

CHURCH OF THE NAZARENE / JUNE 6 '73

# HERALD OF HOLINESS

HOME  
MISSIONS  
ISSUE



*General Superintendent Jenkins*



# THE FLOODGATES ARE OPEN

**D**uring His earthly life Jesus stood and cried out one day, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly [inmost being] shall flow rivers of living water. (But this spake he of the Spirit . . . for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" (John 7:37-39).

The second chapter of Acts speaks of the ascended and glorified Christ giving the full baptism of His Spirit to His followers. So tremendous is this spiritual experience that all that St. Luke can do, as he tells the story, is to use analogies and pictures. He speaks of a sound from heaven like a mighty rushing wind; of the appearance of cloven tongues like as of fire which rested or sat upon each person. There can be no crude literalism here. All we can say is that a Person, a Power, and a Presence like the strength of wind and the purifying of fire came upon every one gathered in the Upper Room. It was the mighty fullness of the Holy Spirit. All barriers were now removed, and the great floodgates of rivers were opened, as Jesus had promised.

The results in the lives of those who received this baptism with the Spirit were more wonderfully permanent than the startling phenomena of His initial coming. The disciples received a new courage and boldness, a new dimension of love, and a new power to witness. How can you account for the total change from terror to heroism, from self-seeking to self-giving love, and from cringing cowardice to bold affirmation of their faith in Christ apart from being filled with the Holy Spirit at Pentecost? They had the message of Christ's redeeming grace and they communicated that message to others.

To many the Day of Pentecost is merely a reminder of a historic event which occurred centuries ago in an upper room in Jerusalem. But to scores of others who have died to self, and yielded fully to Christ, and received the cleansing, empowering, indwelling person of the Holy Spirit in sanctifying grace, Pentecost is a present reality.

To know the indwelling Holy Spirit, who bears His own witness to the heart, and to experience the joy of the heart made perfect in love is wonderful Christian victory! □



**D**avid had become our church's number one discipline problem. He could almost always be found in the hall during service, talking out loud in the middle of class, or picking a fight—hardly normal actions for a nine-year-old in church. His behavior indicated he was uncomfortable—even out of place. Why? What could we do to help him feel at ease?

David came on our south Kansas City bus route every Sunday. He returned each Wednesday night for Caravans. Many other children had adjustment problems but in time they had become very content. Why hadn't David?

There had been several discussions concerning acceptable behavior. David had heard his teacher and supervisor explain—"We don't talk when someone else is talking. Don't run in the hall. Don't call other people bad names; and don't fight."

In May, David attended the Kansas City District Caravan Round-up with his group, the Trailblazers. True to form, he created his share of problems. He had totally disrupted the campfire session by picking a fight with another boy. At bedtime he ran off and hid. Several hours later we found him in an old shack.

The Pathfinders and I were ready to take a hike the next morning when David said, "I bet I can't go with you." He looked more than a little surprised when I told him to come along. He did!

At the end of the hike I bent down to pull up my socks and so did David. I grabbed his arm and told him I would race him to the last building on the left. Of course he was there long before I, but I was the real winner. Suddenly David knew I cared! He knew I loved him for what he was and for what he could be. I was no longer the one with eyes on all sides of my head.

The situation has changed! David is no longer the number one troublemaker. He is a normal, active boy wanting to learn about God and how God's people act.

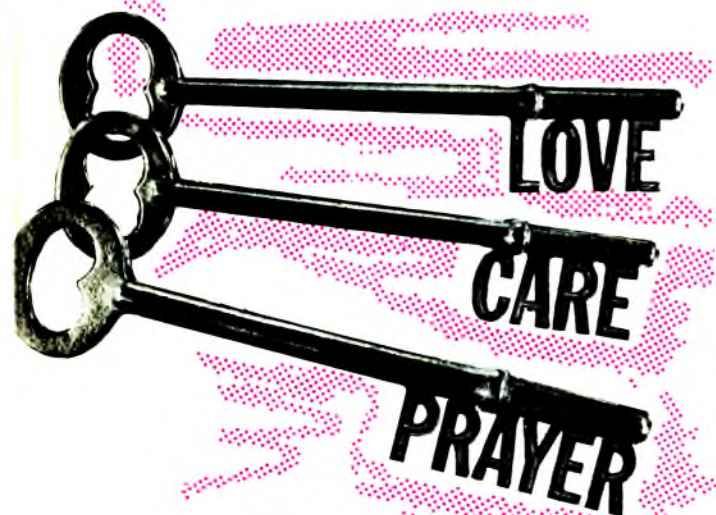
The most effective ministry among children is accomplished by leaders caring enough to walk where they are walking, loving enough to be with them no matter how they act or smell, praying unceasingly for their needs, assisting them in developing Christian concepts, and depending continually upon divine guidance.

Caring cannot be done only on Sunday morning. Children need activities through the week to build them mentally, spiritually, physically, and socially. They need leaders who will love them enough to spend time in their homes to meet their parents and know their backgrounds.

Someone once said, "If a child doesn't find Christ before he is 21, chances for his finding Christ are two out of 10." Love, care, and prayer are three keys for winning young lives to Christ!

It's a footrace to keep up with the kids, but what a challenge! □

## THREE KEYS—



By Lana Krofft, Kansas City

# HERALD of HOLINESS



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## MELINDA

To you she has jelly on her face;  
To me she's messed up my heart.  
To you she's just holding a doll;  
To me she's holding the dream of creation.  
To you she's singing too loud;  
To me the world cries louder.  
To you she's playing big lady;  
To me she's becoming one too fast.  
To you she's smiling at the world;  
To me the world made her do it.  
To you she's hugging her dad;  
To me she's found her first truth.  
To you she's holding a daisy in the wind;  
To me she's watching the wonder of God.  
To you she's just a five-year-old;  
To me she's my little girl.

Charles Millhuff  
Olathe, Kans.

## PEN POINTS

### BE ATTITUDES

- |                 |                |
|-----------------|----------------|
| Be Alert        | Be Natural     |
| Be Brave        | Be Optimistic  |
| Be Careful      | Be Patient     |
| Be Dedicated    | Be Quick       |
| Be Enthusiastic | Be Resilient   |
| Be Forgiving    | Be Stalwart    |
| Be Grateful     | Be Trustworthy |
| Be Humble       | Be Upright     |
| Be Instant      | Be Victorious  |
| Be Joyful       | Be Wise        |
| Be Kind         | Be Exemplary   |
| Be Loving       | Be Yielded     |
| Be Merciful     | Be Zealous     |

BY DONNA LITHERLAND  
South Chicago Heights, Ill.

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# My Father's Daughter

By Esme James,  
*Red Deer, Alberta, Canada*

**T**he roar of thunder brought me upright in bed. I was five, alone, and scared! I jumped out of bed and lit the coal oil lamp, but another stab of lightning and jolting thunderclap set my hands trembling and I couldn't get the lamp chimney in place.

Then Dad came running in. He put the chimney securely within its brackets, cradled me in his strong arms until I was thoroughly comforted, and then hurried to the nearest cafe to get me the treat of treats—an ice-cream cone.

Though the storm continued to rage, and though again I was alone, it was all right; my father was in charge.

**The Lord hath his way in the whirlwind and in the storm. . . . The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him (Nahum 1:3, 7).**

**They cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet (Psalm 107:28-30).**

Ours was a rough little hamlet, 60 muddly miles from the nearest small city. Surrounded by lumber camps, it was a place where liquor was the chief entertainment.

As Dad and I were walking home one afternoon we heard a commotion across the street. Stopping, we watched a young woman being noisily assisted out of the beer parlor. She needed that assistance!

Dad's hand squeezed mine a little tighter and he pulled me toward him. "You won't ever do that, will you?" It was more statement than question.

I felt that I grew an inch in that moment. Standing as tall as a 10-year-old could, I proud-

ly assured him that I wouldn't. My father expected better of me: I could not fail him.

**Let every one that nameth the name of Christ depart from iniquity (II Timothy 2:19).**

**[Be] obedient children. . . . as he which hath called you is holy, so be ye holy . . . because it is written, Be ye holy; for I am holy (I Peter 1:14-16).**

By my teens, trouble had taken its toll and Dad and I were reduced to living in the hotel which housed that beer parlor. Returning from a youth meeting one bitter winter night, I stood in the hotel lobby, thawing out over the big hot-air register in the floor. A young man, obviously drunk, came over to make my acquaintance.

Getting no response from me, the young man coaxed a bootlegger, who was standing nearby, for an introduction. At first he was refused, but he persisted and finally the older man told him—not my name, but whose daughter I was.

The young man was instantly and sincerely apologetic. He assured me that he would never have bothered me had he known. Even in such circumstances as that, my father's name was my protection.

**Because thou hast made the Lord . . . thy habitation; there shall no evil befall thee. . . . For he shall give his angels charge over thee, to keep thee in all thy ways (Psalm 91:9-11).**

**The Lord is my rock, and my fortress, and my deliverer (Psalm 18:2). The Lord preserveth all them that love him (Psalm 145:20). He . . . preserveth the way of his saints (Proverbs 2:8).**

Dad's gone now, but occasionally I meet someone who knew him. When I identify myself as his daughter there is a new respect and I am reminded that I have a standard to live up to because I am my father's daughter.

**For all who are led by the Spirit of God are sons of God. . . . we should behave like God's very own children (Romans 8:14-15, LB\*). As God has called you, live up to your calling. Be humble . . . gentle . . . patient . . . forbearing . . . charitable (Ephesians 4:1-2, NEB\*\*). Love your enemies . . . that ye may be the children of your Father which is in heaven. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect (Matthew 5:44-48).**

I want to uphold my father's name, but much more do I want to uphold my Heavenly Father's name. Indeed, as His child, I must do no less. □

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*The "Manhattan Project" is the first thrust of the Church of the Nazarene among the English-speaking population of Manhattan. The denomination has one established church in lower Manhattan now serving a Spanish-speaking congregation.*

## THE SECOND "MANHATTAN PROJECT"

By John Oster\*

**M**anhattan Island is now feeling the first impact of the second "Manhattan Project." It will never be the same again.

Pasadena (Calif.) First Church of the Nazarene and the New York District have joined hands across the continent to launch a home missionary venture called "Manhattan Project."

The first Manhattan Project ended in 1945 and resulted in production of the atomic bomb and the unleashing of the greatest destructive power yet harnessed by man. It introduced the atomic age.

The second Manhattan Project is aimed at releasing the power of God to work miracles of salvation in Manhattan, producing an age of spiritual victory for those who respond.

Up to now this heavily populated, brightly lighted, historic piece of real estate has been noted chiefly for its night life, its wealth, its towering buildings, and its teeming millions.

It is those teeming millions that bring the Church of the Nazarene to Manhattan in the form of the Manhattan Project.

Time will take care of the lights, the build-

ings, the money-laden dreams of men, but for those millions of people there is an eternal destiny awaiting that cannot be served by the theaters, the night spots, or the dollar.

Into this glittering citadel of man's ambition and pride will come the prayers and spiritual dedication of committed Nazarenes.

Prayer literally forged the key to open the Manhattan Project. In New York District, Rev. Jack White and the home mission board prayed earnestly for the Lord to open the doors to reach Manhattan. In nearby New Milford, N.J., Rev. Paul Moore looked "across the river" and heard the call of 2 million people needing Christ.

And far away in Pasadena, Calif., Rev. Earl G. Lee and the people of the Pasadena First Church of the Nazarene were praying for "an adequate challenge for Key 73" with its theme of "Calling Our Continent to Christ."

In the plan of God one answer sufficed for all three prayers.

While in Los Angeles last fall to speak at a Sunday school convention, Mr. Moore had occasion to visit with Dr. Lee and share in private

\*Editor, Department of Home Missions.

conversation his burden and vision for Manhattan. Dr. Lee then asked him to share these ideas with the people of Pasadena First Church, although he was not scheduled to speak there.

Word quickly went out for everyone to gather at the church 20 minutes early that Sunday evening for a special speaker. The church was filled to capacity as Mr. Moore spoke from his heart about Manhattan.

What followed is heartwarming history. Dr. Lee says, "The Holy Spirit seemed to settle on the service." A missionary spark ignited a flame of concern and commitment and the Manhattan Project was born. Then and there the church decided to take on the Manhattan Project as its challenge worthy of Key 73.

Quickly, \$30,000 was offered by the people of Pasadena First Church and plans were made to send volunteer workers to Manhattan. The missionary council endorsed the move. Then the church board said, "If we really mean business, let's take \$10,000 of the money out of our expansion fund and believe that the Lord is asking us to expand, not here on this corner of Pasadena, but on the other side of the continent in Manhattan."

Although the Manhattan Project is breathtaking in its concept, it is by no means the first such evidence of missionary concern by the people of Pasadena First Church.

They have taken a special interest in Los Angeles Grace Church, an integrated church near Watts, and last year gave \$15,000 to help with the new building there. They also gave liberally of themselves in time and fellowship with the people of Grace Church.

Another concurrent project is a chapel for the American Indians in Gallup, N.M., where the church is sending \$10,000 and volunteer labor. An imaginative tape ministry also encircles the globe from Pasadena First Church.

In all they gave \$63,313 for world evangelism through General Budget and special gifts during the last assembly year.

But back to Manhattan. Rev. Jack White, district superintendent of the New York District, which includes Manhattan, was contacted and gave his immediate and enthusiastic approval.

New York District is a district of 43 churches located in the midst of 23 million people who live within a radius of 75 miles of Manhattan Island.

A district board was elected to have oversight of the project. Mr. Moore was named to be the pastor. Negotiations were begun to lease property in Manhattan for the pastor's residence and for small-group meetings. Arrangements were also begun immediately to rent auditoriums in the area for public services.

A plan for outreach was evolved, keeping in mind the startling fact that professional surveys estimated 450,000 persons of young adult

## EVEN IF MY MEM'RY'S DIM

*Three decades plus have come and gone  
Since that good day I met head on  
With Jesus Christ, the Lord;  
The freshness of that gladsome day  
Diminishes, because I'm clay,  
As I was told it would.*

*My memory is somewhat dim  
As I recall first meeting Him  
And pleading for His grace;  
The decades passed I cannot brook  
And see again the very look  
That was upon His face.*

*But even if my mem'ry's dim,  
My faith and hope are lodged in Him,  
And I am His today.  
He cleanses me from all my sin  
And plainly witnesses within  
That I'm still on the Way.*

J. Kenneth Grider  
Kansas City

age were living within the immediate area in which Manhattan Project would be located.

Plans were also made on both sides of the continent to accommodate the volunteers who would come from Pasadena First Church.

In Pasadena the volunteers completed courses in soul winning and passed rigorous psychological testing themselves to be sure they were ready for the "culture shock" sure to be produced in the new environment.

Back east, plans were made to house the volunteers in nearby New Jersey homes and drive them into Manhattan in car pools each day.

With the successful completion of the lease negotiations, plans were made to begin public services under the auspices of the Manhattan Project early in June.

What is happening in Manhattan is happening on a somewhat smaller scale in other areas. An increasing number of strong churches are moving forward to assume the role of "big brother" in assisting a home mission project. The gift of Pasadena First Church is by far the largest gift reported to the Home Missions office. Its influence will be felt far beyond the local church.

In the days ahead the effect of these "big brother" programs will be felt across the nation, but for the moment all eyes are on Manhattan. It is feeling the impact of a united home missionary thrust. It will never be the same again. □

Photo by Vivienne



# FATHER'S DAY REFLECTIONS

By John M. Drescher, *Scottsdale, Pa.*

**W**hat have you learned from your own experience and through counseling parents? What should I have done differently? I have young children. If your children were small again what would you do?"

These words burst from the burning heart of a father sitting across from me. His eyes pleaded for help. He was suffering the awful, empty, deathlike feeling a father senses when his son has strayed. He felt he had failed as a father.

This father's words stay with me. In them are the questions in the minds of many parents, if they take parenthood seriously.

