District; Rev. Jack White, Eastern Zone, New York District; Rev. R. B. Acheson, Central Zone, Indianapolis District; J. E. Johnston, Intercontinental Zone, New Zealand District; Rev. Bill M. Sullivan, Northwest Zone, Colorado District.

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### MISSIONARIES GRANTED RETIREMENT

Thirteen missionaries were granted retirement by action of the General Board for the 1973-74 year. The following missionaries were granted retirement status:

- Rev. and Mrs. Kenneth Bedwell, Republic of South Africa North
- Rev. and Mrs. Samuel Heap, Panama
- Mrs. Russell Birchard, Nicaragua
- Miss Lydia Wilke, formerly Cape Verde Islands
- Rev. and Mrs. Elmer Schmelzenbach, Republic of South Africa North
- Dr. and Mrs. John Cochran, Argentina
- Rev. and Mrs. Eric Courtney-Smith, Swaziland
- Miss Elizabeth Cole, Swaziland □

### MISSIONARY MARSHALL GRIFFITH TRANSFERRED

Rev. Marshall Griffith, former

missionary to Nicaragua, has been transferred to the Spanish-American Nazarene Seminary, San Antonio, Tex., to become director. He is replacing Dr. William Vaughters, who will join the Department of World Missions staff in Kansas City.

Griffith and his wife, Della, arrived in Nicaragua in July, 1963. They both taught at the Bible school. Marshall served as bookkeeper and supervisor for the bookstore and two churches.

In 1972, Rev. Griffith was appointed council chairman of the new Costa Rica field. He was in charge of the field in Nicaragua during the furlough of the Ragainses in 1973 and was in Managua at the time of the earthquake.

The Griffiths have three children, Kevin, Kelly, and Teresa Jo. Rev. Griffith assumed duties in the new assignment on February 20. □



Dr. William Fisher

March 3—Good Grief  
March 10—Sometimes It's Good to Be a "Quitter"

### ANNOUNCEMENTS

#### RECOMMENDATION

Claude Nicholas is entering full-time evangelism. God has given him an unusual ministry to youth. He would help any church or district. I heartily commend him to our pastors and people everywhere. Contact him at: Rte. 4, Hamilton Road, Lebanon,

Ohio 45036 —Dallas Baggett, superintendent of Southwestern Ohio District.

### MOVING MINISTERS

- Glen Curtis from West Carrollton, Ohio, to Athens, Ohio
- John W. Esterline from evangelism to Ivanhoe, Calif.
- John A. Hahn from Naches, Wash., to Royal City, Wash.
- Roy A. Jones from Cameron, Mo., to San Antonio (Tex.) Dellview
- Charles D. Ketchum from Okley, Kans., to La Junta, Colo.
- John Paton from Lisburn, North Ireland, to Bolton (Lancaster, England) First
- S. Frank Rowlen from New Orleans (La.) Westbank to Mansfield, Ark.
- Paul C. Snellenberger from Rantoul, Ill., to Streator, Ill.
- Robert E. Snodgrass from Bowling Green (Ky.) Immanuel to Louisville (Ky.) Okolona
- Thomas C. Williams from Elizabethtown, Ky., to Danville (Ky.) Killion Memorial
- David M. Ziegler from Lake Isabella, Calif., to Lemoore, Calif.

### VITAL STATISTICS

#### DEATHS

- ORIE LEE (DICK) AMAN, 73, died in Pendleton, Ore., on Dec. 12. Funeral services were conducted by Rev. Kenn Coit. He is survived by his wife, Edith; two sons, R. Wesley and Russell D., a daughter, Rosemary Martin; and three grandchildren.
- ADA MAE BLAND, 79, died Dec. 23 in Memphis, Tenn. Funeral services were conducted by Rev. Talmadge Lane. She is survived by two sons and one daughter.
- EDNA DELBRIDGE, 80, died Jan. 5 in Florence, Ariz. Funeral services were conducted by Rev. George V. Carrier. She is survived by 3 daughters, Wilma Smith, Evelyn Beardslee, and Muriel Nicholson; 8 sons, Bruce, Wayne, Bill, Rev. Gene, Beryl, Clark, Rev. James, and John; and 32 grandchildren.
- REV. JAMES M. HILLMAN, 67, died Dec. 9 in Franklin, Ohio. Funeral services were conducted by Rev. Leslie Wilcox. He is survived by his wife, Mollie; three daughters, Wanda King, Janetta Clark, and Nadine Smart; and six grandchildren.



