

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / MAY 12 '71

**A NEW BATTLE AGAINST
THE FILTH PEDDLERS** —See page 11.

IS SURVIVAL OUR GOAL? —See page 13.





NEW LIFE IN OLD CHURCHES

The question—"Wilt thou not revive us again . . . ?" (Psalms 85:6)

The answer—"Yes," in no uncertain terms.

The time—not in those "good old days" but in these good *new* days.

The place—not just in our good new churches but in our good old churches.

And what could be more unlikely when so many have sounded the death knell for the institutional church—especially old First Church.

But if they have been dead, a number of these historic churches are refusing to stay dead—they are coming to life again, and that is really what revival is all about.

Interestingly enough, there seems to be no geographic pattern to this phenomenon—it is literally happening in the East and South, North and West.

Pastors are being used of God to spark this not-so-quiet revolution—some are the young "new breed"; some are more mature.

But some characteristic similarities are becoming more and more apparent.

1. *Prayer.* Desperate over the spiritual stagnation of his church, one pastor challenged his congregation to pledge themselves to 1,000 hours of prayer in preparation for their upcoming evangelistic crusade. To his amazement his flock responded by committing themselves to more than 2,000 hours of intercession. And revival did not wait! It broke out among the teenagers. They took over a worship service and kindled the flame among the adults. Without preaching or exhortation the long altar overflowed with earnest seekers and a new day began to dawn in this old church.

2. *Program.* It is more than coincidental that these emerging churches are doing more than just praying for God to send people in. They are planning for suc-

cess. They realize that we are competing not only against the flesh and the devil but also against a highly organized, attractively advertised world. And it does no good to sit back and sigh for the days when life was slower and simpler and the competition was not so keen. Achieving churches are spending time and money to promote dynamic, creative programs in such areas as music, youth, fellowship, and outreach which are capturing the interest and involvement of their constituents.

3. *Evangelism.* There is also a common emphasis upon soul winning. These thriving churches are without exception growth-oriented. They are getting back to New Testament basics and proving that a Spirit-filled church is inevitably a growing church. Laymen are being caught up in the contagion of holy expectancy that any and every public service may eventuate in an altar service. They are spreading the good word through witnessing to their friends, and this inevitably produces new "fuel" for the evangelistic fire. As a consequence church buildings (some of them still new) are proving to be totally inadequate for dramatically increased attendance. Duplicate services are a temporary expedient, but continued growth will demand "bigger barns." Holy fire still attracts!

4. *The Holy Spirit.* Last but by no means least is an evident emphasis upon the message and ministry of the Holy Spirit. Clear, scriptural preaching on the sanctifying baptism of the Spirit still evokes a response from new Christians. A refreshing candor in acknowledging full reliance upon this same Spirit and ascribing the honor for every success to Him is increasingly characteristic.

And what is happening in some First Churches can happen in every church—Southside and Bethel, urban and rural. Our message was never more relevant. Our God was never more willing and able. □

■ By Michael E. Grimshaw
Evangelist



Boeing Photo

One of the most notable differences of the magnificent 747 Jet Liner as compared with other planes is its quality of stability.

As we flew the "big bird" for the first time, this sense of strength and greatness was most evident. When confronted with turbulence, it moved and swayed, but with the grace and stability of a giant eagle gliding in flight.

To anyone who does any amount of flying this quality is greatly appreciated. Such a quality, however, was no accident; for the plane was planned from the beginning to be the safest, most reliable aircraft ever built.

The same quality of stability in the life of a Christian is not merely admirable but highly important. Likewise, such a quality is not by accident; rather it is possible only after careful planning, preparation, and follow-through.

Stability is not achieved by shallow, half-involved, halfhearted efforts. Much work and many hours went into the designing and building of the great Boeing bird.

In much the same way there is never a depth of stable spirituality without total involvement in the available avenues to God. As children of God we can gain strength and stability only as we feast upon the accessible richness of heavenly manna.

Spiritual stability demands scriptural wisdom. Some individuals find it difficult to be enthralled with the printed Word of God, and try to face the problems, temptations, and waves of opposition in their own strength. Such persons may have the

stamina to exist for a period of time, but at its best the Christian life is not much more than a struggle.

As one feeds upon the fatness of God's Word, and delights himself in His promises, he is able to dwell in the midst of opposition, confident of the stability of a power far greater than his own. "Standing on the promises" should be more than words to a song: stability can be a reality of life.

To acquire biblical knowledge demands time and energy, but it is a necessity in the development of Christian stability. The emphasis must not be on the number of chapters read each day but rather upon the meaningful understanding and comprehension of God's message for the individual's soul. If we concentrate upon God's Word with a desire to receive a personal lesson from Him, open to whatever that lesson might be, we will soon find ourselves daily anticipating the joyful assimilation of His Scripture.

A further area of building strength is that of prayer. In too many instances this has become a "lost art." Programming, organization, contests, giveaways may all have their place; but only after they are empowered by, derived from, and founded upon much prayer. Many have discovered these human instruments to be much easier and less time-consuming than the agonizing closet of prayer.

Intercession tends to be dated as something belonging to a less educated, less enlightened age. However, let us realize that, as much as the big 747 is uniquely different in its design and organization, the basic principles of aeronautics

have been used in bringing about its stability in flight.

As good as personality, stamina, organization, promotion, and all other positive human benefits may be, we must always be aware that without the basic principle of time-consuming intercessory prayer spiritual stability is impossible.

As we journeyed at 625 miles an hour, 33,000 feet above the earth, in a magnificent plane capable of carrying 365 passengers, I constantly

sensed its great stability regardless of outside pressures.

Upon disembarking, I watched the awesome gazes of people looking at the giant bird, and sensed the attraction it held for them. Following such an experience I could not help but pray:

“Lord, may I take time to build a life that will be stable in the midst of whatever storms of life may come my way, so that others will be attracted to Thee.” □

■ **By Frances Courtney-Smith**

Republic of South Africa



ABOVE THE STORM

Photo - Courtesy of Trans World Airlines

Thank God for the gift of memory! Have you ever been helped or blessed by some precious memory? Have you ever felt lonely and depressed, only to be encouraged when you remembered that some dear friend was praying for you?

The Lord oftens turns the key and opens to me my treasure store of memories. Through them He teaches me many lessons.

Not long ago I found myself depressed and discouraged because of a difficult situation for which there seemed to be no answer. Many tears and prayers had been poured out before the throne of grace, yet no answer or change came.

One day the Lord turned back the clock, and I lived again my very first air flight.

I was on my way to further my education in England and America. We had left South Africa under blue skies, but we landed at Nairobi in a rain-storm.

After refueling, we boarded the jet again and were soon aloft. Suddenly we were thrown forward in our seats, and the order to fasten our seat belts flashed on. For a few terrifying moments that great jet liner pitched and tossed like a cork on an angry sea.

Lightning flashed, lighting up the clouds around us. The lights in the cabin dimmed for a moment,

and the passengers started to become restless. Just then the intercom crackled and a voice said, "This is your captain speaking. We have run into a very bad storm. The only way out of it is to go through it. Hang on, folks. We're going up!"

Right at that moment the nose of the great bird lifted, the engines roared, and we hurtled upwards through the storm. We pierced the clouds with a rush, and as we leveled out, a scene of unearthly beauty met our anxious eyes.

Above us shone the full moon as if it were made of polished silver. The sky was like blue velvet studded with a million gems, while below us there stretched a snowy white carpet of cotton, soft and fluffy and breathtakingly beautiful. Every now and again these clouds were illuminated by pink

and white flashes of lightning from the storm below.

Once above the storm we rode quietly and safely; the things which had terrified us could be looked down upon as a scene of priceless beauty and peace.

It took me the best part of the day to realize that God was talking to me through that memory. He had not changed a thing, nor had He given me the kind of answer I had expected. He just reminded me that often the only way out of the storm is to go up through it.

I thank Him for talking to me through the beauties of His wonderful creation, for the peace He can impart if we will only trust Him, and for the treasury of memories of past blessings to encourage our faith when the way is dark. □

Leisure in My Heart

I've found a secret place
Of fellowship complete—
A place of solace, sweet, serene,
At my Redeemer's feet.
When needless worries press,
He bids them all depart.
His more abundant grace
Gives leisure in my heart.

The future holds no fear.
Though it may be unknown,
I need not anxious be—
For God is on His throne.
So, with my hand in His,
I'll try to do my part,
And He grants unto me—
A leisure in my heart.

—Mrs. Pearl McKinney
Phoenix



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Canadian Government Travel Bureau Photo

PLACES OF PRECIOUS MEMORIES

■ **By Hugh H. Gorman**

Regina, Saskatchewan, Canada

Wherever you go you see them. Monuments, I mean! As well as being attractions for the tourists, monuments and memorials are important in another way. It is good that we have these objects designed to preserve the memory of important people who have helped shape the course of history.

I have stood at the Livingstone Memorial in Blantyre, Scotland—David Livingstone's childhood home—and thought of that great pioneer missionary and explorer in Africa. How precious that place must have been to him! It was here he was born and lived for many years. It was here he was born again and sent forth to blaze a trail for Christ and souls in the very heart of Africa.

Walking around the city of Washington, D.C., I was inspired by great buildings and famous monuments: the Capitol, the White House, the Lincoln Memorial, the Washington Monument, and so many others—each one bringing to mind vivid pictures from bygone years.

Sitting in the historic Preaching House of John Wesley, in the Horse Fair, Bristol, England, I looked at the beautiful pulpit and thought of the many great men who had stood behind that sacred desk to preach the mighty Word of our God. I gazed at the place where many had knelt and found God.

Whether it is a memorial in Blantyre, a monument in Washington, or an altar in Bristol, each is important.

Peter, James, and John had the wonderful privilege of being present during a very precious and significant moment of deep spiritual meaning in the life of Christ at the time of His transfiguration. So thrilled were they that they did not want to leave the place. "Sir, it's wonderful that we can be here! If You want me to, I'll make three shelters, one for You and one for Moses and one for Elijah," cried Peter with enthusiasm (*Living New Testament*).^o

Of course, it was not the will of God for them to stay there. The time came when they had to leave. But because of what happened there they would never be the same again. To them that mount would always be a monument reminding them of an outstanding spiritual experience. Each time they thought of it their hearts would cry out, "And some of us have seen His glory—the glory of the only Son of the heavenly Father" (LNT).

This has been the history of the people of God from the very beginning. Wherever they have had a confrontation with God that has influenced or changed their lives, the spot where the experience took place has become holy ground. This is where they have built their tabernacle, their altar, or their memorial—visible or invisible. And each time they are reminded of it they can say with joy and gratitude, "There I met God!"

If you look you can see it clearly recorded in the Old Testament.

After the Flood, God drew near to Noah to give him instructions and the promise of blessing. Noah was ever so thankful for the deliverance from the Flood and for the sense of the presence of God that he built an altar outside the ark. He wanted to mark the place where God had met with him.

Similar experiences were known to Abraham, and Jacob, and Moses, and each of them marked the place. This was an indication that they would always remember what happened there.

What about the disciples, and others who became followers of Christ? Did they build "memorials"? Did they vividly remember the place where they met the Lord? Could they look back, and point to a spot, testifying, "I was there when it happened, and I ought to know"?

John the Apostle remembered! When he was quite an old man he sat down to write about it. He remembered the day; when he writes about it he calls it "that afternoon." He remembered where he was; it was near the river Jordan. He even remembered who was there; he was standing with that rugged old preacher, John the Baptist, and Andrew. And wonder of wonders, he even remembered the time; it was four o'clock!

Jacob's Well near the town of Sychar in Samaria is the place the woman of Samaria remembered.

Three thousand souls will forever remember the Day of Pentecost when Peter preached there in the city of Jerusalem. During that unusual service—just after 9 a.m.—they were gloriously saved!

Paul delighted to tell people about that spot

on the Damascus highway where he met the Master.

The Philippian jailer pointed to a place in the prison.

As we look into the annals of history we can see Augustine back there in the fourth century under deep conviction for sin after listening to the testimony of devout Christians. Running out into the garden he heard a voice say, "Take up and read."

Reaching for a copy of the Epistles he had been reading, his eyes fell on the words, "Don't spend your time in wild parties and getting drunk or in adultery and lust, or fighting, or jealousy. But ask the Lord Jesus Christ to help you live as you should, and don't make plans to enjoy evil" (LNT).

From that moment Augustine became a committed Christian. He remembered, and millions know, that it was there in the garden he found the Saviour.

John Wesley once said, "Generally, whenever the gospel is preached in a clear and Scriptural manner, more than 99 in a hundred do know the exact time when they were justified." He certainly knew! On a brass plaque on the wall of Barclay's Bank in Aldersgate Street, London, we are told that on that site John Wesley was converted at 8:45 p.m. on May 24, 1738.

George Whitefield, late in life, looked back to the time of his conversion and declared, "I know the place! It may be superstitious, perhaps, but whenever I go to Oxford I cannot help running to that place where Jesus Christ first revealed himself to me and gave me the new birth."

Charles Haddon Spurgeon often referred to that auspicious moment in a Primitive Methodist church when he "looked" and was saved.

In a Wesleyan chapel in Nottingham, England, a memorial stone records that in that church General William Booth was converted to Christ.

In a "protracted meeting" in an old-fashioned Methodist church in February, 1856, Phineas F. Bresee passed from death unto life.

And so one could go on and on writing about these great men of the past, how and when they were saved. But our God is still the same today! People in the 1970's are still having these miraculous, life-transforming experiences. When souls are genuinely saved they can point to the place where it happened, and they will never forget about it.

I can take you to the very spot where I was wonderfully transformed by the grace of God. I remember it so vividly—not because I marked it with a big X or erected a beautiful memorial. It is a place precious to me because of the Person I met there. I will never forget it because of the soul-thrilling experience I received.