What *has* experience in counseling taught me? Where would I put the emphasis if my children were small again? I've pondered these questions and some things have surfaced.

### **LOVE THE CHILD'S MOTHER**

If I were starting my family again I would love the mother of my children more. That is, I would be more free to let my children see that I love her. It is so easy for parents to assume love,

to take each other for granted, and so let a dullness creep in which can dampen the deepest love.

When a child knows his parents love each other, there is a security, stability, and sacredness about life which is gained in no other way. A child who knows his parents love each other and who hears them expressing words of love for each other needs little explanation about God's love or the beauty of sex.

To let my child know I love his mother I would seek to be faithful in doing little loving things for her. True love is visible. I would show special kindnesses such as opening the car door, placing her chair at the table, giving her little gifts on special occasions, and writing her love letters when I'm gone from home. I would take her hand as we stroll in the park. I would whisper loving words about her in the ears of my children. I would praise her in the presence of my children.

Does all this sound sentimental? Then I am persuaded many families need more of this kind



of sentimentalism. Love is like a plant. It needs nurture. We must do the things love dictates or it will die.

### **LISTEN TO MY CHILD'S CONCERNS**

If I were starting my family over again, I would do more listening. Most fathers find it hard to listen. We are often tired when we arrive home from work. A child's talk seems like unimportant chatter. Yet we can learn so much more by listening than by talking—especially from our children.

I would listen when my child shares his little hurts and complaints, his joys and what he is excited about. I remember as well as the day it happened the time my busy father listened to me, as a first grader, when I came home frightened over a situation at school. His calmness and concern, demonstrated in listening to me, relieved my fears. I was ready to return the following day full of courage and confidence. Had he simply said my fear was foolish or had he refused to hear me out, my fears would have grown.

I would seek to keep from staring into space when my child is talking to me. I would try to understand what my child says because I now believe that the father who listens to his child, when he is small, will find that he will have a child who cares what his father says later in life.

If my child were small again, I would stop reading the newspaper when he wants to talk with me. And I would try to refrain from words of impatience at the interruption. Such times can be the best times to show love and kindness.

One evening a small boy tried to show his father a scratch on his finger. Finally after repeated attempts to gain his father's attention, the father stopped reading and said impatiently, "Well, I can't do anything about it, can I?"

"Yes, Daddy," his small son said. "You could have said, 'Oh!'"

In listening I would pay more careful attention to my child's questions. It is estimated the average child asks 500,000 questions by the age of 15. What a privilege for every parent—a half-million opportunities to share something about the meaning of life!

These early years are the years for teaching. And by the time the child reaches 15, parents have done most of their teaching. By 15 the child knows what the parents believe. From then on parents' primary opportunity is to be available when the child comes for help.

### **GIVE A FEELING OF BELONGING**

If I were starting my family again, I would seek to use as many opportunities as possible to give my child a feeling of belonging. A sense of belonging is essential for a child's security and feeling of worth. When a child feels he belongs in his family and is of real worth there, it is not a big step to also feel accepted, loved, and of

worth to others and in God's sight.

How are feelings of belonging generated? By doing things together. By sharing common concerns and trusting each other with responsibilities. Celebrations of birthdays, when the person rather than the gifts is central, create a sense of belonging.

A sense of belonging is built into the child when prayers are prayed on his behalf, when his opinions are valued, and when he is included in the serious and fun experiences of the family. He feels he belongs when he is invited to be involved in the responsibility and work of the family. No part of child guidance is more important than assuring the child by action and word that he is important for the family and he has a place in the affections of the family.

### **PRAISE MY CHILD**

If I were starting my family over again, I would seek to be more free to express words of appreciation and praise. Children are reprimanded for making mistakes. But many children seldom hear words of commendation and encouragement when they do a job well or exhibit good behavior.

Will Sessions, discussing the topic "If I Had a Teen-ager," says, "I would bestow praise. If the youngster blew a horn I would try to find at least one note that sounded good to my ear, and I would say a sincere good word about it. If the school theme was to my liking, I would say so, hoping that it would get a good grade when it was turned in. If his choice of shirt or tie, of socks or shoes, or any other thing met my liking, I would be vocal."

Probably no other thing encourages a child to love life, to seek accomplishment, and to gain confidence, more than proper, sincere praise—not flattery but honest compliments when he does well.

### **TAKE MORE TIME WITH MY CHILD**

If I were starting my family again, I would plan to take time to do more things together.

In every father's week there are 168 hours. He probably spends about 40 hours at work. Allow another 15 hours for driving to and from work each week, overtime, and lunch. Set aside 56 hours per week for sleep. That leaves a father 57 hours each week to spend elsewhere. How many are actually spent with his family?

A group of 300 seventh and eighth grade boys kept accurate records of how much time their fathers actually spent with them over a two-week period. Most saw their fathers only at the dinner table. A number never saw their fathers for days at a time. The average time father and son were alone together during an entire week was seven and one-half minutes.

Arthur Gordon tells an interesting experience from his youth. "When I was around 13 and my brother was 10, Father had promised to take us on an outing. But at lunch there was a phone

call; some urgent business required his attention downtown. My brother and I braced ourselves for the disappointment.

"Then we heard him say, 'No, I won't be down. It will have to wait.'

"When he came back to the table, Mother smiled. 'Times to go on outings keep coming back, you know.'

"'I know,' said Father, 'But childhood doesn't.'"

A prominent businessman asked a friend, "Would you like to know what I am giving my son for Christmas?" He showed a piece of paper on which he had written: "To my son: I give you one hour of each week and two hours of every Sunday to be used as you wish."

### LAUGH MORE WITH MY CHILD

If I were to start my family again, I would laugh more. That's right. I would laugh more with my child. Oscar Wilde wrote: "The best way to make children good is to make them happy." I see now that I have been much too serious. While my children loved to laugh, I too often must have conveyed the idea that being a parent was painful.

I remember when I laughed with my children—at the humorous plays they put on for the family, at the times I fell for their tricks and catch questions. I recall the squeals of delight when I laughed with them and shared in their stunts on the lawn or living room floor. And I remember the times they told of these experiences with joyful expressions, years later. I know when I laughed with my children our love was enlarged and the door was open for doing many other things together.

In answer to the father who sat across the table I've jotted down these reflections.

Like most important experiences in life, none of these are great ideas or difficult to remember. These simple suggestions, however, can make relationships with our children more meaningful and shape the future of a child more than great things which demand a great deal of money or exceptional ingenuity.

Somehow we manage enough muscle to handle the big things of life but forget that life is largely made up of little things. So a father's faithfulness in the small things of life determines to a great degree the happiness of the home. □



## SAVED BY A CROSS

On February 7, 1958, United Press reported that a Los Angeles youth was shot in the chest during an attempted robbery. The slug was stopped by an inch-long cross that hung around his neck. Officers said that the four arms of the cross curled tightly

around the slug and kept it from killing the youth. How symbolic that is—a sinner saved by a cross!

An incident of literally being saved by a cross may never have happened in history before. Yet what it symbolizes has occurred multiplied millions of times since Calvary. Every person who has claimed Christ as Lord has been saved by a Cross.

The Cross was provided for man while he was in his sinful state, *in the very act of sinning*. The Apostle Paul said that "while we were yet sinners, Christ died for us" (Romans 5:8). The fact that Christ died for us *while* we were sinners points up graphically that salvation is not granted on the basis of merit. Our very unworthiness combined with our helplessness caused Christ to climb to Calvary.

In the case of the young man whose life was saved by the cross, it was his only defense against death. Even so the cross of Christ is our only defense against eternal death (Acts 4:12).

The knowledge that we have been saved by the Cross should cause us to respond in the following ways:

1. We should continuously express our thanks to Christ for His love to us. When memory drives us to the Cross, gratitude should drive us to our knees.

2. We should gladly share the news of Christ's salvation with others. That which is worth having is worth sharing.

3. We should make certain that our hope of heaven centers in God's grace, not in our own works. At the last day when we stand before God may we say:

*Nothing in my hand I bring;  
Simply to Thy cross I cling.*

—Augustus Toplady



# YOU CAN WALK AGAIN

By Morris Chalfant

Cincinnati, Ohio

**I**f you have tried and failed, it is time to get up and walk again with the assistance of a Christ who still loves you.

A young man once found a \$2.00 bill in the road. From that time on he never lifted his eyes from the ground when walking. "In the course of 40 years he accumulated 29,516 buttons, 54,172 pins, seven pennies, a bent back, and a miserable disposition."

Two disciples were on their way from Jerusalem to Emmaus (Luke 24:13-35). They were sad men. Discouragement filled their whole horizon. The tragic scene of Calvary had been more than they could stand. I see them now with bowed heads and heavy hearts as they wended their way along. Their whole outlook was downward. How pitiful when one loses the upward look and sees only the discouraging things about him!

Why is our world in the sad plight it is today? It does not see Jesus! It does not know Christ!

What a person sees colors his whole philosophy of life.

*If you put your nose to the grindstone rough,  
And keep it down there long enough,  
You'll soon forget there are such things  
As brooks that babble and birds that sing,  
Three things shall all your world compose:  
Just you, a grindstone, and your poor old nose.*

"Jesus himself drew near, and went with them."  
Our glorious Lord always is seeking for those to whom He may be a Companion.

John the Revelator pictures Him for us as standing at the heart's door, patiently knocking and waiting for us to open the door and allow Him to come in and commune with us (Revelation 3:20). This speaks to us of heart-to-heart companionship with the Divine.

"But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?" (Luke 24:16-17).

This tells us that their frustrations and perplexities made it impossible for the risen Christ to manifest himself to them in all of His beauty and resurrection power.

How true this is in our lives even today! Often our problems and the cares of life hide from our sight this risen Christ of the human road. Nevertheless, it is in just such times that He deigns to walk and talk with us. He desires to bring us out of our mental and spiritual darkness and into the glorious light of His presence, power, and peace.

Here were men of lost hope and frustrated expectations. ("But we trusted that it had been he which should have redeemed Israel.") In essence they were saying, "Our hope rested only in Him."

They were walking by sight, not faith. "But now He is dead and buried! And with Him all our dreams, fond ambitions, and most cherished hopes are also dead and buried!"

What a sad plight these two disciples were in! Only the resurrected Christ could change their defeat into victory, and their sadness into song.

You will always be in trouble, fear, and worry if you walk by sight. You will come to the end of every day a disappointed disciple. But if you walk with the Lord in faith and obedience in the sweet spirit of Christ, the end of every day will make you feel that much nearer home—that much nearer the time when you will stand, victorious and redeemed, in the Master's presence.

If you have tried and failed, it is time to get up and walk again with the assistance of a Christ who still loves you. Give Him a chance, won't you? Reach out and take His hand. He will lift you up and put your feet on the highway of holiness.

His grace is sufficient for every need. He will stay closer than a brother, through all of life's days, whether they be light or dark. He will bring you to the end of the journey in peace and victory. If you have failed, won't you rise up and try again? Right now would be a good time to begin.

You can walk again. □



# What Meaneth This?

By John W. May, *Ashland, Ky.*

**P**entecost is undoubtedly the greatest event to occur in the Christian Church since its inception. Yet it has become the battleground for doctrinal debate which in recent years has intensified.

When the Holy Spirit fell on the people in the Upper Room, the event caused perplexity and bewilderment among those who heard them witness. Again, as in the ministry of Jesus, people were saying in essence, "We never saw it on this fashion."

In the account in the second chapter of the Book of Acts, they asked, "What meaneth this?" The question is still being asked, and still deserves a clear-cut answer.

Negatively, the baptism with the Holy Spirit, then and now, is not a natural phenomenon. It was not drunkenness, as some mockers supposed. In fact, Peter answered those who made this accusation by saying that these were not drunk, for it was only nine in the morning.

The Holy Spirit coming upon a believer may elevate him to mountaintops of bliss. Manifestations of the presence of the Lord have always bewildered those who do not understand or acknowledge them. Festus blamed education, and

tried to stop Paul, who was witnessing under the inspiration of the Holy Spirit, saying, "Paul, thou art beside thyself; much learning doth make thee mad" (Acts 26:24).

Nor was this mighty baptism disorder, confusion, or overemotionalism. The attitudes and actions of people truly filled with the Holy Spirit 2,000 years ago or in 1973 can never be construed to be out of order; they are in divine order.

The same applies to their mental attitudes. True disciples, in that day and ours, have a positive witness to the experience of divine grace. Such witnessing carries with it a note of authority—"This is that."

While divisive influences are active in the world of religion today, the occurrence of the true Pentecostal crisis can never be divisive. In fact, when the Day of Pentecost came, the disciples were in one accord, and this had not always been so among them. The Holy Spirit unites; He does not divide. He creates love and tolerance, not holier-than-thou and critical attitudes.

Dr. J. B. Chapman said that when a man was truly sanctified he was hard on himself and easy on others. With too many people today, the reverse is so.

On the positive side, the answer to the question, "What meaneth this?" is that it is the presence of God. What occurred on the Day of Pentecost, and what happens every time a believer is sanctified wholly, is the fulfillment of the prophecy of Joel of a day when the Spirit would be outpoured on men.

At least four happenings indicated the manifest presence of God. There was the rushing mighty wind, cloven tongues of fire that rested on each of them, the mighty infilling of the Holy Ghost, and the gift of languages.

The gift of languages has been held by some as the evidence of the presence of the Spirit in a person's heart and life, though emphasis has moved away from the "languages" of Acts to the "tongues" of Corinthians. Why not the rushing mighty wind, or the cloven tongues of fire? These were as genuine as the gift of languages, and certainly miracles as well.

There is one sign that is, perhaps, too often passed over which is also as genuine. The Scriptures say, "And they were all filled with the Holy Ghost," a transforming experience indicating the power of God. What other power could change their cowardice to courage, and make witnessing count by adding 3,000 converts? What other power could drive men who had recently hid in fear into the streets preaching and witnessing?

This was a direct power, in line with the purpose of God for believers. As Paul wrote to Titus, Jesus gave himself for us "that he might redeem us from all iniquity, and purify unto

himself a peculiar people, zealous of good works" (2:14).

"What meaneth this?" "This is the will of God, even your sanctification" (I Thessalonians 4:3). This is what it is all about. It was the will of God for John Fleming, who prayed in his mother's living room, and then dashed down the streets of his Kentucky community telling people, "I've got the stump out." Some may be like his brother, Bona, who prayed a little and made the same statement, only to be told, "You'd better go look up John!"

"What meaneth this?" It is E. Stanley Jones

reading as far as the forty-second page of *The Christian's Secret of a Happy Life*, by Hannah Whitall Smith, and being stopped by God to pray for the blessing. He said that when he rose from his knees with no evidence, but maintaining his faith, he was suddenly filled with the Holy Spirit, and wave after wave of the Spirit went through him like a fire while tears of joy flowed.

This is the will of God for all believers today, the provision of God for His people which He bountifully supplies to those who seek Him wholeheartedly. □

*"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth . . ."*

## A GOSPEL FOR AN AFFLUENT BUT ALIENATED SOCIETY

**W**hat if the present prosperity in America should continue?" asked the late Henry R. Luce of a group of preachers. "Have you got a gospel for that? Have you a message of redemption for men and women in a society like that?"

Many today, on both sides of the pulpit, are asking the same questions. Some ask in cynicism, some ask in honest doubt, and some ask in hopeful nostalgia. But the question recurs with increasing urgency: Is the gospel relevant in an affluent society?

But our society is not only affluent; it is alienated. We are alienated not only from God and from others, but from our own true selves.

It is not only preachers, but psychiatrists and others who deal with the sicknesses in our society, who speak of this alienation.

The psychotherapist Rollo May, for instance, in a lecture on "The Psychodynamics of Alienation," says that man is alienated from himself and from nature and that this alienation is being expressed and projected in the worldwide explosion of students, and in the militant movements, and that modern music and literature and art and entertainment all project the inner confusions and contradictions and phony values of a world alienated from the God of order and purpose and meaning.

