

HERALD

OF HOLINESS



The Year of the New Church

—General Superintendent Edward Lawlor



Lord, Teach Us to Pray

JESUS ALWAYS TAUGHT by example what prayer really is: His great high-priestly prayer in the seventeenth chapter of John; His perfect pattern of prayer (which has been called by some, "everybody's prayer") in the eleventh chapter of Luke; the great promises He made to those who exercise the privilege of prayer, in the fifteenth chapter of John. All of these teach the value of prayer and inspired His disciples with a desire for the power of prayer so that they asked Him, "Lord, teach us to pray" (Luke 11:1).

Prayer is communion between man and God. It is an essential source of spiritual nourishment. Prayer is knowing the God of light, the God of peace, the God of love, the God of comfort. Prayer is abiding in the pure, peaceable, cleansing, restful qualities of the eternal.

We must exercise faith when we pray. Reading the words of Jesus in the seventeenth chapter of Matthew, verse 20, should be a great incentive for prayer. We must be intelligent when we pray, having definite objects for which to pray. We must be bold when we pray, remembering we are "coming to a King; large petitions" with us bring. We must persevere in prayer, continue in prayer, pray without ceasing.

PRAYER—the very word has a special charm. It is the doorway which belongs to eternity and provides an escape from the deadening materialism around us. Prayer is the soul rising to the pure atmosphere of the other world, seeking its Creator. Prayer is deep calling unto deep.

True prayer begins with our first conscious contact with Jesus Christ our Saviour. Well we remember that sacred moment

when for the first time we found ourselves face-to-face with Him—our simple, broken prayer of repentance, trying to express in words the stirrings of our deeper being. That prayer brought a voice divine speaking pardon and peace to our souls. That prayer brought Him out of the obscure, hazy, indefinite to become a living Person whom we could love; adore; serve; yea, even suffer for; and above all, have communion with along life's pathway.

To all with whom conversion has been a definite experience comes the holy longing that the disciples had so long ago, "Lord, teach us to pray." This life of prayer involves the seeking and getting of heart purity with a willing obedience to the revealed will of God.

Current times, often confusing times for the committed Christian, call for us individually to find the secret of this life of prayer and to have intimate, personal fellowship with God in prayer; to lay before Him the needs of the world and His kingdom; and then to go out to obey the revealings of His love.

We cannot enter this sacred life of prayer if we constantly live in a whirl and are given to ceaseless "small talk." Thomas à Kempis of ancient days said, "*If thou withdraw thyself from void speaking and idle circuits and from vanities and bearing of tidings, thou shalt find time sufficient for to have the sweet meditations and discoveries.*"

Our Lord often withdrew alone to pray. Prayer will make a wilderness a watered garden. Prayer will bring down the power of God upon the church and upon the world in the spirit of true revival.

"Lord, teach us to pray." □

Where Have All the Missionaries Gone?

By WILLIAM GOODMAN
Kansas City



AS A POLICE patrol wagon driver in the inner city of a large American city filled with evil, crime, despair, hurt, and hatred, I wonder why all the incessant drive by American churches to rush outside the country to reach the lost, the pagan, the ignorant, the evil, the despised, and the hurt.

Daily I see the masses of hurt, lost, ignorant, and suffering. Until now the church has not been able to mount large-scale efforts to reach the lost and dying of the inner city. Statistics bear out the fact of large-scale crime, heinous evil, and depraved humanity that operate at large in our cities. Police departments are underpaid, understaffed, and lack real support from the courts and public; thus, what has been expected of law enforcement fails to materialize.

Rock concerts and youth functions are saturated with drug dealers and abusers. Drug dealing in public schools and on playgrounds is common practice. There are never enough police officers for enforcement, and the courts make a mockery of justice in

drug cases. Christian missionaries are needed at hamburger and root-beer stands, at junior and senior high schools, playgrounds and parks of America as urgently as in other parts of the world.

The increased use of drugs and alcohol in America has given definite rise to robberies, burglaries, larceny, rape, and promiscuous sex. People who have spiritual problems try to ease them with drugs, and to keep in contact with drugs ends in crime.

Young people listen to the clarion call to go to foreign lands and leave their hometown that begs for help. While we send missionaries out of the country, cults and sects with strict discipline and adherence to their own brand of philosophy spring up by the score and enforce a new way of life.

As a Christian police officer, I challenge the Christian churches in the inner city, for God's sake and safety's sake, to be missionaries in their own community. A young black convert stated, "Jerusalem first, then the outer portions of Judea." □

THE MASTER'S PLAN

*When it seems you've reached the end of the road,
And you just can't carry a heavier load,
Reach out and touch the Master's hand;
Try living your life by the Master's plan.*

*Talk earnestly to the Master; He hears every
word—*

*Not a phrase that you murmur will go unheard.
He can help now, yes, help you today;
With Him at your side, you can't go astray.*

*When your skies seem darkened by remorse and
regret,*

*Above all else, you mustn't forget—
In the Master's care, no fear can come;
His way is sure, He'll guide you home.*

*So go to Him now on bended knee;
Entreat Him oft with sincerest plea
For His loving, compassionate, tender care;
Have faith, the Master's plan is waiting there.*

—Peggy Sue Fogg
Kenbridge, Va.



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The Benefits of



THERE IS at least one common characteristic found in persons whom God uses. It is brokenness. At some time in life, each of these has bowed before God with a broken heart, acknowledging his nothingness and asserting complete dependence upon Him from that time forward.

In such an act of brokenness, there is a deep sense of sorrow at what one is, and great yearning for what one believes he can become in Christ. There is deep longing to be used of God, yet a sense of utter unworthiness. One acknowledges that he knows nothing, has nothing, is nothing without the Lord Jesus Christ. In this breaking experience of humility and unworthiness, one empties oneself gladly and completely, knowing his hope now and forever lies in Him alone.

This brokenness does not come easily. If one is self-righteous, self-satisfied, self-sufficient, confident in the flesh and the wisdom of men, or reliant upon his own ability to govern his life, then brokenness has not yet come.

Paul was a man of intellect, prestige, and stature among his peers. Yet he renounced his dependence upon all mere human resources and proclaimed his dependence only on the name of his crucified Lord (1 Corinthians 2). He recognized that God has chosen the foolish, the weak, the despised over the wise and the mighty, so that "no flesh should glory in his presence" (1 Corinthians 1:29).

He further testified in Philippians 3:7, after recounting all the things he had going for him, "But whatever former things I had that might have been

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gains to me, I have come to consider as (one combined) loss for Christ's sake" (Amplified Version).

Moses, too, had much to recommend him. He had the finest training and education his culture could afford and was heir to the throne of Egypt. But Moses, like Paul, came to the place where he counted all that was to his advantage to be loss, that he might win something far greater. He laid it all down and made an exchange that staggers the minds of materialistic men: He chose to suffer affliction with the people of God, rather than enjoy the temporary pleasures that were at his fingertips (Hebrews 11:25).

Years later, on Mount Horeb at the scene of the burning bush, in abject humility before God he said, "I am not eloquent; I am slow of speech, and of a slow tongue." He was little in his own eyes. But who has been so used of God to accomplish His purposes as was Moses?

Jeremiah, chosen of God to be a prophet to the nations, said of himself, "Ah, Lord God! behold, I cannot speak: for I am a child" (Jeremiah 1:6). Because of Jeremiah's brokenness and humility, God could touch him. He put His words in the mouth of Jeremiah, who became the great weeping prophet of the Bible.

For years Jacob had been filled with his own plans and desires, but under the pressure of having to face his brother Esau, whom he had wronged years before, he fell upon his face in prayer (Genesis 32:24f.). All night he wrestled with God, seeking His blessing upon his life. His prayer prevailed; God touched him and made him a new person; and when the morning came, he was prepared to meet his brother. With humbled heart he offered presents as tokens of peace and urged a blessing upon his long-estranged twin. How sweet the reconciliation, made possible because Jacob had experienced brokenness with God.

When one emerges from a divine encounter which brings brokenness, he is a changed person. He has a new set of values, new priorities. Life is seen through eyes that are washed with the Spirit of God. What once was all-important is now secondary; what he formerly valued little, now holds preeminence in his life.

There is something different about the *spirit* of a broken person. There is a glow as if he and God share a sacred secret. He has entered a new kind of relationship with God. His life is in the hands of the Father, and he does not worry about holding the reins anymore! There is a peace he had not known; a release in the Spirit that enables him to cope with life victoriously; a new abandonment to the will of God, and a new stir of happiness in the soul.

Also, there is joy in doing little hidden deeds for only the Father's eyes—a cup of cold water, a prayer with a friend, the tying of a child's shoelaces. Soon there comes a new sense of God's power within, using

him in ways previously unknown, prompting him to say words that bless and influence others, and maintaining moment-by-moment oneness with God! One is enabled to establish and keep an open, humble attitude toward others, so that communication and understanding and forgiveness are easier than ever before.

Once one is broken, brokenness becomes a part of his life. There will be other times, either alone or with others of like mind, when the heart bows again before God in acknowledged humility, adoration, and dependence, and brings the sense of His presence anew. Always following brokenness there is a flowing in of His blessed Holy Spirit, like the bright sunshine that follows a summer shower.

Jesus, in Gethsemane, is our Example of brokenness reaching its depths and highest peak when He said, "Not my will, but thine, be done." From that broken heart of Christ flows all the benefits of God's perfect plan of salvation which we enjoy by faith and consecration of ourselves.

Brokenness brings spiritual blessing, purity, and power. It empties our hearts for the infilling of the Holy Spirit. It comes at a price. But its benefits, in enabling one to live triumphantly and to serve God and others fruitfully, far exceed the cost. □

OUR YEARS

*From God, for God, to God—
So has our Father ordained
Our years to be passed in His service,
Our lives for His kingdom be trained.*

*And if the years be many or few,
If joyful or filled with pain,
What matter to us, if only so
They're used for the Master's gain?*

*For a day with Him is a thousand years,
And a thousand years is a day.
And when we've left our doubts and fears,
To live with Him for aye,*

*We shall hear Him say, "My child, well done,
You've lived well your little day.
Come, enter the home prepared for you,
That shall never pass away."*

*And as you see them, in the Master's way,
The years you now pass through,
In sweet communion with Him, you'll say,
"Why, a thousand years was a day."*

—MARY BRAWNER
Danville, Ill.



The
The
holy
SPIRIT

and
PRAYER



By FRANK G. CARVER
San Diego, Calif.

JOHN 14:13-14 presents a promise Jesus makes to troubled disciples that is almost beyond belief: "And whatever you ask in My name, that will I do, that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it" (NASB).

At first look the promise appears to have no boundaries. It is absolute, without limits, undefined. But in the Gospel it stands in the midst of a stream of concepts that witnesses to a flow of divine life.

That overflowing life is the work of the Father, carried out by His Son in the world. In fact, it is our ministry of witness to the saving presence of God among men, for as believers we are Jesus' appointed representatives in the world: "He who believes in Me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father" (verse 12, NASB).

This life of obedient love to God (verse 15) is the life of the Holy Spirit's presence "in us" as the crucified and risen Jesus returns "to us": "And I will ask the Father, and He will give you another Helper, that He may be with you forever; . . . I will not leave you as orphans; I will come to you" (verses 16, 18, NASB).

The Holy Spirit is the life of Jesus in us as a life of prayer, enabling us to continue His mission in the world.

helps to holy living

Jesus' promise for our task is that "whatever you ask in My name, that will I do." The condition is that we ask in His name.

To invoke Jesus' name in prayer is no gimmick-formula, no surefire mechanism, a kind of magic spell by which we coerce God to give us what we want. Such belongs to pagan superstition, not to biblical faith. W. T. Purkiser writes that "much of the modern emphasis on the 'supernatural' is more akin to magic than it is to miracle."*

Rather, "name" in the Scriptures indicates the person as he inherently is. In John 1:12, "those who believe in His name" (NASB) are those who put their faith in the person of Jesus. In 20:31, where in "believing you may have life in His name" (NASB), life is the gift of the crucified, risen Christ.

So to "pray" in Jesus' name is to ask in harmony with the moral character and saving purposes of Jesus in the world, "that the Father may be glorified in the Son." To use a friend's name in the course of our everyday affairs is to refer to him in a way consistent with his integrity and wishes. To pray is a holy endeavor.

Jesus' works in the world were the extension of His prayer life. His prayers indicated the unity of His will with the Father's (11:41). In the same way our continuation of Jesus' mission of witness to men depends on prayer. Our mission is the gift and works of the Father expressing His will in the world (5:14).

Further, to pray in "Jesus' name" is to ask in complete dependence on the presence of Jesus: "the Spirit of truth, . . . He abides with you, and will be in you" (14:17, NASB). True praying is motivated by His life in us, informed by the breath of the indwelling Spirit of truth: "The Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words" (Romans 8:26, NASB).

We pray in the flow of the life of Jesus in our world by the Holy Spirit. The Holy Spirit has come to help us to pray, to help us to know what to pray for, to tune our praying into the dynamic process of the work of the Father in His world. Jesus' "in my name" limits our prayer life, but with a limitation that shatters the very word!

II

"If you ask Me anything in My name, I will do it" is Jesus' promise that the will of the Father can be accomplished in and through our lives, just as it was through His. This amazing possibility is guaranteed by the twofold gift of the Father. The most obvious, as we have already seen, is His gift of the Holy Spirit to Jesus' disciples following His departure from them (John 14:16), a gift in which we share (17:20).

The other gift is the Father's gift to the Son: "The Father loves the Son, and has given all things into His hand" (3:35, NASB). Preceding the Father's gift to us of the Holy Spirit at the Son's request is this gift of the Father to the Son. Constituted in this is the

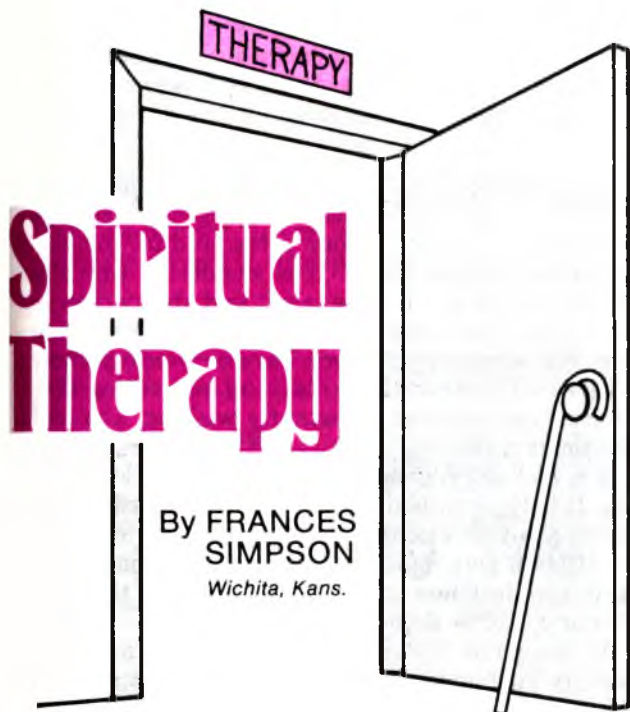
*W. T. Purkiser, *The Paradox of Prayer* (Kansas City, Mo.: Beacon Hill Press of Kansas City, 1974), p. 10.

oneness of the Son and the Father (17:21-22), the unity which enables Jesus to speak of the Holy Spirit as sent both from the Father (14:16) and from himself (15:26; 16:7). The foundation of all that Jesus has promised us is in His relation to the Father.

This means that the range of our praying is the "all things that the Father has," which Jesus said "are Mine" (16:15). The expanse of our life of prayer is as vast as the character of God; its limits are the presence and work of God in our world. It is in this context of divine life that the words of Jesus become

"living and active and sharper than any two-edged sword" (NASB) in our life for Him: "If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you" (15:7, NASB).

Is there a promise better than the character of God? Can you conceive of any possibility larger than the presence of God? Dare we imagine any challenge greater than the work of God? This is the life of prayer of which Jesus said, "Ask, and you will receive, that your joy may be made full" (16:24, NASB). □



THIRTY MINUTES of hard, physical therapy every four hours—this was the doctor's orders several months ago after I had surgery for the removal of a large calcium deposit in my right shoulder. This was the way back to health and total usefulness.

One day as I lay across the bed lifting the cane over and back, I thought, This is a hard assignment. It takes so much time and energy when I need to be doing other things. In fact, it hurts.

But I remembered the doctor's admonition that if I did not maintain the therapy, my shoulder would freeze, become dysfunctional.

As I continued . . . up . . . back . . . up . . . back, a question formed. Would spiritual therapy on a regular basis be the remedy we need for our anemic state of spirituality?

Spiritual therapy? Jesus prescribed it. He said—

SEARCH THE SCRIPTURES (*John 5:39*). The Bible has been called our Compass, our Road Map, our Light, our Sword, our spiritual Food. It is all this, and more.

A grandmother tenderly caresses the cover of a

worn Bible she is no longer able to read. A teen-ager places a Bible atop his biology book as he heads for school. A soldier prayerfully sticks a New Testament in his shirt pocket. A minister reads the Word to a young couple who have lost their first child.

This is spiritual therapy at work, oiling the machinery of the mind and spirit, and implanting God's law in the inner man.

MEN OUGHT ALWAYS TO PRAY, AND NOT TO FAINT (*Luke 18:1*). Prayer is an active ingredient in spiritual therapy. "Always" implies regularity. "Not to faint" conveys the result.

"Prayer changes things." But more important is the fact that prayer changes me. It gets me in shape for God's perfect will. It restores, refreshes, comforts, probes.

TAKE MY YOKE UPON YOU, AND LEARN OF ME (*Matthew 11:29*). I discovered a number of things during my bout with physical therapy. The possibilities were there, but I had to see them for myself. Only as I learned the exercises and yielded to the skilled hands of the therapist did new movement begin.

It is exciting to yield to the Master Therapist, to learn of Him who made every brain cell, every physical drive and spiritual hunger, every nerve that courses through the human body!

GO YE THEREFORE, AND TEACH ALL NATIONS (*Matthew 28:19*). It was not enough that I learned the physical exercises, talked to the therapist, and put my trust in him. I had to get up and go to work. This was the most painful part. It demanded time, sweat, even tears. But oh, the salvation of an arm was worth it.

How much more is the salvation of souls worth an all-out effort on the part of every Christian!

WATCH THEREFORE: FOR YE KNOW NOT WHAT HOUR YOUR LORD DOETH COME (*Matthew 24:42*). Physical therapy demands continuous movement of an afflicted limb until that part moves naturally and freely as God intended. Spiritual therapy, too, must become an everyday adventure—a normal life of prayer, Bible reading, walking with the Master, witnessing of Him, and watching for His return.

Consult the Master Therapist today, and start on a program of spiritual exercise which will produce abundant life here and eternal life hereafter. □



Focus on the Family

By JAMES C. DOBSON
USC School of Medicine



The article which follows is one of a series, abstracted from Dr. James Dobson's most recent best-selling book, *What Wives Wish Their Husbands Knew About Women* (Tyndale, 1975). The theme of this series focuses on the emotional needs of Christian wives and mothers amidst society's rapidly changing values and attitudes.

PERHAPS the most inescapable conclusion I have drawn from psychological counseling of women concerns the commonness of depression and emotional apathy as a recurring fact of life. The 1950s were called an age of anxiety and stress; the seventies have already been termed an age of depression. Thus, the majority of adult females seem to experience these times of despair, discouragement, disinterest, distress, despondency, and disenchantment with circumstances as they are. I have come to call this condition "The Ds" for obvious reasons. A counselee will say, "I have the Ds today," and I know precisely what she means.

In order to ascertain the causes of this feminine depression, I developed a brief questionnaire on which a sample of women indicated the greatest irritants in their lives. Believe it or not, *low self-esteem* was indicated as the most troubling problem by the majority of the Christian women completing the questionnaire. More than 50 percent of the group marked this item above every other alternative on the list, and 80 percent placed it in the top five.

