

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / APRIL 1 '76



—General Superintendent Eugene L. Stowe



The Cross—God's Ultimate Answer

IF THIS ANNUAL TREK to Calvary is to be more than just a sentimental journey, we must survey the Cross with an eye to its real significance.

Corinthian Christians were reminded by Paul that this sacred symbol was “unto the Jews a stumblingblock, and unto the Greeks foolishness” (1 Corinthians 1:23b).

The former were looking for a sign and the latter were seeking wisdom. James S. Stewart identifies these as the two fundamental demands which men make on God.

In all ages those who seek signs are asking for *divine intervention*. They want God to do something supernatural that will demonstrate His power. Healing miracles have always attracted crowds of those who are looking for the spectacular. To these the Cross is often irrelevant or embarrassing. Rather than strength it depicts weakness. Instead of victory it seems to depict defeat. The crucifixion of Jesus says to them, “Your God is dead!”

Just as persistent is the demand for wisdom—*divine interpretation*. There will always be the “Greeks” who demand a rational explanation for everything that their God does. Anything less than this is unsatisfactory. When our Lord does not supply

a three-volume “*Theology of the Cross*” to gratify their intellectual insistence, they brand Calvary as foolishness.

The facts of the matter are, both God's *intervention* and *interpretation* are clearly illustrated in the atoning death of the Saviour. Believing is seeing! “To those who have heard his call, Jews and Greeks alike, [Christ is] the power of God and the wisdom of God” (1 Corinthians 1:24, NEB).

At the Cross God's intervening omnipotence was convincingly demonstrated as Christ dealt a deathblow to sin, hell, and the grave. There is no greater power than this.

At Calvary Jesus convincingly interpreted His Father's grand design for the salvation of lost men. His last words of compassion, commitment, and forgiveness are classic in their spiritual wisdom.

Hymn writer Thomas Kelly exalts the true meaning of the Cross in these poetic words:

*The Cross! it takes our guilt away;
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens every bitter cup.*

*The balm of life, the cure of woe,
The measure and the pledge of love,
The sinner's refuge here below,
The angel's theme in heaven above. □*

The Man Against Others

By W. E. McCUMBER

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had become “hypocrites”—pretenders who bent the law to their own advantage, preening in self-righteousness while condemning, exploiting, and despising others.

They kept rules, but broke people! They made long prayers “for a pretense” while devouring widows’ houses.” They tithed even their herb gardens, but did not observe “justice, mercy, and faithfulness.” They championed abstract law while caring nothing for suffering people, as their persistent opposition to our Lord’s sabbath healings makes plain.

They were outwardly righteous and inwardly corrupt. Like a cup washed on one side and dirty on the other. Like a whitewashed tomb, spotless in outward appearance, but filled with putrefaction.

Jesus was firmly and passionately against such men, men who were conservative, religious, zealous; but cold, greedy, and loveless.

It seems to me that our very commitments as a church expose us to the peril of becoming “scribes and Pharisees, hypocrites.”

We are committed to orthodoxy in our creed, basing our convictions of what is true upon the uncompromised authority of the Scriptures.

We are committed to behavior patterns that are set forth in “general” and “special” rules which decry worldliness and demand that we be “separatists.”

This is good, so long as our commitments incline us to judge ourselves, not others; to humble our hearts, not become inflated with self-righteous pride. This is good if our separation is *for* as well as from the world, preparing us to serve the world in love, evincing a Christlikeness in compassionate ministry to “the least, the lost, and the last.”

If our devotion to the Bible and to holy standards makes us the constant recipients of judgment and grace, filling us with humility and love, then Christ will be for us. He is not against the Scriptures or the highest morality inculcated by them. But if our devotion to creed and rules becomes a conscience-saving evasion of our responsibility to live for others, then Christ will be against us!

Shall He say to us “blessed” or “woe”? The answer depends upon whether we are loving or legalistic. □



DIETRICH BONHOEFFER, martyred German theologian, called Jesus “the Man for others.” The phrase became popular, especially with the radical theologians who wanted to “secularize” Christianity. Some of them used it as if no other description of Jesus were valid or permissible.

But Jesus also is the Man *against* others. In the Gospel of Matthew we hear Him saying, “Woe to you, scribes and Pharisees, hypocrites . . .” A severe denunciation of these men follows (23:13-36). Indeed, the “woes” in Matthew 23 equal in number the “blesseds” in Matthew 5! Jesus is as strongly *against* some as He is *for* others.

Why is Jesus against these men? Not because they were scribes and Pharisees *per se*.

The scribes had a long and honorable tradition as students and teachers of the Law of Moses, a tradition which stemmed from Ezra, who led a national reform by reading and expounding God’s Word. The office of the scribes was enhanced by the glory of the instrument that called it into being!

The Pharisees had a long and revered history also, dating from the intertestamental period. In times of moral laxity they had been the “separatists” who loyally and scrupulously adhered to God’s law. Theirs had been an inspiring patriotism with a needed conservative influence.

Jesus was against them precisely because they had betrayed their heritage and distorted the law. They



HERALD OF HOLINESS

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IN THIS ISSUE

ARTICLES

THE CROSS—GOD'S ULTIMATE ANSWER	2
<i>General Superintendent Eugene L. Stowe</i>	
THE MAN AGAINST OTHERS	3
<i>What Jesus denounces</i> <i>W. E. McCumber</i>	
FAITH AND LEARNING IN A SECULAR WORLD	4
<i>Give glory to God</i> <i>Leslie Parrott</i>	
OUR TREASURED HERITAGE OF NAZARENE HIGHER EDUCATION	6
<i>Dreams, toil, sacrifice</i> <i>Edward S. Mann</i>	
LORD, COULD WE TALK FOR A WHILE?	8
<i>The divine Teacher</i> <i>Bonnie Monson</i>	
FREEDOM OF CHOICE	9
<i>Faith chooses right</i> <i>Kenneth H. Pearsall</i>	
THE "LOW COST" OF EDUCATION	10
<i>Cheaper than ignorance</i> <i>Donald Irwin</i>	
PROFIT	10
<i>Poem</i> <i>Charles D. Mosher</i>	
RIGHTFUL OWNERSHIP	11
<i>Everything belongs to God</i> <i>Ivan A. Beals</i>	
THE THREE TENSES OF SALVATION	12
<i>Rightly dividing the Word</i> <i>A. R. G. Deasley</i>	
SPEAKING THE TRUTH	13
<i>Helps to holy living</i> <i>Gerard Reed</i>	
THIS IS WHAT LENT MEANS TO ME	14
<i>Alice Mortenson</i>	
LET US BE LIKE TREES	15
<i>Poem</i> <i>Jerry D. Hull</i>	
IN THE BOOKSTALL	15
<i>C. Neil Strait</i>	
EDITORIALS	16
<i>John A. Knight</i>	
SARAH AND JONATHAN EDWARDS	18
<i>A Christian woman's world</i> <i>Aarlie Hull</i>	

STANDING FEATURES

NEWS OF RELIGION	34
ANSWER CORNER	35
BY ALL MEANS	38
<i>The Power of Personal Testimony</i> <i>Robert L. Chason</i>	

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FAITH & LEARNING IN A SECULAR WORLD

By LESLIE PARROTT

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THE MISSION of a Nazarene college is not simply a balanced budget, new and bigger buildings, or more and better departments. Our mission is quality education which takes into full account the heritage of our Christian faith and relates it to life in a radically changing world.

My mental picture of education in a Nazarene college consists of two mighty rivers, each turbulent and strong, flowing unrelentingly through many generations of history called Western civilization. These two mighty rivers which came together to form Western civilization are the secular culture of Greece and Rome on the one hand, and the Hebrew and Christian religious heritage on the other.

Our mission is to comprehend truth in the secular traditions of the Greek and Roman liberal arts, while teaching full appreciation for truth in our Hebrew-Christian heritage. The tendency in many classrooms is to appreciate one or the other of these rivers of knowledge, but not both.

The society of the Greeks and Romans gradually came to agree on those arts which were peculiarly appropriate to the education of its ruling classes. These arts which spawned the academic disciplines of the modern university are basically secular, deep-rooted in this world's concerns.

Classroom lectures in this secular tradition emphasize the strength and shrewdness of man. They strive to explain the nature of man in evolutionary terms. Glory to man takes full precedence over glory to God.

In more recent times another dimension has grown out of secular education. From this educational perspective there are no absolutes outside the science laboratory, and even there the relativity of Einstein has superseded the older Newtonian physics. Moral and spiritual values are seen as being relative, and ethical views as little more than personal opinion.

As Nazarenes face the challenge of secular education at all levels—junior high, high school, college—there are at least three options: (1) Deny the contribution of the arts and sciences. However, rejecting the contributions of the Greeks and Romans to Western civilization and ruling them out of the classroom is not the Nazarene answer to secular education without values.



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This response would only result in a new dark age of education whose main purpose would be the teaching of religious acts and ceremonies. Then a new medieval scholasticism would emerge for the transmission of dogma unexamined in the milieu of human affairs. This kind of educational perspective would smack more of catechetical instruction than it would of openness to all truth as God's truth.

Nazarene colleges do not respond to secular education by turning their backs on the arts and sciences. Nazarene colleges are liberal arts colleges in the fullest and best sense of the term.

(2) Christianize the curriculum. This, too, has limitations. When an attempt is made to Christianize the curriculum, logic must be adjusted to fit theology and history's timetable, and the dimensions of the universe must be remeasured to conform with someone's interpretation of Genesis.

Zealous Christians have always been tempted at two extremes in education: either to manipulate their data into Christian shape, or to ignore liberal arts in favor of the contemplative life of the separatist community where the facts of faith are studied without the uncomfortable intrusions of the facts of life. To read Christ into the writings of Plato or to wrench Platonism out of the parables is unfair to Christ and to Plato.

(3) There is a third approach to education without values that is truer to our Christian heritage than either the rejection of the arts and sciences or the Christianizing of the curriculum, and that is to accept the contributions of our Graeco-Roman heritage in the liberal arts while we give full attention to the towering strength of our Judeo-Christian heritage. How these "two rivers" are related and integrated, of course, is the work of scholars.

Christ crucified and risen was proclaimed without apology by Paul to the philosophers of Athens and to the practical politicians from Caesar's household in Rome. The Hebrew-Christian tradition need not be threatened by the culture of Greece and Rome. And neither do the Greeks and Romans have to be converted to be understood and appreciated. All the facts of faith in our Christian heritage must face

the world of both natural science and the social sciences.

John Wesley hammered out his theology on the three anvils of Scripture, reason, and human experience. He was asked one day what he would do if he found a fact of faith in the Bible that met the demands of reason but did not pass the test of human experience. He replied that he would go back to the Bible and start reading again.

Faith is not trustworthy until it has been tested and confirmed by human experience. Education with a Christian heritage must take in the full gamut of God's truth wherever it exists. Otherwise our errors are no less than those of the secularist who has denied the great values of the Judeo-Christian contribution to civilization.

In A.D. 203, when Demetrius was the bishop of Alexandria, he placed a young man by the name of Origen in charge of education in the diocese. Doubtless the bishop had no intention of starting an intellectual revolution, since that is not the sort of thing that bishops ordinarily do. But the man and the moment in history had arrived.

The time was at hand when the church, still preaching the Word of God in all the power of its divine simplicity, had to move onward and outward into the complex world of human affairs where the claims of the gospel would have to be explained to the satisfaction of the Greek philosophers and Roman scholars.

Origen tells of this exciting intellectual experience. "When I devoted myself to the Word, and the report of my proficiency went abroad, there came to me adherents of the various schools of thought, and men conversant with Greek learning, particularly with philosophy. It seemed therefore necessary that I should examine the doctrines of the schools and see what the philosophers had said concerning the truth." In these words Origen describes the beginning of the full-scale historic encounter between Christianity and the ancient world of thought which was begun by Paul with the philosophers on Mars Hill and by John with the Gnostics at Ephesus.

Christian education must learn to explain the truth in Christian faith as well as the truth in the arts and sciences. God's truth is truth wherever it is found. Antagonism, separatism, or even a closed mind is not faith's answer to learning. It is not the fear of truth, but knowing truth which sets men free.

Nazarene colleges are not called to destroy the social institutions of our Western world—though perhaps they can correct some of their ills. Neither are they called to question the great facts of faith which are central to life in Christ. Students and faculty are not called to reorganize organized religion—though they do want to keep it vital by God's Spirit.

Our purpose is to perpetuate the ideals and priorities of Christian holiness. We are called to be specialists in teaching the liberal arts while maintaining a full appreciation for our Christian heritage. We are called to transmit learning through the ministry of teaching and to develop in ourselves and our students a life-style which proves the transforming power of Christian love and purity. □

Our Treasured Heritage of NAZARENE HIGHER EDUCATION

Excerpted and edited from a paper read in Kansas City, January 9, 1976, at the Leadership Conference which included general and district superintendents, college presidents, and headquarters executives.

By EDWARD S. MANN

*Executive Secretary
Department of Education and the Ministry*

ON MY WAY HOME from the Eighteenth General Assembly, I visited St. Simon's Island off the coast of Georgia. It was there that John and Charles Wesley ministered while on their missionary journey to America. The results of their labors are still evident, for I spent the night at the Methodist Retreat Center, Epworth-by-the-Sea. At the entrance to the conference grounds is a modest sign which states simply, "A man named Wesley passed this way."

There are 11 Nazarene institutions of higher education on the North American continent where similar signs could be erected. Such signs naming the founders would list only a small number of the dedicated men and women who through the years have made lasting contributions to Nazarene higher education. These names would include James B. Chapman, H. Orton Wiley, S. S. White, Bertha Munro, Olive Winchester, A. B. Mackey, and a host of others who saw that the future of the Church of the Nazarene could best be assured by the establishment of strong educational institutions.

Those who founded our colleges were possessed of great faith and unsurpassed courage. They dreamed and toiled and sacrificed. They made no small plans. They envisioned not only training schools but colleges—strong colleges of arts and sciences—and even designated some of their fledgling institutions as universities. Our founders insisted that "all branches of learning" should be taught, that "the very best scholarship" should be emphasized, that their colleges should be "thoroughly equipped." They pledged that their campuses should be centers for holiness evangelism.

Above all, our early leaders loved the church and the educational institutions which they fostered. There have been those who have loved Nazarene colleges more than life itself. The product of such devotion is bound to endure.

How could colleges possibly fail in their mission when presided over in their early years by intellectual and spiritual giants like James B. Chapman or H.

Orton Wiley? How could a college fail to produce preachers, teachers, missionaries, and other church leaders when the faculty members and administrative officers were so obviously sold on what they were doing that the students were caught by the contagion of their selfless dedication?

The faculty members and administrative officers of all our colleges not only performed heroically in carrying out their educational assignments; they also carried the heavy end of the financial load for the first half century of our denominational history. Too little has been said about this aspect of Nazarene higher education. Suffice it to say it has been a miracle of sacrifice.