The breakup of the home, the breakdown of authority, the rioting and delinquency and drug addiction and crimes of violence, as well as the conflicts between races and nations which periodically erupt into war, all testify that even though man is enjoying high levels of affluence, he is suffering from selfishness and sinfulness

and deep alienation, not only from himself, and from others, but from God.

Is there any hope for a society that is affluent in means, but bankrupt in morality? Is there any hope for a society that is success-centered, but sin-scarred? Is there any hope at all for a society which cries, "Peace, peace," even as its old tensions erupt in new violence?

There are those who answer, "Yes"—and they say that education is that hope. But there are others who look on in disillusionment and dismay as some of the great universities continue to turn out unwashed, unkempt, undisciplined pagans. Knowledge alone, without moral and spiritual goals and guidelines, results merely in clever devils instead of stupid ones. Man needs more, much more, than a teacher.

Others say, "Yes, there is hope—and it is in better adjustment." But if society is sick, then the more successfully one adjusts, the worse off he is. Man in his confusions and conflicts and frustrations needs more than a psychiatrist—especially in a time when the question is being raised as to whether psychiatry itself is a hope, or a hoax; a science, or a swindle.

Still others say, "Yes, the hope for humanity today lies in more money and more handouts." But some of the most affluent persons—and families and nations—are the most alienated. Man in his basic needs and hungers needs far

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**RADIO SERMON OF THE MONTH**  
*By C. William Fisher*

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more than a bigger check, or a bigger handout from Washington.

Since the basis of man's alienation is his sin, his most desperate need is for a Saviour. And because man is lost in his separateness and alienation, he needs love and forgiveness and reconciliation and acceptance.

Thank God, man's needs are answered in God's loving provision. For the good news of the gospel is that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). For "God was in Christ, reconciling the world unto himself" (II Corinthians 5:19). And, "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16:26).

What a gospel for an affluent but alienated society!

The relevancy of the gospel does not depend on the economic or educational levels of any society. The gospel is relevant anytime, anywhere, because it speaks to the basic hopes and hungers of humanity in every age and in every society. For "the gospel," Paul said, "is the power of God unto salvation to every one that believeth" (Romans 1:16).

The gospel, you see, is not a body of human opinions. The gospel is not a code of ethics. It is not a list of ordinances or prohibitions.

The gospel is the glad, almost incredibly

thrilling news of a loving God who in one stupendous thrust penetrated the vicious cycle of man's alienation and sin, and now in the person of His own Son, Jesus Christ, offers to men everywhere pardon, purity, and power to live, even in a sinful world, as restored and reconciled sons of God through the indwelling power of His Holy Spirit.

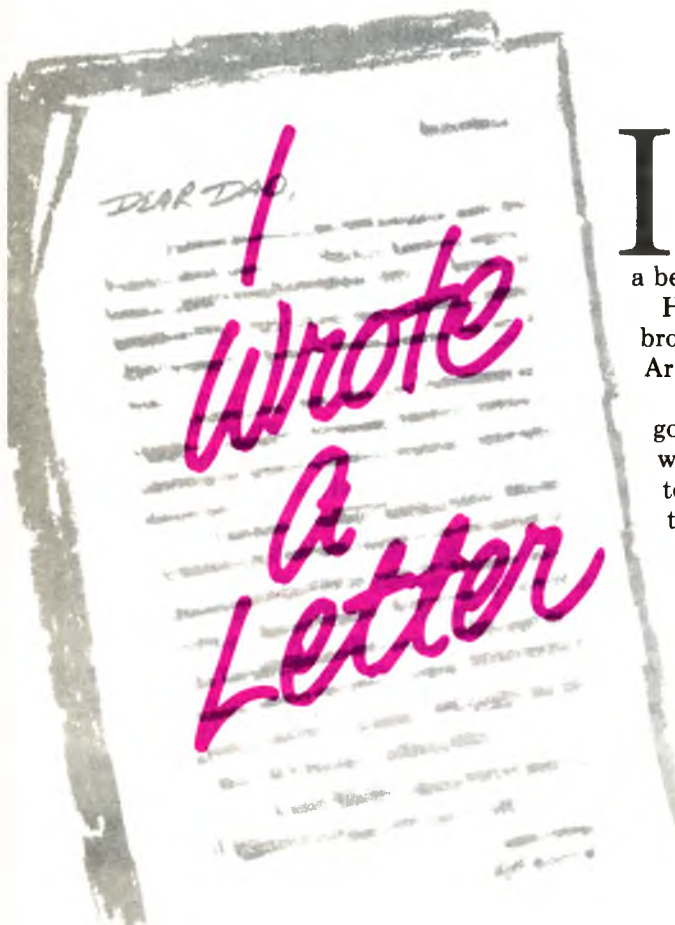
How an affluent but alienated society needs to hear that!

The man in the mansion needs to hear it just as much as, or more than, the man in the bungalow. The man in the university needs to hear it just as much as, or more than, the man behind the plow.

For this gospel transcends all economic and educational lines; it crosses all tracks; it is the power of God in suburbia as well as in the ghetto. It peels back all pretense and lays bare all sham until the heart sees what it really is, and then what it can become—when exposed to the loving, healing, reconciling power of Christ.

Shall we pray. *O God, no matter who we are, or where we live, or what we have, may we believe this gospel just now and find that it is the only power there is that is able to restore a soul, or a society, to right relationship with a holy God. And through that reconciliation with Thee, may we find that reconciliation with each other and with our true selves. This we ask in Jesus' name. Amen.* □

By Margaret I. Albright, *Paso Robles, Calif.*



I was a long way from the situation, and how could I help? Sharing the joy of salvation with Father had touched and rendered him tearful and tender when I had left to go to a dry, sunny climate that offered a better chance of recovery.

He was glad for the joy my Christian experience brought me, and pleased that John was taking me to Arizona. But he was slow to accept my Christ.

I could still hear Dad's tear-choked words as he said good-bye. "Yes, oh, yes, I am glad you have the Lord with you." But my gentle urging had not inspired him to accept Christ and give John and me that happiness to carry with us.

Now the news had come: my mother was divorcing Dad. I was more than 2,500 miles away. They needed my presence. Were I there I felt sure I could help! I couldn't go. I was on strict bed rest.

What had happened to Mother? She seemed to be enjoying real spiritual victory when we left. Her answer to my letter: Father had driven her one mile too far. Their old and mutual lawyer had actually advised her to leave and take Frannie, Danny, and Becky to an apartment. Then Danny had landed a good job and the days were extending into weeks—

**I WANT A "HOME" TO COME BACK TO WHEN I AM WELL AND ABLE TO TAKE A TRIP AGAIN. I WANT MY DAD AND MOTHER TOGETHER.**

possibly months—and her leaving appeared to not be working out for a deeper and better understanding, as the lawyer had hoped it might.

Mother seemed bent on a divorce this time.

The word seemed almost to jell my blood. It was a word our family never used. I recalled running across it as a very young teen-ager. Somehow it had been on a page of a story where food was being discussed, and the salad course much in evidence—I didn't look it up and decided it was some sort of salad. I learned later that the expression I had read, "Jan is getting a divorce . . . she will be late and will bring her tossed salad . . .," did not mean that "divorce" was a Hawaiian salad.

The word was agonizingly real to me now, lying on a bed in the desert 2,500 miles away.

I had written Sally, my elder sister, and her answer was full of eulogies about the three-year-old twins and the joy of church doings. Finally, a last paragraph referred to Mother having an apartment in town and Dan's job after school. And Mother's joy in a modern apartment.

"Don't worry, honey." (Her tremendous faith in any situation always just made me almost angry; and now I failed to respond any better!) "This will blow over as it did before! Dad brought her and the kids a poke of candy one evening. She melted and forgave that Irishman all his hurting ways, and went home. Remember? *This* will blow over."

I was so angry I had to be ill and away and so helpless. It was not "blowing over." It seemed anything but temporary as days and weeks ran on and a day for a *hearing* was set!

I had always sent my sympathy Mother's way. She tried so hard to keep up spiritually, and failed most only when Dad's temper and harsh words drove her away. Now it did seem so final.

All I could see was Father pathetically frying corn cakes and scrambling eggs, and trying to make do with unironed shirts; and his abject loneliness when he came in from milking and other chores.

I hardly felt like praying. But I did.

It was Saturday and I pulled out a drawer near my bed, put the bed table across my lap, got my pen, stationery, and began to write:

"Dear Dad:

"I have heard all about the situation—and the

seemingly final decision Mother has made that she really wants a divorce.

"Dad, listen carefully: you can bring Mother, Frannie, Dan, and Becky home again. I feel sure. Remember Mother is going through an age where she is much the same little girl you married. [She had been 17 and he only 19—a prime age in those days in the South.] Think of her, Dad, as this young girl; emotionally—she is much the same as then. Only tenderness counts from here on.

"Dad, get the kids a poke of candy. *Get* Mom a box of candy, and go *courting* again. Then, soon, go again; take more candy—and a single red rose.

"Don't rush Mom. Don't ask her to come home for a while. Then when you feel it is 'good time,' tell her how you miss her and want her home. Have patience. Miss one 'date' time. Go again. She loves pink and gray. Get her a pink and gray scarf and have the salesgirl wrap it—and take it to the girl you met and fell in love with. As much tenderness as you can muster in the Irish heart of you, use it.

"I feel so sure God is in this.

"I want a 'home' to come back to when I am well and able to take a trip again. I want my dad and mother together.

"Remember, God answers prayer, and I'll be praying out here.

"Your loving daughter,  
"Margaret"

I mailed the letter and put the rest in God's hands—hands that never fail when our faith and His perfect will are in it. I never doubted.

The hearing on the divorce never came.

That was many years ago. Not long after that, Dad truly found God at an altar of prayer, to the joy of everyone.

My parents finally sold the farm and spent several years near a Church of the Nazarene in town, where Mom adored water spigots and electric push buttons. By their golden wedding I had found perfect health and saw them live beyond 70 and make it, I am sure, to heaven.

Several years after I had penned that letter, they showed me a worn and yellowing missive. It was the letter Dad had saved, after showing it to the lawyer and getting his complimentary comments.

It wasn't I. It was God who wrote that letter. □



By Aarlie J. Hull, Seattle

# A Christian Woman's World

## FATHERS AND SONS

"It is a wise father that knows his own son."  
—Shakespeare.

It used to be that children were to "be seen and not heard." Unfortunately, in our modern society it seems increasingly true that fathers are the ones who are seen and not heard.

Dr. Walter S. Nosal, director of the counseling center at John Carroll University, has written a booklet, *For Successful Men Only—Some Plain Talk on Raising Your Son*, in which he contends that, in raising a child, love is not enough. A son, especially, needs the attention and the presence of a father to teach him how to live.

Ironically, the "absent fathers" are not just the "ne'er-do-wells" who desert their families for booze or women. They are often highly educated, aware men who are just too busy trying to be successful to spend much time with their children.

"They're too wrapped up in their business or social commitments to establish deep bonds with their sons," says Dr. Nosal. "Who, after all, is there to applaud a 40-year-old man who helps his son build a tree hut? Fathers fail to see that the child can receive more of an education in those few hours spent together than any school can teach him."

Dr. Armand Nicholi in the *Christian Medical Society Journal* (fall, 1972) calls this the "famous father syndrome." Whether it is a businessman trying to make a million dollars or a factory worker trying to be the top bowler

in the league, the problem is the same: a father who gives his children everything but himself.

Dr. Nosal says that he cannot overemphasize the importance of a father being present in his son's life, taking the time and pains in guiding his son to become a responsible and responsive human being.

The role a father should assume in raising his son from toddler to teen-ager should be that of the coach, an uncompetitive-type relationship where the father directs and releases the talents of his son, acting as his leader as well as his companion. Time, presence, and energy are the biggest contributions a father can give his son—"the essentials, and not the externals," as Dr. Nosal defines them.

A boy needs a father to serve as his brakes in situations that require discipline. A child who has never had these "brakes" will find it very difficult to apply them later on when he needs them.

Both Drs. Nosal and Nicholi believe that when a father is not there to provide constant and consistent direction, or a blueprint of conduct and development for his son to follow, the neglect will manifest itself in some unacceptable way. It may be rebellious acts, undisciplined behavior, disrespect for authority, drug abuse, or a myriad of other undesirable traits.

No one can dispute the importance of starting at the beginning, but in Dr. Nosal's philosophy, there is never a problem in a father-son relationship that is too late to resolve.

He sums it up when he says, "When you look back on your life, your pride will not be in the size of the estate you are going to leave, but what you have done to help those who needed you."

Dr. Nicholi clarifies the situation even further when he says that as Christians we have "marching orders that help us determine our priorities—to love our God and to love our neighbor as ourself . . . carrying out these commands in our everyday lives is no easy matter. For it seems to me that our neighbor includes first and foremost our families—those for whom we have greatest responsibility."

"Father is the child's gatekeeper to the world," writes Samuel Southard in *Every Child Has Two Fathers*. "He teaches the signs and signals of life. Here is love—go. There is danger—stop.

". . . Their repeated question is 'Why?' It's a call for the gatekeeper; show us the way; explain the signs; when do we stop? when do we go?" □



# editorially SPEAKING

By W. T. PURKISER

## Preview of Pentecost

On the last night He was with them, Jesus gave His disciples a preview of Pentecost. No passage in the New Testament has more to say to the Church in a changing world than the verses in which Jesus talked about the age of the Spirit and its potential for His people.

We lose much of our sense of the timeliness of the Bible when we forget that it was into a changing, collapsing civilization that Jesus came. Moral decay had brought the ancient world to the brink of disaster.

Old gods, old ways, old traditions had lost their hold on the masses and there was nothing to take their place. Multitudes were in confusion as sheep without a shepherd.

Many had taken up astrology. They sought in the stars some clue to the meaning of human life. Like 20 million Americans who will not leave their homes in the morning without consulting their horoscopes, men in the ancient world lived in fear of astral forces they thought were the real determiners of human destiny.

Others gave themselves to witchcraft, the study of the occult, or a preoccupation with reincarnation. Most of the "mystery religions" of that day included the secrecy, the sex orgies, and the blood sacrifices of present-day Satan worship.

Into such a world, Jesus sent His disciples. Under the very shadow of the Cross, He opened His heart and told them of resources unlimited for abundant life in a dying world.

"If you love me, you will do what I command," He said. "I will ask the Father, and he will give you another Counselor, the Spirit of truth, to be with you forever. The world cannot accept this Counselor, because it neither recognizes him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you" (John 14:14-18, ACT\*).

This promise does have a historical application. It was in direct reference to the coming of the Holy Spirit on the Day of Pentecost some seven weeks later.

Yet these words have a timeless meaning as well. Jesus said, "I will ask the Father, and he

will give you another Counselor." When He did ask, He said, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20).

This includes all who believe today. We are believers through their word, which is what the New Testament literally is.

PENTECOST PRESUPPOSES preparation. The preview is given to those who love Christ and keep His commandments. The Spirit of truth comes to people prepared to receive Him.

Here in its very essentials are the two qualifications for Christian discipleship. Love without obedience leads to sentimentalism. Obedience without love leads to legalism. Love and obedience are together the necessary conditions for even a minimum Christianity.

Jesus taught nothing like a "new morality" that would look on love and God's law as contradictions. There is in fact a "law of Christ" to which all followers of the Master are committed (Galatians 6:2).

Nor is love a vaporous sentiment without body and substance. The difference between loving and lying is exactly at the point of obedience. To profess love for Christ and then to live only to please oneself is nothing but pious fraud.

Love is more than sentiment. Love is commitment regardless of results or circumstances.

Our modern emphasis on love is all to the good so long as it is God's kind of love and not man's lust that is in view. And the final test of love is not how it feels or what we say about it but how we live.