*I remember the time, I can tell you the place,
When the Lord came in and saved me by His
grace;*

*I cannot tell you how, but I can tell you now
That Jesus saves me, I KNOW HE SAVES
ME.^o* □

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God Still Heals Today

I have witnessed a modern-day miracle where the power of God's healing touch has been manifested. How thrilling to know that God still heals today!

Four years ago a good friend became very ill. At the doctor's office he was to learn that a bleeding ulcer would have to be removed, including a large portion of his stomach and intestine. Even after surgery he has not had normal health and has suffered severe weight loss. When he became ill he weighed 198 pounds, but now he weighs 118.

Through all of this suffering he has faithfully participated in our church, serving in various important capacities. One of these was as leader of our seven o'clock men's prayer meeting on Sunday mornings. That is, until recently, when he became too weak to continue.

About six months ago my friend entered the hospital for more tests. After several days, the doctors decided to operate. Another bleeding ulcer, this time in the duodenum, had developed and X-rays showed several lumps in his intestine.

The examination also revealed a deteriorating pancreas and the doctors felt that he was suffering from cancer. They really didn't give him much hope for recovery but, to attempt to save his life, recommended surgery to remove more of his stomach, the ulcer, and the lumps. Surgery was scheduled for the next Sunday at 9:30 a.m.

On Sunday, at the early morning prayer meeting, we again prayed earnestly for his healing. Then, at the close of the morning worship service, our pastor said he felt led to kneel at the altar and ask the associate minister to anoint him with oil and pray for him in the friend's place. It was a highly emotional experience.

Monday morning came and surgery. But, praise the Lord, the doctor could find no ulcer—even the lumps were gone. The only problem was that adhesions which had developed from the previous surgery needed repairing.

They took him, not to intensive care, but back to his own room. He was up walking around the next day. Best of all, for the first time in four years,

his pancreas is functioning normally.

In a couple of weeks he was able to come to church. What a day that was! Tears of joy ran down our cheeks unashamedly as he stood to tell of God's goodness and to testify of his healing. "Praise God, from whom all blessings flow."

He is gaining strength daily. The excessive amounts of medication once required are no longer needed. His coloring, which had been extremely pallid, is healthy-looking again. His eyes, formerly so dull, are now expressive and bright. He has regained his quick sense of humor. And he has returned to his general contracting business, spending more and more time each week in his office and out on the various construction jobs.

But really, why should we be surprised when God shows His great power?

Every time a person seeks God, we expect Him to perform the greatest of all miracles and save him. People "hold on" for years for God to save a loved one and refuse to give up until salvation comes. But so often when it comes to illness, we pray and we hope and we try to generate some faith, but it's hard for us to believe that God will actually heal someone of his ailment.

I don't believe that God wills that we should be sick and suffer. He may allow our infirmity in order to teach us humility or patience or to help us realize our dependence upon Him. But let us never forget that the God who made us in the first place is the Great Physician and He can heal us for His glory. Lord, increase our faith!

An account by Vera Thomas has encouraged me:

At the special healing service at our church a man stood up one day, presumably to testify to God's healing power. The congregation waited in silence. After a minute or two, having said nothing, the man sat down.

When the same thing happened each of the following weeks at this service, church officials discussed taking some action. Should the man be told he was wasting time which could be put to good use by others eager to testify? After praying about it they decided to do nothing but to wait.

Several weeks later the man stood up, as he had done each week, but this time the silence was broken. At first hesitantly, somewhat incoherently, then excitedly, the words tumbled out:

"Thank God for this miracle. After my operation doctors doubted I would ever again have use of my voice. But each week I have stood up in perfect faith, believing, knowing somehow that there would be a breakthrough in God's own time and I would speak again. Tonight I want to thank all of you for your patience all these weeks, and for granting the additional time I needed."

I think the thing that impressed me most in this story was that the man had complete faith and trust in God's ability to heal. He didn't have any doubt but that God would enable him to speak again, and he knew it would take place in God's own time. What blessings would be our if we could trust Him to that degree—not wondering, Will He heal? but, Am I willing to wait for His time schedule?

How can we develop this faith? Do we require tangible evidence before we can believe? Can we "see" God working in our lives? Can we accept the unknown, realizing that God still rules the universe?

I have not had an opportunity to see one of the giant "747" passenger planes.

It has been said that one can hardly believe what he sees even while looking at a "747," that it staggers the imagination. But the engineers who designed it certainly were able to believe that it could become a reality. In their technical minds they could visualize it in flight even before it was on the drawing boards. They "saw" it flying and then undertook the task of designing it.

To my nontechnical mind, this seems almost incredible; but it could be likened, in a sense, to faith. Even when we cannot understand the reason for a given circumstance, nor comprehend how it could possibly work for our good, still we can believe that the "Master Designer" knows what He is doing and what is best for us, because "... we know that all things work together for good ... according to his purpose." That's good enough for me! □

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DIMENSION

Adventures in Self-discovery

BY DARRELL E. LUTHER

Lansing, Mich.

"OH, AM I BLUE!"

In talking to a person who seemed to be in a chronic state of dejection, despondency, and self-depreciation, I said, "You seem depressed. Can I help?" He replied, "I'm not depressed—just a little blue."

Often we misunderstand emotional depression. When one feels "blue" or in "low spirits," he is depressed.

Depression will effect everyone sometime in life. It is the most widespread disorder of the emotional life.

Let's look at depression from two vantage points—pathological and environmental.

The former consists of depressed states which cannot be explained by the circumstances in the person's life. Such an individual may enjoy excellent physical health; there may be no financial concerns; and business and domestic relationships appear to be ideal. This victim of depression should be happy, but he is miserable. An inner blackness settles on his spirit and the outward demeanor is an indication of his inner state.

The neurotic or pathological depressive will undergo basic changes in his personality. He will express himself in different ways—extreme lethargy, or agitation—or he will alternate between phases of elation and despondency. This form of depression must be treated through medical care.

Too many people fall into a mood of depression. For want of a better description we will call it environmental depression. This mood is related to changing circumstances within one's environment.

The conditions for such depression seem unending—secret sins, general health, overwork, finances, competition, withdrawal of love, threat of ill health and death—these and numerous other factors cause environmental depression. The mood of depression can settle over one as a result of guilt and/or a loss of a love object.

You have it in your power to do something about your depressed moods. The cure for that "blue feeling" is action! Much can be done with resolute willpower.

Jonah is a classic Old Testament example of a depressive. There was a strong conflict within his soul (go to Nineveh or not to go). In his case he disobeyed God (guilt). He lost his grip on reality (ship). His world became black (belly of the whale). He came out of his depression through obedience to and trust in God.

When experiencing a mood of depression, try these faith builders:

1. Think only of Jesus for two minutes. I Thessalonians 3:3; Matthew 9; Hebrews 12:1-2.
2. Believe that God is with you and helping you now. Psalms 42:5; Psalms 145:9; Psalms 91.
3. Make a list of the times you have experienced God's care. Proverbs 3:5-6; I Peter 5:6-7; Psalms 55:22.
4. Add up your securities—love, life, friends, God, etc. Isaiah 41:10; Psalms 46:2; Romans 8:28.
5. Stretch your faith—don't build a case against yourself. I John 5:14; Hebrews 10:35; Mark 9:23.

Christ—a Way of life! He is not a luxury nor illusion. He is a relevant Way out of depression. He offers faith, hope, and courage. Receive it.

We Don't Need to WAIT

■ By J. Ray Shadowens
Topeka, Kans.

The preservation of the scripturally valid and the theologically sound distinction between the *birth* of the Spirit (John 3:5-6, 8), and the *baptism* with the Holy Spirit (Matthew 3:11) in the Wesleyan tradition is nonnegotiable.

Sanctification begun in justification and consummated in entire sanctification has been regarded as the distinguishing tenet of this segment of evangelical Protestantism. That it squares with the facts of authentic religious experience, many will give joyful testimony.

But our insistence on the "secondness" of Christian holiness must not cause us to impose a strained, almost contrived interruption (hiatus) in the believer's spiritual journey toward Christian maturity. "Walking saints" (*a la* Charles "Chic" Shaver) are born-again persons, transformed by the grace of Jesus Christ, and pursuing a progressive march of faith.

This continuity of the Christian life seems to be best reflected in the New Testament image of the spiritually-minded adherents of the Way. In the normal course of their spiritual pilgrimages, these victorious believers maintain a continuous openness to the fullness of the divine blessing.

T. A. Hegre, in his book *The Will of God . . . Your Sanctification*, answers the question, "How, then, is one baptized with the Holy Spirit?" The third step he gives is ". . . a willingness to obey the Spirit in all things, for 'the Holy Spirit is given to them that obey him' (Acts 5:32). Until this issue of willingness to obey is settled, one cannot hope to receive the gift of the Holy Spirit. The attitude of an unhesitating, joyful 'yes' is essential."

The newly regenerated child of God experiences a "real as well as a relative change" in his spiritual nature. Living continually with an openness Godward, he then is a prime candidate for a personal Pentecost.

This by no means rules out the possibility of some inner struggle with that "last beachhead of Satan in the soul of man"—carnality. But it need not take on the cataclysmic proportions some might be led to believe.

This aspect of the ongoingness of the earnest Christian's spiritual pilgrimage is stressed in John Wesley's famous sermon "We Are Saved Through Faith."

Emphasizing progression in the religious journey of the redeemed child of God, Wesley declares, "From the time of our being 'born again,' the gradual work of sanctification takes place. We are enabled by the Spirit to mortify the deeds of the body, of our evil nature, and as we are more and more dead to sin, we are more and more alive unto God. *We go from grace to grace*" (italics mine).

In the pursuit of the realization of the higher spiritual goal, the born-again convert is encouraged to "expect it *by faith*: expect it as *you are*; and expect it *now*." That Wesley envisions no exaggerated interruption is obvious to the discerning reader.

How does this work out in individual experience? Dr. J. B. Chapman cites a classic example in *Revival Kindlings*: "Mary White sat in a meeting listening to a sermon on the Holy Spirit.

"The preacher said, 'The Spirit wants to come, but He cannot come to houses of wood or stone. He can come into the temple of the human hearts.' And he further remarked that there were few who will make a place for the Holy Spirit now even as there were few who would make a place for Jesus when He came to Bethlehem on that Christmas eve long ago.

"Mary White was but a humble housewife, but she opened her heart that day and said, 'O Lord, if others do not want Thee, I want Thee. And if Thou must pass by the great for want of welcome, come and dwell in my poor heart.' The Lord was intreated, and came into Mary White's heart."

Mary White made no more demonstration than to move her lips and pray under her breath. But she went out of that meeting that morning "filled with the Holy Ghost."

So the pattern of the pursuit of Christian holiness is not necessarily that of the traumatic emotional struggle marked by near spiritual lapses resulting from a soul-rending conflict. In charting the spiritual destinies of "walking saints," the type of divine-human encounter Mary White experienced must be weighed carefully.

This in no way minimizes the "secondness" of the personal Pentecost. For moving "on from grace to grace," the marked change from "self-sovereignty to Spirit-sovereignty" in the trusting, obedient child of God is indeed a crisis "subsequent to regeneration." □

A NEW BATTLE AGAINST THE FILTH PEDDLERS



■ By O. K. Armstrong*

Photo by De Wys, Inc.

Early in October, 1970, the majority of a Commission on Obscenity and Pornography issued a report that truly shocked the nation. It recommended that all laws against this monstrous evil of filthy literature and entertainment be repealed so far as adults are concerned. The commission of 18 members had been authorized by Congress and appointed by President Johnson in January, 1968.

The most shocking thing about the report was that it came from an official body established specifically "to recommend advisable, appropriate, effective, and constitutional means to deal effectively with such traffic in obscenity and pornography."

Instead of assuming this important task, the commission came up with an astonishing "finding" that obscenity and pornography—meaning the portrayal of illicit sex, perversion, and all sorts of debasing materials in literature and entertainment—have no "antisocial effect" upon people, including children, even though every decent citizen should know better.

The commission had been created because concerned church leaders of all faiths, parents, welfare workers, and believers in human decency were completely fed up with the tide of filthy publications and motion pictures that were engulfing the nation. They were disgusted with the glorification of dirty sex they saw on every hand. They were alarmed that the U.S. Supreme Court in June,

1967, had overturned the decisions of lower courts in 23 cases in 15 states, decisions that had gone against the smut peddlers, and had said in effect, "From now on, anything goes. Obscenity is protected under freedom of speech and the press."

The people wanted something done to stop the commercialized dirt on the newsstands, in the mails, and in movie theaters. They hoped this President's Commission would do the job. Instead, the official group came up with recommendations that made the obscenity merchants cheer.

While calling for the repeal of all laws against obscenity except for some restrictions for "minors," the commission showed its gross inconsistency. If obscenity has no antisocial effect, even upon children, why restrict what minors read and see?

Totally ignored in the commission's recommendation was the obvious fact that some adults, clear into middle-age and beyond, are definitely influenced by pornography, and as a result they commit crimes of passion, such as rape and even murder.

Totally ignored also was the fact that some children mature earlier than others. One might also ask: Suppose a child becomes an adult at 18. Is there such a sweeping change in the habits, the desires, the personality, the character of the minor that all at once on that eighteenth birthday he is ready and mature enough to be exposed to illicit love, adultery, perversion, and all the dirty words presented in obscene literature and movies?

Many a fair-minded citizen, concerned for the preservation of moral standards and common decency in our communities, was perplexed that a group of supposedly responsible citizens on an official commission could have arrived at the false conclusions and the bizarre recommendations of the majority.