In undertaking the support of 12 educational institutions, the Church of the Nazarene has assumed a staggering load for a denomination its size. The delegates at the 1964 General Assembly, of course, had no way of knowing that the establishment of a Bible college and two liberal arts colleges would coincide with a downswing in the national economy and that these newborn institutions would be experiencing the travail of birth at a time when other colleges were in their death throes.

Neither did they know that the period to follow would be characterized by widespread restlessness on college and university campuses which would also make its appearance at Nazarene colleges. Yet, despite reports of campus turmoil frequently overstated, Nazarenes continued to pour money each year into their educational institutions.

The total support which Nazarenes gave to higher education in the fiscal year 1974-75 was \$5,982,267. This is an increase of over \$2 million annually during the quadrennium, and represents per capita giving of \$13.22. The total invested in Nazarene higher education during the quadrennium amounts to \$20,980,945.

Is it worth it?

Those parents whose son or daughter was one of the thousands of college students who experienced spiritual and intellectual growth during this period believe it was! And overwhelming evidence testifies

that from a purely unemotional, practical viewpoint this generous outlay of funds was a sound investment for the future of the Church of the Nazarene.

We are all aware that our colleges and seminary have provided hundreds of well-trained men and women for the mission fields, thousands more for the ministry in the homeland, and many thousands of devoted laymen who are active in places of responsibility throughout the world. It is most significant that 82 percent of today's church leaders are alumni of Nazarene institutions of higher education.

This leads me to make an observation which can neither be proved nor disproved, but which I sincerely believe.

It is this . . .

I believe that the tremendous emphasis on higher education which has characterized our movement from its earliest days is the *key* to the sound, steady growth of our church during the 67 years of its history. There are many other factors, of course. The doctrine we espouse cannot be surpassed. We have come along at a period in history when there was an obvious spiritual vacuum into which we have moved. And we have been blessed with excellent leadership, most of which has been generated by our own insistence on quality education.

From the very beginning, our colleges have produced people with imagination, conceptual skills, historical and cultural perspective, a capacity for effective communication, and intellectual flexibility. Our graduates have learned how to work hard, have had tough minds, good intellects, and sound judgment. Add to this a thorough grounding in theology and philosophy, and an atmosphere of holy piety, and leaders have been born for the Church of the Nazarene.

It is a rather long route, but *time* is an essential factor in normal maturation. There is no satisfactory substitute—no shortcut. It is also an arduous process, but it produces a product which is geared for whatever is arduous.

Furthermore, our denomination at the outset decided to provide educational opportunity for both ministry and laity. This was a momentous decision. It meant larger campuses, a more comprehensive curriculum, a greater number of buildings, and more costly equipment.

But today, everywhere you go, you will find laymen educated in our own colleges who have literally buttressed our churches in increasing numbers year after year. The respect in which they are held by the business and professional world has often paved the way for the establishment and development of Nazarene churches.

Friendships which have developed at Nazarene colleges have endured and have led in later years to strong bonds of fellowship and understanding among both ministry and laity. This is a part of both the heritage and the genius of our church.

One of the finest features of our educational enterprise has been the environment which we have been able to engender on our campuses. The relationship which has existed between faculty and student is particularly precious.

The example faculty members have set as Christian scholars has been a priceless blessing to our colleges and our church. Their attitude has said to their students, "We really believe in you. We think you

are worthy of the investment of our lives in this place."

It is, unquestionably, this student-faculty relationship which has contributed much to the achievement of the ideal learning situation, and which has made it possible to have high standards of intellectual attainment irrespective of inadequate buildings or facilities. The success of our alumni in graduate schools, the percentage of doctor's degrees on our faculties, and the respect accorded our colleges by present-day educators, all attest to a campus climate for learning which is the *sine qua non* for any college which proposes to be responsible in fulfilling its obligations to its students. To allow inferior scholarship in a Nazarene college would be to perpetrate a fraud.

Another indispensable ingredient of our campus climate is our spiritual emphasis. It has been, and still is, our most powerful influence. The warm Christian atmosphere which has pervaded our campuses has been chiefly responsible for the changed attitudes, changed goals, and changed lives which Nazarene colleges have always produced. And it must be remembered that from the beginning we have accepted the evangelistic risk of admitting students who make no Christian profession. But God has helped us!

Those closest to the college scene will tell you that there is a greater degree of evangelistic activity on our college campuses now than ever in the history of our institutions. Every campus is characterized by genuine concern and is alive with various programs of outreach. Last year approximately 1,000 students volunteered for the summer outreach programs at home and abroad under the Departments of Youth, Home Missions, and World Missions.

One reason for my optimism with regard to Nazarene colleges is the fact that every campus, every year, feels the effect of a genuine movement of the Holy Spirit. If all Nazarene churches had as wholesome and effective revival efforts every year as those which occur on our college campuses, our total church would be immensely strengthened.

It is gratifying to be able to report to you today and affirm the health of this segment of our Zion. Nazarene colleges are doing well financially, educationally, and spiritually.

1. All institutions are budgeting with extreme care, and budget-watching has become a deadly serious year-round activity. This factor, coupled with the generous support of our constituency, has enabled some of our institutions to make remarkable progress in recent years.

2. Nazarene colleges are now respected and even envied by the educational world. Our graduates are continuing to provide leadership not only for our church, but also for our nation.

3. The spiritual impact of our colleges continues to be both vital and effective. The revival echoes from our campuses this year have been positively thrilling!

It is particularly encouraging to be able to report a warm attitude in general on the part of the college campus toward the general church. The relationship which has always existed between our church and our colleges has been most precious. It has also been an indispensable partnership. Our colleges cannot exist

without the support of the church. Nor can the church grow and prosper without our colleges.

I believe all of us agree with the vision of one of the most loyal Nazarenes I have ever known.

*He was a layman . . .
Just a layman . . .
But he loved God and the church.
He did not walk in the counsel of the ungodly,
Nor stand in the way of sinners,
Nor sit in the seat of the scornful;
And,
Of course,
God prospered him.*

*He was a generous man—
A tither—
Yes, and more than a tither.
He gave liberally to God's work.
His favorite interests were
Missions . . .
And Nazarene colleges.
He believed both endeavors
Necessary
To the ongoing of the church.*

*One day he stood on the platform
During a college chapel service
And looked into a sea of faces,
Friendly faces,
Reverent faces,
The eager faces of youth . . .
Untried youth . . .
Youth looking to the future,
Open to a call,
Seeking earnestly careers of service;
Youth looking forward to the
Establishment of homes,
Stable homes,
Christian homes.*

*No one knows
All that went through his mind
As he stood there that day;
But, at the conclusion
He was heard to say,
"I see it all now . . .
What they ought to be,
Our church can go on
For a thousand years."*

□



Lord, Could We Talk For a While?

By BONNIE MONSON
Red Bluff, Calif.

Isit here after a particularly dreadful day at school. The teacher, the children, and even I am glad to hear the dismissal bell.

I can't help but muse over the difficulty and seeming helplessness in my heart. I see troubled, confused children . . . unsure of their assignments, forgetting instructions, not equal to the task . . .

I look around and find one child at the utter point of frustration, unable to cope with her arithmetic. Another child staring blankly out the window, escaping from the pressure of responsibility . . . and still another tries to see words his mind jumbles in confusion . . .

Others are caught up in the competitive fretfulness created by an unthinking instructor. Then there's that "special" child, dull, plodding, slow at every task . . . there's just no time for him; this life is set at a different pace than he can function in.

Lord, I'm glad You are my Teacher.

You never have an ego problem. Nor do You need

to superimpose "creative" ability on Your students just to impress a supervisor.

I find in You . . . relief from the turmoil, strength in my weakness and ineffectiveness, wisdom in my groping understanding, love in my unlove . . . warmth in my "screechy" voice.

Lord, teach me Thy ways!

You speak softly and with almighty wisdom. You can make *Your* students draw *Your* conclusions from our daily work.

Your assignments are never more than we can complete (1 Corinthians 10:13). You give us plenty of time to study.

When it comes to exams . . . You never grade with malice or unchangeable will, but quietly You examine our intent.

And when we don't quite measure up to Your standards . . . Your reproof is never given without a pat of encouragement. You suggest no pathway without also giving direction.

When it comes to the end of a lesson, You never forget us, nor dismiss us . . . We are in Your thoughts and care forever.

Because You are the Divine Pedagogue You are, Your teaching touches us with permanent wisdom and unflinching sureness.

May I be Your student forever. Always Your disciple—ever learning. □

THESE THREE WORDS are so uniquely American that they describe a whole way of life—but their meaning is often overlooked and unappreciated.

Freedom to choose a way of life. Freedom to choose a vocation. Freedom to choose a religion and church. Freedom to choose an education . . . friends . . . a life's mate.

Alexander Solzhenitsyn, in one of his recent articles entitled "Wake Up, Wake Up," has said: "We in the Soviet Union are born slaves. You in America are born free. I have traveled through your country, and I am convinced that the American heartland is healthy, strong, and broad in its outlook. And when one sees your free and independent life, all the dangers which I talk about seem imaginary."

Each day we make hundreds of choices and think very little about any of them. Some are major; most are minor. All are *choices*. Every individual is responsible for the choices he makes.

The Book of God contains many examples of individuals who made poor choices:

. . . Adam chose the forbidden fruit and lost the favor of God.

. . . Esau chose the mess of pottage and lost his birthright.

. . . Demas chose the pleasures of the world and lost his soul.

The Word of God also speaks of others whose choices at the time seemed to be poor ones. But in the long run these choices were seen to be good. We read: "By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time" (Hebrews 11:24-25, NIV).

"By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that comes by faith" (Hebrews 11:7, NIV).

In the history of our own country there were those who made decisions to provide and preserve the freedom to choose. The 55 men who pledged their lives away overlooked the price of their decision. Signing the Declaration of Independence, they wrote: "For the support of this declaration with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor."

What kind of men were they? Twenty-four were well-to-do farmers, well educated, and with means. They were not wild-eyed, rabble-rousing ruffians, but soft-spoken men of good character and financial security who were willing to put their lives on the line for *freedom*.



FREEDOM OF CHOICE

By KENNETH H. PEARSALL

Northwest Nazarene College
Nampa, Ida.

Have you ever wondered what happened to the 55 men? Only a few were to survive long. Five were captured and tortured before they died. Twelve had their homes looted or destroyed by the enemy. None of the 55 died in the Revolution-

ary War from hardship or bullets.

Carter Braxton, the wealthy planter and trader, lost all of his ships. To pay his debt he sold his home and all of his property. He died in rags.

Thomas McKean, of Delaware, was so harassed he was forced to move his family five times in as many months. He served in Congress without pay; his family went into hiding and lived in poverty.

John Hart, from New Jersey, was driven from his wife's bedside. For more than a year he lived in forests and caves. After the war he returned home to find his wife dead, his children gone, and his property worthless. He died soon after of exhaustion and a broken heart.

Choices determine the course of our lives and to a large extent the future of our offspring, families, churches, communities, and country. Are we made of the same kind of stuff as our forefathers? Do we possess the courage to stand for God, righteousness, and goodness, while others fall for anything? Are we ready to put our lives on the line, if necessary, for freedom?

Solzhenitsyn's words are a challenge to all who must choose: "The leadership of your country will have to bear a burden greater than ever before. Your leaders will need profound intuition, spiritual foresight, high qualities of mind and soul. May God grant that you will have at the helm personalities as great as those who created your country. Those men never lost sight of their moral bearings. They did not laugh at the absolute nature of the concept of 'good and evil.' Their policies were checked against a moral compass."

During the turbulent sixties one of our students at Northwest Nazarene College was faced with a difficult decision. After much thought and prayer, he said, "I will follow Christ wherever He leads." He graduated in 1965, little realizing what that choice would mean in 1975. He is in a jail today for preaching the gospel. □

The “LOW COST” of EDUCATION

By DONALD IRWIN
Eastern Nazarene College
Quincy, Mass.

THE PRICE WE PAY for education is but a small percentage of the cost of ignorance. This idea was proposed by Thomas Jefferson, one of the architects of our democracy. He insisted on “the diffusion of knowledge among the people.” The case for public education in the United States won. Within 200 years we have become the world’s leading nation in the advancement of medical technology, scientific knowledge, and education.

As a nation, we have progressed from blood-letting to heart transplants, from horse and buggy to supersonic jets, from quill pens to electronic typewriters, from log cabins to skyscrapers. The quality of our national life, as well as the growth of our national wealth, is a direct result of our great educational system.

Those who have traveled the underdeveloped areas of the world would generally agree that nations pay a tremendous price for the ignorance of their people. I have visited Indian tribes in Central America who exist without the benefit of a written language, schools, modern technology, or even simple medical items. These people pay every day and in every area of their life for this lack of knowledge.

This same principle applies to individuals as well as to nations. A few years ago, it was reported that a college graduate earned 53 percent more money during his lifetime than a high school graduate. Some people have reason to question this in view of increased cost of college education and the high rate of unemployment. In a recent survey, researchers at Massachusetts Institute of Technology found that four-year college graduates now earn an average of 40 percent more than high school graduates. It is still true. Higher education doesn’t cost—it pays great rewards.

However, to make more money is in itself not a sufficient reason for a college education. This is too materialistic. Money and financial success are not Christian objectives. A life of usefulness and service to God are both Christian and self-fulfilling.

A college education, from a Christian perspective, helps one better understand himself in the light of Bible studies, psychology, and history. He learns about society and the world in which he lives. He discovers his talents and learns skills and techniques which prepare him for living as well as earning a livelihood.

I admit that one doesn’t have to go to a Christian college to find God’s will for his life. However, during the last two decades, I have seen hundreds of students on several of our Nazarene campuses seek and find God’s wonderful will for their lives. A college education trains and prepares a person in a manner that enables him to fulfill that calling. Money and material possessions alone are not to be compared with the inner assurance and abiding joy of a devoted servant of God.

I was converted on the last day of my senior year in high school. Immediately, I sensed a guiding influence in my life in the direction of a Christian college. No other member of our family had ever been to college. However, my Christian parents shared the conviction that this is what I should do, and began to make the financial adjustments.

During the four years of college, some wonderful things happened to me. At the fall revival I entered into the experience of entire sanctification. Through four years of good preaching and Bible studies, I learned doctrinal, ethical, and practical aspects of the life of holiness. A sudden impression during my freshman year that God wanted me to be a minister gradually crystallized into a lifelong conviction very real to me yet today. The academic training, the Christian atmosphere, the helpful association with faculty and students helped me become established in my faith and in my calling.

There were many bonuses not offered in the college catalogue. At college I met the person who became my lifelong companion and wife. It was while a student that I joined the Church of the Nazarene and received a license to preach.

My story is far from being spectacular or unusual. It is repeated hundreds of times every year on each of our Nazarene campuses. Only the details are slightly different.