# NEWS OF RELIGION

LLOYD W. KISTLER, 57, died Jan. 10 in Seattle, Wash. Funeral services were conducted by Rev. Jerry Skidgel. Survivors include his wife, Margaret, two sons, William and Grant; a daughter, Marlene Cozart; and nine grandchildren.

MRS. W. C. LANE, 81, died June 6, 1973, in Denison, Tex. She was a charter member of the Church of the Nazarene in 1908 in Pilot Point, Tex. Funeral services were conducted by Rev. Charles Stuart. She is survived by one son, Elmo, two daughters, Mrs. Ralph Castillo and Mrs. William Gallo-way, and nine grandchildren.

LORA NEATA PERRYMAN, 69, died Dec. 7 in Bethany, Okla. Funeral services were conducted by Dr. W. B. Walker, Rev. Sam Stearman, and Rev. Frank McConnell. She is survived by her husband, Rev. J. E. Perryman, a daughter, Nita Rae Bohannon, and one son, J. E.

MRS. BESSIE (R. J.) PLUMB, 83, died Dec. 22 in Walla Walla, Wash. Funeral services were conducted by Rev. Milton Harrington and Dr. Raymond C. Kratzer. She is survived by her daughter, Frances Huntington, a son, Harold R., and seven grandchildren.

JULIUS F. RILEY, 65, died Dec. 31 in Oklahoma City. Funeral services were conducted in Canton, Ill., by Rev. Willard Hollis and Rev. Norman Chandler. Survivors include two sons, Rev. Phillip and Sidney; a daughter, Normalee Hale; and five grandchildren.

E. PLURIBUS UNUM RUSH, 83, died Sept. 1, 1973, in Gosport, Ind. Funeral services were conducted by Rev. Leroy Shipley. Survivors include two sons, William and David; two daughters, Mrs. Milber Stuart and Mrs. Elbert R. Speckien; and five grandchildren.

MYRTLE WALLACE, 85, died Jan. 5 in Dickinson, N.D. Funeral services were conducted by Rev. Harry F. Taplin. She is survived by one son, Charles, one daughter, Mrs. William (Berniece) Brown, and three grandchildren.

REV. A. C. "AL" WATERMAN, 70, died Nov. 23 in Moscow, Ida. Funeral services were conducted by Rev. Dee Freeborn. Survivors include his wife, Dona; two daughters, Louise Keck and Norma Sims; three sons, Paul, Dave, and James.

## BIRTHS

to BRYAN AND COLLEEN (FOUST) CUTHILL, Temple City, Calif., a girl, Angela, Nov. 20.

to GEORGE AND ETHEL (RODGERS) FABRIN, San Jose, Calif., a boy, Jann-Paul Dolberg, Dec. 3.

to FRED AND PAMELA (CASWELL) KROPP, Nampa, Ida., a girl, Jennifer Christina, Nov. 15.

to REV. PAUL AND JOYCE (FORD) LORENZEN, Phoenix, Ariz., a boy, James Robert, Jan. 11.

to PHILLIP AND BRENDA (ROLMAN) MARKLIN, Grandview, Mo., a girl, Lori Ann, Jan. 13.

to WALLY AND LANELLE (MURRAY) TALLENT, Taylor, Mich., a boy, Christopher Lee, Dec. 22.

## 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.  
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**"SEEK SPIRITUAL VALUES," GERALD FORD TELLS HOME FOLK AT LAYMEN'S PRAYER LUNCHEON.** The vice-president's love of athletics was apparent as he urged more than 1,000 laymen gathered in the Civic Auditorium, Grand Rapids, Mich., to seek spiritual values, a pursuit toward which he said sports had guided him.

