



CHURCH OF THE NAZARENE / APRIL 11 '73

**HERALD** OF HOLINESS



# HE AROSE ! HALLELUJAH ! HE AROSE !

**D**on't minimize the Resurrection! It is not enough to say Jesus died on Calvary. We must also say, "He arose." Otherwise, His death could have no permanent significance for mankind. No one can accept the absolute proof of the Incarnation, the miracles, the Atonement, until they are examined in the light of the Resurrection.

The four Gospels constitute the greatest biography that has ever been written. The men who wrote them were not literary geniuses. Theirs was not the creative writing of a Shakespeare, Emerson, Whitman, or others. Under the reliance of the Holy Spirit's inspiration, the secret of their unique writing was the Personality of whom they wrote, and the climactic event of their writing was His resurrection from the dead.

They wrote of His virgin birth accomplished by the power of the Holy Spirit; of His upbringing in Nazareth in the home of a carpenter; of His preaching, teaching, and healing. They wrote of Him as a Man among men until He died a criminal's death on a cross. But it did not end there. There was a *resurrection!*

The early disciples of Jesus were tremendously influenced by His life. The conviction grew, as they listened and saw Him, that there was something unique and divine about Him. He put many thoughts into their minds. He influenced their lives, their motives, their characters. They often feared they would lose Him as quickly as they had found Him. They seemed so sure of it at Calvary.

But when the Resurrection came, they were marvelously transformed. They

seemed at peace. They knew He was beyond the realm of change. That there was something permanent, sure, and divine about Him. They became new men, no longer idle dreamers. They heard Him command them to make "disciples of all nations," but also to wait until they were "endued with power from on high."

The experience of seeing Him alive was marvelously transforming. It was to be the secret of a new spiritual force that, following Pentecost, would be the beginning of the conquest of the world. *He was alive!* The reality of that made them dynamic. It convinced them that He was the eternal Word made flesh and they went out to proclaim His resurrection and eternal life through Him.

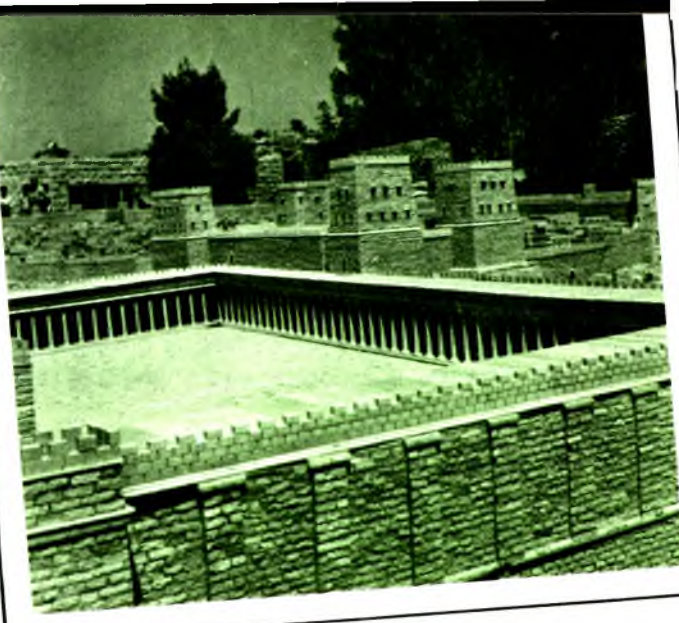
In 1973, amid this complex civilization of ours, the truth of the Resurrection is too often eclipsed by doubts. Faith's eye may become dim, and we are tempted to minimize the Resurrection. Only an uninterrupted personal reception of the reality of the Resurrection will enable us to shine for God.

Today, when the Church needs the TRUTH of the Resurrection, perhaps as never before, my plea is that, through proclaiming the resurrected Christ, men and women and youth will come to believe in our living Saviour. Let us all realize that we dare not minimize the Resurrection, for he who minimizes the Resurrection thereby may yet minimize Christ's vicarious death on Calvary.

To borrow the words of the Apostle Paul, "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Corinthians 15:17). □



Photo by Alex Wachtel



The last abutting on the northwest corner of the Temple area was a fortress of Antony where Roman guards were stationed for surveillance. Jesus was taken here and judged.

By Randal Earl Denny,  
Modesto, Calif.

# THE INCOMPLETE STORY

England was on tiptoe waiting for news about the battle between the forces of Napoleon and the armies of Britain led by Wellington. A sailing ship appeared out of the fog. The men at Winchester Cathedral spotted the vessel just off the southern shore of England.

A sailor on board with colored semaphore signal flags began to spell out the long-awaited message: "W-E-L-L-I-N-G-T-O-N D-E-F-E-A-T-E-D—" But suddenly the dense fog engulfed the ship from sight.

The sad, heartbreaking news of the incomplete message spread across the countryside to London, filling the nation with despair: "Wellington defeated!"

However, after long hours passed, the fog lifted. The man on the deck of the ship picked up the semaphore flags. He began again—the complete message: "W-E-L-L-I-N-G-T-O-N D-E-F-E-A-T-E-D T-H-E E-N-E-M-Y!"

Centuries ago, on a rocky hill, Jesus dangled in death on the terrible cross. It was a dark and gloomy day for the world. As Amos had prophesied long before, "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" (Amos 8:9). Luke recorded, "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst" (Luke 23:44-45).

The disciples saw only the incomplete message, "Jesus Defeated!" It was a day of shattered hopes, broken dreams. In the darkness of despair disciples lifelessly said, "But we trusted

that it had been he which should have redeemed Israel" (Luke 24:21).

Amid the fog of despondency three women went to Jesus' tomb on the Sunday morning following the Sabbath. With sadness they were to finish the task of preserving the body of a dead Christ. To their surprise, when the morning mists lifted, the messenger of the Lord signaled to the whole world the complete story: "Jesus defeated the enemy! Jesus defeated death!"

We should not seek Jesus among the dead! That's the message of a resurrected Christ, a living Master, and someday "every knee shall bow and every tongue shall confess that Jesus Christ is Lord." (See Philippians 2:10-11.)

The Ministerial Association presented the traditional "Seven Last Words of Christ" at our neighboring Methodist church on Good Friday. At the close of the service I saw two ladies and a little boy come toward me. The lad had a question. Only a week earlier he had watched a movie on television about Jesus. He had seen with his very own eyes that Christ was crucified and buried in a grave. The little fellow asked, "Since Jesus is dead, why do we have church anymore?"

To him, Jesus had been defeated. He had seen only part of the message. What a joy it was to tell him the story of Easter, that Jesus defeated the enemy!

The angel of God made the great announcement at the empty tomb: "He is not here, but is risen!" (Luke 24:6)

When the clouds of discouragement and despair lift, one discovers God's complete story: "Jesus Defeated the Enemy!" □



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## PEN POINTS

### EASTER HAS A MESSAGE

To the troubled generation that inhabits our globe, Easter brings a new message of hope.

To the parents who have sadly laid away a child after a lingering illness the message is: "The grave is not the end of life, it is the door to immortality."

To the youth, weary of life and teetering on the brink of despair, Easter says, "There is hope in Christ, who lives and reigns forever."

To the nations of our world locked in the bitter chains of war and conflict the word is: "The risen Lord is the Prince of Peace. It is He who 'maketh wars to cease unto the end of the earth.'"

To the aged person who feels alone and forgotten comes the message of the resurrected Saviour to all who seek to follow Him: "Lo, I am with you always, even unto the end of the age."

As slumbering nature awakens to the call of spring and by so doing repeats once more to our eager ears the illustrated sermon of resurrection, we are encouraged to feel also that because He lives we too shall live.

I shall take time this year to listen to the message that Easter brings. As the years go by, the visions of the glorious purposes of God emerge from the mists and many perplexities of youth tend to evaporate as mists before the rising sun.

To me once again Easter will say: "Cast away any doubts that you may have about immortality. Overcome all fears relating to death. Trust in Him for your eternal future."

Speak to me, Easter, I am listening! □

—ROSS HAYSLIP  
*Tucson, Ariz.*

### DEATH

*Death, who named you conqueror?  
You met your doom at Calvary.  
Earth's, heaven's, ocean's Lord  
Muted your terror, pluck'd your sting.  
Brittle those bonds you bear,  
Death, you too must die—  
Decreed from wooden beams  
Stained red by sacred blood.  
Christ—Mighty King—  
Subdued and vanquished death.*

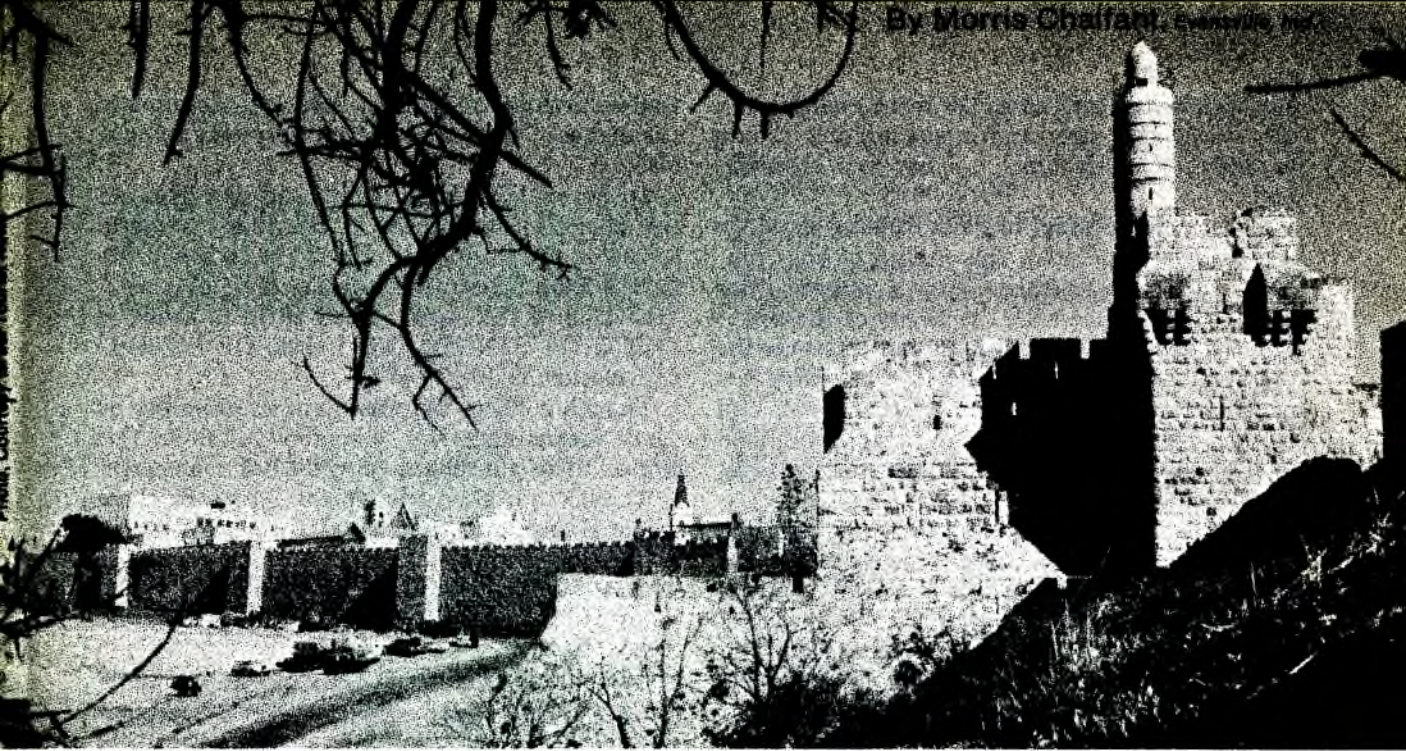
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# PARADE FOR AN UNCROWNED KING

## *Palm Sunday*

A few years ago there was a popular song which could well have been sung on that first Palm Sunday—a song which proclaimed gleefully, “I Love a Parade.”

We all love parades. But what happens when the parade ends and the crowd has disappeared? What happens when public opinion swings like a pendulum and leaves one standing alone in defense of truth?

How interesting it would have been to observe from the sidelines the motley parade which moved toward the holy city of Jerusalem on the first Palm Sunday. It must have been easy to be religious that day with everyone shouting, everyone joyful, everyone gay—that is, everyone but the Pharisees and their kind.

For men have always desired a king—someone to rule their unstable dispositions, to control their unstable tempers, and to put a guard over their uncontrolled appetites.

Palm Sunday, with its triumphal entry into the city of Jerusalem, carried with it the greatest display of popular favor Christ had ever witnessed. Throngs had gathered about Him on many occasions. Multitudes had followed Him from town to town, filled with curiosity and eager to witness some miracles or to be fed at His hand. But never before had a crowd burst into such loud acclamation and demonstrated such wild enthusiasm.

The people cut palm branches and waved them

—the palm branches which for centuries had been used in celebration of the Feast of Tabernacles and were commonly associated with the triumphant religious processions.

They shouted, “Hosanna to the son of David.” That word, “Hosanna” means “Save, we pray.” It was a phrase which came out of Psalms 118:25, “Save now, I beseech thee, O Lord,” and was followed by these familiar words, “Blessed is he that cometh in the name of the Lord.”

From a thousand throats came the shout, “Hosanna in the highest.” If this were indeed royalty—Israel’s new King—He should be greeted as royalty. Off came their outer garments to be laid upon the dust and cobblestones as a fit pavement for the new King. And again from a thousand throats came the triumphant shout, “Blessed is he that cometh in the name of the Lord.”

Five days later many in this same crowd were among those who put this Man to death. But the centuries still echo their searching question, “Who is this?”

Who is this, indeed? Beware how you join the Palm Sunday crowd. Think well what you do, for to follow this strange Man of Galilee can lead to many things. How easy to make protestations of affection and loyalty on Palm Sunday and then recant on Maundy Thursday when tensions are rising and danger crackles in the air like static electricity.

The going is easy when all shout, “Hosanna.”



But watch your step when the mood changes and the crowd goes ugly and menacing and shouts savagely, "Crucify him. . . . Let him be crucified."

The central message of Palm Sunday is to look well to heart and soul, the quality of your religious faith. Don't take Christ's approval for granted. Penetrate with the X ray of the Spirit into the depths of your soul, there to discover the measure of your love for the Son of God. For it is pagan treachery to lift your voice in praise and Hosannas with the Palm Sunday throng and then later crucify the Son of God afresh with careless, sinful living.

Palm Sunday challenges all those "called to be saints" to new loyalty. Good Friday searches still for disciples with courage enough to press through the muttering crowd, to take a staunch stand by the side of the crucified Christ.

This is not the time for wavering. This is not a time for halfway loyalty. As the forces of evil rally for their greatest siege of the city of God, let those who remain undecided come down from the fence and commit themselves today and forever to unreserved service in the kingdom of God.