My parents made financial sacrifices and I had to work in order to pay the cost of a college education. When I think of all that I might have missed by not going to college, I realize it was the investment of a lifetime. □

PROFIT

*Profit gained
at the expense of honor
is justly defined
as poverty.*

—CHARLES D. MOSHER
Delaware, Ohio

Rightful Ownership

ALL WE POSSESS has been entrusted to us by God. Most people place great importance upon material goods and spiritual gifts. But the manner in which we view and use these things should be in accordance with the will of God at work in our lives.

What does any believer have in his hands but what has been divinely placed there in temporary trust? God is the real Owner of all things. Thus, what one may call his own is only possessed because God has made him overseer.

There are items one might claim belong to him fully—by purchase, by inheritance, or by virtue of having made it. Certainly, to possess something implies ownership, for the thing possessed is at the disposal of the possessor. But unless the ownership is legal, it is not valid.

The Bible views whatever one has and holds as God-given possessions to use. A Christian realizes, going beyond human legal terms, everything he has clear title over remains God's property. One thus possesses things throughout his life as a lessee who is caretaker of a trust. And there is coming a day when he must give an account of his stewardship.

A person who only thinks of getting ahead in this life feels compelled to grab all he can, no matter who holds it. Legal ownership is of little concern. Man's fallen nature impulsively resorts to thievery, both in relation to God and to others.

In the eighth commandment, God thus declares, "Thou shalt not steal" (Exodus 20:15). No one is to take by stealth or force that which belongs to another. So the Word gives guidance to a proper understanding of ownership. If we reverence God, we will also respect the responsibility of others as holders of divine property.

To take what is not legally ours is one thing. But going against God's order in snatching His property intensifies the seriousness of the deed. Stealing is not simply a transgression against another individual's rights. It is selfishly seizing what really belongs to God.

There are two commonly recognized ways of stealing. The first is to take objects of material value. The daily news reports are filled with ac-

counts of this kind of stealing. They involve burglary, purse-snatching, shoplifting, and armed robbery. Some of it is called petty thievery; but if the value is great, it is classified grand larceny.

The size of the thing stolen is not the important issue. The tragedy occurs when people succumb to the evil trend to take another's possession to satisfy their selfish desires. It is never a minor misdemeanor. Material gain is their god—no matter at whose expense.

Then there are those who steal intangible values. Many abstain from stealing material possessions who become guilty of stealing someone's reputation. This is no less an offense. As Shakespeare put it:

*Who steals my purse steals trash . . .
But he who filches from my good name
Robs me of that which not enriches him,
And makes me poor indeed.*

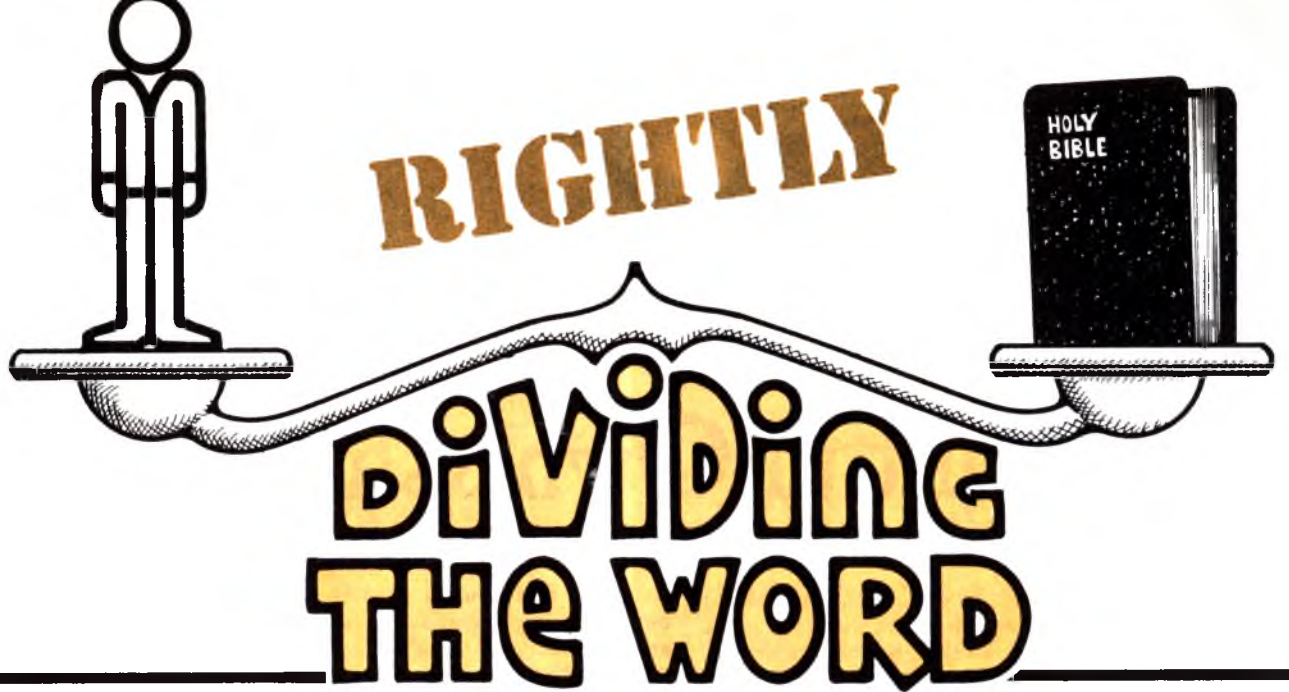
But there is an insidious third type of stealing which directly defrauds God. It is as precise an act against the Giver as assuming illegal possession. One might ask: "How does a man literally steal from God?"

The prophet Malachi clarifies the issue. The divine question is: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (3:8).

This is not only cheating God of what He deserves, but it is misappropriating goods He has given one as His steward. Because God has given life and its attending blessings, a person can do no less than faithfully give in return. Each must give himself, the talents and resources God has entrusted him to use, to divine service.

The only cure for stealing is giving—giving God priority in our lives—giving tithes and offerings as He has instructed us. Any anxiety about property or profit-sharing or getting our just due ought to be satisfied when we remember: "No good thing will he withhold from them that walk uprightly" (Psalm 84:11). □

By IVAN A. BEALS
Kansas City, Mo.



THE THREE TENSES OF SALVATION

The story is told of a famous nineteenth-century New Testament scholar who was traveling in a train when he was approached by a young Salvationist and asked, "Are you saved?" To which the scholar replied (in Greek, of course): "Do you mean: have I been saved, am I being saved, or shall I be saved?"

The story is probably apocryphal (it was been told of too many different people not to be suspect); but the point is well taken. For the New Testament does speak of salvation in three tenses.

Sometimes it describes salvation as a *past event*. So Paul says to the Christians in Ephesus: "By grace you have been saved" (2:8, RSV)—referring to the time when they received God's saving grace by faith.

It also speaks of salvation as a *present experience*: not merely as the continued holding on to something received in the past, but as the operation and effecting within us from day to day of the saving power of God. "The word of the cross," Paul writes to the Corinthians, "is folly to those who are perishing, but to us who are being saved [i.e. in the advancing stream of God's salvation] it is the power of God" (1 Corinthians 1:18, RSV).

And besides, salvation is also a *future hope*. Jesus said: "He who endures to the end will be saved" (Mark 13:13, RSV); and Paul, counselling the Roman Christians against spiritual sloth, reminded them that "salvation is nearer to us now than when we first believed" (Romans 13:11, RSV).

The First Epistle of John contains a passage which presents an interesting variation on this theme. In chapter 3:2-3, the author writes the well-known words: "Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure" (RSV).

John's first tense is the present: *what we are*. "We are God's children now." There is an air of breathless wonder about this, as though it is too good to be true.

"See what love the Father has given us that we should be called children of God!" (RSV).

(1) Few people are more pathetic than the homeless, those who have nowhere to go and no sense of belonging. The world into which Christ came was haunted by a sense of spiritual homelessness. The old pagan gods were no longer credible. There was, in the words of Gilbert Murray, "an intensifying of certain spiritual emotions: an increase of sensitiveness, a failure of nerve."

Into this scene of lostness Jesus came with good news. "To all who received him," writes John in his Gospel, "who believed in his name, he gave power to become children of God" (John 1:12, RSV). It is in this experience that he finds joy in present salvation.

If John's first tense is the present, his second is the future: *what we shall be*. "It does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is."

(2) In contrast to any who profess to be fully informed about every detail of the shape of the life to come, John confesses that there are some things he does not know. He does claim, however, to know one item of surpassing importance: that when Christ appears we shall be like Him, for His presence will transform us.

The possibility of men becoming like Christ is the great magnetic power of the Christian faith. Voltaire confessed that this was the one thing which almost made a Christian of him: "Once I met a man who reminded me of Jesus Christ; once I met John Fletcher of Madeley." It is God's design that we should be like Him: "Those whom he foreknew he also predestined to be conformed to the image of his Son" (Romans 8:29, RSV).

If we are following Him now, we are becoming increasingly like Him: "We all, with unveiled face, beholding the glory of the Lord, are being changed

By A. R. G. DEASLEY
Canadian Nazarene College



into his likeness from one degree of glory to another" (2 Corinthians 3:18, RSV). When we see Him, we shall be perfectly like Him: He himself will make us so.

From the present and the future John now comes to his third tense: *what we should be*. "Everyone who thus hopes in him [i.e. everyone who has this hope fixed on Jesus] purifies himself as he is pure" (RSV). Expectation leads to aspiration; hope to holiness.

There is an important distinction to be noted here. While the perfect *likeness* of Christ is beyond us here (see 1 Corinthians 15:49), the perfect *purity* of Christ is within our grasp. The perfect likeness of Christ would require physical and mental perfection—things that are obviously beyond our reach.

But if perfect understanding and perfect performance are beyond us now, that is not true of perfect

purity. It is possible to have a perfect heart. "Blessed are the pure in heart, for they shall see God" (Matthew 5:8, RSV). The measure of purity open to us now is that of Christ himself: "as he is pure."

Not that we can purify ourselves. But the New Testament frequently speaks in this way—2 Corinthians 7:1 is another instance—to emphasize our responsibility to utilize all the means and resources of grace that God has provided for the effecting of salvation. And what John says here is that the man who takes the hope of heaven seriously will take seriously the obligation of holiness too. What we are, and what we shall be, should incite us to what we should be:

*Thy nature, gracious Lord, impart,
Come quickly from above;
Write Thy new name upon my heart,
Thy new, best name of love.* □

Speaking the TRUTH

By GERARD REED

Mid-America Nazarene College
Olathe, Kans.

LET WHAT YOU SAY be simply 'Yes,' or 'No,'" Jesus said (Matthew 5:37, RSV). Thereby He urged His disciples to speak clearly and truthfully, for nothing so sharply separates the kingdoms of God and Satan as the issue of truth. Where Christ reigns, truth prevails; where the father of lies reigns, deceit prevails.

Truth is vital because "words and the Word are an unsuspected force" (*A Book of Life*, Seabury, 1975). Honest words enhance and preserve life; lies distort and destroy it. Just as belief in a lie led to Adam's fall and death for all, so associated tragedies take place when truth is trampled. European Jews died while too few refuted racist lies. American Indians died because deceit bought riches and self-satisfaction for invading Europeans. Nature dies as pollution ravages her, but few speak or listen to truth. Life and truth are as yoked as death and deceit.

Deceit characterizes sinful man. Politicians and bureaucrats find it easy to sacrifice truth to expediency and "national interest." Journalists frequently seem more drawn to the sensational rather than to accuracy in reporting news. Some educators teach youngsters how to exploit nature and "succeed" in life rather than how to live truly. Slanted advertisements blatantly distort truth to sell their wares. Even churchmen may be tempted to compromise truth in order to stretch statistics, appease the hierarchy, or pacify parishioners. No wonder Henry Luce once said, "The most dangerous fault in American life today is the lack of interest in truth."

Yet the brave man, the honest man, seeks truth. "Everyone knows that there is within him a voice

that speaks," Martin Gray says, "a simple, clear voice that too often he stifles. For it is a demanding voice, strict as a straight line." If one hears and heeds his inner voice, his life counts for good. "It is the invisible power of will and thought," Gray continues, "that permits us to seize life in both hands. And that is why we must be attentive to our thought: live by it, and live by the spirit."

Despite widespread disinterest in truth, we deeply need it, for "truth is the food of the soul," said Augustine. Our inner selves cry out for what is real, and accompanying that hunger is a delicate gauge which enables us to discern what is true. But the hunger can be appeased with phoney substitutes, pleasurable diversions, and devitalized half-truths. And the gauge can be warped, bent, or broken. Thus amazingly few persons actually grasp and dare to proclaim the truth.

Lack of data or understanding may separate us from facts. But sinfulness—pride and fear—separate us from truthfulness. Truth is nice as long as it helps us; but when it makes us uncomfortable, we may try to evade it. Since truth ultimately transcends man, proud men prefer distortions which make them superior to any truth which humbles their minds.

In *Man's Search for Himself*, Rollo May says, "The reason we do not see truth is not that we have not read enough books or do not have enough academic degrees, but that we do not have enough courage." To find truth, it seems one needs the humility and courage only perfect love affords.

If Jesus is Truth, and we love God with all our mind as well as our heart and soul, we must pay the price to discern and walk in the light of truth. Whatever our intellectual gifts, sanctified believers have a great task: to find and obey truth. Doing so may separate one from the mass of mankind, which prefers darkness to light, but it unites him with the One whose truth never changes. □

helps to holy living

this is what Lent means to me

By ALICE MORTENSON

Racine, Wis.

Christ wants us to deny ourselves, it is true. He says in Matthew 16:24, "If any man will come after me, let him deny himself, and take up his cross, and follow me." It isn't too difficult to fulfill the first half of this command for a short period of time, according to our own specifications, but what about the second part? Are we willing to take up our cross no matter what it might involve? Are we willing to follow Him no matter where He might lead, knowing that it isn't just for a few short weeks during Lent, but as long as we live? This is real commitment!

Lent brings to my soul the sense of a holy hush and seems to bid me "walk softly" and to seek a closer communion with Him, recalling the days of His suffering. So as I read the story again from His Word, I seem to be with Him there in the Garden as He prays, "Not my will, but thine."

I see the great drops of blood, and I share with Him the human disappointment when He goes to Peter, James, and John, and finds them sleeping. But He understands. They are so human and so weary. Had I been there, I'm afraid

I, too, would have been found asleep.

As I read on, I am with Him again as the soldiers come with their lanterns, staves, and swords to arrest Him, and feel with Him the hurt and indignity of the betrayal kiss of Judas, and share in the anger of the tempestuous Peter as he swings his sword at the unsuspecting Malchus, cutting off his right ear. And I am amazed again at the compassionate touch that gently replaces the ear, and wonder how Malchus can ever be the same.