To those who love Him and keep His commandments, Jesus makes a marvelous promise. It is not the promise of an influence, a power, a "gift," or even an "experience." It is the promise of a personal Presence, "another Counselor, the Spirit of truth."

The Greek New Testament has two words for "another." One is *heteros*, "another of a different kind." The other, that Jesus used here, is *allos*, "another of the same kind."

When we want to know what the Father God is like, there is no question where we look. "He that hath seen me hath seen the Father," said Jesus (John 14:9).

In exactly the same way, when we want to know what the Holy Spirit of Pentecost is like, we look

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*We lose much of our sense of the timeliness of the Bible when we forget that it was into a changing, collapsing civilization that Jesus came. Moral decay had brought the ancient world to the brink of disaster. Under the very shadow of the Cross, Jesus opened His heart and told His disciples of resources unlimited for abundant life in a dying world.*

at Jesus. "The Spirit of truth" is "Another like the One before." He is at one and the same time "the Spirit of God" and "the Spirit of Christ" (Romans 8:9). He is Christ's "Alter Ego."

BUT HE comes not as a Stranger. "The world cannot accept this Counselor, because it neither recognizes him nor knows him. But you know him, for he lives with you and will be in you" (verse 17).

That "with you" and "in you" are not the same as "outside" and "inside" is clear from verse 23, where the abiding of Father, Son, and Spirit are said to be "with" those who love Christ and keep His words. These are not spatial terms; they are terms that define relationships.

It is a great mistake to think of the Holy Spirit only at the point of a second crisis, the baptism or fullness of the Spirit. Everything we have in the spiritual life is from the Spirit of God.

The Holy Spirit convicts us of sin and makes us new creatures in Christ. To be a Christian at all is to be "born of the Spirit" (John 3:3-7). "If any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

Nor is it a matter of "part" of the Spirit at regeneration and the "remainder" of the Spirit in His fullness at entire sanctification. The Holy Spirit is a Person and cannot be divided.

But the Holy Spirit is not a human person, confined to a single place at a single time. He is everywhere present, and may dwell with and in multitudes of people at the same moment.

In the human sphere, we have no difficulty understanding how the same person may be in different relationships with us at different times.

The same person may first be a casual acquaintance and later a close friend. The same doctor may be first our physician and later our surgeon. The same girl may be first a fiancée and later a wife.

There is no question of part and whole in any of these situations. The difference is in the character and quality of the relationship.

In exactly the same way, the Holy Spirit is first the Source of our new life in Christ. Later we come to know the fullness of His sanctifying lordship.

JESUS PUT great emphasis on the abiding nature of the relationship begun at Pentecost. It was not to be as casual as the breathing out of a

man's breath and the breathing in of the Spirit—as if the Holy Spirit were as transient as the breath in our bodies.

Permanence and stability mark the abiding fullness of the Spirit. Gone is the "up and down, in and out" sort of living—usually more down than up and more out than in.

The world cannot "receive" the Spirit. But Christians can. The term "receive" has special meaning in the New Testament. It means in effect "to welcome with open arms, to recognize the authority of."

Christ's own people, we are told in John 1:11-12, "received him not." They listened to Him. He was with them. Their hands handled Him. Yet they refused to welcome Him and acknowledge His lordship. But to as many as "received him" He gave authority to become the children of God.

In similar fashion, God's people need to "receive" the Spirit who is already with them and in them as the Source of their spiritual life. To so "receive" is to acknowledge His lordship and accept His sanctifying will.

We hear this same word "receive" 25 years later in the New Testament. It is in the question the Apostle Paul addressed to the 12 disciples at Ephesus: "Have you received the Holy Spirit since you believed?" (See Acts 19:1-6.)

Pentecost in preview poses this same question to us today. It is not enough to have sought Him, to have had His gifts and His grace, to have known Him in the new birth.

The challenge of Pentecost in preview is to receive the Giver. No Corinthian-type "gift" is involved here. It should be said again—the crowing of the rooster doesn't lighten the eastern sky. It is the rising of the sun. One need not light a candle to know if the sun is up.

In the confusion of our day, may Pentecost, 1973, see many come to the truth expressed in the familiar lines of A. B. Simpson:

*Once it was the blessing,  
Now it is the Lord;  
Once it was the feeling,  
Now it is His Word;  
Once His gifts I wanted,  
Now the Giver own;  
Once I sought for healing,  
Now himself alone.*

# The POPULATION CHALLENGE



# ARE WE READY?

# OUR URBAN AREAS

## NAZARENE FACTS

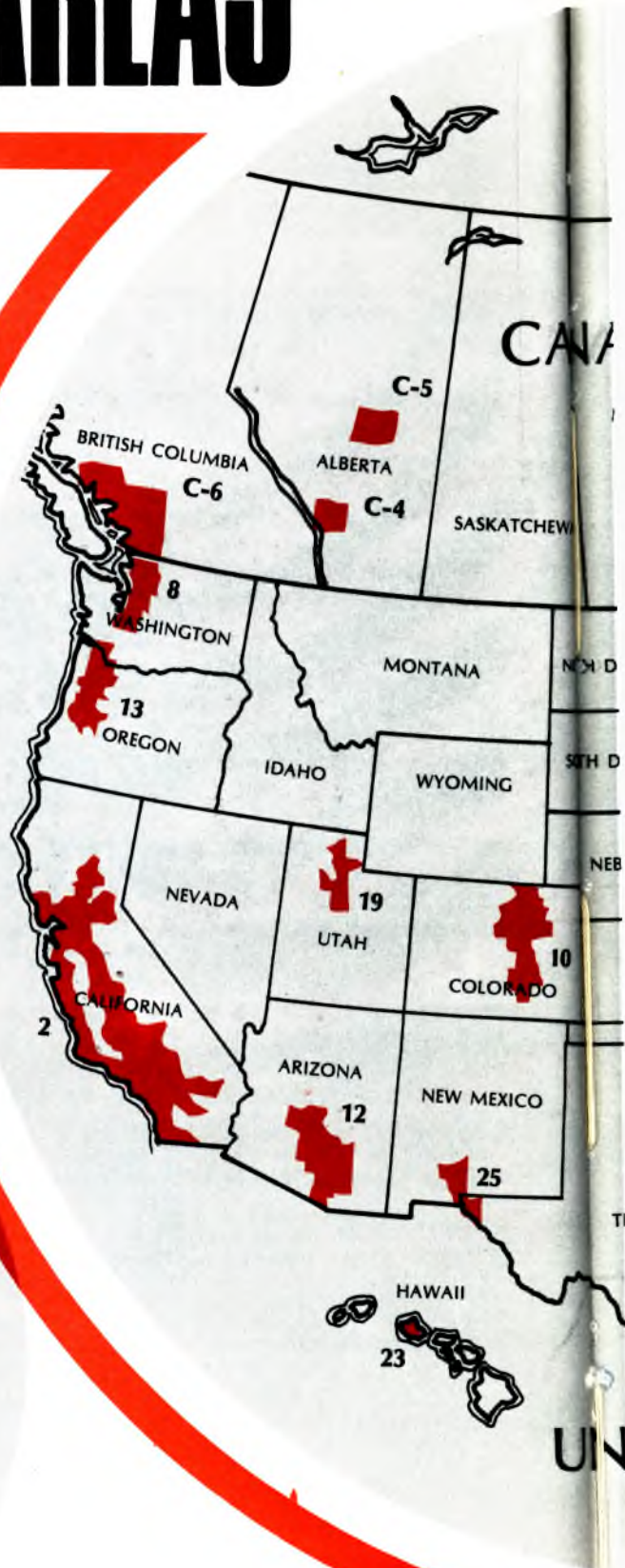
### IT'S A FACT

- ★ 20.6 percent (1,014) of our Nazarene churches are now located in metro areas where 75 percent of the population lives (80 percent by 1985).
- ★ About 75 percent of our churches are located in towns of less than 50,000 population or in open country.
- ★ 720 new Nazarene churches were organized from 1960 to 1972, an average of 60 per year. A net gain of only 95 churches for this time reflects closure of many small rural churches.
- ★ Every church in a metro area should reproduce itself by 1980. Five hundred should make this effort in 1974.
- ★ 1,000 churches outside a metro area should seek to double-team with a "brother in metro" to help it reproduce itself.

## POPULATION FACTS

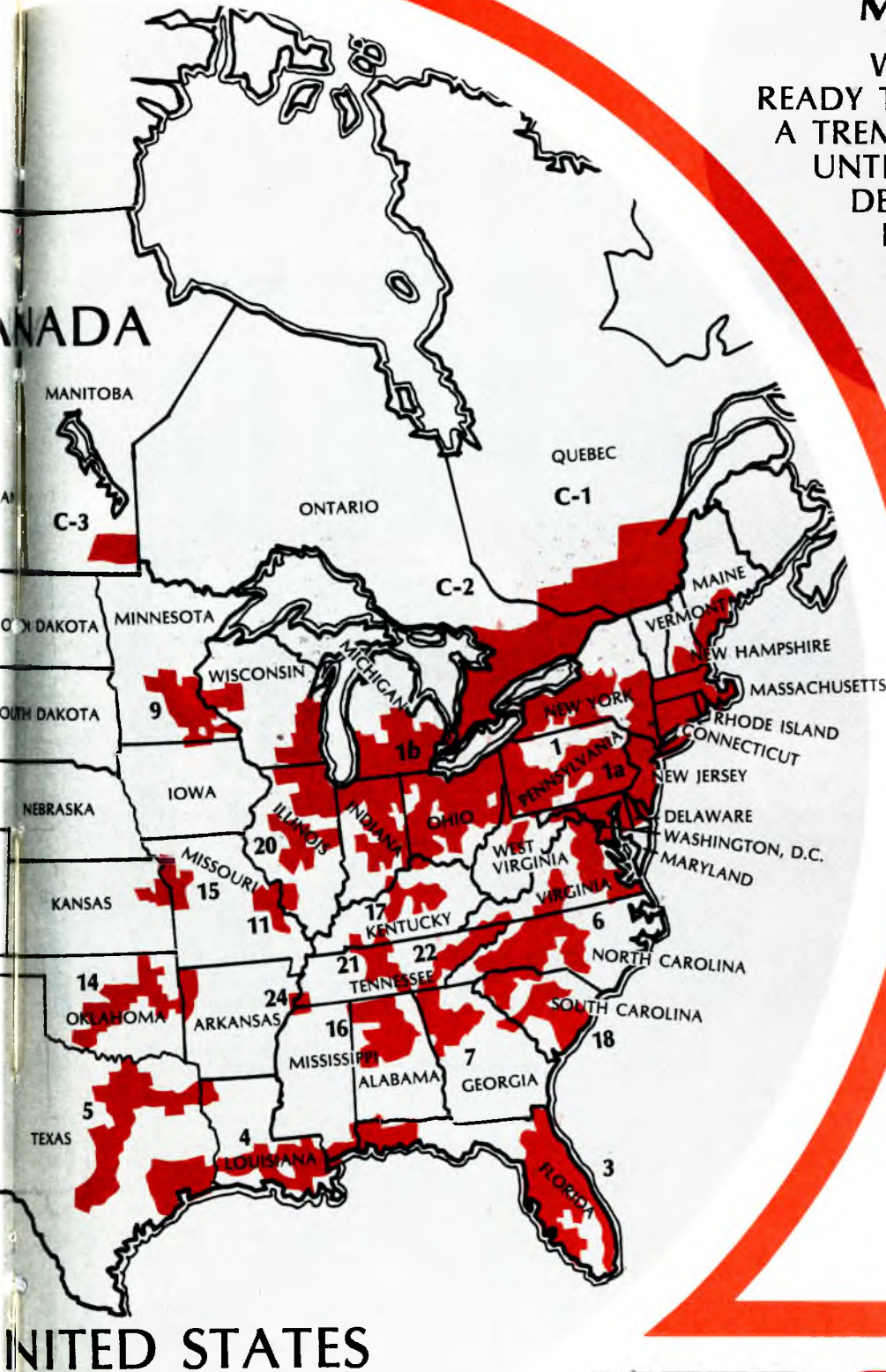
### IT'S A FACT

- ★ 75 percent of North Americans live in urban areas on 1 to 2 percent of the land area. In 1790 less than 5 percent of the population was urban.
- ★ 75.6 million people now live in U.S. suburbs.
- ★ 63.8 million people now live in U.S. central cities.
- ★ 63.8 million people now live in U.S. non-metro areas.
- ★ Suburbanites increased 50 percent from 1960 to 1970.
- ★ One-third of the population is school and college age (66.6 million).
- ★ 43 million persons are between 20 and 34 years of age (58 million by 1980).



# LAY HOME MISSIONARIES

WE WILL NOT BE READY TO RESPOND TO SUCH A TREMENDOUS CHALLENGE UNTIL EVERY NAZARENE DETERMINES IN HIS HEART TO BE A MISSIONARY—WHEREVER HE IS.



1. Metropolitan Belt
    - 1a. Atlantic Seaboard
    - 1b. Lower Great Lakes
  2. California Region
  3. Florida Peninsula
  4. Gulf Coast
  5. East Central Texas—Red River
  6. Southern Piedmont
  7. North Georgia—Southeast Tennessee
  8. Puget Sound
  9. Twin Cities Region
  10. Colorado Piedmont
  11. St. Louis
  12. Metropolitan Arizona
  13. Willamette Valley
  14. Central Oklahoma—Arkansas Valley
  15. Missouri—Kaw Valley
  16. North Alabama
  17. Bluegrass
  18. Southern Coastal Plain
  19. Salt Lake Valley
  20. Central Illinois
  21. Nashville Region
  22. East Tennessee
  23. Oahu Island
  24. Memphis
  25. El Paso—Ciudad Juarez
- C-1. Montreal-Quebec  
 C-2. Toronto-Hamilton-Niagara-St. Catharines-Ottawa  
 C-3. Winnipeg  
 C-4. Calgary  
 C-5. Edmonton  
 C-6. Vancouver
- Based on two-child family projection*

# NEED CHRIST



**WHAT  
CAN I  
DO TO  
HELP?**

# **EVERY NAZARENE CAN BE A MISSIONARY**

We need one new metro church for every existing metro church. As of now, 1,014 of our churches (20.6 percent) are located in metro areas. Eighty percent of our total population will be living in metro areas by 1983. To survive, we must have a strong metro work.

## ***YOU CAN COUNT ON ME!***

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CHURCH \_\_\_\_\_ DISTRICT \_\_\_\_\_

I am willing to move to a target area.

I will help my local church reproduce itself.

I will donate time to a target area.

I will help financially. Tell me how.

I am interested in \_\_\_\_\_ target area.

**DEPARTMENT OF HOME MISSIONS**  
6401 The Paseo • Kansas City, Mo. 64131

## TRADITIONAL VALUES GUIDE NAZARENE FARM FAMILY TO HELP SAVE CHURCH

While cities claim headlines with their people and their problems, rural America is still on the job providing those urban millions with the food and fiber so necessary to life.

At the same time, rural America has established itself as a great bulwark of traditional American values—values of life exemplified by the Don Bird family of Sublette, Kans.

Don Bird is a Nazarene layman whose family won recognition in 1971 as Kansas' All-American Family in a competition sponsored by United States Savings Bonds.

How this full-time father and farmer also became a full-time pastor to help save a struggling rural church in another community is a story that tells much about those traditional values that seem so often under attack these days.

Don's father was a pioneer in deep-well irrigation in western Kansas near Sublette. The family farmstead has been expanded through the years, but there were hard times along the way.

During the dust-bowl days of the 1930's, many farm families migrated out of this arid and dusty region to other parts of the country. Not so the Bird family. They stayed with the land, and the land in turn brought them through those difficult years into the era of deep-well irrigation and the prosperity which accompanies hard work and a dependable supply of water—at least as long as the prices hold up.

Principal crops in the area are corn and wheat with sugar beets fast becoming a major crop. Cattle herds may be seen on most of the farms and huge feedlots nestle close to the towns.

