

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / APRIL 15 '76

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—General Superintendent George Coulter



The Resurrection

—The Heart of Our Faith

THREE GREAT EVENTS in the life of Jesus form the pillars on which all the hopes and longings of mankind rest. The manger, the Cross, and the throne form the foundation for the redemptive work of our Saviour, Jesus Christ.

The manger scene is beautiful. Wise men worshipped, shepherds wondered, and angels sang of peace and goodwill towards men.

The Cross was a place of darkness, fear, and death.

But our Christ is no longer in a manger. Neither is He still on the Cross. The glory of our Christian faith is that the Christ who was born in Bethlehem, who was crucified on Calvary's hill, and who was buried in Joseph's tomb, has risen from the dead and now is enthroned in power and glory!

All other tombs testify to the reality and

power of death. But the empty tomb of Christ proclaims in no uncertain terms the reality of life and victory!

Weakness lies at the manger, death at the Cross, but power reigns at the throne! We joyfully remember His birth. We gratefully recall His dying. But the crown of all our hopes rests on a living Saviour who dwells at God's right hand!

Today Christian hope shines bright and clear despite the tragic disillusionments of the affairs of men!

Today we can lay loved ones to rest in the sure and certain hope of the resurrection!

Today we can know the presence of a living Saviour who dwells with us in the person of the Holy Spirit!

Today victory in all of life's struggles is ours through Jesus Christ, our risen Lord! □

IT WAS CHRISTMAS WEEK in western Kansas, and my cousin and I had gone to bed in a cold room. My feet were like chunks of ice. When I made an offhand remark about my discomfort, Wayne crawled under the covers and warmed my feet by putting them up under his shirt against his body! More than 30 years have passed, but the memory of this act of love is fresh in my mind.

During the last evening that Jesus and His disciples were together, Jesus performed an act of love for them which was no small surprise. When they had come into the room where they were to share their last meal, they found that all the preparations had been made, including the usual basin and water for washing their feet. But since there was no servant present to perform this menial task, they all ignored this provision and ate their supper with dusty feet.

When they had finished eating, Jesus rose, removed His cloak, wrapped the towel about His waist, poured water into the basin, and began to wash the feet of the disciples. When He came to Peter, He met resistance. Probably none of them was pleased that Jesus should be washing their feet, but Peter objected aloud, "Lord, are You going to wash my feet?" Jesus answered, "You do not understand now what I am doing, but you will learn." Peter protested further, "Lord, You must never wash my feet." When Jesus explained to Peter that he must let Him wash his feet if Peter was to have any part with Him, Peter reluctantly allowed Jesus to do it.

Peter might have been thinking, Lord, it is not proper that *You* should be washing our feet. We want You for our Lord, and we will be Your disciples, but let us leave the work of washing dirty feet to those who are the servants. The proper relationship of the classes of society seemed to be important to Peter, especially right now. His feet were dirty enough that a servant might wash them, but not dirty enough that Jesus should be doing it.

Jesus had tried to prepare His disciples for what was to happen to Him in Jerusalem. Peter objected to the whole idea, and Jesus had rebuked him with sharp words: "Get thee behind me, Satan, for thou savourest not the things that be of God, but those things that be of men." No doubt Peter was still smarting from the effect of those words, and once again he must be given a lesson by Jesus his Lord.

What Jesus did for His disciples at their Last Supper may be viewed as a representation in miniature of the entire purpose of His mission to the world. In that act of love, God the Son laid aside the garments of His heavenly glory, girded himself with the garment of the servant, and set about the work of making men clean.

And men continue to react to His act of love. They are not ready to accept what the Bible tells us of the meaning

Dusty Feet and Sinful Pride

By GENE CHAMBERS

Stanton, Calif.

of His coming. For them it is incredible that God should intervene in the course of human destiny by becoming one with us in a human life. It is all right that Jesus should be a great Teacher, but to insist that He is really God come in a human life to die in our place is taking it too far. They are inclined to say, "We can't be all that sinful." Or in the words of Peter, "Our feet aren't that dirty."

But if we will only realize what is in the mind of God, that His love for us is expressed in the life and mission of Jesus, that He is the great Servant of God come to make us clean from our sin, then we too may learn what Peter learned. He expressed it beautifully in his second letter, chapter 1, verse 4. He tells us that we may be partakers of the divine nature, that is, "come to share in the very being of God" (NEB). When we really discover this, we are "surprised by joy." Our marvel of it never ceases. □





HERALD OF HOLINESS

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PEN POINTS

THE ONLY MAN-MADE THINGS IN HEAVEN

"Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing" (John 20:27).

Jesus spoke these words to Thomas, who wanted proof that Jesus had risen. He found scars on His hands and in His side, causing him to exclaim: "My Lord and my God."

The writer of Hebrews contrasts the preliminary priesthood under the old covenant with the eternal priesthood of Christ: "And every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He [Jesus], having offered one sacrifice for sins for all time, sat down at the right hand of God, waiting from that time onward until His enemies be made a footstool for His feet" (Hebrews 10:11-13, NASB).

The only man-made things in heaven are the scars on Jesus' hands, side, and feet, put there by men as He died on the cross at Calvary.

*When He died for you and me,
He suffered pain and agony
That we might be made free.
And in heaven He bears the scars
For you and me.*

—KATHLEEN CORY
Houston, Tex.

THE WORK IS DONE

*I piled up my sins 'til
They rose like a mountain;
One by one they were cleansed
By the blood of the Fountain.
A peace now abides since
The work has been done,
And the glory all goes to
The Crucified One.*

—WANDA LANG
Plymouth, Ind.

GOD'S RESPONSE TO GOOD FRIDAY

*Good Friday closed in tragedy.
There was a silent Saturday.*

*Easter's victory broke the silence.
Resurrection hope is God's response to
Good Friday.*

—C. NEIL STRAIT
Racine, Wis.

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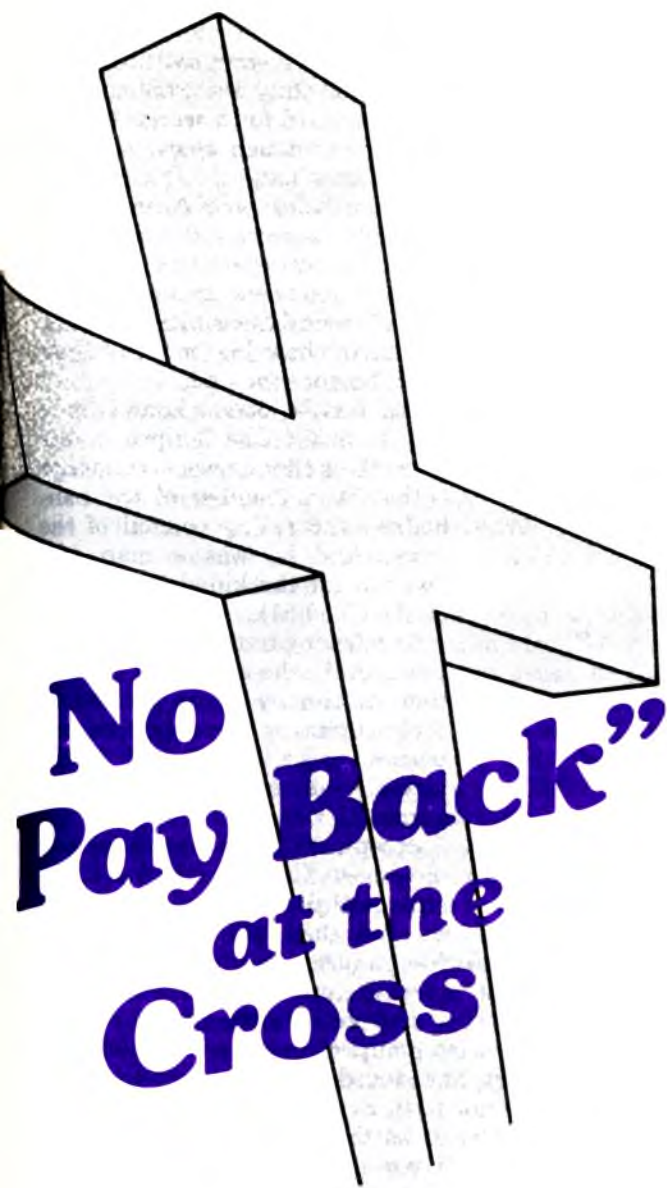
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A MISSIONARY related how the culture of the people with whom she works is permeated with the concept of what she called "pay back." It is expected that there be a pay back for everything from intentional insult or injury to the smallest kindness shown. Accidental deaths caused by a second party are paid back by a reciprocal killing. (One may sometimes choose to settle the pay back with cash, which may be as much as \$2,500.) Some sort of pay back is expected even for so-called gifts.

The dictionary for the language of these people, written with the missionary in mind, warns the would-be bearer of the Good News to be cautious in using the word generally translated into English as "forgiveness." It carries with it the idea of "pay back," which of course is not the Christian concept. Even the "best" word connotes to this group the idea "We're even now. I owe no pay back. But the matter is far from forgotten. It will be remembered if you wrong me again tomorrow."

Thus, to convey the Christian understanding of God's forgiveness, it has become necessary to take the best word available and say simply "the forgiveness which God gives," and then explain.

One of the peoples of southeastern Africa has an idiom which says, "*Licala aliboli*." The meaning is literally "a fault (or wrong) never rots." It is never forgotten. Regardless of its age, it will always be remembered. This means, I am told, that it will be remembered until both the wrong and wronged die. And even then their children may remember it.

Most persons of whatever culture tend to harbor the same attitude, even if not so overtly expressed. We sometimes feel that every wrong done to us will somehow be repaid in this life. And, even more dangerous within the context of the Christian faith, we often imagine that we must in some way repay every act of goodness and kindness shown to us.

We find it hard to forgive; hard to say, "I'm sorry; please forgive me;" and even harder to accept forgiveness. We feel sort of plagued with shadowy feelings of guilt if we experience forgiveness from someone when we ourselves have done nothing to merit forgiveness.

Almost inevitably we inject our own culturally defined view of forgiveness into our understanding of God's forgiveness. We suppose that God forgives as we forgive.

Our forgiveness, apart from the Spirit of Christ, is finite and human. But God's forgiveness is infinite and divine. To understand God's forgiveness within the framework of human forgiveness is to think in terms of merit and pay back. And this misses entirely the meaning of God's forgiveness.

The Cross goes beyond our culturally determined patterns of thinking. Here God's unmerited, unlimited, unstoppable, and nonrepayable love bursts forth. Here our human, culturally limited understanding of forgiveness is confronted and shattered by an all-embracing, unlimited, divine forgiveness. The forgiveness which flows from the Cross meets, and must melt, our narrow human understanding of forgiveness if we are to grasp what God is saying to us through His Son.

Into your culture, and my culture, and into all the little subcultures around us, there comes the Cross; and it comes with a message that is supracultural—that is, with a truth which stands above and outside of all our cultural systems and is equally applicable to each one. That truth is that God offers to every man His forgiveness, which is complete, free, and available without merit. And there can be no pay back. Though it evokes our highest love and service, it can only be accepted.

This concept of forgiveness is beyond the grasp of our finite thinking. The Cross says, "It's yours." But like the prodigal son we cry out, "I am not worthy"—just let me *do* something, and then I won't feel so bad about accepting it. "Make me as one of your hired servants" (see Luke 15:19). But the Father says, "No. There can be no pay back. Just accept it." □

By PAUL H. HETRICK

Siteki, Swaziland



Clairol Christians

By MORRIS CHALFANT
Norwood, Ohio

IS THERE ANYTHING in the New Testament about an undertaker? Yes, it tells of a man who took the body of our Lord Jesus down from the Cross and gave it a proper burial. His name was Joseph of Arimathaea. He played an important, yet seldom mentioned, role in the gospel story.

Strange as it seems, he was a secret follower of our Lord.

One of Jesus' 12 disciples had betrayed Him. The other 11 had forsaken Him and fled for their lives (Matthew 26:56). Though Peter had ventured near at the trial in the high priest's palace, and John had stood by during the Crucifixion, it seems that none of

the disciples were within sight afterward. Only the women! It remained for a secret disciple to muster enough courage to ask for Christ's body. Who was Joseph of Arimathaea? The Bible says he was a rich man. For the most part, we think of Christ's followers as being poor. But all men have spiritual needs, no matter how big or small their bank balance may be. He was a good, honest man (Luke 23:50). The Scriptures further tell us that he was a counselor—that is, a member of the Sanhedrin, the ruling council of the Jews. And he was a man who "waited for the kingdom of God" (Luke 23:50-51).

In referring to those members of the church who are not as clear in their testimony or as decided in their witness as they might be, one person spoke of "Clairol Christians"—he said, "Only God knows."

Joseph of Arimathaea seems to have been like that. He was a disciple—all four Gospel writers say so—but they add that he was a

"secret" disciple. Joseph not only admired Jesus; he loved Him. But unfortunately, he kept it largely to himself. He was a charter member of "Christians Anonymous"—that group of men and women who, through history, have loved Jesus and followed Him, but who have not been as open in their discipleship and in their service as they might have been and, perhaps, as they should have been.

Why did Joseph of Arimathaea not make his discipleship more obvious? It was because of his "fear of the Jews" (John 19:38).

He feared that his declaration of faith would cause a big upheaval, and so he decided to keep quiet lest

IT WILL RETURN

*It's the hand we grasp with an honest grasp
That gives us a hearty thrill,
It's the good we pour into others' lives
That comes back our own to fill.
It's the dregs we drain from another's cup
That makes our own seem sweet,
And the hours we give to another's need
That makes our own complete.*

*It's the burdens we help another bear
That makes our own seem light,
It's the danger seen for another's feet
That shows us the path to right.
It's the good we do each passing day
With a heart sincere and true;
In giving the world your very best,
The best will return to you.*

—ALMA FLOYD
Columbia, Mo.

he fall foul of the Jews. Others also had the same attitude: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (John 12:42-43).

There are still some who want to run with the hare as well as with the hounds. They hope to benefit from worldly society, even though they also love the Lord Jesus Christ.

But no man can remain a "secret disciple" for long. Something will cause him to come out-and-out for Christ, or else he will cease to believe on Him entirely. To try to serve one's own interests and Christ's at the same time is like trying to mix oil and water. Like trying to keep a candle hidden under a bushel without smothering the flame. We cannot serve two masters. The Lord said that unless a man will deny himself and come and take up his cross and follow Him, he cannot be His disciple.

There came a time in Joseph's life when he had to choose whether to take a definite stand for Christ or give up his faith in Him. One day, as usual, he was away in an unnoticed section of the crowd, yet eagerly watching every possible detail. He had seen the unfair trial of the Lord he loved. He had heard the scheming of these murder-making men. Only too well this clear-thinking Jew knew that the whole thing was far from right. Then he stood on the hill of Calvary and heard the hammer driving rugged nails through the hands which dispensed healing, love, and miracles to rich and poor alike. He found it hard to stand there and watch his Lord agonize and die like a vile criminal.

The Cross made Joseph take sides. It ended forever his uneasy and unsatisfactory pattern of behavior. And finally he was driven to an act of great courage.

We can hardly measure the depth of this action until we take into account these facts: When Joseph threw in his lot with Jesus, our Lord was dead. His lifeless body hung upon the Cross, left there to waste away. Our Lord's cause seemed doomed. His closest disciples had broken and scattered. At a moment when it was a most difficult thing to do, Joseph came out into the open to let everyone know that his love and loyalty were in Jesus Christ.

His decision influenced another person—a fellow member of the city council. It was Nicodemus, who once had gone to see Jesus by night. He brought an offering of spices as a memorial tribute to Jesus. Taking his stand with Joseph, Nicodemus also no longer feared public hostility.

What tremendous inspiration there is in such daring action, indifferent to consequences. It brings clarity and firmness to life. It gives freedom and power. It unifies one's whole personality.

Joseph has followers everywhere today. They are the ones who right some wrong relationship, refuse to do that which involves sub-Christian conduct, and enlist in some form of public service for Christ. Like Joseph of Arimathaea, they take courage and go forward. The cross of Christ inspires them. □

The Uncovered Path

By CLARE ST. JOHN

Portsmouth, Ohio

IT WAS one of those sparkling, crisp January mornings following a night when God had wrapped our neighborhood in a thick, fleecy blanket of snow. Morning had come, bringing with it a clear sky and an equally clear summons to shovel snow. After 15 minutes of brisk work, I was back in the warm living room, enjoying the view from our front window.

Across the way, my neighbor was still at it. Pushing his hand-powered snowplow, he cleared both the front walk and driveway. These done, he was on his way to the garage.

Then he did it! An act so absolutely simple, yet so profoundly significant. He turned the plow from his *own* driveway and directed it at *his neighbor's* back door. Between him and that door lay a path deeply drifted over. In short order he plowed through the heavy drift.

I sat still, entranced by that simple path now plainly etched in the new snow. It was there for any to see, a passage purposefully cleared, connecting the back doors of two homes. An open invitation saying eloquently, "Come on over anytime, neighbor. If you want a cup of sugar or just to sit and chat a while—we'd like to have you."

Why did he do that when it wasn't *his* place? The covered path lay mostly on his neighbor's property. He had already worked hard on his own. No one would have faulted him if the path lay uncovered until the snow melted.