My heart follows Him into Pilate's hall to share with Him the scoffs, the spittle, and the stripes, and I cringe as I hear the rabble's cry, "Crucify Him! Crucify Him!" And I want to cry out, "Oh, no!" as they press the torturous crown upon His brow. Amid it all I hear the cock crow and see His reproving but tender glance at the remorseful Peter.

Then I try to walk beside Him up Calvary's hill and almost envy Simon of Cyrene, who is privileged to share that heavy burden with Him, and wonder if something special hasn't taken place in Simon's heart this day. We reach the summit, and above the ringing of the hammers as they pound the nails into His hands and feet, I hear His deep, gentle voice imploring, "Father, forgive them; for they know not what they do." His concern? Not for himself, but others.

Then I behold Him hanging there between earth and sky and shudder at the darkness, more agonizing



Paul M. Schrock

SSOME OF US haven't gotten over celebrating Christmas yet! And I hope we never will. That is—spiritually. However, the season is over but there are still tangible evidences here and there in our homes—like the huge basket of greeting cards from far and near that stands waiting for "time" so I can read them over again and relive some of the joyous moments of that beautiful season, and feel anew the glow of the reality of Jesus' miraculous birth.

And now Lent is upon us, and we are sobered by the thought of its implications. Yet isn't that what Christmas is all about? Isn't that the real reason He came? Born to die, to be rejected and smitten of men; to be led "as a lamb to the slaughter." God in human flesh to be nailed to the Cross, a sacrificial atonement for the sins of the whole world; to die that we might have eternal life.

As we enter this season, there isn't the feeling of urgency and rush of material preparation such as there is about Christmas, but more of a quietude and spiritual preparation and a deep inner longing to be more closely identified with Him.

Some try to express that longing by giving up certain pleasures or abstaining from certain favorite foods during Lent. That is all right, and no doubt a fine measure of discipline—good for the body and good for the soul. But if it is done mechanically, I doubt if there is much, if any, spiritual merit in it. It goes far deeper than that.

than any physical suffering, as the weight of the sins of the entire world falls upon His innocent shoulders, and, for a moment, even His Heavenly Father turns His face away, and Jesus cries out, "My God, my God, why hast thou forsaken me?"

Then the words from His lips, "It is finished," fall like a quiet benediction as we realize that God's marvelous plan of salvation has been completed. And we are so thankful! Jesus had all the hosts of heaven at His command and "could have called ten thousand angels" to come and smite His enemies and deliver Him from the Cross; but He chose to die, a willing sacrifice, that we might live!

This is what Lent means to me—trying to identify myself with Him in His sufferings, thanking Him for taking my place and dying in my stead; and showing my gratitude by trying, in His strength, to live a life pleasing to Him; searching my heart for any signs of disloyalty to Him; sharing my faith with others; and rejoicing in the knowledge of the Resurrection, without which all that went before would have been in vain.

And the story is still incomplete. The best is yet to come! For this Jesus—born, crucified, buried, risen again, ascended on high, and now seated at His Father's right hand interceding for us—is coming back again! Would that I could shout it from the housetops so that every man, woman, and child might turn to Him and believe. For Christ is the only Hope that can brighten our troubled world today!

This is what Lent means to me. □

LET US BE LIKE TREES

(a thought on Psalm 1)

The righteous are like trees.

The wicked are compared to chaff.

Trees—tall,

stately,

beautiful

are admired,

prevent erosion,

provide shade.

Chaff—broken,

wind-driven,

minute particles

are useless,

cause one to itch

and to sneeze.

Trees and righteousness both exalt a nation.

Wickedness, like rotting chaff, causes decay.

The wicked shall perish.

*The righteous shall prosper and be known
of God.*

LET US BE LIKE TREES.

—JERRY D. HULL

Travecca Nazarene College
Nashville, Tenn.

IN THE BOOKSTALL

By C. NEIL STRAIT • Racine, Wis.



Are You There, God?

Jane Brewington

Beacon Hill Press of Kansas City, 1975, \$1.00

Here is a fascinating book, well written, with a tremendous perspective on life. I especially like the realism with which Jane shares. It is long overdue in evangelical literature. We are seeing more of it, and this is the type we need.

Miss Brewington pulls no punches. Yet she has a healthy view regarding the ups and downs of life. And while she writes as a single person, her thoughts are for everyone.

You won't read here very long without becoming aware of the daily attention of God. And, here, she has accomplished what many theologians fail to do in volumes. Pages 22 and 23 are worth the book, for here Jane describes her moment of commitment and the final joy of surrender when, as she puts it—"I wasn't any longer really an I, I was a We. And it sure felt good."

The single person will especially profit from Miss Brewington's assessment of the unmarried life. Again, frankness and wisdom are characteristic of her writing.

This book is to be on the missionary reading list for the coming year, and that is a wise choice. □

Success Is a Moving Target

Robert A. Raines

Word Books, 1975, \$5.95

Here is one of Robert Raines's better books, and most of them are worth your time. But in this one he seems to touch the heartbeat of life—especially the American dream—in a particularly powerful way.

Dr. Raines, until recent months pastor of the First Community Church, Columbus, Ohio, writes from an experienced background and deals in this book with the problems and potentials of life. I especially like the emphasis on the power of God to create newness in the most distorted or disturbed life. He says: "... the good news is that there is resident in each of us the creative energy of rebirth." Later he says, "So the question is, 'What's dying in us?' The answer will give us the clue as to what is being born in us" (p. 20).

The book, from the stated premise above, is then an attempt to focus on the rebirth—rebirth of the self, of values, of realness.

The final three chapters deal with the behavioral side of Christian living. Raines is writing something here that the evangelical Christian needs to read. □

editorially SPEAKING

By JOHN A. KNIGHT

We Were Never Their Age

In speaking of today's youth, Robert H. Shaffer has said, "It is not enough to say to young people, 'When I was your age . . .' We were never their age."

Television, communication media, improved transportation systems, the staggering knowledge explosion have all contributed to the young a keen awareness of the world around them unknown to earlier youth.

It is commonplace to observe that too much knowledge exists for one person to attempt to cover even a small area of one field. For this reason the effective teacher now is not one who imparts knowledge so much; he is one who stimulates each student to become a learner all his life.

Therefore, says Shaffer, "We must view students not as empty bottles to be filled, but as candles to be lit."

This perspective is not alien to the philosophy of education which undergirds and guides Nazarene colleges. We have always felt that learning takes place best in an atmosphere which inspires the individual to his highest potential. And it is our conviction that one comes to his fullest possibilities only in Christ.

Nazarene educational institutions exist not for the purpose of dispensing factual knowledge alone, important as this still may be; but for the purpose of forming *Christian* character. While our colleges, like every other educational enterprise today, are called upon to manage their financial affairs with prudence and wisdom, to be accountable to their constituents in all administrative matters—these things are only means to the attainment of their ultimate goals, namely, to minister to their students and to equip them for service "in Jesus' name."

Obviously, a special kind of faculty person is required for the accomplishment of this task. One must be prepared spiritually as well as academically; properly related to Christ and distinguished by a wholesome attitude toward the supporting church.

Nazarene colleges now, as always, are staffed by people whose dedication inspires and "lights" their students.

It is no news to any of us that these are inflationary times. Consequently, there is the necessity for expertise and efficiency on our campuses. But "economizing at any cost" can have no place in Nazarene higher education, since the costs must frequently be measured in terms of human and spiritual fulfillment. Who can say it is too costly to educate the Esther Carson Winanses, the Sidney Knoxes, the Hugh C. Benners?

An Ohio College Association Task Force issued a statement years ago which in some ways applies to Nazarene colleges: "The efficiency of a college must be measured not by the production of scholarship (in the technical sense of the word), not by the production of mere efficiency in some line of labor; but by the production of wide outlook, broad sympathies, deep purposes, high devotion to truth and righteousness, the power to think, thoroughness, insight, patience, fidelity, courage—[by the production] in a word, of *character*, of manhood.

"Not the politician but the statesman, not the scholar but the servant of humanity, not the overlord but the hero and martyr—these are the highest product and the real test of the efficiency of a college" (quoted in the *Ohio College Association Highlights*, March, 1974).

We believe this is achieved only as the student comes to know Christ as Lord of his life, as he grows and matures in the Christian graces. This remains the predominant reason for the existence of our colleges.

Yet we must acknowledge that things are not as they once were. Our youth have been brought face-to-face with the realities and absurdities of a sinful age in graphic ways not imagined by us when we were their age. Because this is true, "we were never their age."

This calls for understanding of the 10,000 students on our campuses, who are exhibiting a spiritual sensitivity and seriousness of purpose that elicits our admiration. It calls for a deepened appreciation of the committed faculties and staffs who are rendering faithful service in this important area of Kingdom work.

“Not the politician but the statesman, not the scholar but the servant of humanity, not the overlord but the hero and martyr—these are the highest product and the real test of the efficiency of a college.”

It is sometimes said that Christian colleges historically have left their sponsoring denominations. A careful study might show that first the churches isolated themselves from the colleges, failed to stay close to them, and to give them the financial and prayerful support they deserved.

April 25 is Nazarene College Day. It is a good time to renew our commitment to Christian higher education; to include all of our colleges in our prayers; to fulfill our financial obligations to them. And a personal word of encouragement to students and faculty members whom we know would not be out of order. □

Lent: Ritual or Remembrance

The observance of Lent is not universal. Where it is observed, there is no uniformity. Nor is the observance obligatory. With regard to it, Paul's words are appropriate: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Romans 14:5).

However, the observance of some Christian anniversaries may have value if they accord with the Scriptures and human needs. By these periods and practices, events in the life of Christ are brought to mind, and their significance for daily Christian living are highlighted. They are a means of uniting in spirit the millions of Christians in every part of the world who make up the body of Christ.

There are those who are inclined to speak lightly of Lent, to view it as a superstitious practice born in the dark ages of the church. It is easy to reason that there can be no spiritual value in refraining from doing what one ought not to be doing the rest of the year. The conclusion is valid if the observance goes no further than the superficial "leaving off" of a particular personal enjoyment.

Self-denial for its own sake has no merit. Indeed it may even be dangerous, for it masks as being a religious act when it is nothing more than self-culture and self-preoccupation. Christ's kind of self-denial always has the view of serving *others*.

As is well known, Lent refers to the 40-day period

prior to the Easter celebration. Ash Wednesday inaugurates it with a prayerful mood, which in free churches gains universal significance in the World Day of Prayer on the first Friday in Lent.

There are special 40-day periods recorded in the Bible. Moses fasted and prayed in the mountain, during which time he was given the Ten Commandments; Elijah withdrew to the cave in the side of Mount Horeb; Jesus overcame the temptations of Satan following His extended period of prayer in the wilderness.

Acknowledging the spiritual significance of these and other similar events—which included fasting and prayer, self-denial and self-discipline—the early leaders of the Christian Church called upon the people to set aside the 40 days preceding Easter—(plus 6 Sundays)—for meditation on Christ's life and teachings and identification with His sufferings.

These days are primarily a time of soul preparation. Originally they were the occasion for training new converts in the fulfilling of obligations which they assumed in Christian baptism. But the "old-timers" have need of this as well. Therefore we can ask ourselves with profit, What can be set aside in order that we may render more enlightened, faithful, and obedient service to Christ?

Lent is not a time for omitting that which is sinful—sin is never to be indulged. Rather, it is a time for putting first things first, for reevaluating and rearranging priorities which may have become dislocated amid the pressures of modern life.

Lent observance need not be mere ritual. It can be a meaningful remembrance. Its spiritual benefits are dependent in some measure on the spirit and attitude of the worshipper.

Archbishop Soderblom has reminded us that one of the most awful things about Jesus' death "is that it was brought about by men who were following or believed themselves to be following good and honorable reasons for their actions . . ." Whatever enables us to see ourselves, our deepest motivations and aspirations, in the light of the Cross, has spiritual significance.

The Lenten season is observed properly when the Church lifts up her voice, calling men to repentance and Christians to a radical giving up of their right or claim to themselves. Only when these injunctions are obeyed is Christ's Easter victory over sin appropriated for daily living. □



By AARLIE J. HULL
Centralia, Wash.

A Christian Woman's World

SARAH AND JONATHAN EDWARDS

Anyone who has taken American Literature 101 knows Jonathan Edwards. Puritan preacher Edwards is most famous for his sermon "Sinners in the Hands of an Angry God." In that sermon he shakes his unconverted listeners "over the pit of hell" and in fiery language and vivid imagery depicts the eternal consequences of unconfessed sin.

But Jonathan Edwards was more than a hellfire and brimstone Puritan evangelist. He is widely acknowledged as a genius, scholar, and philosopher—the first American philosopher, and some think the greatest.

In 1727, Jonathan Edwards married Sarah Pierrepont. Their marriage produced 11 children. In 1900, some 1,400 of their descendants were traced, and it was established that up to that point their marriage had produced:

- 13 college presidents
- 65 professors
- 100 lawyers and a dean of an outstanding law school
- 30 judges
- 66 physicians and a dean of a medical school
- 80 holders of public office, including:
 - 3 United States senators
 - mayors of 3 large cities
 - governors of 3 states
 - a vice-president of the United States
 - a controller of the United States Treasury

Almost all the men among their descendants had college degrees, and many had completed graduate work in a time when this was unusual.

The women were consistently considered "great readers" or "highly intelligent," although girls were not sent to college then. Members of the family wrote 135 books, edited 18 journals and periodicals. They had sent 100 missionaries overseas, and scores had entered the ministry.

Elisabeth Dodds's book *Marriage to a Difficult Man* (The Westminster Press) is about the Edwardses. I read it with great interest because I wondered what it was about this couple that would spawn the beginning of generations of productive, successful people.

Here are a few observations I made from the research of Elisabeth Dodds.

Jonathan and Sarah loved each other, and they acted like it. He was the head of the household, and she nurtured and preserved that position for him. In return he gave to her a place of high honor and esteem. He relied on her advice and practical wisdom. She sat next to him at the dinner table, and many afternoons they rode together in the hills or along the river, talking and sharing their innermost selves. At night when the children were in bed, the Edwardses routinely had a time of devotions for just the two of them.

In Puritan times, disciplinary roles were uncomplicated. The Edwardses believed that until a child will obey his parents, he can never be brought to obey God. So, at a very early age, it was their rule to "resist the first, as well as every subsequent exhibition of temper and disobedience in the child."

Sarah had the ability to make her children regard and obey her cheerfully without loud, angry words or heavy blows. Both parents based their discipline on the assumption that they, as parents, knew best. They always supported each other, and key to their success was the fact that Sarah "constantly and earnestly prayed and bore them on her heart before God . . . and that even before they were born."

The household routine included jobs for everyone and a steady, dependable time of prayer and Scripture reading before breakfast and again after supper.