After his conversion, Don attended Bethany Nazarene College, where he met his future wife. After school he returned to the farm.

Always faithful to the local church, the Bird family over the years established themselves as spiritual leaders in the community. Often they appeared as a family to sing for revivals and to do other work for the church.

Although Don confesses that he never had a call to preach, he always wanted to be a preacher and often prayed that God would call him to preach. Although he never received such a call nor made preparation for the ministry as such, he and his family have become out-



Mr. and Mrs. Don Bird and family of Sublette, Kans., have been active lay home missionaries. With Mr. and Mrs. Bird are their children: Melodie, Valerie, and Donald Lynn. This immediate family is frequently in-

standing as lay home missionaries on their district.

District Superintendent Ray Hance provided one unique opportunity for the Bird family to serve. He was meeting with the Ulysses congregation about 45 miles from the Bird home.

The small, run-down church with two rooms in the back for a parsonage family was facing closure. Unable to support a full-time minister, the small group was discouraged and some had quit coming altogether.

In desperation, Dr. Hance called and asked Don to come and supply the pulpit for a few Sundays until a preacher could be found. The "few Sundays" turned into a year-and-a-half ministry that saw the renovation of the building, the acquisition of a mobile home for a parsonage, and the spiritual strengthening of the local church.

"That first winter we were there," Mrs. Bird recalls, "we got snowed in two or three times and the snow would come in on the inside of our bedroom windowsill at least three inches deep, and one time we had a baby over there with us and the baby bottle froze sitting on the inside of the windowsill. That is what we used for a refrigerator."

Realizing that they could never expect a pastor and family to live full-time in an apartment like that (the Birds drove back and forth from their home most of the time), the church launched into a major renovation program with district help.

The parsonage rooms were com-

pleted by providing a home for other less fortunate children. Mr. Bird served for one and one-half years as lay pastor of the Ulysses Church of the Nazarene, 45 miles away.

pletely renovated and incorporated into the church. New light fixtures were put in, plumbing, ceiling, and all the rest. Rev. Babcock, a retired pastor from Wichita and an experienced carpenter, came to help supervise the work. A 12 x 50-foot mobile home was purchased for a parsonage.

How did the Birds take care of the farm work during this time of heavy commitment to the Ulysses church?

"Well, part of the time," Bird says, "we were blessed with a very good hired man. The rest of the time we just turned it over to the Lord."

A major part of the Bird family entry into the All-American competition concerned their family life.

"Our home," wrote Mrs. Bird at the time, "is a united home, working together, eating together, sharing community and school activities together."

"We have tried to share with others. We have always had others in our home. Since February, 1970, we have given four children, three girls and a boy, a home together while their mother has been ill. We have overcome difficulties and differences and made the adjustment to a family of nine. In many ways it will be hard to separate when that time comes."

"What we are trying to say is that when you are working, loving, and giving it leaves little time for problems. Life is too good and offers too much for us to ruin our lives with the things that come with idleness. Our children have benefited from sharing." □

## **FOCUS ON HOME MISSIONS**

**By Mrs. Ronald Featherston**

*Pastor's wife*

*Nora Church of the Nazarene*

"But it's quarter to ten, and there's no sign of anyone!" The woeful comment came from a friend who was our guest for the weekend.

"Oh, but there will be!" I knowingly replied.

Promptly at 10 minutes to ten the cars began to pull up to the home-chapel at 8802 Driftwood Drive, parking carefully around the perimeter of the large corner lot. Members and guests of the new home mission Church of the Nazarene scurried to the front door, Bibles in hand. At ten o'clock I smiled from the piano at our weekend guest, and he shook his head in amazement.

He really had a right to be concerned, as he had busied himself the night before, helping to rearrange the living room furniture, setting up chairs and tables, creating a platform effect out of the dining room by way of the altar cloth, table pulpit, Bible, and candles.

The soft turquoise drapes behind and the lovely picture of Christ which has been donated to the new church by some dear friends made a worshipful atmosphere for the group who would be gathering on the Lord's Day.

The superintendent greeted everyone and the Sunday school hour was under way. In a few minutes the juniors were studying the *Manual* in the family room. The nursery and toddlers were busy in my piano study; the secretary was laying out papers and books for the new quarter on the counter top in the kitchen; the superintendent was deeply involved with the adults in the Bible lesson; the primaries were meeting in my bedroom; and the 12 teens were jammed in another!

At 10:30 a.m. a neighboring pastor called to get an attendance report. His congregation had been challenged to a contest by my pastor-husband. He was sad to report that he had only 32 in his two-week-old new church building. I sympathized with him, but was thrilled to tell him we had broken our record this morning with 53!

The morning service was aglow with the presence of God and united love among His people. How privileged I felt to be playing the new Hammond organ, which was completely paid for and belonged

to the new church, with the help of another precious friend who had made a large donation toward its purchase.

But our privileges were even greater than this. How often we had felt kinship to Obed-edom in the Bible, who also had shared the "ark of the covenant" in his home!

I couldn't keep from looking into the faces of some as I played. There were the new teens, one of whom was an avowed atheist. He said he would come every Sunday as long as we didn't put his name on the books.

Another face was the daughter of one of the neighbors here on our block. Her husband was an alcoholic, and her two older boys were in deep trouble with the law. Her younger son was beside her. He had already met Christ at our altar. The men of the new church were already involved in the life of the father, seeking his friendship, and the pastor had spent many hours with the two sons who desperately needed someone who cared.

I saw real Christian growth in the faces of the young Christian adults present, and an apparent sense of fulfillment and doing something really important on the faces of the older saints.

During the time for prayer requests, my pastor-husband laid upon the hearts of the people the need for ground in the Nora area.

He had visited with a wealthy farmer that week who had already turned down \$25,000 per acre for the land to which he felt drawn. But he was sure God had saved back the land for our church and somehow the owner and his wife would help us if we had enough faith. We were glad for past experiences in this adventure of faith, and knew for certain that God was able.

After the singing of our young Choral Group, the pastor brought a message on "Lovest Thou Me More than These?" He looked more than once into the adjoining family room at his overflow crowd of young parents, toddlers, and babies. His message urged them to examine their love for the Master, who had done so very much for us.

By 12 noon the cars were pulling away from the home-sanctuary.

Sunday afternoon was busy as usual. The pastor and one of the trustees visited in the hospital with the father of one of our new Sunday school families who in a moment of despair had tried to "end it all" the week before. I practiced with the Easter cantata choir for almost two hours before the evening ser-

vice. This was one time I had hand-picked the members of the choir, as the "dining room platform" would hold only 14 chairs!

By seven o'clock all were in their places for the evening service. Again the Lord's presence rewarded them for coming. It was difficult for the group to break up and go their separate ways, as evidenced by the fellowship and love in the lingering good-byes. It had been a wonderful Lord's Day!

Monday morning was always quiet and peaceful as I moved through each room of our home-church. The sign came off the front door; the sectional was put back in place; the stray hymnals were back in the china closet, and the choir books put away.

I was thankful that the church friends had put away all the major items the night before, leaving only the mother-tasks to me. All signs of the busy church were removed and out of sight, but the thrill of being a part of home missions still lingered in my heart.

Yes, all the signs were gone—all, that is, except the little white plaque still left on the buffet under the picture of Christ that read, "Expect a miracle!" □

## **LAYMEN SPARK HOME MISSION CHURCH AT NEW IBERIA, LA.**

**By Mrs. Stokes Herod**

In October, 1970, my husband, Stokes Herod, manager of the West Brothers Department Store in Alexandria, La., was asked to transfer to New Iberia, La., as manager of the West-Gibson store there.

This was a hard decision for us to make. We were both involved in our local church, Stokes, as Sunday school superintendent, church treasurer, and Caravan director; and I, as primary teacher and Caravan leader.

On the other hand, we knew that the lease on the store would soon expire and had reason to believe the store might be moved to another city.

We also knew there was no Church of the Nazarene in New Iberia, so we began seeking God's guidance. After much prayer we felt this move was His will. There were many times in the months to come when we wondered if we had made the right decision.

We were soon settled in New Iberia with our family: Allen, 12; and Joanna, 3. Shortly after, we learned that there was another Nazarene family planning to move



to New Iberia, the W. B. McDonnells from Houston.

We began inquiring about how a church might be organized. Our district superintendent, Dr. T. T. McCord, informed us that there would have to be at least three families before a church could be organized. God opened the way and we found another Nazarene, Mrs. Laura Merritt, manager of Morgan & Lindsey.

We immediately notified Dr. McCord and on July 15, 1971, the New Iberia Church of the Nazarene was organized as a home mission church. We began having Sunday school and Bible study in our home.

We were very excited and began looking for a permanent place in which to meet. In driving about town we found a church building for rent and thought this might be the answer to our prayers.

But the Lord had other plans, bigger and better plans. Though at the time we were disappointed, we saw later that it would have been a big mistake if we had gotten this building. This was only one of the lessons in patience we were to learn. When God says "no" it is often because He has something better for us.

The Louisiana District Advisory Board came and looked over available property on which to build a church. A good location was found and in January, 1971, property was purchased with a grant from the Department of Home Missions.

Plans for the church were immediately acquired and building was started in April, 1971. A beautiful church was soon completed through the help of the Louisiana District.

Many discouragements were to come before the church building was completed. We lost one-third of our membership when the McDonnells were transferred back to Houston.

We did not lose faith, and God soon gave us another family. Through an ad in our local newspaper, Mr. and Mrs. John Blacketer soon became a part of the growing church.

During all this time, God was working on another phase of His plan. Soon after we had organized, we had invited Rev. R. A. Isbell, evangelist from Crowley, La., to come preach for us one Sunday while we were still having services in our home.

God began speaking to Rev. Isbell about this little church and the great need in New Iberia. He kept in touch with the church throughout the next year and felt God calling him to the work here.



First Church of the Nazarene  
New Iberia, La.

He told Dr. McCord that God seemed to want him in New Iberia and in October, 1972, he was appointed our pastor.

We moved into the new church with a borrowed pulpit and folding chairs. We began to pray for church furniture and God heard. New furniture was given in memory of deceased loved ones of members of the Nazarene church. Pews were given in memory of C. W. Edwards, father of Mrs. Isbell, our pastor's wife; pulpit and chairs were given in memory of my sister, Shelby Morgan; and the altar and register were given in memory of Nathan Perry of Crowley.

There are many job opportunities here in New Iberia. There is a



The Herod Family  
(L. to r.) Linda, Joanna, Allen,  
Stokes

great need for lay home missionaries here. □

EDITOR'S NOTE: Since the above article was written, Stokes Herod has turned down a significant promotion with increase in salary from his company in order to remain in New Iberia and help the beginning church to grow. Pray for this new work in Louisiana's Cajun country, where the population is nominally 80 percent Catholic.

## GOVERNOR ATTENDS DEDICATION OF NEW IBERIA NAZARENE CHURCH

The New Iberia, La., Church of the Nazarene was dedicated March 25, 1973, by Dr. T. T. McCord, Louisiana district superintendent, with Gov. Edwin Edwards of Louisiana in attendance.

Rev. Charles Isbell, of Sunderland, Mass., son of the pastor, Rev. R. A. Isbell, was the featured speaker at the dedication.

Governor Edwards' father, C. W.

Edwards, was one of three individuals who were memorialized during the ceremony.

The new congregation has a great need for established couples who can fill the role of church workers, especially in the music department. Pastor Isbell foresees a great ministry for the church in New Iberia with the help of more lay home missionary efforts. Governor Edwards' continuing interest in the church is also expected to be of great help in the years ahead. The governor is a brother of Mrs. Isbell. □

Front row: D. A. Peterson, J. T. Henderson, lay members (advisory board); Stokes Herod, local Sunday school superintendent. Second row: Dr. Charles Isbell, featured special speaker (partially hidden); Dr. T. T. McCord, district superintendent; Governor Edwin Edwards; Rev. R. A. Isbell, local pastor; Rev. J. W. McClung, ministerial member of advisory board.



# ANNOUNCING!

## *Third* **International LAYMEN'S CONFERENCE**

**Tuesday evening, August 13—Sunday noon, August 18, 1974**  
**Church of the Nazarene**

- \* *Informative, Inspirational Seminars*
- \* *Challenging, Soul-stirring Speakers*
- \* *Interest Groups and Relaxation Times*

All in superb surroundings! After investigating other facilities, the General Committee voted to return to **The Diplomat**, which so graciously hosted our other two Conferences. Their accommodations will help make this an unforgettable experience! (See rate information.)



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Hollywood-by-the-Sea  
Florida

# PLAN NOW

## TO ATTEND!!!

Attendance LIMITED to 2,000

*Adults Only (18 and over)*

- \* *District Quotas Honored Until January 11, 1974. (See listing on following page.)*

**REGISTRATION and RESERVATION INFORMATION on following page.**

## Attendance Quotas

Because accommodations are limited to 2,000 persons (adults only, 18 and over), the following quotas have been established to give each district a chance to share in the reservations. These are based on one couple (or two single individuals) per 375 members or major portion of same.

DISTRICT	PERSONS	DISTRICT	PERSONS	DISTRICT	PERSONS	DISTRICT	PERSONS
Akron	60	Hawaii	4	New England	22	South Arkansas	22
Alabama	40	Houston	22	New Mexico	16	South Carolina	22
Alaska	4	Idaho—Oregon	30	New York	12	S.E. Oklahoma	16
Arizona	24	Illinois	40	North Arkansas	18	S. California	70
Canada Atlantic	6	Indianapolis	34	North Carolina	18	S.W. Indiana	38
Canada Central	12	Iowa	28	N.E. Oklahoma	18	S.W. Oklahoma	24
Canada Pacific	4	Joplin	24	N.E. Indiana	50	S.W. Ohio	48
Canada West	16	Kansas	38	N. California	30	Tennessee	42
Central California	26	Kansas City	30	Northwest	32	Upstate New York	20
Central Ohio	68	Kentucky	30	N.W. Indiana	26	Virginia	22
Chicago Central	34	Los Angeles	54	N.W. Oklahoma	34	Washington	28
Colorado	34	Louisiana	14	N.W. Illinois	24	Washington Pacific	34
Dakota	8	Maine	14	N.W. Ohio	28	West Texas	34
Dallas	26	Michigan	42	Oregon Pacific	44	West Virginia	52
E. Tennessee	22	Minnesota	12	Philadelphia	26	Wisconsin	12
E. Kentucky	26	Mississippi	14	Pittsburgh	38	Australia	2
E. Michigan	40	Missouri	34	Rocky Mountain	10	British Isles North	8
Florida	54	Nebraska	10	Sacramento	24	British Isles South	12
Georgia	30	Nevada-Utah	4	San Antonio	18		

**REGISTRATION:** \$15.00 per couple      \$10.00 per person      **Non-refundable**

Diplomat East } \$13.00 per person per day, two persons per room  
 (Main Building) } \$18.00 per day, one person per room  
 (plus parking)

**RATE INFORMATION\*** Diplomat West } \$12.00 per person per day, two persons per room  
 and }  
 Diplomat Inn } \$16.00 per day, one person per room  
 (parking: free)

*\*All rates are Modified American Plan. The rates quoted above include breakfast and dinner daily. Preference of building will be honored as long as possible. Specific room assignments will be made at the time of check-in at the hotel.*

### RESERVATION INFORMATION

- District quotas (see listing above) will be honored until January 11, 1974. Reservations within these limits will be accepted until that time.
- Reservations in excess of district quotas, received prior to January 11, 1974, will be stamped with date and time of receipt and held until January 11. Then reservations will be accepted without regard to district, in the order of receipt, until the 2,000 limit has been reached.
- ALL RESERVATIONS MUST BE ACCOMPANIED by a check for the registration fee plus a deposit equal to the room rate for the first day.