"Hosanna to the son of David: Blessed is he

that cometh in the name of the Lord; Hosanna in the highest." Sing the song, but serve the Saviour also.

To crown Him King of life and give Him all the glory is the witness of His many subjects scattered the world over. He is not "a king": He is "the King." Scripture records "King of Israel," "the king of the Jews"; but I thrill to Jesus as "KING OF KINGS, AND LORD OF LORDS" (Revelation 19:16).

Though a King, He was plain in revealing by every means that His "kingdom is not of this world." His triumphant entry led not to an earthly throne, but to death at the hands of those whom He came to save. To all those earthbound religionists, a king without a lavish kingdom was double talk. Isn't it tragic that even in our day so many fail to see the real, true spirit of the kingdom of God?

Who is this uncrowned King of the first Palm Sunday? What does He mean to you? Is He new to you? Is He your King? He came into the world that He might be your King. For that purpose He now sits at the right hand of God praying for you.

**WILL YOU THIS DAY CROWN HIM KING OF YOUR LIFE?** □



## RESURRECTION REFLECTIONS

The Resurrection has both divine and human dimensions. To say it another way, it was a divine act with human implications. When Christ was resurrected, His disciples were resurrected in their Christian living.

Let us see what the Resurrection means to our Christian lives as demonstrated in the lives of the disciples.

1. *The Resurrection replaces fear with faith.* At the Crucifixion all of the disciples forsook Christ and fled. They became cowards behind locked doors (John 20:19). Only Peter remained as a semi-disciple, following

afar off ("at a safe distance," Phillips paraphrases it). But the Resurrection changed that!

2. *The Resurrection relates conduct to creed.* The Resurrection did not change Christianity's creed; it verified it. It is a bogus Christianity that permits a great gap between creed and conduct, between belief and action. Luke 24:21 depicts the post-Crucifixion disappointment of the disciples: "We trusted that it had been he which should have redeemed Israel." They promptly went into spiritual retirement. But the Resurrection changed that!

3. *The Resurrection reduces death to delay.* At the funeral of the saintly A. J. Gordon, Dr. A. T. Pierson told that he received the telegram announcing Dr. Gordon's death at three o'clock in the morning. Being unable to sleep, he read the entire New Testament to see what it said about death.

He found that after the resurrection of Jesus the apostles seldom used the word death to describe the close of a Christian's life. Rather, "asleep" was the common biblical substitute for the term "death." What comfort to view death as an interruption of life rather than its cessation! Clement said, "Christ has turned our sunsets into sunrise." The Resurrection accounts for that!

The Resurrection occurred centuries ago, but that ancient act of the Almighty has deep significance for Christian living today. The Resurrection was more than an event in history—it was an event that changed all of subsequent history. Let us face the future in the knowledge that our Lord's apparent defeat by His death was swallowed up in glorious victory by His resurrection.

*Lift up your heads, ye sorrowing ones,  
And be ye glad of heart,  
For Calvary Day and Easter Day,  
Earth's saddest day and gladdest day,  
Were just one day apart!*

—Author unknown □

# RELINQUISHED & WON

Mary,  
when did you let Him go,  
your Son?  
Victory relinquished  
and won? When did you  
let Him go?

Finding Him  
new in the womb? (A shame to others,  
but to you, accepted wonder, given grace.)  
Gabriel spoke . . . Elizabeth knew . . .  
Then? Newfound?

When did you let Him go,  
your Son?

In the bringing Him,  
through pain, to birth? (Oh, tenderly  
you held Him.)  
In that sudden flight,  
hour after savage hour, fleeing  
Herod's fear-forged instruments of death,  
your aching arms holding your Child fiercely,  
the hardness of stone  
pressing on your heart,  
did you let Him go,  
your Son?

In those early after-years,  
remembering that flight and pondering  
the night of His day-bright star, of kneeling  
shepherds and promised glory,  
did you sometimes recall the sword  
foretold to pierce  
your heart?  
And did you press His small body close,  
closer to you  
and to your unnamed grief?  
Even so, did you let Him go,  
your Son?

Throughout His childhood innocence  
He needed you—why else had you  
been chosen?  
And at the threshold of His manhood  
(but still a boy)  
you could not leave Him in the Temple  
even  
“about His Father's business.” He  
needed you.  
(Later, bereft of Joseph,  
perhaps you needed Him?)  
But did you let Him go,  
your Son?

When,  
past 30 years of age, He left  
the carpenter bench beneath your  
roof, you  
followed for a while. Still  
baking His bread at Capernaum? Near,  
yet strangely far away  
from Him? Was there time  
for you to see this Man  
walking new and ordained steps  
in wondrous yet alien  
ways? Did you hear  
His startling words to the crowds  
and to the few? “Blessed  
are the meek . . . the poor in spirit . . . those  
who thirst after righteousness . . . they  
shall be filled . . . The kingdom of heaven is with  
you . . . Love one another . . .  
I lay down my life that I might  
take it again.”

Did you see  
His healing hands reach out to the leper,  
the blind, the destitute  
wherever human hands touched  
His robe, where footsteps  
followed Him?

Did you hear Him say,  
“Your sins are forgiven;  
Be whole . . . be whole”?  
Then did you let Him go,  
your Son?

With time  
and space between, did you,  
with the others, fear  
for Him (“beside himself,” was said),  
go after Him, and try  
to take Him home? Take  
Him home?

Separated  
by the press of human flesh between  
and by the harshness  
of relayed words, “My mother?  
My brothers? Those who do the will of  
Him who sent me . . .” did you  
retrace those long, futile miles  
to Nazareth, bearing  
the utter weariness of carried  
loss?  
Or did you let Him go,  
your Son?

Kneeling  
near His cross, for you  
His final agony past bearing,  
did you hear  
His triumph-words  
and make them your own, “Father,  
into Your hands . . .”  
Then did you let Him go,  
even before  
the third day  
and the rolling away of the stone?

Mary,  
When did you let Him go,  
your Son?

Emily Sargent Councilman  
Burlington, N.C.





By Don Garrett,  
Southfield, Mich.

# “Please Start That

“415 ROMEO, you’re cleared for takeoff on runway 12.”

Those words from the control tower at Westchester County Airport in White Plains, N.Y., were welcome indeed. The late afternoon New York area air traffic had already caused a 45-minute delay in our departure.

Taxi instructions had been given and we were on the “Run-up” pad completing all pre-flight operations when our departure clearance finally came.

Weather conditions were deteriorating. We were anxious to be airborne and on our way to Detroit. Heavy snow warnings had been forecast all day and the New York State Highway Department had been engaged in a frenzy of prestorm preparations.

The cloud ceiling was 500 feet as we lifted off the runway. Due to the weather conditions, I immediately switched to full instrument flight. The soft green light of the instrument panel on the twin-engine Beech Travelair glowed as a beacon directing our ascent through the clouds.

At 5,000 feet I became aware of a potentially dangerous situation developing. The systematic throb of the starboard engine was suddenly in-

terrupted. Quickly my eyes scanned the instrument panel trying to detect the source of the problem. The instruments did not reveal any problem and there came a momentary relief.

Just to be on the safe side I radioed the New York Air Route Traffic Control Center that I was expecting a rough-running engine.

The Air Control officer asked if I wanted to return to the airport. Remembering the delay in getting a takeoff clearance I radioed that I would continue the flight. The time was 5:15 EST.

As I guided the airplane upward to a cruising altitude of 9,000 feet, my eyes constantly scanned the instrument panel. The cockpit was filled with the sound of the deep throbs of the two engines, interrupted occasionally by a disturbing misfire of the starboard engine. The instruments still had not indicated any technical problem.

Reaching the cruising altitude, I levelled the airplane and gave my attention to working through the necessary procedures required at this stage of the flight. After properly adjusting the propeller and throttle controls, the carburetor mixture control and carefully monitoring



the cylinder head temperature gauges to see that the engines did not overheat, the aircraft was ready to be "trimmed" for straight and level flight. I reached to engage the autopilot. The time was 5:21 EST.

My hand did not reach the autopilot control before disaster struck. The right engine choked and died. The aircraft was jerked severely to the right. My conditioned responses immediately worked the controls making the necessary adjustments to fly the airplane on one engine.

As soon as I had adjusted to the loss of one engine I radioed the control tower to inform them of my problem. Over the radio came the reply, "Roger, one five Romeo. What are your intentions at this time?"

I replied that I would like to return to the airport. The controller informed me that I was only 18 miles from Westchester County Airport and quickly gave me a compass heading that would take me to the field. In heavy clouds that obscured even the wing tips of the airplane I was still flying solely by reference to the instruments. The time was 5:22 EST.

My compass indicated that I needed to make a right turn to pick up the airfield somewhere

traffic controllers were concentrating on my predicament.

The worst of the storm was moving in. The weather, already bad, was rapidly deteriorating. Airports to the south of us had been closed and we were told that visibility at ground level was one-half mile. The cloud ceiling still hovered at 500 feet. Anxiously working with the controls to keep the aircraft in a slow gliding descent I eagerly awaited further instructions.

Suddenly, the radio came alive with the voice of the controller, "15 Romeo, be advised that you are directly over a small airport. You are cleared to begin a descending turn to the right. Please advise when you have the airport in sight."

The transmission continued, "The airport has been requested to turn their landing lights up full bright to aid you in locating the runway."

As I descended through the clouds, I was encountering strong air currents and the airplane, without any power of its own, was completely at the mercy of the wind. Working frantically I was fighting the controls to keep the aircraft in an upright position.

The violently twisting aircraft continued its spiral back to earth. The altimeter indicated we had dropped from 9,000 to 1,000 feet. According to the controllers there was an airfield below us. Peering intently from side to side I could see nothing but dark clouds.

Sitting at the controls of a powerless aircraft descending rapidly toward the ground, my life flashed before me. God had been so good to me. He had brought me through an unfortunate business venture approximately three years earlier. Through that situation I had committed my life completely to Him. "Trust in the Lord with all thine heart" had new meaning for me. In my present predicament I was aware of my total dependence on Him.

Sensing that possible death was only seconds away my mind brought into focus my funeral. I saw the inside of a church. And there was my casket. A funeral was in progress. On the front row sat my wife and next to her our three sons. They were dressed in black and were crying. I thought, "They really do love me! They are really going to miss me!"

The reading on the altimeter jolted me back to reality. I was 800 feet off the ground and still in the clouds. I still had not spotted the airfield below. My descent became more rapid . . . 800, 700, 600 feet.

As the altimeter indicated we were passing the 500-foot mark I caught a glimpse of the ground through a break in the clouds. I scanned the landscape, but no airport. At 450 feet I was clear of the clouds, but a heavy mist hindered visibility.

As the airplane circled ever closer to the

# Engine”

in the darkness below. As I went into a slow shallow turn disaster struck again—the port engine coughed, sputtered, and died. Later investigation by the FAA would discover that both engines' carburetors had iced up. This happened due to improper installation of a special duct designed to supply hot air for the prevention of just this situation.

Flying a twin-engine plane with one engine is difficult but not impossible. Flying with both engines gone is another matter. Making radio contact with the control tower, I informed the controller of my situation.

He responded with a perfunctory, "Please stand by."

"Easy for you to say, Sir," I thought, "with your feet planted firmly on terra firma. How do I 'stand by' when I have no engines?"

The airplane was losing altitude rapidly. I watched the altimeter as it indicated the rapid descent. My situation was being evaluated in the traffic control room. The heavy silence in the cockpit was broken by the welcome voice of the controller informing me that we were under full emergency conditions. All air traffic in the vicinity was being diverted and the air

ground I caught a glimpse of a long narrow lake. I had abandoned all hope of finding the airport, so maneuvered the aircraft toward the lake. My plan was to hit the water with the landing gear up, hoping the aircraft would skim across the water giving me a chance to get out before it sank. I decided that a landing in the water was preferable to tangling with any other part of the terrain below.

By now, 12 minutes had elapsed since disaster had struck at 9,000 feet. My mind had been so occupied with the emergency situation I had not thought about praying. Now that I was committed to bringing the airplane down on the lake a prayer sprang from my heart. God had brought me through some pretty wild experiences in the past, but nothing quite this desperate. He had shown himself to be my great Protector. The lake was coming closer. Soon I would be in the water. My prayer was short and simple. "Dear God," I said, "if You have anything else left for me to do here on earth, please start that engine."

God answered my prayer and He answered it specifically. Before I could say "Amen," the left engine coughed and started. The airplane yawed violently to the right. I applied full rudder and pulled the wheel of the plane up.

Relieved, I reported to the controller that the port engine was developing power once again. There was no time to relax. It was still a dangerous situation. I was 18 miles west of the airport and dangerously close to the ground. Forward visibility was less than one-half mile.

The relief was shattered with the message coming over the radio. "15 Romeo, please climb as rapidly as possible and turn to a heading of 130 degrees."

Quickly, I set up my new course as the controller's voice crackled over the radio, "15 Romeo, please be advised that you have a high obstacle in your flight path to the airport."

I acknowledged the transmission and searched the clouds ahead for the high obstacle. I assumed it was a radio or TV tower and looked intently for flashing red lights.

Hurting toward an unknown "high obstacle" at the rate of 130 miles an hour I continued to pray, "Lord, You started that engine. By Your power You have kept me alive thus far. Will You please help me find the tower in time to avoid it."

Suddenly the tower was directly in front of me. Quickly I pulled back on the wheel bringing the airplane into a full stall in order to miss the tower. The aircraft passed so close to the tower I could clearly see the filaments inside the flashing red lights. In a few short moments God had performed two miracles.

I reported the "near miss" of the tower to the controller. He said that there were no further obstacles in our flight path. If I would maintain



at least 2,000 feet altitude, the controllers could give me radar vectors directly to the airport.

Within a few minutes the airfield appeared below. What a beautiful sight! The runway lights were turned up to penetrate the fog. Fire and crash vehicles lined the runway. With one engine and a prayer, I brought the aircraft down.

As the airplane touched the runway I said, "Thank You, Jesus." Using up all of the runway I let the airplane continue in a long roll before making a 180-degree turn back to the hangar. Emergency vehicles were coming at me from all directions with flashing red lights.

Forty minutes had elapsed since takeoff—40 of the most action-packed minutes of my 40 years. As I stepped out of the airplane I was aware that all my senses had a new keenness about them. I could see, smell, taste, touch, hear more sharply than ever before. The presence of the Lord was wonderfully near me. From the depth of my heart came a prayer, "Thank You, Lord."

Minutes after I landed the airport was closed to all further traffic that evening. The snowstorm hit with all its fury. God, never being too early or too late to answer His children's prayers, had held the weather just long enough to see me safely on the ground!