Jonathan Edwards carefully planned for an hour each day to spend with the children. They knew that during that time they would have their father's full attention, and they counted on it.

The Edwardses also made it a point to single out individual children to get to know them separately and closely. Jonathan often took one of them with him when he traveled (which was often).

Jonathan Edwards' philosophy of the family was probably best articulated in one of his sermons: "Every family ought to be . . . a little church, consecrated to Christ and wholly influenced and governed by His rules. And family education and order are some of the chief means of grace. If these fail, all other means are like to prove ineffectual." □



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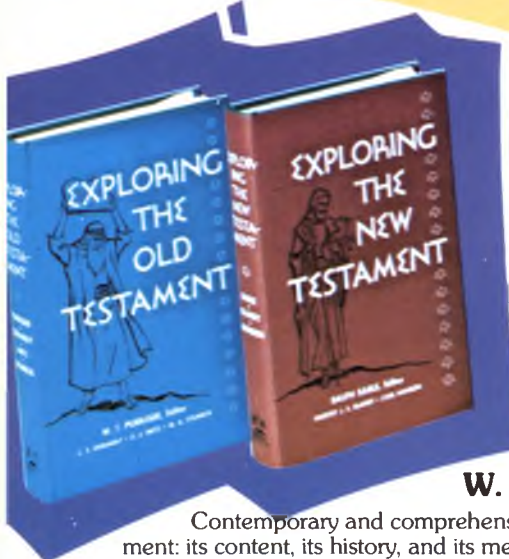
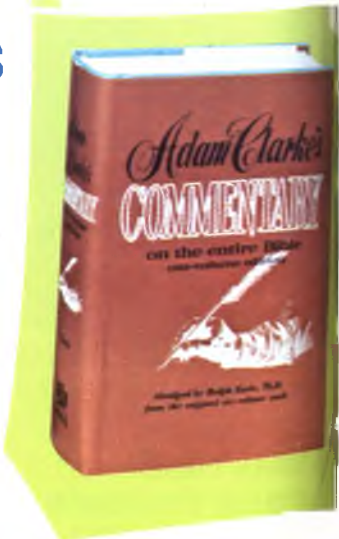
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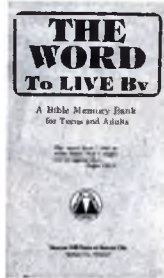
church schools

By Melton Wienecke

HAPPENINGS

NEW BIBLE MEMORIZATION TOOL AVAILABLE

The Word to Live By, a Bible memorization device prepared by the Department of Church Schools, is now available for use with teens and adults. Pocket-sized for easy reference, it contains 39 pages with scripture verses and references, signals, and mnemonics. There are 30 categories with two verses of scripture in each, using both the Old and New Testaments.



John B. Nielson, adult curriculum editor, offered the following suggestions for its use: gifts to teachers, to pupils, to new Nazarenes, to parents at child's dedication; as a family worship aid; in church and bus ministry visitation; as a memory project with recognition at completion of each level; as a travel game; for personal devotions.

The Word to Live By may be or-

dered from the Nazarene Publishing House for 50c per copy.

"PROSPECTORS" CONTEST IN LINCOLN

The Lincoln (Neb.) First Church conducted an interesting Sunday school contest from November 9 to December 7, 1975, immediately following "Reach Out and Touch." Each week Blaine Proffitt, Sunday school superintendent, made nine calls to prospects, giving them two "gold nuggets" each. Anyone from the church that called later that week could pick up a nugget, and if the prospect attended Sunday school, the caller would receive another nugget. At the end of four weeks, two young people, Karen Beals and Kelly Robinson, were tied with 16 nuggets each, and Kyle Beals had 14 nuggets.

The winners were flown to Kansas City, where they visited the Nazarene Publishing House, the International Headquarters, the Nazarene Theological Seminary, and Mid-America Nazarene College. They are shown below visiting the Department of Church Schools. □



Mrs. Blaine Proffitt, Karen Beals, Kelly Robinson, Kyle Beals, and Blaine Proffitt visit Kansas City.



The two graduates of Samoa Nazarene Bible College are (l. to r.) Rev. Timoteo and Rev. Aliiao Osooso.

SAMOA NAZARENE BIBLE COLLEGE HOLDS FIRST GRADUATION CEREMONY

Apia, Western Samoa, was the site of the first graduation ceremony in the short history of Samoa Nazarene Bible College.

Although SNBC has only held classes for two years, two transfer students completed their three-year course and graduated recently with the certificate in ministerial studies. Both students testified of the spiritual progress they had made during their stay at the college.

Samoa Nazarene Bible College offers the three-year course in ministerial studies, along with a one-year certificate for Christian workers. A one-year secretarial certificate was started this year, and a one-year music certificate is planned in the near future.

The college opened with the purpose of training Samoan-speaking people in their own language and culture. Already there are five well-trained Samoan faculty members.

Both graduating seniors assumed full-time pastorates on the Samoa District. □

—Jerry L. Appleby, President



Rev. Roy L. Fralin, associate pastor and CST director of the Portuguese Church of the Nazarene, New Bedford, Mass., presented three Christian Service Training awards in a recent service to Mrs. Eva Kellick. Mrs. Kellick received the Churchmanship award, the Certified Teacher award, and the Certified Sunday School Administration award. She is a member of the church and directs an outreach Sunday school in her neighborhood. Rev. Manuel Chavier is the pastor.

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ETCETERA

YOUNG ADULT discussion outlines

TIPS

LEADERS

CHILDREN'S MINISTRIES THROUGH NJF



Northeastern Indiana District *Bread* winners in the *Bread* subscription contest are pictured (l. to r.): Dale Hawkins, NEI literature director; Mrs. Rhonda Hawkins and Beth Zurcher, Berne, Ind.; Charlene Wallace, Hartford City, Ind.; and Darlene Younger, Redkey, Ind., during their tour of NPH. A fourth winner, Becky Davis from Fort Wayne Trinity Church, was unable to make the trip.

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 - members bringing largest number
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NOTE: For other appropriate award items, see special Easter supplies flyer sent to all pastors.



Primaries and juniors from Joplin, Mo., First Church traveled to Kansas City by bus and toured the publishing house. They were accompanied by their Sunday school teachers; Sunday school superintendent, Gary L. Martin; and Pastor George Prentice.



Congressman Elizardu Uriza Leal (r.) from Guatemala, is a professor in pedagogy and administration at the university and was in Kansas City as a member of the Committee of Education for Latin America. In addition to his educational duties, he is a Nazarene Sunday school teacher. Rev. Ronald Denton of the Latin Division escorted him on a tour of the publishing house and also served as interpreter.



Chesley Lewis (l.), layman from Fort Worth, Tex., and a member of the Ministerial Pension Review Board, has frequently visited Kansas City, but he never has had time to tour NPH. During his last visit, he took time to look over the operation. Arch Edwards is explaining the electronic typesetting operation.



NPH Spirit of '76 NHES (Noon Hour Enrichment Series). Employees entertained other employees with a patriotic songfest. Shown (l. to r.) are: Marion Snyder, visual art department, as Betsy Ross; with Ron Bryan, music department tenor and tricornered patriot; Betty MacPherson, music department soprano; and Lee Moseley, music department baritone, making up an enthusiastic trio. They sang various musical combinations such as: "Battle Hymn of the Republic," "America, the Beautiful," "The Star-spangled Banner," "God Bless America." Proofreader John James, in colorful red and white, played the piano.



BENNER MEMORIAL ORGAN DEDICATED AT NTS

A new three-manual Rodgers 990 organ has been installed in the chapel of the Nazarene Theological Seminary in Kansas City.

It was dedicated to the memory of the late Dr. Hugh C. Benner, general superintendent emeritus of the Church of the Nazarene, first president and founder of the seminary, at special service Friday morning, February 13.

In addition to a brief dedication ceremony, the chapel hour was a musical service featuring both classical and gospel organ solos by Eleanor Whitsett. The gospel selections included a medley of songs by Nazarene composers, concluding with two by Dr. Benner. Gary Moore assisted in two vocal solos, and Jean Parker played the piano for an instrumental duet arranged by Mrs. Whitsett. Dwight Uphaus directed the Seminary Singers in a song.

The dedication service was closed by singing "Victory in Jesus," which had been a signature song for Dr. Benner, with the Seminary Singers. God's presence was manifested—tears flowed, and hands were raised in testimony. With tears in his eyes, a non-Nazarene visitor said, "I have never



heard singing like that in my life."

Mrs. Eleanor Whitsett, concert organist and music professor at Bethany Nazarene College, presented a concert on the new organ again Sunday evening, February 15. She also conducted a workshop in church organ music Friday evening. Mrs. Whitsett, long-time Kansas City resident, received her Master of Music degree from the University of Missouri at Kansas City.

The new organ is the largest of its kind in the Kansas City area. It is claimed by its makers to be equivalent to a 62-rank pipe organ. The multi-channel tone production system has 51 speakers. The console is equipped with a stereo input/output system, making it possible to practice on the organ with earphones, to record and broadcast by direct line, and to play prerecorded tape background through the speaker system. □

—Paul R. Orjala



Dr. Elbert Cole addressing the seminar



A discussion group

SEMINAR ON SENIOR ADULT MINISTRY

"What has the church meant to me? What can I as a senior adult do for my church? How can the church improve the quality of its ministry to and with senior adults?"

These are some of the questions which 55 older adults, pastors of churches on the Kansas City District, and seminary students attempted to answer in group discussions during a seminar on senior adult ministry held at the Nazarene Theological Seminary on January 28 and 29.

This seminar was part of a two-week interterm course on senior adult ministry taught at the seminary by Dr. Ruth Uphaus. It was financed under a grant awarded through the State Office of Aging and the Missouri Association for Social Welfare to those institutions of higher education which provide educational opportunities for older persons and for training individuals to work with and for older persons.

Featured speakers were Dr. James Peterson, nationally known author, educator, and director of the Ethel Percy Andrus Gerontology Center; Dr. Elbert Cole, pastor of the Central United Methodist Church of Kansas City and founder of Shepherd Center, an ecumenical, multipurpose facility with national recognition; and Rev. Melvin Shroul, director of Senior Adult Ministries for the Church of the Nazarene.

Dr. Peterson emphasized the scope of the problem by pointing to the rapid increase in the number of those 65 and older, now comprising nearly 11 percent of the population. The church has responsibility to help people find meaning and purpose in later life and to make use of the rich resource they offer. Older people need to be stimulated physically and mentally, as well as spiritually, and to achieve the "upward look." In addition to physical care, they, like all human beings, need love.

According to Dr. Robert Havig-

hurst, professor emeritus of the University of Chicago, the last phase of life is the time for "integration," for "putting it all together," for looking to the future. Related to this, Dr. Peterson suggested, must be the preparation for dying.

Dr. Cole, in his approach to ministry with the aging, dealt with ways of affirming the meaning of life, celebrating the fullness of life through continued usefulness, and equipping the congregation for participation and service.

Rev. Shroul narrated a slide presentation featuring Nazarene Senior Adult Retreats held last fall at Glorieta, N.M., and Montreat, N.C.

Also on the program were Mr. John Powell, of the National Retired Teachers Association and American Association of Retired Persons; Mr. Joseph Scanlon, director of Shepherd Center; and Dr. Roy Swim, member of the staff of Kansas City First Church.

Dr. Swim opened the session on Thursday morning with a devotional based on 2 Timothy 4:7 and 8. Mr. Powell told of the services offered by the Church Relations Division of the NRTA-AARP, and Mr. Scanlon explained the 17 services sponsored by Shepherd Center and designed to help people remain in their own homes. □



CHAPLAIN ADMINISTERS OATH TO SEMINARIAN

Chaplain (Maj.) Kenneth Hendrick, USAR, administers the oath of office to Herbert C. Spain, Jr., who was recently commissioned as a second lieutenant in the Staff Specialists Branch of the U. S. Army Reserve Chaplain training program.

Upon completion of graduate requirements at Nazarene Theological Seminary, Rev. Spain will make formal application to enter active duty as an army chaplain.

Chaplain Hendrick is on the faculty at Olivet Nazarene College, Kankakee, Ill.

Rev. Spain's wife, Martha, looks on as the oath is taken. She is an employee at the International Center in the Department of Youth. □

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UNIVERSITY MEMORIAL TO DR. CLYDE FISHER

The new Life Science Building at California Polytechnic State University, San Luis Obispo, has been designated to be the Clyde P. Fisher Science Hall.

The designation was approved by the Board of Trustees of the California State University and Colleges and was announced by Trustees' Chairman Robert A. Hornby and Chancellor Glenn S. Dumke.

Dr. Fisher, who died last October 25, was Cal Poly's dean of science and mathematics. (His obituary was in the January 1 issue of the *Herald*.)



President Robert E. Kennedy of Cal Poly, who recommended the naming action, described Dean Fisher as "a man who spent the majority of his life contributing to the development of Cal Poly and the School of Science and Mathematics."

Born in Oklahoma in August, 1920, Dr. Fisher joined the university's mathematics department in 1947 and began various administrative assignments in 1956.

During this period he served as dean of educational services and curriculum planning, dean of the college, and, from 1961 until his death, dean of the School of Science and Mathematics.

In addition to his deanship position, Dr. Fisher was acting vice-president for academic affairs from December, 1973, to July, 1974.

He was the holder of degrees from the University of Oklahoma and the University of Southern California.

Construction is scheduled to begin this year on Clyde P. Fisher Science Hall. The \$6.25 million structure will include 19 laboratories for the biological sciences, 3 lecture classrooms, and 41 faculty office spaces with related administrative and clerical support areas.

Designed to include 74,000 square feet of floor space on a 1.2-acre site, the new structure will accommodate 729 full-time students—524 in lecture areas and 205 in laboratory areas.

It will be located near the present Science and Science North buildings in the northeast portion of the Cal Poly campus.

President Kennedy said the recommendation to name the building in memory of Dr. Fisher was supported



Rev. Merv Goins (*r.*), assistant to the president at Olivet Nazarene College; and Mr. Charles McDonough, district director of Commonwealth Edison Company, tour the new library and learning resource center. Mr. McDonough has just presented another check to the college, which sets a record for Kankakee community giving of over \$275,000. Rev. Goins reported that over \$1 million will be given by the educational zone Nazarene churches, a \$500,000 federal grant has been received, and a grant for \$250,000 from the Kresge Foundation was awarded to underwrite the finances for this project. The library is being used this semester and will be dedicated in May, 1976.

"Showers of Blessing"

PROGRAM SCHEDULE

By Dr. Ted E. Martin



"Where Shall We Raise the Cross?"

April 4

"They Shouted and He Cried"

April 11

by the Biological Sciences Department faculty, the department head, and the acting dean of science and mathematics.