This finding is perfectly consistent with my own observations and expectations: Even in seemingly healthy and happily married young women, personal inferiority and self-doubt cut the deepest and leave the most wicked scars. This same old nemesis is usually revealed within the first five minutes of a counseling session: feelings of inadequacy, lack of confidence, and a certainty of worthlessness have become a way of life, or too often, a way of despair for millions of American women.

What does it mean to have low self-esteem? What does one experience when struggling with deep-seated feelings of inadequacy? Perhaps I can express the troubling thoughts and anxieties which reverberate through the backroads of an insecure mind.

It is sitting alone in a house during the quiet afternoon hours, wondering why the phone doesn't ring . . . wondering why you have no "real" friends. It is longing for someone to talk to, soul to soul, but knowing there is no such person worthy of your trust.

It is feeling that "they wouldn't like me if they knew the real me." It is becoming terrified when speaking to a group of your peers, and feeling like a fool when you get home. It is wondering why other people have so much more talent and ability than you do. It is feeling incredibly ugly and sexually unattractive. It is admitting that you have become a failure as a wife and mother. It is disliking everything about yourself and wishing, constantly wishing, you could be someone else.

It is feeling unloved and unlovable and lonely and sad. It is lying in bed after the family is asleep, pondering the vast emptiness inside and longing for unconditional love. It is intense self-pity. It is reaching up in the darkness to remove a tear from the corner of your eye. It is depression!

At this point I offer a message of great importance to every husband who loves and wants to understand his wife. Whereas men and women have the same needs for self-worth and belonging, they typically satisfy those needs differently. A man derives his sense of worth primarily from the reputation he earns in his job or profession. He draws emotional satisfaction from achieving in business, becoming financially independent, developing a highly respected craft or skill, supervising others, becoming "boss," or by being loved and appreciated by his patients or clients or fellow businessmen.

The man who is successful in these areas does not depend on his wife as his *primary* shield against inferiority. Of course, she plays an important role as his companion and lover, but she isn't essential to his self-respect day by day.

By contrast, a housewife approaches her marriage from a totally different perspective. She does not have access to "other" sources of self-esteem commonly available to her husband. She can cook a good dinner, but once it is eaten, her family may not even remember to thank her for it. Her household duties do not bring her respect in the community, and she is not likely to be praised for the quality of her dusting techniques.

Therefore, the more isolated she becomes, as we

have discussed, the more vital her man will be to her sense of fulfillment, confidence, and well-being. That spells trouble with a capital T.

Let's reduce it to a useful oversimplification: men derive self-esteem by being *respected*; women feel worthy when they are *loved*. This may be the most important personality distinction between the sexes.

This understanding helps explain the unique views of marriage as seen by men and women. A man can be contented with a kind of business partnership in marriage, provided sexual privileges are part of the arrangement. As long as his wife prepares his dinner each evening, is reasonably amiable, and doesn't nag during football season, he can be satisfied. The romantic element is nice—but not necessary.

However, this kind of surface relationship drives his wife utterly wild with frustration. She must have something more meaningful. Women yearn to be the special sweethearts of their men, being respected and appreciated and loved with tenderness.

This is why a housewife often thinks about her husband during the day and eagerly awaits his arrival home; it explains why their wedding anniversary is more important to her, and why he gets clobbered when he forgets it. It explains why she is constantly

"reaching" for him when he is at home, trying to pull him out of the newspaper or television set; it explains why *absence of romantic love in my marriage* ranked near the top as a source of depression among women, whereas men would have rated it somewhere in the vicinity of last place.

God understands the emotional needs of the men and women He created. Thus, He inspired the Apostle Paul to write: "So again I say, a man must *love* his wife as a part of himself; and the wife must see to it that she deeply *respects* her husband, obeying, praising and honoring him" (Ephesians 5:33, TLB).

There is certainly no room for masculine oppression within that formula. The husband is charged with loving leadership within the family, but he must recognize his wife's feelings and needs as being one with his own. When she hurts, he hurts, and takes steps to end the pain. What she wants, he wants, and satisfies her needs. And through all this, his wife deeply respects, praises, and even obeys her loving husband. If this one prescription were applied within the American family, we would have little need for divorce courts, alimony, visiting rights, crushed children, broken hearts, and shattered lives. □

"Whatever He Says to You Do It"!

MARY'S STATEMENT to the servants at the marriage feast at Cana in Galilee (NASB) is an axiom that might well become the "ongoing" slogan of all Christians. The idea that Jesus is adequate for every one of life's situations pervades the entire scene.

Quite often the idea seems to float to the top that only the "big" things in life merit the attention of this One who was the most outstanding Guest a wedding ever had. From being with this strange Son of hers, Mary had learned that it pays to bring troublesome things, whatever their size, to the Lord. She had found He gives attention.

"He can solve your every problem" is one of the phrases in the hymn "He's the Christ of Every Crisis." And that is most certainly true. However, the situation doesn't have to be in the "crisis category" to be assured of the Saviour's interest. Refreshments don't seem to take on the earth-shattering portent that other major

issues might—but that did not keep Mary from bringing a need for them to Jesus' attention.

She wasn't afraid to talk to Him about it. And more, she believed He would do something about it.

But the words which capture our attention in the account are Mary's instructions which prepare for results and give the guidelines that would assure them—"Whatsoever he saith unto you, do it" (John 2:5).

Reliance upon the Lord's ability; possessing faith in the petition; and the determination to follow His command, whatever course it may take—this is the path of complete commitment and trust.

We do not know the time element that existed between Mary's charge to the servants and Jesus' command to fill with water the six huge jars that were standing by. That's not so important. What is important is that they did as they were told. "They filled them up to the brim" (John 2:7).

We, too, can bring our needs, whatever their size; leave them with the Lord; believe as Mary did that He will do something about them, and then obey—"Whatever He says to you, do it"!

Those around you, like the governor at the Cana wedding, may not know what happened, but just as "the servants which drew the water knew" (John 2:9), you will know as well. □

By LEONARD C. JOHNSON

La Verne, Calif.



By HAROLD W. REED
Kankakee, Ill.



And look that thou make them after their pattern, which was shewed thee in the mount (Exodus 25:40).

SOME 50 COLLEGE PRESIDENTS, concerned with the building of stronger Christian colleges, met in a conference on our campus. My assignment was to bring official greetings and to give the opening devotional message. In seeking the inspirational spark that would awaken leadership to its God-given task, I shared with them:

My Faith in a Divine Pattern

- God Has a Pattern for the Person.
- God Has a Pattern for the Church.
- God Has a Pattern for the Christian College.

I believe in the divine pattern which is available to the individual. This is closely related to *My Philosophy of Life* based upon Romans 8:28. This philosophy implies that God is able to take the good things of life and the untoward things of life and weave them together for my good and the Kingdom's good.

But *My Faith in a Divine Pattern* goes further and proposes that God has a blueprint for my life, that He has a blueprint for a specific building, and that He has a blueprint for the Christian college.

The divine pattern or blueprint must be found through meditation, prayer, and faith. This was true with Moses.

The Divine Pattern Is Discovered upon the Mountain of God

The Bible reveals that "Moses went up into the mount" at the command of God. The mountain was covered with a cloud, and God called to Moses out of the cloud. Here God revealed the details of His blueprint for the Tabernacle, including all of the materials which were to be used in it. And God said to His servant Moses, "Look that thou make them after their pattern, which was shewed thee in the mount."

The inspiration of the mountaintop experience with God caused Moses to see with clarity what should be done and how it was to be accomplished. From my responsibility for the building of some 15 major buildings on Olivet's campus, I sincerely believe one can experience the mountain vision, in which the pattern comes clear concerning the steps

which are to be taken in building for God and for His kingdom.

The Divine Pattern Is Inclusive and in Detail

The pattern which was revealed in the mount included the detailed blueprint of how it was to be made as well as the materials which were to be used. When the divine pattern is revealed, it is full and complete. The pattern given to Moses indicates that God is interested in what might appear to be minor details. The divine blueprint is always adequate and accurate.

The Divine Pattern Is a Thing of Beauty

The Tabernacle was not to be a crude structure with sparse furnishings. It was to be richly made to honor the great God of heaven and earth. The colors blue, purple, and scarlet suggest beauty, that which is pleasing to the eye. The mercy seat of pure gold, the ark overlaid with gold, and the candlesticks of pure gold all testify of magnificence and richness. The breastplate worn by Aaron was to be set with precious stones: a sardius, a topaz, a carbuncle, an emerald, a sapphire, a diamond, a ligure, an agate, an amethyst, a beryl, an onyx, and a jasper.

Yes, the blueprint of God was for a thing of loveliness and beauty.

The Divine Pattern Challenges the People of God to Give

Moses was to see and to understand God's blueprint for His Tabernacle. He was to make it clear and workable to His people. He was commanded to take an offering for this important building. All were to bring an offering. Everyone was to give willingly with "his heart."

Many times the phrase is used, "Give until it hurts." But how much better it is to "give until it helps." Whether it hurts to give is beside the point; God has commanded that we give until it helps. Not only can He provide a blueprint for the project, but

also He can enable us to find a pattern for bringing it to pass.

As Moses obeyed God's command and followed the divine pattern, the people gladly gave of their talents and their goods until they overflowed the need.

Building a church during the heart of the depression, when it seemed everything indicated it could not be done, gave me *Faith in a Divine Pattern*. Many times since then, under varying circumstances, this faith has been tested and proven true.

It was again confirmed in the planning and building of the Benner Library and Learning Resources Center at ONC, which is now ready for dedication.

This magnificent structure was erected at a cost of \$2 million. It is a thing of beauty. The divine pattern was followed. Some \$.25 million was given by the city of Kankakee, a grant for \$.25 million came from the Kresge Foundation, a grant for \$.5 million from the federal government, and \$1 million was subscribed by our churches of the Central Educational Zone. Thus the project was underwritten before construction began.

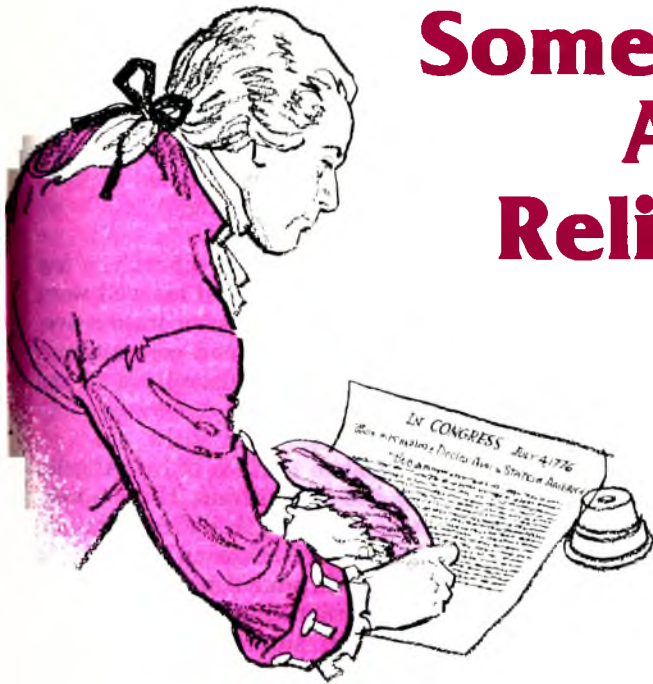
Yes, God Has a Pattern for Every Life.

God Has a Pattern for Each Church.

God Has a Pattern for the Christian College.

This I Believe.

□



Some Questions About Religious Freedom

By PAUL MERRITT BASSETT

Overland Park, Kans.

appeared in 1644, pronounces the principle most clearly.

It is the will and command of God that (since the coming of his Sonne the Lord Jesus) a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences and worships, bee granted to all men in all Nations and Countries: and they are onely to bee fought against with that Sword which is onely (in Soule matters) able to conquer, to wit, the Sword of God's Spirit, the Word of God.

This was a radical principle for its time, one not at all acceptable to the vast majority of the colonists. And it caused Pastor Williams to suffer greatly at the hands of his detractors.

It simply was not possible, for many, to believe that a man could be truly Christian and at the same time plead for the right of others to practice a wrong faith in the Christian's own backyard, as it were. Many saw Williams as an incarnation of the devil himself. But his principle was to stand.

It does raise some interesting questions worth thinking about in this year of special national concern in the United States. Does religious tolerance lead to spiritual depth or to spiritual indifference—or to neither? Should a society permit a citizen to practice what the majority consider to be spiritual error? Must the Bible be the Christian's only Weapon in the battle for spiritual sanity?

These were some of the questions which faced the American forefathers as they pondered the creation of a new society. And really, they face us yet. □

DID YOU KNOW that religious freedom was being exercised in North America in principle long before the United States gained their independence?

There were 4 of the original 13 colonies who were committed to it: Rhode Island, New Jersey, Pennsylvania, and Delaware. The Revolution finished the process of pushing government support for the Church of England out of the two Carolinas, Georgia, Maryland, and New York.

Only in Virginia, where the establishment was Church of England, and in Connecticut, Massachusetts, and New Hampshire, where it was Congregational ("Puritan" in varying hues), did the process of separating church from state extend beyond the Revolution. And even in those areas, religious freedom was practiced long before the laws forbade state support of any one expression of faith.

Perhaps Roger Williams' statement in his *Bloudy Tenet of Persecution for Cause of Conscience*, which



Los Angeles First Church original staff. (From left to right:) Ron Benefiel, young adult minister; Dr. V. W. Peters, associate pastor; Rev. Paul Benefiel, pastor (now district superintendent of the Los Angeles District).

To the City— With Love:

Three Congregations Flourish at the Mother Church*

By NEIL B. WISEMAN

Nashville, Tenn.

*In the whole global village, there are now 125 cities of
1 million or more people.—Ray Blake.*

BRIGHT, BOLD, BRASH is the way my tour book describes Los Angeles. And it is. Another line calls it fantastic, funny, impossible, intriguing, confusing, and colossal. And it is. One writer calls Los Angeles the most American of all cities. This metropolis is a miniature of the whole range of American life.

In a five-mile drive near the downtown area, you will see alienated street kids, giant skyscrapers, graffiti-scribbled walls, old but well-kept sections of town recently purchased by Korean immigrants, and downtown hotels like the Ambassador, made famous in American history as the site of Robert Kennedy's assassination.

On the same tour you will notice small communities of Spanish-speaking people, palatial homes of magnificent beauty, America's first freeway, the impressive design of the new civic buildings fronted with reflection pools and bubbling fountains, and devastating dwellings of poor people whose dreams have long since turned to nightmares.

Two and one-half million people live here. Babbling confusion is produced by the wide variety of languages used in places like the airport. Some public signs are even written in language foreign to the average American. People of nearly every skin color in the human race pass by on a downtown street corner.

At 221 South Juanita Avenue, just minutes from the very center of Los Angeles, can be found a lively reminder of Nazarene heritage—Los Angeles First Church of the Nazarene. Since 1895, men like P. F. Bresee, J. P. Widney, and C. W. Ruth have cast their long influence on the denomination through their ministry to Los Angeles First Church.

This church, the western birthplace of the Church of the Nazarene, provides historical impact aplenty with a life-sized portrait of P. F. Bresee, a hand-let-

tered copy of his last message to the church, a few chairs from the "Old Glory Barn," and his well-worn rolltop desk. The stately building is an impressive, silent witness to the prayers, love, and commitment which the members of this congregation have for the Lord and their city.

Ready for a surprise?

Even more interesting than the city of Los Angeles and Nazarene history are the current Holy Spirit-inspired happenings at Los Angeles First Church. She is a living microcosm of Nazarene missions at work; here Korean, Spanish, and American culture converge in brotherhood. Each Sunday, three Nazarene congregations worship simultaneously within her walls.

That in itself is unique, but these three congregations have three different languages, three different skin colors, and three different national origins. All three churches have their own pastors, and lay leaders are organized into governing church boards. The visitor can stand in one hallway during the congregational singing and listen concurrently to joyful hymns being sung in Korean, Spanish, and English.

Pioneer Nazarenes, as they began this church on October 6, 1895, stated their purpose: "Its [the Church of the Nazarene] mission is to everyone upon whom the battle of life has been sore, and to every heart that hungers for cleansing from sin. Come."

So the dream of the pioneers and the present-day worldwide commitments of the denomination to evangelize every race and culture have a fascinating present-day meeting in Los Angeles First Church.

A natural bridge of language and culture was being built by the Holy Spirit between the Korean and

*Excerpts from the author's forthcoming book sponsored by the Department of Home Missions, *To the City—with Love* (Nazarene Publishing House).

English congregations long before it was needed. Dr. V. W. Peters, now minister of visitation, joined Los Angeles First Church more than a dozen years ago after having served another denomination as a missionary to Korea for 30 years. Knowing the language well, he was a natural and useful connection between the local church and the small band of Korean holiness people who asked for the privilege of worshipping in Wiley Chapel.

About four years ago, God began raising up a Korean congregation which actually started as a home prayer meeting with 12 people in attendance. As this little group of believers prayed and searched the Scriptures, they began to sense a need for a meeting place.

Rev. Soogoon Hearn, leaders of the small Korean group of believers, and Rev. James Ingalls, then pastor of Los Angeles First Church, began to have conversations about Christian doctrine and the building needs of this growing church. The result was the organization of this church in March, 1974, with 135 members.

With a present membership of 230, this fully organized congregation is now nearly self-supporting. The opportunities of service for this new church are limitless with 75,000 Koreans living in the city; 45,000 of that number reside within a three-square-mile area adjacent to First Church.

Rev. Oziel Flores, a graduate of the Seminario Nazareno Hispanoamericano at San Antonio, Tex., and an ordained elder, leads the Spanish-speaking congregation as pastor. The beginnings of this church grew out of the loving concern of Felix and Olivia Cordero, First Church lay members, who within the last two years began a Spanish Sunday school class for adults. From that simple idea, a Spanish-speaking congregation was born which now has more than 50 in attendance each week. And while this group has not been officially organized into a church, it has a church board, meets its own financial obligations including pastoral support, and helps with building maintenance costs.

Sunday school at Los Angeles First is a happy interaction between the three cultures; adult Bible classes are offered in English, Spanish, and Korean. The children and teens from the three cultures, all of whom understand English, share the same Sunday school classes.

Seeking to minister adequately to young adults, the church has a full-time staff member, Ron Benefiel, who gives the majority of his time to this group. The church's immediate community, designated as "The Apartment Dwellers" by the Los Angeles Planning Department, is home to more than 30,000 adults between the ages of 20 to 35, 90 percent of whom live in apartments. More than 1,000 young adults live in one apartment complex just across the street from



Sunday school girl—
Los Angeles First Church.

the church. The single young adult group in this church now numbers more than 50, and they are mutually strengthened by a multi-ministry program, including weekly Bible study and prayer fellowship.

Senior adults represent the fourth needy nearby audience for Los Angeles First Church. In 1970, 17,200 people over 65 years of age lived within one mile of this church. A recently organized senior adult ministry promises to provide a viable way of expressing the gospel to this age-group.

Additional innovations of ministry to the masses of this great city are being planned. Rev. Paul

Benefiel, former pastor, is the newly elected district superintendent for the Los Angeles District. Rev. Randall E. Denny presently serves as senior pastor.

God is at work in Los Angeles. The task is staggering when compared with available resources and personnel; but when compared with the grace of God, the global commands of our Lord, and the recent exciting progress in ministry there, only one conclusion is possible: "Good days ahead." □

PEN POINTS

MAXIMUM RECOMMENDED PRESSURE

Recently while reading an article about the increasing interest in bicycling, I was reminded of an interesting fact about bicycle tires.