If a steady diet of filth in reading and in entertainment does not produce any antisocial effect, why do juvenile judges, welfare workers, police officers, and plain, ordinary citizens see proof of the evil effects of it all the time and in every community?

The findings and recommendations were not unanimous. Three of the 18 members of the commission issued a vigorous dissent and a minority report to counteract as best they could the shocking impact of the majority.

Their minority report made a devastating answer to the majority.

President Nixon, who had already expressed his concern over the preliminary "news leaks" about the commission's work, totally rejected the majority report. He said that the commission had "performed a disservice," and added:

"So long as I am in the White House, there will be no relaxation of the national effort to control and eliminate smut from our national life."

Soon afterward, the U.S. Senate passed by a 60 to 5 vote a resolution, sponsored by Senator John L. McClellan of Arkansas, which specifically rejected the majority report. Senator McClellan made one of the outstanding statements of the year when he said: "The Congress might just as well have asked the pornographers to write this report . . . although I doubt that even they would have the temerity and effrontery to make the ludicrous recommendations that were made by the Commission."

This smacking down from high officials was followed by a wave of condemnation of the majority report by newspapers, educators, law officials, and decent citizens generally.

Many a fair-minded citizen, concerned for the preservation of moral standards and common decency in our communities, was perplexed that a group of supposedly responsible citizens on an official commission could have arrived at the false conclusions and the bizarre recommendations of the majority. As a former member of Congress who worked hard and long in the fight against the smut peddlers, and as a writer who has tried to inform the public of the danger of the big business of filth-for-profit, I believe the public should be given this fact about the recent lamented commission. There is only one answer:

This commission was stacked in favor of what President Nixon called "an attitude of permissiveness" with respect to obscenity.

In fact, the commission was stacked in favor of the viewpoint of the American Civil Liberties Union, an organization of extreme liberals that has opposed the fight of decent people against com-

mercialized filth. In numerous cases of prosecution of the producers and sellers of obscenity, the ACLU has sent in its big lawyers to defend the accused, always contending that there should be no laws against pornography since it is protected under freedom of speech and the press, and also that there was no proved relation between "sexual materials" and crime.

The man designated by President Johnson as chairman of the commission, Dr. William B. Lockhard, dean of the School of Law at the University of Minnesota, has long been affiliated with the American Civil Liberties Union. Paul Bender, who served the commission as chief counsel and who wrote much of the majority report, is an active member of the ACLU. Several of the members were known to be in opposition to the fight against obscenity. So, in effect, the majority report was fashioned directly or indirectly by the ACLU. And the nearly \$2 million appropriated for the commission was wasted on false conclusions and misleading recommendations.

The problem of what to do to fight obscenity in publications and entertainment, abandoned in a report that insults the intelligence of every decent family in America, is still with us. In fact the problem is bigger than ever—due largely to a series of Supreme Court decisions in May and June, 1967. With former Justice Abe Fortas casting a deciding vote, the court reversed the decisions of 22 lower courts against persons accused of violating the law against obscenity in 15 states.

Since that blow to decency, it is safe to estimate that obscene literature has doubled in volume. The U.S. Post Office estimates that the business of producing and distributing obscenity has grown to more than half a billion dollars a year.

And what of motion pictures? One of President Johnson's aides, Jack Valenti, went from his White House job to become president of the Motion Picture Association of America, and one of his first acts was to announce that he was scrapping the old "code of decency" that formerly guided the film producers. The code required movie makers to avoid presenting adultery in an attractive manner, and set many other rules for decency. Now they are out of the window, and sexual intercourse and perversion are shown in many "X-rated" movies.

What can we, who still believe in personal and public morality, do about it? Shall we quit, or shall we continue to fight?

I earnestly suggest that all who believe in the sacredness of the marriage vow, who believe in the Christian home as the major bulwark against erosion of our civilization, take up the challenge

of a new fight against the obscenity peddlers—and beat them. I suggest four things:

1. We should support the recommendations of the three minority members of the late commission—that in our state legislatures, and in Congress, the laws against obscenity, with adequate prosecutions and penalties for their violations, be strengthened, not weakened.

2. We must keep up action on the local level, to see to it that our newsstands are kept free from the worst of the sex-oriented magazines, pictures, and books; and that the “X-rated” movie theaters be closed by law, as public nuisances.

3. Let us surround our young people with literature and entertainment that are wholesome and clean, emphasizing that they do not have to go to garbage cans of smut for their literary fare and their relaxation.

4. Two members of the Supreme Court, Justices Hugo Black and William O. Douglas, have consistently voted to overturn convictions and decisions against those accused of violating laws against obscenity, on the ground of freedom of speech and the press—even though a green law clerk should know that the First Amendment has never protected obscenity. When one or both of these justices leave the high bench, a mighty chorus should go up from fighters for decency, demanding that the President appoint new members *known to favor* morality and decency. □

**O. K. Armstrong is a Baptist layman and a former U.S. Congressman from Missouri. He organized the Churchmen's Commission for Decent Literature in 1957. A member of the editorial staff of the "Reader's Digest" since 1944, he is the author of several books and of numerous articles in "Reader's Digest" and other publications.*

■ By Ross Hayslip
Tucson, Ariz.

IS SURVIVAL OUR GOAL?

When the Abbe Sieyes was asked what he had done during the French Revolution he replied, “I survived.” To many individuals survival is the greatest goal of existence. The Church of Jesus Christ must never adopt this fatal philosophy.

There are some major threats today to the survival of the institutional church. The research of men like Freud and Jung has uncovered the subcellar of man's soul with all of its devious mendacity. Then we see the development of atomic energy as a new, unprecedented category of power with its frightening threat of human annihilation. The flights to the moon have caused humanity to bow in awed worship at the altar of science. All of these forces have seemed to make the church a useless organization for our complex day.

There is no denying that a number of churches have lost their audiences while others have lost their message.

Some preach a humanism that is powerless to redeem while others preach a dead orthodoxy that has no relevance to the problems of our present day.

Erich Fromm has said that the trouble in the last century was that people thought God was dead. The trouble in this century is that man is dead. What he means—and rightly—is that when God goes human personality loses its significance.

A parishioner recently wrote to his minister, “My faith has just about run out. If God is doing anything in today's world, I'd like to know what it is.”

The minister carefully answered, “God is doing some of the things that He has done since creation. He is continuing to keep the universe, the world, and us in existence.”

This was not the answer that the parishioner wanted. He desired to see God at work in the hearts and minds of men. To him the Church was no longer a mighty force, marching through history with an ongoing

witness to the power of Christ in bringing life and love to all classes and pointing out the way to become children of God.

If our goal as a denomination or as local churches is merely to break even and keep alive in the storm, then the value of our survival can be seriously questioned.

Judging from history, I feel that the present challenges the Church to proclaim the gospel of God, glorify God in worship, and nourish souls in Christian faith.

The challenge is also still to feed the hungry, heal the sick, and be concerned with the social needs of the people. But these social services must draw their strength from God.

The Church must keep God first or it will become humanistic. No humanistic Church can survive the secular onslaught of our day. It is only as the Church, to borrow a phrase from Gandhi, “places Christ on a solitary throne” that it will merit survival. □

The first principle of mental health is to learn to accept the inevitable. To do otherwise is to run with the brakes on. Too many people make themselves miserable over insignificant little irritants which should be ignored.



Photo by Vivienne

■ **By James C. Dobson, Ph.D.***
Los Angeles

A MOMENT FOR MOM

The responsibilities of effective parenthood are staggeringly heavy at times. Children place great demands on their guardians, as a colleague of mine discovered one morning when he told his three-year-old daughter good-by.

"I have to go to work now," he said.

"That's all right, Daddy; I'll forgive you," she tearfully replied. She was willing to overlook his insult just once, but she didn't want him to let it happen again. As this little girl demonstrated, children are terribly dependent on their parents and the task of meeting their needs is a full-time job.

It is not uncommon for a mother, particularly, to feel overwhelmed by the complexity of her parental assignment. For each child she raises, she is the primary protector of health, education, intellect, personality, character, and emotional stability. She must serve as physician, nurse, psychologist, teacher, minister, cook, and policeman.

Since Mom is with the children longer each day than her husband, she is the chief disciplinarian and main giver of security and love. She will not know whether or not she is handling these matters properly until it is too late to change her methodology.

Furthermore, Mom's responsibilities extend far beyond her children. She must also meet her obligations to her husband, her church, her relatives, her friends, and in some cases her employer. Each of these areas demands her best effort, and the conscientious mother often finds herself racing through the day in a breathless attempt to be all things to all people.

Most healthy individuals can tolerate encircling pressures as long as each responsibility can be kept under relative control. Hard work and diligence are personally rewarding, provided anxiety and frustration are kept at a minimum.

However, much greater self-control is needed when a threatening problem develops in one of the critical areas. If a child becomes very ill, or marital problems blossom, or Mom is unjustly criticized in the neighborhood, then the other routine tasks become more difficult to accomplish.

Certainly there must be occasions in the life of every mother when she looks in the mirror and asks, "How can I make it through this day?"

Reserve some time for yourself.

It is important for a mother to put herself on the priority list, too. At least once a week she should go visiting or shopping, or simply "waste" an occasional afternoon. It is unhealthy for anyone to work all the time, and the entire family will

profit from her periodic recreation.

Even more important is the protection and maintenance of romance in her marriage. A husband and wife should have a date every week or two, leaving the children at home, and even forgetting them for an evening. If the family finances seemingly prohibit such activities, I suggest that the other expenditures be reexamined. It is my belief that money spent on "togetherness" will yield many more benefits than an additional piece of furniture or a new automobile. A woman finds life much more enjoyable if she knows she is the sweetheart, and not just the wife, of her husband.

Don't struggle with things you can't change.

The first principle of mental health is to learn to accept the inevitable. To do otherwise is to run with the brakes on. Too many people make themselves miserable over insignificant little irritants which should be ignored. In these cases, happiness and contentment are no more stable than the weakest link in the chain of circumstances surrounding their lives.

All but one of the conditions in a particular woman's life might be perfect. She may have good health, a good husband, happy children, plenty of food, warmth, and shelter. Nevertheless she might be terribly unhappy because she doesn't like her mother-in-law. This one negative element, or those equally foolish, can be allowed to overshadow all the good fortune surrounding her.

Life has enough difficult crises in it without magnifying our troubles during good times, yet happiness is often surrendered for such insignificant causes. I wonder how many women are miserable today because they do not have something which either wasn't invented or wasn't fashionable just 50 years ago.

Men and women should recognize that discontent can become nothing more than a bad habit—a costly attitude that can rob them of the pleasure of living.

Don't deal with any big problems late at night.

Fatigue does strange things to human perception. After a hard day of work, the most simple tasks may appear insurmountable. All problems seem more unsolvable at night, and the decisions that are reached then may be more emotional than rational.

When husbands and wives discuss finances or other family problems in the wee small hours, they are asking for trouble. Their tolerance to frustration is low, often leading to fights which should never have occurred.

Tension and hostility can be avoided by simply delaying the discussion of important topics until morning. A good night's sleep and a rich cup of coffee can go a long way toward defusing the problem.

Try making a list.

When the work load gets particularly heavy there is comfort to be found in making a list of the duties to be performed. The advantages of writing down one's responsibilities are threefold:

1. You know you aren't going to forget anything.

KANKAKEE, ILL.

THE HARVEST OF THE WORLD

The harvest of the world is ripe;
The laborers are few.
The day is passing into night;
The fruit depends on you.
The Lord is calling, calling still;
He's calling you to do His will.

O Christian, have you heard His call
The other sheep to win?
Has Jesus come and filled your soul
And cleansed you from all sin?
When you receive the Holy Ghost,
You'll witness to the "uttermost."

We know the Lord has work to do
For all His children dear,
If every heart is pure and true
And He can trust us here.
Then when our work on earth is done,
He'll give to us the crown we've won.

R. Fletcher Tink
Fishkill, N.Y.

2. You can guarantee that the most important jobs will get done first. Thus, if you don't get finished by the end of the day, you will have done at least the tasks that were most critical.

3. The tasks are crossed off the list as they are completed, leaving a record of what has been accomplished.

Seek divine assistance.

The concepts of marriage and parenthood were not human inventions. God, in His infinite wisdom, created and ordained the family as the basic unit of procreation and companionship.

The solutions to the problems of modern parenthood can be found through the power of prayer and personal appeal to the great Creator. Even the principles of discipline which I have summarized in these articles can hardly be considered new ideas. Most of these recommendations were first written in the Scripture, dating back at least 2,000 years to biblical times.

Consider the clarity with which the following verses outline the healthy parental attitude toward children:

● "He [the father] must have proper authority in his own household, and be able to control and command the respect of his children. (For if a man cannot rule in his own house how can he look

(Continued on page 20)

THE CROSS OF RECONCILIATION

John got out of his car near the cemetery and started slowly across the grassy, windswept hill toward the lonely grave of his only teen-age son. As he neared the grave, he scanned the scenic view. Suddenly an icy chill filled his being. Standing by the grave was a woman, the mother of his son and his estranged wife of many years.

He stood frozen in his tracks for a moment and almost returned to his automobile; but a compelling urge pulled him toward the grave. As the estranged wife and husband stood silently on either side of the grave, their eyes met and with trembling hands they reached across that grave towards each other. In that moment they were reconciled because of a common, binding interest of a son who lay still in death.

The Apostle Paul said that Christ Jesus "made peace through the blood of his cross, by him to reconcile all things unto himself" (Colossians 1:20). Jesus, God's only Son, came to this world, took on flesh, became one of us, and called himself the Son of Man, that He might reconcile God and man.

God has infinite love for His Son, and man has a high interest in Him who became the Second Adam. Therefore in Christ's death God and man have a common, binding interest that reconciles man unto God.