A memorial scholarship fund has been established at Cal Poly to provide financial assistance to deserving students specializing in those areas of education which were close to Dean Fisher's own vocational interests. □

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NEWS OF CHURCHES

On January 12-14, there were 35 pastors from the Sacramento District who registered for the Refresher Soul-winning Clinic conducted by Dr. Donald Gibson. This refresher clinic is a follow-up on three simultaneous clinics conducted last year in which all the pastors and associates of the district were involved. The Arden Church in Sacramento, Calif., hosted the clinic.

Some 48 gospel presentations were made, and 18 people received the Lord as their Saviour. Some of these were leads provided by the various churches, and others were found as a result of the salvation survey. □

The Huntington Park Church, formerly Queensborough Church, of Shreveport, La., completed their relocation program under the leadership of Pastor D. M. Duke, with Dr. O. W. Jenkins dedicating the new facilities on October 19, 1975.

The congregation, under the leadership of Rev. Jack McClung, purchased five acres of choice land in West Shreveport in 1969, and then the old church buildings were sold and work begun on the new buildings in October of 1974, with architect Allan Kelly and contractor Woodrow Berry in charge, both members of the local church.

The building of contemporary design has 11,000 square feet, consisting of a centrally located sanctuary and overflow space, with a combined seating capacity of 400. The educational facilities surrounding the sanctuary consist of 15 teaching spaces, accommodating approximately 250 persons. The exterior features tan brick, with bronze glass and fascia, a white fiberglass spire, gold reflective glass window with a cross in it, and a large covered main entrance.

The building and land is appraised at \$350,000. □



Total group registered at Nazarene Bible College of South Africa, including first-, second-, and third-year students, and lecturers H. Brown, J. Jarrett, and A. Calitz.

SOUTH AFRICAN BIBLE COLLEGE OPENING

The opening week of registration and spiritual challenge as well as the commencement of classes was January 26-30.

The highlight of the week was the series of Holiness Convention messages by Rev. Jerry Jennings of Potchefstroom, giving fresh insights to the life of holiness. The series concluded with an altar service which extended until the noon hour on Friday morning.

The students were gripped by the presence of Christ, the challenge of our task and commission as a holiness church in South Africa, as well as with a fresh anointing leading to spiritual victory in their lives during this week.

Eight new students are enrolled, one of whom is a part-time student doing preparatory work in completing matriculation requirements for entry to the ministers' course of study. Of these eight new students, three are prospective ministers.

There are three second-year students and two third-year students, the two third-year students both being ministers in preparation for the full-time ministry on our district. Of the second-year students, two are young

men in preparation for the ministry.

Enrollment has been affected by the fact that a number of young men have been called for military service and have been unable to secure temporary exemption to continue with their training.

For example, there is a second-year student who is an officer in the forces and who has been called up for three to six months' duty on the border of Angola.

The situation in the country gives cause for considerable concern, and the situation may be more grave than many realize. A National Day of Humiliation and Prayer was called early in January. All the churches around the country were filled at noon on that day as many gathered for special intercession and prayer for the country.

The fact that many young men have already been killed fighting in Angola has sobered all of the country and has given an awareness of the seriousness of the situation which the Bible College faces. □

—David Whitelaw, superintendent of South Africa District



The Sacramento District, with Dr. Kenneth Vogt, superintendent, sponsored a multimethod evangelism clinic, using three different methods of presenting the gospel. Twenty-five pastors, two laymen, two evangelists (Dick Martin and John Hicks), and a missionary (Phil Hopkins of El Salvador) were enrolled. Dr. Don Gibson, executive secretary of the Department of Evangelism, reported that this is the first time the department has participated in a multimethod clinic.



Pictured are new students at Nazarene Bible College of South Africa. Front row (l. to r.) are: Mr. and Mrs. Tony Woodcock from Bulawayo, Rhodesia; Miss Brenda Samson, Horison Church, R.S.A.; Mrs. Mieke Alexander and her husband, Noel Alexander, behind her, both from Horison Church. Back row (l. to r.) are: Greg Brown, son of Rev. Harold Brown, Horison; Neil Cramond, Horison; and Wernard Broodryk from Durban Morningside.



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BABY DAY — MAY 2, 1976

Parents appreciate having their babies recognized and honored. May 2, Baby Day, can mean much for your church. You will find interesting program suggestions in *Baby Days in the Church, No. 2*. Write Mrs. Ruth Gibson, Department of Church Schools, 6401 E. Paseo, Kansas City, Mo. 64131, for additional ideas and programs.

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CR-200CS Extra set of name cards and seals Pkg. of 20, 75c

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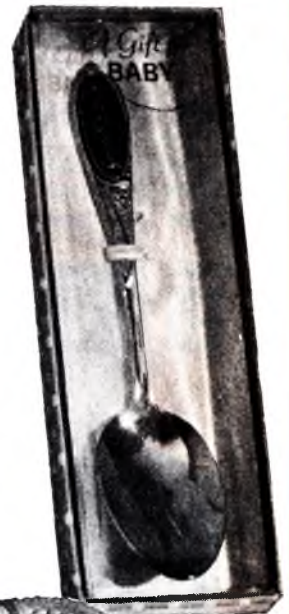
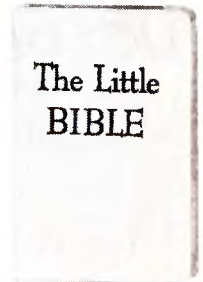
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"THEOLOGIAN IN RESIDENCE" AT NTS

Dr. Mildred Wynkoop, head of the Department of Missiology and Human Resources of Trevecca Nazarene College, Nashville, will become theologian in residence next September at Nazarene Theological Seminary, Kansas City.



Dr. Wynkoop, who has taught the past 10 years at TNC, was previously chairperson of the Department of Theology at Western Evangelical Seminary, president at Japan Theological Seminary, and acting head of the Department of Religion and Philosophy at TNC.

She holds the Th.D. degree from Northern Baptist Theological Seminary; the M.S. from the University of Oregon; the M.Div. from Western Evangelical Seminary; and the Th.B. from Pasadena College.

Dr. Wynkoop has authored six books, including the widely known *Theology of Love*, published in 1973. Her *Foundations of Wesleyan-Arminian Theology* has been translated into Spanish and Japanese. Her most recent book is entitled *Satanism in America Today*, published in 1974.

A recent past president of the Wesleyan Theological Society, Dr. Wynkoop is regarded by many to be the most distinguished woman theologian in the holiness movement for generations.

She previously was visiting professor at NTS in 1967. □



The Kahului church on the island of Maui, Hawaii, after becoming a self-supporting church in January, 1975, has raised more than \$10,000 for a new building. The church celebrated the groundbreaking for the new extension building on Sunday, February 15. The groundbreaking was done by Mrs. Chiyo Seki, 87 years old, and Mrs. Ishi Kobayashi, 78 years old. Rev. Samuel Chiang is the pastor.



CENTRAL OHIO DISTRICT MISSIONS WORK CRUSADE

The fifth Men in Missions project for the Central Ohio District became a reality November 2, when 21 men and women departed for Barbados in the British West Indies for 14 days.

The work crusade, consisting of 14 men and 7 women representing 13 churches, flew 2,776 miles by jet from Columbus, Ohio, to Barbados via Miami, Fla., and Kingston, Jamaica. They were met by Rev. Clyde Greenidge, district superintendent of the 33 Nazarene churches on the island.

The purpose of the work crusade was to replace the termite-infested walls of the Hillaby Church with cement blocks, to install new windows and doors, to reverse the direction of the seating arrangement, and to construct a concrete speaker's platform.

Three members of the team labored at the Hall Road Church. Their purpose was to replace the electrical system, to install new windows, and to prepare the sanctuary floor for the pouring of cement.

The Men in Missions Work Crusade was planned, coordinated, and led by

Dr. Paul Gamertsfelder, who is the Central Ohio Men in Missions coordinator, and a General Council member of the NWMS.

The team members were housed in the 11-room Nazarene District Center just outside of Bridgetown, Barbados. Here the meals were prepared and served by the women members of the team.

The Barbadians were friendly and hospitable. Their church services were filled with enthusiastic participation, hand clapping, and energetic singing to the beat of tambourine music.

Witnessing opportunities were unending. Both ministers and laymen participated in church services by preaching, singing, testifying, and praying. Butterfly pins and crocheted carnation mementos were given to the local women in six different churches. Numerous nationals were won to Christ as a result of altar services and the presentation of the gospel on the streets.

Scores of nationals, members and nonmembers, worked side by side with the Work Crusaders on the construction of the church. Games and group

singing with the children were also a daily occurrence. Several Barbadian meals were prepared and served at the site by members and pastors from several churches.

Still there was time to do shopping, to go sight-seeing, to dine in a restaurant overlooking the ocean, and to enjoy the clear waters along the sandy beaches. □



Mr. and Mrs. William A. Fry observed their sixtieth wedding anniversary December 29, at their home in El Cajon, Calif. They were married in the bride's home in eastern Colorado by Rev. T. A. Mercer. The Frys have a son, Clifford, and a daughter, Ruth Hammell, who also attend the El Cajon church.

NEWS OF CHURCHES

The Rising Sun, Md., church had a ground breaking for their future multipurpose building December 21, 1975. The congregation recently finished paying for 12.7 acres of land on which the church will be built. Pastor Richard A. Moore and members of the building committee participated in the ceremony. They are: Mr. and Mrs. Charles Irwin, Mr. Gene Cox, Mr. and Mrs. Ernest Durham, Mr. Will Ellison, Mr. Ralph Spotts, Mr. John Chambers, and Mrs. Betty Jean Campbell. □



Presenting a check for \$1,500 to President Donald Irwin (l.) of Eastern Nazarene College, is Richard Shea, district sales representative for Cities Service Oil Company. As a part of the Cities Service Aid to Education program, the check is an unrestricted gift for the college and represents an increased contribution from the company.

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Pictured at the opening lecture of the series this year were (l. to r.) Rev. Paul Stubbs; Dr. J. Robert Mangum, who has served on the General Board for 24 years; Wanda Knox; Dr. Kenneth H. Pearsall; and Dr. T. E. Mangum, in whose honor the lectures are sponsored.

MISSIONARY LECTURES AT NNC

The annual Mangum Missionary Lectures were presented in February at Northwest Nazarene College by Wanda Knox, executive secretary of the NWMS and former missionary to New Guinea; and Rev. Paul Stubbs, missionary to Korea.

Faculty members and students remarked on the inspirational nature of

the series. Missionaries from various parts of the world are brought to the NNC campus to speak in chapel and to be available for individual and small-group conferences.

The lectures were instituted by the children of Dr. and Mrs. Thomas E. Mangum, Sr., of Nampa, Ida., in honor of their parents. Now in their thirtieth year, the lectures continue to be one of the highlights of winter term each year. □



Mrs. Nancy K. Swift, president of NWMS of Upland, Calif., First Church, accepts a cello from Mr. and Mrs. Walter Rieder (r.), also of Upland. The instrument will be given to the Nazarene Seminary in San Jose, Costa Rica, for seminary student Sixto Cajina. His own cello was lost during the 1972 Managua, Nicaragua, earthquake. The Rieders had met Cajina while visiting the seminary last April.

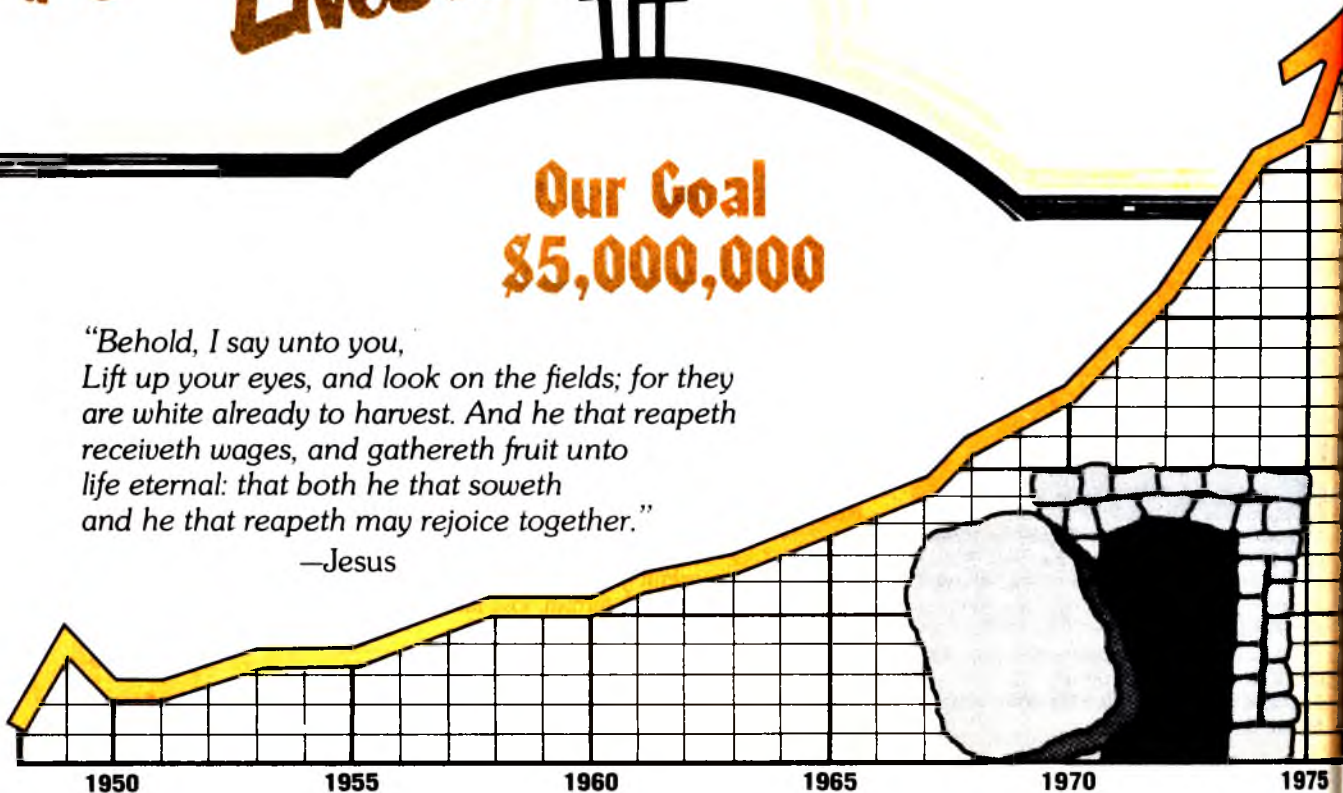
Rejoice, He Lives...



Our Goal
\$5,000,000

"Behold, I say unto you,
Lift up your eyes, and look on the fields; for they
are white already to harvest. And he that reapeth
receiveth wages, and gathereth fruit unto
life eternal: that both he that soweth
and he that reapeth may rejoice together."

—Jesus





Mrs. L. S. Oliver, general NWMS president, is shown with NARF member Bernard McArdle (WBØPLT) and part of the missions class at NBC who participated in amateur radio missionary contact.