A thin, lightweight, tubular tire can safely be inflated up to at least 100 pounds per square inch. This surprises us when we learn that it takes less pressure to inflate the larger, stronger automobile tires.

Bike tires should be kept up to the maximum recommended pressure. The harder the tire, the easier it rolls and the less prone it will be to flats caused by bruising.

There may be an analogy here for all who would live the Spirit-filled life. It is not enough to rely upon the crisis experiences of conversion and entire sanctification. Paul's imperative applies in every phase of Christian "cycling"—"Keep on being filled with the Holy Spirit" (Ephesians 5:18, literal translation).

As we continue to grow spiritually, love and obedience to the leadership of the Holy Spirit will enable Him to expand and enrich His work in our lives.

The Holy Spirit desires to maintain the "maximum recommended pressure" on the inside to enable us to withstand the bumps and bruises of life, and to avoid "flat tires" spiritually. □

—DENNIS W. FOOR
New Lexington, Ohio



The Place Everybody Goes

PETER AND JOHN went there. Demas went there. What do saints like Peter and John and a deserter of the faith like Demas have in common? In the crisis they all went to the same place—to *their own people*. Ultimately everybody goes there. You and I will, too.

Man congregates with his own kind. He wants to be where others like himself are. God created us with the herd instinct; so that, in itself, cannot be wrong. Christians gain great strength when the God-given desire to be with other believers is fulfilled in Christian fellowship.

While the adage “Birds of a feather flock together” generally rings true, the saying usually carries derogatory baggage. Evil men stick together.

The Bible gives many examples of evil men and their cohorts—admonitions and warnings for us all.

Lot went to his own people. He pitched his tent in the vicinity of Sodom, a wicked city. We don’t know if his heart was already in Sodom even if his tent

By MERRILL S. WILLIAMS

New Iberia, La.

wasn’t, but the evidence suggests that his desire lay in that direction. Lot gravitated to his own kind of people.

Demas also went with his own kind of people. Paul wrote sadly, “For Demas, in love with this present world, has deserted me and gone to Thessalonica” (2 Timothy 4:10, RSV).

He left the fellowship of the Apostle Paul for the fellowship of those who emulated the spirit of the world. His people were probably not murderers, robbers, or persons who engaged in overt crime and wrongdoing. Most likely they were everyday, ordinary people—who gave their allegiance to someone other than the Lord of the universe.

Demas failed in the Christian life when he left the brethren and went back to those who had no concern for the faith. God’s faithful, however, are drawn irrevocably toward His people.

Moses determined to identify himself with God’s people. He “. . . refused to be called the son of Pharaoh’s daughter, choosing rather to share ill-treatment *with the people of God* than to enjoy the fleeting pleasures of sin” (Hebrews 11:24, RSV, emphasis added).

Peter and John chose God’s people. After being called before the Sanhedrin, rebuked, and flogged for preaching Christ, they “*went back to their own people*” (Acts 4:23, NIV). After a time of testing, they returned to those with whom they had most in common—the Lord’s people.

Where they went in times of crisis is a commentary on their lives. They loved the Lord, so they wanted to be with His people.

Our people are indicative of our allegiance. If our closest friends possess the spirit of the world, sooner or later we will likely begin to imitate them.

Here as Christians we run headlong into the problem of being in the world and yet remaining separated from the evil spirit that pervades the world.

There must be no ivory tower existence aloof from, and insensitive to, a bleeding world. How can one win people to Christ if he has no non-Christian friends? Only if he develops genuine friendships with non-Christians—and not just to spiritually exploit them—can he ever expect to persuade them that his way of life is best.

Yet we would do well to weave into the fabric of our lives the Apostle Paul’s principle of relationship between believers and unbelievers. He said, “Do not be yoked together with unbelievers” (2 Corinthians 6:14, NIV).

This New Testament admonition may be illustrated by the Old Testament injunction, “Thou shalt not plow with an ox and an ass together” (Deuteronomy 22:10). In the scheme of life certain things are incompatible. Good and evil were never meant to plow in the same harness.

Everyone is influenced by his closest associates. Is the influence of our friends an asset or a liability to our life in Christ? Who are our people? □

The Marred Inheritance

He may have been rather empty-headed, but he had his pride. Sure, he knew his kinswoman, Naomi, had returned from Moab. He couldn't help knowing it. Everyone in Bethlehem was talking about it. He knew that Naomi's husband and both her sons had died in Moab, and it certainly wasn't any secret that her daughter-in-law, Ruth, had come home with her. The way everybody was bragging about the girl, one would think she was a queen, at least.

But he made no attempt to contact them. He didn't have any big, self-sacrificing ideas about supporting poor kin the rest of his life. When Boaz suggested he marry Ruth and provide an heir for the deceased Mahlon, that was the end. He should marry a foreigner?

"If you are so interested in the deal, take care of it yourself," he told Boaz. "I don't want to mar my own inheritance!"

So Boaz did. He did not have any inheritance to worry about in that respect. Being the son of a reformed call girl, and she a foreigner yet, he had nothing to lose. Also he had sense enough to recognize a lady when he saw one, and Ruth was a lady in the best sense of the word. So without worrying about what he might be doing to his inheritance, he married her.

Because he married Ruth, he is recorded in God's hall of fame as the great-grandfather of King David, and as one in the line through which Christ saw fit to come into this world. A more wonderful inheritance can hardly be imagined.

But what of the man who did not want to mar his? So far as we know, he did not get into anybody's hall of fame. The Bible does not even tell us his name. His identity has long since been lost in the mist of the centuries. We know him only as "such a one."

And his carefully guarded inheritance? It too has vanished, evaporated, disappeared. When he refused to take Ruth, he not only marred his inheritance; he destroyed it. "Such a one" became a pathetic statistic in human history.

But what about Mr. "Such a one," present-day model?

Every born-again Christian has in his possession the most wonderful inheritance in all the universe, eternal life. He received this greatest of all blessings when he was born into God's family, but with blessing he also received responsibility. It is his to choose whether he will guard and keep his inheritance, or mar and destroy it. Will he, day by day, live so close to God that God can continue to call him "son"? Or

will he drift away to become only a "such a one," a backslider whom no one but Satan can claim?

How many people there are who try to claim eternal life without living it. They repent of their sins and are born into God's family. Then they go on their way and forget about it, as though being born were the end of life rather than the beginning.

The Bible is full of illustrations and instructions that would teach us the necessity of living our eternal life every day.

To the Israelites in the wilderness God gave one day's supply of food each morning. It was their responsibility to gather the food. This was their only means of survival. If they attempted to escape the daily task of food gathering by trying to live today on yesterday's leftovers, they found to their sorrow that the leftovers had bred worms and spoiled.

How well that illustrates our way of life spiritually. Yesterday's Bible study won't provide inspiration for today's living. Yesterday's prayer and fellowship with God won't keep us in the rough and tumble of today's problems and troubles.

Christ said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). So what happens to the person who does not take up his cross daily?

What of the one whose days are so full of a thousand odds and ends of activities that he doesn't have time to read the Bible? How will he know how God wants him to live? The answer is, He won't. If he has or can get a Bible, and if he can read, yet if he does not study the Bible, he is ignoring God's Guidebook. He is saying by his actions, "I don't want to know what God expects of me."

It goes without saying that no one can please God if he makes no effort to find out what it is that pleases God. The longer he goes on in his ignorance, the more he will mar his inheritance. If he keeps at it long enough, after a while he will destroy it.

What of the person who is so busy getting a lot of things that he has no time to pray, to fellowship daily with God who gave him his eternal inheritance? If he stays too busy too long, he too will lose his eternal life. We can no more live our eternal life without contact with the Giver of Life than an electric bulb can make light without contact with the generator that produces the power to make light.

What about the person who is so busy planning his own life and going his own way that he cannot be bothered to obey God day by day? God has a flight plan for each of His children. If the child of God is careful in following God's plan, he will enrich his inheritance with many precious treasures laid up in heaven. But if he decides that he is wiser than God, and he will therefore plan his own life, he is well on the way to destroying his inheritance already.

In this eternal business, each of us has a choice. Either we can be a Boaz, claiming all the riches that God wants to give, or we can be a "such a one," a lost soul without inheritance. □

By LAURA FORINASH

Lucedale, Miss.

The Other Side of the Good News

It is often said that “no news is good news.” This idea may have caused us to become silent regarding one of the fundamental themes of the Bible.

God’s love is good news. But when rejected, it becomes God’s righteous judgment. The other side of the good Word is that men reject the gospel at their own peril.

One cannot read either the Old or New Testament without learning of the wrath and judgment of God. Yet we may not speak enough of these realities.

One reason perhaps is that we just do not know what to say, how to fit them into our theology. It may be, too, that our unbridled society contributes to our failure to give these biblical truths their proper place. We rest uneasily with talk about discipline and reckoning.

Further, because there must be nothing negative in our thinking, we use such words as *fantastic*, *great*, and *wonderful*. *Judgment* and *wrath* have a hard time finding their way into our vocabulary.

Not too long ago in some theological circles, eschatological themes were viewed as unimportant and irrelevant. But our apocalyptic world and a new emphasis on biblical theology have changed this radically.

It is true that one cannot be frightened into the kingdom of God. Certainly not now, when we live daily with death and the threat of a nuclear holocaust.

But the Old Testament prophets were not hesitant to sound the note of judgment. And Jesus also. If He talked of such things, so must we.

Nothing could be more untrue than to assume that because the New Testament speaks to God’s supreme revelation in Christ that His opposition to evil is in any way weakened. Thus Gustaf Aulen has observed: “The idea that divine love is complacent and indulgent, that God overlooks sin and does not take it seriously, and that he will obviously forgive since it is his business to do so, is foreign to Christian faith.”

In trying to understand God’s wrath and hatred of

evil, it is easy to adopt an enfeebled idea of love on the one hand; or on the other, to isolate it from His love and try to solve the problem philosophically.

We must keep in mind that God is a Person who enters into interpersonal relationships with man. But it is precisely this biblical claim which raises questions about the meaning of His judgment.

Whatever else may be said, neither God’s love nor His wrath are impersonal. To forget this truth is to understand God as being capricious, some cosmic tyrant who is eager to pour out His judgment upon men.

Who can deny that too often this unbiblical picture of God has been portrayed? Sometimes harm has been done to persons who have been influenced by this false view of divine judgment. Morbid personalities have developed, psychological and emotional problems have resulted, and some have turned away from Christ and the Church.

But the truth remains—God is a righteous God. And His righteousness is the ground of His judgment (justice). The Psalmist sang: “The righteous Lord loveth righteousness” (11:7). Jesus referred in His high-priestly prayer to the “righteous” Father (John 17:25).

Yet God’s righteousness is neither arbitrary nor an abstraction. It is known in His dealings with His people recorded in the Scriptures and experienced in the life of His Church and of every individual Christian.

Both God’s love and His judgment are expressions of His infinite concern for man. He wills that all men be saved and come to a knowledge of the truth. He has made us so that we find fulfillment alone in Him. But, necessarily, to be outside of Christ is to fail to find fulfillment, which leads to the condemnation and disintegration of the self.

But it is important to observe that God’s righteousness is seen not merely in His judgments, but in His plan of salvation. Luther said that wrath is God’s *opus alienum* (alien activity), while love is His *opus proprium* (proper activity). Wrath is the mask behind which God hides himself, the means He uses to attain His purpose.

“The idea that divine love is complacent and indulgent, that God overlooks sin and does not take it seriously, and that he will obviously forgive since it is his business to do so, is foreign to Christian faith.”

For the believer, the righteousness and love of God are not contradictory, but complementary. Even in the Old Testament, God’s love and mercy are never separated from the wrath of His righteousness. Love and judgment are inseparable. To cite Nietzsche’s expressive phrase, God’s righteousness is “love with its eyes wide open.”

The only really radical judgment of sin is that of pure love. God acts on man’s behalf and for his good. How man responds to God’s acts of love has much to do with whether they come to him as love or judgment. As J. S. Whale has put it, “The form in which rebellious and fallen man experiences the love of God is wrath.”

A simple incident may illustrate the point. Suppose an alcoholic husband habitually comes home inebriated at an early hour in the morning. In some ways he would be happy to be met at the door by his wife and abused and spoken to harshly. All of this would help assuage his guilt. In his own mind he would be paying partially for his misdeeds.

But to have his wife greet him with a kiss and prepare a hot breakfast following his sobering shower is more than he can take. Her love comes to him as judgment and condemnation.

In a similar manner, “God commendeth his love toward us, in that, *while we were yet sinners*, Christ died for us.” His love evoked the wrath of men who put our Lord to death. It was inevitable that human nature, being what it is, would seek to destroy Him. His love produced guilt, which erupted into murder.

It still does.

Christ bore on the Cross and in His body our penalty of guilt and shame. To reject this overture of love is to avoid the only Source of life available to man. The result is alienation, guilt, and spiritual death. God’s love comes to impenitent man as judgment.

To speak of the wrath of God, in one sense, is to speak of the nature of sin. It brings consequences both temporal and eternal. Men suffer as the result of their proud defiance of God. To say otherwise removes the meaning of moral and spiritual decisions and makes irrational our universe.

It is possible to understand God’s judgment in different ways—for example, as written into the moral structure of the universe. But one need not

understand all the philosophical and theological implications of this and other perspectives to accept the *fact* of God’s judgment.

However it may be understood, the Bible teaches that man cannot sin with impunity. His sin incurs God’s wrath.

The content of God’s holiness and righteousness is disclosed in part in the Law. God requires fidelity and obedience to himself. Both the wicked and the just will receive their due recompense.

The New Testament idea of the final judgment (see John 5:28-29) arises out of the Old Testament concept of the “day of the Lord.” That day is the final crisis (the English word *crisis* is the transliterated Greek word for *judgment*) of history, when God will judge all men.

Judgment clearly is an essential part of biblical faith. A righteous God must judge sin and reward obedience. Therefore the divine demands are serious demands and must be taken seriously.

The Judge is God himself through Jesus Christ. God “has appointed a day in which he will judge the world in righteousness by that man whom he has ordained” (Acts 17:31); and the Father has given to the Son “authority to execute judgment also, because he is the Son of man” (John 5:27).

Judgment was inaugurated by the coming of Christ. “For judgment,” said Jesus, “I am come into the world.” He who does not believe in the Son “is condemned [judged] already, because he has not believed on the name of the only begotten Son of God” (John 3:18).

Both Jesus and Paul state unequivocally that the ultimate fate of those who persist in their rebellion against God is eternal condemnation. All must be judged on the quality of their life. Thus eschatology and ethics (holy living) cannot be disassociated.

The Christian can face the Judge without condemnation (John 5:24; Romans 8:1) and therefore with confidence, for Christ’s redemptive work has acquitted him. Thomas a Kempis said: “The sign of the Cross shall be in heaven when the Lord cometh to judgment.”

The other side of the Good News then is itself good news to those who believe, for it reminds them of the forgiveness and faithfulness of God and of the kind of persons they should and can be by grace. □



By PAULINE E. SPRAY
Sparta, Mich.



Happiness Is . . . Living with a Purpose

"Happiness in this world, when it comes, comes incidentally," said Hawthorne. "Make it the object of pursuit, and it leads us on a wild-goose chase, and is never attained."

Happiness is not something you run down in a race or rush out to the store and buy. Happiness comes as a by-product, a dividend. It results from pursuing a purpose and reaching realistic goals which bring such a purpose to fruition.

When a happy-go-lucky little creature was asked, "What are you going to be when you grow up?" she spontaneously replied, "A nothing."

Coming from a five-year-old, that was cute. However, our "Great Society" is presently challenged by too many "nobodies" who are declining to accept responsibility. The very thing they are seeking is eluding them. True happiness comes only with purposeful living. Without a driving, real-life interest, one wanders aimlessly like a rudderless vessel or an autumn leaf driven by the wind.

In *How to Make a Habit of Succeeding*, Mack R. Douglas insists that a dynamic purpose is the key to personal success. Happiness is not dependent on external circumstances and surroundings. It is found by those who constantly progress toward a worthy life purpose.*

Paul put forward some principles in Romans 12 which we might call "Rules for Mental Health." The first rule he gave sets forth the loftiest of all purposes for living—that of presenting oneself "a living sacrifice" unto God. To be holy, acceptable, and

totally committed to Jesus Christ is the key to genuine joy and lasting happiness.

Years ago I searched my own soul to determine what was my own life purpose. The following words expressed it then. And now: "My soul's sincere desire is to be a clear channel through which the Holy Spirit can move with absolute freedom to help, bless, and inspire others to the greatest extent possible."

Since my principal purpose involved many phases of my life—personal devotement, family, church, my writing—I also had to set secondary goals for these areas because they were involved in achieving my cardinal aim. But this was only the beginning.

The defining of a purpose and the subsequent setting of goals will end up on a dead-end street unless accompanied by unswerving faith and persistent effort.

Recently some friends of ours left the pastorate to enter full-time evangelism. In doing so, they moved into their own home—the result of much planning, diligent management, and unyielding perseverance.

It all began many years ago while Harold was working in his garden. The Lord impressed him with an idea and seemed to indicate to him that he should begin building a home for his family, one they might need at some future date.

For most people, constructing an abode would be quite a normal procedure. With our friends it wasn't so simple. Serving in the pastoral ministry meant managing on a limited income and making frequent locational changes. But having received the go-ahead signal, Harold proceeded to draw up plans and build his house in sections as the Lord supplied the means.

Almost immediately people began giving him lumber. Other supplies were purchased at bargain prices. Friends offered their physical assistance. Relatives donated a plot of land on which to build and granted Harold the permission to store the un-assembled sections, which were transported many miles, in their large barn. (By the way, when put together years later, these portions fit almost perfectly.)

Seventeen years later Harold and Orpha moved into their lovely home, the result of striving to reach their goals through faith and persistent effort.

To be a "living sacrifice," totally committed to living for God, is the loftiest purpose man can entertain. And since the Lord is concerned with every area of our lives, He will guide us in setting all subsequent goals if we ask His assistance. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

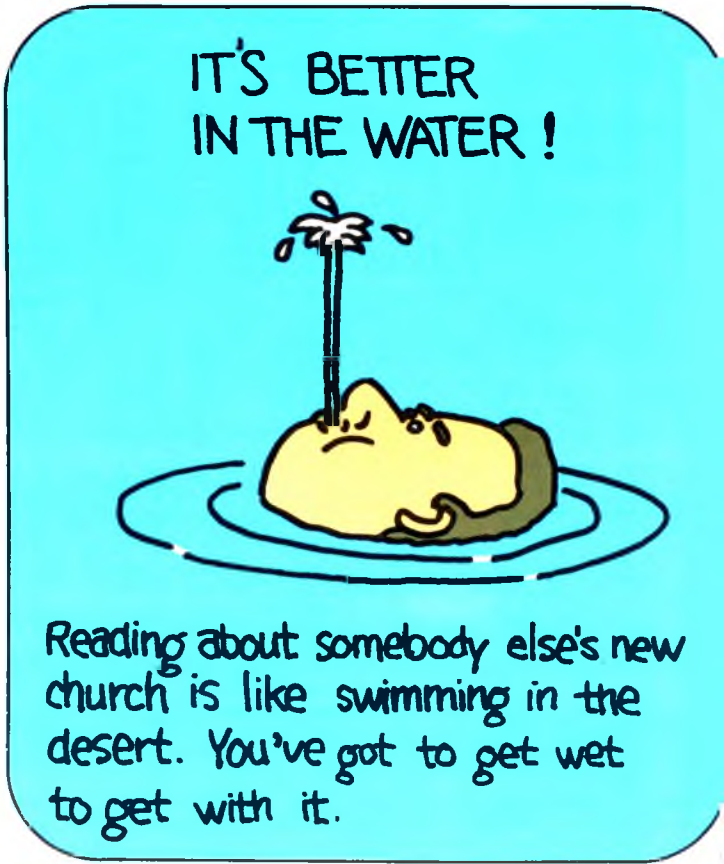
What are you living for? Do you lack direction? If so, seek until you find God's will for your individual life. Define your purpose. Set goals worthy of attainment. Visualize yourself, not as you believe you are, but as you wish to become. Then keeping your eyes on the prize, persevere until your "dreams" become reality.