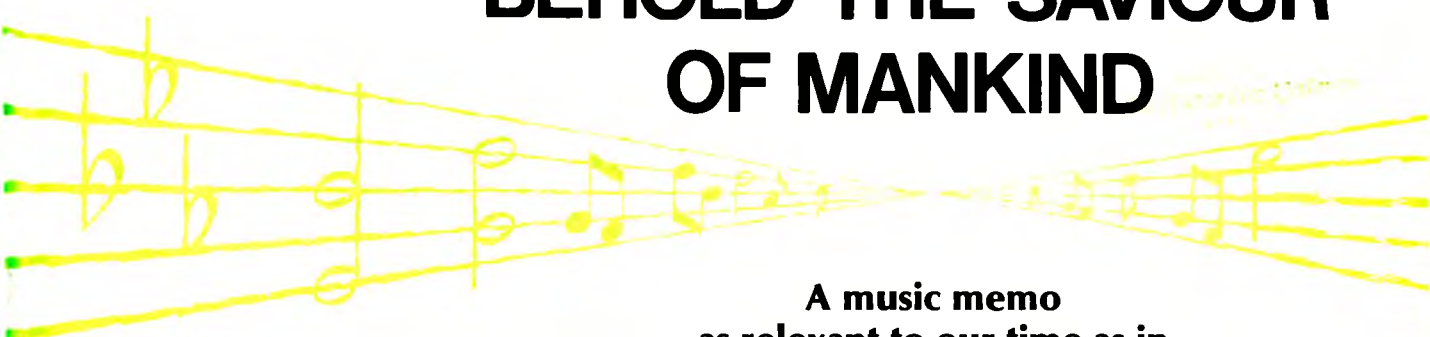
What does God have in store for me in the future? I'm not sure. But I am ready to fulfill my part of the condition in that prayer I prayed in a powerless plane at 400 feet as it hurtled toward the ground: "God, if You have anything left on earth for me You want me to do for You, please start that engine." □

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*About the author: Don Garrett is president of Speaker for the House, Inc., a commercial sound company engaged exclusively in the design and installation of church sound systems. Don and his wife, Kay, and their three sons, Brete, Lance, and Darin, live in Southfield, Mich., a Detroit suburb. He still flies, using his plane to help cover the United States as he meets with pastors of churches in the pursuit of his vocation.*



# BEHOLD THE SAVIOUR OF MANKIND



## A music memo as relevant to our time as in the era written      Words by Samuel Sebastian Wesley (father of John and Charles Wesley)

IT WAS FEBRUARY 9, 1709, that Rector Samuel S. Wesley sat in the Epworth rectory in England writing—writing. To this clergyman, composing poems, music, and sermons was quite a usual occurrence. The lines of a first stanza took form:

*Behold the Saviour of mankind  
Nailed to the shameful tree;  
How vast the love that Him inclined  
To bleed and die for thee!*

This was the beginning of a new hymn for Good Friday.

As Samuel Wesley sat in his study, he retraced in his mind some of the incidents of 40 years of living in this rectory. It was late afternoon of a wintry day. Shadows formed outside as the composer mused. His many children had been born here. These were his blessings.

There had been trials and tribulations. The barn had blown down. The rectory was partially burned in 1703. One season miscreants had set fire to his flax. Then he recalled there was the time their three milk cows were stabbed to death. This had been a real blow to his large family. His mind concentrated on the serious debt that followed these misfortunes.

He gave himself an awakening shrug. "Enough!" the rector exclaimed. "I must concentrate on my spiritual debt. This has been paid, praise the Lord!"

He continued: "This Lenten season gives me further incentive to express my gratefulness in rhyme. O God, give me words to portray my Saviour vividly."

The second stanza revealed the request granted. It came fluently and needed no changing. Then the third stanza was born. He felt the ending of the hymn should be in the form of a pertinent question.

*'Tis done! the precious ransom's paid!  
"Receive My soul!" He cries;  
See where He bows His sacred head;  
He bows His head, and dies.  
But soon He'll break death's envious chain,  
And in full glory shine;  
O Lamb of God, was ever pain,  
Was ever love, like Thine?*

Upon the completion of the hymn, the rector left the manuscript near the window. He retired early that evening. No one knows what caused the rectory fire that night. The whole building, with all its contents, was destroyed.

Wait, there were exceptions—two, we shall describe. The first was the saving of John, the five-year-old son of Samuel and Susanna. This boy, along with three sisters, a baby, and a nurse, occupied one room. When the alarm was given, the nurse seized the baby and rushed from the room. She called back to the other children to follow her. They all did—except for fast-asleep John.

Soon the noise, choking smoke, and flames aroused him. Jagged tongues of leaping fire cut off his escape. Little John climbed on a chest by the window where he was quickly observed. Two attempts by Samuel to rescue his son John via the stairs failed.

There was no time to bring in a ladder. So a parishioner, by standing on the shoulders of another man, managed to reach the upper window. He seized the frightened boy and passed him to safety—the boy destined to be the founder of the great Wesleyan movement. It truly was providential, for hardly had young John been lifted to safety than the whole roof fell in. It fell inward, or the rescuers and the lad alike would have perished.

After the rescue, the rector clasped John in his arms and cried, "Come, neighbors, let us kneel down; let us give thanks to God! He has saved all my eight children. Let the house go. I am rich enough!"

The other rescue of importance that evening was effected by a draft of wind that carried a piece of paper out of the window. It landed at a distant point in the rectory garden. It was found the day after the fire. It was the manuscript of "Behold the Saviour of Mankind." So it was a "him" (John) and a "hymn" that were saved for posterity from that flaming inferno!

Charles Wesley, brother of John, used this very hymn on July 28, 1736, to bring salvation to two criminals in Newgate Prison. They personally met "the Saviour of mankind" the day before they were to die. THIS Saviour is waiting to save all of mankind today!

Lest one think that Samuel Wesley wrote only hymn poems, let us remind our readers of his best known musical setting, that which is used with Samuel J. Stone's "The Church's One Foundation." We owe a debt of gratitude to Samuel Sebastian Wesley and his famous sons, John and Charles. □

By Ovella Satre Shafer, Kingman, Kans.

**MEMBERS OF THE BODY OF CHRIST  
ARE NEVER CALLED TO BE PACIFISTS  
WITH REGARD TO RIGHT AND WRONG.  
ONLY THE CHURCH MILITANT WILL  
BECOME THE CHURCH TRIUMPHANT!**

# HOW TO AVOID CRITICISM

**C**hildren love him. Adults admire him. I've never heard anyone speak a word of criticism about him.

His grooming is always the same, immaculate. His moods never fluctuate with the weather, extreme emotional stress, or physical ailments. He never challenges anyone's viewpoints nor opinions, no matter how ridiculous or unscrupulous they may be.

He can be placed anywhere for any length of time under almost any circumstances and he will stay there without impatience, complaint, or rebellion.

He never interferes with anyone's plans and has never been known to irritate, annoy, or harm anyone or anything.

Who is this marvelous creature? His name is Sparkie. He is a half-grown German shepherd pup. Sparkie wears a collar with an obsolete license tag attached to it. He looks so real from across the room that visitors often gasp in surprise before they realize they have been fooled by his appearance.

You see, Sparkie is just a stuffed animal toy. So in spite of all the good things which can be said about him and the fact that he never harms anyone, it must be admitted that neither is he of any practical benefit to anyone.

How typical he is of the professing Christian who seeks to avoid all criticism and feels he must have the love and approval of everyone about him. This abnormal fear of being criticized produces individuals who say nothing and do nothing of any real benefit to anyone.

Where would Protestantism be today if Martin Luther had so feared excommunication from the church and the disapproval of his peers that he

kept silent on the issue of salvation through faith alone, and not by works or penitence?

On what foundation would holiness churches build if John Wesley had allowed the Church of England to hush the message of perfect love?

The Church of the Nazarene would never have been born had not P. F. Bresee or another like him been willing to suffer not only criticism but even the denial of a pulpit in which to preach because of his stand on heart purity as a second definite work of grace to be preached to all.

The Bible in the language of the laity would never have existed had William Tyndale cowered at the threats of the hierarchy that wanted to keep it as a Book unto itself only.

Every period of spiritual disintegration and decay in every major church has happened because "stuffed Christians" did as they were told without question or comment whether the commands given were right or wrong. An era of complacency, indifference, and compromise has resulted and Christianity within such ranks has become a lukewarm, unpalatable substance which the Lord declares He will spue out of His mouth.

It is important to note that God does not always deliver the militant saint, the contender for the faith, from the full force of fury which arises when the comfort of those at ease in Zion is disturbed.

God did not smite the bishops dead and restore Martin Luther to an honored priesthood in the Roman Catholic church. But he led Martin Luther out and used him to initiate the great

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By Eva J. Cummings, *Lincoln, Neb.*

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Reformation which delivered multitudes from darkness and brought them into a knowledge of the grace of God.

The flames which leaped about William Tyndale were not quenched nor did God miraculously bring him out alive without even the smell of smoke as He did the three Hebrew children. But God has miraculously preserved the written Word which Tyndale gave his life to translate.

The most rapid expansion of the Christian faith in all history has taken place where persecution and martyrdom have been most prevalent.

This is by no means an argument for trouble-making nor chronic, petty faultfinding as a desirable quality or an asset to Kingdom building. We must not confuse persecution for our own idiosyncrasies nor criticism brought upon ourselves by our own carelessness or blunders with the persecution which may come for *righteousness' sake* because wrong principles are exposed

and condemned.

Christians are indeed challenged to be peacemakers; but this peace like any other true peace is not peace at any cost or peace without a price. Members of the body of Christ are never called to be pacifists with regard to right and wrong. Only the Church Militant will become the Church Triumphant!

If we as Christians seek to avoid all criticism and desire above all else the love and favor and goodwill of all men, we will have to resign ourselves to the role of "taxidermied" Christians who say and do nothing to stir the waters about us.

But if we want above all else to hear the "well done" of the Lord himself, there will be times when we must *stand up* for right and *speak out* against wrong even though it may bring unparalleled criticism or even ostracism from our fellowmen. □

## PEN POINTS

### A PARABLE FOR OUR TIME

A parable for our time:

There came a time in the history of the earth when it became possible to send men into space in vehicles that were both spacious and comfortable.

The earlier travelers in space commented about the peaceful appearance of the world, isolated in blue against the black velvet of space.

In time the suggestion was made that if peace were ever to become reality upon the earth, it could only be when the leaders of the earth's most powerful nations could share a view of the earth as their common home.

So it was decided to send the president of the United States, the premier of the Soviet Union, the prime minister of Great Britain, and the leader of Red China to a summit conference in deep space orbit so that they could look back at the earth whose destiny they were debating.

While the four top leaders were in orbit the affairs of state were to be left to their immediate subordinates.

While the leaders were in conference it occurred to the second in command to the Soviet premier that if he could secure the border with Red China while his superior was away it would strengthen his own political position. So he ordered troop movements along the border.

The man left in charge of Red China realized that if he let the Soviet Union get by with this provocative action he would soon be liquidated himself so he ordered use of his country's meager supply of atomic weapons. The vice-president of the United States, when informed that Red China had launched a nuclear attack, ordered America's nuclear deterrent into action.

Soon the nuclear arms of England and France were also deployed.

From the window of the spacecraft the four world leaders watched the surface of the earth grow black and ugly before their very eyes. Flashes of fire and wisps of smoke were seen over the planet, followed by black and by silence.

Realizing that the planet must be severely contaminated by radioactivity, the four leaders checked their own oxygen supply and found that they had but four hours of time left before they would be out of oxygen.

The Soviet leader spoke first. "Let the record show," he said, "that our action was defensive. We did not start the warfare that has obliterated life on earth."

During the Soviet leader's long speech the other participants in the conference eyed the clock and the dwindling supply of oxygen, hoping that they would get their turn at the rostrum.

One by one the leaders spoke. With minor variations, each one said, "Let the record show it was not our fault. We are not responsible for what has happened. In the future . . ."

The minutes turned to silence.

What future?

In horrified fascination the four most powerful men of what used to be human society watched the smouldering ruins of earth.

What future indeed? Mankind has no future apart from God.

End of parable. Is it not time for us to do some thinking—and perhaps some acting—while we can? □

—JOHN C. OSTER  
Kansas City

# DECLARATION OF DEPENDENCE

By A. E. Airhart,  
Winnipeg, Manitoba, Canada

**T**he sudden spiritual collapse of the fine young Christian couple (at any rate, looking at it from the outside, it appeared to be sudden) was deeply disappointing.

A casual observer would have thought that with them, everything was right and good. They seemed to be doing all the proper things: attending church services, keeping involved in several service activities, even being quite generous with their money.

Then, in the middle of a critical situation, under pressure of a severe test, they just “caved in,” and took a course of action that denied nearly all that they had once stood for.

Much later, and regretfully, they said, “We were really just going through the motions which had become habitual for us. Our sense of duty, our commitments to people and the church kept us going for quite a while, but we were pretty empty on the inside.”

In fact, such a collapse is hardly ever a sudden thing. Before the collapse there is slow drifting. Usually it is hard to recall just when corners were turned and directions were fatefully changed.

Neither is the whole thing so strange as it first appears. Of course, one’s church commitments and a proper sense of obligation to one’s friends are splendid personal qualities. But by themselves, helpful as they are, they are not enough when the crisis of testing comes, and come it will.

Christian duty is a strong thing, even a holy thing. It is a sad day when one loses that word out of his working vocabulary. But the performance of religious duties is not, by itself, enough.

In those hallowed hours of intimate instruction to the 12, Jesus pressed to the heart of

their need. In the imagery of the vine and the branches, He warned: “The branch cannot bear fruit of itself. . . . abide in me” (John 15:4).

Self-discipline is a good thing and carries one a long way. But by itself, never far enough. The “branch” that begins to “go it alone” is “cast forth” and is “withered.”

Self-will or self-centeredness wears many disguises, one of which is that kind of self-reliance that “knows its way around” in Christian circles, fluently uses the special jargon of the church, and superficially stays “where the action is.” But when once one has lost his deep, humbling, and even overwhelming sense of personal dependence on the Vine, he is soon to become a mere “withered” branch.

“The branch *cannot* bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me,” said the True Vine.

It needs to be said as well that it is just as wrong to suggest that conscientious concern for all kinds of moral obligations is *no* necessary part of Christian living as it is to suggest that this in itself will sustain the Christian life.

Some have erroneously supposed that they have no necessary obligation to keep God’s commands because they were enjoying God’s gift of salvation. Still others suppose that the quality of God’s love in their hearts makes unnecessary any thoughtful and obedient attention to the quality of their conduct. These ideas are contrary both to experience and Scripture. Divine love is the indispensable energy of holy conduct, but it is not the substitute for it, nei-

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helps to holy living

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ther does it provide its content.

Neither Christian love nor genuine love-based Christian morality can be self-generated. "The branch cannot bear *fruit* of itself." Life in Christ and fruitfulness are both sustained solely by abiding in (remaining in union with) the True Vine.