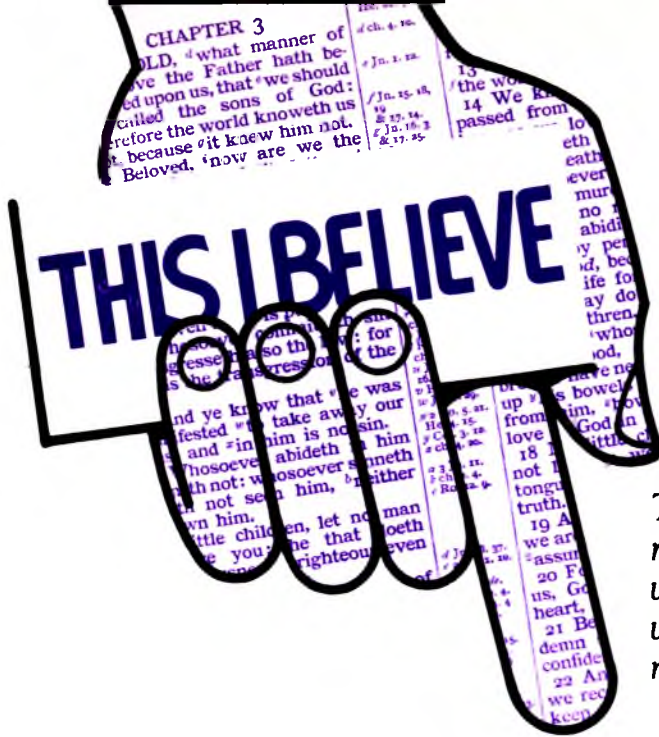
I suppose it was just overflowing neighborliness and goodwill that warmed his heart on that cold winter morning and prompted him to aim the plow along his neighbor's path.

I haven't forgotten it. Since then my mind has turned to other clogged paths. Drifts of misunderstanding blocking pathways from one heart to another. Lines of communication cut off simply through neglect.

There are paths piled high with more formidable barriers of long-cherished grudges. Walkways of appreciation in homes drifted shut by unexpressed love. Paths once frequently traveled to the mutual satisfaction and joy of those living at either end—now closed and unused.

It normally doesn't take much to open a path. Maybe a smile, a word, an admission of fault. But what big results from such small efforts if we open a path and travel it.

Wouldn't this world be a yet more wonderful place if we were all more careful to keep the paths between *hearts* open for travel? □



By HAROLD W. REED
Kankakee, Ill.



The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself; the world also is stablished, that it cannot be moved (Psalm 93:1).

MY CORE THEOLOGY

I am committed to a biblical theology. It may be reduced to four major doctrines that are determinative for the entire gamut of theological thought. It deals with the doctrines of God, Man, Sin, and Salvation.

The Doctrine of God

The Psalmist was aware of the fact that one's concept of God is most important and that it is a key to the understanding of life and all living. He constantly refers to the mighty God, even the Lord who has spoken. He speaks of the great God who does wondrous things, for He is God alone. Again, he voices his living faith: "O Lord my God, thou art very great; thou art clothed with honour and majesty."

It is significant that the opening lines of the Bible are: "In the beginning God . . ." There are no logical conclusions reached. It is a strong affirmation. It is a divine revelation concerning the central fact of theology. The theologians of the past have listed their major arguments concerning the doctrine of God. These historic arguments have been given singly and have been given as cumulative evidence that is almost irresistible.

Dr. H. Orton Wiley, in his *Christian Theology*, states that the belief in God is intuitive and that the grand historic Christian arguments are confirmatory. It is also important to remember that finite man is severely limited in comprehending an infinite God.

My major concern is that I may know God, and that my concept of Him might not be too small. It is possible to know God through His creation. We may know God through His Word. We may know God through His Son, our Lord Jesus Christ. We may know God through His people. And we may know God in personal experience.

We may know the Triune God. We may study about His attributes. We may know Him as high and lifted up, and we may know Him as the Mighty God among us.

The Doctrine of Man

If I know what you believe about God, there is a strong likelihood that I will know a great deal about what you believe concerning man. The biblical account of the origin of man is a source of information that has not been improved upon through the centuries. There are two Bible observations which go to the heart of the question, "What is man?"

1) The Scriptures declare that man is God-made. Man is created in the image of God. "So God created man in his own image, in the image of God created he him; male and female created he them." The image of God is a rich and beautiful figure of speech which tells of the high and holy origin of man.

2) Man is made of the dust of the earth and yet is a living soul. "And the Lord God formed man of the dust of the ground . . . and man became a living soul." Man is thus a creature of the dust like the animals about him. This scripture emphasizes his finiteness.

These two scriptures reveal the dimensions of man. He is made for the heights. In the image of God he possesses immortality, spirituality, and knowledge. But in his creatureliness he was tempted to sin and fell. Thus, we have side by side in the Scriptures the story of the greatness of man and the horrible depravity of man.

The Doctrine of Sin

Man was originally endowed with the freedom of choice. Through this freedom he had the choice to

serve God and enjoy fellowship with God or to break God's commandment and sin. Adam was tempted and he sinned, and in so doing he lost the moral image of God. However, he was able to retain the natural image. This predicament caused the great Pascal to exclaim: "What a mystery, then, is man! What a novelty, what a monster, what a chaos, what a subject of contradiction; what a prodigy! A judge of all things, stupid worm of the earth; depository of truth, sink of uncertainty and refuse of the universe."

Adam was created in the image of God, and in his fallen and sinful state was parent to Seth, "a son in his own likeness, after his image." Thus, sin is twofold in nature: the inherited sin from Adam, and the sin or sins committed by all. "For all have sinned, and come short of the glory of God."

The Doctrine of Salvation

Since sin is twofold in nature, there must be a twofold cure. Through Jesus Christ our Lord there is a double cure. Man, depraved as he is, may be redeemed and have the moral image fully restored. Man may be justified freely and sanctified wholly.

This marvelous free gift of God saves man from his lost estate. It is conditioned by faith. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For . . . with the mouth confession is made unto salvation."

Redeemed man has the power to worship, love, and serve his Creator. He has freedom of choice. His true destiny is "to love God and to enjoy Him forever."

This I Believe. □

Pass It On

By C. DALE GERMAN

Show Low, Ariz.

THE BLACK NIGHT was cold on the interstate highway where I was stranded between exits in the middle of nowhere. I had just prepared myself for a miserably long wait for help. But immediately a car appeared and stopped. A happy young sailor got out to see what was wrong.

He drove me several miles to a service station, then several miles back to my broken car. He even stayed with me and waited to see me drive away. I haven't seen him since, and I can't call his name.

Once I was a lonely, frightened soldier in basic training with the threat of orders for Vietnam hanging like a guillotine over my head. A concerned Christian family took me in and loved me like a son. They shared my fear and helped me endure the pressure of those uncertain days.

Another time I was struggling over my life's profession, unable to decide what path God would have me walk. Unexpectedly one day in chapel a professor made a remark that struck me in such a way as to answer all my questions and remove all my doubts. It was as if God had spoken personally to me through the lips of a man, "This is the way. Now walk ye in it."

There is so much good in the world. And a person doesn't receive love, kindness, and generosity without wanting to pass it on to someone else.

That sailor probably has long forgotten the winter night's help he rendered to me. I remember too well the heartsick feeling of being stranded. But since then, I have gone out of my way to help other stranded motorists.



The husband and wife who opened their home and hearts to me during basic training have both passed from this world to the next. But their hospitality changed my life, and now my own home is open to lonely people in need of love. I remember too well the emotional conflict that only meaningful personal relationships can soothe.

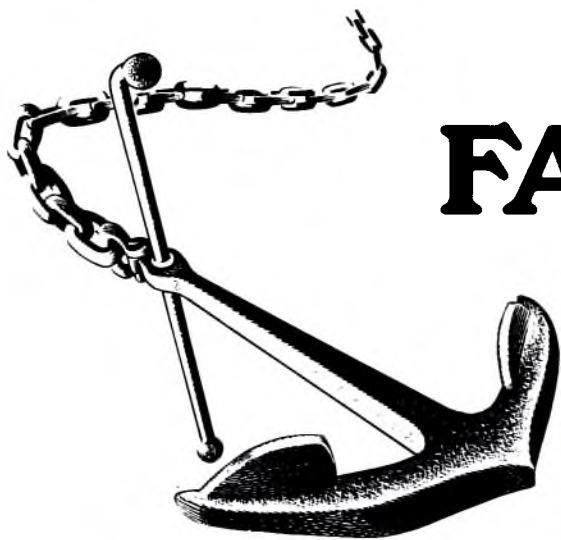
I doubt that my professor ever realized that he spoke profound words that helped settle my call in life. Yet because of him, I am more keenly aware that my own words are important, perhaps more so than I know.

Hebrews 13:2 says, "Some have entertained angels unawares." But the thought has occurred to me that through a Spirit-filled life, sensitive to the needs of others, some might actually have been angels unaware.

The helpful sailor, the loving family, and the insightful professor were all godsendings to my life. They came at a particular time of need and helped in a special kind of way.

Is it not reasonable to assume that God wants to use all of us in special ways and make us godsendings in the lives of others? And is it not also possible that we may never know what godsendings we have been by grace until it is all revealed to us in heaven?

Whatever good has come our way, pass it on. □



FAITH'S ANCHOR

By ALBERT J. LOWN
Keighley, Yorkshire, England

CHRIST'S COMPASSIONATE and understanding words to Peter shine as a beacon of comfort against the background of Gethsemane's night: "I have prayed for thee, that thy faith fail not: and when thou art converted [restored], strengthen thy brethren" (Luke 22:32).

To that moment the situation was one of gloom, foreboding, and fervent protestations of loyalty. The farewell Last Supper between Jesus and His disciples was over; Judas and the unscrupulous Jewish authorities were in process of making an infamous bargain, and the disciples were soon to fail and flee for their lives.

Against this background Jesus promised to pray for Peter, to place limits upon Satan's assault upon him, and through the bitter experience of denial and failure to make Peter a better man than before—restored, a tower of strength to others. That comforting assurance was an unrealised lifeline for a man about to be wrecked on the treacherous rocks of false self-confidence and subtle testing. It will mean more to us if we recognize

THE WISEST PRAYS FOR THE MOST FOOLISH

In Peter's vehement, lovable boasting that he—of all men—would never fail or fall, there is a revelation of a blindness common to many enthusiastic believers: an ignorance of themselves and Satan's tactics. If prison, judgment, and death lay ahead, and everyone else should compromise, Peter would not be found wanting. The future held nothing he could not overcome. No naive blindness afflicted him as shadows and sorrow deepened, although he mistakenly anticipated the *nature* of coming trial. Testings in which he would have irretrievably failed but for his Lord's perfect wisdom and pitying prayer were to come his way.

John Bunyan's magnificent allegory of the Holy Spirit's ministry, "The Interpreter's House" in *Pilgrim's Progress*, gives seven "room-pictures," including the water and oil masterpiece. An eighth could

be added: a spiritual Humpty-Dumpty astride the wall of extravagant emotions in a pride that affirms no fall. When Peter did tumble, Jesus was waiting to break his fall and do what all the king's horses and men could not do—fit the pieces of a shattered experience together again.

Knowing the chaff adhering to the wheat of faith, weakness behind passionate willingness of the spirit, and carnal cowardice unrealized as yet, Jesus did not despise, but loved and prayed, pledging that "rock-man" would vanquish "sand-man." The *cause* of testing was clearly identified: "Satan hath desired . . . thee." Other factors did play a part in Peter's downfall—physical, emotional, and social—all secondary to a malignant, personal devil who, in sifting, would suggest that he was all chaff and in faith a complete has-been.

The *time* of trial was also indicated: at cockcrow, the beginning of the last watch of the night, when a soldier on guard and the priest on temple duty anticipated relief. For Peter, the time his world tumbled in, cursing and indifference to Christ returned, and conscience began a merciful ministry of weeping conviction. "He knows, He knows . . ." is a loved refrain in song, but a far greater reality in grace. For, knowing beyond others, Jesus prayed for him personally: "Simon, Simon . . . for *thee*." Satan's focused intent was met by the Saviour's faithful intercession and the warning,

THE STRONGEST CAN BECOME THE WEAKEST

". . . thou shalt deny me thrice"—at the point of greatest spiritual perception, "knowing Jesus"; and life's greatest privilege, being "with Him." The unlikely man failed in the most unlikely place, his relationship to Jesus: the last place he or anyone else felt he could fail. He who by the Spirit's illumination had confessed Jesus the Christ, and showed life's whole bent by walking on a storm-tossed lake *to go to Jesus*, turned his back upon his Lord. Thrice!

A man could fight like a hero and face bonds and death as a martyr; but the unexpected, the absurd—"Your accent." "You belong to *that* group?"—scornful tongues and a servant girl's jibe proved too much when loneliness wrapped him around and feelings plummeted to rock bottom. Where the elephant of physical pressure would have failed, the mouse of association and accusation succeeded. The nature of testing is cunningly varied and directed in Satan's design that faith and fellowship alike may fail. An overruling design assures

THE WEAKEST CAN BECOME THE STRONGEST

Beyond failure, Jesus saw repentance and restoration. The trial Satan purposed for ruin would be used for remaking: "... when thou art . . . [restored]"—a seeming impossibility until Jesus saw him, sought and succoured him, and said, "Strengthen thy brethren."

Writing in later years with vivid memory, Peter urged: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Peter was hunted and scared in the encounter but not devoured. A greater, "the Lion of the tribe of Judah," prayed for his recovery and refining.

The foreknowledge, faithfulness, mastery, majesty, courage, love, and sacrifice of Jesus cry out for Easter emphasis—His intercession too, and Peter, who became a sample case of being prayed for and through.

Coventry Cathedral is one of Britain's memorials of Hitler's bombing that spared neither homes nor churches. Better known as "Phoenix Cathedral," it is rebuilt upon the same site with the one remaining wall of the destroyed sanctuary incorporated into the new. Adjoining the entrance is a gripping sculpture of the archangel Michael's conflict with a fiendish devil; fit symbol of world conflict with the Nazi dragon as the cathedral, too, is a phoenix of resurrection from burning ruin.

A spiritual phoenix, Peter! who arose from the fires of trial and the ashes of failure rebuilt in rock. "The Lord is risen indeed" is the Easter anthem. "Peter is risen indeed" is the anthem of restoring grace because Jesus ever liveth to make intercession, saving to the uttermost those for whom He prays. □

HOLY APPLAUSE

When the total of the Thanksgiving Offering was announced at the General Board meeting in January, the reaction was electrifying. Expressions of "Praise God" and "Thank the Lord" were heard. Then came a burst of spontaneous applause. Dr. Norman Miller, general treasurer, remarked, "This applause is for our dedicated Nazarenes who have sacrificed in order to make this amazing offering of \$4,738,304.98 possible."

The goal for the Easter Offering, \$5 million, can be reached by the same process—sacrificial giving. The need is so great and so apparent. The recent earthquake in Guatemala, bringing widespread death, devastation, and deprivation, should evoke deep concern in Nazarenes as well as thanksgiving for blessings.

"My contribution will be the measure of my love to God and my concern for the lost and needy of this world. I am asking God to show me what it shall be. I do not plan to give what I can spare. I shall give what will entail a sacrifice. Thus my gift will be part of myself, for God demands my life and all that I have.

"May our Easter Offering be a fitting tribute to Him who gave himself for us."

—M. A. (Bud) Lunn
Nazarene Publishing House

PEN POINTS

UNLESS PROVIDENTIALY ENABLED

Our offering pledge cards usually include the words "unless providentially hindered." That seems reasonable enough, for things can happen which prevent our doing all that we honestly intended to do. Whether the words are there or not, we all understand that if conditions beyond our control make the fulfilling of a pledge impossible, we have not really broken our promise.

But why is it always "unless providentially hindered"? If providential factors enter, is it always to hinder? I do not remember ever seeing a pledge card which stated, "unless providentially enabled."

If that were there, what would it mean? I think we would be saying, "I promise to do this certain thing, *unless providentially enabled*, in which case I will do more." That at least would allow for the possibility that "providence" can work either way.

It seems to me that unexpected and unpredictable

things work to enable as often as they do to hinder. The person who serves God may reasonably expect that events will often allow him to surprise himself and others with what he is able to do. "Unless providentially hindered" guards our honesty; but "unless providentially enabled" takes the limits off our expectations.

I am fairly sure that in asking for pledges, we should continue to use the phrase, allowing for hindrances that we cannot predict or prevent. But I would like to get the other in as well. Then when God surprises me with the blessing that I did not look for, I can respond with the appropriate offering of money or services. I would like for my pledge to have room for expansion, for I may be "providentially enabled." □

—EDWARD F. COX
Nashville, Tenn.

“AND BESIDE ALL THIS . . .”

(Luke 24:21)



SOFT AFTERGLOW in the evening sky cut the effectiveness of the streetlights on the usually busy streets which now carried only a few cars.

As I passed on the sidewalk, a young man with several others in a parked car suddenly cursed me vilely. They were strangers, and the abrupt development was so out of keeping with my sense of well-being and what I had been thinking that I was more shocked than frightened. Obviously the men hoped I would approach the car and demand an explanation. Had I done so, my body might have been found in the river as was that of another person a few days later.

I had been thinking of two persons on the road to a place called Emmaus, on just such an evening as this, nearly 2,000 years ago. That road, in that day, was also dangerous because of robbers. The distance from Jerusalem was about seven miles, and the travellers no doubt hurried to reach Emmaus before dark.

I had also been thinking, in this connection, of a close friend of mine who likes to startle me with questions such as: “What makes you think there’s any afterlife or a heaven? Nobody’s ever come back from there, have they?”

Before I reached the safety of our house and closed the door behind me, I realized there were at least three circumstances common to my experience on the street and that of the two on the Emmaus road.

One: The hard reality of danger today was just as real for them.

Two: My friend has never really faced the truth of the Bible.

Three: Until that day, those two disciples, like my friend, had accepted it as an incontrovertible fact that no one had ever come back from death.

Until my own experience in the street, the Emmaus story had always been dulled for me by the story qualities of time and distance. Now I saw these men hurrying along the dusty road, troubled and in trouble. Their Leader and close Friend had been killed. They had watched Him die and seen Him buried. They had not even dared talk much about it in Jerusalem. Now, out on the lonely road, they compared impressions animatedly.