Reconciliation presupposes a previous good relationship, such as was evidenced between God and man in the Garden of Eden. Man has estranged himself from God by sins of disobedience, but God took the initiative to restore harmony by the death of Christ, His Son and our Saviour.

Man has been running from God since the day Adam

and Eve hid from the eyes of God in the Garden. In that same moment God began to call men back to himself and said, "Adam, where art thou?" God presented His first gift of reconciliation, a live sacrifice, and slew two animals to make coats of skin to cover the shame of the sins of man.

The cross of Jesus Christ stands in the midst of fallen humanity as the symbol of God's supreme effort to reconcile man to God. It stands as a beacon of God's love, piercing the darkness of a lost world that knows only hate. It becomes a sentinel of hope for a hopeless world. It is a tower of forgiveness for those who feel they are beyond forgiveness. It provides a shelter for those who seek rest. It becomes a lighthouse to a darkened world, a magnet of love drawing men of all nations that they may be reconciled to God.

The cross of Jesus Christ stands firm in the storms of life, and the bitter struggle of man for survival.

Sir John Bowring, former governor of Hong Kong, visited the city of Macao in 1825. Early Portuguese colonists had erected a massive cathedral on the crest of a hill overlooking the bay. Three centuries before, a typhoon had destroyed the building, leaving only the front wall.

The cathedral was never rebuilt but the wall stood for over 300 years with a huge bronze cross on the highest peak. Silhouetted against the sky, the cross remained to defy rain, erosion, lightning, and typhoons. It was the cross "towering o'er the wrecks of time." With the song writer and St. Paul, I too can sing, "In the cross of Christ I glory"—the Cross of reconciliation. □

PEN POINTS IN A CARPENTER'S SHOP

The lessons Christ learned working with wood, He used with those who wouldn't, or couldn't.

He learned those lessons back in a little country town which had never been known to produce anything of value, and no one expected Christ to break the pattern. His closest friends listened for just a moment as He preached, and discarded Him with this comment, "He's only the carpenter" (Mark 6:3, Phillips).

That was enough to cause them to reject Jesus, but that very fact makes it easier for us to accept Him. Christ knew what it was to work. True, He

was the Son of God, but He most often referred to himself as the Son of Man.

He worked to supply daily needs, just as we do. We do not work because it is dignified but because it is necessary. We work to put shoes on our feet, food on the table, clothes on our backs, shingles on the roof, and tires on the car.

The lessons Christ learned working with wood He used with those who wouldn't, or couldn't.

As a carpenter in Nazareth He learned that it is wasted effort to shine the outside if the inside is

rotten, and that the outside will never stay straight if the inside is crooked.

His trade taught Him that the hardest wood takes the finest finish, and that you can never tell at the beginning how long it will take to complete a job, especially a remodeling job.

As an artist can take a twisted stump and carve out of it a valuable statue, Christ can take a gnarled life and make it both beautiful and useful.

He learned that in a carpenter's shop—well, part of it anyway.—
GENE VAN NOTE, *Camarillo, Calif.*

OBEDIENCE

To obey is to recognize a higher authority. It is to confess and conform to the will and mandate of a will greater than our own. The truly obedient must be truly humble, for obedience without humility or humility without obedience is impossible.

Some think to impress God and their neighbors with their goodness through their vigorous industry. They work hard and are efficient. They impress the world and maybe the church with their good works and their effective service.

However God, who knows the heart, may find the person lacking the humility essential to inner obedience. His work may all be done in keeping with his own decisions and God has nothing to do with it.

Some people who are incapable of obedience to a boss can do good work when they are strictly their own bosses. However, as Christians we are never given assignments where we are not subject to authority. Before a man is capable of glorifying God with his works he must be humble enough to be obedient.

Sacrifice is a cloak worn by many to cover their lack of obedience. A person may genuinely sacrifice without being obedient and without being humble. Many are known for their willing sacrifices for others who have need who avowedly have never obeyed God in the commitment of their own lives to Him. It is possible for us to have a social concern akin to the Christian way without being obedient to God in heart.

It is easy to teach obedience to our children or to others while at the same time lacking it in our own lives. He who has not the humility to obey lacks the faith which submits. □

■ By Milo L. Arnold
Colorado Springs



EXCUSES, EXCUSES!

I don't need a church to be close to God!

Ever hear that from someone you've invited to attend worship?

Technically it *may* be true, but what extra blessings we receive when gathered together in our Father's presence! It's similar to the specialness that distinguishes the solitary visit home from a grand family reunion.

Another stock answer from church-dodgers is: *Some people who attend church are hypocrites!*

Of course some are, but what better place for them? No one pricked at the pretender's mask more than our Lord. He's still doing it through His Word and our ministers' sermons.

Too, there's always the chance that make-believe Christians will be born again into soul-shaking reality.

I want to have fun. Church isn't!

Upon our arrival at heaven's gates, will we be called to account for every sour face we wore to services?

Will the Lord sigh and ask why we kept stressing all the negative "do not's" of being His followers—when actually that life is so gloriously, joyfully positive?

As a mother of five and baby-sitter for another half-dozen, I've learned a simple truth:

When welcoming a new child to our home, I make the experience as happy as possible. He must find wholesome pleasure in our midst, fulfillment in being part of our family. Otherwise the mother would be dragging him in screaming and kicking his protest every day—if she got him here at all.

Rules? Of course, there must be . . . but guides, not ropes to bind or shackles to trip.

How does our church atmosphere rate with newcomers?

I started attending once and someone criticized me for . . .

The missing word could be (and usually is) anything and everything imaginable.

Unfortunately, some devout people feel duty-bound to judge—even though the Bible so clearly leaves that up to God.

(Isn't criticism judging? Isn't it deciding for God what is pleasing or not pleasing to Him and taking it upon oneself to be His messenger?)

Perhaps the Father does appoint Christians for this job, but the devil can so cleverly use our picking on others' faults. Filled with righteous indignation, we can permanently repel someone who, but for us, might have gone all the way with Christ.

Unbelievers are able to think up enough excuses for never darkening our sanctuary doors. Shouldn't we be exceptionally careful (and deeply prayerful) that we're not one of their reasons?

By Rosemary Lee
Worthington, Ohio

editorially SPEAKING

By W. T. PURKISER

Look at Your Ticket

One of the stories that has grown up around the life of Gilbert Chesterton concerns his absentmindedness. It is told that he took a train out of London one day but forgot where he was going.

At the first stop, Chesterton got off the train and wired his wife, "Where am I going?"

Her reply was right to the point: "Look at your ticket."

"Who am I?" and "Where am I going?" seem to be very common questions in today's world. These are questions hard to understand for those of us who assume that we have always known who we were and have had a pretty good idea where we were going.

But Mrs. Chesterton's laconic advice is still good. "Look at your ticket."

The ticket, really, is clear enough. It is described in detail in the Bible.

It may be a "ticket to Tarshish." This is a phrase from the story of Jonah in the Old Testament.

Jonah heard God's voice one day telling him to go to Nineveh and preach there the word which the Lord would give him. But Jonah turned in the opposite direction, went to Joppa or Jaffa on the Mediterranean seacoast, found a ship sailing for Tarshish, and "paid the fare thereof" (Jonah 1:3). He bought a ticket for Tarshish, as far from Nineveh as a ship could sail.

The rest of the story of Jonah is one of the best known in Scripture. The storm, the miracle in the sea, the "second chance" (John 3:1), and the missionary lesson of the whole Book of Jonah are matters of record.

But the story of Jonah is more than history. It is theology, for Jonah is every person on earth who turns his back on God's way and goes his own way, sailing under stormy skies and on rough seas to disaster on "a ticket to Tarshish."

The cost of a ticket to Tarshish is too great to pay. Its toil here is restlessness and discontent. But the greatest price is paid at the end of the trip. "Go now and pay later" is no invention of Madison Avenue. It is as old as the Bible itself. For "it is appointed unto men once to die, but after this the

judgment" (Hebrews 9:27). Death—temporal and eternal—lurks at the end of the way.

But standing over against a "ticket to Tarshish" is a "pass to paradise."

Both the destination and the type of transaction are radically different. In place of temporal and eternal death there is life—abundant and eternal. In place of a ticket for which we must pay in full there is a pass received as a free gift.

The Apostle Paul put it all in one great sentence: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

We earn our wages; we accept a gift. Penitent, obedient faith is the hand that takes God's greatest gift—"eternal life through Jesus Christ our Lord."

Jesus himself made the New Testament application of the story of Jonah. When He spoke of His own death and resurrection, He described it as "the sign of the prophet Jonah." And when He told of the responsibility for full light that comes upon men of the Christian era as contrasted with the citizens of Nineveh, He said, "A greater than Jonah is here" (Matthew 12:39-41).

The meaning of it lies in the mystery and majesty of the Cross. The price of the ticket to Tarshish had to be paid. And when we had nothing wherewith to pay, God accepted as a substitute for our penalty the atoning death and victorious resurrection of His Son.

So it is that we who sailed on a "ticket to Tarshish" could turn in that ticket and take in its place a "pass to paradise." We have this pass, let us never forget, "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7).

Have you looked at your ticket recently?

Is it a "ticket for Tarshish" or a "pass to paradise"? Is it via the broad way, "that leadeth to destruction" or the narrow way, "which leadeth unto life"?

We have seen a new individualism developing in our times. It is based on Freud, not Christ. Its characteristic expression is "doing your thing." Its feeling tone is rebellion, not cooperation. And whether it will create anything worth preserving could well be the question of the century.

Don't forget where you're going. If there's any doubt, "look at your ticket" and act accordingly. □

The New Individualism

One of the major marks of the democracy inspired by the Christian faith has been what is known as individualism. Sometimes it has been "rugged"; sometimes it has been ragged. But always it has put strong reliance on the initiative and worth of the individual.

Beneath this "older" individualism is the idea that each human being is of supreme worth. Each person is either actually or potentially a child of God. Each life is "a fresh thought from God to the world."

The fruits of this kind of individualism have been areas of progress unparalleled in the history of mankind. The foundations of modern science and technology and even of the social conscience that limits one man's liberty in order to protect the worth and dignity of others are laid firmly on a vision of the creativity and worth of the human spirit.

Such individualism occasionally broke loose from its moorings in the Christian faith and became the instrument of exploitation and greed. Yet by and large the older individualism released the dynamic and energy of multitudes who found their freedom and satisfaction in living out their lives with a minimum of restraints.

But we have seen a new individualism developing in our times. It is based on Freud, not Christ. Its characteristic expression is "doing your thing." Its feeling tone is rebellion, not cooperation. And whether it will create anything worth preserving would well be the question of the century.

The new individualism reminds us of Stephen Leacock's fabled cavalier who leaped on his horse "and rode rapidly off in all directions." It is centrifugal—"fleeing from the center"—rather than centripetal—"moving toward the center." It is polarizing rather than unifying.

What this fragmented society of ours needs more than all is Someone to "bring us together."

I am no prophet nor the son of a prophet, but I

predict that such a figure will emerge in world history—and probably sooner than we think. Whether Christ or Antichrist is the question that we face now.

May God grant to each of us vision and dedication to work and pray for the revival that will put Him at the center who promised when lifted up to draw all men unto Him. □

The Toolmaker and the Task

Many years ago a lad who loved music was keenly disappointed because he could neither play nor sing. But an older friend by the name of Amati, a skilled maker of violins, said to him, "There are many ways of making music. What matters is the song in the heart."

So Antonio Stradivarius, who could neither play nor sing, became the world's greatest violin-maker. Through the talents of others, the song in his heart found a voice in the instruments he fashioned with such consummate care.

Toolmaking lacks the romance in an actual performance. Yet there are many tasks in this world that will never be done unless someone makes the tools.

The building of the spiritual house of God is a task for which some are given special talents. They stand at the front and work directly at the task.

But the labors of those who build are possible only because others, less gifted in some ways, fashion the tools and supply the materials.

The man at the task deserves all the credit he receives. But at the same time, the toolmaker should not forget how important is his part.

The principle is very old and very well established throughout the Bible: The man who "stays by the stuff" shares the rewards of conquest. Both he that soweth and he that reapeth will rejoice together.

Amati was right. There are many ways of making music, and what matters is the song in the heart—a song that may find its voice only through the labor of making violins. □

after the Church of God?" (I Timothy 3:4-5, Phillips)*

This verse acknowledges the fact that respect must be "commanded." It is not a by-product of human nature, but it is inherently related to "control."

● "My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by him. For the Lord disciplines him whom he loves" (note: Discipline and love work hand in hand; one is a function of the other), "and chastises every son whom he receives. It is for discipline that you have to endure. God is treating you as sons; for what son is there whom the father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers to discipline us and we respected them . . ." (Note: The relationship between discipline and respect was recognized more than 2,000 years ago.) "For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it" (Hebrews 12:5-9, 11, RSV).

The purpose of this scripture is to demonstrate that the parent's relationship with his child should be modeled after God's relationship with man. In its ultimate beauty, that interaction is characterized by abundant love—a love unparalleled in tenderness and mercy. This same love leads the benevolent father to guide, correct—and even bring some pain to the child when it is necessary for his eventual good. I find it difficult to comprehend how this message has been so thoroughly misunderstood during the past 20 years.

● "Children, the right thing for you to do is to obey your parents as those whom God has set over you. The first commandment to contain a promise was: Honour thy father and thy mother that it may be well with thee, and that thou mayest live long on the earth. Fathers, don't overcorrect your children or make it difficult for them to obey the commandment. Bring them up with Christian teaching in Christian discipline" (Ephesians 6: 1-4, Phillips).

● "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Proverbs 22:15).

This recommendation has troubled some people, leading them to claim that the "rod" was not a paddle, but a measuring stick with which to evaluate the child. The following passage was included expressly for those who were confused on that point.