"Happiness is . . . living with a purpose." □

*Mack R. Douglas, *How to Make a Habit of Succeeding* (Grand Rapids, Mich.: Zondervan Publishing House, 1966), pp. 13-15.

The Year of

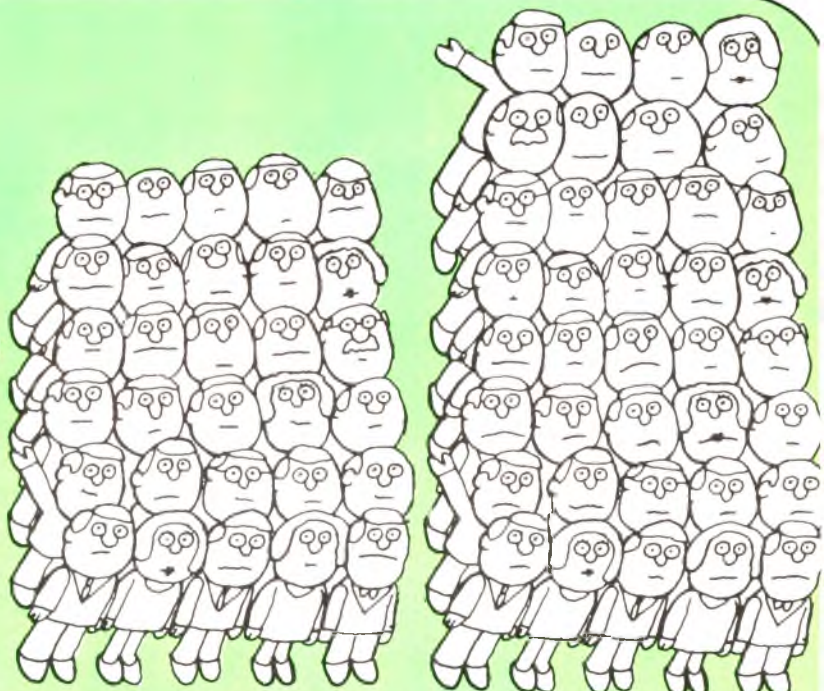
THE NEW CHURCH



Reading about somebody else's new church is like swimming in the desert. You've got to get wet to get with it.

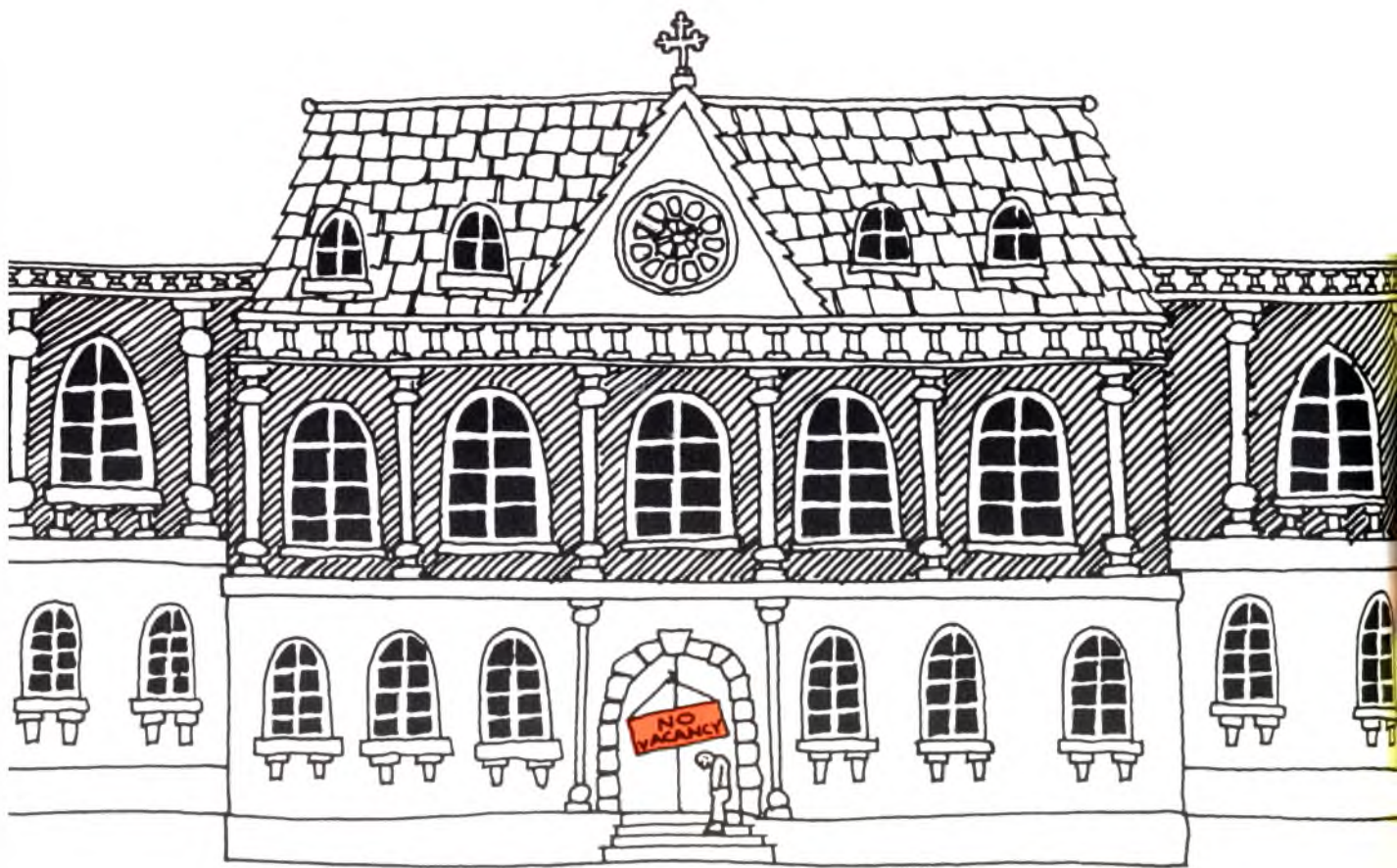


OUR JOB IS GETTING BIGGER ALL THE TIME !



80 Million Unchurched people in USA 1971...

107 Million Unchurched people in USA 1975...



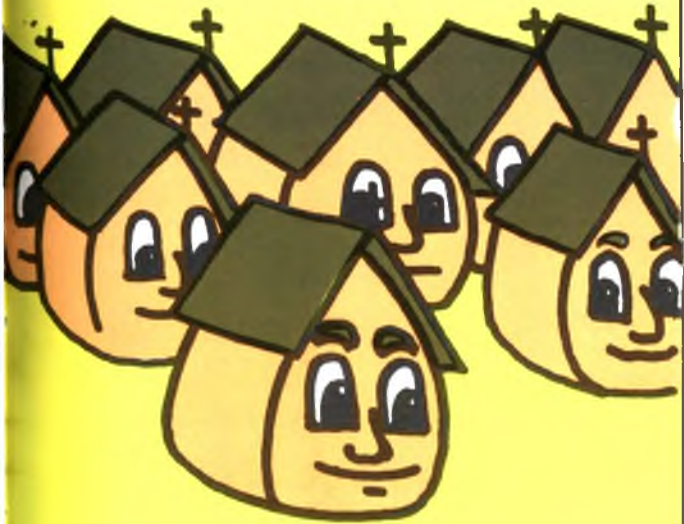
EVEN A GREAT BIG CHURCH CAN'T PACK IN EVERYBODY...



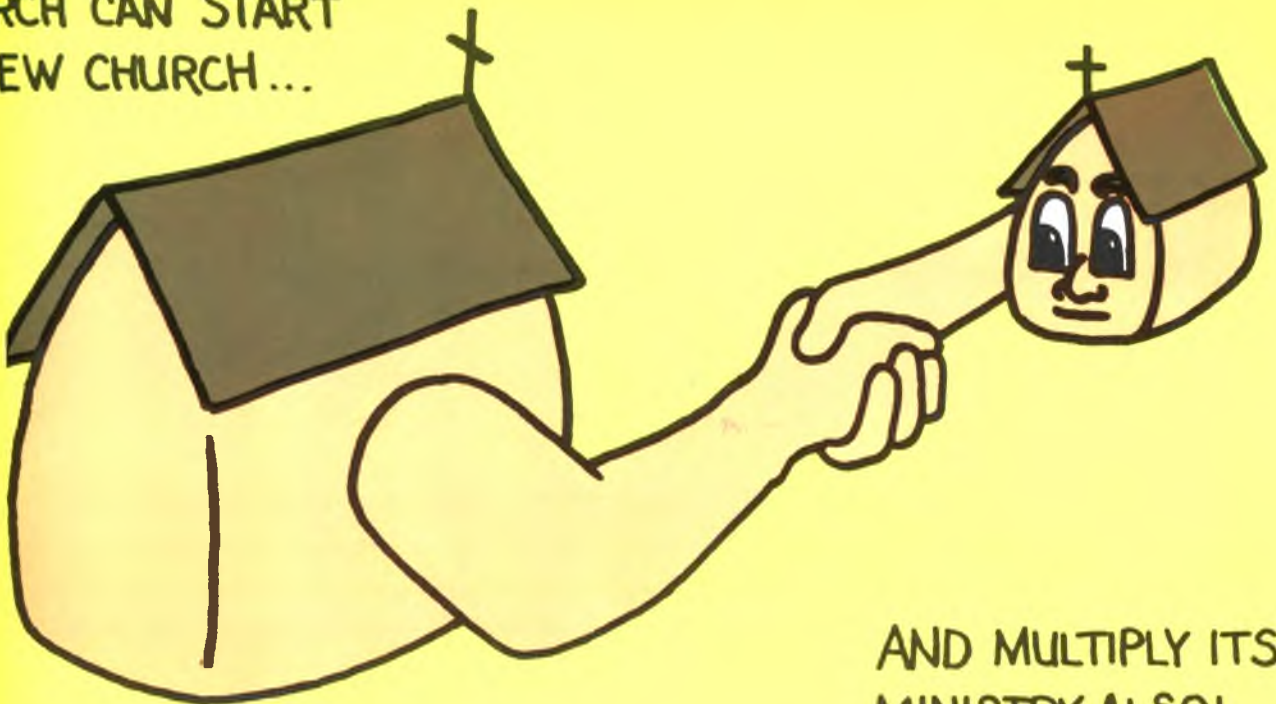
BUT IT CAN MULTIPLY ITS
MINISTRY THROUGH
HEALTHY BABY CHURCHES

THE QUESTION IS:

WILL WE ? OR WON'T WE ?



MEDIUM SIZED
CHURCH CAN START
NEW CHURCH...



AND MULTIPLY ITS
MINISTRY ALSO!

THE CARE AND FEEDING of a **BABY CHURCH**



1.

USE YOUR BEST TALENT from the mother church for Bible teaching, music, and discipling during the birth process. Train new leaders to take their place temporarily in the mother church. Count all statistics in the mother church during this period.

2.

KEEP CLOSE TIES during infancy, sharing the salvation victories, answers to prayer, hurts, and healings. Build a strong, united fellowship during the crucial beginning stage. You will be thrilled at how you can double the outreach of your church by working in two locations simultaneously.

3.

GROW TOGETHER in spiritual maturity. The baby may typically show a desire for early independence. Reassure it with much prayer, patience, and love.

Want to know more? Just ask.

Write to: Dr. R. W. Hurn
Department of Home Missions
6401 The Paseo
Kansas City, Mo. 64131

Will this
be the
year

1976

of you
new
church



EVANGELISTS' SLOTS

As reported to Visual Art Department, Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.

The results of the revival are not always seen immediately. We should not determine the success of the revival on the number of seekers alone, but on the overall strength it gives to the church.—DON J. GIBSON