It hardly needs to be said (or does it?) that one cannot remain in living union with the mere memory of a meeting with the Saviour on some other distant day. At the very least, to abide in Jesus is to know Him in each new day, to face each changing circumstance, each challenging problem, each serious decision, *in* Him.

"Therefore if any man be *in Christ*, he is a new creature . . ." (II Corinthians 5:17). Within this relationship, there is the beginning of the life in Christ in the crisis of the new birth. There is also the hallowedness of a second crisis of fullness and purity within the stream of this new life. And there is always the blessedness of continuing and continuous union with Christ as the one Source of life and growth.

We have been making use of the beautiful analogy of the vine and the branches to describe union with Christ. Since the union is between persons, personal analogies are also useful in exploring its meaning.

One such analogy used in the Bible is the relationship of husband and wife. Consider the following truths drawn from this second analogy:

Only unfaithfulness severs the union. It can endure anything if only each remains faithful to the other. ("Who shall separate us from the love of Christ?")

It is a voluntary, uncoerced, love relationship. The original decision is reaffirmed in many subsequent decisions along the way.

It is an exclusive commitment. It means "forsaking all others . . ." No one else ever shares first place in the heart.

It is based on complete reliance, total trust, full dependence.

It is maintained by openhearted sharing and unhindered communication. It is a fellowship of caring, and bearing mutual burdens.

It is characterized by glad, proud identification each with the other.

Finally, Jesus himself compared the abiding of His disciples in Him to His own relationship with His Father. John picked up this definition and wrote, "He that saith he abideth in him ought himself also so to walk, even as he walked" (I John 2:6).

Perhaps it can be summarized in one startling statement from Jesus: "I can of mine own self do nothing . . . I seek not mine own will, but the will of the Father which hath sent me" (John 5:30).

In that declaration of dependence, that renunciation of self-will and self-reliance, is the key to the life that abides in Christ. □

**"And when they were come to the place, which is called Calvary, there they crucified him . . ." (Luke 23:33)**

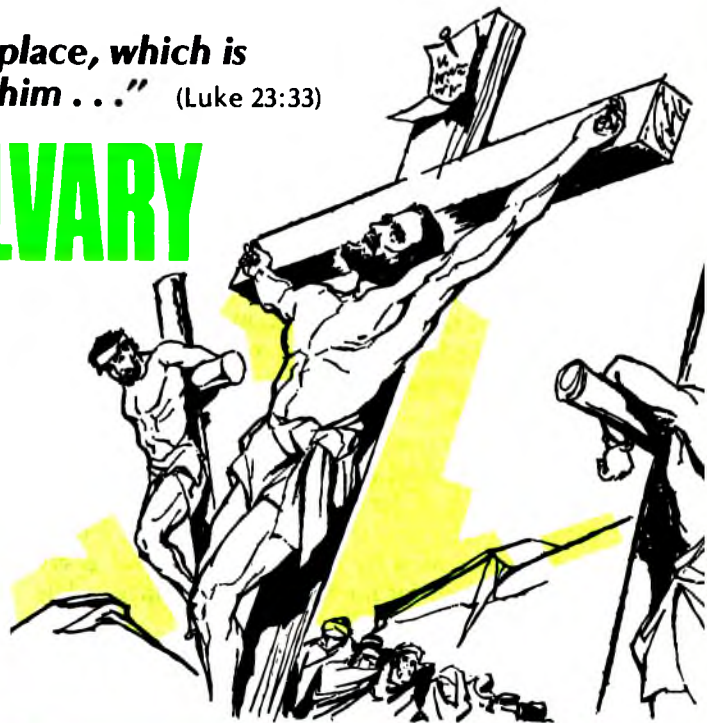
## I'VE BEEN TO CALVARY

It was my privilege recently to conduct a series of meetings in Jerusalem—that fabulous city which holds a special place in the thought and devotion of millions of Jews and Moslems and Christians around the world.

While Jerusalem is of course filled with sacred sites and shrines, with the very atmosphere heavy with history and the almost daily fulfillment of prophecy, one of the most sacred spots in Jerusalem—or in the entire world—to any Christian, is the hill called Calvary, the hill where Jesus was crucified.

A problem arises, however, when *two* hills are pointed out as probable sites of Calvary. One of these is a hill just north of the ancient city wall not far from the old Damascus Gate called "Gordon's Calvary," with its nearby "Garden Tomb."

The other hill pointed out as "Calvary" is the site of the Church of the Holy Sepulchre, a



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

church thought by many to cover both the hill where Christ was crucified and the tomb in which He was laid.

But even authorities on Jerusalem are uncertain as to the exact site of Calvary. Dr. Kenyon, for instance, concludes that the whole question of the exact location of the hill called Calvary "requires further investigation."

But far more important than the exact location of Calvary is the *meaning* of Calvary. It is not the site, but the *significance* of Calvary that should excite our interest and fill us with awe and reverence, especially at this season, and on Palm Sunday, which ushers in the most important week in the Christian calendar.

The fact that there is uncertainty about the exact location of Calvary is encouraging, in a way, for it emphasizes the truth that each one must find Calvary for himself; and *anyone*, whether he has been to Jerusalem or not, can say, "I've been to Calvary," if he has discovered Calvary's true significance.

The significance, for instance, of the One who died there.

No one has been to Calvary if he still thinks of Christ as a mere man. For other men have died on other crosses on other hills—two other men, you remember, died on crosses the same day on the same hill. It is the fact that Jesus was *more* than man—that He was God-man—that makes His death on Calvary's cross so divinely different.

The rulers of His nation saw Christ on the cross as a mere man, and a blasphemous one at that, for He claimed to be the Son of God.

And there are many today who see Christ as a mere man—a "Superstar," perhaps—but "just" a man. But it is not enough to look at Calvary and say, "Behold the man!" One must also be able to say, "Behold the Lamb of God!" And no one has really been to Calvary until he sees the One dying on that middle cross as Son of man *and* Son of God.

But it is not only important to know who it was that died on Calvary's cross, it is necessary to discover, personally, the significance of what He did there.

"If we approach the cross for *examination*," said G. Campbell Morgan, "it will evade us. If we approach it for *contemplation*, it will bewilder us. The only way to approach and understand the cross is by *identification*. That is my place. He died for me and took my place in His death."

"You ask me how I know God loves me," continues Morgan, "and I take you not to the infinite spaces where stars march in splendor, nor to the garden where God smiles in flowers . . . but I point you to the bloody and brutal cross of Calvary and say, 'I know He loves me.'"

It was in a very deep and dark hour in my own life, when it seemed the sheerest presumption to think that God even knew I existed, much less

## LOOK UP!

**When Mary came to the empty tomb  
She cried, "They've taken away my Lord."  
Was it not enough to nail Him to the Cross  
And pierce His side with a sword?**

**Look up, Mary, from the empty tomb;  
You will find that He is not dead.  
No one came and took Him away,  
He is gloriously alive instead!**

**Look up, Christian, away from the grave,  
For it is empty, and dark, and cold.  
But Christ is alive! Mighty to save!  
This saving message needs to be told!**

**Paulene E. Bornamann  
Portland, Ore.**

that He cared what happened to me, that I looked up and caught a fresh vision of Christ upon the Cross, and I said, "That's it—*there* is God's eternal pledge of His care and concern for my soul."

"The Cross," says William Barclay, "is the proof that there is no length to which the love of God will refuse to go in order to win men's hearts. The Cross is the medium of reconciliation because the Cross is the final proof of the love of God; and a love like that demands an answering love."

And God's response to that "answering love" is forgiveness and cleansing and grace sufficient for every need. And although it will be forever impossible for anyone fully to understand the profound mystery of all that happened at Calvary, through repentance and faith we can enter into its provisions and begin to sing:

*I know not how that Calvary's cross  
A world from sin could free;  
I only know its matchless love  
Has brought God's life to me.*

It was Charles Spurgeon who said that his entire theology could be condensed into four words: "Jesus died for me."

How urgent is the return to a Christ-centered, Cross-centered ministry! And how flimsy and utterly futile is any ministry that neglects the Cross. For Christianity without a Cross is a religion without redemption. "Without the shedding of blood," God says, "there is no remission of sins."

Yes, I'm glad I've been to Calvary. But whether you have ever been to Jerusalem, or whether you ever plan to go there, if you will fall at Jesus' feet and say with whole-souled commitment and faith, "My Lord and my God"—then you, too, in gratitude and love, can say, "I've been to Calvary."

May that be your experience this Holy Week, as you follow Christ from Palm Sunday's triumphs to Calvary's defeats—and on to Easter's joys! □





By Aarlie J. Hull, Seattle

# A Christian Woman's World

## NAIL PRINTS: THE PROOF OF A RISEN LORD

**GRAFITTI EVERYWHERE!** On brick walls, vacant buildings, sidewalks, restroom doors, bumpers, windows, and posters. Quips like, "Have a Nice Forever," "God is watching you so put on a good show," or "Smile, God Loves You," make me grin and feel warm all over. I admit that I even respond with a "toot" on the freeway when I see a bumper sticker that says, "Honk if you love Jesus."

But one exchange of graffiti I read recently really spoke to me during this holy season. Someone had written on a construction fence, "Jesus is the Answer!" Underneath, someone else had scrawled, "What is the question?"

I grappled with that awhile and decided that the question is, Is Jesus really alive and a reality in people's lives today almost 2,000 years after His death and resurrection? Further, the question some modern Thomases are asking is, "Well, then, where are the nail prints? Show me the proof!"

Kenneth L. Wilson, editor of *Christian Herald* magazine, says that Thomas' statement, "Unless I see the print of the nails, I will not believe" . . . always seemed to be brash and arrogant, but when it is turned upon us it is a demand that is not only legitimate and proper but inescapable. And I get the feeling," writes Mr. Wilson, "that I am seeing, and displaying, very few nailprints these days . . . Could it be that WE are the reason there are so many unbelievers?"

We must catch a glimpse of the fact that WE ARE THE PROOF of Christ's resurrection. We are the ones who must display the "nail prints" for the twentieth-century Thomases who demand proof.

Somewhere along the line in our Christian pilgrimage we must acquire some visible marks that prove the authenticity of our faith. Tools that are used always get scuffed up. Authentic, real Christians will have the "nail prints" when

at some unexpected time the challenge is directed at them, "Unless I see the print of the nails, I will not believe."

As Christian women, our "nail prints" or "proof" must be in the nitty-gritty of life.

Interactions and relationships with our children can be "nail prints" to unbelievers. A deeply fulfilling marriage relationship in an age when happy homes are hard to find can be "nail prints" to unbelievers. A genuinely thankful response to our God-given role as mothers and homemakers in a society where women are restless and searching can be "nail prints" to unbelievers. Creative acceptance of a single life without a husband and children can be "nail prints" to unbelievers. Virtually every area of our lives can display or not display the "nail prints" of a Risen Lord to the Thomases we meet.

Make no mistake. We ARE the proof. If we do not display "nail prints" then there is no proof that He is risen.

I thank God that I have seen the "nail prints." I have seen changed lives, dynamic purpose, and meaningful existence because of the Risen Lord. I have experienced the Risen Lord alive inside of me in an indescribably wonderful way.

And we can be sure that if the Risen Lord is alive within us, we will have the "nail prints" to prove it! We will say with Augustine, "He disappeared before our eyes that we might turn to our hearts and find Him there. He left us and behold, He is here. He would not stay with us and yet He never parted from us. He returned to the place He had not moved from, since 'the world was made by him'; but He was in the world, and He came into the world, to save sinners.

"Sons of men, why are you so heavy-hearted? Now that Christ the Life has descended to you, why don't you ascend with Him and start living?" □

## Opened from the Inside

"The word *gospel* comes from the words *good news*," said David Redding, "and this good news burst from a grave that had been opened from the inside."

Opened graves are no new thing on earth. Men have been opening graves for centuries. Even the silent city of the dead is not off limits for those who come with plunder in mind. Sometimes murder has been discovered when graves were opened and the bodies of the victims exhumed.

But all these graves have been opened from the outside. Even in those instances in the Bible where the dead were brought back to a few more years of earthly life by the power of God, the power was mediated by the word of a prophet, an apostle, or of Christ Jesus himself.

In only one case in all the history of man has a grave been opened from the inside. Even then, it was not opened to allow the risen Redeemer to go out—for His glorified nature could pass through a locked door. It was opened from the inside to allow the eyes of all to see the truth of the angel's words, "He is not here: for he is risen."

The resurrection of Christ Jesus was in every way one of a kind: It never happened before. It will not happen again until "the first resurrection," when Christ comes again to claim His own.

This unique, once-for-all event—with the atoning death on the Cross the third day before—is the very essence of the good news that is the gospel. Everything related to salvation hangs upon it.

This is why any questioning of the real, bodily resurrection of Jesus is so dangerous. Whether it be by "demythologizing" the Bible or by outright skepticism, Paul's words are inescapably true: "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Corinthians 15:17).

Nor is the actual resurrection of Jesus more difficult for modern man than it was for the first-century man. To argue that we cannot believe in the Resurrection in this age because it is "unscientific" is pure foolishness. Dead people did not get up, move around, talk, and eat with the living in the first century any more than they do today.

**T**he light of Easter shines across the whole span of life. It changes our past. It transforms our present. It lightens our future. Easter changes our past because it certifies

God's acceptance of Calvary as a substitute for the penalty for our sins. Calvary looks altogether different when viewed through an empty tomb. It is triumph, not tragedy. Jesus is Victor, not Victim.

In ways we may not—and need not—fully understand, though all we like sheep had gone astray, God laid on Christ the iniquities of us all.

He became the Lamb of God, bearing away the sins of the world. He was made a Sin Offering "for us, who knew no sin; that we might be made the righteousness of God in him."

It is for this reason alone that, when we confess our sins, God's forgiveness is an expression of both faithfulness and justice (I John 1:9). Calvary and the empty tomb show as nothing else could both the justice and the love of God.

Easter transforms our present because it guarantees to us a living Lord able to "save . . . to the uttermost" those who "come unto God by him" (Hebrews 7:25); or as J. B. Phillips translates it, "This means that he can save fully and completely those who approach God through him."

Conceivably, the sacrificial death of Jesus alone might make forgiveness possible. But it is the Spirit of the living Christ who sanctifies. For sanctification is not just an act in the past—it is the continual indwelling of "the Spirit of life in Christ Jesus" (Romans 8:2) that frees us from the power and presence of that "law of sin and death" whose dominion Paul so mourned in Romans 7.

**E**aster also lightens our future. It assures us that physical death which looks like the final closing of the door and putting out of the light is in fact the opening of the gates of eternity, "the sunburst of the most inexpressible glory."

Jesus said, "Because I live, ye shall live also." He said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3).