● "Withhold not correction from the child: for if thou *beatest* him with the rod, he shall not die.

Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Proverbs 23:13-14).

Certainly, if the "rod" is a measuring stick, you now know what to do with it!

● "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Proverbs 13:24).

● "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Proverbs 29:15).

● "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Proverbs 29:17).

From Genesis to Revelation, there is consistent foundation on which to build an effective philosophy of parent-child relationships.

I have offered a few practical suggestions for mothers who feel overwhelmed by today's urban pressures and responsibilities. One further matter should be emphasized: There is no obligation in life of greater importance than the salvation of our own children. Neither mothers nor fathers should allow social activities, professional goals, or even church responsibilities to usurp the time needed for the proper spiritual guidance of the next generation.

One of life's greatest delusions is the belief that parental devotion to God will be transmitted automatically to our children. On the contrary, they will hear many friends and associates vehemently contradict the values and concepts upon which our faith is based. Certainly, Christian parents should devote a portion of each day to prayer and supplication on behalf of their impressionable youngsters during the tender years of childhood.

The mother who succeeds in meeting these demands and fulfilling her Christian purposes will deserve the reward promised in Proverbs 31: 28-30 (RSV):

"Her children rise up and call her blessed; her husband also, and he praises her: Many women have done excellently, but you surpass them all." □

*Dr. Dobson is a graduate of Pasadena College, and holds the Ph.D. degree from the University of Southern California. He is currently director of behavioral research, Division of Child Development, Children's Hospital of Los Angeles, and assistant professor of pediatrics at the USC School of Medicine. The Dobson family belongs to Pasadena First Church of the Nazarene. The material for this article is taken from "Dare to Discipline," copyright 1970, Tyndale House Publishers, 228 pages, cloth, \$3.95. The book may be ordered from the Nazarene Publishing House. Next month Dr. Dobson writes on one of the controversial questions of the day, "Who Should Teach the Child About Sex?" Dr. Dobson will answer selected questions about children in the home for parents who wish to write to him in care of the "Herald on Holiness," 6401 The Paseo, Kansas City, Mo. 64131.

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

MOVING MISSIONARIES

Rev. and Mrs. Frank Elliott, Clasificador 132, Santiago, Chile, South America.
Miss Francis Lively, Rte. 1, Waco, Ga. 30182.
Miss Ruth Miller, c/o First Church of the Naza-

rene, 39th Street Expressway, Bethany, Okla. 73008.

Rev. and Mrs. Jackson Phillips, 65 Kingfisher St., Roodepoort, Transvaal, Republic of South Africa.

Rev. and Mrs. Norman Salmons, 7 Claremont Road, Croydon, Cro 7 DB, Surrey, England.

Rev. and Mrs. Jim Stocks, 36 Mills Circle, Scottsville, Pietermaritzburg, Natal, Republic of South Africa.

Pro: Pentecost Sunday

I am writing you as the editor of our church paper about a very important anniversary. We have been derelict as Christians—especially the holiness people—in not putting on a par with Christmas and Easter the anniversary of Pentecost. It is the most important anniversary we have.

Do not get me wrong. I know that it could not have happened unless Christ had been born and resurrected. But Christmas and Easter would have been ineffectual and frustrating if Christ had not sent the Holy Spirit on the Day of Pentecost.

Pentecost was the particular climactic glory of Christ. John the Baptist said of Him, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I . . . he shall baptize you with the Holy Ghost, and with fire." This is the glory of Christ. . . .

In John 14:12, Jesus referred to Pentecost as the enabling experience that would extend His kingdom to greater bounds; therefore it is the glory of the Church. The glory of the presence of the Holy Spirit is more than the continued presence of Christ.

Pentecost made the "Christmas" (birth of Christ) and the "Easter" (resurrection of Christ) relevant to the "now" generation of the apostles. . . .

As a church we should go all out for Pentecost. The more so as the Holy Spirit "shall not speak of himself" and He is the only One who can make the great truths of salvation relevant to the "now generation."

—R. E. LAWRENCE
Washington

EXPLO '72 TO BE HELD IN TEXAS

The International Student Congress on Evangelism (EXPL.O '72), an interdenominational meeting of an anticipated 100,000 students and laymen from around the world, is scheduled for June 12-17, 1972, in Dallas. This conference is being sponsored by Campus Crusade for Christ, International, of Arrowhead Springs, Calif.

The meeting involves major Prot-



The ground-breaking service was held recently at the new site for the Tuscaloosa (Ala.) Holten Heights Church. Pastor C. B. Carleton is serving as contractor. A new church sanctuary, educational building, and parsonage will be built simultaneously. A youth fellowship center has already been completed. The building committee left to right are: J. C. Spencer, Bill Engleburt, Pastor C. B. Carleton, Rufus Hamner, Jimmy Marshall, James Garner, Rayford Clifton, Roy Clifton, and O. C. Cork.



Early this year the Redding, Calif., church held its third annual missionary convention. The program presented missions through dialogue, drama, discussion, film, special speaker, a cantata, and a pledge offering which totaled \$13,000. The convention guests were Dr. and Mrs. R. Guilford Fitz and family from Ethel Lucas Memorial Hospital, Acornhoek, East Transvaal, Republic of South Africa. A new Ford station wagon was presented to Dr. and Mrs. Fitz, who are members of the Redding church.

Pictured left to right are: Mr. Arthur Lance, missionary president; Pastor Virgil M. Hutcheson; Missionaries R. Guilford Fitz, Brian Fitz (son), Mrs. Doris Fitz; Glenn W. Ratcliff, associate pastor; District Superintendent Kenneth Vogt; Diana, Linda, and Karla Fitz, daughters of the missionaries.

estant denominations, as well as independent organizations in the United States.

Expectations for EXPLO '72: . . . hosting an anticipated 100,000 students and laymen in Dallas, June 12-17, 1972

. . . training college and high school students, lay men and women, military personnel, and faculty for a spiritual explosion across America and around the world in 1972

. . . to be televised nationwide during mass sessions in the Cotton

Bowl and ending with a climactic rally of an expected 250,000 or more

. . . featuring Billy Graham and other outstanding Christian leaders . . . to be followed by institutes of biblical studies (month-long, intensive Bible study courses) in Dallas and other locations which would train an estimated 5,000 in biblical principles of spiritual revolution

. . . launching a strategy to train 500,000 persons during 1972 as the initial phase of a nationwide total saturation with the gospel □

TEEN-AGER MAKES MOMENTOUS ADJUSTMENT

In a recent article published in the *Capital Times* of Madison, Wis., Staff Writer Charlotte Robinson told the story of Teen-ager Paul Clack, who has been paralyzed for two years from a diving accident. Paul is the son of District Superintendent R. J. Clack of the Wisconsin District.

He was an active, sports-minded youth of 14 when the accident occurred. He recalled—"I remember the day so well. It was a hot, muggy August day . . . I decided to go for a swim to cool off. I ran down the pier to Lake Monona and tried to do a shallow dive, but something went wrong."

As he hit the bottom of the lake headfirst, Paul's neck was broken and he was paralyzed from the neck down. He has not been able to do the normal things which most others take for granted—simple tasks like combing his own hair and dressing himself.

Making the adjustment to his life in a wheelchair, Paul was quoted as saying—"The thing is you've just got to make the best of what you've got. You can't just sit around hating it, doing nothing. Things like playing football—you've just got to wipe them out of your mind. It's hard, but you get used to it." He has found special enjoyment in watching football on television and he finds many things to do.

Paul is a junior at LaFollette



Seated, the Honorable Warren P. Knowles and Paul Clack; standing are Paul's parents, Rev. and Mrs. Robert J. Clack.

High School. He has learned to type with pegs and is able to do his homework in this way. He finds it difficult to turn pages when he is studying. After months of exercise on a pulley, he has the use of his upper arms and can wheel his own chair, work with clay, and change records.

Future plans include a college education. Paul believes he can locate a job where he can use his head. He has a good attitude toward the future and refuses to complain about his problem. He expects the Lord to direct him into a planned

future where he can do "something for the welfare of others." His radiant Christian testimony has already reached hundreds across the church.

Soon after the article appeared in the *Capital Times*, Paul received a letter from Governor Warren P. Knowles requesting the boy to visit the governor's office in the capitol. It was the boy's "chin up" spirit that attracted the executive and made him take time in the closing days of his administration to arrange a visit for Paul and his parents.



Maryjane Newsted became the two hundredth member received into the Seattle Aurora Church by Pastor Mark F. Smith. The congregation has sold its former plant and has moved into a school auditorium nine miles north. On Sunday, March 7, there were 40 visitors present and 30 babies under three years of age in the nursery. Construction on the new church began April 5. The four-acre site is one block from freeway No. 5.



Standing in front of the Jamaica field van with Missionary John Smee (center) are men from the Missouri District who visited two mission fields as a reward for their successes in a district Sunday school contest. Pictured left to right are Paul Aldrich, Myrland Snow, J. E. Ferguson, Dick Green, Missionary John Smee, Carl Selfridge, Udell Moss, Harold Brown, and A. R. Aldrich. District Superintendent Donald J. Gibson accompanied the group to Haiti and Jamaica.

REVIVAL AT ENC

A holy hush;
A deep stirring;
A freedom to respond;
Anointed preaching and singing;
Overflowing altars;
Sharing and finding Christ in
dormitory rooms and community
homes.

So services and activities planned for Youth Week at the Wollaston (Mass.) Church of the Nazarene and Eastern Nazarene College were transformed into a powerful, reviving moving of the Holy Spirit of God. Coming into focus as the local church teen choir presented the musical "Life" at the college chapel on Tuesday, February 16, "Life Week" grew into a revival.

Rev. Millard Reed, pastor, Overland Park, Kans., church, served as evangelist. Preaching in chapels as well as evening services, in discussions in dormitories and lunchroom, and in many informal contacts, Mr. Reed was used of God.

Scott Skiles and Steve Wienecke, dedicated high school seniors from Kansas City, came on like fresh air in stereo—singing, witnessing, just being with, in the services and the teen activities. Along with music by the students of Eastern Nazarene College and the youth of the Wollaston Church, Scott and Steve were a

great blessing.

A teen center called "Life House" was set up by the teens. Their friends from high school were brought to the center, where they heard in their own language the wonderful works of God.

Some say that the Thursday evening service was the highlight. Charged with God's presence, the service early became a massive altar scene after Jerry, an ENC student, hurried to the altar following the choir song, "The Saviour Is Waiting." This attitude of openness prevailed through the Sunday evening service. Scores of students, children, and adults found victory at the altar.

On Tuesday, following the closing service of "Life Week," as ENC students testified in chapel to the stirring of God's Spirit, again the same holy heaviness came over the service and the altar was filled with seekers.

God is again giving a revival to the ENC community. The stream of His working is still with us. His healing love is hovering among us and has been expressed in the words of the verse that God has given to Dean Bertha Munro for our day, "The house was filled with the odour of the ointment" (John 12:3).—REV. A. GORDON WETMORE, pastor, Wollaston, Mass., church. □



The Department of Home Missions and the British Isles district superintendents, Dr. George Frame (left) and Rev. Tom Schofield, carried on conversations with Miss Mary Latham, of NAVCO, in meetings held early this year for the purpose of finding more effective stewardship tools to assist British Nazarenes in lifting the level of stewardship response in the British Isles. The British Nazarenes have a great responsibility to 56 million people in the British Isles and they have been seeking to find effective ways and means to evangelize. Some modification of materials, filmstrips, and other audiovisual tools, is being accomplished to assist in their evangelistic and stewardship efforts.

TEXAS CHURCH GOES OVER THE TOP

At a giant visitors' day rally held in Texarkana (Tex.) First Church on March 14, the church reached an attendance of 1,229.

Over 3,000 personal contacts were made for this giant rally in the city of Texarkana.

Tents were erected on the parking lot for the children's program, "The Peppermint Puppets," presented by Glen and Linda Vance of Oklahoma City.

The church will add bus routes to conserve the results of its outreach.



Other workers helping to direct the campaign were Jim and Dick Womack of Oklahoma City and Bob Bolton of Mustang, Okla. The "Conqueror Choir," composed of youth from the Bethany (Okla.) Western Oaks Church, sang for the Sunday morning service.

Saturday was spent by this choir in visitation. They also sang in shopping centers of the city. Businessmen of Texarkana along with the mayors, city councilmen, and other city officials were invited.

On Sunday morning, Mayor Jack Trigg from the Arkansas side and

Mayor pro Tem Larry Patterson from the Texas side brought words of greeting to the congregation.

Many responded to altar invitations in both the morning and evening services.

Many new families have become prospective members for the Sunday school and church.

The church is planning two bus routes for Sunday school. Superintendent Lyle Campbell is planning with the church school board a children's church program along with the bus ministry. Rev. R. G. Womack is pastor. □

Tents were used to accommodate the crowd



A HISTORIC OCCASION

On Saturday, April 17, outstanding laymen from 52 districts met in Kansas City to prepare to be the "district quarterbacks" for their districts in the "Touchdown '71" Sunday school attendance drive from September 26 through October 31.

They came from all areas of the United States and from a great variety of vocations. It was thrilling to hear their testimonies of what God had done for them and how God was using their Sunday schools to reach lost souls.

The meeting was led by the "general quarterback," Gerald Oliver, who led the Illinois District to victory in their "Touchdown '68" attendance campaign. The plans they developed, and the results they obtained, were so outstanding that they placed number one in the competition between districts in the fall of 1968. Consequently, their program is being used throughout the denomination this fall.

Mr. Oliver is leading this outstanding team of laymen who are going all out to involve laymen in a maximum way in reaching the lost for Christ through the great lay army of workers, the Sunday school.