- AMOS, C. A.: Shenandoah, Ia., Mar. 3-14
ANDREWS, GEORGE D.: Des Moines, Ia. (Highland Park), Mar. 1-7; Ponca City, Okla. (St. Luke's), Mar. 9-14; Perry, Okla., Mar. 16-21; Augusta, Me. (1st), Mar. 23-28
BAILEY, C. D.: Chicago, Ill. (North Side), Mar. 1-7; Knoxville, Ia., Mar. 8-14; Columbia City, Ind., Mar. 15-21; Marion, Ohio (1st), Mar. 29—Apr. 4
BATTIN, BUFORD: Monte Vista, Colo., Mar. 3-7; Jefferson City, Mo., Mar. 14-21
BECKETT, C. FRANK: Houston, Tex., Mar. 2-7
BELL, JAMES: Danville, Ill. (hol. conv.), Mar. 3-7; Fort Worth, Tex. (Northside), Mar. 10-14; Sublette, Kans. (1st), Mar. 16-21; Watonga, Okla. (1st), Mar. 23-28
BENDER, JAMES: Menomonee, Wis., Mar. 19-28
BOHI, JAMES T.: Vicksburg, Miss. (1st Meth.), Mar. 16-21; Springfield, Mo. (Scenic), Mar. 23-28; Bethany, Okla. (Calvary), Mar. 29—Apr. 4
BOHI, ROY: Wichita, Kans. (West Side), Mar. 30—Apr. 4
BOND, GARY C.: Bartlesville, Okla. (1st), Mar. 3-14; Kingfisher, Okla., Mar. 16-21; Cushing, Okla. (1st), Mar. 23-28
BOWMAN, RUSSELL: Newell, W.Va., Mar. 16-21; Hamsburg, N.Y., Mar. 28—Apr. 4
BROWN, ROGER N.: Wheelersburg, Ohio, Mar. 2-7; Galesburg, Ill. (1st), Mar. 9-14; Walbridge, Ohio (area-wide cru.), Mar. 16-21; Fairborn, Ohio, Mar. 23-28
BURTON, CLAUD: Gainesville, Tex., Mar. 8-14; Bonham, Tex., Mar. 29—Apr. 4
BUTCHER, TONY H.: Granby, Mo., Mar. 22-28
CAUDILL, STEVE & SUE: Wayne, Ohio (Un. Br.), Mar. 2-7; Oklahoma City, Okla. (Western Oaks), Mar. 9-14; Mt. Vernon, Ohio (1st), Mar. 16-21; Grove City, Ohio, Mar. 23-28; Bowling Green, Ohio (1st), Mar. 31—Apr. 4
CAYTON, JOHN: Williston, Vt. (Burlington), Mar. 2-7; Bradford, Pa. (1st), Mar. 9-14; Milton, Pa. (1st), Mar. 16-21; Charlottesville, Va., Mar. 24—Apr. 4
CLARK, GENE: Jeffersonville, Ind. (Park Place), Feb. 29—Mar. 7; Muncie, Ind. (Wheeling Ave.), Mar. 9-14; New Lexington, Ohio, Mar. 16-21
CLIFT, NORVIE O.: Salt Lake City, Utah (1st), Mar. 7-14; Ogden, Utah (1st), Mar. 15-21
CLINE, JERRY: Owensboro, Ky. (Sal. Army), Mar. 2-7; Estill Springs, Tenn., Mar. 17-21; Athens, Tenn. (1st), Mar. 23-28; Greensburg, Ky. (Naomi), Mar. 30—Apr. 4
COBB, BILL: Iola, Kans. (1st), Mar. 9-14
COOK, LEON & MARIE: Tulsa, Okla. (Southwest), Mar. 5-14; Newport, Ky. (1st), Mar. 16-21; California, Ky. (Carthage), Mar. 23-28
COX, C. B.: Staunton, Va. (1st), Mar. 2-7; Lambertville, Mich. (1st), Mar. 10-14; Merrillville, Ind. (1st), Mar. 28—Apr. 4
CRANDALL, V. E. & BARBARA: Fremont, Ohio, Mar. 7-14
CRANE, BILLY: Dille, W.Va., Mar. 9-14; St. Albans, W.Va., Mar. 16-21; Columbus, Ohio (Obetz), Mar. 23-28
CREWS, H. F.: Canton, Miss., Mar. 2-7; Houlka, Miss., Mar. 9-14; Paris, Tex., Mar. 16-21; Killeen, Tex., Mar. 23-28
DARNELL, H. E.: Greensburg, Ind. Mar. 1-7; Meadville, Pa. (indoor camp), Mar. 10-21; Connersville, Ind., Mar. 25—Apr. 4
DELL, JIMMY: Tucson, Ariz. (Mountainview), Mar. 4-7; Portales, N.M., Mar. 10-14; Carlsbad, N.M. (Church St.), Mar. 18-21; Syracuse, Kans. (Wes.), Mar. 25-28
DISHON, MELVIN: Louisville, Ky. (St. Matthew), Mar. 9-14; Edinburg, Ind. (Calvary), Mar. 16-21; Bedford, Ind. (Valley Mission), Mar. 22-28
DIXON, GEORGE & CHARLOTTE: Page, Ariz., Mar. 3-7; California (gospel concerts), Mar. 9-14; Winterhaven, Calif. (Bard), Mar. 16-21; Kaibeto, Ariz., Mar. 31—Apr. 4
DUNCAN, PAT: Columbus, Ohio (1st), Mar. 10-14; Columbus, Ohio (Brown Rd. Comm.), Mar. 16-21
DUNN, RALPH: Dickson, Tenn. (1st), Mar. 2-7; Memphis, Tenn. (Millington), Mar. 9-14; Old Hickory, Tenn., Mar. 15-21; Baytown, Tex. (1st), Mar. 23-28
DUNN, DON: Lexington, Ohio, Mar. 7-14
DUTTON, BARRY: Kannapolis, N.C. (1st), Mar. 2-7; Colorado Springs, Colo. (Black Forest), Mar. 9-14; Amarillo, Tex. (1st), Mar. 16-21; Oil City, Pa. (1st), Mar. 23-28; Rock Hill, S.C. (1st), Mar. 30—Apr. 4
EDWARDS, LOU: Irvine, Ky. (1st), Mar. 2-7
EDWARDS, TERRY: Utica, Ohio (1st), Mar. 23-28; Crossville, Tenn., Mar. 29—Apr. 4
ELLINGSON, R. LEE: Rising Sun, Ind. (Wes.), Mar. 4-7; Martinsville, Ind. (Trinity), Mar. 8-14; Clayton, Ind., Mar. 18-28
ELLIS, HARLON: Michigan City, Ind. (1st), Mar. 1-7
ELLWANGER, C. WM.: Tulsa, Okla. (Central), Mar. 3-7; Kansas City, Mo. (Dundee Hills), Mar. 9-14; Abilene, Tex. (1st), Mar. 16-21; Janesville, Wis. (Randolph Park), Mar. 23-28
EMSLEY, ROBERT: Atlanta, Tex., Mar. 2-7; Muskogee, Okla., Mar. 9-14; Benedict, N.D., Mar. 16-21; Stephenson, Wash., Mar. 23-28
ERICKSON, A. WILLIAM: Wheelersburg, Ohio, Mar. 2-7; El Paso, Tex. (Montwood), Mar. 16-21; Topeka, Kans. (1st), Mar. 23-28
FELTER, JASON: Florence, Ala., Mar. 2-7; Cleveland, Ohio, Mar. 9-14; Shipshewana, Ind., Mar. 16-21; Cardington, Ohio, Mar. 23-28; Vicksburg, Mich., Mar. 30—Apr. 4
FILES & ADAMS: Harvey, Ill. (1st—children's cru.), Mar. 2-7; Bloomington, Ill. (1st—children's cru.), Mar. 9-14; Virden, Ill. (children's cru.), Mar. 16-21; Roseville, Ohio (children's cru.), Mar. 23-28
FISHER, C. WILLIAM: Tucson, Ariz. (1st), Mar. 1-7; Seattle, Wash. (Highland Park), Mar. 21-28; Yakima, Wash. (Bethel), Mar. 30—Apr. 4
FORD, NORMAN K.: Springfield, Tenn., Mar. 12-21; Warren, Ohio (Bolindale), Mar. 26—Apr. 4
FORTNER, ROBERT E.: Olivet, Ill. (1st), Mar. 9-14; Casey, Ill. (1st), Mar. 16-21; Oakwood, Ill. (1st), Mar. 23-28; Fithian, Ill., Mar. 30—Apr. 4
FRODGE, HAROLD: Marengo, Ia., Mar. 1-7; Cedar Rapids, Ia. (Trinity), Mar. 8-14; Greenfork, Ind., Mar. 15-21; Astoria, Ill., Mar. 22-28
GAWTHORP, WAYLAND & JOAN: Bossier City, La. (1st), Mar. 2-7; Vivian, La., Mar. 9-14; Morenci, Mich., Mar. 16-21; Olney, Ill., Mar. 23-28
GILLESPIE, SHERMAN & ELSIE: Blountsville, Ind. (Chr.), Mar. 29—Apr. 4
GLENDENNING, PAUL: Ames, Ia. (1st), Mar. 2-7; Ft. Madison, Ia. (1st), Mar. 9-14; St. Louis, Mo. (Southwest), Mar. 22-28
GORMANS, SINGING: Charlestown, Ind. (1st), Mar. 2-7
GRAVAT, HAROLD: Boise City, Okla., Feb. 29—Mar. 7; Coffeyville, Kans. (Central), Mar. 8-14; Eldon, Mo. (1st), Mar. 15-21
GREEN, JAMES & ROSEMARY: Huntington, Ind. (1st), Mar. 2-7; Seymour, Ind. (indoor camp), Mar. 8-14; Beardstown, Ill. (hol. conv.), Mar. 16-21; Saginaw, Mich., Mar. 23-28
GRINDLEY, GERALD & JANICE: Milford, Del. (Wes.), Mar. 9-14; Harrington, Del. (Calvary Wes.), Mar. 16-21; St. Louis, Mich., Mar. 24-28
GUY, MARION O.: Sand Springs, Okla., Mar. 28—Apr. 4
HAINES, GARY: Grand Junction, Colo. (1st), Mar. 2-7; Charlestown, W.Va., Mar. 12-14; Montpelier, Ohio, Mar. 18-21; Ozark, Ark., Mar. 23-28
HALL, BILL: Nashville, Tenn. (Calvary), Mar. 12-14
HAMILTON, MARK: Tell City, Ind., Mar. 2-7; Terre Haute, Ind., Mar. 9-14; Scottsburg, Ind., Mar. 23-28; Vincennes, Ind. (indoor camp), Mar. 29—Apr. 4
HANCOCK, BOYD C.: Morrilton, Ark., Mar. 1-7; Sumter, S.C. (1st), Mar. 16-21; Lexington, Ky. (Kenwick), Mar. 23-28
HAPPINESS SINGERS: St. Louis, Mich., Mar. 24-28
HARROLD, JOHN W.: Peru, Ind. (1st), Mar. 2-7; Kewanee, Ill. (Grace), Mar. 9-14; Booneville, Ind. (1st), Mar. 16-21; Canton, Ill. (East Side), Mar. 23-28
HATHAWAY, KENNETH: Ames, Ia. (1st), Mar. 2-7; Bettendorf, Ia. (1st), Mar. 8-14; Grand Prairie, Tex. (1st), Mar. 16-21; Plano, Tex. (1st), Mar. 23-28; Reserved, Mar. 29—Apr. 4
HEASLEY, JIMMY & FERN: Cisco, Tex. (1st), Mar. 2-7; Wichita Falls, Tex. (Univ. Park), Mar. 9-14; Pawhuska, Okla. (1st), Mar. 16-21; Oklahoma City, Okla. (Portland Ave.), Mar. 23-28; Grenada, Miss. (1st), Mar. 29—Apr. 4
HECKER FAMILY: Central and Northern California, month of March
HEGSTROM, H. E.: Geneva, Ind., Mar. 1-7; Portland, Ind., Mar. 8-14; Columbus, Wis., Mar. 22-28; Redwood Falls, Minn., Mar. 30—Apr. 4
HICKS, JOHN D.: Fremont, Calif., (1st), Mar. 2-7; Fortuna, Calif., Mar. 9-14; Carmichael, Calif. (Madison Ave.), Mar. 11-21; Nyssa, Ore., Mar. 23-28; Nampa, Ida. (Franklin Rd.), Mar. 30—Apr. 4
HOECKLE, WESLEY W.: Odessa, Tex., Mar. 7-14; De Ridder, La., Mar. 22-28
HOLLEY, C. D.: Linden, Mich. (Argentine), Mar. 2-7; Bay City, Mich. (1st), Mar. 9-14; Princeton, Ill., Mar. 16-21; Jerseyville, Ill., Mar. 23-28
HOLLOWAY, WARREN O.: Greenfield, Ind., Mar. 2-7; Alliance, Ohio, Mar. 9-14; Elkins, W.Va., Mar. 16-21; Royersford, Pa., Mar. 23-28
HUBBART, LEONARD: Milwaukie, Ore. (1st), Mar. 2-7; Riverton, Wyo. (1st), Mar. 16-21
HUNDLEY, EDWARD J.: Coal Grove, Ohio, Mar. 1-7; Galion, Ohio (1st), Mar. 14-21; Hebron, Ohio, Mar. 23-28; Bethesda, Ohio, Mar. 30—Apr. 4
INGLAND, WILMA J.: Schuylkill Haven, Pa., Mar. 1-7; Lisbon, Ohio, Mar. 15-21; Massillon, Ohio, Mar. 29—Apr. 4
IRWIN, ED: Decherd, Tenn., Mar. 2-7; Bushnell, Ill. Mar. 9-14; Ft. Wayne, Ind. (Trinity), Mar. 16-21; Indianapolis, Ind., Mar. 23-28
JAMES, R. ODIS: Bernie, Mo., Mar. 2-7; Fredericktown, Mo., Mar. 9-14; Bloomington, Ind. (Zion), Mar. 22-28; Clarence, Mo., Mar. 30—Apr. 4
JANTZ, CALVIN: Owego, N.Y. (1st), Mar. 2-7; Richmond, Va. (1st), Mar. 8-14; Highland Springs, Va., Mar. 15-21; Roanoke, Va. (Hollins), Mar. 23-28
JAYMES, RICHARD: Delaware, Ohio, Mar. 3-14; Duncansville, Pa., Mar. 17-28
JETER, H. LESLIE: Monticello, Ia., Mar. 2-7; San Jose, Calif. (Cambrian Park), Mar. 8-14; Somerset, Pa., Mar. 15-21; Nampa, Ida. (Bethel), Mar. 22-28
JEWETT, LARRY & PATRICIA: Alexandria, La. (1st), Mar. 2-7; Marlow, Okla. (1st), Mar. 9-14; St. Louis, Mo. (Bridgeton), Mar. 16-21; Bloomington, Ind. (Ellettsville Zion), Mar. 23-28
JOHNSON, EDWARD J.: Osseo, Minn., Mar. 24-28
JOHNSON, RON: Grandview, Wash. (Lower Yakima Zone Indoor Camp), Mar. 16-21
JONES, CLAUDE W.: Jacksonville, Fla. (1st), Mar. 2-7; Portage, Pa., Mar. 16-21; Hillsboro, Ohio, Mar. 23-28
KOH, CHARLES A.: DuBois, Pa., Mar. 2-7; Freedom, Pa., Mar. 9-14; Fawn Grove, Pa., Mar. 16-21; Uxbridge, Mass., Mar. 23-28
LANIER, JOHN: Washington Court House, Ohio, Mar. 3-14; Van Buren, Ind. (South Liberty Chr.), Mar. 17-28
LASSELL, RAY: Atlanta, Ind., Mar. 8-14; Connersville, Ind., Mar. 16-21; Falmouth, Ky., Mar. 23-28; Wapakoneta, Ohio, Mar. 30—Apr. 4
LAW, DICK & LUCILLE: McEwen, Tenn. (Pine Hill), Mar. 22-28; Creston, Ia., Mar. 30—Apr. 4
LAXSON, WALLY & GINGER: Louisville, Ky. (indoor camp), Mar. 2-7; East Liverpool, Ohio (indoor camp), Mar. 9-14; Pekin, Ill. (1st), Mar. 23-28
LECKRONE, LARRY: Danville, Ill. (indoor camp), Mar. 3-7; Bradford, Pa. (1st), Mar. 9-14; Madison, Wis. (1st), Mar. 30—Apr. 4
LEMASTER, BEN: Denair, Calif., Mar. 19—Apr. 4
LESTER, FRED R.: Franklin, Ohio, Mar. 9-14; Hamilton, Ohio, Mar. 16-21
LINDER, LLOYD P.: Anderson, Ind. (Fifth St.), Mar. 21-28
LOMAN, LANE & JANET: Kannapolis, N.C. (1st E.M.C.), Mar. 1-7; Lanett, Ala. (1st), Mar. 8-14; Franklin, Pa. (Un. Br.), Mar. 23-28; Circleville, Ohio (C.C.C.U.), Mar. 29—Apr. 4
LOW, ALBERT J.: South Africa, month of March
LUSH, RON: Pasadena, Tex., Mar. 10-14; Corpus Christi, Tex., Mar. 24-28
MANLEY, STEPHEN: Georgetown, Ohio (1st), Mar. 2-7; Findlay,

- Ohio (1st), Mar. 9-14; Grove City, Ohio, Mar. 16-21; Wayne, Ohio (Mt. Zion Un. Br.), Mar. 23-28
- MANNING, C. M.:** Brookville, Ohio, Mar. 2-7; West Carrollton, Ohio, Mar. 10-21; Harrison, Ohio, Mar. 24—Apr. 4
- MARTIN, PAUL:** Orange, Calif., Mar. 2-7; Casa Grande, Ariz., Mar. 8-14; Phoenix, Ariz. (Monte Vista), Mar. 15-21; Texarkana, Tex. (1st), Mar. 23-28; Oklahoma City, Okla. (1st), Mar. 30—Apr. 6
- MAYO, CLIFFORD:** Perryton, Tex. (1st), Mar. 23-28
- McABEE, JIM:** Conway, Ark. (1st), Mar. 2-7; Terre Haute, Ind. (Northside), Mar. 12-14; New Albany, Ind. (indoor camp), Mar. 22-28; Salem, Ind., Mar. 30—Apr. 4
- McCLURE, DARL B.:** Wapakoneta, Ohio, Mar. 8-14; Bryan, Ohio, Mar. 26—Apr. 4
- McWHIRTER, G. STUART:** Huntington, Ind. (1st), Mar. 2-7; Newark, Ohio (1st), Mar. 9-14; Lancaster, Ohio (1st), Mar. 16-21; Colorado Springs, Colo. (Indian Heights), Mar. 23-28
- MEEK, WESLEY:** Snyder, Okla., Mar. 16-21
- MEREDITH, DWIGHT & NORMA JEAN:** Yakima, Wash. (Trinity), Mar. 8-14; Trenton, Mo., Mar. 22-28
- MICKEY, BOB:** Spencer, S.D., Mar. 9-14; Knowles, Okla., Mar. 16-21; North Platte, Neb. (1st), Mar. 23-28
- MILLER, MEL:** Pittsburgh, Pa. (Allegheny Center), Mar. 14-21; Willard, Ohio, Mar. 23-28; Mancelona, Mich., Mar. 30—Apr. 4
- MILLHUFF, CHARLES:** Olathe, Kans. (MANC), Mar. 7-14; Vicksburg, Mich. (Meth.), Mar. 16-21; Springdale, Ark., Mar. 23-28; Reserved, Mar. 29—Apr. 5
- MONTGOMERY, CLYDE:** Odon, Ind., Mar. 2-7; Mackey, Ind., Mar. 9-14; Clay City, Ind. (Union Chapel), Mar. 16-21; Kurtz, Ind., Mar. 23-28
- MORRIS, CLYDE H.:** Salisbury, Md. (Wes.), Mar. 1-7; Milford, Del. (Aldersgate Wes.), Mar. 9-14
- MULLEN, DEVERNE H.:** Knoxville, Ia., Mar. 9-14; South Berne, Ind. (Union Miss.), Mar. 16-21; Spiceland, Ind., Mar. 22-28; Cleveland, Ohio, Mar. 30—Apr. 4
- MYERS, HAROLD:** Ogden, Ill. (Mt. Sterling), Mar. 2-7; Effingham, Ill., Mar. 9-14; St. Joseph, Mich. (Harbert), Mar. 16-21; Salfine, Mich., Mar. 23-28; Flushing, Mich., Mar. 30—Apr. 4
- NEFF, LARRY & PATRICIA:** Greenfield, Ind. (Stringtown), Mar. 2-7; Fairborn, Ohio (Wrightview), Mar. 9-14; Greenville, Ohio (Pleasant View), Mar. 17-21; St. Louis, Mich., Mar. 24-28
- NEUSCHWANGER, ALBERT:** Huntington, W.Va. (Central), Mar. 1-7; Lamesa, Tex., Mar. 9-14; Peoria, Ill. (1st), Mar. 16-21; St. Louis, Mo., Mar. 22-28
- OVERTON, WILLIAM D.:** Key Largo, Fla., Mar. 12-21
- OYLER, CALVIN B.:** Jeffersonville, Ind., Mar. 1-7; Hugoton, Kans., Mar. 15-21; Garden City, Kans., Mar. 22-28
- PALMER, JAMES E.:** Redford, Mo., Mar. 9-14; Brosley, Mo., Mar. 16-21; Spiceland, Ind., Mar. 22-28
- PASSMORE EVANGELISTIC PARTY:** Elmira, N.Y. (Calvary), Mar. 2-7; Curtisville, Pa., Mar. 9-14; Fairmont, W.Va. (1st), Mar. 16-21; Frankfort, Ind. (1st Wes.), Mar. 26—Apr. 4
- PEMBLE, ALBERT R.:** Chula Vista, Calif., Mar. 14; Brawley, Calif., Mar. 16-21
- PERDUE, NELSON:** New Carlisle, Ohio (Medway), Mar. 8-14; London, Ohio, Mar. 15-21; Rising Sun, Ohio, Mar. 23-28; Anderson, Ind., Mar. 29—Apr. 4
- PFEIFER, DON:** Uniontown, Ohio (Trinity), Mar. 2-7; Circleville, Ohio, Mar. 9-14; Ravenna, Ohio (1st), Mar. 16-21; Springfield, Mo. (Scenic Drive), Mar. 23-28
- PHILLIPS, GENE E.:** Ashland, Ky. (Grace), Mar. 3-14; Versailles, Ky., Mar. 16-21; Columbus, Ohio (Whitehall), Mar. 23-28
- PIERCE, BOYCE:** Blountsville, Ala. (Mt. Zion), Mar. 16-21; Rock Hill, S.C. (1st), Mar. 23-28; Tobaccoville, N.C. (Evan. Meth.), Mar. 30—Apr. 4
- PORTER, JOHN & PATSY:** Chattanooga, Tenn. (East Lake), Mar. 2-7; Owensboro, Ky. (1st), Mar. 9-14; Tullahoma, Tenn. (Brownington), Mar. 23-28; Monterey, Tenn. (1st), Mar. 30—Apr. 4
- POWELL, FRANK:** Rock Falls, Ill., Mar. 9-14; Rowsburg, Ohio, Mar. 23-28
- QUALLS, PAUL M.:** Loxy, Ala. (1st Un. Meth.), Mar. 9-14; Dayton, Ohio (Beavercreek), Mar. 23-28; Ft. Recovery, Ohio (1st), Mar. 30—Apr. 4
- REEDY, JAMES C.:** Swainsboro, Ga., Mar. 2-7; Louisville, Ga., Mar. 11-14; Martinez, Ga., Mar. 16-21
- RICHARDS, LARRY & PHYLLIS:** Georgetown, Ind., Mar. 6-7
- RODGERS, CLYDE B.:** Guthrie, Okla., Mar. 7-14; Henderson, Ky., Mar. 16-21; Kittanning, Pa., Mar. 22-28; Hyde, Pa. (Wes.), Mar. 29—Apr. 4
- ROTHWELL, MEL-THOMAS:** Champaign, Ill., Mar. 21-28
- SCHOONOVER, MODIE M.:** Van Buren, Ind., Mar. 1-7; Mansfield, Ohio (Grace), Mar. 8-14; North Manchester, Ind., Mar. 15-21; Farmland, Ind., Mar. 22-28
- SHARP, CHARLES R.:** Many, La. (1st), Mar. 2-7; Monroe, La. (1st), Mar. 9-14; Elkhart, Ind. (Bresee), Mar. 16-21; Three Rivers, Mich. (Corey), Mar. 30—Apr. 4
- SHOMO, PHIL:** Peru, Ind., Mar. 2-7; Noblesville, Ind. (1st), Mar. 16-21; Yorktown, Ind., Mar. 23-28
- SHUMAKE, C. E.:** Wren, Ohio, Mar. 15-21
- SLACK, DOUGLAS F.:** Louisville, Ky. (Wes.), Mar. 1-7; Evansville, Ind. (Grace), Mar. 9-14; Selma, Ind. (Harris Chapel), Mar. 23-28; Linton, Ind. (indoor camp), Mar. 29—Apr. 4
- SMITH, DUANE:** Farnam, Neb., Mar. 3-7; Ft. Sumner, N.M., Mar. 9-14; Dickson, Tenn. (Jason's Chapel), Mar. 16-21; Mandan, N.D., Mar. 23-28
- SMITH, OTTIS:** Winamac, Ind., Mar. 2-7; Saratoga Springs, N.Y. (Grace), Mar. 9-14; Skowhegan, Me., Mar. 16-21; Erma, N.J. (Wes.), Mar. 23-28
- SNELL, DALE E.:** Jacksonville, Fla. (Oakhill), Mar. 1-7; Athens, Ala., Mar. 16-21; Birmingham, Ala. (Forestdale), Mar. 23-28
- SNOW, DONALD E.:** Gahanna, Ohio (Shepherd), Mar. 3-14; Parkersburg, W.Va. (Broadway), Mar. 16-21; Muncie, Ind. (Emmanuel), Mar. 23-28; Pottersville, Mich., Mar. 30—Apr. 4
- SPARKS, ASA:** Wellston, Ohio (1st), Mar. 2-7; Kennett, Mo. (1st), Mar. 30—Apr. 4
- STAFFORD, DANIEL:** Crossville, Tenn. (Bible Meth.), Mar. 1-7; Walters, Okla., Mar. 11-21; Fulton, Mo. (Ch. of God—Hol.), Mar. 24—Apr. 4
- STEWART, PAUL J.:** Rockville, Ind. (1st), Mar. 16-21; Ft. Recovery, Ohio (1st), Mar. 30—Apr. 4
- STREET, DAVID:** Mendota, Ill., Mar. 15-21; Paris, Ill. (Un. Meth.), Mar. 24-28; Kenosha, Wis., Mar. 29—Apr. 11
- STRICKLAND, RICHARD L.:** Eaton, Ohio, Mar. 2-7; Oklahoma City, Okla. (Western Oaks), Mar. 9-14; Columbus, Ohio (Warren Ave.), Mar. 16-21; Wadsworth, Ohio (1st), Mar. 23-28; Decatur, Ill. (West Side), Mar. 30—Apr. 4
- SWANSON, ROBERT:** Chanute, Kans., Mar. 2-7; Robeline, La. (Friendship), Mar. 16-21; Canyon, Tex., Mar. 23-28
- TAYLOR, CLIFF:** Ferguson, Mo., Mar. 22-28
- THOMAS, J. MELTON:** Chesapeake, Va. (1st), Mar. 2-7; Man, W.Va., Mar. 9-14; Charleston, W.Va. (Loudendale), Mar. 16-21; Canton, Ohio (South), Mar. 23-28
- TOEPFER, PAUL:** Vidor, Tex., Mar. 2-7; Shamrock, Tex., Mar. 8-14
- TRIPP, HOWARD:** Knightstown, Ind., Mar. 9-14; Orlando, Fla. (1st), Mar. 16-21; Baytown, Tex. (1st), Mar. 23-28; Spencer, Ind., Mar. 30—Apr. 4
- VARIAN, WILLIAM:** Eureka, Mich., Mar. 2-7; Gallatin, Tenn., Mar. 9-14; Lansing, Mich. (South), Mar. 16-21; Fairborn, Ohio (1st), Mar. 23-28; Kalamazoo, Mich. (1st), Mar. 30—Apr. 4
- WALKER, LAWRENCE:** Cookeville, Tenn. (1st), Mar. 4-14; Cayuga, Ind., Mar. 16-21; McArthur, Ohio, Mar. 23-28
- WARD, LLOYD & GERTRUDE:** Brazil, Ind. (1st), Mar. 21-28; Lakeview, Ohio (Indian Lake), Mar. 30—Apr. 4
- WELCH, JONATHAN:** Wilmington, Ill., Mar. 2-7; Bolingbrook, Ill., Mar. 9-14; Nashville, Tenn. (College Hill-Trevecca), Mar. 23-28
- WELCH, W. B.:** Ashland City, Tenn., Feb. 29—Mar. 7; Millington, Tenn., Mar. 9-14; Memphis, Tenn. (South Haven), Mar. 16-21; Knoxville, Tenn. (1st), Mar. 23-28
- WHITED, CURTIS:** Mt. Pleasant, Tex., Mar. 15-21
- WILLIAMS, LAWRENCE:** Lamar, Mo., Mar. 1-7; Harmon, Okla., Mar. 15-21; Vici, Okla., Mar. 29—Apr. 4
- WISEHART, LENNY & JOY:** Crystal Lake, Ill., Mar. 2-7; Brainerd, Minn., Mar. 9-14; Litchfield, Minn., Mar. 16-21; Piedmont, Mo., Mar. 23-28; Fortville, Ind., Mar. 30—Apr. 4
- WRIGHT, EARL G.:** Bristol, Va. (Brentwood), Mar. 2-7; Newport News, Va., Mar. 9-14; Rand, W.Va. (1st), Mar. 23-28
- WYLIE, CHARLES R.:** Frederick, Okla. (1st), Mar. 2-7; Poteau, Okla. (1st), Mar. 9-14; Caddo, Okla. (1st), Mar. 16-21; Denton, Tex. (1st), Mar. 23-28
- WYRICK, DENNIS:** Salisbury, N.C. (1st), Mar. 2-7; Fairborn, Ohio (Wrightview), Mar. 9-14; Louisville, Ky. (Trinity), Mar. 16-21; Huntsville, Ala. (Mastin Lake), Mar. 23-28
- YATES, BEN:** Pittsburgh, Pa. (1st), Mar. 6-7
- YOUNG, JOHN:** Kimball, Neb. (1st), Mar. 24—Apr. 4