That there is wonder in that grave opened from the inside no one may deny. Yet what we cannot fully explain we can still know. As Harry Webb Farrington wrote:

*I know not how that Bethlehem's Babe  
Could in the Godhead be.  
I only know the manger Child  
Has brought God's life to me.*



***Easter changes our past because it certifies God's acceptance of Calvary as a substitute for the penalty for our sins. Calvary looks altogether different when viewed through an empty tomb. It is triumph, not tragedy. Jesus is Victor, not Victim.***

*I know not how that Calvary's cross  
A world from sin could free.  
I only know its matchless love  
Has brought God's love to me.  
I know not how that Joseph's tomb  
Could solve death's mystery;  
I only know a living Christ,  
Our immortality.*

□

## ***How to Go Abroad While Staying at Home***

Thinking about the way our minds can probe out into nature and space, one writer remarked that what we do is to go abroad while staying at home. We never literally "get out of our skins." Yet we see and know what happens afar.

There is still another way we can go abroad while staying at home. It is making our money the proxy for our presence by giving toward evangelizing the world areas in which our church works.

Missions in our day is no simple undertaking. It starts with men and women called by God to preach. But to get those men and women to the fields where they serve takes both machinery and money.

The Apostle Paul put it in a series of rhetorical questions: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Romans 10:14-15)

The first of the series depends on the last. The senders are as important in the whole program as those who are sent.

While money in missions is not the whole story, it is an important part of the whole.

Someone with imagination told a story about the president of a large midwestern university. The educator had his most brilliant computer scientists ask their giant electronic brain how the university could meet its massive debts.

There were some moments of tense electronic activity. Then a neatly printed answer appeared. It read: "There will be no more answers until the final payment is made on this computer." Cash isn't everything, but there is no very ready substitute for it.

**T**he record of the Church of the Nazarene in missionary giving is something of which none of us need be ashamed. Measured either by comparison with the records of others or by what we have done in the past, it is commendable.

Yet the sobering fact is that our missionary giving has not kept pace with the ever-rising levels of personal and family income either in the United States or abroad. We are giving more, but we are also spending more on other things.

The importance of world evangelism is one cause that does not have to be sold to Nazarenes. We have grasped the truth expressed by Bishop Stephen Neill, himself a career missionary, that "the Church is the Church exactly in proportion as it is missionary."

If there is anywhere a decline in missionary interest in the church, it reflects failure at one or two points or both. Either there is a failure in our sense of the real lostness of the lost, or there is a failure in the compassion of our hearts.

Let's face it: What governs the heart controls the purse strings. Calvary love cannot do anything else than either give by going or go by giving.

In the providence of God, no large proportion of us can give by going, at least not beyond the confines of our own communities. But all of us can go by giving.

Our Easter Offering goal for 1973 is \$3.5 million. This is \$300,000 more than the Thanksgiving Offering goal, met and passed by more than \$64,000. There is no question but that 517,274 Nazarenes and their many friends can meet and quickly pass the \$3.5 million mark.

The "if" is only "if we all do what the Spirit directs us to." We have learned across the years that the work of God among us cannot be supported by the large gifts of a few wealthy people. We have learned that it *can* be done with the smaller gifts of all.

Easter Sunday morning, April 22, is a time for great rejoicing in the reality of the risen Redeemer. It is also a time for faithful giving that this joy may be brought to those who still have never heard.

By our Easter Offering gifts, we go abroad and tell the good news while staying at home to bear witness where we are. □

# THIS MAN ...



*They led Him to Calvary—  
This Man who loved,  
who healed,  
who cared,  
who gave men hope.*

*He died at Calvary—  
At the hands of men  
who hated,  
who were unjust,  
who were sick with sin,  
who would doom the plan of God.*

*But He arose from their grave—  
This Man who loved,  
who healed,  
who cared,  
who gave men hope.*

*And, today, He is alive—  
loving,  
healing,  
caring,  
giving men hope.*

*His captors have long since vanished.  
Their schemes of hate were shattered.  
Their unjust plan fell apart.  
Their sickness became their death.  
The doom they envisioned, evaporated.*

*This Man was Jesus Christ—  
Son of God,  
Saviour,  
Lord!*

*This Jesus is Conqueror to His followers.  
He is Victory, amidst defeat.  
He is Hope, when despair is heavy.  
He is Triumph, in the face of temptation.*

*This Jesus . . .  
Son of God,  
Saviour,  
Lord,*

*. . . is coming again!  
—C. Neil Strait  
Uniontown, Ohio*

## LOVE CANNOT DIE

*(Mary Magdalene speaks at twilight)*  
It is dark! It is dark, O Heavenly Guest,  
In the garden where Thou dost rest.  
Grim shadows, like shapes of fear, grow large;  
My heart strokes slow—a dark-sailed barge  
On a river of blackness! With that ray  
Of western light died hope's last day.  
Thou, Thou art gone. I am alone.

How can Love die? Yet Thou art Love—art dead!  
I smite my breast. I smite my head.  
No one will love me as Thou again—  
Without reproof, in spite of stain—  
And I thought Thy love would lift all like me

From despair to tranquility.  
Love dies! Love dies! A sick world cries.

*(Mary Magdalene speaks at sunrise)*  
It is morning! Morning, O Heavenly Guest!  
Such as never before this old earth blest!  
My eyes were dim from a night of tears,  
But Thy loved voice fell on my ears,  
Calling, "Mary!" My soul within me burned,  
Light and song to the earth returned.  
My heart's glad cry, "Love cannot die!"  
Ah, Life's rebirth! God walks the earth!

Mary H. Augsburg  
San Jose, Calif.





# MILLIONS AWAIT THE MESSAGE OF THE CHRIST OF THE CROSS

*“He . . . spared not his own  
Son, but delivered him up  
for us all.”*      *Romans 8:32*

*“. . . who loved me, and  
gave himself for me.”*  
*Galatians 2:20*

**OUR GIVING  
HELPS SEND THAT MESSAGE**

**Easter Offering Goal—**

***\$3,500,000***

**for World Evangelism**



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9 pkgs., \$1.75

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for the youngest mother . . .

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#### WORLD-CHANGING LOVE

By Ann Kiemel. The dean of women at ENC shows by illustrations taken from her own witnessing how a "little, insignificant girl like me can change my world because I have a great God, inside of me." She emphasizes the need to be concerned for the troubled, lonely people around us who need to know that God is interested and can help. A mini-book with a BIG message. 32, 4 1/4 x 6" pages. 35c; 3 for \$1.00

#### for every father

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for the youngest dad . . .

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for the father who brought the most . . .

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for the oldest father . . .

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## WORLD MONETARY CRISIS HURTS NAZARENE MISSION DISTRICTS

Nazarene mission fields are hurting in the grip of a prolonged world financial crisis which has cut the value of their budget allotments by as much as 18 percent.

Foreign exchange rates and world inflation may seem remote to the Nazarene housewife struggling with record-high hamburger prices at the local supermarket, but it is all part of a total fiscal crisis that has placed a severe burden on Nazarene missions in countries that depend in part on United States dollars to pay their costs of operation.

February's 10 percent devaluation of the American dollar came less than two years after another dollar devaluation of 12 percent in relation to other world currencies, the first such devaluation since the international money system was set up at Bretton Woods in 1944.

Since the earlier devaluation in December of 1971, inflation has been driving up costs around the world. The United States has in fact been least hard hit with an inflationary rate of only 3.4 percent for the last two years, according to the *U.S. News and World Report* (February 5, 1973). During this time inflation in Canada was pegged at 4.8 percent; Germany, 6 percent; Switzerland, 6.4 percent; and the United Kingdom, 8.2 percent.

In the Northwest European District of the Church of the Nazarene, District Superintendent Murray Pallett reports the fastest rising inflation in Europe with 8.5 percent and above in Denmark and the Netherlands.

The combination of inflation and dollar devaluation has played havoc with dollar budgets established a year in advance for our home mission districts.

"We are really hurting," says Rev. Richard Zanner, district superintendent of the Middle European District, which includes West Germany and the European Nazarene Bible College in Switzerland. "The present loss on our budgets due to the world money crisis amounts to 11.8 percent," he says.

At Buesingen, Rev. Bill Prince, principal of the European Nazarene Bible College, notes that, even with raises, his faculty will in truth be receiving less than the year before.

When submitting his 1973 asking budget in October of 1972, Mr. Prince said, "Our dollar is now

worth 3.75 Swiss francs in comparison to 4.30 francs two years ago." Since that time the 10 percent devaluation of the dollar has further magnified the problem.

Australia and New Zealand are also caught in the financial bind of spiraling inflation and dollar devaluation. Australian District Superintendent Rev. A. A. E. Berg noted in February that "since making our asking budget for Australia for this new fiscal year the U.S. dollar is down 17 percent."

The effect in reduced purchasing power can be drastic. Rev. Chester Mulder, principal of the Australian Nazarene Bible College in Sydney, explains:

"We are now receiving 77.7 percent of an Australian dollar for the U.S. dollar. This means that a \$30,000 budget shrinks to \$23,310."

Since these budgets contain very little "fat," these losses must in some way be made up or services must be cut.

Dr. Raymond W. Hurn, executive secretary of the Department of Home Missions, has encouraged home mission districts caught in this inflationary spiral to increase their own levels of giving commensurate with the increase in inflation since wages and prices received normally increase in relationship with other facets of an inflationary economy. National money of course would not suffer the erosion of going through the exchange as in the case of the United States dollar.

World economists are not optimistic that this crisis can be solved quickly. Since 1944, world currencies have been pegged at a fixed ratio to the United States dollar in an attempt to attain a stable interchange of currencies. Since 1950, however, this agreement had broken down with increasing frequency as national economies have grown at different rates, creating monetary pressure which eventually had to be relieved by "revaluation."

A new alignment of currencies was agreed upon in a conference at the Smithsonian Institution in Washington, D.C., in December of

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1971 at the time of the first dollar devaluation. That alignment was expected to last several years but it has already broken down.

Now many countries do not participate in fixed rates of exchange, but instead "float" their currencies on the world money market. Canada's dollar, for example, is a "floating" currency. The British pound has been floating since the spring of 1972.

The council of finance ministers of the Common Market countries has agreed to a "common float" of all of their currencies whenever the next monetary crisis strikes.

There are presently, according to most estimates, at least \$80 billion in American money in banks of other nations as a result of the United States buying more from other nations than she has been able to sell since 1950.

This hoard of dollars outside the United States serves to depress the dollar value. Attempts to return some of these dollars to the United States depend upon attracting a more favorable balance of trade with other nations—something which has proven to be exceedingly difficult.

What it amounts to for Nazarene mission districts is an uncertainty for the foreseeable future as to the exact value of American dollars assigned to the mission field. It means that we will need to increase the number of dollars sent in order to maintain former levels of service, and it means an increasing reliance on other national sources of income as stewardship principles are applied around the world.

## JENKINS RETURNS FROM S.A. ASSIGNMENT

Dr. Orville W. Jenkins left Kansas City on March 19 for an overseas assignment to South America. He visited the countries of Argentina, Uruguay, and Bolivia, and returned to Kansas City on April 3.

## COLLEGE NEWS

### STOCKTON ACCEPTS ASSIGNMENT AT MANC

Dr. John L. Stockton has been named to the position of business manager of Mid-America Nazarene College, Olathe, Kans. He assumed these duties on March 5.



Dr. John Stockton

Stockton succeeds James Elliott, who resigned early this year to accept a position with Aero Commander, an executive aircraft manufacturer, in Oklahoma City. Elliott had held the position since the college's founding in August, 1968.

Prior to accepting the new appointment, Dr. Stockton had been consultant for Wills and Annuities at the K.C. international headquarters of the church. He has been a key figure in the financial matters for the Nazarene denomination. In January, 1970, he retired as general treasurer of the denomination, a position held for 25 years. □

### MVNC TO EXPAND PROGRAM

Mount Vernon Nazarene College, Mount Vernon, Ohio, has received the unanimous approval of the General Board of the Church of the Nazarene to expand its program to include the four-year baccalaureate degree. This official action was taken after President John A. Knight outlined the college's projected needs for the next five years to the General Board at its annual January meeting in Kansas City.

Subsequently, MVNC will be seeking similar approval from the Ohio Board of Regents, and the North Central Association of Colleges and Secondary Schools.

The college board of trustees, in its February meeting, voted unanimous approval of the five-year, \$2 million expansion program. This includes the construction of a chapel-fine arts building, an athletic field house, and another men's dormitory. C. G. Schlosser, director of financial affairs, presented a detailed study to the board, which pinpointed current financial stability, past record of achievement, and church support, with projected income for the next five years. This study calls for completion of the chapel in 1974, the field house in 1975, and the additional dormitory in 1976.

President Knight projected to the board of trustees the needs by

1978 of a \$2.4 million operating budget, library holdings of at least 50,000 volumes, additional faculty and staff members. An enrollment of 1,000 students and a campus valuation of \$6.5 million within the next five years are anticipated.

The steering committee for the proposed four-year program, with Dean Lloyd Taylor as chairman, submitted its work to the board for review. This committee will present a self-study to the North Central Association by September 1, delineating the current status of the college, proposed curriculum, enrollment projections, library resources, financial projections, and faculty and personnel needs. The Association has assigned a consultant to the college.

The board approved a \$1.5 million budget for 1973-74, including a \$600,000 payroll. □

### MANC STUDENT PLANS MEDICAL CAREER

Bill Klontz, senior premed student, is the first student of Mid-America Nazarene College in Olathe, Kans., to be accepted into the School of Medicine at the University of Kansas in Lawrence.

He will be entering the fall class of 1973. KU is in the midst of starting a new three-year medical school program, a change from the traditional four-year format. The medical school curriculum is 36 consecutive months of study. The last 18 months of his KU schooling will be spent doing clinical work either at the KU Medical Center in Kansas City, Kans., or at a proposed medical branch in Wichita, Kans.

Klontz has a combined major of biology and chemistry at MANC. He has been a lab assistant for the science department.

Last summer, 1972, Klontz was a biological aid for the U.S. Corps of Engineers in Wilmington, N.C.

The MANC senior has an accumulative grade point average of 3.62. He has been on the Dean's Honor List for five semesters. □

#### Bill Klontz



### NEW CHEMISTRY RESEARCH PROGRAM AT PASADENA COLLEGE

Pasadena College has added another new dimension to its chemistry research program. Dr. Victor L. Heasley, in collaboration with the famed Jet Propulsion Laboratory of Pasadena, is directing the research of selected chemistry majors. These students will synthesize certain compounds at PC, under Dr. Heasley's direction, and then carry out highly sophisticated nuclear magnetic resonance spectrometer studies at JPL under the direction of their chemists.

Since 1965 the PC chemistry department has received approximately \$100,000 in grants from the Petroleum Research Fund, Research Corporation, The National Science Foundation, Union Oil Company, and Gulf Oil Company. Thirty undergraduate chemistry majors have been involved in the research programs and 12 publications have resulted from their endeavors. □

Seniors Mike Ingle and Paul Davis (standing l. to r.) and Dr. Victor Heasley (seated) are pictured in laboratory.