The future, which had seemed so full of promise while He was alive, was blasted, and their lives in danger. The close inner circle of apostles was in hiding in Jerusalem, and the followers of Jesus were “hot” property.

The two disciples must have been surprised and a little fearful of another Traveler who, though they were walking swiftly, overtook them with no apparent effort. He appeared to be a simple countryman, anxious for companionship and news from town. Somewhat naively He asked them what they discussed with so much feeling. In effect they said:

“Where have you been that you haven’t heard of the things that have taken place in Jerusalem?”

“What things?” the Stranger inquired.

And they told Him how Jesus, a prophet mighty in deed and word before God and men, had been arrested, condemned, and crucified. Telling the awful story filled them with fresh despair.

“We had hoped that this was surely the king of Israel, who would restore the nation.

“*And beside all this*, today is the third day since these things were done. Some of the women went early to the tomb and found His body gone. They claimed to have seen a vision of angels.

“Then some of our men went and found it as the women had said. But Him they did not see.”

Then the Stranger, who appeared to have an extraordinary knowledge of the Scriptures, began an absorbing exposition of prophetic pronouncement concerning the Messiah.

Why these companions, who had talked and lived with Jesus for a long time, did not recognize Him is no doubt partly because of their shock from witnessing the Crucifixion. These were ordinary men, even as you and I. They had seen the miracles Jesus did, some of which were hard to believe even while they saw them.

Then they had watched Him die, and all miracles were as nothing compared to the suggestion of His immediate, living presence.

Only when He had accepted their invitation to spend the night with them, as they sat down to eat, did it happen. He broke the bread and lifted His face, speaking the familiar words of thanksgiving, and suddenly their eyes were opened. And the Bible says: “He vanished out of their sight” (Luke 24:31).

By HAL M. VON STEIN

Napa, Calif.

In one second of time the stupendous, historical fact and spiritual truth was laid before these two ordinary men: Jesus is alive, and He is the Messiah!

The two forgot about the dangers of the dark road back to Jerusalem. No doubt they ran much of the seven miles. They recklessly sought out the apostles.

“We have seen the Lord!”

And He will reveal himself to us, if we will allow Him. When He does, like the two on the Emmaus road, we will want to tell someone close to us.

For life will have a new, full meaning, that will never pass away. *Never!* □

Some Unknown Words

By GARY W. DAVIS

Ponca City, Okla.

ONE'S VOCABULARY is a measure of his literacy. *Vocabulary* may be understood as the sum of all words with which an individual has a working knowledge.

Unless a word belongs to our vocabulary, it will not register with us. So far as we are concerned, the word is wasted. Not merely the word itself, but the sense of an entire sentence in which it appears may be obscured or lost to us altogether.

Language-arts experts suggest that the process by which we increase our vocabulary involves at least three steps: fully comprehending a word's definition; mastering the word's spelling; and using the word correctly in several sentences. By following these steps, we make a word part of our vocabulary.

Normally, increasing our “word power” is desirable. But Peter implied that there are some words which ought not to be in a Christian's vocabulary and conversation. “But as he which hath called you is holy, so be ye holy in all manner of conversation” (1 Peter 1:15).

The word translated “conversation” embraces more than spoken language. It includes behavior, actions, and attitudes. Peter's argument seems to be that God is holy, pure in character, pure in “conversation” (conduct)—and therefore men should be holy also.

“Untruthfulness,” “variableness,” “sin” are words missing from God's vocabulary. There is no untruthfulness in God. With Him there is no variableness nor shadow of turning. There is no sin in God. Actions denoted by these words are an impossibility with Him, just as it is an impossibility for the average person to use the word *moiety* intelligently in conversation, since *moiety* is not in our vocabulary.

As God is pure (holy) in His “conversation,” and since He commands Christians to be holy as He is holy, it follows, Peter reasoned, that we are to be holy (pure) in our “conversation.” Words such as *lying, stealing, cheating, jealousy, slander, fornication,*

and *adultery* are to have no place in our vocabulary and conduct. We are to think, speak, and act in ways that preclude these things.

King Ahab of Israel illustrates the point. He coveted a vineyard located near his palace, owned by a man named Naboth. Ahab tried to purchase the land, but Naboth refused to sell. The king reluctantly accepted the fact that the vineyard could not be his.

However, Queen Jezebel was more unscrupulous than King Ahab. She resorted to *thievery* and *murder* to secure the vineyard for her husband. These were not in Ahab's moral vocabulary and were not expressed in his conversation (actions). These vices, however, were part of Jezebel's vocabulary, and she made use of them.

David's son Amnon lusted after his half sister, Tamar, but thought it hard to ravage her because she was his sister. The word *incest* was not in his vocabulary. It remained for Jonadab, Amnon's friend, to teach Amnon the meaning of *incest*. Once the word became part of Amnon's vocabulary, it crept into his “conversation.”

Had the Israelites at Kadesh-barnea not known the meaning, and admitted the possibility, of “turning back,” that generation would not have perished in the wilderness.

Many couples enter marriage today with an eye towards divorce should they prove “incompatible.” Then when problems arise, as they will, they take the easy way out—divorce—instead of duty, reconciliation, and loyalty. *Divorce* is a word in their vocabularies, and they use it. In the heat of argument, such couples may say hurtful things that they would never otherwise say if *divorce* were not in their vocabulary.

Betrothed couples need to enter marriage knowing only such words as *commitment, love, for better or worse, and till death us do part*.

Hebrews 9:14 counsels the Christian to have his conscience purged of all dead works as an aid in perfecting his heart in holiness. Peter's admonition that we purge our vocabulary and conversation of all impurity makes the same point.

The challenge of the Christian is to guard the vocabulary jealously and add to it only those words which tend to make for holy “conversation” or conduct. □

helps to holy living



Focus on the Family

By JAMES C. DOBSON
USC School of Medicine



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

ATTITUDES TOWARD MOTHERHOOD

Question: What answer do you have for those who say being a mother and a housewife is boring and monotonous?

Answer: They are right—but we should recognize that practically every other occupation is boring, too. How exciting is the work of a telephone operator who plugs and unplugs switchboard connections all day long—or a medical pathologist who examines microscopic slides and bacterial cultures from morning to night—or a dentist who spends his lifetime drilling and filling, drilling and filling—or an attorney who reads dusty books in a secluded library—or an author who writes page after page after page?

Few of us enjoy heart-thumping excitement each moment of our professional lives. On a trip to Washington, D.C., last week, my hotel room was located next to the room of a famous cellist, who was in the city to give a classical concert that evening. I could hear him through the walls as he practiced hour after hour. He did not play beautiful symphonic renditions; he repeated scales and runs and exercises, over and over and over. This practice began early in the morning (believe me!) and continued to the time of his concert. As he strolled on stage that evening, I'm sure many individuals in the audience thought to themselves, "What a glamorous life!" Some glamor! I happen to know that he had spent the entire day in his lonely hotel room in the company of his cello. Musical instruments, as you know, are terrible conversationalists.

No, I doubt if the job of a housewife and mother is much more boring than most other jobs, particularly if the woman refuses to be isolated from adult contact. But as far as importance of the assignment is concerned, *no* job can compete with the responsibility of shaping and molding a new human being.

May I remind mothers of one more important consideration: You will not always be saddled with the responsibility you now hold. Your children will be

with you for a few brief years, and the obligations you now shoulder will be nothing more than dim memories. Enjoy every moment of these days—even the difficult times—and indulge yourself in the satisfaction of having done an essential job right!

Question: How do you feel about a man doing his share of the housework and helping with the meals at home?

Answer: My opinion on that subject is not likely to win me great numbers of friends among the women of the world, but I dislike seeing a man work all day at his job and then be *obligated* to confront his wife's responsibility when he comes home (assuming that she has no outside employment of her own).

On the other hand, I would not include the management of children in this division of labor, because the raising of kids is not a mother's sole responsibility! Boys and girls need their fathers as much as their mothers, and I certainly do not consider the time I spend with my children as a favor to my wife.

Each evening that I am home, I oversee their bedtime preparations—brushing the teeth, administering the baths, putting on Ryan's pajamas, saying the prayers, and hauling four to six glasses of water to each little procrastinator. This gives me a few moments exclusively with the children each day, and I try to make it a fun time.

When Ryan was still in diapers, for example, we played a game with the pins each night. I would "talk to the pins" and tell them not to stick him as they were going through the diapers. "Please don't stick little Ryan," I pled. "He's not really a bad kid. He's not wiggling around at all, and I think you should be nice to him." Every now and then when Ryan would squirm and make it difficult to get his diapers on, I would let the point of a pin scrape his skin. He would frown and say, "Those mean ol' pins sticked me, Dad!" I would scold them and warn them about further assaults of that kind. Ryan never seemed to tire of this game and insisted that I "talk to the pins" every night.

Children love *routine* games, and these kinds of creative experiences can turn a chore into a time of

togetherness—provided you're not too pooped to care.

Question: Is divorce really as destructive to children as we have been led to believe?

Answer: Children are amazingly resilient, and they do manage to "bounce back" from some severe traumas and crises. Much depends, of course, on how much conflict they witness and how wisely the parent in custody is able to handle the problems. Generally speaking, however, divorce is extremely difficult for the children involved.

The comedian Jonathan Winters verified this fact when he appeared as the guest on a television interview program. The host asked Mr. Winters to describe his early childhood, and he became unusually serious as he spoke. He described the disintegration of his family when Jonathan was seven years old, and how deeply he was hurt by the divorce. He said the other children would tease and laugh at him because he didn't have a father, and he reacted with anger. He would fight his tormentors and shake his fist in their faces, but when they were not looking he would go off behind a tree or building and cry. Mr. Winters indicated that he later learned to laugh his way out of trouble, but admitted that all of his adult humor is a response to sorrow.

Children of broken homes usually learn to cope with their situation, one way or another, but the emotional impact will never be completely forgotten. □

PEN POINTS

BECAUSE HE LIVES!

It was the late afternoon before Easter Sunday, and we were returning from the cemetery where we had placed Easter lilies on our son's grave.

As we drove back toward home, the splendor of the sunset completely captivated our attention. Finally, my husband could stand the distraction of driving no longer, and he pulled the car over onto the shoulder of the road and stopped.

"Have you ever seen such a beautiful sunset?" he asked. "I think God must have sent it just for us. He must be telling us something."

We watched in awe as the glistening rays reached out to form a perfect cross. My heart leaped with the awareness that it was an empty cross! A victorious cross! Yes, He was telling us something. He was practically shouting, "I live! I live! I have conquered death!"

Tears of blessing welled up and filled our eyes as we stared until the last rim sank into the distant wheat fields. And in my heart resounded the song of a thousand-voiced choir singing, "Because He lives, I can face tomorrow. Because He lives, all fear is gone."

Never before had the true spirit and meaning of Easter been so real and clear to me. He lives! He died that I might live. Because He lives, we too shall live . . . with Him . . . forevermore! □

—DOROTHY K. COBURN
Bethany, Okla.

REDEEMED

*I am not worthy!
It was me, Lord, who did it!
My own hands drove those nails!
My own kiss sealed Your betrayal!*

*I am not worthy!
It was me, Lord, who did it!
My own tongue cried out, "Crucify!"
My own heart turned away!*

*I am not worthy!
It was You, Lord, who did it!
Your own hands my fetters broke!
Your own kiss soothed my wounds!*

*I am not worthy!
It was You, Lord, who did it!
Your own tongue called my name!
Your own heart that opened wide*

*For me, and now
Your sacrifice
makes
me*

worthy!

—DOUGLAS BRAFORD
Kankakee, Ill.

PLEAD THE BLOOD OF JESUS

*Plead the blood of Jesus,
Point to blessed Calvary;
When Satan comes to try your soul,
Say, "Jesus died for me.*

*"His blood is cleansing me right now;
He died to set me free!
No power on earth, or heaven, or hell
Can take His love from me!"*

*Yes, plead the blood of Jesus!
Claim His promises so true,
"Resist the devil" with God's Word,
And he will*

*flee
from you!*

—ALICE HANSCH MORTENSON
Racine, Wis.

EASTERTIDE brings a worldwide joy, and we celebrate this day of "life" in many different ways. We are indebted to Dean Stanley for this description of an Easter celebration in the Greek church. The hymn "The Day of Resurrection" was first written in the Greek with all of its original beauty:

"As midnight approached, the archbishop with his priests, accompanied by the king and queen, left the church and stationed themselves on the platform, which was raised considerably from the ground, so that they were seen by the people . . . Suddenly a single report from a cannon announced that twelve o'clock had struck, and that Easter Day had begun. Then the elderly archbishop elevated the cross, exclaimed in a loud, exalted tone: 'Christos anesti!' Instantly every single individual of all that host took up the cry . . . with a shout, 'Christ is risen! Christ is risen!'

"At the same moment the impressive darkness was succeeded by a blaze of light from thousands of tapers . . . Everywhere men clasped each other's hands and congratulated one another with countenances beaming with delight, as though to each one separately some wonderful happiness had been proclaimed; and, in truth, it was. And all the while, rising above the mingling of many sounds, each one of which was a sound of gladness, the aged priests were distinctly heard chanting forth this glorious old 'hymn of victory' in tones so loud and clear that they seemed to have regained their youth to tell the world that Christ is risen from the dead."

The author of the hymn-poem was John of Damascus, known as one of the fathers of the Greek church, who lived in the eighth century. To us, living in the feverish activity of our modern world, the life of this early Christian saint would seem one of bleakness and loneliness. The grim, high walls of Mar Saba were seldom entered by outsiders except maybe a wandering Persian; yet those men who had dedicated their lives to the Saviour were willing to eat meager and plain food and sleep on hard cots.

In spite of adverse living conditions, some of the most glorious hymns of the early Christian Church were composed and sung as these ancient, rock-hewn chapels reverberated with a *cappella* harmony.

John of Damascus was converted to Christianity through his slave, Cosmas; and history records that John's little nephew, Stephen, also lived with him in the monastery. John is said to have written many of these sacred songs used daily in the services of this monastic group.

These beautiful lines lay unknown for centuries and gathered dust among the ancient service books of the Eastern church. Dr. John Mason Neale, an English clergyman, who had a special interest in religious antiquities, discovered them in the early part of the nineteenth century. This minister, with rare poetic talent, translated the composition into English verse, which is found in almost all hymnals and used especially at Eastertide.

Several musical settings of this hymn have been written—the one included here and also one by Henry Smart, the blind pianist and composer. "The Day of Resurrection" (words) may be sung to the tune of "Lead On, O King Eternal."

The Day of Resurrection

John of Damascus. Tr. by John M. Neale Berthold Tours

1. The day of res - ur - rec - tion, Earth, tell it out a - broad,
 2. Our hearts be pure from e - vil, That we may see a - right
 3. Now let the heav'n's be joy - full Let earth her song be - gin!

The pass - o - ver of glad - ness, The pass - o - ver of God.
 The Lord in rays e - ter - nal Of res - ur - rec - tion light;
 Let the round world keep tri - umph, And all that is there - in!

From death to life e - ter - nal, From earth un - to the sky,
 And, list'n'ing to His ac - cents, May hear, so calm and plain,
 In - vis - i - ble and visi - ble, Their notes let all things blend,

Our Christ has brought us o - ver With hymns of vic - to - ry.
 His own "All hail!" and, hear - ing, May raise the vic - tor - strain.
 For Christ the Lord hath ris - en, Our joy that hath no end. A - men.

"The Day of Resurrection"

By OVELLA SATRE SHAFER
 Gaylord, Kans.



By PAULINE SPRAY
Sparta, Mich.



HAPPINESS IS . . . SELF-FORGETFULNESS

"Where do you draw the line?" someone asked. "Just how much attention should you give to yourself, and how much should you give to others?"

If I had to take a chance on overdoing one, I would rather be found "going overboard" for others when Jesus comes than to be found guilty of self-centeredness. Wouldn't you?

Jesus said, "If any man will come after me, let him deny himself . . . for whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:24-25).

Self-forgetfulness is a necessity if we want to enjoy mental health and happiness. Happiness comes through sharing, and this the self-centered person cannot do. He is so involved with his own fatigue, aches, and pains, he cannot listen to the concerns of others.

Nor can he see himself as others see him. He may wonder why people don't care to be around him, why he isn't as popular as he would like to be. He needs to realize that people want to be around those who are happy, those who make them feel better, those who have something to give.

But the self-centered individual cannot give. He is too busy seeking understanding and sympathy for himself. He has no time to "put himself out" for someone else. Even those nearest and dearest to him are forced to suffer because of his self-interest.

The way out of self-centeredness is not easy. Stopford A. Brooke said: "It is hard, when we are the victims of feelings which eat at our heart day and night, to force ourselves into the life of giving, of doing little things for others, or stepping out of our reserve, of conquering our wish for solitude, of going to cheer and comfort those who are dependent upon us, of surrendering our pride, of doing a little good here and there when we had rather do big

things; but it is the true way to get rid of the enslaving dominion of the greater passions.

"It will bring peace at last, for it is at the root of God's peace. It was the calm of Christ, and when He left us His last legacy of peace, He left the means of it in the New Commandment: 'Love one another as I have loved you.'"

Self-forgetfulness is a way of life to be cultivated. Many self-centered individuals look covetously at their outgoing neighbors. They yearn to experience the same happiness. And they can—if they are willing to work at the job, to pay the price. Like any habit, self-interest is a difficult one to break. But it can be done by God's grace through prayer and persistent effort.

Dr. William Sadler maintains that people must learn to live in such a manner that they keep their minds off themselves.

"Be interested in others. Divert your mind from self-centeredness," said Grenville Kleiser. "In the degree that you give, serve, and help will you experience the by-product of happiness."

Dr. James Madge said, "Happy are they who give themselves away to make others happy."