Sharing the microphone with Miami Dolphins' All-Pro tackle Norm Evans, singer Dave Boyer, and Ford's 23-year-old son, Michael, from Gordon-Conwell Theological Seminary, the vice-president warmly acknowledged the applause of his constituents and described happiness as "coming home to old friends."

The colorful gathering was sponsored by Gospel Films of nearby Muskegon.

What evangelical terminology was missing from Mr. Ford's message (he didn't mention God or Jesus Christ) was made up in the testimonies of football great Norm Evans and Mike Ford.

"I realized God loved me and sent His Son to die for me," Evans concluded after describing early wanderings. "I made a decision to stop running and turn to Christ."

Quoting Romans 1:8, Evans testified, "God gave me pardon. I've experienced God's forgiveness. He has given my life purpose."

Boyer's renditions of "My Jesus, I Love Thee" and "America" shook the auditorium. Mayor Lyman S. Parks gave the invocation; Gospel Films board chairman Elmer Lago read the scriptures; Rich DeVos, vice-chairman of the Gospel Films board and co-director of Amway, prayed.

Mike Ford described his progression from egoism to altruism, leading to a firm commitment of his life to the lordship of Jesus Christ. Young friends in Nantucket in 1970 shared with him the truth "that Jesus Christ had come from the Father to this earth, where He was subjected to trial and death, yet He led the perfect life," Ford said. Through faith in Christ, he testified, "I was reconciled to God the Father."

Son Michael prayed for the vice-president, "called to a tremendously responsible task," and appealed to God to "grant him the courage to trust in You always." □

**U STUDENTS FAIL GOOD SAMARITAN TEST.** Two Princeton (N.J.) University psychologists recently tested 40 unsuspecting theological students to see if they would respond to a fellow student obviously in need.

Sixty percent, unlike the biblical Good Samaritan, kept right on walking.

The psychologists asked their students to prepare a speech on an assigned topic, then hurry to another laboratory, where they were to tape what they had written.

Some were told to hurry; others were told to go directly to the lab without the hurry factor; still others could take their time.

The "hurry" factor kept most from lending a hand to the planted "victim" slumped in a doorway, groaning, coughing, and apparently in trouble.

Of the 16 students (40 percent) who did stop, 63 percent were low-hurry subjects, 45 percent were intermediate-hurry subjects, and 10 percent were high-hurry subjects.

"A person not in a hurry is likely to stop and offer help," concluded Drs. John M. Darley and C. Daniel Batson. "A person in a hurry is likely to keep going."

They concluded that conflict, rather than callousness, can explain a lack of compassion among people today. □



# the answer corner

Conducted by W. T. Purkiser, Editor

■ **A question I'd like to have you comment on is from our teen-ager: "Why can't a preacher just preach in a conversational voice?"**

Most of us probably try to. Modern public-address systems are making it much more possible, since they can pick up and amplify an ordinary conversational tone of voice.

But it's hard to talk to a group in entirely the same way one would talk to an individual.

And when one is really involved in what he is saying, it is easy to get more emphatic and speak loud-

er and faster.

I'm reasonably sure the preacher is rare nowadays who would write as one man is alleged to have written on the margin of his notes: "Logic weak here: yell louder."

■ **Would you clarify what judging is? We are warned against judging, yet we have to judge the holy from the profane, black from white, good from bad, and better from best.**

In the interests of clarity, we should distinguish between judging and discrimination.

Judging, in the sense in which Jesus (Matthew 7:1-2; Luke 6:37), Paul (Romans 14:3-13), and James (4:11-12) warned against it, is imputing evil motives to others on the basis of casual observation.

Discrimination between right

and wrong, good and evil, true and false, is a large part of what the Bible calls "wisdom."

Perhaps the basic distinction lies in the spirit and motive behind the "judging" or "discrimination."