NBC MISSIONS CLASS COMMUNICATES WITH MISSIONARIES VIA AMATEUR RADIO

More than 60 students in two missions classes at the Nazarene Bible College in Colorado Springs had the opportunity of learning different aspects of the mission field firsthand.

Missionaries Marvin Buell (KZ5QQ) in the Canal Zone and Bill Porter (KP4ALC) in Puerto Rico kept a schedule with the NBC amateur radio station operated by Bernard McArdle (WBØPLT).

The radio communication was made at the request of Mrs. L. S. Oliver, teacher of the class. She says, "The purpose of conducting the class from the radio room was to give future pastors the experience of talking directly with active missionaries in their own field. Experience has shown that this exposure brings missions out of the textbook for the student and makes it a real, live situation."

Both missionaries and Bernard are members of the Nazarene Amateur Radio Fellowship (NARF), an organization comprised of members of the Church of the Nazarene or one of its auxiliaries such as the Sunday School. NARF uses the medium of radio to provide two-way, worldwide, person-to-person communication between missionaries and headquarters, or with their friends and relatives back home. □

DISTRICT ASSEMBLY SCHEDULE (Prior to General Assembly)

V. H. LEWIS

North American Indian	April 22-23
Central Latin American	April 29-30
San Antonio	May 5-6
Southern California	May 19-20
Arizona	May 27-28
Nevada-Utah	June 3-4

GEORGE COULTER

Sacramento	April 14-15
Central California	April 23-24
West Texas	April 28-29
North Florida	May 13-14
Southern Florida	May 19-20
Rocky Mountain	May 27-28
Canada West	June 3-4

EDWARD LAWLOR

Washington	April 21-22
New York	April 30—May 1
Philadelphia	May 5-6
British Isles North	May 17-18
British Isles South	May 22-24
Canada Atlantic	May 28-29

EUGENE L. STOWE

Washington Pacific	April 21-22
Northwest	April 28-29
Idaho-Oregon	May 6-7
Oregon Pacific	May 14-15
Alaska	May 27-28
Canada Pacific	June 4-5

ORVILLE W. JENKINS

Hawaii	April 22-23
Western Latin American	May 5-6
Los Angeles	May 14-15
New Mexico	May 19-20
Northeast Oklahoma	June 2-3

CHARLES H. STRICKLAND

Canada Central	May 6-7
Mississippi	May 13-14
Alabama	May 19-20
(Central) Florida	May 25-26
Eastern Latin American	May 28-29
Maine	June 2-3

MOVING MINISTERS

RALPH AHLEMANN from Woodbridge, Va., to Williamsburg, Va.
 JERRY BAKER to Charlotte (N.C.) First
 LEE BAKER from Marlette, Mich., to Sterling Heights (Mich.) First
 EDWARD BEATTY to Hoopston (Ill.) Westside
 VICTOR J. BERG from Butte, Mont., to Wheatland, Wyo.
 BERTHA BOYD to Kaibeto, Ariz.
 NORLYN BROUGH from Honolulu (Hawaii) First to Temple City, Calif.

NORMAN A. CLAYTON from Fessenden, N.D., to Rapid City, S.D.
 F. GRANT CROSS from Pontiac (Mich.) First to Richfield, Mich.
 FRANK L. DABNEY from Taft, Calif., to Whitefish, Mont.
 SHERMAN L. DRAWDY from Belle Glade, Fla., to Vicksburg (Miss.) Calvary
 EUGENE HARMON from Sardinia, Ohio, to Greenfield, Ohio
 LONNIE HINTON to Jackson (Miss.) Northside
 VERNON E. HURLES from Lake Wales, Fla., to Middletown, Ohio
 SIDNEY E. JACKSON to Saskatoon, Saskatchewan, Canada
 LARRY W. JAMES from McCune, Kans., to Lamar, Mo.
 DAN JUSTICE from Dayton (Ohio) Fort McKinley to Wren (Ohio) Countryside
 ROBERT LEFFEL from Long Beach (Calif.) Bixby Knolls to Bartlesville (Okla.) First
 LOUIS O. McMAHON to Watseka, Ill.
 SAMUEL MACKETY to Minneapolis (Minn.) Native American
 WM. E. MAYES, SR., from Russell, Ky., to New Boston (Ohio) Portsmouth
 SAM NESMITH to Gladewater, Tex.
 TORVAL W. NILSEN from Los Angeles (Calif.) Riverside Dr. to Baldwin Park, Calif.
 ARK NOEL from Oklahoma City Meridian Park to St. Mary's, Ohio
 ALBERT PEMBLE from Whitefish, Mont., to evangelism
 CHESLEY E. PERKINS, JR., from Stockdale, Pa., to Pittsburgh (Pa.) Lincoln Place
 JOHN H. POPE to Mt. Hermon, Tenn.
 LARRY POWELL from Vermillion, S.D., to Las Cruces, N.M.
 WILLIAM SELVIDGE to West Lafayette, Ind.
 WILLIAM SEVER from Kailua (Oahu) Hawaii to Greensboro (N.C.) Rolling Roads
 RICHARD E. SHRADER from Los Angeles North Valley to Pasadena (Calif.) Central
 EUGENE SMITH from evangelism to Myrtle Beach, S.C.
 PAUL SOTO to Somerton, Ariz.
 GLENN W. SPAULDING from St. Charles, Ill., to Andover (Ohio) Cherry Valley
 LARRY STEVELY to Cincinnati (Ohio) Northern Hills
 DONALD TEAGUE from associate, Ft. Worth (Tex.) River Oaks, to Perryton, Tex.

ANNOUNCEMENT

The Covington, Ky., Eastside Church will celebrate its thirty-fifth anniversary Sunday, May 16. All who have had a part in the history of the church are invited to help celebrate. Address all correspondence to: Rev. Norman K. Phillips, 4915 Church St., Covington, Ky. 41015.

VITAL STATISTICS

DEATH

EVELYN AXTELL CLICK, died Jan. 1 at Cardington, Ohio. Funeral services were conducted by Rev. Glenn Flannery and Pastor G. W. Wilson. She is survived by two sons, Douglas and Jay T.; her parents, Mr. and Mrs. Fleet W. Axtell; three sisters; and one brother.

MRS. EFFIE B. COLLINS, 88, died Feb. 15 at Albuquerque, N.M. She was a charter member of the Nazarene denomination when it was organized in 1908. She is survived by 6 children, Laura Collins, Ruth Roberts, Lula Daudet, Louise Sadler, Pauline Peek, and Jessie Browning; 11 grandchildren; 20 great-grandchildren; 3 great-great-grandchildren; and 2 sisters.

HARRY C. FRUEHLING, 78, died Jan. 28 at Iowa City, Ia. Funeral services were conducted by Rev. Victor R. Clark. Survivors include: his wife, Mae; daughter, Mrs. Arlene Fowler; 3 sons, Wayne, Max, and Rev. R. Dale; 11 grandchildren; 1 great-grandson; 1 brother; and 3 sisters.

MRS. A. T. (CLONIA) LEWIS, 64, died Jan. 28 at Cleburne, Tex. She is survived by her husband, Theodore; her mother, Mrs. Fought; 3

A Million Six in '76

He is Lord

Let's ALL Celebrate

EASTER

April 18, 1976

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NEWS OF RELIGION

sons, Quincy, Jerry, and Alvin, Jr.; a daughter, Joy Cook; 12 grandchildren; 2 great-grandchildren; 1 brother; and 7 sisters. Funeral services were conducted by Revs. W. Earl Harris and James S. Davenport.

HARRY McCABE, SR., 84, died Dec. 5 at North Ridgeville, Ohio. Funeral services were conducted by Rev. John Congalton in Bellaire, Ohio. Surviving are: 5 sons, Harry, Jr., Wilbur, Bill, Jerry, and Walter; 5 daughters, Hilda Kaldor, Bernadine Hendershot, June Glatzer, Marcey Dennison, and Donna Evarts; 28 grandchildren; and 25 great-grandchildren.

MRS. BLANCHE HURST MODIE, 88, died Feb. 9 at Norwalk, Calif. Funeral services were conducted by Paster Dean Shaw. She is survived by two daughters, Mrs. John (Geraldine) Thiessen and Mrs. William Cook; five grandchildren; and seven great-grandchildren.

MRS. PAULINE OETINGER, 74, died Dec. 9 at Fairfield, Calif. She is survived by her son Lewis; and grandchildren Karen and Matthew.

DAISY A. REIMER, 70, died Feb. 3 at Whitefish, Mont. Funeral services were conducted by Revs. Bloye Bickle and Ronald Meyers. Survivors include: son, Bruce; 5 daughters, Mrs. Ronald (Clarice) Cooley, Mrs. Dayton (Pauline) Hill, Mrs. Paul (Martha) Cullen, Mrs. Orville (Joan) Good, and Mrs. Harry (Lorna) Bowers, Jr.; 29 grandchildren; and 8 great-grandchildren.

REV. C. E. SHAW, 88, died Feb. 6 at Brooklyn, N.Y. Funeral services were conducted by Rev. Oliver Deal and assisted by Revs. I. B. Middledler and Fred Hughes. He is survived by his second wife, Mrs. Essie B.; two daughters, Rev. Stella M. Hughes and Mrs. Martha Swordfager; two grandsons; and three great-grandchildren.

REV. ORA J. TURNER, 87, died Jan. 6 at Clearwater, Fla. Funeral services were conducted by Revs. Howard Hill and Paul Park. She pastored Churches of the Nazarene in Evansville, Muncie, Hammond, New Castle, and Indianapolis, Ind., and Rochester, N.Y.

MRS. JEAN (BARNES) TURPEL, died Jan. 24 at Truro, Nova Scotia, Canada. Funeral services were conducted by Rev. Gilroy, assisted by Revs. Robert F. Woods and Delbert Wise. She is survived by one son, Gerald Barnes; one daughter, Marie, wife of Rev. Verbal Williams; five grandchildren; and six stepchildren.

BIRTHS

to **MIKE AND CAROL (LOEBER) BENEDICK**, Nampa, Ida., a boy, Timothy Michael, Feb. 2

to **REV. STEPHEN AND CAROL (KIGHTLINGER) BRINGARDNER**, Mankato, Minn., a girl, Kirsten Cheree, Feb. 2

to **RANDALL AND ROBINETTE CRAKER**, Kansas City, Mo., a boy, Michael Gilbert, Feb. 11

to **JIMMY AND EWILDA MORRIS**, Houka, Miss., a girl, Kimberly Jealene, Dec. 30

to **HARRY AND JUDY (WILLM) PALMER**, Bentonville, Ark., a boy, David Wayne, Feb. 20

to **LLOYD AND SHERYLE (SHEETS) PRESTON**, Hays, Kans., a boy, Brian John, Feb. 3

to **TEX AARON AND DEBBY (SHELDON) PUESCHEL**, Huntington Park, Calif., a boy, Carl Walter, Dec. 14

to **ROD AND KATHY (GRIFFIN) SUTTER**, Hays, Kans., a girl, Michelle Kay, Jan. 11

ADOPTED

by **RUFUS AND SUSAN (VAN HORN) FORREST**, Blytheville, Ark., a girl, Rachel Suzanne, Feb. 12

DIRECTORIES

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

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WILL NOT RECRUIT MISSIONARIES AS AGENTS, THE CIA REPORTS. American church workers and journalists will no longer be recruited as agents by the Central Intelligence Agency (CIA), according to a statement issued by the agency.

In announcing the policy change, the CIA indicated that it would accept information voluntarily offered by clergy or reporters.

Churches and missionary agencies have raised strong objections to CIA use of their personnel for intelligence purposes. □

PRESIDENT FORD SAYS HE SUPPORTS NONDENOMINATIONAL SCHOOL PRAYER. President Ford told a press conference in Durham, N.H., that he supports the idea of a constitutional amendment that would restore nondenominational prayers in public schools.

His statement came two days after a federal district judge struck down a New Hampshire law permitting voluntary prayer in public schools.

Mr. Ford's comment was a reaffirmation of the position he has held on school prayer since the U.S. Supreme Court's 1963 ruling that called public school prayer unconstitutional. He called the high court ruling "most unfortunate" and "regrettable."

Three years ago, when he was a Republican congressman from Michigan and minority leader of the U.S. House of Representatives, Mr. Ford had said in a message to his constituents: "To say that children cannot voluntarily participate in giving thanks to their Creator in a public school is, in effect, a ban on one facet of religious freedom." □

BIBLE PUBLISHED IN 29 NEW LANGUAGES DURING 1975, SOCIETY REPORTS. The Bible, or portions of it, were published for the first time in 29 additional languages last year, according to the annual Scripture language count of the American Bible Society.

The newcomers bring the total number of languages and dialects into which at least one Bible book has been published to 1,577, roughly half of the estimated number of languages and dialects in the world, according to an ABS spokesman.

Complete Bibles appeared for the first time in three more languages last year: Indonesian, Kikaonde (spoken in Zambia and Zaire), and Oluluyia (Kenya). A 1973 translation into Byelorussian (spoken in the Soviet Union) is also newly reported.

The Bible has recovered its position as the world's most translated work. Several years ago it lost out to the works of Marx, Engels, and Lenin. □

MOON "MUST BE RICHEST MAN." The teachings of the Rev. Sun Myung Moon, self-styled "new Messiah," indicate that the Korean prophet must become the richest and most powerful man in the world to achieve God's will.

A document prepared by Moon's Unification church stated that all creation yearns to submit to the man. Even the money in other people's pockets is "crying" because it wants to be blessed by Moon, his fanatical followers are told.

The cultist is being subjected to increasing scrutiny in the press and in Congress. Sen. Robert Dole, Kansas Republican, has asked the IRS to audit the church. □

ISRAELI SCHOLAR SAYS PIUS XII SAVED JEWS FROM NAZIS. A leading Israeli scholar has claimed that the late Pope Pius XII saved between 700,000 and 860,000 Jews from extermination at the hands of the Nazis during World War II, according to a West German news report broadcast by the Vatican Radio. Dr. Pinchas Lapide, a scholar of the Scriptures and authority on Christian-Jewish relations now doing research in West Germany, said that documentation he has collected allowed him to affirm that Pius XII intervened on more than a dozen occasions for the Jewish people. This view is contrary to opinions expressed by many others on this subject. □



the answer corner

Conducted by John A. Knight, Editor

■ In a recent Communion service the pastor invited everyone present to partake of the elements. Very small children were served. On another occasion all those who were “thankful” were invited to the table. Are these practices consistent with the position of the church that this Supper is for those who have “with true repentance forsaken their sins, and have believed in Christ unto salvation”?

We believe that this sacrament is for believers, disciples of the Lord. However, it is not always clear as to whom this may include. God alone is the final Judge.