Self-forgetfulness is the secret of overcoming painful self-consciousness, which is in reality selfishness. Someone has said that the self-conscious person has his ego in the forefront of his attention. This is why he must turn his attention away from self to others.

Being self-conscious is a maladjustment which usually begins early in life when the attention of others is focused on one. Therefore, we are not at fault for its inception, but we can help ourselves overcome it by turning outward, pursuing worthy causes, winning lost souls to Christ, comforting the lonely, and looking for ways to lighten the burdens of others.

Self-forgetfulness is also the cure for self-pity. A dynamic missionary to Africa said, "Self-pity is poison." If you are tempted to feel sorry for yourself, begin observing those around you. There are thousands far worse off than we. For instance, we visited with a lady in the hospital who had had both legs amputated. Awaiting an uncertain future, she continued to scatter sunshine. As we left her hospital room, our own hearts were warmed and cheered.

There is no excuse for resorting to self-pity when there are so many in real need. Worthwhile service to others yields dividends. When we are busy doing something for someone who is worse off than we are, our own misery is eclipsed.

Individuals who are troubled by "nerves" often seek to be alone, doing exactly what they should not do. We all need times of quietness and solitude in order to meditate, pray, and organize our thoughts, but these times should be limited for the self-centered person.

Associating with others is sometimes costly. It is not always easy to put up with the faults and demands of people, but the price a person pays if he shuns the association of others is greater. Therefore, he must learn to be tolerant—to give cheerfully, put up with the weaknesses of the less fortunate, and respect the rights of his associates. Freedom from self-centeredness means seeking out and finding as many to help as possible.

"Happiness is . . . self-forgetfulness." □

editorially SPEAKING

By JOHN A. KNIGHT

Resurrection Power

While it is an elemental truth that immortality is not resurrection, the distinction is often overlooked even by those who are committed to the Christian faith.

Immortality is a Greek idea. Resurrection is a biblical and Christian teaching. Immortality talks of an impersonal absorption following this life back into the world spirit. Resurrection has to do with a personal life after death that involves the total being of man.

While Paul used the word "immortality" in 1 Corinthians 15, he did not have the Greek idea in mind. Rather, he spoke of the raising of the body in a glorified form.

Resurrection is sometimes erroneously illustrated by the greening of nature in the spring of the year, by the budding of the trees and the blooming of the flowers. New life arises, it is said, out of the cold death of winter. But this is a natural phenomenon, and at best only portrays the classical concept of immortality.

The resurrection of Christian faith, however, finds its embodiment in Jesus, who is the "firstfruits" of them that sleep, and is the example of the divine life which only God can produce. It is a supernatural work.

RESURRECTION is God's answer to death, which has several meanings. The most obvious is *physical*. Overcoming this kind of death is a prominent part of the Easter celebration. Individual life beyond physical death is the hope of every true Christian.

This faith and promise are expressed clearly in the Scriptures: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

The Holy Spirit who lives in the believer is the "earnest" or First Installment of his final "inheritance" (Ephesians 1:13-14).

THEN THERE IS *SPIRITUAL* DEATH, alienation from God because of man's sin. Christ's resurrection makes possible victory over this death also.

Of this death and resurrection Paul spoke in his classic words: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were *dead in sins*, hath quickened us together with Christ, . . . and hath *raised us up* together, and made us sit together in heavenly places in Christ Jesus" (Ephesians 2:4-6).

The two deaths and resurrections are not unrelated. Life *after* physical death is conditioned upon the resurrected life known *now* in this world.

Paul's desire for himself delineates the relationship: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Philippians 3:10-11).

To proclaim the power of Christ's death and resurrection the apostle had been called and "separated." Thus he wrote that Jesus was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection *from the dead*" (Romans 1:4).

The verse literally means "a resurrection of dead persons." That is, the same power which raised Jesus from the dead has raised us from the grave of trespasses and sins. Thus while Christ's death was *for* us, His resurrection is *in* us.

BUT KNOWING CHRIST in the power of His resurrection involves a fundamental condition: "being made *conformable* [becoming conformed] unto his death." Knowing the power of Christ's resurrection is conditioned upon identification with Christ's cross.

All spiritual life begins at the Cross. Every vital relationship with Christ has its origin here. The Cross is not the *final* word, but it is a *fundamental* one. The Cross necessarily precedes the Resurrection.

Our Lord's sufferings and commitment are our example. The middle word from the middle Cross is a

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crucial word: "My God, my God, why hast thou forsaken me?"

Admittedly we must tread lightly, for this indeed is holy ground. The mystery of the atonement is involved here. It was not mere bodily affliction that elicited the bitter cry. Jesus' struggle was primarily with *spiritual* death, separation from God. This was the "crucifixion within the crucifixion."

The will of the Father was the obsession of Jesus throughout His life. He chose the will of God when He knew it would bring suffering. At His baptism He consented to be numbered with the transgressors.

Satan's attempts to get Him to compromise and bypass the Cross by turning stones into bread, or by casting himself from the pinnacle of the Temple or from the top of a mountain, were steadfastly rejected.

He rebuked Peter who suggested that Jesus spare himself.

Jesus never claimed rights to himself. He was able to arrive at His goal, to say, "It is finished," because He had been possessed by the Father's will from childhood's bright morning.

As a lad He said, "Wist ye not that I must be about my Father's business?" In young manhood He asserted, "My meat is to do the will of him that sent me." And when the storm of the Cross began to break, He prayed in the garden, "Not my will, but thine, be done."

BEING CONFORMED to Christ's death means being conformed to the Father's will.

Conformity is not abject submission as a subdued animal before its master. It is not mere surrender as a captured soldier throws up a white flag. Conformity is the joyful alignment of our will with the will of God; the yielding up of ourselves to God; the testing of every desire, affection, and activity by the Cross.

Jesus' words from the Cross bring a divine message to those who will hear. His cry of self-relinquishment to His Heavenly Father beckons His followers to come to the place of death to themselves; to that point where they can say, "I am crucified with Christ" (Galatians 2:20).

This is the meaning of the biblical admonition: "Let this mind be in you, which was also in Christ Jesus; who . . . humbled himself, and became obedi-

ent unto death, even the death of the cross" (Philippians 2:5-8).

Identification with Christ's cross must obtain even in the commonplaces and everyday decisions of life. Here alone is the area of our victory or defeat. G. Campbell Morgan has said rightly, "No man was ever ruined in a crisis, whose moral fibre had not already been weakened in the common-places."

TO BE CONFORMED to Christ's death is to go to the Cross with Him, to put ourselves in the place of crucifixion, to take up our cross daily, to deny self, and to enthrone Jesus as Lord. To offer ourselves unreservedly to God's will is to pass through the experience of crucifixion.

But it is to pass *through* it, and not remain conquered by it. For those in Christ, resurrection follows crucifixion. To be conformed to His death leads ultimately to being conformed to "his glorious body" (Philippians 3:21).

There is no power in immortality. But knowing Christ in the power of His resurrection brings life now—freedom from sin's bondage—in place of *spiritual* death here; and it leads to everlasting life in place of *eternal* death in the hereafter.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57). □

"That the World May Know"

Paul wrote, "[I] fill up that which is behind of the afflictions of Christ" (Colossians 1:24). Not that the ministry of reconciliation is incomplete. Not that Gethsemane and Calvary have failed. The ministry of atonement is perfected.

But as a story needs a teller, so the gospel requires an evangelist. As a finished legal case requires efficient presentation, so the work of the Cross demands heralds and witnesses. Without them, Christ's cross is of no effect.

This is why Nazarenes everywhere will bring their offerings for world evangelism on Easter Sunday—"that the world may know." □



A CONTINUING STEWARDSHIP

To retired scrap metal businessman Luther Wheel of Glasgow, Ky., and his wife, Maude, the Nazarene Division of Life Income Gifts and Bequests is an answer to prayer. For some time they have been concerned about a financial program that would provide a suitable financial arrangement for their children and for the church.

Through Executive Consultant Robert W. Crew, the Wheels have invested in four irrevocable agreements with the General Board of the Church of the Nazarene. The charitable remainder will be used by the General Church Loan Fund for the building of home mission churches.

In the words of Mr. Wheel, this is what stewardship has meant in his life:

"We have always believed in being faithful stewards of our possessions. It is our belief that God will hold us responsible for the way we use the substance that He has helped us accumulate. We receive more joy in giving than in receiving. Praise the Lord."

Others interested in a continuing stewardship may contact the Division of Life Income Gifts and Bequests for a similar plan. □

Dr. Harold Reed, president emeritus of Olivet Nazarene College, gave the dedicational message for the newly purchased three-and-one-half-acre property for the Brazilian Seminary and Bible College. Pictured (l. to r.) are Rev. Joaquim Lima, district superintendent of Brazil, Southeast District; Dr. José Peruch, church lawyer; Rev. Robert Collins, mission director; and Dr. Harold Reed. The sign announces the future installations of the Nazarene Seminary and Bible College at the newly purchased site near Campinas, São Paulo, Brazil. The Brazilian church appreciates Nazarenes around the world who have made the purchase of this property a reality.



The Indianapolis Westbrook Church celebrated their fiftieth anniversary, Sunday, January 25. Dr. Charles Strickland, general superintendent, was speaker for the services. The church was organized January 29, 1926, with 37 charter members. Pictured (l. to r.) are 5 of the charter members, including Mr. and Mrs. Rufus Ferguson, Mrs. Grace Price, Mrs. Astrid Richards, and Mrs. Lena Jay. In the back row are Dr. Charles Strickland, general superintendent; Dr. Ross Lee, district superintendent; and Rev. J. E. Childress, present pastor.



PROGRAM BUILDERS for Special Days coming up

Marvelous time and work savers that have proven their worth over the past 30 years. Compiled by GRACE RAMQUIST who gathers material from many sources and writers to provide an outstanding selection of recitations, exercises, readings, plays and songs for every age-group. And with no duplication!



MP-2	Baby Days in the Church No. 2	75c	MP-107	Children's Day and Rally Day No. 7	75c
MP-304	Mother's Day and Father's Day No. 4	75c	MP-501	Promotion Day Program Builder	75c
MP-305	Mother's Day and Father's Day No. 5	75c	MP-601	Special Events in the Church	75c
MP-106	Children's Day and Rally Day No. 6	75c	MP-701	Young People's Program Builder	75c

MP-202 Missionary Program Builder No. 2 75c

NOTE: For a complete listing, consult the latest copy of our "Master Buying Guide."

NAZARENE PUBLISHING HOUSE
Kansas City



The Beavercreek Church (formerly Knollwood), Dayton, Ohio, dedicated their new facilities November 30, with General Superintendent V. H. Lewis as special speaker. District Superintendent Dallas Baggett also participated in the service. The new building, located on 58 acres of ground, contains nearly 30,000 square feet of floor space and will accommodate 800 for worship and Sunday school. Rev. Donald King has been the pastor for four years. Members of the Building Committee are Dick Ditmer, chairman; Dave Green; Glenn Kirby; Morris Neal; John Rowland; Bob Updike.



Martha Lee was honored at a supper fellowship gathering at New Rockford, N.D., February 6. She has been a member of the New Rockford church for 50 years. During those years she served as Sunday school teacher, in various church offices, and as a longtime church board member.



Chaplain (Maj. Gen.) Orris E. Kelly, new army chief of chaplains, signs guest register during a recent visit to Letterman Army Medical Center, San Francisco. Looking on are Brig. Gen. George S. Woodard, Jr., hospital commander; and Chaplain (Col.) Calvin G. Causey, staff chaplain (center). Chaplain Causey is one of 33 active chaplains in the Church of the Nazarene.

EUROPEAN NAZARENE RETREAT FOR MILITARY PERSONNEL

Many Nazarene military personnel are in isolated places of service. They look forward to the annual retreat as being a fresh wind of Christian fellowship.

The 1976 European Nazarene Retreat for Military Personnel will be held December 6-10 at the Berchtesgaden Hof, in Berchtesgaden, Germany.

Chaplain James Thompson is the retreat coordinator for this year's gathering. You may write him for more details at the address below.

Pastors should remind the servicemen of their congregations who are stationed overseas to plan for leave time. Mel McCullough, executive secretary of the Department of Youth and responsible for coordinating ministries to those in the military, suggests that congregations give financial support to their military personnel and families for this occasion.

There are four Nazarene chaplains stationed in Germany at this time. Their military addresses are listed, and their locations in Germany are identified. See the map included in the special insert on Germany in this issue of the *Herald* for these locations.

You may have friends or relatives

associated with the military located in close proximity to one of our chaplains. If you would like for them to make contact with these persons, please correspond directly with the chaplain.

Chaplain (Maj.) Kenneth B. Clements



Spt. Co. CATC 7th ATC
APO New York 09114
Stationed near Vilseckopf
(60 kilometers from Nu-
remberg)

Chaplain (Cpt.) Gerald Earles



HHC 23rd ENG BN
APO New York 09165
Stationed near Hanau

Chaplain (Maj.) Charles Moreland



Office of the Chaplain
1st Br. 1st ADA
APO New York 09077
Stationed near Frankfurt

Chaplain (Cpt.) James R. Thompson



Hqs. 3d Sqdn. 11th ACR
APO New York 09141
Stationed near Bad Hers-
feld

Rejoice, He Lives...



NO THREADBARE CUSTOM

A tradition or custom should not be maintained simply because it is a tradition. It should have significance for us today.

One of the most valuable traditions in the Church of the Nazarene is that of the Easter and Thanksgiving offerings for world evangelism. The importance of these offerings is under-

scored emphatically by the percentage of General Budget giving that was raised by this means in the last 10 years.

Here are the facts:

Year	G.B. Giving	Easter & Thanksgiving Offerings	Percent
1966	\$ 4,867,730	\$3,590,512	73.8
1967	5,412,623	3,950,052	73.0
1968	5,735,013	4,368,671	76.2
1969	6,245,753	4,697,392	75.2
1970	6,758,819	5,274,987	77.6
1971	7,213,118	5,728,023	79.4
1972	7,938,998	6,431,377	81.0
1973	9,260,060	7,296,105	78.2
1974	9,826,159	8,077,602	82.2
1975	11,352,255	8,993,199	79.2



General Stewardship
Commission
Earl C. Wolf,
Executive Director

EASTER OFFERING FOR WORLD EVANGELISM



EVANGELISTS' SLOTS

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

Evangelism is not something, it is Someone. It is an expression of God's love, and God is a person. First revealed fully in Christ, and now expressed through His Spirit in the lives of those that yield to Him —ROBERT COLEMAN