The districts have all been matched in competition for this drive and each "quarterback" was given the sock of his competitor with the admonition to "beat the socks off your competitor this fall."

Dr. George Coulter, "general



Lay leaders at Saturday night banquet



Dr. Coulter, Mrs. Coulter, Gerald Oliver, and Kenneth Rice at head table.

manager," brought the climaxing message of challenge to the "quarterbacks" at a banquet on Saturday night. Dr. Kenneth Rice, "general coach," was the M.C.; and the Jack

Scharn family provided music that contributed to the fellowship of this great group of lay leaders.—K. S. RICE, executive secretary, Department of Church Schools. □

SEMINARY REPRESENTATIVES MEET

The annual convention of the National Holiness Association in Kansas City was the occasion for a luncheon meeting, April 15, that brought together representatives of Asbury Theological Seminary, Wilmore, Ky.; the Nazarene Theological Seminary, Kansas City; and Western Evangelical Seminary, Portland, Ore.

The luncheon was sponsored jointly by the Nazarene Theological Seminary and the Nazarene Publishing House. President William Greathouse of NTS presided.

Dr. Paul Petticord, president of Western Evangelical Seminary, reported developments on that campus; and Drs. J. C. McPheeters and Delbert Rose spoke of the Asbury revival and its lasting results on many college and seminary campuses.

President Greathouse shared some of his vision for mutual encouragement among the three holiness graduate seminaries in the preparation of ministers. □

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OF PEOPLE AND PLACES

GROUND BREAKING for the new home mission church at Seiling, Okla., was held on March 7 with District Superintendent Jerald R. Locke (Northwest Oklahoma District) officiating. The town of Seiling was represented by Mayor Duane Hedges and Rev. Forrest Murray, president of the ministerial alliance. Marquis J. Flowers is pastor. □

AKRON (OHIO) FIRST CHURCH honored Lawrence and Luie Durkee in a "This Is Your Life" type program on the occasion which marked 45 years of service they had given to the church.

Mr. Durkee has served over 25 years as Sunday school superintendent. He is now district treasurer. Mrs. Durkee served several terms as NWMS president for the Akron District. □

REV. AND MRS. JOE BISHOP were honored by a reception in honor of their sixtieth wedding anniversary given by their three sons and two daughters.

The reception was held at the El Reno, Okla., church on April 25.

Mr. Bishop has been an ordained elder for more than 50 years. The couple served pastorates in Arkansas, Oklahoma, Louisiana, and Texas. He has been a commissioned evangelist for the past several years. □

REV. AND MRS. JACK A. CARTER of Bethany, Okla., celebrated their fiftieth wedding anniversary Monday, March 15. A reception was hosted by their daughter and husband, Mr. and Mrs. Marvin Hinkle, of Oklahoma City.

The couple served in the ministry for 38 years. Fourteen years were spent in the pastorate and 24 years in the evangelistic field. They have made their home in Bethany for the past 25 years.

Other family members include a son, J. A. Carter, Jr., in eastern Okla.; a daughter, Mrs. James Forman, Gadsden, Ala.; and six grandchildren.

Rev. and Mrs. Jack Carter



GALEN E. OLSEN has resigned effective about June 1 as assistant in the Department of World Missions. He plans to start graduate work at the University of Oregon, Eugene, Ore., leading to a doctoral degree in business administration.

He will be succeeded in Kansas City by Wendell Williams, assistant since 1968 in Ministerial Benevolence. He is a former pastor and graduate of Nazarene Theological Seminary.

Galen has been financial assistant and office manager under Dr. E. S. Phillips, executive secretary of the Department of World Missions. He is the son of Dr. and Mrs. Gordon Olsen, Eugene, Ore., both members of the General Board. Mrs. Olsen is president of the Nazarene World Missionary Society.—N.I.S. □

THE NEW MOUNTAIN CHURCH, Hamilton, Ontario, Canada, was recently dedicated with General Superintendent Samuel Young as speaker for the special service.

The building with a seating capacity of 200 is valued at \$84,000 and was constructed at a cost of \$50,000. The church board acted as general contractor and many hours of labor were donated by members and friends.

Greetings were brought to an overflow congregation at the dedication service by District Superintendent Bruce T. Taylor, Canada Central District. Greetings were also delivered by the city mayor and a representative of the provincial government. Rev. Clarence Edgar is pastor. □

OLIVET'S FIRST M.A. RECIPIENT to be admitted to doctoral studies is Danny J. Jensen. Mr. Jensen, special education teacher at Kankakee State Hospital, was admitted to Northern Illinois University's Ed. D. program recently.

Receiving his B.S. degree in physical education in August, 1967, Mr. Jensen continued taking graduate and undergraduate courses at Olivet Nazarene College, Kankakee, Ill., to qualify for a certificate as a teacher. He was admitted to Olivet's new M.A. program in elementary education in the fall of 1968 and received his degree in December, 1969.

Mr. Jensen is currently taking courses in Olivet's graduate program which will be transferred to meet Ed.D. requirements at N.I.U. □

A FIFTIETH ANNIVERSARY celebration is being planned by the Higgins, Tex., church on May 30. Former pastors and friends are invited to attend the special activities of the day.

The church is planning special morning and evening services and will serve a basket dinner at noon. An afternoon singspiration is included in the schedule. □

MRS. MINNIE WHERLEY, 100, was honored on her birthday, February 24, with a party given by members of the Astoria, Ill., church and a few relatives. Mrs. Wherley was presented a money tree by Mrs. Sharon Cox, wife of the pastor.

Pastor Lamoyne L. Cox read a letter of commendation from District Superintendent Floyd H. Pounds (Northwestern Illinois District). Mr. Pounds offered his congratulations and commended Mrs. Wherley for her strong faith in God. He stated that she was the oldest member on the Northwestern Illinois District.

Words of personal congratulations were also received from General Superintendent George Coulter and the Board of General Superintendents. □

Rev. and Mrs. Cox are shown with Mrs. Wherley as the money tree was presented.



ANNOUNCEMENT

Recommendations

Richard G. Oliver, 6328 Iroquois Dr., North Little Rock, Ark. 72116, is entering the field of song evangelism full time and is available for services. I heartily recommend him for this work. (Phone: 501-835-2298).—Thomas M. Hermon, South Arkansas district superintendent.

Rev. Edward Worthy is a registered evangelist of the Iowa District and is available for revivals and weekend meetings. Address him: Rte. 2, Oskaloosa, Ia. 52577.—Forrest E. Whitlatch, Iowa district superintendent.

Rev. L. O. Rist is entering the field of evangelism in August, 1971, after pastoring on the Central Ohio and Akron districts. You may contact him at 6219 Chestnut St., Painesville, Ohio 44077.—Floyd O. Flemming, Akron district superintendent.

Rev. Charles E. Haden is reentering the field of evangelism. He may be contacted at Sacramento, Ky. 42372.—Dean Baldwin, Kentucky district superintendent.

Evangelists' Open Dates

Fred Thomas has a few open dates in June, July, and August, 1971. Write him c/o Nazarene Publishing House, or call Elkhart, Ind. (219-522-3223).

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The Music Commission of the Church of the Nazarene being briefed by Bob Stringfield on present and proposed publications. Commission members, left to right: Paul Skiles, Youth Department; Dr. D. E. Hill, Northwest Nazarene College; Rev. Don Wellman, Denver First; Ray Moore, Bethany Nazarene College; Warnie Tippitt, Pasadena (Calif.) First; Bud Lunn, Nazarene Publishing House. Not pictured: Dr. Paul Orjala, seminary. Rev. Floyd Hawkins, music editor, also reported to the commission on the development of the new church hymnal.



Responding to a challenge to "churches who will seek to receive 100 persons into membership in 1971," the Glendale, Ariz., church recently received 51 members in one class. Thirty-six of the new group joined on profession of faith. The new members are shown with Pastor Clyde A. Rhone, who is standing at the top left corner of the group.



The Payette, Idaho, church has completed its project planned to tie the older section of its building into the architectural style of its newer addition. Pictured is the completed plant. Rev. Floyd Cummings is pastor.

AS OTHERS SEE US

The following editorial comments were printed in *Church & State*—April, 1971, issue, page 22. The paper is published monthly except August by Americans United for Separation of Church and State and is edited by C. Stanley Lowell:

"Church finances had a dismal year in 1970. With many church organizations, at least those which publish reports, it was a story of falling support and staff curtailment.

"The report of the Nazarene Church distributed by its general treasurer, Dr. Norman O. Miller, shows a different trend, however. Dr. Miller's office reported an income of \$11,975,908—up \$1,143,712 over 1969. The Thanksgivng offering for missions was \$2,598,297—an increase of \$179,297 over the previous year. Per capita donations were \$221.35—up \$8.09 from a year ago.

"We do not know too much about the Nazarene Church, but we like the way it operates. Instead of begging government to support their programs, they are appealing to their own members to give the tithe. And their own members, because they believe in it, are responding with unprecedented generosity.

"There is a lesson and an example here for the churches—all of them." □

MOVING MINISTERS

O. H. Anderson from Johannesburg (South Africa) Cape Town to Johannesburg (South Africa) Malvern East.

Ronald G. Budd from Wauneta, Neb., to Gothenburg, Neb.

Vernon J. Cargill from Longview (Tex.) First to Biloxi, Miss.

Larry D. Classen from San Antonio Houston Terrace to Bay City, Tex.

W. C. Dishon from Port Arthur (Tex.) First to Regents Park, Johannesburg, South Africa.

Russell D. Fetty from Wheeling (W. Va.) First to Follansbee, W. Va.

Ira Hemmings from Clendenin, W. Va., to Quick, W. Va.

Eugene Jackson from Miami (Fla.) St. Johns to Lubbock (Tex.) Parkway.

E. Wayne Lewis from Marksville, La., to Bad Axe, Mich.

Allen B. Midcap from Buckhannon, W. Va., to Marianna, Fla.

C. Henry Murray from Amarillo (Tex.) South Georgia to Temple (Tex.) Trinity.

Ken and Margaret Murray from Sapulpa, Okla., to Springfield (Ill.) First (youth and music).

Allen G. Ray from Utica, N.Y., to Hanover, Wash.

Richard Reynolds from Gallagher, W. Va., to Buffalo, W. Va.

David O. Shouldis from Buffalo, W. Va., to Gallagher, W. Va.

Larry Woodward from Sandusky, Mich., to Vassar, Mich.

BETHANY CAMPUS SCENE OF REVIVAL

Bethany Nazarene College, Bethany, Okla., has been stirred by a mighty revival (March 21-28) as the Holy Spirit has moved with transforming power in the lives of hundreds of students, youth, children, and families of the community.

Through the ministry of Rev. Charles Millhuff, seekers found Christ in personal victory in every service at Bethany First Church of the Nazarene and in the five morning chapel services.

President Roy H. Cantrell described the meetings as "a real old-fashioned revival that has led up-to-date youth into genuine experiences of grace, with real repentance and restitution, glorious victories, calls to the ministry and missionary service.

"We believe this is just the beginning of a great spiritual move that should reach out and touch the churches on our school zone through their students who are enrolled here at BNC."

The first weekend after the revival, a number of students were in their home churches and in evangelistic meetings. They came back to the campus reporting how God has moved in and souls have been saved in their churches as they testified concerning the campus revival.

In a dramatic moment in this week of miracles, Rev. Charles Millhuff asked for a time to speak personally to the students before the gospel message in the final chapel service Friday morning. Knowing the current financial crisis at BNC, he challenged the students to move out and do something about it.

Millhuff noted that faculty members and students have gone out weekends during the past three months to churches to raise funds for the college.

"But," he declared, "you students are the ones who are most affected by this college. I believe you are here because you want a Christian education above all else. I challenge you to get involved financially in a miracle offering. There are about 1,500 of you here. I'm asking if a thousand of you will commit yourselves to give, to raise, to earn \$100 apiece during the next 30 days and give it to the college."

After 60 seconds of silent prayer during which students sought God's will and directive, in an electrifying moment, nearly every student in the chapel stood to "sign the contract" that they would go after the \$100 each to apply on the college financial needs.

Results have been spontaneous and immediate. One boy called home to borrow \$100 from his father. His dad said he would give \$1,000 to the college. A girl started out to ask for help in giving the money. She raised \$160 from her friends at work that afternoon. Student Council President Vince Snowbarger told a student meeting Monday morning that he had received \$300 from students that morning. "The miracle is just beginning," he said, "and Chuck will be here on Thursday, April 22, for our victory chapel." Savings bonds, special work projects by individuals and student groups, and many other plans are all going into this "miracle offering."

The financial burden is being shared by many pastors and laymen. One pastor—Dr. Joe Edwards, of Oklahoma City Providence Church—phoned President Dr. Cantrell Friday morning before chapel to ask if he might seek out 100 men to give \$1,000 each on the college needs.

Rev. Loran Madsen, BNC director of public relations, reports that in the "Partners in a Miracle" campaign for the college, over \$159,000 has been pledged by Nazarene church members on the Houston, San Antonio, Louisiana, and West Texas districts. Special services are planned in the coming months on educational zones in the campaign for 5,000 "Partners in a Miracle."

Commenting on the revival services, Pastor Ponder Gilliland said Sunday night to the church congregation, "In the 28 years I've been in the ministry, I've never heard stronger, more powerful, more positive, straightforward, evangelistic preaching than I've heard this week. It's been where I live. It has helped me, and I'm sure you feel the same way. I know that Chuck Millhuff will always hold a high place of esteem in our lives and a place in our prayers wherever he goes."—*BNC News Bureau.* □

VITAL STATISTICS

DEATHS

MRS. THELMA HALL, 59, died Mar. 13 in Cuyahoga Falls, Ohio. Funeral services were conducted by Revs. J. D. Fox, F. Pounds, and H. B. Hall. Surviving are: her husband, Dr. Lowell; two sons, Dr. Lowell II and Madison; five grandchildren; two sisters; and two brothers.