THE LANDSLIDE

By ROBERT H. SHAW
Ithaca, N.Y.

The strengths of a Christian life operate in two directions: strengths received, as through prayer and Bible reading; and outgoing strengths, as visitation or tithing.

Church attendance is most usually considered opportunity for receiving strength. Converts are exhorted, "Do not neglect the means of grace," among which church services are explicitly mentioned. But your attendance at the meeting serves much more than yourself; it tells everybody present (and some absent) that you think the meeting is worth your time

and theirs, that the scheduled services should continue.

Last Wednesday night we had a vote in our church on the matter of continuing the midweek service. It was not one of those formal-type votes with white slips of paper and appointed tellers, and agitated, hushed talking while awaiting the tellers' report. No, it was much less complicated. We simply counted everybody present as aye—six votes. The tally of the other votes was not quite so precise.

It was known that several of our people were not able to be present—sick, out of town. We figured each of these didn't mind very much being absent—abstained. Others we knew would not miss the meeting if there was any reasonable way to join with us—absentee vote aye.

Unfortunately, a distressingly large number of good church members were absent for no known reason (perhaps habit). We of course could not be sure in this area, but we estimated they mostly did not care very much to have midweek services continue—absentee vote nay.

At this point the tally looked gloomy. The nays were superior four to one. But one area had not yet been counted—God. All of a sudden our six-plus votes had a majority! The ayes had won! As a matter of fact it was a landslide.

After such a resounding vote of confidence we proceeded as people having (as the politicians say) a mandate, a mandate 2,000 years old. Midweek services in the Church of the Nazarene will continue. □

"Showers of Blessing"

PROGRAM SCHEDULE

By Dr. Ted E. Martin



"MURDER IN THE TEMPLE"

February 15

SOMEBODY GET US TOGETHER"

February 22

"WHO CAN YOU TRUST?"

February 29

SIN KNOWS NO REAL SUCCESS

By FORREST W. NASH

Bourbonnais, Ill.

Mankind has harnessed nature. Convenience and progress follow this achievement. Our work load is lightened beyond measure; we have set ourselves free from much which dominated us. We have unlocked the door to the secret chamber of atomic energy, the power which could well destroy us.

But sinful humanity cannot accommodate itself to this kind of success. This kind of success accentuates pride and self-sufficiency. The God of the spirit, the God of the Bible becomes less important. He is replaced by the idol of scientific achievement. Avarice, arrogance, and lust for power become the disposition of the current mind.

This is the climate in which wars are bred. Sin generates its own determinism. Let man worship himself instead of God and his success finally results in his downfall.

Six words declare the principle, "The wages of sin is death." The Apostle Paul uttered them. This principle applies to one soul as much as it does to a civilization. Sin brings the chickens home to roost, but when they return they are vultures instead of chickens.

Paul—the Christian, the servant, the missionary—lights the lamp of hope in his words, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1-2). □

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Pastor Oval L. Stone of East Liverpool, Ohio, First Church, recently presented certificates of recognition to Marie Wolfe and Harry Sault. Both have taught in the Junior Department for more than 50 years. Marie has also been active in the missionary work of First Church. She sent Christmas cards to every missionary family in the Church of the Nazarene as long as she was able. Harry Sault has a record of bringing more than 12,000 children to Sunday school during the years of his teaching career. Harry Sault Day was observed recently, including a letter of congratulations coming from Ken Rice of the Church Schools Department.



Mr. and Mrs. Clifford Strait, New Lexington, Ohio, celebrated their golden wedding anniversary December 28, 1975. The Straits are members of the New Lexington church. Their children are Mrs. Norman (Juanita) Wentz, Health, Ohio; and Rev. C. Neil Strait, Racine, Wis.



Mr. and Mrs. Aaron Culver of Kankakee, Ill., celebrated their golden wedding anniversary October 11, with a reception and open house at Kankakee First Church. The event was hosted by the church. The church had a special Aaron and Bertha Culver Day, October 12. The former Bertha Weaver and Aaron Culver were married October 11, 1925, in Metropolis, Ill.



Mr. and Mrs. Forney P. Stoneking celebrated their sixty-first wedding anniversary September 11. They are charter members of the Parkersburg, W.Va., church, joining the church when it was organized in 1944. One son, Paul, is an ordained minister; and their daughter, Helen, is the wife of Pastor J. L. Kilgore of Geneva, Ohio. Plans were made to honor them as part of the church's thirty-first anniversary celebration, but the Lord intervened and called Brother Stoneking home on September 14.



A timely message to proclaim during this Bicentennial year

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Rev. and Mrs. Harold S. Richardson, Muncie, Ind., celebrated their golden wedding anniversary January 11. They were married January 12, 1926, at the Brethren church in Muncie, Ind. Rev. Ralph Rarick officiated at the wedding. An open house commemorating the occasion was held in the fellowship center of the Muncie, Ind., Southside Church. Rev. Richardson graduated from Indiana Christian University and has been in the ministry since 1940. The Richardsons have served as pastors to numerous churches on the Northeastern Indiana District and also have served in the field of evangelism. The North Walnut Street Church in 1941, the Emanuel Church in 1952, both in Muncie, Ind.; and the Chesterfield, Ind., church in 1963, were founded under their leadership. They have one daughter, Mrs. Kelly (Margaret) Cope, Muncie, Ind.

BNC CHOIR CONCLUDES BICENTENNIAL TOUR

The 35-voice Bethany Nazarene College Concert Choir, directed by Professor Howard Oliver, concluded a 9-day tour January 18, following 11 performances in central Texas.

The tour opened January 10 with a city-wide performance in Fort Worth, sponsored by Nazarene churches in the greater Fort Worth area, and concluded in Waco. Concerts were performed in Dallas, Midland, Austin, San Antonio, Corpus Christi, Pasadena, and Houston.

Oliver said the tour featured the Bicentennial composition "I Love America" along with a varied sacred repertoire.

The BNC Choir traveled extensively throughout Arkansas and Oklahoma last semester and will be performing special concerts locally during the spring semester. □



The Swayzee, Ind., church held a mortgage-burning service November 30, with Dr. Bruce Taylor, district superintendent of the Northeastern Indiana District, as the speaker. Pictured (l. to r.) are: Dr. Bruce Taylor; Rev. Ira Wright, supply pastor; trustees—Chairman John Greentree, Larry Bolden, Ward Blakley, and Robert Kinder.



The Central City, Ky., church board looks on at the parsonage mortgage-burning ceremony. Mrs. Nell Millard (oldest member) burns mortgage with assistance from Pastor Merle Manselle and District Superintendent Aleck Ulmet.



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WILLIAMS GIVES LECTURE SERIES AT TNC

Rev. Eugene Williams, pastor of Wichita, Kans., First Church, was the featured speaker for the Staley lecture series at Trevecca Nazarene College, January 27-30.



Williams is a graduate of TNC and the Nazarene Theological Seminary. He has served pastorates in Tennessee, Missouri, Florida, and Kansas. In each pastorate he has been closely associated with education. He sponsored an elementary school in Missouri and both coached and taught at high schools in Sebring and Gainesville, Fla.

Active in community affairs as well as in those of education and church, Williams is chaplain of the Downtown Optimists Club of Wichita and for the Shockers, the football team from Life-at-Its-Best organization.

The Staley Distinguished Christian College lecture series is a project of the Thomas F. Staley Foundation, established in 1969 by Mr. and Mrs. Thomas F. Staley of Rye, N.Y.

In its statement of purpose, the Staley Foundation asserts that the greatest need in America is to bring her citizens into a right relationship with God. Although not unaware of the social needs of the day, Mr. Staley believes that in the proper allocation of priorities, spiritual affairs should take precedence over all others.

This lecture series, now in its fifth year, is sponsored by the Associated Student Body of TNC. The ASB selected a Trevecca graduate as speaker for this year's series in honor of the seventy-fifth anniversary of the college. □



Janet Culross, Teresa Thompson, and Candy Smith are the first to receive the Esther Carson Winans Award in the Spencer, Ind., church. Janice Smith, the local Caravan director, is giving excellent leadership, according to Bill Young, general director of Caravans.



Tommy Tolbert of the Caravan Trailblazers of Doyle, Tenn., church received the Phineas F. Bresee award from his guide and pastor, Raymond Jones. Carroll Earles is the Caravan director.



Pictured (l. to r.) are three juniors of Mesa, Ariz., First Church who recently completed the Junior Churchmanship Training program: Jane Cockerham, Don Certain, and Eric Hodges. (Back row) Mrs. Frances Sanger, CST director; Pastor George Psaute; and Mr. Ralph Brooks, NYPS president.



The Wenatchee, Wash., First Church gave \$2,460 toward the purchase of a 1975 Nova as a Christmas gift to Rev. Allen Bennett, pastor of their "little brother" church in Quincy, Wash. The Quincy people then raised an additional \$400 for their pastor. Mr. Ted Finkbeiner, member of the Wenatchee church, Chevrolet dealer, and Hertz rental man, was also instrumental in the purchase. Pictured is Rev. Norman Stueckle, Wenatchee pastor, handing the keys to Rev. Bennett.



Present for the recent celebration of the sixty-fifth anniversary of East Liverpool, Ohio, First Church were (l. to r.) back row: Oval L. Stone, present pastor; James Hunton, H. Dale Mitchell, Claude Schlosser, and E. W. Martin, all former pastors of East Liverpool First. Front row: Mrs. Stone, Mrs. Hunton, Mrs. Mitchell, Mrs. Schlosser, and Mrs. Martin. Rev. and Mrs. Howard Hill could not be present.

DR. WYNKOOP SPEAKS AT CONFERENCE

Dr. Mildred Bangs Wynkoop, head of the Department of Missiology and Human Resources of Trevecca Nazarene College, Nashville, was one of the featured speakers at a conference on Human Development and Christian Education, January 25, at Asbury Theological Seminary, Wilmore, Ky. Dr. Wynkoop's presentation was titled "Reflections from a Theological Perspective."



Other major addresses were given by Ted Ward, a Baptist layman and professor at Michigan State University; Donald Joy, a Methodist pastor and editor; and Peter Mullen, a Roman Catholic priest and staff psychologist from Notre Dame University.

Dr. Wynkoop, who is an ordained elder in the Church of the Nazarene, has an earned doctorate from Northern Baptist Theological Seminary, in 1955. She has served as chairperson of the Department of Theology at Western Evangelical Seminary, president of Japan Theological Seminary, and acting head of the Department of Religion and Philosophy at Trevecca before accepting her present position in 1973.

Dr. Wynkoop has authored six books, including the widely known *Theology of Love*, published in 1973. One of her books, *Foundations of Wesleyan-Arminian Theology*, has been translated into Japanese and Spanish. Her most recent books deal with contemporary topics. They are *Satanism in America Today*, published in 1974, and *The Occult and the Supernatural*, to be released this spring. □

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church schools
By Melton Wienecke
HAPPENINGS

SUNDAY SCHOOL ADVISORY CURRICULUM STUDY COMMITTEE

The Church Schools' Advisory Curriculum Study Committee had its

final session for the last quadrennium, December 4-6.

Convening in Kansas City from the entire denomination were Christian educators, district superintendents, pastors, associates, secular and Sunday school teachers, professors, academic deans, editors, and writers. They comprised an imposing team—to examine the Nazarene Sunday school materials without reservation.

Their assignments ranged from formulating a concise Nazarene philosophy of Christian education, through Christian education objectives, role of the Sunday school in the total church mission, and teaching/learning in the Sunday school, to format and eye appeal of our literature.

The days were spent around tables covered with curriculum pieces, prepared papers, and coffee cups. The



Wesley Tracy and Don Hughes

break times were used as another opportunity for dialogue between subcommittees.

The committee made a number of recommendations to the Department of Church Schools and to the General Board. Various opinions were aired.



FEBRUARY
BOOK OF THE MONTH

A Second Basket of Crumbs



By T. W. Willingham

Dr. T. W. Willingham is widely known as an incisive and provocative thinker. His book *A Basket of Crumbs* is a distillation of some of his fruitful ideas. It was so well received that a sequel is in order. One thing sure, it is no carbon copy. The style is the same, but the thoughts expressed are as new as the morning.

Some of the topics included here are: Fruitful Suffering, When Do You Shout? Growing Up by Speaking the Truth, Love Produces Enemies, The Disturbing "Ifs," Leave It to God, and Go On. One may not always agree with what "Dr. T. W." says, but one will be hard put to prove him wrong. At least he makes the reader think about the fundamentals of

his faith. He imparts a dynamic, lively aspect to Christian concepts which cuts across the stereotype, yet keeps within the bounds of sound doctrine.

Dr. T. W. Willingham, long-time churchman and administrator, is a sought-after speaker in preachers' meetings, camp meetings, and church revival services. □

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And there were some discoveries made that materials thought to be only dreamed of by a few were already on the shelf—just that “nobody knew!”

A copy of the committee makeup and assignments and/or the recommendations of any of the subcommittees are available from the Department of Church Schools on request.

Nearly every one of the committee members were either active in earlier

meetings, communicated their concerns to their subcommittees, or participated in this latest meeting.

Members of the subcommittees and their respective assignments are listed below:

Philosophy of Education

Richard Spindle (*chairman*), James Cummins, Ronald Gray, Ruth Henck, William McCumber, Udell Moss, John Nielson, J. Ottis Sayes, Wesley Tracy

Christian Education Objectives

John Clark (*chairman*), James H. Boardman, LeBron Fairbanks, Roy J. Hendley, Elizabeth B. Jones, Clarence Kinzler, Irving W. Laird, Roy F. Lynn, Robert Miller, Robert Troutman, Keith Wright

Format and Content of Literature

B. E. Gebhart (*chairman*), Arnold Airhart, Maureen Box, Donna Fillmore, Ridgeley Ireland, Herbert McMillan, Melvin ShROUT, Melton Wienecke

Teaching/Learning in the Sunday School

Dee Freeborn (*chairman*), Ethel Bailey, Evelyn Beals, James C. Dobson, Jarrell Garsee, Ruth Gibson, Mervel Lunn, Boneita Marquart, Jeannette Wienecke, Bill Young

Role of the Sunday School in the Total Church Mission

Bill Draper (*chairman*), Clyde Ammons, Harold C. Davis, Gerald Green, Ross Hayslip, Don Hughes, Robert Lindley, Harold Olson, K. S. Rice, Ira True, Elmer Wilson, Neil B. Wiseman



Neil B. Wiseman, John Clark, and J. Ottis Sayes



Looking at curriculum



Boneita Marquart speaking

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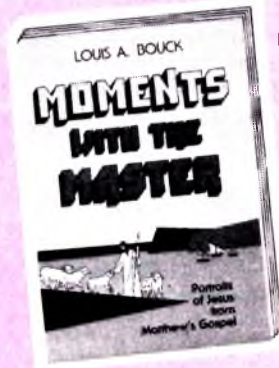
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**ENC ALUMNUS
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STATE LEGISLATURE**

Mr. James Sheets, who received the A.B. and Th.B. from Eastern Nazarene College in 1958 and 1959 respectively, was inducted into the Massachusetts state legislature on December 31, following his



election as state representative for the Fourth Norfolk District. Mr. Sheets also has begun his second term as Fourth Ward Councilor for the city of Quincy, Mass.

Originally from Clarksville, Pa., Mr. Sheets has served as cochairman of the Quincy Cancer Crusade, Sunday Heart Chairman for the Heart Fund, and currently teaches history, government, and international relations at Quincy Junior College. He and his wife, the former Joanne Roberts, have four children.

Mr. Sheets also received the Master of Arts degree from Clark University and has done additional graduate work at the University of Pittsburgh. Having authored the *American Government Workbook*, the new legislator was elected to Outstanding Educators of America in 1973 and was the recipient of the Community Leader and Noteworthy American Award in 1975. □




Recently there was a ceremony burning the mortgage of the church and the parsonage of the West Union, Ill., church. Pictured (l. to r.) are: Rev. James E. Hunton, district superintendent of the Illinois District; Mrs. Lula Lindley, secretary of the church; and Pastor George Bonesteel.

**STAPLES, ISBELL
TO JOIN NTS FACULTY**

Two professors, Drs. Rob L. Staples and Charles D. Isbell, will join the faculty of Nazarene Theological Seminary this fall, bringing the number of full-time professors to 20.