- ANDREWS, GEORGE D.:** Montgomery, Ala. (Capital City), April 27—May 2; Burlington, N.C. (West), May 4-9; Shawmut, Ala. (1st), May 11-16; Port Alleghany, Pa., May 18-23; Fairfax, Ala. (Chambers Mem.), May 25-30
- BABCOCK, KENNETH & MILDRED:** Masontown, W.Va., Apr. 28—May 9; Parsons, W.Va., May 12-23
- BAILEY, CLAYTON D.:** New Castle, Ind. (1st), May 3-9; Bucyrus, Ohio (1st), May 17-23; Lima, Ohio (1st), May 24-30; Martinsburg, Ind. (1st), May 31—June 6; North Branch, Mich., June 18-27
- BAKER, RICHARD:** Pelham, Tenn., May 3-9; Dalton, Ga. (Grace), May 11-16; Wallace, S.C., June 8-13; Savannah, Ga. (Bloomingdale), June 15-20; Swainsboro, Ga., June 22-27
- BATTIN, BUFORD:** Hot Springs, Ark., May 9-16; Benton, Ark., May 18-23; Ponca City, Okla. (1st), May 30—June 6
- BECKETT, C. FRANK:** Wewoka, Okla., May 7-9
- BELL, JAMES & JEAN:** Shelbyville, Tenn. (1st), April 27—May 2; Charleston, Mo., May 4-9; Bradley, Ill., May 11-16; New Lenox, Ill., May 18-23; Deerfield, N.J. (Camp), May 28—June 6
- BENDER, JAMES:** Fullon, Ohio, May 7-16; Higdon, Ala., May 21-30; Jacksonville, Fla., June 4-13
- MUSICAL BERTOLETS:** Fort Pierce, Fla. (1st), May 4-9; Valdosta, Ga. (1st), May 11-16
- BISSELL, DALE & BEVERLY:** Bradford, Pa. (Bolivar Dr.), May 10-16
- BOHI, JAMES:** Chicago, Ill. (1st), May 2-5; Kankakee, Ill. (1st), May 11-16; Louisville, Ky. (Broadway), May 19-23; Southern California (concerts), May 30—June 6
- BOND, GARY:** Saginaw, Mich. (1st), May 4-9; Momence, Ill., May 11-16; Rockford, Ill. (Samuelson Rd.), May 18-23; Rockton, Ill., May 25-30; Hart, Mich., June 1-6
- BONE, LAWRENCE:** Ridgefield, Wash. (Pleasant View), May 4-9; Quincy, Wash., May 17-23
- BOWMAN, RUSSELL:** Follansbee, W.Va. (Community), June 6-13; Manchester, Ohio (Burning Heart Camp Mtg.), June 24—July 4
- BROOKS, STANLEY E.:** Dalton, Mass., May 4-9
- BROWN, ROGER:** Gallipolis, Ohio (1st), May 4-9; South Charleston, W.Va., May 11-16; Griffith, Ind. (Black Oak), May 18-23; Indianapolis, Ind. (Mer. St.), May 25-30; Ephrata, Pa., June 1-6; Columbus, Wis. (1st), June 11-13; General Assembly, June 17-25
- BUTCHER, TONY H.:** Halltown, Mo., May 2-9
- CANEN, DAVID:** Cochran, Ga., May 3-9; Jonesboro, Ga., May 16-23
- CAUDILL, STEVE & SUE:** Roanoke, Va. (1st), May 4-9; Detroit, Mich. (Bethel), May 11-16; Owosso, Mich. (1st), May 18-23; Flint, Mich. (West), May 25-30; Fostoria, Ohio (1st), June 1-6
- CAYTON, JOHN:** Franklin, Pa., April 27—May 2; Union City, Pa., May 4-9; Allasburg, Pa., May 11-16; Kane, Pa., May 18-23; Londonderry, N.H. (Derry), May 25-30; Pittsburgh, Pa., June 2-13
- CHAMBERLAINS, DOROTHY & EDWARD:** Corry, Pa., May 11-16; Aliquippa, Pa., May 19-23
- CLARK, GENE:** Davison, Mich. (Bentley Wes.), May 4-9; Brunswick, Ohio, May 11-16; Jonesboro, Ark., May 18-23; Hattiesburg, Miss., May 25-30; Huntington, W.Va. (Central), June 14-20; Odon, Ind. (Camp), June 26—July 4
- CLIFT, NORVIE O.:** Lakeport, Calif., May 2-9; Palacios, Tex., May 26—June 6; Denton, Tex. (1st), June 8-13; El Centro, Calif. (1st), June 27—July 4
- CLIFTON, DICK:** Carmel, Ind., May 4-9
- CLINE, JERRY:** Decherd, Tenn. (Shady Grove), May 4-9; Albany, Ky. (Highway), May 11-16; Bristol, Tenn. (1st), May 18-23; Bradyville, Tenn. (Hollow Springs), May 25-30; Morrow, Ohio (1st), June 4-13; Decherd, Tenn. (1st), June 15-20; Reserved, June 22—July 4
- CONE, ANDREW F.:** Yarmouth, Me., May 4-9; Olean, N.Y., May 14-16; Brocton, N.Y., May 18-23
- COOK, LEON & MARIE:** Dover, Tenn., May 4-9; Augusta, Ga. (1st), May 11-16; Dublin, Ga. (Graham Mem.), May 18-23; Tarrant, Ala., May 28-30; Dunbar, W.Va. (1st), June 1-6; Wrens, Ga., June 8-13; General Assembly, June 17-22
- COX, C. B. & JEWEL:** Monroe, Mich. (1st), May 4-9; Frostburg, Md. (1st), May 11-16; Chillicothe, Ohio (CCCU), May 25-30; General Assembly, June
- COX, CURTIS B.:** Jackson, Ohio, May 3-9; Baton Rouge, La., May 11-16; Blue Ridge, Va., May 24-30; Roanoke, Va. (Wes.), May 31—June 6; Salem, Va., June 7-13; Reserved, June 16-25
- CRANE, BILLY D.:** Monroe, N.C., May 4-9; Marksville, La., May 11-16; Houston, Tex. (Bellaire), May 18-23; General Conventions, June 15-20; General Assembly, June 22-27
- CULBERTSON, BERNIE:** Ballwin, Mo., May 4-9; Wapato, Wash., May 18-23; Hawaii Dist., Month of June
- DARNELL, H. E.:** Parkersburg, W.Va., May 6-16; Clarksburg, W.Va., May 20-30; Indianapolis, Ind., June 3-13; Terre Haute, Ind. (Iliana Camp), June 18-27
- DAVIDSON, CHARLES:** Chillicothe, Ohio (Westside), May 10-16
- DAVIS, HAROLD:** Hampton, Va., May 2
- DELL, JIMMY:** New Orleans, La. (1st), May 5-9; Washougal, Wash., May 12-16; Ridgefield, Wash., May 19-23; Yuba City, Calif. (1st), May 26-30; Dawson Creek, B.C. Canada (City-wide), June 1-6; Karval, Colo. (1st), June 10-13; General Assembly, June 17-25
- DISHON, MELVIN:** Corbin, Ky., May 4-9; Shepherdville, Ky., May 11-16; Goodlettsville, Tenn., May 18-23; Campbellsville, Ky. (Brethren in Christ), June 7-13
- DIXON, GEORGE & CHARLOTTE:** Holyoke, Colo. (1st), May 11-16; Hammond, Ind. (Woodlawn), May 18-23; Hobart, Ind. (1st), May 25-30; State Line, Ind., June 1-6; Brooklyn, Ind., June 8-13; General Assembly, June 17-24; Gilmer, Tex., June 25-27
- DUNMIRE, RALPH:** Des Moines, Ia. (Eastside), May 3-9; Nashville, Tenn. (Whispering Hills), May 11-16; Clarksburg, W.Va. (1st), May 18-23; Nashville, Tenn. (Radnor), May 25-30; Allendale, Mich. (Wes. Camp), June 2-13; Jena, La. (Free Meth. Camp), June 22-27
- DUNN, DON:** North Jackson, Ohio, May 4-9; Newcomerstown, Ohio, May 10-16; Reserved June 1-26
- DUTTON, BARRY:** Deerfield, N.J. (Camp), May 7-16; Harrisburg, Pa. (Bethany), May 19-23; Lima, Ohio (Area-wide Crus.), May 25-31; Reserved June 1-13; General Assembly, June 17-25; South Carolina Dist. (Camp) June 28—July 4
- EDWARDS, TERRY:** West Plains, Mo., May 12-16; Topeka, Kans. (High Park), May 18-23; Lubbock, Tex. (Grace), June 1-6
- ELLINGSON, R. LEE:** Indianapolis, Ind. (Westbrook), May 4-9; Robert, La. (Bible Covenant) May 13-23; Lafayette, La., May 25-30; Reserved, June 1-5; Indianapolis, Ind., June 8-13; Westfield, Ind. (Camp), June 18-27
- ELLWANGER, C. WILLIAM:** Ferguson, Mo., May 4-9; East Point, Ga., May 11-16; Columbus, Ohio (Linden), May 18-23; Harrisonville, Mo., May 24-30; Dallas Dist. Home Mission Tours, June 2-16; General Assembly, June 17-23
- EMSLEY, ROBERT:** Blue Island, Ill., May 5-9; Peoria, Ill. (Faith), May 11-16; West Lebanon, Ind., May 18-23
- ERICKSON, A. WILLIAM:** Annapolis, Md., May 4-9; Portsmouth, Va., May 11-16; Zephyrhills, Fla., May 18-23
- FELTER, JASON:** Buffalo, N.Y. (1st), May 11-16; North East, Md., May 18-23; Shelby, N.C. (Missionary Meth.), May 25-30; Detroit, Mich. (Glorious Freedom Mission), June 1-13; General Assembly, June 17-24
- FILES, GLORIA & ADAMS, DOROTHY:** Damascus, Md. (Wes. Meth.—Children's Crus.), May 11-16; Easton, Md. (Children's Crus.), May 18-23; Bel Air, Md. (Children's Crus.), June 1-6; York, Pa. (Children's Crus.), June 8-13; Selingsgrove, Pa. (Children's Crus.), June 15-20; Reading, Pa., June 22-27
- FISHER, C. WILLIAM:** Springfield, Ill. (1st), May 4-9; Alton, Ill. (Hilcrest), May 11-16; Painesville, Ohio, May 18-23; Sandusky, Ohio (1st), May 25-30; Batesville, Ark. (1st), June 1-6
- FLORENCE, ERNEST:** Arcola, Ill., May 5-16; Bunola, Pa., May 20-30; Waycross, Ga. (Okfenokee Holiness Camp), June 10-20
- FORD, NORMAN:** Reserved, May 3-16; Capitan, N.M., May 21-30
- FORD, RUTH E.:** Hagerstown, Ind., May 24-30; Lawrenceburg, Ind. (Ludlow), June 1-6; Richmond, Ind. (1st), June 7-13
- FORTNER, ROBERT E.:** Lewistown, Ill. (1st), May 4-9; Greensboro, N.C. (1st), May 11-16; General Assembly, June 16-27
- FREEMAN, MARY ANN:** Dixon, Ill., May 10-16; Sandwich, Ill., June 7-13
- FRODGE, HAROLD:** Farmington, Ia., May 3-10; Galesburg, Ill. (Faith), May 10-16; St. Paul, Minn. (1st), May 18-23; Carrington, N.D., May 25-30; Sawyer, N.C. (Camp), June 1-6; Sandstone, Minn., June 8-13
- GAGNON, DAVE:** Binghamton, N.Y. (1st), May 7-9
- GAUT, ROBERT F.:** Sioux City, Ia. (Central), June 1-6
- GAUTHORP, WAYLAND & JOAN:** Lizemores, W.Va., May 4-9; Niles, Mich. (1st), May 11-16; Beebe, Ark., May 18-23; Opelika, Ala., May 25-30; Gordonsville, Tenn., June 1-6; Greeneville, Tenn., June 7-13; Markham City, Ill., June 15-20; Decherd, Tenn. (Warrens Chapel), June 22-27
- GLENDENNING, PAUL:** Barberton, Ohio (1st), May 4-9; Davenport, Ia. (1st), May 24-30
- SINGING GORMANS:** Glasgow, Ky. (1st), May 5-9
- GRAVAT, HAROLD F.:** Kenner, La. (1st), May 9-16 a.m.; Shreveport, La. (Southern Hills), May 16 p.m.-23
- GREEN, JAMES & ROSEMARY:** Canton, Ohio (1st), May 4-9; Dolton, Ill., May 11-16; Woodbridge, Va., May 18-23; Lima, Ohio (1st), May 25-30; Kansas City Dist. (Camp), May 31—June 6; General Assembly, June 16-23; N.W. Ill. Dist. (Camp), June 25—July 4
- GRIMM, GEORGE:** Masontown, W.Va., April 26—May 2
- GRINDLEY, GERALD & JANICE:** Allentown, Pa. (Trinity Wes.), May 4-9; Seyfert, Pa. (Hol. Chr.), May 11-16; Concerts in Ohio, May 25-30; General Assembly, June 17-24
- HALL, BILL & SHARON:** Lebanon, Tenn. (1st), May 11-16; Georgetown, Ky. (1st), June 5-6
- HAMILTON, MARK:** Morrystown, Ind., May 4-9; Louisville, Ky. (Farmdale), May 11-16; Fort Oglethorpe, Ga., May 18-23; Georgetown, Ind., May 25-30
- HANCE, RAY:** Albertville, Ala., May 4-9; Baton Rouge, La. (1st), May 18-23
- HANCOCK, BOYD C.:** Mountain Home, Ark. (1st), May 4-9; Fayetteville, Ark. (1st), May 11-16; Salisbury, Md. (1st), May 25-30
- HAPPINESS SINGERS:** Lancaster, Ohio, May 30, a.m.; Washington Court House, Ohio, May 30, p.m.; Concerts in Michigan, June 6; Concerts, June 13; General Assembly, 17-23
- HARROLD, JOHN W.:** Ligonier, Ind. (1st), May 4-9; Eagle River, Wis. (1st), May 11-16; Brodhead, Wis. (1st), May 18-23; Leona, Wis. (1st), May 25-30; Rochelle, Ill. (1st), June 1-6
- HATHAWAY, KENNETH:** Williston, N.D. (Alexander), May 4-9; Williston, N.D. (1st), May 10-16; Fairview Heights, Ill. (1st), May 18-23
- HEASLEY, JIMMY & FERN:** Union City, Mo., May 11-16; Davenport, Okla., June 8-13
- HECKER FAMILY:** Northwestern and Midwestern States, Month of May
- HEGSTROM, H. E.:** Mexico, Mo., May 10-16; St. David, Ill., May 17-23; Davenport, Ia., May 24-30; Reserved, Month of June
- HICKS, JOHN DAVID:** Taft, Calif., May 4-9; Davis, Calif. (1st), May 11-16; Walnut Creek, Calif., May 18-23; Coos Bay, Ore., June 8-13
- HOECKLE, WESLEY:** Pasadena, Tex. (Red Bluff), May 3-9; Borger, Tex., May 11-16; General Assembly, Month of June
- HOLLEY, C. D.:** Charlevoix, Mich., May 4-9; Princeton, W.Va., May 11-16; Belle, W.Va., May 18-23; Barnesville, Ga., May 26—June 6; Cottondale, Ala., June 8-13
- HOLLOWAY, WARREN:** Fredrick, Md., May 4-9; Orbisonia, Pa., May 11-16; Corry, Pa., May 18-23; Clearfield, Pa., May 25-30; Leighton, Pa., June 1-6; General Assembly, June 15-20
- HOOTS, BOB:** Canton, Ohio (1st), May 4-9; Akron, Ohio

(Goodyear Heights), May 11-16; Science Hill, Ky., May 25-30; Port Huron, Mich. (North Hills), June 1-6

HUBART, LEONARD: Rock Island, Ill. (1st), May 3-9; Marion, Ind. (Park Lynn), May 11-16; Willoughby, Ohio (1st), May 18-23; Wadsworth, Ohio (1st), May 25-30

HUNDLEY, EDWARD J.: Grove City, Ohio (Darbydale), May 9-16; Spencerville, Ohio, May 18-23

IRWIN, EDWARD: Oak Ridge, Tenn., May 3-9; Sheridan, Ind. (Anderson Ch. of God), May 11-16; Middleport, Ohio, May 17-23; Woodlawn, Tenn., May 25-30; Owensville, Ind. June 1-6

CHUCK JACKSON SINGERS: Concerts in Pennsylvania, May 1-9; Crown Point, Ind., May 14-16; Concerts in Pennsylvania, May 18-23; Concerts in Kentucky and Indiana, May 28-30; Concerts in Pennsylvania, June 4-5; Owego, N.Y. (1st), June 6; General Assembly, June 17-23; Concerts in Pennsylvania, June 25-30

JACKSON, PAUL & TRISH: Dickinson, N.D. (1st), May 4; Valley City, N.D. (1st), May 5-9; Aberdeen, S.D. (1st), May 13; Yankton, S.D. (1st), May 14; Baton Rouge, La. (1st), June 6; Shreveport, La. (Werner Park), June 27

JAGGER, KENNETH: Montrose, Colo., May 17-23

JANTZ, CALVIN & MARJORIE: Seymour, Ind. (1st), May 2-9; Alexandria, Ind. (1st), May 11-16; Scott City, Kans., May 18-23; Del City, Okla. (1st), May 25-30; Wright City, Mo., June 1-6; Searcy, Ark. (Pickens Chapel), June 8-13; General Assembly, June 17-25

JAYMES, RICHARD: Sharpsville, Pa. (Sharon), April 28—May 9

JETER, H. LESLIE: Carbondale, Ill., May 11-16

JEWETT, LARRY & PATRICIA: Indianapolis, Ind. (Westbrook), May 4-9; Shepardsville, Ky. May 11-16; New Albany, Ind. (1st), May 18-23; Florien, La. (Cenchrca), May 25-30; Reserved, June 8-13; General Assembly 17-25

JOHNSON, RON: Orofino, Ida., May 7-9; Grand Rapids, Mich. (Intern'l Children's Workers Conf.), May 24-28; General Asssem., June 17-25

JONES, CLAUDE: Leeds, Me., May 4-9; Pittsfield, Me., May 11-16; Belfast, Me., May 18-23; Brentwood, N.Y., May 25-30; Cambridge, Md. (1st), June 1-13; General Assembly, June 15-20

KOHR, CHARLES A.: New Kensington, Pa., May 2-9

KRATZ, ELDON & KAY: Chanute, Kans., May 1-2; Liberty, Mo., May 3-9; Kansas City Dist. (Children's Day), May 15; Raytown, Mo. (Southwood), May 23; Dodge City, Kans. (1st), June 1-6; Great Bend, Kans., June 7-13; Lamar, Colo., June 14-20; Pueblo, Colo. (Belmont), June 21-27; Longmont, Colo. (Mt. View), June 28—July 4

LANIER, JOHN: New Lebanon, Ohio (Un. Br.), May 12-23; Pomeroy, Ohio (Community), May 26—June 6; Hagers town, Md. (Community), June 9-20

LASSSELL, RAY: Indianapolis, Ind. (Southport), May 3-9; Ogilvie, Ind., May 11-16; Indianapolis, Ind. (Clermont), May 18-23; Terre Haute, Ind., May 25-30; Montrose, Ga., June 1-6; Murfreesboro, Tenn., June 8-13; General Assembly, June 17-21; Carroll, Pa. (Mt. of Blessing Camp), June 24—July 4

LAW, DICK & LUCILLE: Charleston, W.Va. (1st), May 5-16; Parkersburg, W.Va. (Marriott), May 19-30; Afton, Ohio, June 2-13; Junction City, Ky., June 16-27; Madison, Ind. (Inter. Hol. Camp), June 30—July 11

LAXSON, WALLY & GINGER: Bedford, Ind. (Indoor Camp), May 4-9; Springfield, Ohio (High Street), May 11-16; Goodlettsville, Tenn., May 18-23; Science Hill, Ky., May 25-30; Port Huron, Mich., May 31—June 6; Bedford, Ind. (Zone Camp), June 8-13; General Assembly, June 15-27

LECKRONE, LARRY: Ferguson, Mo., May 4-9; New Boston, Ohio, May 11-16; Huntington, W.Va. (1st), May 18-23; El Salvador, June 11-16; General Assembly, June 16-24; Costa Rica & Panama, June 25-30

LEONARD, JAMES & FLORICE: Grafton, W.Va. (Children's Crus.), June 7-13; Weirton, W.Va. (1st—Children's Crus.) June 14-20

LESTER, FRED: Hastings, Mich. (Free Meth.), May 4-9; Boyne City, Mich. (Free Meth.), May 11-16; Flagstaff, Ariz., May 30—June 4; Glendale, Ariz. (1st), June 6-13

LIDDELL, P. L.: Columbus, Ohio (Wilson Ave.), May 4-9; The Plains, Ohio, May 11-16; Owosso, Mich. (1st), May 18-23