----- Detach Here and Mail Today! -----

## ACT NOW!

# Yes!

*I would like consideration for my reservation for the Laymen's Conference on Evangelism in 1974.*

For an unforgettable five days, fill out and mail this Laymen's Conference Reservation Form promptly. Mail the completed form with your check (see reservation information above) today to secure your reservation.

Mr. & Mrs. \_\_\_\_\_  
 Mr. \_\_\_\_\_  
 Mrs. \_\_\_\_\_  
 Miss \_\_\_\_\_

\_\_\_\_\_ Last Name \_\_\_\_\_ First Name(s)

Street \_\_\_\_\_ Phone \_\_\_\_\_

City & State \_\_\_\_\_ Zip \_\_\_\_\_

Age-group:  Under 30     30 to 40     40 to 55     over 55

District \_\_\_\_\_

Room Preference:  Diplomat East     Diplomat West     Diplomat Inn

### IMPORTANT

**UNDER NO CIRCUMSTANCE should reservations be sent directly to the Diplomat. They will not be accepted, and your reservation may be delayed.**

Arrival Date \_\_\_\_\_; Departure Date \_\_\_\_\_

My check for \$\_\_\_\_\_ is enclosed. (See room and reservation information above.)

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 6401 The Paseo, Kansas City, Mo. 64131**

# ACTS

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Howard Culbertson presents a contemporary approach to the study of the Acts of the Apostles. Rap-group material, paraphrasing suggestions, and other programmed learning activities provide sound and exciting methods for getting into God's Word. Includes study map. 8½ x 11".

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*For NTF leaders and official judges...*

### Leader's Guide for "Mastering Acts"

Outlines the local Bible quiz program. Includes official rules and "answers" section. 8½ x 11".

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### Questions on Acts for Local Quizzing

Over 500 questions (with answers) for practice and competition. 8½ x 11".

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Separate booklet for fingertip reference.

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A meaningful recognition for local church participants. 5¾ x 8¾".

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Special forms suitable for 2- or 3-team quizzes. 8½ x 11".

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Scripture portion of Acts handy to carry for spare-time study. Pocket-size, 3 x 4½". 80 pages.

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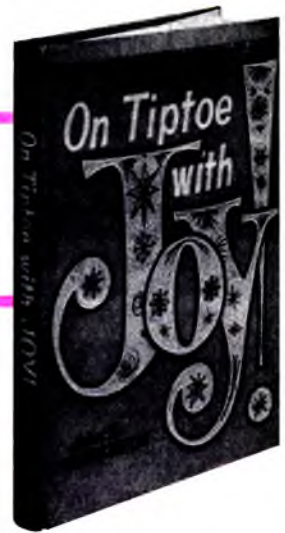
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# JUNE BOOK OF THE MONTH



## ON TIPTOE WITH JOY

By John T. Seamands



In the fast pace of today's living—the tensions, the pressure, the many demands—have we lost the joy and radiance—yes, the exhilaration—of the presence of the Holy Spirit in our daily life? Joy is not a primary result of the coming of the Holy Spirit and it should not be sought as an end in itself, but it is one of the chief by-products of the fullness of the Spirit and should be the badge of the truly sanctified.

### ABOUT THE AUTHOR

Since 1961, Dr. Seamands has been professor of Christian missions at Asbury Theological Seminary. Son of missionary parents, he was himself a missionary in India for 20 years.

### HOWARD H. HAMLIN, M.D.



It is not easy to write a book which will occupy the most used shelf in a minister's reference library, but which will be at home on a layman's coffee table for casual reading. Yet Dr. Seamands has accomplished just that. The author's concluding illustration, the description of the revival in India, is worth the price of the book. My intention is to keep these books in my office, so that I can supply them to patients and others as the need arises.

is to keep these books in my office, so that I can supply them to patients and others as the need arises.

### LORA LEE PARROTT



Human-interest stories and modern-day analogies are found on almost every page of *On Tiptoe with Joy*. Professor Seamands' wide travels and missionary service coupled with his understanding of the Scriptures make this volume on the Holy Spirit a joy and benefit to read.

### GEORGE J. REED



This book explores the basic dynamics and drives of human behavior that produce real joy when directed by the indwelling presence of the Holy Spirit. The author's concept of initial salvation (conversion) motivating only the conscious mind and sanctification (second conversion) delivering one from the inner conflicts of the subconscious is good theology and sound from a psychological and clinical point of view.

### DON POSTERSKI



This book deals with real-life issues . . . biblical and illustrative, stimulating and confronting. . . Although some of the author's analysis is simplistic in contrast to much being written today in this area, the content contains sound teaching about the person and function of the Holy Spirit . . . Worth buying, reading, and studying.

### WILLIAM J. STRICKLAND



A refreshing book of sermons on the Holy Spirit—inspiring, interesting, relevant, and easily understood. *On Tiptoe with Joy* emphasizes the need of a Spirit-filled life in everyday Christian living and sees joy as one of the by-products of the indwelling presence of the Holy Spirit. A good book on holiness for both minister and layman alike.

### SAMUEL YOUNG



This book by missionary-professor Seamands is readable, practical, and timely. It will be especially helpful to new converts and among young people in general. It will fit Bible study groups everywhere and will prod Christians in the right direction.

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## NEW CHURCHES LEAD THE WAY IN HOME MISSION OUTREACH

Sixty-eight new churches organized since the counting began for the new quadrennium are evidence that the Church of the Nazarene is continuing its forward progress.

The quadrennial goal as approved at the 1972 General Assembly is 400 new churches.

Sixty churches were organized in 1972. Up to April 26, 1973, there have been eight new churches organized.

The Florida District is leading the way with 8 new churches since January 1, 1972, and 1 or 2 additional churches slated to be organized soon. Florida led the denomination during the preceding quadrennium with 13 new churches.

Also setting a fast pace is the New York District, which reports five new churches organized in one year, with more on the way.

Not far behind is Virginia, with four new churches.

Districts that have organized three new churches are South Arkansas and North Carolina.

The following districts have organized two churches each: Alabama, Arizona, Northern California, Southern California, Dakota, Mississippi, Rocky Mountain, New Mexico, San Antonio, and North-western Ohio.

The districts that have organized one church so far this quadrennium are: North Arkansas, Chicago Central, Indianapolis, Iowa, Eastern Kentucky, Kentucky, Washington, New England, Eastern Michigan, Michigan, Kansas City, Akron, Southwestern Ohio, Northwest Oklahoma, Southeast Oklahoma, Pittsburgh, South Carolina, Tennessee, Dallas, Missouri, West Texas, Washington Pacific, South Africa, Australia, and British Isles South.

Rev. Bruce Taylor, district superintendent of the South African European District, believes that at least five churches will be organized there this quadrennium. □

## CAPE TOWN ZONE HOLDS HOLINESS EMPHASIS WEEK

The Cape Town Zone of the Coloured and Indian field of South Africa closed its "Holiness Emphasis Week" on April 1. Rev. H. K. Bedwell, veteran missionary, was the special speaker.

Services were held from Sunday

through Sunday. During the week various churches joined for the evening services. There were people seeking the Lord in every service, with a total of 230 seekers during the week.

The week was climaxed by a zone rally on the closing Sunday with close to 900 people in attendance.

During the closing service on Sunday afternoon, the Holy Spirit moved significantly. In an hour-long altar service, there were waves of conviction and victory as nearly 100 people of all ages wept and prayed through to victory. As people came to pray and left rejoicing, still others came.

Missionary reporter Norman D. Zurcher stated, "We thank the Lord for the many answers to prayer. There is a spirit of revival and anticipation prevailing in our churches." □

## NEWS OF REVIVAL

HARTFORD CITY (IND.) FIRST CHURCH held a one-night Sunday school revival with the Speer Family on March 4. The evening was advertised on television, radio, through newspaper publicity, with posters, and in the distribution of printed leaflets.

Sunday School Superintendent John Weist directed a prayer meeting at the church on the afternoon of March 4. A giant telephone marathon was conducted and a time was set for visitation.

The largest congregation in the history of the church assembled for the evening service. There were 674 in attendance with standing room only. The altar was lined with seekers at the close of the service. □

MASON CITY (IA.) FIRST CHURCH held a revival with Evangelists Carl and Ethel Prentice earlier this year. Altars were lined with seekers in every service but one.

Following the revival, 10 members were received into church membership by profession of faith. J. C. Leonard is pastor. □

TOCCOA (GA.) FIRST CHURCH conducted a revival crusade with Evangelist Alva O. Estep. More than 50 seekers came to the altar. The Sunday school attendance doubled during the meeting. Walter E. Cottrell is pastor. □

ST. MARYS (OHIO) FIRST CHURCH closed a revival meeting March 25 with Rev. John Hancock and the Roger Brown Family as special workers. There were seekers in each night service. After a few

weeks of study in the Nazarene *Manual* following revival, new members were to be received. J. O. McCaskell is pastor. □

LUFKIN (TEX.) FIRST CHURCH closed a March meeting with the Musical Bertollets. There were 25 seekers at the altar. Rev. R. Earl Cotton expected to receive five new members.

Rev. R. E. Cotton has assumed a new assignment at Port Arthur (Tex.) First. His first Sunday in the new parish was April 22. □

THE WOODSVILLE, N.H., CHURCH reports a revival with Evangelist John Cayton. Altars were lined every night. There were overflow crowds. Pastor Robert J. McCabe called the meeting "a sanctifying and cleansing revival." □

THE DUMAS, TEX., CHURCH held a revival with Evangelist Bob Mickey. Even in the absence of a pastor, the attendance ran in the seventies and eighties nightly, 93 Saturday night, and 96 in Sunday school. There were 30 seekers during the meeting. □

## OF PEOPLE AND PLACES

EIGHT PRIMARIES FROM THE BROAD TOP, PA., CHURCH collected \$5.00 for the Easter offering for world evangelism. The teacher is Mrs. Marietta McCarthy. Mrs. Barbara Burdett is an assistant in the department. Money was saved by the children in plastic Easter eggs. □

SEYMOUR (IND.) PETER'S SWITCH CHURCH celebrated its silver anniversary April 1. In preparation for the special day, over 500 hours were donated in work to clean, repair, and paint the building. Activities were coordinated by a committee of six as follows: Norma Prewitt, Bertha Prewitt, Larry Hudson, Lois Kiel, Betty Hudson, and Charles Graham.

Pastor Derl Keefer conducted the special services. Dr. T. W. Willingham preached the anniversary message. A record attendance was reached. Over 250 people attended morning activities. The Wayne Haas family of New Castle, Ind., presented special music. During the service letters were read from former pastors and district superintendents.

A fellowship dinner was held after the morning worship service. The Southwest Indiana District, on which the church is located, is

also celebrating its silver anniversary year. Rev. W. Charles Oliver is the district superintendent. □

THE NAZARENE CHURCH IN GREAT BRITAIN is supporting SPRE-E '73, a spiritual reemphasis effort quite similar to Explo '72. Dr. Billy Graham will be the main speaker at the event, which will take place next August.

Richard Habour, one of the planners, states a basic purpose of

SPRE-E '73 as follows: "There are many Christians who long to be able to share their faith clearly and with love. But they just don't know how. We aim to show them and to provide the tools as well."

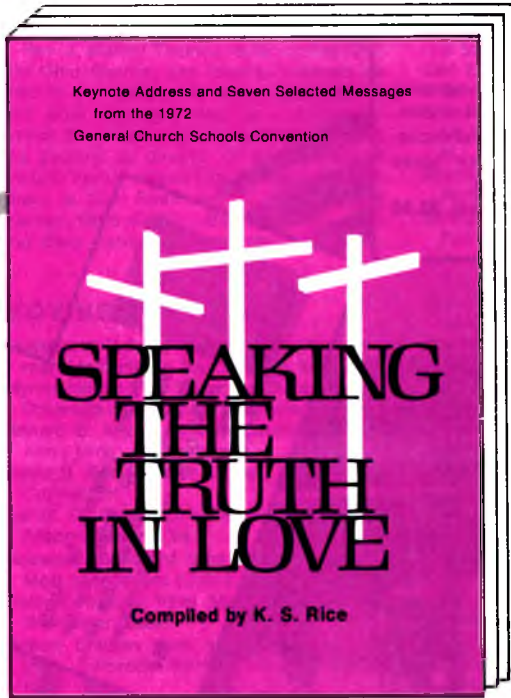
An exhibition, the "Christian World," will provide an opportunity for Christian organizations and societies to offer displays.

SPRE-E '73 will have a youthful emphasis, but will welcome any-

one. Those planning to participate should enroll. Information may be received from SPRE-E '73, Shirley House, 27 Camden Road, London NW 1 9 LN, England. □

PASTOR S. OREN WOODWARD, London, Ohio, church, has extended his outreach by ministering to patients at the Madison Elms Nursing and Extended Care Facility located next door to his

(Continued on page 32)



- **Sunday School Opportunities and Opposition (Keynote Address)**  
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- **World-changing Love**  
Ann Kiemel
- **The Emerging Evangelism Explosion**  
Melvin McCullough
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PROGRAM SCHEDULE

Dr. William Fisher

**June 10**—"The Half Has Never Yet Been Told"

**June 17**—"Life with Father"

**ANNOUNCEMENTS**

**RECOMMENDATIONS**

Rev. J. Melton Thomas, elder on the Central Ohio District, has recently entered the field of evangelism. He is well qualified for this work, having served as a successful pastor as well as an evangelist before taking the position as director of development at Mount Vernon Nazarene College. His address is: Glen Road, Apt. C, Rte. 3, Mount Vernon, Ohio 43050.—Don J. Gibson, Central Ohio district superintendent.

**MOVING MINISTERS**

Leonard W. Adams from Orlando (Fla.) Gorman Memorial to San Antonio East Side.  
Myron Allison from Nazarene Bible College, Colorado Springs, to Twin Hills, Pa.  
Ronald D. Anzalone from Osceola, Ark. to Alma (Ark.) Maple Shade.  
David D. Barkley from Ogden, Ill., to Mount Carmel, Ill.  
Aaron G. Bess from Cedarville, Ohio, to Fredericksburg, Va.  
Robert E. Bradford from Waco (Tex.) Elm Mott to Modesto (Calif.) Trinity.  
Colin Campbell from Maynard, Mass., to Worcester, Mass.  
Robert Clayton from Nazarene Bible College, Colorado Springs, to Sun Valley, Nev.  
Earl A. Coopridge from Indianapolis South Irvington to Dolton, Ill.  
Victor Crawford from Kimball, Neb., to Kenesaw, Neb.  
Oscar H. Eller from Artesia, N.M., to West Helena, Ark.  
A. Ray Faulk from Galena Park, Tex., to Arkadelphia, Ark.  
Harold J. Glaze from associate, Fort Lauderdale (Fla.) First, to Plant City, Fla.  
Charles D. Grant from Geneva, Ohio, to Brampton, Ontario, Canada.  
Talmage Haggard from evangelism to Indianapolis South Irvington.  
Lewis E. Hansen from Effingham, Ill., to Richton Park, Ill.  
Forest F. Harvey from McEwen (Tenn.) Pine Hill to Logansport (Ind.) Fairview.  
Larry Helms from Texoma, Okla., to Cherokee, Okla.  
James Henshaw from Seiling, Okla., to Cheyenne, Okla.  
John D. Hicks from Fontana (Calif.) First to Lodi, Calif.  
Halbert Jenkins from El Dorado (Ark.) First to Magnolia, Miss.  
Emmanuel W. Kehr from Poplar Bluff, Mo., to Kirksville, Mo.  
Daniel R. Kennedy from Nazarene Bible College, Colorado Springs, to Rotan, Tex.  
Earl Kilpatrick from Coldwater, Mich., to associate, Seattle Aurora.  
Delbert L. Laws from Nampa (Ida.) Fairview to Chico, Calif.  
John D. Lepter from Eastern Nazarene College, Quincy, Mass., to Canton (Ohio) Fairmount.  
J. Richard Lord from La Marque (Tex.) Gulf

Freeway to Atlanta Brookhaven.  
Stanford Lynch from Monrovia, Ind., to Connerville (Ind.) First.  
LaRolf McCain from Montrose, Calif., to Yuba City, Calif.  
Ron McElfresh from Drexel, Mo., to Canon City (Colo.) First.  
Ben Marlin to Hollywood, Fla.—Correction.  
Howard S. Martin from Grand Rapids (Mich.) Clyde Park to Haines City, Fla.  
James R. Martin from Dallas, Ore., to Nampa (Ida.) Fairview.  
James R. Mayes from Festus, Mo., to Waterford, Ohio.  
Edwin Nelson from Philippi, W.Va., to Richmond, W.Va.  
Jackson D. Phillips, Jr., from associate, Detroit First, to Paterson (N.J.) First.  
Charles Porter from Blytheville (Ark.) First to Enid (Okla.) Maine.  
Harold L. Quarles from Gladewater, Tex., to San Benito, Tex.  
Carl E. Romey from Nazarene Theological Seminary, Kansas City, to Waterloo, Ind.  
Blair F. Rorabaugh from Nazarene Theological Seminary, Kansas City, to Carlinville, Ill.  
Stanley Sabine, Sr., from Leeds, Me., to Richmond, Me.  
George C. Sherry from Jacksonville (Fla.) Faith to Indianapolis Ritter Avenue.  
John L. Smallridge from Arlington, Ore., to Bonney Lake, Wash.  
Richard H. Smith from Norfolk (Va.) First to Akron (Ohio) Kenmore.  
Charles E. Strickland from Nazarene Theological Seminary, Kansas City, to Portland (Ore.) Parkrose.  
Richard H. Thompson from De Ridder, La., to Conroe, Tex.  
Clyde Eugene Tomey from Muncie (Ind.) Burlington Heights to Collett, Ind.  
C. Howard Wade from Kirksville, Mo., to Columbia (Mo.) First.  
Harry L. Wales from Laurel, Miss., to Houston, Miss.  
David E. Wermuth from Attica (Mich.) Beulah to Unionville (Mich.) Colling.  
Daniel E. Wheelock from Altus, Okla. to Ardmore (Okla.) First.  
Robert L. Williams from Lawton (Okla.) Heights to Altus, Okla.  
M. Gene Wilson from Ozark, Ark., to Siloam Springs, Ark.