"Judging" is negative, condemning, basically loveless, and often results in projecting the judge's own

faults onto others. This is why Jesus joined it with picking splinters out of the eyes of others while one has a log in his own eye (Matthew 7:3-5).

"Discrimination" (or wisdom) on the other hand is constructive, redemptive, and an expression of true Christian concern.

■ **I have come to the Church of the Nazarene from a denomination that requires belief in the premillennial coming of Christ. One of my friends says the Nazarene church is not premillennial. Is this correct?**

We do not require belief in any particular prophetic timetable.

Our Article of Faith on this subject reads simply: "We believe that the Lord Jesus Christ will come again; that we who are alive at His coming shall not precede them that are asleep in Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord."

This is practically a paraphrase of 1 Thessalonians 4:15-17. Any of the major prophetic schemata will fit within this statement, and it was written for just that purpose.

However, I would venture that 90 percent of our preachers and people are premillennialists. The other 10 percent would probably fall into an amillennial category.

Premillennialists believe that Jesus will come again and set up a literal Kingdom on earth in which He will rule the world through political as well as spiritual or

moral controls.

Amillennialists do not believe in a literal, political Kingdom but view the kingdom of God as spiritual and moral.

Virtually all of us believe in the nearness of our Lord's return. We do not look for a thousand years of peace on the earth before Christ comes, as would be the case in typical postmillennialism.

For most Christians today, two world wars and the persistent threat of nuclear destruction in which we could all be "cremated equal" have pretty well destroyed postmillennialism as a live option.

But this was not necessarily the case when the Church of the Nazarene came into being at the end of the last century and the beginning of this.

A number of our founding fathers sincerely believed that the gospel would be preached with resounding success throughout the world before the coming of Christ, and its effect

would be a state of affairs approximating what we think of as the reign of Christ on earth.

They took 1 Corinthians 15:22-26 very literally: Christ's coming is the end of earth's history, when He will deliver up the Kingdom to the Father. 2 Peter 3:10-13 was viewed as the point of transition between time and eternity, and there was no room for a thousand-year political millennium.

So when the Articles of Faith were drawn up, some of our people were postmillennialists, some were amillennialists, while the majority were no doubt then as now premillennialists.

But the majority were sensible enough to realize that beliefs about prophecy are no reliable index of spiritual dedication and fitness for church membership. They allowed for the possibility of other interpretations of prophecy.

We would do well to be as smart.



General Stewardship Commission in session



Wendell Nance addressed the Commission at the luncheon.

### NANCE SPEAKS AT ANNUAL STEWARDSHIP MEETING

The annual meeting of the General Stewardship Commission was held at Crown Center Hotel on December 13, Kansas City. The commission consists of departmental executives, two pastors, and one district superintendent. Publishing House representatives, Headquarters office managers, three seminary faculty members, and many individuals from the editorial staff at Headquarters make up the Advisory Committee.

The commission attempts to develop methods and materials for assisting local churches in planning their year-round stewardship emphases. The Stewardship Kit and *Pastor's Program Planner* are two of the tools designed for local church use.

Wendell Nance, widely known as a motivational and leadership expert, was the luncheon speaker. He challenged the group with the concepts that our giving should be for the purpose of building God's kingdom, but also our giving should be in a sense of expectancy that we will be blessed in proportion to our giving. Mr. Nance quoted dozens of scriptures as he challenged everyone, inspired many, and disturbed some with his message.

Wendell Nance will be one of the featured speakers at the 1974 International Laymen's Conference, August 13-18, in Hollywood, Fla. The General Stewardship Commission is the sponsoring agency for this conference. □

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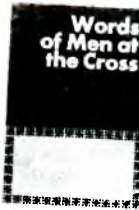


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—Harold Owen Parry,  
office assistant  
General Stewardship Commission



## NEW MISSIONARIES APPOINTED

Thirty-six new candidates were interviewed and appointed to missionary service during the January meetings of the General Board in Kansas City.