LINEMAN, HAZEL: Clymer, Pa. (Penns Manor), Apr. 26—May 9

LOMAN, LANE & JANET: Butler, Ga. (County Crus.), May 9-14; Selma, Ala., May 21-23; Burlington, N.C. (Westside), May 25-26; Boyne City, Mich. (Camp), June 11-20; Lansing, Mich. (Free Meth.), June 23-27

LUSH, RON & MYRTLEBEL: Durant, Okla., May 19-23; Edmond, Okla., May 26-30; Madill, Okla., June 2-6; General Asssem., June 17-25

MANLEY, STEPHEN: Roanoke, Va. (1st), May 4-9; Middletown, Ohio (1st), May 11-16; St. Louis, Mich., May 18-23; Flint, Mich. (West), May 25-30; Mount Morris, Mich., June 1-6; Garrett, Ind., June 8-13; General Assembly, June 17-27; Ossian, Ind., June 29—July 4

MANNING, C. M.: Newell, W.Va. (Congo), May 4-9; St. Albans, W.Va., May 25-30

MARTIN, PAUL: Hastings, Neb., May 6-9; Grosse Point, Mich. (Bethel), May 10-16; Ashland, Ky. (1st), May 18-23; Newell, W.Va. (1st), May 25-30; Dunbar, W.Va. (1st), June 1-6; New Carlisle, Ohio, June 7-13; General Assembly, June 16-23; Brownwood, Tex., June 25-27; Lawrence, Ind. (1st), May 11-16

MAYO, CLIFFORD: Danville, Ind. (Calvary), May 4-9; Lawrence, Ind. (1st), May 11-16; Dekalb, Tex. (Congregational Meth.), June 1-6

MCABEE, JAMES: Mitchell, Ind., May 9; Winslow, Ind., May 14-16; Greencastle, Ind., May 21-23; Georgetown, Ind., May 25-30; New Albany, Ind. (Eastside), June 1-6; Newburn, Ind., June 13; General Assembly, June 18-25

McKINNEY, ROY T.: Youngstown, Ohio, May 4-9; Hendersonville, Tenn., May 11-16

McWHIRTER, STUART: Spokane, Wash. (Shadle Park), May 25-30; Bluefield, W.Va., June 1-6; General Assembly, June 17-24; Chillicothe, Ohio (Union Camp), June 25—July 4

MEREDITH, DWIGHT & NORMA JEAN: Beckley, W.Va. (1st), May 11-16; Belle, W.Va. (1st), May 18-23; General Assembly, June 20-25

MERRELL, RICHARD: Minneapolis, Minn. (Sal. Army Central), May 3-9; Staples, Minn., May 11-16; Bloomington, Minn. (France Reformed), May 18-23; Minneapolis, Minn. (Cal. Tab.), May 26-30; Buffalo Lakes, Minn., June 2-6; Rochester, Minn., June 7-13; Lyndale, Minn. (Pres.), June 14-20; Minneapolis, Minn. (St. Johns Afr. Meth.), June 21-27

MICKEY, BOB: Floydada, Tex., May 4-9; Ashdown, Ark., May 11-16; Huron, S.D., May 18-23; Kenmare, N.D., May 25-30; Hemingford, Neb., June 1-6; Scottsbluff, Neb., June 7-13; General Assembly, June 17-25; El Paso, Tex. (Grace), June 29—July 4

MILLER, HENRY AND RUTH: West Somerville, Ohio, May 25-30

MILLER, MELVIN: Orient, Ohio (Community), May 2-5

MONTGOMERY, CLYDE: New Harmony, Ind. (Chapel), May 4-9; Evansville, Ind. (Beacon), May 11-16

MULLEN, DEVERNE: Green town, Ohio, May 11-16; Simco, Ont., Can., May 20-23; Sault Ste. Marie, Ont., Can., May 27-30

MYERS, HAROLD: Perry, Mich., May 4-9; Flint, Mich. (West-gate), May 11-16; Boyne City, Mich., May 18-23; Alpena, Mich., May 25-30; Fairgrove, Mich., June 2-7; Vassar, Mich., June 9-14

NEFF, LARRY & PAT: Troy, N.C. (1st Wes.), May 4-9; Roanoke, Va. (Grandview), May 11-16; Charlotte, N.C. (Plaza), May 18-23; Lancaster, Ohio (CCCU), May 30 a.m.; Washington Court House, Ohio (CCCU), May 30 p.m.; General Assembly, June 17-23; University Park, Ia. (Hol. Camp), June 24—July 4

OYLER, CALVIN: Beaumont, Tex. (1st), May 3-9

PASSMORE EVANGELISTIC PARTY: Bellevue, Ohio, April 27—May 2; Waverly, N.Y., May 4-9; Coatesville, Pa., May 11-16; Lake Placid, N.Y., May 18-23; Uhrichsville, Ohio (1st), May 25-30; Canton, Ohio (Fairmont), June 1-6; Ottumwa, Ia. (1st), June 8-13; General Assembly, June 17-23; Franklin, Pa. (Camp), June 24—July 4

PERDUE, NELSON: New Matamoros, Ohio, May 11-16; Mansfield, Ohio (Grace), May 18-23

PFEIFER, DON: Des Moines, Ia. (Eastside), May 4-9; Tabor, Ia. (Weaver Mem.), May 11-16; Denver, Colo. (Lakewood), May 19-23; Point Pleasant, W.Va. (1st), June 1-6; Columbus, Ohio (Chr. Bapt.), June 16-20

PHILLIPS, GENE: Tulsa, Okla., May 4-9; Cambridge City, Ind., May 11-16; Ottawa, Ill., May 18-23; Moline, Ill. (Plain view), May 25-30

PIERCE, BOYCE & CATHERINE: Calcutta, Ohio, May 4-9; Oneonta, Ala., May 11-16; Jasper, Ala. (Snoddy Chapel), May 18-23

PORTER, JOHN & PATSY: Elizabethton, Tenn. (1st), May 4-9; Lenoir City, Tenn. (1st), May 11-16; Kingsport, Tenn. (Calvary), May 18-23; Reserved, May 25-30; Vance, Ala. (Wallace Chapel), June 1-6; Calvert, Ala. (1st), June 8-13

QUALLS, PAUL M.: Loveland, Ohio (1st), May 11-16; Plymouth, Mich. (1st), May 18-23

RAKER, W. C.: DeKalb, Ill., May 4-9; Hillsboro, Ind., May 11-16; Sioux Lookout, Ont., Canada, May 24—June 7; Brighton, Ill. (Tent), June 15-26

RAYCROFT, R. N.: Greentown, Ohio, May 4-9; Meadville, Pa., May 11-16

REED, DOROTHY L.: Danville, Ill. (Cedar Grove), May 5-16

RICHARDS, LARRY & PHYLLIS: Beech Grove, Ind., May 4-9; Jeffersonville, Ind. (1st), May 15-16

RIDEN, KENNETH: Indianapolis, Ind. (Ray St.), May 3-9; Anderson, Ind., May 18-23; Fountain City, Ind. (Garden Rd. Friends), June 2-6

ROCKY MOUNTAIN AIRS: Billings, Mont. (1st), May 4-9; Livingston, Mont., May 11-16; Kellogg, Ida., May 18-23

RODGERS, CLYDE B.: Akron, Ohio (E. Liberty), May 3-9; Orland, Ind., May 12-23; Reserved, Month of June

RUTHERFORD, BOB: Chattanooga, Tenn. (Beulah Chapel), May 9-16

SANDERS, RUFUS: General Assembly, June 17-25

SCHOONOVER, MODIE: McConnellsville, Ohio, May 3-9; Richton Park, Ill., May 10-16; Millville, Ohio, May 18-23

SHARP, CHARLES: La Junta, Colo. (1st), May 4-9; Sparta, Mich., May 18-23; Easton, Pa., May 25-30; Nazareth, Pa., June 1-6; Shreveport, La. (1st), June 11-13

SHUMAKE, C. E.: Glasgow, Ky., May 10-16

SMITH, CHARLES HASTINGS: Lawrence, Kans. (1st), May 4-9; Topeka, Kans. (Oakland), May 11-16; Raytown, Mo. (Southwood), May 18-23; Blackwell, Okla. (1st), May 25-30; Madison, Tenn., May 31—June 6; Nebraska Dist. (Camp), June 28—July 4

SMITH, DUANE: Nashville, Tenn. (Bell Rd.), May 4-9; Montpelier, Ohio, May 11-16; Oshkosh, Wis., May 18-23; General Assembly, June 17-23; Tryon, Neb. (Camp), June 24—July 4

SMITH, HAROLD L.: Lansing, Mich. (Zion), May 7-9; Sandusky, Mich. (VBS), June 14-20; Caro, Mich. (Zone Rally), June 19; Decker, Mich. (Shabbona Un. Meth. VBS) June 21-25

SMITH, OTIS & MARGUERITE: Iberia, Mo., May 4-9; Alva, Okla. (1st), May 11-16; Moore, Okla., May 18-23; Hydro, Okla., May 25-30; Langdale, Ala., June 8-13; General Assembly, June 17-24

SNELL, DALE E.: Duluth, Minn., May 3-9; Minot, N.D., May 18-23; Valley City, N.D., May 25-30; General Assembly, June 17-25

SNOW, DONALD: Jackson, Mich. (Grace), May 4-9; Cadillac, Mich. (1st), May 11-16; Westland, Mich. (Elmwood), May 18-23; Geneva, Ohio (1st), May 25-30

SPARKS, ASA: Sylvania, Ohio, May 4-9; Tiffin, Ohio (1st), May 11-16; Nashville, Tenn., June 1-13; General Assembly, June 16-25

STAFFORD, DANIEL: Conneaut, Ohio, May 3-9; Terre Haute, Ind., May 10-16; Fulton, Ind. (Wes.), May 17-23; Clinton, Ia., May 24-30; Fresno, Ohio (Br. in Christ), June 3-13; Bloomington, Ind. (A.S.C.), June 17-27

STONE FAMILY: Sheboygan, Wis. (1st), June 13-20; Wheeler, Wis. (1st), June 22-27

STRICKLAND, RICHARD L.: Galipolis, Ohio (1st), May 4-9; Roanoke, Va. (Grandview Hgts), May 11-16; Plymouth, Mich. (1st), May 18-23; Vandalia, Ohio (1st), May 25-30; Fostoria, Ohio (1st), June 1-6; Bethel, Ohio (1st), June 8-13; General Assembly, June 15-20; Northwestern Ill. Dist. (Manville Camp), June 25—July 4

SWANSON, ROBERT L.: Irving, Tex. (1st), May 4-9; Prescott, Ark. (1st), May 11-16; Lancaster, Ky., May 18-23; Indianapolis, Ind. (Meridian St.), May 25-30; Montgomery City, Mo., June 1-6; General Assembly, June 17-25

SWEENEY, ROGER & EULETA: Rosewood, Ky. (Un. Meth.), May 2-8; Shepherdsville, Ky., May 10-16; Benton, Ky. (New Liberty), May 18-23; General Assembly, June 19-25; Reserved, June 29—July 3

TAYLOR, CLIFF: Hobbs, N.M., June 7-13; General Assembly, June 16-25; Marysville, Calif. (City-wide Crus.), June 27—July 4

THOMAS, J. MELTON: Charleston, W.Va. (Southeast), May 4-9; New Boston, Ohio, May 11-16; Marion, Ohio (Kensington), May 18-23; Sunbury, Ohio, May 25-30; South Point, Ohio, June 1-5; Racine, Ohio, June 8-13; General Assembly, June 17-25

TRIPP, HOWARD: Hope, Ark., May 11-16

TUCKER, BILL & JEANETTE: Lagrange, Ind. (1st), May 4-9; Farmland, Ind. (1st Cong.), May 25-30

VARIAN, BILL: Flat Rock, Mich. (1st), May 5-9; Jackson, Mich. (1st), May 11-16; Oak Hill, W.Va. (1st), May 18-23; Richmond, Ind. (1st), May 25-30; Ephrata, Pa. (1st), June 1-6

WADE, E. BRUCE: Lufkin, Tex. (1st), May 11-16

WALKER, LAWRENCE: Wellsburg, W.Va. (1st), May 4-9; Greensboro, Pa., May 18-23

WARD, LLOYD & GERTRUDE: Brighton, Mich., May 2-9; Port Clinton, Ohio, May 16-23; Lowell, Ind., May 25-May 30; Reserved, Month of June

WELCH, JONATHAN & ILONA: Braidwood, Ill., May 4-9; Des Moines, Ia. (1st), May 11-16; General Assembly, June 17-23

WELCH, W. B.: Pageland, S.C., May 4-9; Spartanburg, S.C. (Sharon), May 11-16; Spartanburg, S.C. (1st), May 18-23; Parrish, Ala. (Sardis), May 25-31; Hazelhurst, Miss., June 8-13; General Assembly, June 17-25

WEST, C. EDWIN: Webb City, Mo., May 4-9

WEST, EDNA M. (SINGING WEST): Kimball, Neb., May 3-9; Ephrata, Wash., May 10-16; Carthage, N.Y., May 25-30; Sparta, N.J., June 4-13

WILLIAMS, LAWRENCE: Ironton, Ohio (Elm Street), May 10-16; Woodward, Okla. (Free Meth.), May 22-30

WISEHART, LENNY & JOY: Keokuk, Ia., May 4-9; Wichita, Kans., May 11-16; Yates Center, Kans., May 19-23; Detroit Lakes, Minn., June 1-6; Pontiac, Mich., June 8-13; General Assembly, June 17-25

WRIGHT, EARL G.: Jefferson, Pa., May 4-9; Wellsville, Ohio (Free Meth.), May 11-16; Buckingham, Va., May 18-23

WYLLIE, CHARLES: Springfield, Mo. (East Grand), May 4-9; El Dorado, Ark. (Central), May 11-16; Independence, Mo. (Trinity), May 18-23; Fort Smith, Ark. (Southside), May 25-30; Enid, Okla. (Main), May 31—June 6


WYRICK, DENNIS: Barberton, Ohio (1st), May 4-9; Hurricane, W.Va., May 11-16; Nashville, Tenn. (Bethel), May 18-23; Wintersville, Ohio, May 25-30; General Assembly, June 15-20; Lexington, Ky. (Camp), June 21-28

NOTE: The evangelists' sates are printed in the *Herald* monthly. The full directory is published quarterly.



Superintendent Wendell Paris of the Southeast Oklahoma District, is shown reporting the commitment of a couple he met in a door-to-door "Salvation Survey" during their Preachers' and Wives Meeting at Midwest City. Dr. George Coulter, general superintendent and special speaker for the convention, is shown on the platform. Dr. and Mrs. Don Gibson conducted a mini-clinic on personal evangelism as a part of this event.

"Showers of Blessing"
 PROGRAM SCHEDULE
 By Dr. Ted E. Martin



"Easter Is Not for Everybody"
 April 18

"A Witness to Resurrection Faith"
 April 25

GENERAL ASSEMBLY EXHIBITS



Exhibits play a significant part in the aura and excitement surrounding the activities of the Nineteenth General Assembly in June. As Nazarenes around the world plan to see everything, the Kansas City groups are preparing for their visits. Melton Weinecke (l.), promotion and merchandising coordinator for the Department of Church Schools, is pictured going over part of the exhibit with Cleve James, NPH, who will serve as project engineer in Dallas.

PLC SUCCESSFULLY COMPLETES "BOLD STEP FORWARD" CAMPAIGN

The "Bold Step Forward" Campaign, begun 36 months ago by Point Loma College to aid the relocation of then Pasadena College to San Diego, has been successfully completed. This was made possible by raising over \$521,000.

PLC President W. Shelburne Brown has emphasized to those who contributed to the campaign, "We do want to express our thanks for your involvement in the 'Bold Step.' The transition has unfolded far beyond that which we humanly could have envisioned."

Direct results of the "Bold Step" have been threefold: (1) All expenses of the actual move were covered. (2) Funds from the campaign allowed considerable refurbishing and upgrading on the previously neglected Point Loma campus, making facilities more usable as the college moved in. (3) The "Bold Step" enabled the college to balance the current operating budget at the beginning of the third year in San Diego, more than cutting in half a projected five-year period of deficit

1976
Church Schools
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Thirty-two persons out of the 55 who heard the gospel committed their lives to Christ at the Northwest District Evangelism Clinic at Spokane, Wash. Dr. Don Gibson reports that this is the highest percentage of professions experienced in any clinic sponsored by the Department of Evangelism. Usually 1 out of 3 who hear the gospel in such a clinic make a commitment. At Spokane it was 2 out of 3. Dr. Raymond Kratzer and Dr. Don Gibson are shown on either end of a row of "on-the-job" trainers (second row).



Dr. Reeford Chaney, superintendent of the Alabama District; Rev. Carl Hall, chairman of the Board of Evangelism; and Rev. Bill Lancaster, coordinator of the clinic, are shown in the front row (center). Twenty-three pastors made 68 presentations of the gospel and saw 21 persons commit their lives to Christ. Dr. Don Gibson was director of this second clinic sponsored by the district.

operation. Plans are being made to erase the deficit incurred during the first two years in San Diego.

Prior to the end of the "Bold Step" in January, Nazarene churches on the Southwest Educational Zone had accepted "Phase II" commitments for current capital income for the college for a two-year period.

Improvements on the campus made possible by the "Bold Step Forward" and "Phase II" commitments are numerous and include refurbishing of Ryan Library, Keller Visual Arts Center, Salomon Little Theater, and several classroom areas; extensive rehabilitation of the dormitories and cafeteria; and a new front entrance to the campus.