CHARLES ARTHUR CULWELL, 70, died Mar. 2 at Apple Valley, Calif. He is survived by his wife, Viola R.; two sons, Ralph H. and C. A.; three daughters, Mrs. Gwendola Foley, Mrs. Violet M. Griggs, and Mrs. Irsyl F. Bates; a stepson, Dr. G. D. Reynolds; two stepdaughters, Mrs. Wyla McClure and Mrs. Marjorie Gambill; 27 grandchildren; three great-grandchildren; two brothers; and three sisters.

(Continued on page 30)

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(Continued from page 28)

REV. LEROY A. MOYER, 79, died Mar. 20 in Canfield, Ohio. He had been a minister for over 39 years. Surviving are two daughters, Mrs. Nile DuVall and Mrs. John Mullarkey; two sons, Gilbert and Irvin; seven grandchildren; nine great-grandchildren; and one brother.

REV. J. W. STEEN, 95, died Mar. 14 in Lancaster, Ohio. He began his ministry in 1910. Funeral services were conducted by Rev. Frank A. Noel, Sr., and Rev. Harold Bughman. Surviving is a daughter, Mrs. Russell (Zola) Henry; three stepdaughters; two stepsons; three grandchildren; 10 great-grandchildren; and one sister.

MRS. NORMA SHAW, 45, died Jan. 27 in Lansing, Mich. Funeral services were conducted by Rev. D. R. Dravenstatt and Rev. Owen Smith. Surviving are her husband, Francis; three daughters, Mrs. Michael (Francene) McCorkle, Mrs. James (Sandra) Gleason, and Miss Claudia; three sons, Edward, Gary, and Jon; five grandchildren; three sisters; and four brothers.

HARRY ROGERS, 39, was instantly killed by a tractor near Seattle. Funeral services were conducted by Rev. Mark F. Smith. Surviving are his wife, Midge; and three children, Cherri, Diane, and Dell.

MOSE C. OVERTON, 70, died Jan. 21 in Willows, Calif. Funeral services were conducted by Rev. Ellis Warner. Survivors include his wife, Minnie E.; two daughters, Mrs. Selden (Mozella) Nutt and Mrs. Leslie G. (Maxine) Everitt.

MRS. FRED A. SHANAN, 72, died Mar. 16 in Compton, Calif. Funeral services were conducted by Rev. Wayman Davis and Rev. Kenneth Wilson. She is survived by her husband, Delbert, one son, three daughters, nine grandchildren, eight great-grandchildren, one sister, and one brother.

REV. CHARLES E. MASON, 64, died Mar. 17 in Pasadena, Calif. Interment was in Glendale, Ariz. He is survived by his wife, Elsie; two sons, Sgt. Ralph and Charles James; one daughter, Mary; and two grandchildren.

MRS. RIETTA CATER, 90, died Nov. 23, 1970, in Burkeville, Tex. Funeral services were conducted by Rev. W. C. Dishon and Rev. F. Kemendo. She is survived by one son, Edward; one daughter, Mrs. John C. Kelley; five grandchildren; and 13 great-grandchildren.

REV. RALPH CLEMENT GRAY, 76, pastor and evangelist for 50 years died Mar. 12 in Nashville. He is survived by his wife, Fanny; one daughter, Mrs. Jennie Mae High; and three grandchildren.

BIRTHS

—to Rev. Riley and Christina (Elkins) James, Dunbar, W. Va., a girl, Melody Lynn, Mar. 6.

—to T. W. and Evie Jones, Detroit, a boy, Jeremy Vaughn, Mar. 27.

—to Ray E. and Beverly (Gamble) Baker, Florissant, Mo., a boy, Raymond Scott, Mar. 19.

—to Mr. and Mrs. Ted Schurter, Hightstown, N.J., a boy, Brian Glen, Mar. 21.

—to Jack T. and Lynette (Carr) Patton, Pearl City, Hawaii, a boy, Mark Keaka, Mar. 14.

—to Rev. John A. and Jacquelyn (Fulwood) Snider, Dallas, a boy, Shane Alan, Feb. 4.

—to Jerome and Phyllis (Fikes) Essex, Chicago Heights, Ill., a boy, Stephen Eric, Mar. 4.

—to Rev. and Mrs. Paul H. Moore, Kansas City, a boy, Shane Patrick, Dec. 6.

MARRIAGE

Sharon Eubank and Thomas L. Cook, Overland Park, Kans., May 14.

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NEWS OF RELIGION

BIBLE BOOM IN COMMUNIST EUROPE: DEMAND NOW EXCEEDS THE SUPPLY. The Bible may soon become Communist-dominated Europe's best seller if the present rate of demand continues, according to Rev. Sverre Smaadahl, the United Bible Societies' regional secretary-consultant for Europe.

He said at a press conference that supply cannot keep pace with eastern Europe's demand, which has trebled since 1967. At present there are only 750,000 Bibles available for 350 million people.

Even as Mr. Smaadahl spoke, the United Bible Societies' headquarters in London was announcing that a license had just been received for the import of 10,000 Hungarian Bibles from the West to be used by the Reformed church in Rumania.

Production of the Bible in Rumania was banned until 1967, and this is the first time during the Communist regime there that permission has been given to a Protestant church for the import of Scriptures from the West. □

SIX CHURCHMEN HEADED FOR NORTH VIETNAM FOR P.O.W. TALKS.

On March 27, six Christian leaders in the U.S. left for Stockholm, where contact will be made with the National Liberation Front and the People's Provisional Government of North Vietnam.

Nathan Bailey, president of the Christian and Missionary Alliance, said the group anticipates that arrangements will be made for them to inspect P.O.W. camps in North Vietnam and later in South Vietnam.

"We hope to get information concerning our own missionaries too," Bailey said.

Others in the party were Dr. J. A. O. Preus, president of the Lutheran Church—Missouri Synod; Dr. William Hecht, special assistant to Dr. Preus; Dr. Carl E. Bates, president, Southern Baptist Convention; Dr. George E. Sweazey of the Presbyterian church; and Archbishop Joseph Ryan of the Roman Catholic church.

Their proposed itinerary takes them to Warsaw, Prague, Paris, Rome, New Delhi, Hanoi, and Saigon. □

BUCKEYES SEEK TO CLEAR SCHOOL PRAYER ISSUE. A proposed amendment to the Ohio Constitution would clear up widespread public misinterpretation of and confusion over the high court's decision on prayer and Bible reading, according to Jacob Boesel, assistant city attorney in Columbus, Ohio.

No law, he said, shall require a person to practice a religion but neither shall any law prohibit people from exercising their religion.

Boesel proposes that the Ohio Constitution be amended as follows:

"Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in any prayer to Almighty God, or to participate in reading the Bible without comment." □

CRIME—UP 11 PERCENT IN 1970. The crime rate in the U.S. increased 11 percent during last year—the lowest ascent since 1966, according to the FBI, which reported the figures.

Attorney General John N. Mitchell made public the results of the preliminary FBI crime index, pointing out that 22 major cities reported an actual reduction in the number of crimes in 1970 compared with 1969.

Reductions in several cities showed up in such categories as burglaries or larceny, while more serious crimes such as murder continued to rise. □



the answer corner

Conducted by W. T. Purkiser, *Editor*

■ **Numbers 30:2 says, "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." If a person in confusion or under pressure makes a promise, must he keep that promise at all costs?**

You leave me somewhat in a vacuum, since I don't know the nature of the promise or the cost of keeping it. It would seem to me an axiom that any promise involving wrongdoing would better be broken than kept.

As to Numbers 30:2, the reference is to ceremonial and religious oaths such as were common in Old Testament times but seem to be ruled out

by Christ's words in Matthew 5: 33-37: "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself [that is, reject or renounce an oath], but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is

his footstool . . ."

This in no sense implies that promises should not be taken very seriously, whether to God or to man. But I can conceive of quite a number of circumstances under which a confused and frightened person might make a promise from which he should seek to be released.

■ **Do you pay tithe on everything before government and other deductions are taken out when you work? If so, then when you retire, what do you do about paying tithe on Social Security checks, because tithe has been paid on this for years?**

I pay tithe on my adjusted gross income, which means the amount of my salary before deductions are taken out.

When I retire, I plan to keep on giving one-tenth of the Social Security check. But a substantial part of this one-tenth will be offerings,

since my Social Security taxes already tithed will in effect be coming back to me as if the money had been saved during my working years.

For most of us, however, the return from Social Security during retirement will be more than we have paid in. This is sheer "increase,"

and as such is subject to the tithing principle in every sense of the word.

As far as I know, the same principle would apply to Canadian and British public retirement plans, as well as to private pension plans of one sort or another.

■ **In a recent study of the second commandment, I found that Matthew Henry states that the Roman Catholic church leaves this commandment out of its catechism and books of devotion. It then divides the tenth commandment in two in order to have 10 commandments. Is this true, and if so do they also leave the second commandment out of their Bible?**

I am not able to check the statement about Roman Catholic catechisms and books of devotion. Perhaps some reader who knows could give me the information.

However, I have checked the Douay Version of 1609 and the recent Jerusalem Bible, and both of these print the second commandment (Exodus 20:4-5 and Deuteronomy

5:8-10) just as do Protestant versions.

The numbering of the commandments is a different matter. There are no numberings in the biblical statement of the commandments, and two systems have developed.

The Roman Catholic and Lutheran numberings combine Exodus 20: 3-6 or Deuteronomy 5:7-10 into one commandment, and divide the pro-

hibition of coveting the neighbor's house and coveting the neighbor's wife into two (Exodus 20:17 or Deuteronomy 5:21).

With the exception of the Lutherans, practically all other Protestant groups divide the commandments as we have them divided in our *Praise and Worship* hymnal, Responsive Reading No. 1.

■ **Who should be included in extension classes that are reported in Sunday school attendance figures, and how should they be listed?**

The following answer was prepared by Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools:

Paragraph 694, Article I, Section 8, of the *Manual* states, "When a group of persons under the supervision of the Home Department or other approved leadership of the Sunday school meets regularly each week for not less than one-half hour of Bible study at a time or place other than the regular Sunday school, such a group shall be known as an extension class . . ."

"Another time" is interpreted by the Department of Church Schools to mean that the class could be held on another day of the week than Sunday but it would be Sunday school type of class. This will not include weekday nursery and kindergarten children, weekday care children, home Bible fellowship club members, etc.

Paragraph 694, Article I, Section 4, states that no person will be counted more than once each week regardless of how many sessions or classes he

may attend.

The purpose of Sunday school attendance statistics is to show how many people are studying the Word of God on Sunday morning, or at another time or place, but for the same purpose.

Extension classes are to be listed as a separate item under the regular Sunday school attendance but the two are added together to make total Sunday school attendance as illustrated in Paragraph 694, Article I, Section 8, of the *Manual*.

STUDENTS HELP PAINT

This was the heading that appeared in the *Kansas City Star* on March 13, 1971.

A group of 15 students and three adults from Ball University at Muncie, Ind., decided that instead of going home during the school break they would rather do something special for somebody.

After traveling more than 600 miles in a motor caravan, they arrived at the First Spanish Church of the Nazarene in Merriam, Kans., where Rev. Jose Cardona is the pastor.

Mr. Cardona mentioned that in a miraculous way God had answered many prayer requests, and the visit from these students, who came ready with brushes and paint, was another answer to prayer. They would finish the Sunday school annex.

After the group of students had decided to come to Kansas City, they worked hard to earn money for the trip and the paint.

The majority of the students belong to the Quakers and attend the Friends Memorial Church in Muncie, Ind.

University students chose to serve



REST COTTAGE STUDIES CHILDREN'S HOME

Rest Cottage Association, of Pilot Point, Tex., is considering the possibility of a children's home in connection with the present home for unwed mothers.

The study is being made by a committee composed of Dr. Paul H. Garrett, former superintendent, Dallas District; Dr. Lyle E. Eckley, West Texas district superintendent; Mr. Clifton Irick; and Dr. Geren Roberts, executive director of Rest Cottage.

The action was endorsed by the executive committee in session on February 11, in Denton, Tex. Mr. Ken Stephens was hired as a field



Students furnished the materials and manpower.

This same group has sponsored many similar projects which include two trips to Oklahoma to help the Indian tribes. Also trips have been made to Georgia and Tennessee.

All the students with the sponsors arrived on Wednesday, March 10, and stayed until Sunday. They were in charge of the Sunday morning service. They shared their testimonies.

After the morning worship service the members of the church sponsored a special dinner in appreciation and thankfulness for their wonderful spirit of cooperation.—*Photo report by Carlos Morales.* □

director for the 68-year-old institution that has served better than 5,000 unwed mothers during its history.

The entire board, in session last April, considered plans to secure additional funds to erect adequate buildings to replace the 100-year-old structure that has been used since the beginning of Rest Cottage.

Dr. Geren Roberts, administrator of the home, reports that income from local churches and districts has increased during the past two years.

Members of the Roberts family have faithfully given of themselves to this institution from its origin, and Rev. Mrs. Emma Irick has served as secretary of the board for many years.—*JAMES C. HESTER, reporter.* □

DISTRICT ASSEMBLY INFORMATION

FLORIDA, May 17-18. Sheraton Beach Hotel. 19400 Collins Ave., Miami Beach, Fla. 33160. General Superintendent: Dr. Samuel Young.

SAN ANTONIO, May 19-20. Grace Nazarene, 1006 Koenig, Austin, Tex. 78756. Host Pastor: Daniel Steele. General Superintendent: Dr. Orville W. Jenkins.