Prior to the fifty-first session of the General Board, two other missionary couples had been interviewed and assigned as follows: Dr. and Mrs. David Stephenson, Albuquerque, N.M., to the Republic of South Africa North; and Mr. and

Mrs. Robert Heberts, Quincy, Mass., to Lebanon.

Miss Janet Watson (nurse) from the Australian District had been interviewed previously and was assigned by the General Board to New South Wales, Australia.



**Mack Armstrong**  
Minister  
El Salvador



**Martha Armstrong**  
Homemaker  
El Salvador



**Errol Boyles**  
Minister—  
Pharmacist  
Swaziland



**Janice Boyles**  
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Swaziland



**Julianne Buchanan**  
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Peru



**Gary Bunch**  
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Mozambique



**Fern Bunch**  
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**Howard Culbertson**  
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Italy



**Barbara Culbertson**  
Teacher  
Italy



**John Harvey**  
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**Edith Harvey**  
Nurse  
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**William Haworth**  
Minister  
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**Diana Haworth**  
Nurse  
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**Gerald Hayse**  
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**Gayle Hayse**  
Teacher  
Central Africa



**George Hurst**  
Minister  
Rep. of  
South Africa S.



**Margaret Hurst**  
Homemaker  
Rep. of  
South Africa S.



**Arlen Jakobitz**  
Minister  
India



**Kathryn Jakobitz**  
Nurse  
India



**Thomas Long**  
Minister  
Indonesia



**Barbara Long**  
Teacher  
Indonesia



**Robert McCroskey**  
Minister—  
Social Worker  
Indonesia



**Rosa Nell McCroskey**  
Piano Teacher—  
Secretary  
Indonesia



**Miriam Mellinger**  
Nurse  
Papua New Guinea



**Kenneth Schubert**  
Minister  
Korea



**Joanna Schubert**  
Secretary  
Korea



**Jon Scott**  
Youth Counselor  
Mozambique



**Margaret Scott**  
Editorial Assistant  
Mozambique



**John Sluyter**  
Minister  
Ecuador



**Laurel Sluyter**  
Homemaker  
Ecuador



**Don Walker**  
Minister—Printer  
Papua New Guinea



**Mary Lou Walker**  
Nurse  
Papua New Guinea



**Janet Watson**  
Nurse  
Australia



**Gary Zimmerman**  
Carpenter—Builder  
Costa Rica



**Jerri Louise  
Zimmerman**  
Teacher  
Costa Rica



**Betty Lou Zurcher**  
Bilingual Secretary  
General  
Appointments

# † "BY ALL MEANS... SAVE SOME"

## "Of Such Is the Kingdom"

Yesterday I had Jerry's funeral. It was a hard funeral for me, not just because Jerry was only 12 years old, but because he had lived with us for the last 6 months. But with the sorrow there is joy, for he knew Jesus.

I came in contact with Jerry through our Sunday school. Jerry lived alone with his mother. They would come occasionally, but never with much involvement because of the influence of Jehovah's Witnesses teaching in her life.

One year ago I dealt with the mother about receiving Christ as her personal Saviour, but at that time she did not grasp the simple gospel story. Jerry still came to our Sunday school.

In January of last year the mother became deathly ill, so ill she felt she was going to die. Because of our previous involvement with the family, she asked if Jerry could stay in our home for a few days. The few days stretched into months, during which time we took care of Jerry through our state's Foster Parents' plan.

Being a substitute parent for Jerry was interesting, to say the least. He had never been made to pick up after himself or taught how to complete simple chores. He was immature for his age. Our four-year-old could easily make him upset. He was also taking an extremely powerful depressant to calm his nerves.

But with all this, Jerry was still open. I remember the day in June when he and several other juniors responded to a gospel presentation. It was like a flower had just blossomed. He wanted to read the Bible. He testified to his newfound faith in church and to his friends. He prayed publicly, which is unusual for a boy of 12.

During Boys' Camp, Jerry went forward to dedicate his life to whatever Jesus wanted him to be. The next Sunday he testified to that. It had been very meaningful to him. It was a joy to see him growing as a Christian. He was even off the depressants.