### PRESIDENT BROWN ANNOUNCES ADMINISTRATIVE APPOINTMENT

Mr. Howard F. Dunn, prominent Long Beach businessman, has been appointed to the position of associate in development at Pasadena College, Pasadena, Calif. The announcement was made by President W. Shelburne Brown. He will be continuing the program initiated three years ago to seek financial support from businesses, corporations, and foundations.



Howard Dunn

Mr. and Mrs. Dunn are active members of the Long Beach (Calif.)

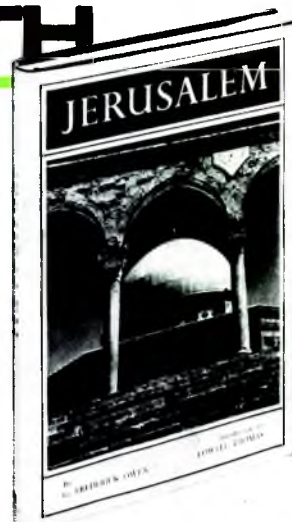
(Continued on page 26)



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# APRIL BOOK OF THE MONTH

# JERUSALEM



**BY G.  
FREDERICK  
OWEN**

A gem of a book on Jerusalem, calculated to increase your knowledge and appreciation of the significance of the Holy City and whet your appetite to want to visit the place. An excellent compendium of information on the history of the city since Old Testament times and of its key physical features—its valleys, its hills, its walls, its gates, and its streets. It covers the historical sites surrounding the city, indicates the major archaeological discoveries, and gives a picture of the modern city.

But it is more than a book of information. It makes Bible references to the city come alive; in fact there are dozens of biblical references. With 40 illustrations, an introduction by none other than Lowell Thomas, and a superb format and printing job, this is a number one gift item for anyone—pastor or layman.

I would judge *Jerusalem* to be one of the finest books on the subject. It is not wordy, but at the same time it is very complete. I shall commend it to all of our guests who travel with me to the Bible lands, and will put it on the list of suggested reading.  
—Roy W. Gustafson, *Billy Graham Evangelistic Association, St. Petersburg, Fla.*

Of all the innumerable books that are now available regarding the city of Jerusalem, many of them of real worth, the one that every person planning to visit that city should take with him is Dr. Owen's new book, with the simple title, *Jerusalem*. The author writes with an abundant knowledge of the subject, born of years of study, and many weeks spent in the Holy City. Again and again he directs our attention to places that most of us have missed during these much traveled years. His style is far superior to that of the usual run of travel books. He is a dedicated believer, so that he does not hesitate to indicate some of the more spiritual lessons that a careful student will discover. His single chapter on "The Gates of Jerusalem," abundantly illustrated, is alone worth the price of the volume.—*Wilbur M. Smith, noted author and Bible scholar.*

**BETTY BOWES**



*Jerusalem* brings Bible places, people, and events to life in a unique way and thus makes it an invaluable resource book as well as interesting reading. It belongs in the library of every teacher of youth and adults.

**BONEITA P. MARQUART**



The **SCHOLAR**—who expects systematic, comprehensive information based on long research—

The **BIBLE-LOVING CHRISTIAN**—who would enjoy a "guided tour through the ages" of the Holy City—

The **CHRISTIAN TOURIST**—who plans to visit Bible lands and desires well-illustrated, absorbing, readable information—  
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What a tour! What a guide! Take my advice. If your budget won't permit an actual visit, then take this one right away. *Jerusalem*—a trip of a lifetime!

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(Continued from page 24)

First Church. Mr. Dunn, a former member of the PC board of trustees, has also served on the district advisory and home missions boards of the Southern California District. He has been a featured speaker at laymen's retreats throughout the educational zone.

He has operated Dunn's Men's Shops in Long Beach since 1946 and brings to his new assignment a rich background of experience in business affairs and a wide association with businessmen and corporate officers. □

### WEDDING ANNIVERSARIES

MR. AND MRS. ROOSEVELT C. DAVENPORT were honored during the morning worship at the Portland, Tenn., church on January 14. The couple celebrated their fiftieth wedding anniversary on January 7.

On behalf of their friends, Pastor John E. Henderson presented the Davenports a money tree containing 50 one-dollar bills. He also gave them a floral arrangement from the local church. The Davenports returned the money as a missionary offering. It was later given to Rev. and Mrs. Maurice Rhoden, missionaries to Japan. □

### DISTRICT ASSEMBLY INFORMATION

CENTRAL LATIN-AMERICAN—Apr. 26-27. Spanish First Church, 3123 Perez, San Antonio, Tex. 78207. Host Pastor: Joe Rodriguez. General Superintendent: Dr. Eugene L. Stowe.

SACRAMENTO—Apr. 27-28. First Church of the Nazarene, 1820 28th St., Sacramento, Calif. 95816. Host Pastor: Arnold Woodcock. General Superintendent: Dr. George Coulter.

### MY GIFT FOR OTHERS

Easter Offering 1973

Name \_\_\_\_\_

Address \_\_\_\_\_

Amount \_\_\_\_\_

Mail with your gift to: **DR. NORMAN O. MILLER**  
General Treasurer  
Church of the Nazarene  
6401 The Paseo  
Kansas City, Missouri 64131

**Denomination-wide Goal—\$3,500,000**

### HERITAGE OF A NAZARENE HOME

Aaron Dale, small son of Mr. and Mrs. Lawrence Oelger, was photographed recently with his four grandparents and four great-grandparents, all of whom are Nazarenes. Aaron also has two step-great-great-grandmothers living. His Great-great-grandfather Hightower was a holiness preacher.

Aaron's mother, Karen, is the daughter of Mr. and Mrs. Alton Bain of Bridgeton, Mo. Her uncles are Rev. Neil E. Hightower, district superintendent of the Canada Central District; and Larry Hightower,



youth director in Garden City, Kans.

Aaron's father is a second-year student, preparing for the ministry, at Nazarene Bible College in Colorado Springs. He is the son of Mr. and Mrs. Leo Oelger of Overland, Mo. □



Four generations of Nazarenes grouped for family picture

## CHURCH CELEBRATES FORTY-FIRST ANNIVERSARY

Marietta, Ohio, church observed the forty-first anniversary of its founding in February. The church was founded by Rev. S. W. Hinman on February 15, 1932, with 25 charter members.

A history of the church was reported. Letters received from former pastors were read to the congregation.

Mr. Roy Hayes, only remaining charter member, was presented a plaque in recognition of his faithfulness to the church.

Pastor George A. Hazlett conducted the special service. He challenged the congregation to reach out with the gospel and to grow deeper in heart holiness.

A fellowship hour was held in the Sunday school annex following the evening service.

The Marietta church is currently in a building program. □



Pastor G. A. Hazlett (r.) presents plaque to Mr. Roy Hayes

# The Blessedness of Giving

During the last century there lived in Pittsburgh, Pa., a retired army officer, Colonel Anderson. He became concerned about the underprivileged boys and girls of his community who had no opportunity to read or own good books. The colonel was a man of limited means, and was not financially able to provide all the books that were needed. But he did what he could do.

He had a fair-sized library of his own, and he invited the underprivileged boys and girls to borrow his books. One boy, named Andy, was the son of immigrant parents. The boy worked for meager wages as a telegraph clerk. Each week he borrowed a book from the colonel's library. Each week he returned the book he had borrowed and took another. At night, after supper, he and his mother would read aloud to each other.

That youthful borrower, Andy, never forgot the kindness of Colonel Anderson, who shared with him his library and gave the poor boy the privilege of learning.

Today thousands of Americans enjoy free libraries that have been established by that immigrant boy. For Andy was Andrew Carnegie, who became the multimillionaire philanthropist.

Colonel Anderson and Andrew Carnegie proved the truth of the scripture, "It is more blessed to give than to receive."

The world is full of unbelief regarding this basic Christian principle. Even among Christians there are those who could profitably pray, "Lord, help my unbelief," when it comes to the subject of giving.

Throughout His ministry and His life, Jesus taught that it is better to bestow goods than to re-

ceive them, better to spend than to hoard, better to serve than to be ministered to, better to give to save others than to save to minister to oneself.

We need to be reminded as we approach the Easter season that the more we do for others, the more we ourselves are blessed.

The message of the gospel is the message of giving. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Incarnation—the atonement—the Resurrection—all proclaim the message of the blessedness of giving. God loved, and He gave His choicest and best. If we love with godly love and compassion, we too will give freely, from overflowing hearts.

—E. S. Phillips  
Executive Secretary  
Department of World  
Missions

**EASTER OFFERING FOR WORLD  
EVANGELISM—\$3,500,000.**

## NASHVILLE FIRST OBSERVES SEVENTY-FIFTH ANNIVERSARY

Nashville First Church, "The Mother Church of the South," is celebrating its seventy-fifth—"Diamond Jubilee"—anniversary through 1973. Its theme—"Mission 75."

In reviewing the church history Pastor J. V. Morsch noted an impressive outreach ministry. He challenged the congregation to new frontiers of service.

In the past five years financial receipts have doubled. Increased expenditures have gone mostly for others.

Nona Owensby, seventy-fifth anniversary committee cochairman, announced that a calendar marking specially scheduled events has been prepared. Former members and friends of the church may receive a copy upon written request to the church. □

Paul Gunn, church photographer, and Walt Moore, editor of the *Nazarene Weekly*, select an interesting picture from their collection of historical prints.



Pastor J. V. Morsch assists the cochairmen of the seventy-fifth anniversary committee, Nona Owensby and Juanita Morris.

(L. to r.)—Rev. S. W. Strickland, Miss Carrie Bush, and Rev. L. B. Mathews share memories of their early days with J. O. McClurkan, first pastor of Nashville First Church.



Frances Gunn and John T. Benson, Jr., look at the copy of the minutes of the original meeting of Nashville First Church, which was begun by their father.



**YOUTH LEADERS**

DON'T OVERLOOK

**5**

YOUTH DEPARTMENT PUBLICATIONS

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**SUMMER**  
Quarter

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YOUNG ADULT discussion outlines

**TYPES**

AND TOPICS

**ACTION PACKET**

**JUNIOR TOPICS**

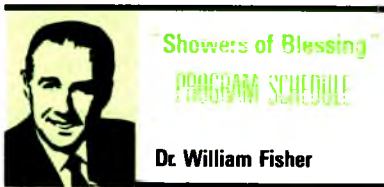
\* To be ordered on your SUMMER Quarter Church Literature-Supplies Order Blank. Contact Your C.L.S. ordering secretary AT ONCE before the APRIL 15, 1973, cash-discount deadline.

**NAZARENE PUBLISHING HOUSE**





Dr. G. Frederick Owen Day was recently celebrated at the Colorado Springs Southgate Church. Dr. Owen's monumental and highly recognized book *Jerusalem* was the catalyst for the occasion. Pictured (l. to r.) are Dr. G. B. Williamson, general superintendent emeritus; Dr. G. Frederick Owen; Rev. L. Thurl Mann, pastor; and Dr. Norman Oke, of the Nazarene Bible College. The book *Jerusalem* is already in its third printing and is receiving literally worldwide attention.



Dr. William Fisher

Apr. 15—Palm Sunday—"I've Been to Calvary"

Apr. 22—"Easter—Not Just Data, but Reality!"

## MOVING MISSIONARIES

Miss Elva Bates, P.O. Box 51, Pigg's Peak, Swaziland, Southern Africa.

Miss Merna Blowers, P.O. Box 112, Intercession City, Fla. 33848.

Miss Della Boggs (Swaziland), c/o Mrs. V. S. Miller, 101 Crafton Rd., Bel Air, Md. 21014.

Rev. and Mrs. Daniel Brewer, Casilla 1056, La Paz, Bolivia.

Miss Jane Brewington, c/o MacDougall House, Bellshill Maternity Hospital, North Road, Bellshill, Lanarkshire, Scotland.

Miss Patricia Buffett, Nurses' Home, Mowbray Maternity Hospital, Mowbray, C.P., Republic of South Africa.

Dr. and Mrs. John Cochran, 1356 Michael Dr., Mansfield, Ohio 44905.

Rev. and Mrs. Ronald Grabke, 5911 Worrell Rd., Kansas City, Mo. 64113.

Rev. and Mrs. Maurice Hall, P.O. Box 1055, Salisbury, Rhodesia, Africa.

Dr. and Mrs. Howard Hamlin, 4301 Main, Suite 4, Kansas City, Mo. 64111.

Rev. and Mrs. Paul Hetrick, Sr., P.O. Box 739, Potchefstroom, W. Transvaal, Republic of South Africa.

Miss Janell Keoppel, 101 Kobuke Cho, Chiba Shi, Chiba Ken 281, Japan.

Miss Mary Meighan, Queen Victoria Hospital, Nurses' Residence, Milner Park, Johannesburg, Republic of South Africa.

Miss Hilda Moen, Dhamandari, Buldana, Buldana District, Maharashtra, India.

Rev. and Mrs. Myron Murray, 255 N. Michigan, Apt. 98, Lawrence, Kans. 66044.

Rev. and Mrs. Elmer Nelson, P.O. Box 2097, Balboa, Canal Zone.

Rev. and Mrs. Floyd Perkins, C.P. 410, Lourenco Marques, Mozambique, Africa.

Miss Juanita Pate, Private Bag 7412, Pietersburg, Northern Transvaal, Republic of South Africa.

Rev. and Mrs. Terry Read, P.O. Box 1323, Port-au-Prince, Haiti.

Rev. and Mrs. Paul Riley, P.O. Box 14, Manzini, Swaziland, Southern Africa.

Miss Nancy Seale, 81 Copeland Rd., Beecroft, New South Wales, Australia 2119.

Rev. and Mrs. D. H. Spencer, P.O. Box 152, Manzini, Swaziland, Southern Africa.

Rev. and Mrs. Harry Stevenson, Casilla 1056, La Paz, Bolivia, South America.

Mr. and Mrs. Jim Stocks, P/B Endingeni Mission, Pigg's Peak, Swaziland, Africa.

Rev. and Mrs. Allen Wilson, Seminario Nazareno Centro-Americano, Apartado 3977, San Jose, Costa Rica, Central America.

Rev. and Mrs. Harry Zurcher, 306 E. Main St., Berne, Ind. 46711.

## MOVING MINISTERS

John K. Abney from Nazarene Bible College, Colorado Springs to Oklahoma City Oakcliff.

Raymond C. Barr from Carbondale, Ill., to Bushnell, Ill.

Gerald Brooks from Aztec, N.M., to Cedar Rapids (Ia.) First.

John B. Bryan from Oxford, Pa., to Collinsville (Ill.) First.

J. D. Carleton from Ft. Walton Beach, Fla., to Gainesville (Fla.) Trinity.

Wilbur Cassick from Eustis, Fla., to Bartow, Fla.

Morris Chalfant from Newcastle (Ind.) First to Cincinnati (Ohio) Norwood.