New front entrance to PLC campus

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January 4, the Darbydale Grove City, Ohio, Church, on the Central Ohio District, dedicated the sanctuary and burned the mortgage in the same service. Construction was begun under Pastor J. N. Lakin under a contract of \$17,000. Work continued under Pastor N. C. McNelly. Walter R. Moore, the present pastor, began his work on August 1, 1969. The work has continued to grow, and the structure is now valued at \$160,000. Pictured (l. to r.) are: Ron McNeal, Leonard Watson, Rev. Elbert Speckien, Pastor W. R. Moore, Bill Buzzard, and Carl Fetters.



The Cedar Rapids, Ia., Oakland Church recently held a mortgage-burning ceremony to celebrate the payment in full of their church parsonage valued at \$36,000. Pictured (l. to r.) are: Mr. and Mrs. Don Boots, Pastor Crawford Howe, Mr. and Mrs. Roy Blair, and Marv McKain, the church business manager. The Bootses and Blairs are charter members of the 17-year-old church.



Pastor Jon K. Gray (r.), of the Bangor, Me., church; and Mr. Raymond Lord, chairman of the board of trustees, burned the two remaining mortgages on the parsonage and seven acres of land for the new church. This was the third mortgage to be burned in the last two years, with no indebtedness remaining on any of the church properties. The church has paid off over \$43,000 in indebtedness during the past three years. Rev. Gray is completing his third year as pastor of the Bangor church.



Ernest S. Beck, member of Noblesville, Ind., First Church, presents a \$20,000 check to Pastor Ray Wilson. The unusual provisions of the loan to pay off new parsonage indebtedness are: "No interest shall accrue (nor first payment on loan be due) until after 22 months; in the event of Mr. Beck's death, the unpaid balance shall be considered paid in full." This saves the church several thousand dollars of interest money, and Mr. Beck has the personal satisfaction in practicing good stewardship.

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Pastor Clarence J. Kinzler of Nampa, Ida., College Church announced the organization of "Retired Elders, and Wives and Widows of Retired Elders," beginning with a banquet on the evening of February 20, in the church fellowship hall. The purpose of the group is for the ministry of prayer, visitation, and fellowship. They meet each Thursday morning for prayer. Staff sponsor is Rev. Al McQuay, former district superintendent of the Rocky Mountain District, who is now serving at College Church in the area of Senior Adult Ministries.



Mr. and Mrs. James Earl Franks of Hillsboro, Tex., celebrated their fiftieth wedding anniversary September 14, 1975. A reception was given in their honor by their children: Mr. and Mrs. Bob Franks, Odessa, Tex.; and Mr. and Mrs. Gene Fox, Bedford, Tex. They have two grandchildren.

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On September 28, 1975, The Plains, Ohio, church presented Mr. and Mrs. Walter Wharton a dozen red roses on their fifty-seventh wedding anniversary. Mr. and Mrs. Wharton have been members of The Plains church for 56 years. During this time Mr. Wharton has served as Sunday school superintendent, church treasurer for 32 years, and also held other offices. Mrs. Wharton has served the church as pianist, Sunday school treasurer, church board member, and teacher. Pictured are: Mrs. Billy Coots (l.), presenting the roses to the Whartons, and (r.) is Jack Hudnell, Sunday school superintendent.



Mr. and Mrs. Clarence Thompson, members of the Oregon, Ill., church, recently celebrated their sixtieth wedding anniversary. They were married on December 30, 1915, in Urbana, Ill. They have 2 sons and 8 daughters, 31 grandchildren, and 5 great-grandchildren.



Sixty guests gathered in the Somerton, Ariz., church on November 9, 1975, to honor Mr. and Mrs. John H. Ray on the occasion of their sixtieth wedding anniversary. Mr. and Mrs. Ray are longtime members of the Somerton church, the oldest organized Nazarene congregation in Arizona. Both are still active members of the local board.



Rev. and Mrs. Ralph S. Phillips celebrated their fiftieth wedding anniversary, November 26, 1975. A reception was held for them in Athens, Ala. Members and friends from the Athens church and the Madison, Ala., church attended.

CORRECTION

Correct address for North Central Ohio district superintendent:
Rev. D. E. Clay
400 S. Edgewood Road
Mount Vernon, Ohio 43050

DISTRICT ASSEMBLY INFORMATION

SACRAMENTO—April 14-15. Redding First Church of the Nazarene, P.O. Box 337 (2225 Bechelli Ln.), Redding, Calif. 96001. Host Pastor: Gerald Manker. General Superintendent: Dr. George Coulter.

WASHINGTON—April 20-22. Baltimore First Church of the Nazarene, 8801 Rogers Ave., Ellicott City, Md. 21043. Host Pastor: George E. Teague. General Superintendent: Dr. Edward Lawlor.

WASHINGTON PACIFIC—April 21-22. Longview Church, 814 15th, Longview, Wash. 98632. Host Pastor: H. Elvin Gilliam. General Superintendent: Dr. Eugene L. Stowe.

HAWAII—April 22-23. Honolulu First Church, 408 North Judd St., Honolulu, Hawaii 96817. Host Pastor: Norlyn Brough. General Superintendent: Dr. Orville W. Jenkins.

NORTH AMERICAN INDIAN—April 22-23. Nazarene Indian Bible School, 2315 Markham Rd. S.W., Albuquerque, N.M. 87105. Host Pastor: Merle Gray. General Superintendent: Dr. V. H. Lewis.

CENTRAL CALIFORNIA—April 23-24. Northwest Baptist Church, 5415 N. West Ave., Fresno, Calif. 93711. Host Pastor: Phil May. General Superintendent: Dr. George Coulter.

NORTHWEST—April 27-29. Yakima (Wash.) First Church, N. Second at "B" St., Yakima, Wash. 98901. Host Pastor: Charles A. Wilkes. General Superintendent: Dr. Eugene L. Stowe.

WEST TEXAS—April 28-29. Lubbock First Church of the Nazarene, 4510 Ave. Q, Lubbock,

Tex. 79412. Host Pastor: Charles L. Kirby. General Superintendent: Dr. George Coulter.

CENTRAL LATIN AMERICAN—April 29-30. First Church of the Nazarene, 1418 W. Woodlawn, San Antonio, Tex. 78201. Host Pastor: Marshall Griffith. General Superintendent: Dr. V. H. Lewis.

MOVING MINISTERS

WAYNE H. ACTON to Coraopolis, Pa.
LESTER L. BOADY from Carlisle, Wash., to High Springs, Fla.

DOUGLAS W. BOLLES from associate, Little Rock (Ark.) First, to Bethany (Okla.) Lake Overholser

JOHN BOULDREY from Danville (Ill.) West Side to Hannibal (Mo.) Riverview

EUGENE BROACH from Signal Mountain, Tenn., to Panama City (Fla.) Parkway

CHARLES BULLOCK from Tucson (Ariz.) Palm-dale to Indio, Calif.

KIRBY CHOATE from Canyon, Tex., to associate, Houston (Tex.) Irvington

MIKE O. COURTNEY from Pensacola (Fla.) Ensley to Hernando, Fla.

KENNETH CULVER from Nazarene Bible College to Eaton, Ind.

H. M. CURTIS from Stillwater (Okla.) First to Oklahoma City Meridian Park

WAYNE DUNCAN from evangelism to Macomb, Ill.

GLENN ELLIS from Pawnee, Okla., to Texhoma, Okla.

JOSEPH A. FIDELMAN from Hilliard, Ohio, to Sciotoville (Ohio) Portsmouth

JAMES FOLSOM from associate, West Carrollton, Ohio, to Dubuque, Ia.

GARY GULLEY from Iberia, Mo., to Columbus (Ga.) First

RICHARD L. HANDY to Paragould, Ark.

JAMES HILL from Danville, Ark., to Ashdown, Ark.

HAROLD HOFFMAN from Calgary (Alberta, Canada) North Hill to Hamilton (Ontario, Canada) First

RANDY KELLEY to Stockdale, Pa.

WARREN KILLINGSWORTH from Thaxton (Miss.) Union to Adrian (Ga.) Emmanuel

O. T. KING from Hermosa Beach, Calif., to Downey (Calif.) Telegraph Rd.

VIRGIL L. KINNETT from Lawrenceburg (Ind.) Ludlow Hill to Alva, Okla.

ROBERT I. LEONARD from evangelism to associate, Beverly, Mass.

DAVID LORD from associate, Overland (Mo.) St. Louis to Appleton (Wis.) College Ave.

CLAUD LUFF from Freetown, Ind., to Columbus, Ind.

JACK LEE MARTIN from Crown Point, Ind., to Lewiston, Ill.

DAVID F. NIXON from Columbia (S.C.) First to Overland (Mo.) St. Louis

KENNETH NOONAN from Waterford, Pa., to Gaston, Ind.

ROY A. PEDERSEN to Greeley (Colo.) First

LUTHER L. PIERCE to Petersburg, Pa.

DARWIN PRESSLER from Berne, Ind., to Albany, Ind.

BILL PRINCE from European Nazarene Bible College to Dayton (Ohio) Parkview

ROY L. QUIET from Phillipsburg, Kans., to Lander, Wyo.

DON REDMOND from La Habra, Calif., to El Cajon, Calif.

DOUGLAS F. ROACH from Corpus Christi (Tex.) Trinity to evangelism

WAYNE ROWE from Maples Mill, Ill., to Peoria (Ill.) Forrest Hill

DANA SHUNKO to Seiling, Okla.

CHARLES W. SMITH, JR., from Nazarene Theological Seminary to Hermosa Beach, Calif.

RANDALL SPINDLE to Shattuck, Okla.

E. J. STEINERT from Clarksville (Tenn.) Park Lane to Blytheville (Ark.) First

JIM STOREY to Columbus, Kans.

JAMES WOLFORD from Spencerville, Ohio, to Berne, Ind.

VITAL STATISTICS

DEATHS

MARY JACKIE ADAMS, died Feb. 18 at Wellington, Tex. Funeral services were conducted by Rev. Johnny Harrison. Survivors include her husband, Wm. (Bill); one daughter, Mrs. Leslie Moore; two grandsons; and five great-grandchildren.

CECIL BUTCHER, 75, died Nov. 28 at Seattle, Wash. Funeral services were conducted by Rev. Harold P. Gilliam. Surviving are: wife, Nancy; daughter, Priscilla Hartwig; 5 sons, Kenneth, Elbert, Earle, Robert, and Marcus; 25 grandchildren; 13 great-grandchildren; a brother; and 2 sisters.

MARY JEANETTE DUNCAN, died Dec. 22 at Wellington, Tex. Survivors are: 3 daughters, Mrs. Jane Spear, Mrs. Norvel Manuel, and Mrs. Jack Rogers; a sister; 14 grandchildren; 3 great-grandchildren. Funeral services were conducted by Rev. Johnny Harrison.

CYNTHIA LEE HARMAN, 28, died Jan. 31 at Nampa, Ida. Funeral services were conducted by Revs. Clarence J. Kinzler, Earl C. Darden, and Leonard M. Gallivan. She is survived by husband, Daniel; parents, Rev. and Mrs. Milton Campbell; two sisters and one brother.

MRS. SCOTTIE HAYE, 82, died March 2 at Conroe, Tex. Funeral services were conducted by Rev. Billy M. Ford. She is survived by three daughters, Mrs. Theil W. Sharpe, Mrs. Carmen Fleming, and T. J. Lawley Haye; two brothers; and three sisters.

R. R. HOOPINGARNER, 87, died Jan. 22 in Hutchinson, Kans. He is survived by two daughters: Mrs. Don L. (Margaret) Newell and Mrs. Dolly Campisi; and one son, Leon Wilson.

MERRITT LEWIS JAMES, died Nov. 11 at Wellington, Tex. Survivors are: wife, Janie Fourmentin; three daughters, Mrs. Bob Barton, Mrs. Wayne Jones, and Mrs. Ray Vaughn; four grandchildren; three great-grandchildren; and



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NEWS

OF RELIGION

one brother. Funeral services were conducted by Rev. Johnny Harrison.

MISS OLIVE KATES, 63, died Feb. 29 in Raden, Ohio. Funeral services were conducted by Rev. Alton Ross. She is survived by her parents, Mr. and Mrs. James Kates; and a sister, Mrs. Robert (Anna Jean) Gardner.

MRS. MELISSA FERNE MANN, 47, died at Oklahoma City, Feb. 13. Funeral services were conducted by Dr. Jerald Locke and assisted by Rev. C. Hastings Smith, Rev. Larry Sartin, and Dr. Robert Griffin. Services were also held at Hartford City, Ind., by Rev. Vance Davison and Rev. James Johnson. Survivors include her husband, Rev. L. Thurl Mann, pastor of Oklahoma City First Church; one daughter, Alynn Rachele; two sons, Larry and Gary; four brothers; and eight sisters. Interment was in Montpelier, Ind.

MRS. GEORGE (MINNIE ELLA) MURRAY, 83, died Feb. 14. Funeral services were held in Dinuba, Calif. She is survived by her husband, George; one son, Burton; two daughters, Christina and Mrs. Lucille Coberly. She and her husband celebrated their sixty-eighth wedding anniversary in December, 1975.

H. REES POINDEXTER, 70, died Jan. 7 in Little Rock, Ark. Funeral services were conducted by Rev. Gary Powell. Survivors are: wife, Margaret; one son, H. R., Jr.; and two grandsons.

JESSE FRANCIS RENFRO, 70, died Feb. 16 at Littlefield, Tex. Funeral services were conducted by Rev. Louis Schaap and assisted by Rev. R. L. Ridings. Survivors include his wife, Faye; two sons, Curtis and Hoyt; eight grandchildren; six great-grandchildren; two sisters; and two brothers.

REV. EMERALD (GUS) ROE, 52, died Nov. 18 at Portsmouth, Ohio. He was pastor of the Lucasville, Ohio, Nazarene church. Funeral services were conducted by Dr. Terrell Sanders and Elbert Speckien. Surviving are his wife, Viola Margaret Sparks Roe; two sons, Floyd G. and Stanley W.; three daughters, Mrs. Holly Seibert, Mrs. Cecilia Meyers, and Mrs. Sandra Voorhies; his mother, Mrs. Emma Roe; four grandchildren; two brothers; and a sister.

REV. ARTHUR M. TERRELL, 87, died Jan. 16 at Placentia, Calif. Funeral services were conducted by Rev. Dwight E. Presson and assisted by Rev. Kenneth Wilson and Rev. Roy Partain. He is survived by his wife, Edith; two sons, Joe and Kinne; one daughter, Esther Hall; stepson, Clyde Wilson; stepdaughters, Earlene Pyles and Juanita Stegall; seven grandchildren; and five great-grandchildren. He served 45 years in the active ministry, pastoring churches in Texas, Arizona, and California.

BIRTHS

to **LYNN AND KATHY (JOHNSON) ARNOLD**, Duncanville, Tex., a boy, Jason Lynn, Feb. 9 to **A/1 AND MRS. JERRY L. HARRISON**, Abilene, Tex., a boy, Jerald Lee, Feb. 16

to **JOHNNIE AND VIVIAN (DAVIS) LONG**, Tillamook, Ore., a girl, Connie Renee, Oct. 31 to **STEVEN AND DORIS (FURR) POLLARD**, Coos Bay, Ore., a boy, Matthew Henry, Feb. 12 to **REV. BLAIR AND CINDY (HAMMERSTROM) RORABAUGH**, Princeton, W. Va., a girl, Jessica Dianne, Feb. 9

to **ROGER AND KAY (BARGO) WILSON**, Austin, Tex., a girl, Nannette Nicole, Jan. 20

MARRIAGES

CAROLYN JOY KAUFMAN and **DR. RANDALL E. NELSON** at Omaha, Neb., Feb. 28

CATHY GLINN and **WAYNE ADAMS** at Kansas City, Mo., April 10

DIRECTORIES

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

FAMILY WATCHER BLAMES "SYSTEM" FOR MORAL DECAY. America's economic system fosters immorality by encouraging cohabitation sans marriage—especially among older people who do not wish to endanger their Social Security income, according to the head of All Together Foundation.

Lloyd Levin, appearing on KABC's talk radio show in Los Angeles, said there are currently one in four single mothers and six to eight million cohabiting without benefit of marriage.

In addition, he said, there are two and a half million "swingers" (people physically involved with three or more other couples) in the U.S., and more are being added daily.

In 1990, Mr. Levin predicted, 60 out of 100 couples will divorce, more than 50 percent of the children in grammar schools will have experienced living with a single parent, and the family unit generally will have deteriorated dangerously.

"Because of such deterioration," he noted, "we might well return to the clan system"—a type of family living which includes the grandparents and other relatives under the same roof. □

AN ISRAELI COURT DECISION SPURS TWO-WAY CONTROVERSY. Israeli police fired guns in the air to break up a crowd of about 400 young Arabs who were protesting a recent Israeli court decision granting Jews the right to pray on the Temple Mount, near the Al Aksa Mosque.

The demonstration was the latest in a series that began after a magistrate's court made a ruling that runs counter to regulations enforced since Israeli soldiers captured the walled Old City of Jerusalem in 1967.

At the highest point in the Old City stands a raised enclosure—the Temple Mount—whose western wall is a remnant of the fortifications that once surrounded the Temple of Herod (destroyed by the Romans in A.D. 70).

Within the enclosure is a broad raised platform, called by Arabs the *Haram Ash-Sharif*, the "Noble Sanctuary"—the actual site of the Herodian Temple, built, according to Jewish tradition, upon the rock where Abraham had been prepared to sacrifice his son Isaac.

On the platform, and enshrining a large section of the rock, stands the seventh-century gold-and-mosaic Mosque of Omar, better known as the Dome of the Rock.

Recently, eight young Israelis affiliated with the right-wing Herut Party defied the ban against Jewish prayers on the site by staging a prayer service on the Mount near the Al Aksa Mosque. They were arrested, but the magistrate's court freed them and ruled that Jews could not be prevented from praying anywhere in Jerusalem. □

MADALYN O'HAIR'S SON ABANDONS ATHEISM. William J. Murray, once a little boy whose mother successfully halted prayer and Bible reading in the school he attended and eventually in all U.S. schools, has renounced atheism.