In mid-August his mother came home from the hospital. Feeling we were trying to take her "baby" from her, she demanded he come home and within two weeks started him on a Jehovah's Witnesses Bible study. She would not allow him to attend our church. We were heartbroken. We went to God in prayer and received the assurance that Jerry would be taken care of.

Sunday the mother called and told us of his death and asked us to take charge of the service.

"You are the only one I can turn to," she said. She is open, and we look for her to come into the Kingdom soon.

For Jerry, though, the time is past. I firmly believe he is now learning how to live in a place where he cannot be confused anymore! I thank God we had the opportunity to have him in our home and to lead him to Jesus. Even with the hurt and the heartache, I would do it again. Jesus said, "Suffer the little children to come unto me . . . for of such is the kingdom of God" (Mark 10:14).

"O Lord, open my eyes to see that Your call included all—young as well as old. Help me to have a heart filled with Your love, a love that will find a way to bring them to You." □

By Don Gibbens  
Sandpoint, Ida.

## NEW WORLD MISSIONS STAFF MEMBERS ANNOUNCED

Executive Secretary Jerald Johnson, Department of World Missions, has announced the transfers of Dr. William Vaughters and Rev. James Hudson to staff positions in the Department.

Dr. Vaughters was appointed to Guatemala in 1945. He was transferred to become director of the Spanish-American Nazarene Seminary, San Antonio, Tex., in 1955. Recently, he provided leadership in moving the school from its original crowded quarters to a spacious campus on the outskirts of San Antonio and supervised the erection of the first building.

Vaughters will become the liaison man in charge of missionary and business affairs for the Department of World Missions. He will handle missionary insurance, income tax reports, social security, travel, visas, passports, purchasing, and related duties. He assumes his new position on March 1.

Rev. Hudson first arrived on the field at Guatemala in May, 1953. He served as a preacher/evangelist until 1966, when he became mission council chairman. He continued in this office until the recent transfer to Kansas City.

In the Department of World Missions, Rev. Hudson will be in charge of the public-relations area of work for the missionaries and the fields. He will handle deputation schedules, Department-planned tours, and correspondence concerning missionaries and mission specials with local churches.

The Hudsons arrived in Kansas City, January 28. Rev. Hudson assumed duties of his new position on February 1. □

## LAWLOR COMPLETES VISIT ABROAD

General Superintendent Edward Lawlor left Kansas City January 22 to visit the work of the church in Italy, Lebanon/Syria, Portugal, and the Cape Verde Islands. He returned to Kansas City on February 11. □

## BLACK EVANGELISM

Reaching our largest minority group with the gospel of Christ is the burden that brought about *Black Evangelism: Which Way from Here?*

The book that asks the question supplies some of its own answers through the contributions of speakers at the Urban Ministries Conference held last fall in Kansas City.

Ethnic evangelism was the theme

of the conference, which was sponsored by the Department of Home Missions.

Dr. Raymond W. Hurn, executive secretary of the Department of Home Missions, points out that from the beginning the Church of the Nazarene has demonstrated "a very tender interest in the poor and underprivileged."

He notes that, in spite of this early interest, our specific work of evangelism among blacks in the

United States has been of recent origin.

In a way, he says, the Kansas City Urban Ministries Conference was an "ethnic summit conference" leading on to greater commitment to the evangelizing of our largest minority group. □

*The book will be available in March at a cost of \$1.00 from the Nazarene Publishing House.*



David Blue—ETC (Evangelism Through Christ) toured Nazarene Headquarters recently while on the Kansas City District as special workers for Youth Week meetings sponsored by the district NYPS. Melvin McCullough, executive director, Department of Youth, welcomed them. Left to right: David Blue, Mrs. Dana (Ritter) Blue, Randy Newby, Becky Blue, Karen Blue.

The group is in full-time evangelism, carrying the program of preaching and singing. They were featured at the Evangelism Conference.

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