Kirby Choate from Eldorado, Okla., to Sayer, Okla.

Orbin Crouch from Mystic, Ia., to Antlers, Okla.

Bob R. Ferguson from Conroe, Tex., to Texas City, Tex.

Larry J. Ganshorn from Portland (Ore.) Park Rose to Brookings, Ore.

Jerry Hollowell from Fairfax, Okla., to Blossom, Tex.

Henry W. Houseman from Lacombe, Alberta, to Penticton, British Columbia, Canada.

David G. Knox from Greenfork, Ind., to Osgood, Ind.

Larry Leonard from (supply) Meadville, Pa., to New Castle (Pa.) East Side.

C. L. Logston from Sun Valley, Nev., to Gridley, Calif.

Lee Mackey from Pond Creek, Tenn., to Memphis (Tenn.) Berclair.

A. E. McFarland from Lapeer, Mich., to Lincoln Park, Mich.

William S. Mercer from Antlers, Okla. to Sinton, Tex.

Jesse C. Middendorf from Ashland (Ky.) Plaza to Albuquerque (N.M.) Los Altos.

Walter Mingledorff from Pineville, N.C., to Ft. Walton Beach, Fla.

Ronald Dean Mitchell from Waterloo, Ind., to North Manchester, Ind.

Tom Mixon from Neosho, Mo., to Amarillo (Tex.) North Beacon.

Gerald Parmer from Mt. Olive, Ga., to Lanett (Ala.) First.

Floyd P. Smith from Yuba City, Calif., to Ashland, Ore.

Omar E. Stover from Maple Valley, Wash., to Bellingham, Wash.

James W. Steinback from Seattle (Wash.) Beacon Hill to Auberry, Calif.

Gene Stodola from Ironwood, Wis., to Titusville, Pa.

John O. Taylor from Texas City, Tex., to Houston (Tex.) Belfort.

Gerald Woods from Lanett (Ala.) First to Clovis (N.M.) First.

Charles L. Yourdon from San Benito, Tex. to Austin (Tex.) First.

## VITAL STATISTICS

### DEATHS

THOMAS A. BURTON, SR., 100, died Nov. 26 at Upland, Calif. Funeral services were conducted by Dr. N. A. Hull and Revs. I. Sullivan, J. D. Wadley, Jr., and W. H. Burton. He is survived by two daughters, Mrs. Justine Teasley and Mrs. Mattie (Doyle) Shepherd; two sons, Rev. W. H. Burton and Rev. Thomas A. Burton, Jr.; 10 grandchildren; and 10 great-grandchildren.

LESLIE RAY SIMMONS, SR., 80, died Jan. 29 at Kalamazoo, Wash. Funeral services were conducted by Rev. Don Adams. He is survived by his wife, Edrie; two daughters, Louise Simmons and Carolyn Pope; and three grandsons.

J. B. DONALSON, 73, died Feb. 28 in Houston, Tex. Funeral services were conducted by Rev. William Duke. Survivors include his wife, Bertie; six sons; two daughters; and 30 grandchildren.

MRS. WINIFRED GILLEY, 91, died Feb. 22 in Mount Vernon, Ohio. Funeral services were conducted by Rev. Jim Cummins and Dr. Harvey S. Galloway. Interment was in Ashland, Ky. Surviving are two daughters, Mrs. O. E. (Edna) Metzger and Ruth E. Gilley; three stepgrandchildren; and one sister.

LILLIAN ANNA KEARNS, 82, died Feb. 8 at Gladstone, Ore. Funeral services were conducted by Rev. Allan W. Miller and Rev. Ronald H. Kearns. She is survived by six children, Arthur and Duane Kearns, Ralph Holthusen, Ira Skillings, Vera Winzler, Margaret Russell; four brothers and three sisters; 25 grandchildren; 52 great-grandchildren.

ROBERT L. SMITH, 42, died Oct. 4 in Oklahoma City. Funeral services were conducted at Bethany First Church by Rev. Sam Stearman and Dr. Ponder Gilliland. He is survived by his wife, Wanda; a daughter, Cindy; one son, Gary; his parents; one brother; and one sister.

FREDERICK V. SAVAGE, 86, died Feb. 5 in Ft. Myers, Fla. He is survived by three daughters, Mrs. Alton Perkins (Thelma), Mrs. Lewis Spurr (Ruth), Mrs. Dorothea Kelloway; and two sons, Arthur and Frederick D. Savage.

FREDERICK G. MCCARTHY, 37, died in Miami, Fla. on Feb. 6. Funeral services were conducted by Rev. Wm. Chambers, Jr. Survivors include his wife, Gwendolyn; his mother; and one brother.

MRS. ORPHA O. BLESSING, 71, died Jan. 19 in Little Rock, Ark. Funeral services were conducted by Rev. Morris V. Scutt.

# NEWS OF RELIGION

She is survived by her husband, A. D. Blessing; two sons, Kenneth and Don; one daughter, Mrs. Melba Boyle; 10 grandchildren, and three great-grandchildren.

**MRS. CARRIE MEADOWS, 84,** died Jan. 27 in Olathe, Kans. Memorial services were conducted by Dr. C. William Ellwanger and Dr. Roy Swim. Surviving are two daughters, Mrs. Ocena Allen and Mrs. Marjorie Hodges; and seven grandchildren.

**J. ORVILLE YOUNG, 76,** died Feb. 12 in Topeka, Kans. Survivors include four sisters, Mrs. Mary G. Garrison, Mrs. Alma Shaw, Mrs. Mildred A. Gay, and Mrs. Wilma V. Cockrum.

**CLINTON S. HERSTINE, 68,** died Feb. 16 in Youngstown, Ohio. Funeral services were conducted by Rev. W. Ray Duncan and Rev. J. A. Rodgers. He is survived by his wife, Helen; two daughters, Mrs. Mable Stiteler and Mrs. Jeannette Eberly; two sons, James C. and Roy S. Herstine; three stepsons, David, George, and Paul Kelly.

**MRS. FLORRIE T. ADAMS, 79,** died Jan. 13 in Ft. Lauderdale, Fla. Funeral services were conducted by Rev. V. Bateman and Rev. B. Marlin. She is survived by two sons, Homer J. and Eugene; two daughters, Mrs. Lora Haddix and Mrs. Katherine Hage; 15 grandchildren; seven great-grandchildren; and one brother.

**MRS. VEDA LOWERY, 76,** died Dec. 16 in Selma, Ind. Funeral services were conducted by Rev. Jesse Martin. Surviving are two daughters, Mrs. Gouthey Jones and Mrs. Gene Turner; three grandchildren; and one great-grandchild.

**MRS. ROXIE GOUGH, 89,** died Feb. 11 in McAlester, Okla. Funeral services were conducted by Rev. Tommy Loving. Survivors include one son, Euel; two daughters, Mrs. Delores Loving and Mrs. Etha Pease; 10 grandchildren; 12 great-grandchildren; and six great-great-grandchildren.

**ALBERT S. (AL) ROBERTS, 76,** died Feb. 3 in Oklahoma City. Services were conducted by Rev. L. S. Sumner. He is survived by his wife, Dollie; one son, Donald Paul; three daughters, Mrs. Claudia Weese, Beverly, and Pamela; and two granddaughters.

## BIRTHS

—to Nolan and Karen (DeBord) Gookin, Aurora, Colo., a girl, Susan Rachel, Jan. 27.

—to Dwight and Pat (Greer) Hendricks, Oklahoma City, a boy, David Carl, Feb. 23.

—to Larry and Leona (Pelren) Rittenhouse, Burns, Ore., a girl, Cami Jaynae, Feb. 20.

—to Hal and Darylene Williams, Arcadia, Calif., a girl, Crystal Yvonne, Nov. 16.

—to Dr. Glen A. and Vonda (Strickland) Miles, Mooresville, Ind., a girl, Rebecca Jo, Jan. 31.

—to Rev. Larry and Sandra (Mallory) Snyder, Okeechobee, Fla., a girl, Stephanie Lee, Feb. 23.

—to Rev. LaVerne D. and LaVelle (Bickford) Wilson, Vici, Okla., a girl, Cynthia Nannette, Mar. 2.

## MARRIAGES

Cheryl Ann Eitzen and David Paul Hanesworth at Cupertino, Calif., Feb. 21.

## DIRECTORIES

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

**General Superintendents Emeritus.** Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; D. I. Vanderpool, 1188 Kottinger Dr., Pleasanton, Calif. 94566; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, Colo. 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, Kans. 66207.

**MRS. O'HAIR SUES NIXON, CHAPLAINS, LODGING "CIVIL RELIGION" CHARGE.** Madalyn (Murray) O'Hair, the atheist who brought about the Supreme Court decision on school prayer, has filed suit in federal court against President Nixon, the treasurer of the U.S., the Senate and House chaplains, and other Congressional officials for allowing religious services in the White House and the Capitol.

Acting as her own attorney, she accused Mr. Nixon of being the "central figure" in an effort to "make Christianity the official 'civil religion' of the United States." Specifically, she charged the President with holding religious services in the White House in violation of the First Amendment.

In the suit, she asked the court to enjoin Mr. Nixon from allowing such services and to declare unconstitutional the practices of "devoting the property and premises of the Executive Mansion" to such religious services.

She also brought suit against Dr. Edward L. R. Elson, former pastor of National Presbyterian Church, Washington, D.C.; the Senate chaplain; and Dr. Edward G. Latch, a former United Methodist pastor, who is the House chaplain, for "reading passages from the 'Holy Bible.'"

Mrs. O'Hair then asked that the court enjoin the chaplains and the sergeants at arms of the Congress from using the "property and forum" of the two houses for that purpose.

She told the court that these religious practices "interfere with the free exercise of religion on her part as a federal taxpayer, and . . . all federal taxpayers . . . and . . . contribute to an establishment of religion," which is contrary to the First Amendment. □

**BIBLE NOW PUBLISHED IN 1,500 LANGUAGES.** Since the invention of printing at least one complete book of the Bible has been published in 1,500 languages and dialects, according to the United Bible Societies (UBS).

The UBS, which links more than 50 national Bible Societies throughout the world, said this figure was reached by an increase of 43 more languages during 1972. The grand total is as follows:

Scripture Portions (complete books of the Bible), 899 languages; New Testaments, 346; and complete Bibles, 255.

The announcement said the new languages in which Bible Portions were printed last year ranged from Apalaf, spoken in Brazil, to Zongkhar, spoken in the Asian mountain state of Bhutan. Mark's Gospel was the most popular publication.

Complete Bibles appeared last year for the first time in Paite and Thado (Kuki), both spoken in India. They were published by the Bible Society in India. □

**NIXON PLANS TAX CREDIT AID TO PRIVATE SCHOOLS.** President Nixon said in his State of the Union Message on the economy that he will ask Congress soon for a tax credit legislation to benefit parents of children in parochial and private schools.

"Tax Credit for Nonpublic Schools" was one of seven items which the President listed as among those included in his 1973 economic package. The list, minus details, was in the third installment of Mr. Nixon's State of the Union Message, traditionally given by the President at the beginning of each year.

Earlier when the 1974 budget went to Congress, the President included proposals to provide a tax credit of up to \$200 a year per pupil for parents of children in nonpublic schools.

"These institutions are a valuable national resource, relieving the public school system of enrollment pressures, injecting a welcome variety into our educational process, and expanding the options of millions of parents," Mr. Nixon said in his State of the Economy Message.

The President's views on finding some way to aid parochial schools are well known. This issue was prominent in his campaign last fall and he has said repeatedly that the government must help the ailing parochial school system. □





■ In Genesis 3:15 we read, "And I will put enmity between thee and the woman, and between thy seed and her seed." What is the seed of the serpent?

Ungodly people (Matthew 13:38; John 8:44; Acts 13:10; I John 3:8-10).

■ I understand that some denominations have Communion every Sunday, taking Acts 20:7 as the authority. What is the breaking of bread in this verse? Should Communion be given or observed each first day of the week according to the New Testament?

Most New Testament scholars agree that the breaking of bread, as in Acts 2:42, 46 and 20:7, 11 was the observance of the Lord's Supper or Communion.

However, the New Testament gives no instructions as to how often the sacrament is to be observed.

Acts 2:46 indicates that it was a

daily observance in Jerusalem, at least at the time, since the term "daily" modifies each of the verbs in the verse.

■ How can one differentiate between carnality and human weakness in the area of living the sanctified life?

The line is difficult to draw, particularly with respect to other people.

In general, it lies at the point of the distinction between guilt and regret. Actions carnally motivated always result in acts of disobedience to God and bring condemnation and guilt. Actions marred by human frailty leave a feeling of regret.

One looking on from the outside may not be able to see any difference between a lie and a misstatement of fact made in ignorance of

the truth. In either case, an untruth has been told.

But the individual who makes the statement knows the difference. A lie is sin, and brings guilt. A mistake results in regret.

The same distinction is clear in case of a broken promise and a forgotten promise. In each case, something promised has not been performed. But the broken promise creates a barrier between the soul and God and the soul and others.

A mistake in statement of fact or a forgotten promise should be con-

fessed and the situation corrected as far as possible when it is recognized. But these acts do not result in true guilt.

Satan, of course, is the accuser of the brethren (and the sisters, too). He will take advantage every time he can and may make a tender conscience truly miserable.

But the Spirit of truth can be trusted to help an honest Christian discern the difference. And neither God nor man can help one who isn't honest.

■ When praying in public, is it wrong to ask the Holy Spirit to speak to those in the audience?

No; provided, of course, the one praying does not presume to tell the

Holy Spirit what to say or designate

those to whom He shall speak.

■ According to Matthew 24:40-41, when the saints are taken in the rapture, do we leave in spirit only or are our physical bodies taken also? I want to go, regardless.

I Thessalonians 4:16-17 and I Corinthians 15:51-53 together answer your question:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last

trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

The rapture (meaning, "catching away") will include the whole person, body and soul. Our bodies will be transformed into their resurrection glory (Philippians 3:20-21; I John 3:2-3).

The term Paul uses in I Corinthians 15:51-52 translated "changed" in the KJV is *allasso*, from *allos*, "another," and means

"to transform, to alter." In Philippians 1:21, the word is *metaschematizo*, "to fashion anew, remodel, give new form to."

The nature of that change is described in I Corinthians 15:37-50. It is what the theologians call "glorification."

We may all be thankful that our readiness to go doesn't depend on our full understanding of what God has prepared for us. To be ready, we need to be converted (Matthew 18:3), cleansed (Hebrews 12:14), and continuing to walk in the light (I John 1:7).

## AMMAN, JORDAN, STATION AIRS "SHOWERS OF BLESSING"

Missionary Berge Najarian, council chairman of the Nazarene work in the country of Jordan, has succeeded in getting the "Showers of Blessing" broadcast on Radio Amman.