**VITAL STATISTICS**

**DEATHS**

● VALETTA O. LINDLEY, 74, died Mar. 11 at Winfield, Kans. Funeral services were conducted by Rev. Stan Meek. She is survived by six children: Clesson and Merwin Lingley, Mae Pattenon, Maxine Jamison, Pat Gouwens, Zelma Lawrence.  
● JOHN (LEO) JOHNSTON, SR., 67, died Mar. 22 at Pearl River, La. Funeral services were conducted by Rev. Billy Jordan, Sr., and Rev. M. M. Snyder. Surviving are his wife, Genesta B.; one son, John L., Jr.; four daughters; 11 grandchildren; and five great-grandchildren.  
● TRAVIS LEE BUCKHANAN, SR., 33, died in an auto accident April 21 at Woodridge, Va. Funeral services were conducted in Whitesboro, Tex., by Rev. Wayne Cummins and Rev. James Hickman. Survivors include his wife, Sheila, and three children of Wortham, Tex.; his parents, Rev. and Mrs. C. D. Buckhanan; one brother; two sisters.  
● BEULAH ELIZABETH EMOGENE MACK-EY, 62, died Feb. 28 in Chugiak, Alaska. She was a charter member of the Eagle River Church of the Nazarene. Funeral services were conducted by Rev. John L. Vaughn. She is survived by her husband, Harry; three sons, Harry, Wayne, and Larry; one daughter, Mrs. Beulah Hodge; 11 grandchildren; one great-grandchild; two brothers; and two sisters.

● CHRISTOPHER C. AMY, 78, died Nov. 24 in Reno, Nev. Service was conducted by Rev. Ronald J. McGilvra. Surviving are his wife, Dicie; four daughters, June Stecker, Mrs. Rae Loring, Mrs. Mae Belle Howard, Mrs. Nancy Carter; 10 grandchildren; and 11 great-grandchildren.  
● MRS. MATTIE JOBE, 86, died Apr. 10 at Walla Walla, Wash. Funeral service was conducted by Rev. George O. Cargill. She is survived by two sons, Byron and Clinton; three granddaughters; and two great-granddaughters.  
● RUSSELL DORSEY, 56, died Mar. 29 at Boonville, Ind. Funeral services were conducted by Rev. Charles Scott. He is survived by his wife, Irene; two daughters, Mrs. Colleen Austin and Mrs. Linda Reed; one son, Russell Gene; five grandchildren; and three sisters.  
● REV. MRS. D. H. MCGONAGILL, 93, died Mar. 31 at Sierra Madre, Calif. Funeral services were conducted by Rev. C. F. Bellamy, Rev. George Koontz, and Mr. A. L. Small, Jr., with interment in Gardena, Calif. She is survived by two sons, D. Orban and Roy T.; one daughter, Mrs. George (Estelle) Koontz; one granddaughter; and one great-grandson.  
● LINARD A. MCINTYRE, 68, died Mar. 30 at Coolidge, Ariz. Funeral services were conducted by Rev. George W. Carrier. Surviving are his wife, Verda; two sons, Robert and Philip; three daughters, Gail, Nancy, and Michael; and nine grandchildren.  
● JOHN ORTRA LYNN, 65, died April 12 in Scottsdale, Ariz. Funeral services were conducted by Rev. Crawford T. Vanderpool and Rev. Lon Woodrum. Survivors include his wife, Verna; a daughter, Vernetta Pemberton; two granddaughters; three sisters; and two brothers.  
● MRS. IVA SIMON, 64, died Apr. 21 in Garrett, Ind. Services were conducted by Rev. Kenneth Hawkins. She is survived by her husband, Guy; seven daughters; one son; two stepsons; one stepdaughter; 36 grandchildren; seven step-grandchildren; nine great-grandchildren; 11 step-great-grandchildren; and one sister.  
● JOHN FLOYD BAKER, 79, died Feb. 20 at Atlanta, Tex. Funeral services were conducted by Rev. Cliff Reneau. He is survived by his wife, Kathy; two daughters, Mrs. Nova Ledbetter and Mrs. Cathryn Dudney; three sons, Rev. Wilson D., Rabb F., and Bill; and 12 grandchildren.  
● JAMES F. JONES, SR., 88, died Dec. 22 at San Jose, Calif. Funeral services were conducted by Rev. Donald F. Moore and Rev. Paul E. Simpson.  
● DOLLIE KEOGH died Dec. 30 at San Jose, Calif. Funeral services were conducted by Rev. Vernon L. Wilcox.  
● LILLIE ELLEN TRUESDELL, 79, died Apr. 23 in Frankfort, Ind. Funeral services were conducted by Revs. James Stephens, Earl Roustio, and R. D. Perry. She is survived by her husband, Rev. Gordon E. Truesdell; three stepsons; seven stepdaughters; 34 grandchildren; and 9 great-grandchildren.  
● H. WALTER MIDDLETON, 75, died Mar. 23 in Konawa, Okla. Funeral services were conducted by Rev. Ben Riggins. Survivors include his wife, Allie; one stepson, Edwin Bruce; one stepdaughter, Mrs. Vivian Chapman; and three brothers.  
● MRS. ABBYGAIL KENDALL, 87, died Apr. 9 at Willmar, Minn. Funeral services were conducted by Rev. Ben Ketterling. She is survived by three daughters, Marie Bender, Mrs. Robert Braatz, Mrs. Harry Johnson; two sons, Marion and Keith; 27 grandchildren; and 30 great-grandchildren.  
● REV. RICHARD TENOVE, 79, died at Penticton, British Columbia, Canada, on Apr. 2. Memorial services were held in Penticton and also in Edmonton, Alberta, where he was buried. He is survived by his wife, Mabel, and three sons.

# NEWS OF RELIGION

● REV. KENNETH A. HUTCHINSON, 61, died Apr. 14 at Ann Arbor, Mich. Funeral services were conducted by Dr. E. W. Martin, assisted by Rev. Stanley Norton, with interment at Hale, Mich. Surviving are his wife, Gladys; one daughter, Carol; four brothers; and his father.

● MRS. ETTA T. BISHOP, 77, died Feb. 26 in El Reno, Okla. Funeral services were conducted by Dr. W. T. Johnson and Rev. Richard McBrien. She is survived by her husband, Rev. Joe Bishop; two daughters, Mrs. Byrdell Hardeman and Mrs. Drucilla Music; three sons, Travis D., Joe B., and Ray; eight grandchildren; and 17 great-grandchildren.

● DAVID G. GRAY, 32, died Mar. 23 in Arlington, Va. Funeral services were conducted by Rev. Paul Eckel of the Grace Presbyterian Church in Springfield, Va. Survivors include his parents, Rev. and Mrs. Merwyn D. Gray, of West Somerville, Mass.

● THOMAS GULLIFORD, 86, died Mar. 21 in Woodstock, Ontario, Canada. Funeral services were conducted by Revs. Eugene A. Ratz, Leonard Sparks, and Robert Coghill. He is survived by his widow, Lucy; two daughters, Mrs. Max (Audrey) McKee and Mrs. George (Margret) Thomas; two sons, Gordon and David; and eight grandchildren.

● REV. BERTIE MAE CRAWFORD, 76, in Denver, Colo. Funeral services were conducted by Rev. E. E. Moses at Golden, Colo., and at Anadarko, Okla., with interment at Anadarko. Survivors include a daughter, Mrs. Marie McDuff; one grandson; two great-grandchildren; and four sisters.

## BIRTHS

—to Rev. Lawrence and Kathy (Ellis) Bottemiller, Pocatello, Ida., a boy, Lee Taylor, Apr. 17.

—to Fred and Nancy (Gates) Mooney, San Jose, Calif., a boy, Fred Hopper, Dec. 19.

—to Fred and Roxanne (Wilcox) Hines, NAS, Lemoore, Calif., a boy, Sean Bryenton, Mar. 29.

—to Charles and Marlyn (Loretta) Kinsman, Cupertino, Calif., a boy, Charles James, Jr., Apr. 12.

—to Matthew and Linda Kuhn, Rochester, Mich., a girl, Gwen Michelle, Apr. 16.

—to Randy and Janet (Stump) Tipton, Durango, Colo., a girl, Jennifer Marie, Mar. 23.

—to Rev. Daniel and Shirley (Alger) Hesselrode, Lac du Flambeau, Wis., a girl, Sequoya Ann, Apr. 7.

—to Rev. Danny and Mary (Simpson) Minnix, Scottsboro, Ala., a boy, Benjamin Coleman, Apr. 11.

—to Dan and Gloria White, Kansas City, Mo., a girl, Joy Lynn, Feb. 6.

—to Robert and Karen Louise (Johnson) Thompson, Tyler, Tex., a boy, Shane Alexander, Apr. 16.

## MARRIAGES

● Brenda Lesikar and Paul E. Huber at Temple, Tex., Dec. 30.

● Burlene Loyd Shepherd to Rev. M. Gene Wilson at Springdale, Ark., Apr. 13.

● Sally Jane Otten and Donald Dean Bozarth at Beaverton, Ore., Mar. 24.

● Ida Foster and John Pedemonte at Reno, Nev., Dec. 16.

## DIRECTORIES

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

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**100 U.S.S.R. JEWS APPEAL TO THE U.S. CONGRESS. NEW YORK (EP)**—A group of more than 100 Soviet Jews, among them prominent figures in the arts and sciences, have appealed to the U.S. Congress not to be misled by an apparent lifting of the "education fees" for emigrants.

The activists reportedly met with Western newsmen in Moscow and presented a four-page open letter to Congress. It is said some people in the West had apparently been impressed by the Soviet Union's promises to halt enforcement of the exit tax fees.

"We would like to state," the letter said, "that there is nothing like free emigration from this country. Just as before, the fate of all applicants for exit visas is not determined by any law or even any published regulations governing emigration. Everyone's fate is determined by unknown people acting on unknown considerations in a totally arbitrary way." □

**TENNESSEE SENATE LIMITS EVOLUTION TEACHING. NASHVILLE (EP)**—State senators of Tennessee voted without debate to place restrictions on the teaching of the theory of evolution in the state's public schools and colleges.

The move was reminiscent of the Tennessee Legislature's vote 50 years earlier prohibiting the teaching of any theory of man's origin contrary to the creationist teaching of Genesis. That law led to the famed "Monkey Trial" at Dayton in 1925 when the late John T. Scopes, a high school science teacher, was convicted of breaking the new law and was fined.

In 1967 the so-called "Monkey Law" was repealed under threat of a new court test.

The proposed new law, like those enacted this winter in California, Wisconsin, and other states, would require that textbooks dealing with man's origin present evolution as a theory and give "commensurate attention to, and an equal amount of emphasis on, the origins and creation of man" from other sources, including the Bible. The House is expected to pass the bill. □

**HRD QUESTIONS "YOUNG LIFE" QUALIFICATIONS FOR EXEMPTION FROM STATE TAXES. SACRAMENTO (EP)**—Because the organization cannot be defined strictly as a "church," the California Department of Human Resources says Young Life does not qualify for an exemption from unemployment and disability insurance taxes as do most churches and church-sponsored organizations.

Young Life is challenging the HRD ruling. The problem grew out of legislation enacted in 1971 that severely restricted the definition of an exempt organization. Before that, virtually any non-profit organization was exempt from the taxes.

The new law restricts exemption to a "church or convention or association of churches or an organization which is operated, supervised, controlled, or primarily supported" by one. □

**BAPTISTS LAUNCH NEW TV SERIES. ATLANTA (EP)**—The Home Mission Board of the Southern Baptist Convention has launched its new television series called "Spring Street, U.S.A."

The new program made its debut on TV stations in Atlanta; Charlotte, N.C.; Lexington, Ky.; Washington, D.C.; Miami, Fla.; Nashville; Greenville, S.C.; Springfield, Mo.; Columbia, S.C.; Durham, N.C.; and Shreveport, La., the first Sunday in April and seeks to "blend the best of variety show entertainment with short, relevant evangelistic messages." □



# the answer corner

Conducted by W. T. Purkiser, Editor

■ **How does a Christian "grieve the Holy Spirit"? I heard an old holiness preacher say it was quite easy to do this.**

The Apostle Paul uses the expression, "Grieve not the Holy Spirit," in Ephesians 4:30.

In the immediate context (verses 31-32) he mentions *bitterness, wrath, anger, clamour* (controversy), *evil speaking* (reviling, complaining),

*malice*, unkindness, hardheartedness, and unforgiveness as attitudes and actions that grieve the Spirit.

No doubt other attitudes could be added to the list. In general, anything that hinders the fruit of the

Spirit (love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, and self-control) would grieve the Spirit.

Easy or hard, it is something no one should ever do.

■ **Is there any danger in breaking the first commandment by worshipping the Son ahead of the Father for those who believe in the Trinity?**

None at all.

Father, Son, and Spirit are one in nature and three in personal manifestation. To worship the Son and the Spirit is to worship the Father.

Although the deity of the Messiah and the personality and deity of the Holy Spirit were not revealed until Christ and the apostles, the true God of Israel was the triune God of the Christian faith.

Anyone who worships God "in spirit and in truth" worships Father, Son, and Holy Spirit, whatever his language or thought may be.

■ **Would you take time to explain to me about leprosy in wood, cloth, and houses spoken about in the Bible?**

The reference is in Leviticus 13 and 14, and concerns the ritual cleanness or uncleanness of the objects in question.

The best guess is that the pas-

sages refer to a form of mildew in the case of the garments, and dry rot in the case of the houses.