WEST TEXAS, May 19-20. First Church of the Nazarene, 4510 Avenue O, Lubbock, Tex. 79412. Host pastor: W. M. Dorrough. General Superintendent: Dr. Edward Lawlor.

SOUTHERN CALIFORNIA, May 19-21. Riverside Municipal Auditorium, 7th and Lemon Sts., Riverside, Calif. 92501. Host Pastor: Paul Alexander. General Superintendent: Dr. V. H. Lewis.

IDAHO-OREGON, May 20-21. First Church of the Nazarene, 401 6th Ave., N., Twin Falls, Idaho 83301. Host Pastor: Joseph Chastain. General Superintendent: Dr. Eugene L. Stowe.

BRITISH ISLES NORTH, May 24-25. Sharpe Memorial Church of the Nazarene, Burther St., Parkhead Cross, Glasgow. E1, Scotland. Host Pastor: S. Martin. General Superintendent: Dr. George C. Coulter.

ALASKA, May 27-28. Hillcrest Nazarene Church, 2000 Muldoon Rd., Anchorage, Alaska 99504. Host Pastor: Al Miller. General Superintendent: Dr. Eugene L. Stowe.

SPANISH EAST, May 28-29. Spanish Church of the Nazarene, 61 Rivington St., Manhattan, N.Y. 10002. Host Pastor: Hector Martinez-Mena. General Superintendent: Dr. Orville W. Jenkins.

BRITISH ISLES SOUTH, May 29-31. First Church of the Nazarene, Southend St., Bolton, England. Host Pastor: R. Spence. General Superintendent: Dr. George Coulter.

NORTH AMERICAN INDIAN, June 3-4. Nazarene Indian School, 2315 Markham Rd. S.W., Albuquerque, N.M. 87107. Host Pastor: Merle Gray. General Superintendent: Dr. Samuel Young.

NEW MEXICO, June 9-10. Nazarene Campgrounds, Alto Rte., Capitan, N.M. 88316. Host Pastor: Harold Cartwright. General Superintendent: Dr. Samuel Young.

NORTHEAST OKLAHOMA, June 9-10. Central Church of the Nazarene, 3355 S. Jamestown, Tulsa, Okla. 74135. Host Pastor: Eugene Sanders. General Superintendent: Dr. Orville W. Jenkins.

CANADA ATLANTIC, June 10-11. First Church of the Nazarene, York and Pine Sts., Moncton, New Brunswick, Canada. Host Pastor: D. R. Morrison. General Superintendent: Dr. Edward Lawlor.

"FLYING SEMINAR" CONDUCTED ON EASTERN ZONE

Eastern Nazarene College, Quincy, Mass., and Nazarene Theological Seminary, Kansas City, sponsored jointly a "flying seminar" in the Eastern Zone recently.

Six seminars (one each day) were conducted. Each district of the zone was included in the March schedule between March 22 and 27.

The format was to begin at 10 a. m. with Dr. James McGraw of NTS speaking the first hour, Dr. Leslie Parrott of ENC the second hour, with a noon lunch break. Then the format was repeated in the afternoon.

Dr. McGraw spoke on communication and church growth, its bridges and its barriers. Dr. Parrott spoke on church organization and pastoral leadership as they affect church growth. □



Pictured is the architectural drawing for the new building of Denver First Church. Construction is scheduled to begin during the summer of 1971. A 10.2-acre site was purchased seven years ago at the hub of southeast Denver at the intersection of Colorado Boulevard and Hampden Road for the planned relocation of the church. The proposed building will include educational space for a capacity of 3,000 and a sanctuary seating 2,500. The project will cost \$2 million. C. P. Nicek of the Bowman-Nicek and Assoc., Inc., Bethany, Okla., is the architect. Rev. W. Donald Wellman is pastor.

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BOOK CORNER

INTERPRETING CHRISTIAN HOLINESS

By W. T. Purkiser. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1971. 64 pages, paper, \$1.25.

In the Preface the author states that holiness is (1) a grace to receive, (2) a life to be lived, and (3) a truth to be understood. And he assigns himself the task of interpreting the theory and practice of holiness biblically, historically, theologically, psychologically, and sociologically: a formidable assignment indeed.

But the reader may be assured of one thing: his intelligence will not be insulted nor his humor nub ignored. This is Purkiserian at its best—and that is hard to beat.

In the chapter on "Historical Interpretation" there is a sage and much-needed warning against the Wesleyan brand of "eternal security."

Sad to say, but there are those in the holiness ranks who point accusing fingers at the delusion of "eternal security," not having noticed that their hands have been "tarred in the same pot."

The author's analogy of wedding and marriage will be borrowed and used endlessly—and deserves it.

In Chapter 5, which deals with sociological interpretation, Dr. Purkiser places the modern holiness movement and the Church of the Nazarene. You may not like the address of this halfway house: halfway between fundamentalism and ecumenism. But you will be the better for having surveyed the site carefully.

In fact you will be a much better person for reading the entire book.

—NORMAN R. OKE

**RETIRED MINISTER
FATALLY INJURED**

Fatal injuries were sustained by Rev. Orton L. Benedum, 89, of Lakeland, Fla., when he became the victim of an auto mishap on April 7.

His ministerial career included significant pastorates and district superintendency of the Akron District. During the tenure of his district leadership, he was instrumental in establishing about 50 new churches. After retirement, he was active in visitation and supply pastorates. He was formerly chairman of the board of trustees of Eastern Nazarene College, Wollaston, Mass.

Funeral services were conducted April 12 at East Liverpool (Ohio) First Church with District Superintendent James E. Hunton (Philadelphia District) officiating. Mr. Hunton was assisted by District Superintendent Floyd O. Flemming (Akron District) and Rev. Howard Hill of Lakeland (Fla.) First Church.

Survivors include a daughter, Mrs. Lawrence (Gertrude) Hulse, two grandchildren, and three great-grandchildren. □

**NAZARENE SERVICEMAN
DIES IN SAIGON**

A memorial service for Sp3c. Ronald Northrop, 23, was held at the Kansas City Summit View Church on March 21. Pastor Clark H. Lewis officiated and was assisted by Rev. Joe W. Farrow. Ronald died while on duty in Saigon, Vietnam, with the United States Army on March 11.

He had been a member of the Summit View Church since August, 1966. While on leave during the Christmas season, 1970, he participated in a Communion service and testified to his spiritual growth in

MRS. J. G. MORRISON DIES

Mrs. J. G. Morrison, wife of former General Superintendent J. G. Morrison, passed away April 7 in Escondido, Calif. She was 91 years old.

A graveside service was held at 10:30 a.m., Saturday, April 24, in De Smet, S.D. District Superintendent J. Wilmer Lambert (Dakota District) officiated.

Mrs. Morrison is survived by a daughter, Mrs. R. W. Brown, Escondido, Calif.; and a son, Sidney L., Casper, Wyo. □

Christ.

During his teen years, Ronald was active in teen Bible Quizzing. Some of the scripture portions used during the memorial service were selected from the Bible books he studied to prepare for the quizzes.

He was an Eagle Scout. During his high school career he had attained the rank of lieutenant colonel in the R.O.T.C.

Ronald is survived by his parents, Mr. and Mrs. Robert Northrop; and a brother, PFC Mark Northrop, presently stationed with the U.S. Marines at Camp Pendleton, Calif. □

'Showers of Blessing'
PROGRAM SCHEDULE
Dr. William Fisher

May 16—"Who Says So?"
May 23—"More Power to You!"

**MVNC GRANTED
MEMBERSHIP IN
OHIO COLLEGE
ASSOCIATION**

Mount Vernon Nazarene College, Mount Vernon, Ohio, was granted full membership in the Ohio College Association at the one hundred fourth annual meeting of the association, April 3.

Membership was granted to the college after a one-year period as an associate member, and two intense inspections of the college curriculum and facilities by the Membership and Inspection Committee of the OCA.

The OCA is a nonpolitical, independent organization for the purpose of maintaining a high level of achievement in the institutions of higher education and also to develop inter-institutional cooperation within the state of Ohio.

This achievement for MVNC gives the college official recognition by the other colleges and universities in the state. This will facilitate the transfer of credit from MVNC's two-year program to senior colleges in this area.

MVNC submitted its "self-study" to the North Central Association of Colleges and Secondary Schools on May 1. This is the final step in the process of seeking membership in this association. With this membership comes the recognition of full accreditation.

MVNC has moved as quickly as any new college is capable toward full accreditation and official recognition. □



Picture taken at the annual meeting of the Ohio College Association in which MVNC was granted full membership. Left to right in the picture are Dr. Ronald B. Thompson, executive dean of student statistical services at Ohio State University, and chairman of the Membership and Inspection Committee of the Ohio College Association; Dr. Stephen W. Nease, president of MVNC; Dr. James H. McElhaney, executive director of the Ohio College Association.



Pictured is a class of 15 men and women ordained by General Superintendent Eugene L. Stowe early this year at the Nicaragua District Assembly. Dr. Stowe is standing at the center back row in the photo. Missionary Dean Galloway is standing to his right. The men in the class are accompanied by their wives.



Pictured above is Miss Hester Van Dyne, NMBF records supervisor, and Paul M Sadowsky, administrative assistant in the Department of Ministerial Benevolence, preparing to mail, on April 23, the first "Basic" pension benefit checks to recipients of the new program which began April 1, 1971. Ministerial Benevolence, which began in 1919, continues, but now retired ministers and widows of ministers will be able to receive either "Basic" pension benefits or ministerial benevolence assistance, whichever is larger.

Retired elders and widows of elders who have not yet applied for the "Basic" pension should do so by writing: Dean Wessels, Executive Secretary, Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131.



Mr. and Mrs. Claude Cherry of the Portland, Tenn., church pose with their identical triplet boys born on March 5. Mrs. Cherry is a nursery Sunday school teacher in the Portland church. The couple have two older children, Tammy and Stephen. The new boys are Michael Carl, Scott Wendell, and James Morgan. They are the first triplets born in Portland's Highland Hospital and the first to be born in the area in 44 years. Pastor Louis W. Stabus reports the excitement among his people over the addition to the church family.



Pastor Gerald Street (left) is shown with Milton Martinson, chairman of the building committee of the Green Bay, Wis., church, as they look over a model which shows the progress of pledges toward the foundation of a new church.

The church was organized May 17, 1970, with a charter membership of 19. Presently there are 24 members. The Wisconsin District donated a five-and-one-half-acre tract of land to the new

church, and a building program is being planned. From its beginning, the church has been self-supporting. Presently meetings are held in the community service center.—"Press-Gazette" Photo.

REPORT FROM EUROPE

Thirty-six Nazarenes joined the Church of the Nazarene by profession of faith in the Middle European District, as reported by District Superintendent Richard F. Zanner. The meetings held in March marked the tenth annual district assembly.

Mr. Zanner also reported that the Frankfurt, Germany, church, under the leadership of Pastor Rudy Quiram, had launched a home mission project. The church is giving leadership for establishing a new church in the suburbs of Frankfurt at Preungesheim.

Eight active members of the mother church will form the initial nucleus. Prayer for the new project is requested.—R. W. HURN, executive secretary, Department of Home Missions. □



Dr. Timothy Smith, professor of history and education at Johns Hopkins University, was speaker at the Annual Sales Conference luncheon of the Nazarene Publishing House held in Kansas City on April 8. Among other guests at the luncheon were Wally and Ginger Laxson, who presented two vocal selections.

CHOIR SHARES CHRIST IN SCHOOL CONCERTS

The "Singing Collegians" of Mount Vernon Nazarene College, Mount Vernon, Ohio, have presented *Choir in "Life" concert*

the *Life* musical in nine different high schools in Ohio, West Virginia, and Kentucky.

Nearly 7,000 high school students have attended these concerts given in the high schools during the choir's annual spring tours. Members of the choir were able to witness personally to more than 1,600 individuals following performances. A follow-up campaign is now under way by the choir members.

The choir was well-received by both high school administrators and students. More requests have been received than the choir has been able to schedule.

The "Singing Collegians" choir is the 34-voice concert choir of the college under the direction of Reuben Rodeheaver. Student director for the *Life* musical is Dave Curtiss of West Chester, Ohio. □





**"BY ALL MEANS...
SAVE SOME"**

DOES FRIENDSHIP EVANGELISM PAY?

My pastor husband and I listened with great interest in the workshop on "Winning Young Adults" at the General Conference on Evangelism. The suggested method was what we had felt was right and what we had in a measure endeavored to do.

But to hear it in the manner presented just reinforced our beliefs. While driving home from the conference, we agreed to intensify our efforts in winning young adults through *friendship evangelism*.

Recently a fine, new young couple visited our church. I felt while praying one day that they were the next "friendship" couple to invite into our home. My husband also felt likewise.

I called the young wife in the middle of the week and invited them to our home for sandwiches after the coming Sunday night service. She said she would love to come, but her husband was out of town on a business trip and she would have to consult him. He would be home Friday night, so she promised to call me on Saturday morning.

How thrilled I was when Saturday she called and happily accepted the invitation! I invited them to church also, but she made no commitment.

But they did come to the service, and afterwards we had a wonderful time together in our parsonage getting acquainted, learning about their church background, family, and interests.

The following Sunday this fine couple and their small children came to both the morning and evening services.

When my husband gave the invitation Sunday evening, this handsome couple came forward and knelt at the altar. It wasn't long before the Lord met their need, and wondrously saved them. How our hearts rejoiced with them over their newfound joy!

Was it worth the money we spent on sandwiches, potato chips, coffee? Was it worth the prayer and fasting for them? These questions are too foolish to consider. Our joy knew no bounds. We could only praise God for His saving power.

Our part had been small indeed. Before long, they united with our local church, and again we were reminded that young adults are hungry for fellowship and for God. Friendship evangelism does pay!

JANE KRISTOFFERSEN

Madison, Wis.