This station is heard throughout the "Holy Land" and by shortwave in Europe and Africa. The program will be broadcast on 854 kilocycles and 7155 kilocycles, 41.92 meters. The time of broadcast was not yet cleared, but it was to begin Sunday morning, April 1.

Mr. John Darakjian, friend of Rev. B. Najarian and of the Church of the Nazarene, was instrumental in finalizing arrangements. It is one more of the many kindnesses Mr. Darakjian has done for the Church of the Nazarene. □

## RECORD ENROLLMENT AT SWAZILAND SCHOOL

The Nazarene Bible College in Swaziland opened in February with a record enrollment of Swaziland youth.

Rev. P. Pato, vice-principal, was the speaker at the opening convention. It is reported that a spirit of unity and love has pervaded the campus.

Dr. Chuck Gailey, principal, unveiled plans for a \$60,000 two-story classroom building which will be constructed adjacent to the administration building. A ground-breaking service is planned.

The college offers a diploma of theology and has bachelor of sacred literature and bachelor of theology programs in conjunction with Canadian Nazarene College, Winnipeg, Manitoba, Canada.—Paul H. Hetrick, reporter. □

## CHICAGO AUSTIN CHURCH RELOCATING

After over 52 years at the same location in the Austin area of Chicago, the church is relocating this spring. The congregation has purchased a stone church located just one-and-one-half miles west of its present site in the Oak Park section.

The church on the new location is valued at \$350,000 and was purchased for \$105,000. The sanctuary has a seating capacity for 650 people. The building provides Sunday school rooms, kitchen, and large social hall, and is in an area where



New building and site for the Chicago Austin Church

adequate parking is available.

Pastor M. R. Korody described the church as having beautiful architecture, stained-glass Bible scene (adorn) windows, and a lovely pipe organ and piano. The congregation occupied the building April 1 and shared the morning service with the Christian reformed congregation. □

## CURRICULUM WORKSHOP HELD IN K.C.

A curriculum workshop for editors in the Department of Church Schools was held in Kansas City in February. Dr. Jacob W. Blankenship, whose speciality is curriculum development, was the featured

speaker. Blankenship, a Nazarene layman, is on the faculty of the University of Houston in the College of Education.

Workshop discussion centered on objectives incorporate in building good Sunday school curriculum. The purpose of the two-day workshop was to keep editors abreast with latest educational methods, research, and program.

A second departmental workshop is scheduled for April 4-10 at Camp Goldenbell in Colorado Springs. Dr. David Butts, another outstanding holiness educator, will guide the April session. Dr. Butts is a curriculum specialist from Research and Development Center for Teacher Education at the University of Texas. □

Editors, writers, and assistants from the Department of Church Schools hear Dr. Jacob W. Blankenship during K.C. workshop.





# Special Days Ahead for "Little People"



## BABY DAY • MAY 6

Parents love to have their babies honored. Use these gifts to make May 6 a BIG day for them—a day to remember.

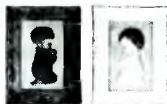
### BABY DAYS IN THE CHURCH No. 2



Betty Bowes and Joy Latham have compiled poems, readings, and music honoring babies and mothers. Also new, prearranged programs, plus suggestions for weekday activities. 32 pages. Paper.

MP-2 Delightfully illustrated 75c  
Program Builder

### PRAYING-CHILD WALL DECOR



Hand-decorated in color, the sculpted figure is silhouetted against a pink or blue background. A lovely gift for every child's room. The high-quality, baroque-styled frame is fashioned from pure white plastic. Has easel back and hanger. Size 3 3/4" x 4 3/4". Gift-boxed. (CS)  
M-11B Boy—w/blue 59c  
M-11G Girl—w/pink 59c



### HERE I GROW

A thoughtful gift for the youngest mother present. This Growth Chart will graphically record a child's height from birth through early years as his age is entered at the appropriate inch-mark on the tree trunk. Space is provided for snapshots, child's name, and birth information. Full color on heavy board and designed to be hung on the wall. Gift-boxed.  
GI-11B Size, 8 1/4" x 41" \$1.25

### ANGEL PIN



A lovely little angel dressed in beautifully colored enamel with white wings, face, and hands and gold outline. Presentation card with "God Sent You the Best He Had" prayer is 3 x 4 1/4". Gold clasp. Angel is 3/8" in height. (CS)  
PI-8P Pink angel & card  
PI-8B Blue angel & card  
Each, 79c

### BABY SHOE BANK



A delightfully different bank of pearl plastic, molded design. Poem reads: "Two little feet to walk in His ways"; and text: Luke 18:16. A clever idea that is meaningful. Removable disk on the bottom. 4 1/2" long.  
O-119B Blue 35c; 12 for \$3.85  
O-119P Pink

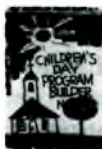
These materials can be a means of outreach into the community. Make Baby Day and Children's Day special in the lives of your "little folk."



## CHILDREN'S DAY • JULY 8

Promote your Children's Day program with these special supplies.

### CHILDREN'S DAY PROGRAM BUILDERS



Grace Ramquist has compiled these recitations, exercises, readings, and songs so you can have the biggest Children's Day you've ever had. Carefully selected and graded, making it easy to fit all age-groups. Order by number.

MP-102 No. 2  
MP-103 No. 3  
MP-104 No. 4  
MP-105 No. 5 Each,  
MP-106 No. 6 75c

If you need help in planning or want more ideas, write: Betty Bowes, 6401 The Paseo, Kansas City, Mo. 64131.



### CHILDREN'S DAY BULLETIN

For your newsletter and children's program. Bulletins are printed in full color on special quality paper that assures excellent results with any printing or duplicating process. Shipped flat to facilitate printing. Size, 8 1/2" x 11" flat, 5 1/2" x 8 1/2" folded. Package of 100. (ST)

S-686 1 pkg., \$2.50

### THE LITTLE BIBLE

All-time Favorite



Intriguing and inspiring! Its message is immense, but the Little Bible is so small—only 1 3/4" x 2 1/4"!

In its 64 pages children can find the most-loved scriptures from every book of the King James Version. Attractively bound in black, leather-like covers with gold-stamped title.  
BL-100L 25c; 6 for \$1.40  
12 for \$2.75

### ATTENTION-GETTERS • ATTENDANCE-BUILDERS

REUSABLE STICK-ONS  
Pkg., 65c

Stick them on, pull them off, stick them on again! Use attention-getting stick-ons to promote interest in Children's Day. Boys and girls will be eager to wear them and tell the inquirers that your church is planning a big Children's Day program—attendance is sure to increase. Printed in three colors on pressure-sensitive paper, easy to remove from 2 x 3" backing sheets. Package of 20 of a single title.

PI-3822 "Ask Me" PI-3823 "Count on Me" PI-3827 "2"

### "Church of the Nazarene"

#### CHILDREN'S DAY PENCIL

Every church will find these attractive pencils helpful in stimulating interest in celebrating this special day of the year. Brightly colored and imprinted, "Children's Day—Church of the Nazarene." High-quality No. 2 1/2, standard-size lead pencil, 7 1/2" long.

PE-17 Package of 20 1 pkg., \$1.00  
5 pkgs., \$4.50

#### INVITATIONAL POSTCARD

An attractive, full-color postcard that is a real attention-getter. Ample space is provided on front and back for date, time, and place of your special Children's Day program. Use also as last-minute reminders. Size, 3 1/2" x 5 1/2". Package of 25. (BR)

PC-305 1 pkg., 60c; 4 pkgs., \$1.95

#### CHILDREN'S DAY OFFERING ENVELOPE

Make Children's Day more meaningful for adults. Designate that the offering received be used toward a special project for the church... furniture for the Sunday school, hymnals for children's church, or missions. Children will be thrilled when they can drop their offering into these envelopes. Two-color, size, 2 1/2" x 4 1/4". Package of 100. (CO)

O-1204 1 pkg., 60c; 5 pkgs., \$2.95



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

# IN THE NICK OF TIME

By Fletcher Galloway  
*San Francisco*

**I**t seemed almost an afterthought when a young businesswoman turned back as she was leaving the church door.

"Will you by any chance be calling at St. Mary's Hospital this week? There is a man there who always comes to my window at the bank. They say he is very sick. He is a very nice person but I do not think he goes to church anywhere."

I wrote his name on a card and slipped it into my pocket. Other people were coming by whom I wanted to greet, and the young woman was gone.

I had had a very busy schedule and was weary. I decided that I should try to take a nap after the noon meal, but as I took my coat off I took the card from the pocket. Something (Someone, I have learned to understand) impressed me with a sense of urgency. I have learned that the Holy Spirit's promptings are important.

The first thing I did after finishing my dinner was to go to St. Mary's Hospital.

When I walked into the man's room he did not appear to be critically ill, and he had company. He introduced his aunt and uncle who were sitting near him and he said his aunt was a Christian Science practitioner. I felt a very definite chill in the room as they looked me over. I wondered if I had made a mistake.

But I had come to make a hospital call and I am not that easily thrown off. I decided to make it brief and wait for better timing.

I drew my Testament from my pocket and asked if I might pray briefly.

When the man gave consent I pushed my way between the two chairs and moved up to his side of the bed. To my surprise he sat up and pulled his feet from the covers and faced me.

I read a brief scripture and prayed as I held the man's hand.

I said, "God, I am meeting a new

friend today whom I have never seen before but You have known him all his life and he is one for whom Jesus died on Calvary. I pray that You will touch his body and heal him if it be Your divine will. If he is Your child, give him special grace and comfort just now. If he does not know You as his personal Saviour help him just now to turn from his sins and receive Jesus Christ as his own personal Saviour and Lord."

As I finished my prayer I asked him if he believed that Jesus saved him.

He said, "I wish I knew. My aunt has been trying to help me. She has been talking to me and reading to me for an hour but I don't get it. The hospital chaplain came in last night and said some prayers for me and then told me to look up at that crucifix on the wall. I looked at it for a long time about two o'clock this morning. Nothing happened. I wish I knew."

I decided it was time for me to roll up my sleeves. I forgot about the other people and talked to him man-to-man and did my best to try to lead him step by step into the Kingdom. Then I prayed again.

When I got through I asked him to pray. He said he did not know how and so I helped him. He followed me word by word until his faith began to take hold and he said Jesus saved him. The grip of his hand had tightened and there were tears in his eyes as he gave his testimony.

I planned to go back and see him but was so busy the next day I did not make it.

On Tuesday I met the young businesswoman and told her I had called on her friend and expected to call on him again that afternoon. I told her how he had given his heart to Jesus.

There were tears in her eyes now. She said, "He died Sunday night. His funeral is tomorrow." □



## JAMES H. INGALLS ACCEPTS CALL TO K.C. FIRST

Rev. James H. Ingalls, senior pastor of Los Angeles First Church, has announced his acceptance of a call to pastor Kansas City First Church. Rev. J. Ingalls, his wife, Marge, and daughter, Karen, will make Easter, April 22, their first Sunday at the Kansas City pastorate.



Rev. James H. Ingalls

Ingalls is a graduate of Olivet Nazarene College, Kankakee, Ill., and of the Nazarene Theological Seminary, Kansas City. He has pastored churches in Illinois, Kansas, North Carolina, and California.

During the past four years at Los Angeles First Church, Rev. J. Ingalls has directed innovative programs including Korean and Armenian ministries, the beginning of a Spanish-speaking class for children, and a Noah's Ark Nursery School. His pulpit ministry has been geared to the needs of his metropolitan congregation.

## NEW NAME AND LOCATION FOR PASADENA COLLEGE

Pasadena College, Pasadena, Calif., recently received national attention when President W. Shelburne Brown announced the purchase of the California Western Campus on Point Loma in San Diego from United States International University. At its March meeting, the 38-member governing body of PC chose *Point Loma College—An Institution of the Church of the Nazarene* as the new name for the 71-year-old institution.



Dr. W. Shelburne Brown

In announcing the decision of the board of trustees, President Brown said, "There was a desire to properly identify the college with the community. The designation of Point Loma accomplishes that goal. It was further desired to clearly identify the college with the sponsoring denomination."

President Brown indicated official transfer of possession of the Point Loma campus to Pasadena College authorities will take place on Friday, June 15. The big move of more than 1 million pounds of campus books and equipment will begin immediately thereafter. The move is expected to be complete by

September 17, when registration for fall classes begins.

The new 70-acre campus is located on a beautifully landscaped site overlooking the Pacific Ocean. There are 17 buildings on the campus less than 20 years old plus eight other buildings. Campus housing will accommodate 1,350 students. Existing educational facilities provide for approximately 2,000 students.

## SNOWBARGER ADDRESSES EDUCATORS

Dr. Willis E. Snowbarger, dean of academic affairs at Olivet Nazarene College, Kankakee, Ill., and former executive secretary of the Department of Education, was invited to speak at one of the program sessions at the annual meeting of the North Central Association of Colleges and Secondary Schools. He addressed the



Dr. Willis E. Snowbarger

group on Monday morning, March 26. His topic—"Implementing an In-service Teaching Improvement Program."

## FLETCHER GALLOWAY ANNOUNCES RETIREMENT

After 51 continuous years in pastoral service and a total of 52 years in active ministry, Dr. Fletcher Galloway has announced plans to retire this year. He is presently pastoring San Francisco First Church.



Dr. Fletcher Galloway

Dr. F. Galloway hopes to do some writing in the years ahead. He and Mrs. Galloway plan to make Portland, Ore., their retirement home. Galloway stated, "I put a pretty big slice of my life in Portland, so I will be among friends. God and the church have certainly been good to me in giving me a place to serve. I am a happy man."



It is really going to be international—International Institute, June 18—July 1, 1974. Scheduled for the Alpine country of Fiesch, Switzerland, this once-every-four-year teen event is drawing upon the expert resources of Swissair and their area representative, Oskar Gnaedinger (far right). Department of Youth Executive Paul Skiles (second from left) reports that negotiations with the Swiss airline and church leadership are very encouraging. "The possibilities for wider international representation, as well as the involvement of North American young people with European Nazarenes, are exciting," says Skiles. Also pictured with the denomination's youth secretary are J. Patrick O'Brien (far left) and Werner Seiler (second from right) of Swissair.

Rev. Walter M. Hubbard (center), pastor of Calgary, Alberta, Canada, First Church, poses with Prof. James D. Hamilton (l.) and President William M. Greathouse during a recent visit to Nazarene Theological Seminary in Kansas City. Rev. W. Hubbard is a 1953 graduate of NTS. During his visit, he interviewed prospects for his Christian education and youth staff. Calgary First Church has experienced unusual growth during the past four years of his leadership. During February, the Sunday school averaged 500.



“... a guided tour through the ages.”

# JERUSALEM

By G. FREDERICK OWEN, recognized archaeologist, Bible scholar, author, originator of the three-dimensional maps of Palestine, writer of the Archaeological Supplement to Thompson's Chain Reference Bible.



*From the Introduction  
by LOWELL THOMAS:*

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