Dr. Rob L. Staples, professor of theology at Bethany Nazarene College (since 1963), will teach in the field of theology. Dr. Staples holds the Th.D. (1963) from Pacific School of Religion; his dissertation was on "John Wesley's Doctrine of Christian Perfection: A Reinterpretation." He also did graduate work at the University of California, Berkeley, 1958-60. He holds the B.D. from NTS (1954), where he was selected to preach the Mabes sermon. He pastored Churches of the Nazarene in California at Bakersfield (1954-57) and Hayward (1957-62). Dr.






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**FEBRUARY and MARCH
1976**

**For additional information
contact your
CST director or pastor.**

Staples is the national president of the 850-member Wesleyan Theological Society.

Dr. Charles David Isbell, assistant professor of Hebrew and Judaic and Near Eastern Studies at the University of Massachusetts, Amherst, since 1972, will come to NTS as assistant professor of Old Testament. He holds the Ph.D. degree (1973) from Brandeis University, where he majored in Semitic languages and literatures and minored in history of the Ancient Near East.



He holds the B.D. from NTS; the M.A. in religion (1967) from Bethany Nazarene College; and the A.B. in religion and Koiné Greek (1966). Languages he has studied include Hebrew, Aramaic, Greek, Akkadian, Ugaritic, Arabic, Syriac, Minoan, French, German, and modern Hebrew.


He taught Hebrew and Greek at NTS, 1967-70, as a student, and has been associate pastor of churches in Kansas City, Kans. (1967-68); Framingham, Mass. (1970-72); and Manchester, Conn. (1974-75).

He has published several articles in scholarly journals and in denominational publications. □

Personal!

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Within one year, Delano, Calif., church with only 50 members, has completed two major building projects. Pastor Robert League has served as designer and contractor, and all work has been done by the local congregation. The new sanctuary seating 250 was dedicated on July 27 by Dr. Eugene L. Stowe. Also a new parsonage has been completed and was dedicated by District Superintendent W. H. Dietz. The new buildings are appraised at \$120,000 with a total debt of \$19,000. The combined cost was \$37,000.

MOVING MINISTERS

Arlen Ankle to Atwood, Kans.
 Don Arey from Pawtucket, R.I., to evangelism
 Ray D. Bellomy from Walterboro, S.C., to Cumberland, Ky.
 C. Marshall Bowes to Kalispell, Mont.
 Victor Buffy to Fort Smith, Northwest Territories, Canada
 Edgar S. Campbell III from Tuttle, N.D., to Huron, S.D.
 C. O. Christensen to Picture Butte, Alberta, Canada
 James G. Cooper from Nazarene Theological Seminary, K.C., to associate, Topeka (Kans.) Fairlawn
 Thomas E. Dula from Tampa (Fla.) Drew Park to associate, Pinellas Park, Fla.
 John C. Evans from Fairfield, Me., to Millinocket, Me.
 Kenneth L. Fach to Edmonton (Alberta) Southgate, Canada
 Kenneth R. Frazier to New Albany, Miss.
 Ronald Fry from Hamilton (Ontario) First, Canada, to Winnipeg (Manitoba) Fort Garry, Canada
 Ron Garrett to Gary (Ind.) East Gary
 B. Maurice Hall from Rhodesia, South Africa, to Santa Ana (Calif.) First
 Charles Haselwood from Greensboro (N.C.) First to Charleston (W.Va.) Loudendale
 R. A. Holloway from Longview (Tex.) Northside to Blossom, Tex.
 Joseph Wayne Huddleston from Nazarene Theological Seminary to associate, Hutchinson (Kans.) First
 Ray Tyndale Huff from Wren (Ohio) Countryside to Carmi, Ill.
 Dallas Johnson to Lafayette, Colo.
 Paul E. Kauffman from Pitman, N.J., to Homer City, Pa.
 Arthur Lewis to Camrose, Alberta, Canada
 Bob W. Lothenore from Lombard, Ill., to Odessa (Tex.) First
 Paul A. Lucas to Buckeye, Ariz.
 James Lester McClung from Massillon, Ohio, to Copley (Ohio) Emmanuel
 Danny McMan to associate, Amarillo (Tex.) San Jacinto
 Ernest Martin from Picture Butte, Alberta, Canada, to High River, Alberta, Canada
 Ray A. Martin from associate, Pasadena (Calif.) Bresee Avenue, to Peoria, Ariz.
 Earl Mayes, Jr., to Morehead, Ky.
 Richard Mertz from Apalachin, N.Y., to Brocton, N.Y.
 Thomas A. Mixon from Amarillo (Tex.) North Beacon to Cimarron, Kans.
 Charles R. Moore from Powell (Ohio) Shawnee Hills to Orwell (Ohio) Grande Valley
 Jerry A. Moore to Udall, Kans.
 Lowell P. Moore from San Francisco First to army chaplaincy
 Tom Nees to Washington (D.C.) Inner City Missions

William R. Nelson from Pixley, Calif., to Canoga Park (Calif.) West Valley
 Samuel Norris from Andover (Ohio) Cherry Valley to Churubusco, Ind.
 T. O. Parsons from Pauls Valley, Okla., to Altus, Okla.
 Joseph Q. Pearce from Kansas City to Massillon, Ohio
 Roy Pedersen from Greeley (Colo.) First to Pueblo (Colo.) First
 William Perry to Watkins Glen, N.Y.
 Charles Pickens to Dodge City (Kans.) First
 David Rainey from associate, Vancouver (British Columbia) First, Canada, to Burnaby (British Columbia) Royal View, Canada
 Bradley J. Reese, Sr., from Colorado Springs, Colo., to San Mateo, Calif.
 Dean Renfer from Kansas City to Redway, Calif.
 Paul W. Rines from Dalton, Mass., to Pitman, N.J.
 Jerry Shamey to Tampa (Fla.) Drew Park
 Gary F. Skagerberg from Castle Rock, Wash., to Port Angeles, Wash.
 Robert Smith to Stettler, Alberta, Canada
 Samuel Smith from Danville (Ill.) First to Washington, D.C.
 Charles Sparks to associate, Worthington, Ky.
 George Straiton to Red Deer (Alberta) West Park, Canada
 Roscoe Strunk to associate, Amarillo (Tex.) First
 William J. Sunberg from Greenwood, Ind., to Naperville (Ill.) Trinity
 Carl H. Thompson from Millry, Ala., to Knoxville (Tenn.) Grace
 Harry L. Wales from Houston, Miss., to Pauls Valley, Okla.
 Kenneth F. Walker from High River, Alberta, Canada, to Nazarene Theological Seminary, Kansas City
 Robert A. Walter from Reading, Mass., to Fulton, N.Y.
 Richard Warner to Klamath Falls (Ore.) First
 Robert E. Warnow from Oswego, N.Y., to Kane, Pa.
 Barry G. Whetstone to Atwater, Ohio
 Robert Winegarden from evangelism to Bluford (Ill.) Markham City
 David E. Wolfe from Minford, Ohio, to McConnelsville, Ohio

RECOMMENDATIONS

I am happy to recommend REV. HAROLD BUGHMAN, a commissioned evangelist, on the Akron District. He may be contacted at: Box 21, Country Mobil Court, Byesville, Ohio 43723. —*Floyd O. Flemming, district superintendent, Akron District.*

I am privileged to recommend the HENNE-MAN FAMILY, Dick, Kay, and their girls, Robbin and Kelly. They are registered song evangelists on the North Central Ohio District. Contact them at: 527 Georgetown Ave., Elyria,

Ohio 44035.—*D. E. Clay, district superintendent, North Central Ohio District.*

CHARLIE McDONALD, Rte. 1, Box 308, Dale, Tex. 78616, has come to the Church of the Nazarene from the Evangelical Methodists. I give him wholehearted recommendation to any church as an evangelist.—*Marselle Knight, district superintendent, Kansas District.*

EVANGELISTS' OPEN DATES

THE GRINDLEYS, 539 E. Mason St., Owosso, Mich. 48867, have open dates on: April 13-18, 1976; May 18-23, 1976; and June 1-13, 1976.

VITAL STATISTICS

DEATHS

L. R. (BOB) BARIE, 81, died Aug. 17 in Toledo, Ohio. Services were conducted by Rev. Mark Moore and Rev. Lawrence R. Grandy. He is survived by his daughter, Mrs. Kenneth (Loretta) Grandy; 3 grandchildren; 11 great-grandchildren; and 6 great-great-grandchildren.

DR. W. SIDNEY BISHOP, 51, died in a one-car accident near Everett, Wash., Jan. 6. He is survived by his wife, Una (Wright); five daughters, Diana, Martha, Nelda, Rhonda, and Trisha; two brothers; and one sister. Rev. A. E. Gerdes conducted the memorial service.

KATHLEEN MARIE AND JANET GAIL BLACKBURN, infant twin girls of Rev. and Mrs. Gordon Blackburn, died Dec. 23 at Heppner, Ore. Graveside services were conducted by Dr. Raymond Kratzer.

ELIZA B. CHALFANT, 82, died Jan. 1 in Jackson, Mich. She is survived by 2 sons, Frederick and Morris; 1 daughter, Betty Winget; 10 grandchildren; 3 great-grandchildren; and 4 sisters.

HELEN FOGG, 78, died Dec. 27 in Santa Cruz, Calif. Funeral services were conducted by Rev. D. R. Peterman. She is survived by her husband, Ralph.

MRS. MATTIE MAE GROOVER, 84, died Jan. 1 in East Point, Ga. Funeral services were conducted by Rev. Fred Shellnutt and O. L. Key. She is survived by 2 daughters, Mrs. Hazel Frye and Mrs. Rudene Cort; 4 sons, Bud, Bob, James, and Jack; 26 grandchildren; 43 great-grandchildren; and 1 great-great-grandchild.

HOSEA HILL, 71, died Dec. 5 at Parkersburg, W. Va. Funeral services were conducted by Rev. T. James Boshell and Rev. Kenneth Maze. Survivors include his wife, Alameda; son, Lloyd E.; and a daughter, Mrs. Mary Jo Stoneking.

REV. A. J. LAIRD (Alfred John), 96, died Nov. 22 at Tiffin, Ohio. He joined the Church of the Nazarene in 1917 and pastored the following churches: Carterville, Murphysboro, and Galesburg, Ill.; Forest Center, Wis., and in Ohio, Cooperdale, The Plains, Chillicothe, Wauseon, Payne, Paulding, Tiffin, Coal Grove, Galena, and Crestline. He is survived by his wife, Mrs. Clara S.; a daughter, Grace Tjaden; and two granddaughters.

MR. HENRY OSCAR (DUTCH) LINDSEY, 77, died Dec. 12 in Gorham, Ill. Funeral services were conducted by Revs. Elmer Danner, Lawrence Wright, and M. E. Haynes.

JONAH LOOS, 88, died Dec. 12 in Gorham, Ill. Funeral services were conducted by Revs. Elmer Danner and M. E. Haynes.

J. S. MADDOX, 86, died Dec. 9 after an accidental fall, in Derry, N.H. He was ordained in 1917 and pastored for over 30 years in the Church of the Nazarene. He is survived by his wife, Letha Mae; two daughters, Carol M. Jones and Winifred Howard; five grandchildren; and two great-grandchildren. Funeral services were conducted by Rev. George Whetstone, assisted by Revs. William Taylor, John Nottle, and Ken Mills. Both sons-in-law, Rev. Irving S. Jones and Prof. R. E. Howard, participated in the service.

MRS. LUCY F. MAX, 87, died Jan. 10 in Springfield, Ill. Survivors include three sons: Wilbur, Homer, and Raymond; three daughters: Loriene Garner, Rebecca Wilson, and Frances Williamson.

NEWS

OF RELIGION

REV. JOHN B. RICE, 77, died Jan. 6. He gave 28 years to the Eastern Kentucky District as pastor, builder, and evangelist. During his eight pastorates, he remodeled four churches and built one parsonage. He is survived by his widow, Willa Ann; 6 daughters, Britta Bridges, Dorothy Rhodebeck, Verna Melvin, Gwen Clark, Esther Ferguson, Ann Ingram; 5 sons, Paul, John, Harold, Waldo, and Floyd; 32 grandchildren; and 20 great-grandchildren. A memorial service was held at the Wurtland, Ky., church, with four ministers of the Eastern Kentucky District participating.

J. TOM SMITH, SR., died Aug. 30 at Danville, Va. Funeral services were conducted by Rev. Dick Withrow and Rev. Charles Shelton. Survivors include his wife, Janie; and a son, Rev. Tom Smith.

ALMA A. STEVENS, 87, died Jan. 8 at Menomonte, Wis. She is survived by one son, Lowell; two grandchildren; and five great-grandchildren. The funeral services were conducted by Rev. Donald J. Schlough.

REV. FRED G. STOCKTON, 82, died Jan. 7 at Carlsbad, N.M. He served actively in the ministry of the Church of the Nazarene for 45 years, pastoring churches in Oklahoma, Colorado, Wyoming, Texas, and the state of Washington. Services were conducted by Revs. A. W. Meyers, Ernest Armstrong, and Charles Stipes. He is survived by 4 children, Grant, Mrs. Charles Bennett (Fern), Mrs. Bruce Pardue (Hazel), and Mrs. Kenneth Potter (Wilma); 1 brother; 2 sisters; 17 grandchildren; 4 great-grandchildren; also by 2 stepchildren, Charles Bohannon and Mrs. Jane Kristoffersen.

FORNEY P. STONEKING, 84, died Sept. 14 at Parkersburg, W. Va. Funeral services were conducted by Revs. T. James Boshell and Robert Salsler. He is survived by his wife, Edna; five sons, Victor, Rev. Paul, Harold, Dean, and Denzil; and one daughter, Mrs. Helen Kilgore.

BIRTHS

to MIKE AND OLETA (ELDER) BAUER, Denver, Colo., a boy, Scott Steven, Oct. 24

to REV. JOHN E. AND BARBARA (SWIFT) BORGAL, Fawn Grove, Pa., a girl, Carrie Elizabeth, Dec. 29

to REV. AND MRS. E. WAYNE BYRUM, Lubbock, Tex., a boy, James Mark Wayne, Jan. 11

to REV. EUGENE AND JOYCE (WOOD) CAMPBELL, Monticello, Ky., a girl, Carla Jean, Jan. 8

to ELVIN J. AND ELLEN CRAGER, Shattuck, Okla., a girl, Michelle Lea, Dec. 11

to REV. ROLAND AND LINDA FELTMATE, Victoria, B.C., Canada, a boy, Karl Stephen, Jan. 1

to WAYNE AND JOAN (GADBOW) GIESELMAN, Marshalltown, Ia., a boy, Matthew Douglas, Sept. 29

to PAUL AND CAROLYN (ETTER) HARRIS, Olathe, Kans., a boy, Ryan Paul, Nov. 18

to TOM AND JOY (PEARSON) KELLEY, Phoenix, Ariz., a girl, Sandra Rachelle, Dec. 22

to LARRY AND ELAINE (HUSTON) PERSHALL, Pueblo, Colo., a girl, Heidi Jo, Dec. 20

to JARRETT AND MARY (MOORE) SMITH, Orlando, Fla., a boy, Ryan Dean, Dec. 17

to DAVID AND ANN (SEMAYS) SUTHERLAND, Oroville, Calif., a boy, Andrew Jed, Nov. 7

to DAVE AND LYDIA (KEETON) WHEELER, Yukon, Okla., a boy, Mark Wesley, Nov. 15

MARRIAGES

VERLA EWBAMK and ALBERT SHARP at Bethany, Okla., Dec. 20

SUSIE J. ALLEN and DR. GERALD E. LANE at Gardner, Kans., Dec. 20

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS

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

MOST TEENS WANT RELIGIOUS CEREMONY FOR MARRIAGE.

A survey of teen-agers by *Scholastic* magazine indicates that an overwhelming 86 percent believe that a religious ceremony is important to a marriage.

However, those responding to the survey were narrowly split between a traditional religious wedding ceremony and one that they and their friends would help plan.

Thirty-four percent of the teens chose the traditional ceremony, while 38 percent said they would rather write their own in whole or in part. Twenty-one percent indicated no preference and only 7 percent preferred a civil ceremony.

The survey findings among the 38,000 junior-high and high school students polled presented a paradox because an earlier poll revealed that more than a third of those surveyed questioned the need for marriage. □

OVERSEAS VOTING MEASURE WILL BENEFIT MISSIONARIES.

Bills that would permit private citizens, including missionaries, living abroad to vote in federal elections have been passed by both the House of Representatives and the Senate.

The two versions of the bill, which would affect some 750,000 persons, differ primarily in their treatment of the tax liability of such citizens if they vote in federal elections. Under the Senate version, states would be forbidden to apply tax laws solely on the basis of voting. This restriction is not contained in the House bill, which now goes to the Senate to either accept or bring to a conference committee.

Several religious agencies testified on the legislation because its provisions would apply to overseas missionaries. James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs, asserted that the right to vote is basic to the concept of citizenship and that private citizens living overseas should have the same voting rights as government and military personnel. Other organizations supporting the House version included the National Association of Evangelicals and the Bipartisan Committee on Absentee Voting. □

U.N. REPORT: BEHAVIORAL DISORDERS BOOM AS DISEASE BOWS TO MEDICINE.

There is a virtual epidemic of behavioral disorders which may be symptoms of the individual's alienation from society in which he or she lives.

This is the finding of the World Health Organization (WHO) which devoted the entire December issue of its monthly magazine, *World Health*, to the problem of behavior and health.

It found that alcoholism, drug dependence, and heavy smoking are symptoms of alienation, the sick conscience, and the impoverished soul in the affluent society. It warned that the epidemic is raging unchecked throughout the world and that society can no longer remain insensitive to the challenge.

In communities where major communicable diseases have been almost eliminated, the demand for medical care seems practically limitless. Its deduction was that this demand reflects the growing incidence of conditions which are linked to the process of technological development itself, and the rapid and profound social changes which accompany it. □



the answer corner

Conducted by John A. Knight, *Editor*

■ **Our church has no evangelism and membership committee. New converts are taken into membership without training. Some claim to be Christian but do not accept Nazarene affirmations of faith. The pastor consults no one and says we should not be bound by legalism. Furthermore, the church has not had a revival campaign for two years, though the members want them. Please comment.**

It is difficult to imagine a local Church of the Nazarene which does not plan a regular schedule of special services and revivals. To be most effective, the primary purpose should be clearly in mind—to reach the unsaved, to edify the church, to stress our distinctive doctrine of entire sanctification, to emphasize stewardship, etc.

Your church must be doing something right since there are new converts. Membership classes are valuable. Even long-time members may profit from them. Yet the training may vary, depending on how long the prospective member has been around the church, the strength of the Sunday

school teaching, family instruction, and other factors. Clearly Nazarenes should know what they believe and why.

For this reason the *Manual* of the Church stipulates: "When persons desire to unite with the church the pastor shall explain to them briefly the privileges of membership in the church and the requirements of the general rules, and if they are acceptable candidates, after consulting with the evangelism and membership committee, the minister shall in a public service, using the approved form for the reception of members, receive them into the membership of the church."

Further, "No person shall be received into full membership of the local church until the pastor first *consults* with the evangelism and church membership committee concerning that person's reception" (paragraphs 101.1 and 103.6).

It should be noted that the *Manual* does not say a vote shall be taken to determine whether a person should be received into membership. The purpose of the evangelism and membership committee is to bring more people to Christ and into the fellowship of the church (see Paragraph 103). It is not designed to keep people out. This is the responsibility of all the membership of the church. □

■ **Literature that has come into my hands indicates that Jesus' words to the penitent thief in Luke 23:43 should be read as though it were punctuated thus: "Verily, I say unto thee today, Thou shalt be with me in paradise." If this were correct, would it not change the meaning so that the thief is not yet with Jesus, but awaits paradise at the final resurrection? What is the proper rendering?**

This interpretation is given by those who want to uphold the idea that there is a "sleep of the soul" until the last resurrection.