The Hebrew term translated "leprosy" is *tsara'ath*, and comes

from a root that means "scourge." The loss of garment or house could be a serious matter, and anything that destroyed their value could well be called a scourge.

■ **To what extent does Jesus' cleansing the Temple apply to the sale of religious material such as songs, records, books, etc., in church buildings today? Wasn't Jesus' complaint that a monopoly existed and exorbitant prices were charged? Nowhere do I find Jesus condemning what was sold, for they were a necessary part of worship. They helped meet man's spiritual needs. Is it wrong to do good in the church building provided it does not interfere with worship? When we place greater priority on the sanctity of brick and stone than on man's spiritual welfare, aren't we voting with the Pharisees?**

These are pretty much rhetorical questions, and personally I'm with you in the implied answers—understanding, of course, that we're not talking about Sunday sales.

There were obvious objections to bringing oxen, sheep, and doves into the Temple that would not apply to songs, records, or books;

and the manner in which the business was conducted had turned the house of God into "a den of thieves" (Matthew 21:13).

We need to respect the consciences of the weak, as Paul explains in Romans 14:1-6, 14-21 about those who had scruples

against eating meat and about observing the feast and fast days of the Old Testament.

At the same time, we need to see that excessive scruples about matters on which there is no clear word of God are a sign not of strength but of weakness.

■ **Everything has a beginning and end. How could God always have been?**

Everything except God had a beginning.

Our minds cannot grasp the possibility of something arising out of nothing. If anything now is, something must always have been.

The question, then, is as to the nature of that eternal being.

The atheist says it was matter, or Nature, or some sort of primeval substance, or like Herbert Spencer, "Matter, Force, Space, Time, and

Motion."

The unbeliever must suppose that matter or this primeval substance has given rise to intelligence, will, feeling, and all the qualities that go to make up personality—a supposition that seems to most of us about as ridiculous as can be.

Those who believe in God say that God is the eternally existent One. He had no beginning, and will

have no end. He is the Creator of all that is.

When the choice is narrowed down between the impersonal and the personal as the ground of all being, most of us would opt for the personal—that is, God.

No one has ever given a better account of origins than Genesis 1:1, "In the beginning God created the heaven and the earth."

church. In the last year, Rev. Woodward has had the privilege of leading an emotionally troubled patient and a dying man to God.

He has offered comfort to bereaved families and has conducted funeral services. Pastor Woodward has made his services available day or night to assist patients and their families who need pastoral counseling.

The London church has offered its facilities for temporary care in case of emergency need. On Sunday mornings the church provides half-hour programs of hymns before regular services begin.

A recent supplement to the *Madison Press* entitled an article—"Nazarenes Are Good Neighbors." The article told of the cooperative efforts and specialized ministries provided by the London church and stated that the officials of the Nursing and Extended Care Facility consider the Nazarenes "good neighbors." □

### NEW CHURCHES ORGANIZED

- NEW YORK—Rock Hill, N.Y. J. H. White, district superintendent.
- SAN ANTONIO—East Side Church, San Antonio, Tex. C. Marselle Knight, district superintendent.
- VIRGINIA—Calvary Church, Danville, Va. Gene Fuller, district superintendent.

### GROUND BREAKING

The ground breaking for Evansville (Ind.) Trinity Church was held March 19. The new location is at 5700 Oak Hill Road. Pictured (l. to r.) are—Harold Maglinger, building fund treasurer; District Superintendent W. Charles Oliver (Southwest Indiana District); George Ward and Lee Ice, trustees; and Pastor W. R. York. Property at the former location has been sold.



"PULLING TOGETHER" was the theme of the ground-breaking ceremony for Modesto (Calif.) First Church. Local church board members pulled a copper-painted plow to cut the first sod at the new church site. The new facility will include a sanctuary seating 620 and two other buildings for offices and classrooms. The total evaluation of the project is \$447,000. Rev. Randal Earl Denny is pastor.



Twenty-nine people were recently received into membership at Hayward (Calif.) First Church by Pastor Paul W. Harris. In this group are 21 new Nazarenes. The church witnessed an outstanding revival with Evangelist James Crabtree. Many of those received into church membership were converted during the revival.

Church membership has reached an all-time high with 153 members. (Photo by Bob Woollum Photography)

Jim Gourley, Sunday school superintendent of the Anchorage (Alaska) Jewel Lake Church, is shown placing the Easter Sunday attendance of 120 on the school register. The Jewel Lake Church was organized in February, 1970. The 120 attendance was a new record for the young church. Rev. Bob Johnson is the pastor.



## MOVING MISSIONARIES

Miss Joan Andersen, P.O. Box 14, Manzini, Swaziland, Southern Africa.  
 Mr. and Mrs. Robert Ashley, Box 537, Belize City, Belize (British Honduras), Central America.  
 Rev. and Mrs. Daniel Brewer, Casilla 1757, Cochabamba, Bolivia.  
 Miss Geraldine Chappell, Chikhli, Buldana District, Maharashtra, India.  
 Rev. and Mrs. Ardee Coolidge, Avda. Rafael Nunez 555, Cerro Las Rosas, Cordoba, Argentina.  
 Rev. and Mrs. Wesley Harmon (Trinidad), 314 N.W. 42nd St., Oklahoma City, Okla. 73112.  
 Rev. and Mrs. David Heaps, P.O. Box 14, Manzini, Swaziland, Southern Africa.  
 Miss Carolyn Hendrick, Casilla 1056, La Paz, Bolivia, South America.  
 Rev. and Mrs. Spurgeon Hendrix (Chile), Box 531, Bartlesville, Okla. 74003.  
 Rev. and Mrs. Reginald Jones (R.S.A.), c/o Miss Williams, 142 Percy Road, Shirley, Southampton SO1-4LN, England.  
 Dr. and Mrs. T. Harold Jones, P.O. Box 899, Pietersburg, Northern Transvaal, Republic of South Africa.  
 Rev. and Mrs. Phillip Kellerman, Box 1518, Taipei, Taiwan, Republic of China.  
 Mr. and Mrs. Charles Morrow, P.O. Box 1323, Port-au-Prince, Haiti.  
 Rev. and Mrs. Floyd Perkins, C.P. 410, Lourenco Marques, Mozambique, Africa.  
 Rev. and Mrs. George Rench, P.O. Box 16/ KTB, Kebayoram Timur, Jakarta-Selatan, Republic of Indonesia.  
 Rev. and Mrs. Stephen Rieder, P.O. Box 802, Taipei, Taiwan.  
 Rev. and Mrs. Dennis Schmelzenbach, P.O. Box 622, Pinetown, Natal, Republic of South Africa.  
 Mrs. Elizabeth Sedat, Tactic, A.V., Guatemala, Central America.  
 Rev. and Mrs. D. H. Spencer, P.O. Box 152, Manzini, Swaziland, Southern Africa.  
 Miss Linda Stark, Grey's Hospital, Nurses' Home, Pietermaritzburg, Natal, Republic of South Africa.  
 Miss Wanda Terry, P.O. Box 14, Manzini, Swaziland, Southern Africa.  
 Miss Mary Wallace, Apartado 2502, Managua D.S., Nicaragua, Central America.  
 Miss Norma Wilson, P.O. Box 14, Manzini, Swaziland, Southern Africa.

## DISTRICT ASSEMBLY INFORMATION

**CANADA CENTRAL**—June 13-15. Church of the Nazarene, 347 Fairview Dr., Brantford, Ontario, Canada. Host Pastor: Alden Aikens. General Superintendent: Dr. Orville W. Jenkins.

**ROCKY MOUNTAIN**—June 14-15. First Church of the Nazarene, 805 Alderson Ave., Billings, Mont. 59102. Host Pastor: Darrel Slack. General Superintendent: Dr. V. H. Lewis.

**NEVADA-UTAH**—June 21-22. First Church of the Nazarene, 1315 Prater Way, Sparks, Nev. 89431. Host Pastor: Vearl A. Fisher. General Superintendent: Dr. Eugene L. Stowe.

**NEW ENGLAND**—June 21-22. Church of the Nazarene, 37 E. Elm Ave., Wollaston, Mass. 02170. Host Pastor: Timothy Smith. General Superintendent: Dr. Edward Lawlor.

**CANADA WEST**—June 22-23. Community College, Olds, Alberta, Canada. Host Pastor: W. Howard Griffin. General Superintendent: Dr. V. H. Lewis.

The Newberg, Ore., church recently received an American flag, gift from the Veterans of Foreign Wars Newberg Post. The presentation was made by Post Commander Leonard Brathwaite (l.) to Pastor Robert Quanstrom. The flag was flown over the National Capitol, Washington, D.C., last December 7, Pearl Harbor Day. A flagpole was installed as a gift to the church. Participating in the dedication were the executive body of the Newberg V.F.W. post and a platoon from the 162nd Infantry, Oregon National Guard, who hung the flag in military ceremony. Caravan Trailblazer David Gardner led the congregation in the pledge to the new flag.



Phoenix Emmanuel Church recently dedicated its WEE CARE (day-care and school) center. The new facility offers another arm of Emmanuel's ministry to the 150,000 people in the southern sector of the metropolitan area. Pictured (l. to r.) are Pastor Gene Brantley, District Superintendent M. L. Mann, and Sunday School Superintendent Virgil Ramsey.

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**"BY ALL MEANS...  
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## **"A CLEAN SWEEP"**

**O**ur fall Sunday school effort was well under way when Floyd and Pat Heathman visited us for the first time. Their son, Marty, had been attending faithfully since the middle of the summer and was already a part of us.

On the final Sunday of the contest, Floyd and Pat entered the pastor's "New Life" class, where they became involved in a Word-centered investigation of the Articles of Faith of our denomination. As the weeks passed, they evidenced a hunger for God's Word, which soon made them an example of faithfulness and sincerity to our congregation.

Tuesday morning the parsonage phone rang. It was Pat with a question concerning that week's Bible study. As we discussed the meaning of being crucified with Christ, the Lord opened the door, and Pat quickly admitted her need for Jesus Christ as her personal Saviour. I was at her home in 10 minutes, and Pat was born into the Kingdom at 11:50 that morning.

As a new Christian, Pat's immediate concern was for her husband and son, so we continued to pray. Thursday evening Marty and I went to the church to move some furniture, where we had a chance to visit alone. As we rested in the study, the Lord again opened the

door, and Marty was born into the Kingdom at 8:25 p.m.

Prayers began to mount for Floyd, but now two new creatures in Christ added to those prayers. On Saturday afternoon, as my wife and I were helping with the children's party, Pat caught my attention from the stairway.

With excitement in her voice, she whispered, "My husband is waiting upstairs to talk to you!" Another door was opening!

As we sat together in my study, he began to open up, telling me of some of his difficulties and fears. How happy I was to tell him with confidence that the proper starting point for finding a solution was Jesus Christ and His forgiving love!

As we prayed together, Floyd was born into the Kingdom at 4:30 p.m. Pat and my wife waited in the sanctuary, already believing that Floyd had given his heart to the Lord.

One of our people said how much like some of the old-time conversions this was. Perhaps that is true, but this one thing we know—old things have passed away and the Heathmans have become new. How we praise Him for "a clean sweep" at the Heathmans! □

Craig M. Short  
Pendleton, Ore.



The planning committee for the 1974 Conference on Evangelism met recently to finalize plans for the conference which will be held in Kansas City, Mo., January 8-10. Members of the committee (l. to r.) are Gordon Olsen, John L. Knight, Stephen Manley, Harold Daniels, and Melvin McCullough. The theme of the Conference will be "The Person and Work of the Holy Spirit in Evangelism."

## PAUL BENEFIEL TO PASTOR L.A. FIRST

Rev. Paul Benefiel assumed the pastorate of Los Angeles First Church Sunday, June 3. For the past eight and one-half years, he pastored the Pomona (Calif.) First Church. All of his ministerial career prior to the new assignment has been on the Southern California District.



Rev. Paul Benefiel

Rev. Benefiel is a graduate of Pasadena College, Pasadena, Calif., where he received an A.B. degree in 1948 and an M.A. degree in 1950. He received an M.A. degree from the University of Southern California in 1952. Benefiel served in the United States Navy from 1944 to 1946.

On the Southern California District, Rev. Benefiel held First Church pastorates at Wilmington, Brea, and Pomona. From 1957 to 1959, he served as district NYPS president. He was chairman of the district board of ministerial studies and served on the advisory board, home mission board, district finance board, camp meeting executive committee, board of orders and relations, and youth camp board. He directed the district's college high camp, and was district teen director. He was a member of the board of trustees at Pasadena College.

Rev. Benefiel has involved himself in civic interests and has been president of a number of community organizations including the Brea Ministerial Association, Brea Rotary Club, Pomona Ministerial Association, Pomona Rotary Club, Pomona Coordinating Council, and the Gateway House, Inc. (home for unwed mothers).

Mrs. Benefiel is the former Pearle

Andersen. The couple have five children—Ron, completing a master's degree at Pasadena College; Brenda, a junior at PC; Randy, a freshman at PC; Betsy, seventh grade; and Buddy, a sixth grader.

## VETERAN MISSIONARY DIES

Rev. Russell Birchard, veteran missionary to Nicaragua, suffered a heart attack which claimed his life, May 5, in Jinotega, Nicaragua. Memorial services were held at the Carl Birchard Memorial Church (built in memory of his brother), May 6. The funeral was conducted the day following death in compliance with national law. By decision of the family, Rev. Birchard was buried in Jinotega.

Rev. Birchard was appointed to Guatemala in 1934. He served this field until 1963, when he was transferred to Nicaragua. While stationed in the north at Jinotega, the Birchards evangelized and held a medical clinic in the remote Pantasma Valley several days each week. They had planned to retire in July.

Survivors include his wife, Margaret; one son, Dr. Carl Russell Birchard, under general appointment as a new missionary; four daughters, Mrs. Jack Nash (wife of the pastor at Honolulu First Church), Mrs. Ray Reglin, Mrs. Samuel Dunn, and Mrs. Herbert Stevens; and one sister, Mrs. Fred Hawk, wife of the Michigan district superintendent.

## REV. JERROLD W. KETNER TO BIBLE COLLEGE POST

Rev. Jerrold W. Ketner, professor at Nazarene Theological Seminary in Kansas City, has accepted an assignment at Nazarene Bible College, Colorado Springs. He will serve as vice-president for institution advancement with responsibilities in the areas of public relations, development, placement, field education, and classroom teaching.

Rev. Ketner received his A.B. degree from Eastern Nazarene College, Quincy, Mass., and an M.A. degree from Temple University. He will complete the work for a Doctor of Education in Administration degree this summer.

On the faculty of NTS, Rev. Ketner has taught in the field of Chris-

tian education and has directed field education for the Master of Religious Education program.

Formerly, he served as associate pastor in the Collingdale, Pa., church and as minister of education at Detroit First Church and Kansas City First Church.

Ketner was formerly a president of the Nazarene Directors of Christian Education Fellowship. Recently, he acted as a consultant for establishing three new community colleges in the Kansas City area.

Rev. Ketner's wife, Sue, has worked as secretary to Dr. Edward S. Mann, executive secretary in the Department of Education and the Ministry. The couple have one daughter, Kandra Sue, age 15.

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General Superintendent Dr. Charles Strickland at a fellowship get-together congratulated the group on their significant achievement and related several personal instances as to how the *Herald of Holiness* was instrumental in guiding and directing people first to Christ and then to our church. In turn, the winners told some of their experiences and innovating ideas employed in setting this enviable record.

The "trippers" to Kansas City included: Iada Weaver and Rev. Thomas Weaver, Clinton, Ohio; and from Columbus, Ohio—Frances Zimmerman, Samuel Williams, Rev. Vernon E. Stimpert, Paul K. Hayman, Jr., Rev. Paul M. Berger, Rev. James Ranum, and Dr. Don Gibson.

Dr. Don Gibson (r.) is pictured with district winners at NPH during *Herald* campaign victory trip.



Rev. Jerrold W. Ketner





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