His mother, noted atheist Madalyn Murray O'Hair, said in Austin, Tex., that she was not surprised when she learned of the news and also was not surprised that her son had not informed her personally.

Mr. Murray, 29, is running for the nomination for the congressional seat held by Rep. J. S. Pickle. □



the answer corner

Conducted by John A. Knight, Editor

■ **Romans 15:15 speaks of the believer's being "adopted" into the family of God. Can we compare this to an earthly family, where once we are born into it we can never be removed from it? If not, why do eternal security adherents use this comparison?**

An analogy should be used to *illustrate* a truth, not to *prove* it. The metaphor of adoption is a graphic way of dramatizing one of the meanings of conversion. It is one of many biblical ideas taken from the family.

Other analogies are given also: Christians are a building, a temple, members of a body, etc.

To say that one's sins (even those of one who at one time was converted) can never separate him from God because once a member of a family, al-

ways a member, is to replace truth with a figure of speech.

Of course, family members can die or be disinherited. But even this retort misses the point and is to argue merely from an illustration or word picture.

The question is, What do the Scriptures teach? They teach that there are *conditions* for salvation; that saving faith is always in the present tense—it must be continuous to remain in God's favor; that apostasy is a possibility; and that sin will not be condoned in a

child of God.

The following and numerous other scriptural references support these and related ideas: Hebrews 6:4-6; Isaiah 59:1-2; Ezekiel 33:12; Revelation 21:8; John 8:31, 51; Colossians 1:22-23; Hebrews 3:7; 2 Peter 1:10; 1 Corinthians 15:1-2; Hebrews 3:12-14; Romans 2:6-7; 11:20-22; 1 Corinthians 8:10-11; Galatians 5:1, 4; 1 Timothy 4:1; Hebrews 10:26-29; James 5:19-20; 2 Peter 2:20-21. □

■ **Is it proper for the pastor of a local church to appoint the president of the NYPS, thereby not using a nominating committee or giving the members of the society an opportunity to vote on the selection?**

It is difficult to imagine the circumstance which you seem to suggest. In churches where there is no organized young people's society, the church board may serve as executive council. The pastor and the board together would then give oversight.

In organized societies the *Manual* sets forth the proper procedures: "The

president of the local society shall be nominated by the nominating committee, consisting of not less than three nor more than seven members of the Nazarene Young People's Society, including the pastor, and appointed by the pastor. This committee shall submit at least two names for the of-

fice of president, providing, however, that a president may be reelected by a *yes* or *no* vote when such election is recommended by the nominating committee and approved by the pastor." The election of the president is subject to the approval of the church board (Paragraph 171.4). □

■ **Since Transcendental Meditation is becoming so prominent in many places, would you comment on its background, origins, and relative values—if any?**

TM was introduced into the United States in the late 1950s by Maharishi Mahesh Yogi, an Indian guru who had been trained by another Hindu thinker. The movement came to prominence when the Beatles went to India to study under Maharishi in the mid-1960s.

While the claim is made that TM is not a religion or not religious in character, its origins are found in Hindu philosophy and religion. Hindu religious philosophy is monistic, teaching that God and the universe (including man) are basically one.

This undercuts the Christian affirmation that God *created* the world

and man, so that while He is related to them in a profound way, He is nevertheless *distinct* from them.

TM, like all man-made and non-Christian religions, depends on man's own works. Those who are initiated into TM are asked to bring an "offering" such as fruit and flowers and to kneel before a picture of a Hindu guru. Meditation is supposedly the key.

The initiate is given a "mantra," a secret Sanskrit syllable or syllables, which it is claimed suits the individual's "vibratory rate." Many of these are from Hindu religious writings.

Through daily meditation, with-

drawal, and repeating the mantra over and over again, certain results are to be achieved: elimination of stress, correction of high blood pressure, cure of alcoholism, drug abuse, etc. Of course, all of this costs money.

Many businesses and firms are using TM. TM's rapid acceptance indicates man's search for meaning in life and underscores the spiritual vacuum in modern society.

We believe this fundamental void can be filled only in Christ. Further, the supposed fringe benefits of TM may be found in Christian prayer, meditation, and Bible study. □

■ **John 14:12 says: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." In what sense are the works of Christ's followers to be "greater"?**

Any miracle is great because it is wrought by God, including of course those seen in Jesus. Jesus, however, promised His Holy Spirit who would make possible an extension of His ministry.

Jesus worked miracles for two or

three years in *one* country, but by His Spirit He would work through His apostles and His Church. His followers would work in His name in *many* different countries—in fact, around the world. The transformation of history in the Western world in one sense is a

fulfillment of this prophecy and promise.

Certainly one does not have to be imaginative to think of examples such as our modern communications systems, which make evangelism possible in ways not known in Jesus' day. □

**TNC LAUNCHES
PHYSICIAN'S ASSOCIATE
PROGRAM**

The board of trustees of Trevecca Nazarene College has authorized the initiation of a Physician's Associate program, beginning with the fall quarter of 1976.

Dr. Earl Vastbinder, University of Kentucky, will direct the new program. Such programs have been authorized by the legislatures of 40 states. Trevecca will be the first college to offer the course in Tennessee.

The P.A. program is a pioneer in the field of medicine and is basically an extension of medical personnel currently in existence. The graduates will perform procedures traditionally done by physicians rather than nurses or technicians.

Procedures will include the taking of medical histories, doing physical examinations, treating minor traumas, including some suturing, and issuing medications when certain predetermined symptoms exist.

The Physician's Associate program is a four-year study course. The first two years the students concentrate on general studies, and the last two years are devoted entirely to a professional curriculum which includes a year of study courses in pathology, medical ethics, clinical medicine, clinical office procedures, physical diagnostics, pediatrics, and psychiatry, followed by a year of clinical training in family practice, pediatrics, obstetrics, gynecology, surgery, internal medicine, psychiatry, dermatology, radiology, and emergency room procedures. The last two months will be a preceptorship in a physician's office.

Arrangements have been made to add other personnel to the faculty, and a local hospital will provide a training area for clinical practice. Local physicians will accept the senior students for their respective preceptorships.

Dr. Vastbinder has been director of the Clinical Assistant program at the U. of K., teaching at the university in

**A
Million
Six in
'76**

He is Lord

*Let's ALL
Celebrate*

EASTER

April 18, 1976

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**TWO
FOR
ONE
WILL
GET IT
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Nazarene Bible College conducted its third annual Personal Evangelism Clinic, February 4-7. The clinic was coordinated and directed by Dwight Neuenschwander, professor of evangelism and registrar, with assistance from Harold McKellips, who also teaches evangelism and serves as dean of students. Dr. Don Gibson, executive secretary of the Department of Evangelism, directed the afternoon clinics, February 5 and 6. There were a total of 108 presentations made, with 51 professed conversions. The clinic closed with an assurance survey which involved 75 students on Saturday morning, February 7. Eighty-six students participated as trainees during the clinic.

the College of Medicine and in the College of Allied Health Professions for nine years. He is a post-Doctoral Fellow in Adolescent Medicine at Ohio State University and completed a residency in Pediatrics at Children's Hospital in Columbus, Ohio.

Vastbinder holds the M.S. degree in

Behavioral Science and the M.D. degree from the College of Medicine of Ohio State University. He was an undergraduate student at Olivet Nazarene College, Kankakee, Ill., and received the B.S. degree from the University of Dayton.

An Ohio native, Dr. Vastbinder is a member of the Church of the Nazarene, the American Medical Association, a fellow in the American Academy of Pediatrics, a charter member of the Society for Adolescent Medicine, a member of the Southern Society for Pediatric Research and the Ambulatory Pediatric Association.

An advisor for the National Board of Examiners for Medical Assistants, Vastbinder was appointed by the Department of Health, Education, and Welfare to the Joint Commission for Accreditation for the Physician's Associate Programs for the Primary Care of Patients. □

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Lives...*



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6401 The Paseo
Kansas City, Mo. 64131



The dedication of Centerville, Ohio, First Church was held February 1 with nearly 200 present. The church is a home mission project on the Southwestern Ohio District. A new five-acre plot was purchased in July, 1975. Ground was broken for the new building on August 24, 1975, and the building was completed with all inspections 75 days later. The building is colonial style with 3,750 square feet of floor space and valued at \$85,000. The sanctuary will seat 200 with Sunday school facilities for a similar number. Dr. Charles Strickland, general superintendent, and Dr. Dallas Baggett, district superintendent, along with Pastor Wayne N. Wade, officiated at the dedication services.

DR. MICHAEL MARTIN RECEIVES COMMISSION FOR MUSICAL SCORE

Dr. Michael Martin, professor at the University of California, Berkeley, and son of Rev. and Mrs. Paul Martin, received a commission to compose a musical work for the Berkshire Symphonic Festival at Tanglewood, near Boston, this summer.

The university sent one of Dr. Martin's compositions to the selection committee, and from this came the authorization for a special composition for this summer. The work is to be for from 5 to 10 instruments. Dr. Martin is invited to be at the festival for two weeks to assist in the preparation of the performance.

Dr. Martin is on the faculty of the music department of the University of California. He also gives an occasional piano concert. □

—NIS



Mrs. Kenneth (Ruth) Yanken was honored February 15, at the Arnold, Neb., church in appreciation for her devotion and service as pianist for the Sunday school and worship services for the past 35 years. During the Sunday morning worship service she was presented a corsage by Mrs. Marvin Weber. Pastor Kenneth Jarandson presented Mrs. Yanken with a plaque from the congregation, engraved with her name and "35 Years of Service."



APRIL BOOK OF THE MONTH

Handbook for Caring Christians



By Evelyn
Stenbock

Here is a practical guide to Christian service. It is written for those who want to do something for the Lord and for others, but just don't know how to go about it.

There are numerous ways to manifest Christian concern, and the author gives many suggestions as to how one can carry these out. The assumption is that true Christians are active Christians, not

only in witnessing to their faith, but in acts of kindness and expressions of concern for others.

This is not a manual on personal evangelism, though this is naturally related. Its key concern is helping others in practical ways. It tells how to make a simple visit, how to minister to special needs such as to the elderly, how to act under certain circumstances, etc. There is a helpful

chapter on how to handle "things that may stump you."

An instructive volume for lay Christians and pastors.

Evelyn, a former missionary to Morocco, is the secretary of Avondale Baptist Church, Kansas City. She has also published under our imprint *Soul-winning Laymen*. □

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— Stenbock

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

God's Representative

ABRISK DECEMBER WIND swirled bits of snow around my face as I stood with a bag of groceries in each arm, waiting for someone to answer the door. The bus minister had brought the news of this destitute family whose father had died after a prolonged illness. A junior girl from the home had attended our Sunday school for several weeks. Shortly the door opened and the mother invited me in.

As the 10-year-old girl danced with glee while unpacking the groceries, I was reminded of the words of Jesus, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me" (Matthew 25:40).

Suddenly a small boy burst into the room. With questioning eyes fastened on me, he asked, "Who are you?" His older sister, surprised at the question, answered, "Why, don't you know who this is? This is our pastor; he represents God."

Never before had it hit me so forcefully . . . God's representative. We bowed our heads for prayer, and I was on my way, the words of the little girl going over and over in my mind, "He represents God." Getting back into the car, from my heart I cried, "O God, am I a good representative?"

Every person who professes saving grace is a representative of God. We should evidence this grace in our language, appearance, attitudes, and in every facet of life. Paul wrote to the Corinthian Christians, "Ye are our epistle written in our hearts,

known and read of all men" (2 Corinthians 3:2).

The only Bible most people read is the life of professing Christians. The chorus sung by the juniors asks a pertinent question, "Do you know, O Christian, you're a sermon in shoes?" As we walk down the street, shop in the supermarket, work in the shop, study in the classroom, and talk over the backyard fence, we are on exhibit for Him.

Should we not then ask the Lord to look out through our eyes, speak through our lips, work through our hands? Should we not pray, "Let me be a true Christian, a good representative"?

The Psalmist wrote long ago, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psalm 1:1-2).

It will be wonderful to make it to heaven, but more wonderful to be a delighted, exuberant Christian whose life has been a stepping-stone, and not a stumbling block; a help, not a hindrance.

I am God's representative. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:14). □

—GARLAND JOHNSON
New Castle, Ind.

FATHER TALKS INDIRECTLY TO IMPRISONED SON

In a telephone call to Rev. Raymond Friberg, Abbotsford, B.C., Canada, father of Hughlon Friberg, the following information was received: Rev. Friberg was able to make telephone contact with the prison in Mozambique around midnight (PST), March 11.

A feminine voice informed him in English that the prisoners were not able to come to the phone. She said she would deliver a message to Hughlon. He said, "Tell him that we are all well and that we were expecting good news soon for him."

After a time she came back on the line and said, "I have delivered that message directly to him. We give this message to you: 'I am very well, and I have written you two days ago.'" Her voice was somewhat garbled at this point, but Hughlon made some expression of "his hope." She then said, "Is there any message to give back to him?"

He said, "Tell him that we have been in contact with his wife and children, and they are fine." This ended the telephone conversation. □

—NIS



BENNETT DUDNEY APPOINTED TO EUROPEAN NAZARENE BIBLE COLLEGE

Dr. Edward Lawlor, general superintendent, announced the appointment of Rev. Bennett Dudney as rector of European Nazarene Bible College, effective June 1, to replace Dr. William Prince, who has resigned as of May 16, 1976.

Rev. Dudney, director of Christian Service Training for 12 years, and for 5 years pastor of Atlanta First Church, is a member of the General Board.

He was minister of Christian education at Bethany, Okla., First Church and Chicago First Church, each for three years. He also pastored Kankakee, Ill., First Church for three years before going to Kansas City in 1959 to head up the Christian Service Training program.

Rev. Dudney is a graduate of Bethany Nazarene College and has taken postgraduate work at Garrett Biblical Institute and Ohio State University. He is the author of five books: *The Sunday School Superintendent*, *The Book of Job* ("Search the Scriptures"

Series), *Meet My Saviour*, *Records That Build the Sunday School*, and *Planning for Church Growth*.

He is to be honored with a Doctor of Divinity degree by Trevecca Nazarene College at their spring commencement.

He is a delegate to the General Assembly from the Georgia District and is serving as chairman of the special quadrennial commission on church structure and reorganization.

Rev. Dudney has resigned as pastor of Atlanta First Church, effective April 26. He will assume his new post following General Assembly, although he plans to attend commencement at ENBC in May. □

—NIS

ROCHESTER TO HOST CHA CONVENTION

The One Hundred Eighth Annual Christian Holiness Association Convention will be held April 20-22 in Rochester, N.Y., at the Holiday Inn—Downtown.

This year's program chairman, Dr. Dennis Kinlaw, has put together a program which is designed to point out the great heritage of the Wesleyan tradition, to reveal present resources, and to present a challenge for future progress.

Several seminars have also been planned. They include such topics as: "Teaching Doctrine in the Local Church," "How Do the Scriptures Speak to Homosexuals?" and "Problems of Christian Colleges in Government Relations."

This convention will bring some of the finest speakers in America to the rostrum. Included among them will be Commissioner Arnold Brown, Bishop Henry Ginder, Dr. Timothy Smith, Dr. Robert Coleman, Dr. Harold Lindsell, Rev. Jorge Barros, Rev. Don Riggs, Rev. Milton Leidig, Dr. Paul Adams, and Dr. Richard S. Taylor.

The convention soloist will be Mrs. Lynn Smith. Major Earnest Miller will direct the congregational singing. The choirs from Houghton College and Roberts Wesleyan College will also appear during the convention.

The convention chairman, Dr. B. Edgar Johnson, welcomes the public to attend this outstanding event. The convention manager, Dr. Thomas H. Hermiz, is the CHA executive director. The chairman of the Rochester Host Committee is Rev. Jack Logan.

The Christian Holiness Association represents over 3 million persons in North America and 5 million around the world. Every major religious body

in America that identifies with the Wesleyan-Arminian theological position holds membership in the CHA. □

—NIS

ITALIAN LANGUAGE BROADCAST MAKES DEBUT

"L'Ora Nazarena," the Italian language broadcast, made its debut Tuesday, April 13, from the 600-kilowatt broadcasting facilities of Radio Monte Carlo (Monaco), one of the most powerful stations in Europe, operated by Trans World Radio.

"L'Ora Nazarena" is a 15-minute broadcast similar to the existing Spanish, Portuguese, and French programs, and is being produced in Rome by the Italian District in consultation with Nazarene Communications.

The speaker for the program is Rev. Salvatore Scognamiglio, with brother and sister team Angela and Gianni Cereda furnishing the music. □

—NIS



DARRELL TEARE AREA COORDINATOR IN DEPARTMENT OF WORLD MISSIONS

Dr. Jerald Johnson, executive secretary of the Department of World Missions, announced that Rev. Darrell Teare, district superintendent of the New Zealand District, has accepted the position of area coordinator in the Department of World Missions for Europe, Africa, Asia, the South Pacific, and the Orient.

The New Zealand District under his leadership has shown steady growth. Last year there was a 46 percent increase in Sunday school attendance, 30 percent in Sunday school enrollment, 14½ percent in giving for all purposes, and a 32 percent gain in members.

Rev. Teare is a graduate of Northwest Nazarene College and Nazarene Theological Seminary. He pastored in Enumclaw, Seattle, and Longview, Wash., before going to New Zealand in December, 1970. Rev. and Mrs. Teare have two children: a girl, Sharon, 17; and a boy, Kelly, 15.

Previously, Rev. James Hudson on the staff of the Department of World Missions was assigned the position of area coordinator for Central America, the Caribbean, and South America. □

—NIS

**Rejoice, He
Lives**



**... THAT
ALL MAY LIVE**

Give

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