Marcion and the Manichaeans—condemned by the Early Church for insisting on the material aspect of all things—are reported to have left this verse out of their copies of Luke. The verse "Today shalt thou be with me in paradise" suggests the immateriality of the soul. Thus those who oppose this teaching would omit the verse or try to explain it away.

To do the latter, sometimes a comma is placed after "today" (*semeron*).

Then Jesus is supposed to have meant, "Thou shalt be with me after the final resurrection; I tell you this *today*." There is no reliable textual justification for this.

Clearly the New Testament teaches that there is consciousness after death. This particular verse implies there is no "sleep of the soul" and no purgatory. Jesus' words are in agreement with those of Paul: "To be absent from the body . . . [is] to be present with the Lord" (2 Corinthians 5:8).

The word for "paradise" (*paradeisos*) is a Persian word (*pardes*) which was used for an enclosed park or

pleasure ground. It occurs (along with several other places in the New Testament) in 2 Corinthians 12:4 and Revelation 2:7, in both of which the reference is plainly to heaven and the perfected kingdom of God. This is Jesus' meaning also, and not for some supposed intermediate state.

Some Jews employed the word for the abode of the pious dead after death separated soul and body, and they interpreted "Abraham's bosom" (Luke 16:22f.) in this sense. But there is no reason to adopt this view in light of full New Testament teaching. □

■ **Is the Church of the Nazarene a member of either the National Council of Churches or the World Council of Churches? What is the background and stated purposes of these organizations?**

The Church of the Nazarene is not a member of either the National or World Council of Churches.

The National Council of the Churches of Christ in the United States is a federation of religious bodies established in 1950. It was formed through merger of the Federal Council of the Churches of Christ in America with other religious groups.

The Council is directed by a General

Board which meets several times annually, and by a General Assembly of delegates from the member denominations which meets once every two years. Purportedly its purpose is to strengthen unity and foster cooperation among member denominations and organizations.

The World Council of Churches is an international organization of Protestant, Anglican, and Eastern Ortho-

dox churches, founded in 1948. Its authority is vested in an assembly of delegates which meets every five years. In the interim a central committee, which convenes annually and is composed of 100 members, exercises authority. A permanent secretariat administers the Council's program.

Council headquarters are located in Geneva, Switzerland, and offices are maintained in London and New York. □

HERALD OF HOLINESS

1975 Subscription Campaign Results

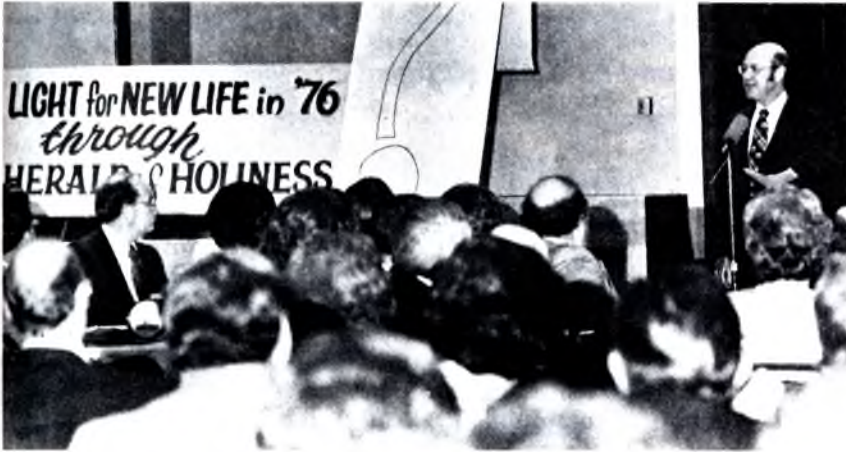
District	1975 Goal	Largest number of subscribers in 1975	Percent of goal reached	Increase in percent over 1974
Group I				
Illinois	4,379	6,761	154	-22
Southwest Indiana	4,057	4,748	117	-6
Kansas	4,073	4,011	98	-2
Pittsburgh	3,935	3,870	98	-
Northwest Oklahoma	3,797	3,621	95	15
Central Ohio	7,705	7,167	93	-19
Alabama	4,057	3,698	91	15
Northeastern Indiana	5,241	4,794	91	-3
Missouri	3,643	3,264	90	3
West Virginia	5,884	4,900	83	-6
Southwestern Ohio	5,154	4,165	81	-
Akron	6,395	5,137	80	-4
Kansas City	3,697	2,759	75	8
Michigan	4,887	3,469	71	-2
Washington Pacific	3,602	2,532	70	-3
Indianapolis	3,623	2,354	65	-
Oregon Pacific	4,931	3,207	65	-2
Colorado	4,492	2,772	62	-2
Tennessee	4,415	2,600	59	-7
Eastern Michigan	4,198	2,308	55	-11
Los Angeles	5,392	2,945	55	-1
Southern California	7,886	3,153	40	-2
Group II				
Northwestern Illinois	2,675	4,460	167	41
Northwest Indiana	2,835	3,853	136	-5
Philadelphia	3,243	4,200	130	-3
Iowa	3,050	3,482	114	-
New England	2,513	2,702	108	3
Washington	3,138	3,385	107	-5
Virginia	2,753	2,923	106	-6
Northern California	3,031	3,157	104	6
Northwest	3,411	3,527	103	10
Northwestern Ohio	3,120	3,133	100	-9
Idaho-Oregon	3,236	3,064	95	3
South Carolina	2,552	2,371	93	-22
Joplin	2,570	2,365	92	-1
Arizona	2,975	2,660	89	-4
Kentucky	3,401	3,025	89	-
Sacramento	2,757	2,462	89	-6
Central California	2,905	2,461	85	3
Chicago Central	3,441	2,713	79	5
West Texas	3,480	2,486	71	-5
Dallas	2,884	1,918	67	2
Central Florida	2,808	1,879	67	-4
Eastern Kentucky	2,687	1,581	59	-2
Georgia	3,437	2,030	59	-13
Group III				
North Carolina	2,104	2,522	120	-8
Upstate New York	2,063	2,145	104	-15
Southwest Oklahoma	2,275	2,256	99	10
Southern Florida	2,315	2,152	93	1
Southeast Oklahoma	1,779	1,622	91	-4
North Florida	1,860	1,588	85	-14
New Mexico	1,885	1,541	82	2
North Arkansas	2,065	1,628	79	-1
Northeast Oklahoma	2,130	1,669	78	3
San Antonio	1,978	1,453	73	6
Houston	2,325	1,621	70	-1
East Tennessee	2,431	1,666	69	-4
South Arkansas	2,281	1,422	62	9
Group IV				
Wisconsin	1,151	1,591	138	-
Nebraska	1,136	1,410	124	-
Louisiana	1,478	1,806	122	5
Minnesota	1,184	1,442	122	5
Canada West	1,543	1,800	117	3
Rocky Mountain	1,105	1,267	115	2
Canada Central	1,330	1,394	105	15
Maine	1,644	1,728	105	4
New York	1,616	1,516	94	-6
Mississippi	1,693	1,405	83	-6
Group V				
Dakota	913	1,715	188	-
Alaska	409	541	132	3
Canada Pacific	460	601	131	7
Nevada-Utah	527	533	101	-10
Hawaii	384	385	100	-
Canada Atlantic	592	444	75	-3

"HERALD" SUBSCRIPTION CAMPAIGN WINNERS

District	%	Superintendent	Campaign Manager
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N.W. Illinois	167	Rev. Floyd Pounds	Mrs. Stewart Abel <i>Oregon</i>
Illinois	154	Rev. James E. Hunton	Rev. William Chenault <i>Springfield</i>
Wisconsin	138	Rev. R. J. Clack	Rev. John Reese <i>Beaver Dam</i>
N.W. Indiana	136	Dr. George Scutt	Rev. Ray Wilson <i>Noblesville</i>
Alaska	132	Rev. Robert W. Sheppard	Rev. Wayne E. Sawyer <i>Juneau</i>
Canada Pacific	131	Rev. Daniel J. Derksen	Rev. Riley Coulter <i>Chilliwack, B.C.</i>
Philadelphia	130	Rev. Paul D. Mangum, Sr.	Rev. Clair Fisher <i>Wyomissing</i>
Nebraska	124	Rev. Hoyle Thomas	Rev. Dale McClaffin <i>Lincoln</i>
Louisiana	122	Rev. Ralph E. West	Rev. Paul Wankel <i>New Orleans</i>
Minnesota	122	Rev. Norman Bloom	Mr. Robert Emerson <i>Minneapolis</i>
North Carolina	120	Rev. Bill M. Sullivan	Rev. Don Dunlap <i>Raleigh</i>
Canada West	117	Rev. Alexander Ardrey	Rev. J. Mark Caldwell <i>Regina, Sask.</i>
S.W. Indiana	117	Rev. W. Charles Oliver	Rev. Richard L. Fisher <i>Nashville</i>
Rocky Mountain	115	Dr. Ross E. Price	Rev. James Humble <i>Billings, Mont.</i>
Iowa	114	Rev. Forrest E. Whitlatch	Rev. Donald J. Kelly <i>Keokuk</i>
New England	108	Rev. William A. Taylor	
Washington	107	Rev. Roy Carnahan	Rev. Dale F. Parry <i>Milford, Del.</i>
Virginia	106	Rev. Gene Fuller	Rev. Douglas G. Sears <i>Arlington</i>
Canada Central	105	Rev. Neil Hightower	Mr. Wilmer Fawcett <i>Rexdale, Ontario</i>
Maine	105	Rev. J. E. Shankel	Rev. Gary Sinclair <i>North Leeds</i>
Northern California	104	Dr. E. E. Zachary	Zone Chairmen
Upstate New York	104	Rev. J. Wilmer Lambert	Rev. Fletcher Tink <i>Watertown</i>
Northwest	103	Dr. Raymond C. Kratzer	Rev. Claire Kern <i>Pasco, Wash.</i>
Nevada-Utah	101	Rev. I. F. Younger	Rev. Ted Allen <i>Sparks, Nev.</i>
Hawaii	100	Rev. Virgil K. Grover	Rev. Donald Guy <i>Kaneohe</i>
N.W. Ohio	100	Rev. James Blankenship	Rev. Carlos Sparks <i>Sylvania</i>



Winning district superintendents (l. to r.) are Phil Riley, R. J. Clack, Bill M. Sullivan, James E. Hunton, and Floyd Pounds.



Dr. John A. Knight, editor in chief, participated in the presentation of the *Herald* subscription awards to the winning district superintendents at the Superintendents' and Leaders' Conference dinner, January 7.

**Denomination-
wide goal
250,000**



**LIGHT FOR
NEW LIFE...**

**1976
HERALD OF HOLINESS
CAMPAIGN**

NEWS OF CHURCHES

Dedication services for the new facilities of the McCune, Kans., church were held on November 30. The church dedicated improvements, including: a new fellowship hall with complete kitchen, new Sunday school classrooms, two rest rooms; the sanc-

tuary was reversed and remodeled with a new foyer and main entrance; air conditioning was installed in the sanctuary; and the sanctuary, foyer, hall, and the fellowship hall were carpeted. Other improvements include a new pastor's study, ramps for the handicapped, enlarged parking facilities, and outside lighting. Speakers

included Rev. James Hester, district superintendent, and Rev. Dal Newberry of Tulsa, Okla. Special music was provided by the Singing Buster Craft Family of Tulsa. Larry W. James is the pastor. □

**A
Million
Six in
'76**

He is Lord

*Let's ALL
Celebrate*

EASTER

April 18, 1976

Contact your pastor for
special promotional aids

**TWO
FOR
ONE
WILL
GET IT
DONE!**



Albert Downard, of the Glendale, Ariz., church, completed 35 years of perfect attendance in Nazarene Sunday schools, on January 4. He is pictured (l.) with his pastor, Rev. Clyde A. Rhone. He served as Sunday school superintendent during 17 of these years, under five pastors. Although retired from the superintendency, he faithfully attends Sunday school.



**“BY ALL MEANS...
SAVE SOME”**

Become As Little Children

*“... Except ye . . . become as little children . . .”
(Matthew 18:3)*

ONE OF THE MOST WONDERFUL experiences of my life occurred in our rural church. It involved four young men—Arthur, Freddie, Frank, and Charlie. They resided in a boarding home close by the Church of the Nazarene.

Our family and several others in the community had a special interest in these youth with learning handicaps. The young men soon were joined by five young ladies from another home. So a very special Sunday school class began.

We were asked to teach them. It was an entirely new endeavor. In 30 years of ministry we had never seen such a receptive group.

We started using booklet-type Bible stories with visual songs and other aids prepared by the Nazarene Publishing House. The class enjoyed the presentations, as well as decorating their own classroom with the pictures and materials available. Several days were devoted to cleaning the church plus painting their own room a sunny pink. The new learners decided to name their class the “One-Way Class.”

No person in the church was more faithful in attendance than these precious ones. They were always in their places, sitting together, watching over each other lovingly.

What a joy it was for them to participate in Hallowe'en costume parties, bowling, and a visit to a nearby hamburger lunchroom. Every bit of attention brought happy smiles to their faces.

About four miles from the church was a boarding home with 20 or more of these wonderful people. They ranged in age from late teens to senior citizens. Twice each

month we conducted brief services with them. Bible stories, scripture verses, choruses, and hymns were used. They loved to sing their favorites. On special holidays, gifts, special visitors, and talented musicians brought added joy to them.

One young man, Wally, a wheelchair patient, could not speak. We soon learned to communicate through signs and sounds. The happiness that young man generated cannot be measured. Another man always met us at the door with a glow all over his face. Another lad, also in a wheelchair, constructed many beautiful articles. Jerry was a talented artist, sketching beautiful pictures. The small gifts they made and shared with us involved much love.

One of the most thrilling moments of our entire ministry occurred when several of these very special people came to an altar of prayer. They accepted Christ as Saviour, the best they knew how. What an experience to see Jerry in his wheelchair coming to the altar, indicating his desire to follow Jesus.

These precious ones taught us many lessons we shall never forget. One Sunday morning in class we were speaking about the love of Jesus. We told them of His great love which led Him to Calvary that we might be saved and live with Him forever. Without any prompting, Charlie said, “I’ve been thinking about that.”

Have you and I thought about it enough?

“Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven” (Matthew 18:3). □

—BARBARA C. HUSE
Dryden, Me.



Members of the Department of Pensions pictured are: Dr. Edward Lawlor, sponsor; Dr. Dean Wessels, executive secretary; Dr. M. Harold Daniels, chairman; Dr. E. E. Zachary, vice-chairman; Mr. Vernon Lunn; Dr. Homer J. Adams; Dr. H. Harvey Hendershot; Mr. J. E. Johnston; Mr. Blaine D. Proffitt; Mr. Bob Smee; and Rev. Gordon Wetmore.

GENERAL BOARD PENSION HIGHLIGHTS

Lawlor and Daniels Honored

The Department of Pensions, during the meeting of the General Board, January 19-21, honored Dr. Edward Lawlor and Dr. M. Harold Daniels.

Dr. Lawlor was presented with a quartz crystal digital wristwatch. This year he completes a quadrennial assignment as the department's general superintendent sponsor. The Department of Pensions expressed its appreciation for Dr. Lawlor's faithful guidance and support.

Dr. M. Harold Daniels was presented with a gavel. The gavel is the hand-made work of the late Rev. E. D. Messer. Daniels has served two years as chairman while being a member of the department for four years.

Annuity Improved

The Nazarene Supplemental Retirement Program (a tax-sheltered annuity) for pastors, evangelists, and lay employees of church institutions, was improved.

Editorial note: A report of the fifty-third annual session of the General Board will be given in the March 1 issue.

The Department of Pensions and the General Board voted decisions resulting in the interest rate climbing from 7½ percent to 8½ percent after February 1.

Second, the annuity cost (common to all annuities) was eliminated. This move is unusual in the annuity field. The result will mean increased financial return to those participating in the Nazarene Supplemental Retirement Program. □

OFFICIAL ANNOUNCEMENT

Once again through the Thanksgiving Offering, our people have demonstrated their love for Christ and for others. The 1975 Thanksgiving Offering reached a total of \$4,738,304.94!

More important than exceeding a goal is the fact that the church

DR. A. L. PARROTT DIES

Dr. A. L. Parrott, 84, died January 20, in Kankakee, Ill. He was born May 20, 1891, near Monterey, Tenn.



A. L. Parrott graduated from Trevecca Nazarene College in 1921, and he earned the M.A. from Southwestern University, Memphis, in 1922. He received the honorary Doctor of Divinity degree from Bethany Nazarene College in 1939.

December 18, 1913, Alonzo Parrott and Lucile Elliott were married in Nashville. They served pastorates together in Clarksville, Tenn., 1918-22; and the college church at Bethany, Okla., 1922-31. Also, while at Bethany he served as business manager of the college and professor of economics. In 1931, they moved to Springfield, Ill., to pastor First Church for seven years.

Dr. A. L. Parrott became president of Olivet College, Olivet, Ill., in 1938, serving for seven years. In 1939 there was a fire on campus. He led the Board of Trustees to purchase and move to the St. Viator campus in Bourbonnais, Ill. At the time of the move, the word "Nazarene" was included in the name of the college.

From 1946 until his retirement, Dr. Parrott served the church as an evangelist.

He is survived by his wife of 63 years, Lucile; a daughter, Mrs. Lorene Perry, wife of the late Dr. Ralph Perry; and two sons, John and Leslie. John is a cardiovascular surgeon in Minneapolis, and Leslie is president of Olivet Nazarene College. There are nine grandchildren and one great-grandchild.

Funeral services were held January 22 in College Church, Bourbonnais, Ill., with Dr. Samuel Young officiating. Words of tribute were given by Rev. John Swearingen, Dr. Harold W. Reed, and Pastor Bill Draper. Dr. Forrest Nash read the scripture. Special music was provided by Orpheus Choir, under the direction of Dr. George Dunbar; and there was a duet by Mr. Gerald Greenlee and Mrs. Ron Kauffman. Rev. John Hancock gave the benediction. Burial was at Memorial Gardens, Kankakee, Ill. □

GEORGE COULTER for the
Board of General Superintendents

New Hymnals for Easter!



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- And Can It Be?
- Angels We Have Heard on High
- Be Still, My Soul (Sibelius)
- Breathe on Me, Breath of God
- Children of the Heavenly Father
- Count Your Blessings
- For All the Saints
- Glorious Things of Thee Are Spoken
- Good Christian Men, Rejoice
- Grace Greater than Our Sins
- Great Is Thy Faithfulness
- Guide Me, O Thou Great Jehovah (Williams-Hughes)
- Have You Any Room for Jesus?
- He Lifted Me
- How Great Thou Art
- How Sweet the Name of Jesus Sounds
- I Know That My Redeemer Liveth (Filmore)
- I Lay My Sins on Jesus
- I Would Be Like Jesus
- If Jesus Goes with Me
- Immortal Love, Forever Full
- In Christ There Is No East or West
- In the Service of the King
- Jesus Is Coming Again
- Joyful, Joyful, We Adore Thee
- Let Thy Mantle Fall on Me
- Lord, Speak to Me That I May Speak
- Make Me a Blessing
- Nearer, Still Nearer
- Now Thank We All Our God
- O Come, O Come, Emmanuel
- O Love That Will Not Let Me Go
- O Perfect Love
- O Sacred Head Now Wounded (Hassler-Bach)
- One Day
- Our Great Saviour
- Praise Ye the Lord, the Almighty
- Rise Up, O Men of God
- Room at the Cross for You
- Spirit of God, Descend
- The Lord's My Shepherd (Crimmond)
- The Saviour Is Waiting
- There's a Song in the Air
- To God Be the Glory
- What Child Is This?
- Where Cross the Crowded Ways of Life

*For information check the hymnal page in the Lillian Music Section of the "Master Buying Guide."