Some churches will not permit to take of the eucharistic elements those who are not members of their church. The Church of the Nazarene, on the other hand, practices “open Communion”—that is, it welcomes all believ-

ers whatever their denomination.

One must not become judgmental or harsh at this point. While this ordinance of the Church is a holy thing, we must not become exclusive with it or treat it as though it were something we possessed. It is Christ’s gift to His Church.

Jesus said, “Allow the little children to come to Me.” If full understanding of the miracle of salvation were nec-

essary, most of us would be excluded.

John Wesley felt that the Lord’s Supper can be a “converting” ordinance. That is, the Spirit of the Lord may use it, where one comes in penitence and faith, to deliver one from sin’s bondage.

Some ministers have invited the unsaved to the altar to be saved *prior* to the invitation to the table of the Lord. □

■ Several years ago I was a witness in a court case involving an automobile accident. No one was killed in the accident. On the stand I hurriedly, but deliberately, gave wrong information. I am now convicted of my sin. To whom shall I confess my wrong? How can I rectify my misdeed?

Confess your sin to Jesus. He alone is our Saviour. His Spirit has brought your conviction. Now believe the divine promise, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). Confession always involves the forsaking of our sins—in this case, being untruthful.

Since God forgives you, forgive

yourself. Claim Christ as your Saviour. The past of your life is buried forever in “the sea of God’s forgetfulness.” Now forget it yourself, and walk day by day with the Lord.

If you have hurt someone by your testimony, go to them and ask their forgiveness. Tell them you are now a Christian and are trying to straighten up your wrongdoings. Do this unless

more harm than good would come from such an action; that is, unless others would be hurt now and God would not be glorified. But do not rationalize away any opportunity to make amends.

If the persons involved are now unknown or unavailable to you, then rely upon God’s mercy, for He offers you His forgiveness. □

■ I have heard it said that Satan is in heaven. Scriptures which were used to support this are Luke 10:18 and Revelation 2:13. Is this what these verses are saying?

Luke 10:18 says: “I beheld Satan as lightning fall from heaven.” These words of Jesus are a metaphorical expression to indicate the suddenness and certainty of Satan’s fall.

One of two interpretations are generally given: (1) The verse refers to the effect on Satan’s kingdom of the preaching of the 70 disciples; or (2) it refers to the fall of Satan and his angels from heaven and his being cast into hell. (Earlier commentators held this latter view.)

The context should be kept in mind. Jesus had sent His disciples on a mission, and they had returned rejoicing that the devils were subject to them.

Jesus’ statement was both reminiscent and prophetic. Satan had already suffered some setbacks, notably in the temptation of Jesus. Jesus was now looking forward to Satan’s final defeat. While the disciples were dwelling on the fact that certain spirits of evil had been driven out of men, Jesus had beheld the king of darkness falling from his throne like a flash of light-

ning.

He saw the final defeat of Satan and the ultimate victory of righteousness. The battle between good and evil was fought by the principals, not by their subordinates; and in Christ’s sight, the victory was already determined. Because of His victory His disciples would be victorious in the minor issues.

Jesus may have had more than one meaning. He could have been saying, It is no surprise that the devils are subject to you, since I beheld their prince fall.

Also He may have been warning the disciples of pride: Do not be puffed up because devils are subject to you. Certainly this is consistent with Paul’s admonition to Timothy in describing a bishop: “Not a novice, lest being lifted up with pride he fall into the condemnation of the devil” (1 Timothy 3:6).

Revelation 2:13 records the message given to the church at Pergamum: “I know thy works, and where thou

dwestest, even where Satan’s seat [throne] is . . .” Throughout the Revelation heaven and hell are set over against one another. As God has His throne, so Satan has his.

Some have thought the “throne” here refers to the infamous idolatry practiced at Pergamum, particularly the worship of Dionysius and Aphrodite. The city was the center of emperor worship for Asia.

Others have thought it suggests the judgments rendered against the Christians which ended in persecution—for Pergamum was a great judicial center. We simply do not know for certain.

The Jews felt that where the Law was not studied, there Satan dwelt. He departed where a Jewish synagogue or academy was established.

We do well to remember that God’s kingdom exists wherever His will is done. Satan’s kingdom is present whenever his will is carried out. Satan has his throne where he reigns as king—where he is obeyed. □

NAZARENES RALLY BEHIND YOUNG CHURCHES

Two hundred fifty-one persons are praying today for young Nazarene churches who need those prayers in order to survive.

And more and more Nazarenes are putting their finances to the task of reaching the lost through organizing new churches.

They are among the growing number of persons who have responded to an appeal last December for support of the denomination's General Church Loan Fund which provides financing for needy home mission churches.

Nearly three months after the appeal, the responses continue to come in daily to the Department of Home Missions' Division of Church Extension.

On February 26, there had been 891



Beverly Johnston, left, and Shirley Dean of the Home Missions office opened most of the letters which came in response to an appeal for deposits and gifts to help young Nazarene churches. In spite of the response, the need continues as more young churches struggle to reach their communities for Christ.

responses to the appeal. In addition to the 251 pledges of prayer were 51 pledges of monthly gifts.

As of February 26, the total number of gifts was \$27,063.40.

Deposits totaled \$165,888.61—approximately half as much in three months as was deposited in all of 1974.

There were 84 requests for information on how to include the General Church Loan Fund in wills, 120 requests for information about trusts, and 431 requests for deposit information. □

195 NEW CHURCHES SIGNAL NAZARENE CHURCH GROWTH

Organization of 195 new churches of the Nazarene in the quadrennium which ended December 31 signaled a turnaround in church growth.

For six successive quadrennia, the denomination had organized progressively fewer churches each four-year period, reaching a low of 180 for 1968-72.

Dr. R. W. Hurn, home missions executive secretary, says that one reason for the increased number of new churches is that more established churches are launching "baby" churches.

There were at least 35 "mother" churches last quadrennium.

Most mother churches retain their ties to the baby church through the first three to five years of infancy. During this time, the mother church includes attendance and financial statistics with her own report and in

return is available to help the baby church grow and develop into a fully self-sustaining, spiritually mature church.

During the past quadrennium, the Department of Home Missions took the lead in holding a series of church growth conferences in different sections of the United States and Canada with the purpose of stimulating this type of outreach.

One of the most dramatic records of church growth was recorded in Florida, where the three districts formed by the division of the old Florida District organized a total of 17 new churches during the quadrennium and 43 during the past 12 years.

New York and Virginia districts organized 10 new churches each during the same period of time.

The South African European District reported five new churches to lead the home mission districts in church growth during the quadrennium.

Leading Districts

(In Number of New Churches)

(Central) Florida	11
New York	10
Virginia	10
Joplin	6
South Arkansas	6
North Carolina	5
South Africa	5
Southern California	5
Southwestern Ohio	5

TWENTY-FIVE LARGEST 1975 THANKSGIVING OFFERINGS

1. Denver First	\$46,218.85
2. Olathe, Kans., College	17,145.54
3. Pleasant View, Wash.	16,958.58
4. Kankakee, Ill., College	16,592.71
5. Nashville First	13,003.70
6. Long Beach, Calif., First	12,000.00
7. Ashland, Ky., First	11,421.18
8. Oskaloosa, Ia., First	10,480.61
9. Eugene, Ore., First	10,400.00
10. Sublette, Kans.	10,387.49
11. Kansas City First	10,098.00
12. Arlington, Va., Calvary	10,073.00
13. Pasadena, Calif., Bresee	10,000.00
14. Pekin, Ill., First	8,784.69
15. Wichita, Kans., First	8,600.00
16. Chattanooga, Tenn., First	8,248.20
17. Beaverton, Ore.	8,150.00
18. Ottawa, Ill., First	8,137.92
19. Clovis, N.M., First	7,870.00
20. Seymour, Ind., First	7,254.37
21. Portland, Ore., First	7,241.00
22. Charleston, W.Va., Davis Creek	7,155.46
23. Indianapolis Westside	7,000.00
24. Flint, Mich., Central	6,826.50
25. Little Rock, Ark., First	6,788.64

These Thanksgiving Offering statistics were released recently by Dr. Earl C. Wolf, executive director of the General Stewardship Commission. They are 1975 Thanksgiving Offering statistics only and do not represent total giving to the General Budget or approved specials. □



PROGRAM BUILDERS for Special Days coming up

Marvelous time and work savers that have proven their worth over the past 30 years.

Compiled by GRACE RAMQUIST who gathers material from many sources and writers to provide an outstanding selection of recitations, exercises, readings, plays and songs for every age-group. And with no duplication!



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

MP-202 Missionary Program Builder No. 2 75c

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

NAZARENE PUBLISHING HOUSE
Kansas City

GENERAL ASSEMBLY INFORMATION

Nazarenes planning to attend the General Assembly and Conventions June 17-25 in Dallas probably saved the center insert of the January 15 *Herald of Holiness*. Here is supplemental housing data and information on other topics for

which the arrangement office receives most inquiries. You may want to clip, punch, and put this data in your General Assembly notebook for reference.

SUPPLEMENTAL HOUSING INFORMATION

Many inquiries have come concerning housing in extended Dallas areas. The following listings are for motels who have committed rooms to Nazarene General Assembly. You may use the regular form from the January 15 *Herald of Holiness* for requesting these facilities as well as those "closer in" facilities on the original form.

NAME	OCCUPANCY	
	Single	Double
Rodeway—Love Field	\$11.50	\$14.00
Rodeway—North Central	\$13.00	\$15.50
La Quinta—North Central	\$14.50	\$17.00
La Quinta—Red Bird	\$10.00	\$11.00
La Quinta—Airport	\$15.00	\$17.00
La Quinta—Regal Row	\$15.00	\$16.50
La Quinta—Willow Creek	\$15.50	\$17.00
La Quinta—East	\$13.00	\$15.50

Days Inn—Abrams
Days Inn—Arlington
Days Inn—Airport East
Days Inn—Camp Wisdom
Days Inn—Garland
Days Inn—Hutchins
Days Inn—Forest Lane
Days Inn—Valley View
Days Inn—Texas Stadium

RATES for all Days Inns: \$10.88 for a single; \$3.00 for each additional adult; \$1.00 for each child under 18

WHAT IS DALLAS LIKE?

Well, it's home to Neiman-Marcus and Titcher's, two of the most imaginative stores anywhere in America. It's the site of an enormous Convention Center complex. And it's your gateway to the "metroplex" area that stretches from Dallas to Fort Worth with a bundle of attractions—including a Texas-size theme park called Six Flags over Texas.

Biggest "metroplex" attraction, though, is the Dallas/Fort Worth Air-

port, where you will arrive if you fly to General Assembly. Newest and largest airport on earth, it covers more than 17,600 acres, and features four terminal modules, a computer-controlled luggage transport system, and an enormous range of shops and services. Like Dallas, it's big, busy, and beautiful.

Climate. As they say, the only thing sure about the weather is that it's sure to change. The average daily high for June is 92 degrees; the low is 72 degrees. The heat in Dallas probably won't bother you, though, since everything from Convention Halls to stores to the rental car you may want are equipped with air conditioning.

Clothing. Dallas people dress in good taste, but very simply. Light fabrics for summertime are sure to be most comfortable for all General Assembly travelers.

Additional information on the General Assembly will appear in the May 1 issue. □

—B. Edgar Johnson, *General Secretary*

TIPS ON TIPPING

Legend has it that tipping originated in eighteenth-century England, when an innkeeper set out a little slotted box labeled "To Insure Promptness." Guests dropped coins in the box if they wished speedy attention. In time the abbreviated phrase, and the practice, spread around the globe.

That old standard, the 10 percent tip, has gone the way of the three-cent postage stamp. When inquiries on tipping are made in the convention management business, the following practices are given as general guidelines on tipping for the 1976 traveler. If service

is poor or outstanding, you may wish to adjust the amounts accordingly.

Airlines:

Skycaps—35c per bag

Hotels:

Bellhops—50c to \$1.00 per bag carried to your room. Tip 25c for small extra service.

Chambermaids—\$1.00 per day, a bit more if two persons occupy the room. (Usually left in an envelope on bureau.) No tipping to motel chambermaids.

Doormen—25c to hail a cab

Restaurants:

Hatcheck girls—25c per person

Waiters—15-20 percent of meal price before tax

Maitre d'hotel—\$2.00-\$3.00 in smaller cities; \$5.00-\$10.00 in larger cities, depending on size of your party. Tip when you leave.

Waiter captain—Leave 20-30 percent of the check to the waiter who will share it; or specify on the check the amounts you wish each to receive.

Busboys—No tip. The waiter pays him out of his own tips.

Taxicabs:

Cab driver—15-20 percent of the fare

Sundry Services:

Coffee shops—10c at counter or table when check is less than 50c; 15-20c when check is 50c to \$1.00

Barbers—15-20 percent

Hairdresser—15 percent at salons; where services are split, usually 15 percent to stylist, plus 5 percent to shampooer.

Washroom attendants—25c

Shoeshine boy—15-20c

. . . and whenever in doubt, tip 15 percent. □

COLLEGES PROVIDE OVERNIGHT ACCOMMODATIONS FOR GENERAL ASSEMBLY TRAVELERS

Thousands of delegates and visitors driving to Dallas this June for the General Assembly may enjoy the hospitality of our Nazarene colleges, see one or more of our campuses, and save dollars at the same time. They are located as follows: Bethany Nazarene College, Bethany, Okla.; Canadian Nazarene College, Winnipeg, Manitoba, Canada; Eastern Nazarene College, Wollaston, Mass.; Mid-America Nazarene College, Olathe, Kans.; Mount Vernon Nazarene College,

Mount Vernon, Ohio; Northwest Nazarene College, Nampa, Ida.; Olivet Nazarene College, Kankakee, Ill.; Point Loma College, San Diego; and Trevecca Nazarene College, Nashville.

The cost is \$3.00 per person (plus bed linens) per night in dormitory twin-bedded rooms with bath facilities nearby.

Mid-America or Bethany Nazarene College would be the most logical last

college stops coming from the north, west, and east, or a first college stop after General Assembly. It is 470 miles to Dallas from Olathe, Kans., and 210 miles to Dallas from Bethany, Okla.

If you plan your trip to General Assembly so you can stop by our colleges, you should write the colleges giving the following information: your name and address, date of arrival, length of stay, and number in your party. All reservations should be in by May 1. □



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

The Power of Personal Testimony

FOR THREE YEARS I had failed to reach Troy with the gospel. I had preached to him service after service, but he had not responded. We had worked and prayed for him in numerous revivals, but still he remained lost.

Troy was a good, moral man and came to church almost every Sunday. He was married to a fine Christian lady in our church. He lived such an upright life that some might have judged him to be a Christian. Yet he didn't profess to be one.

During our district assembly I became unusually burdened for Troy. I determined that at the first opportunity I would talk to him personally about Christ and salvation.

On returning home, I found that he was in a nearby hospital for a checkup. I decided to visit him the next day before I went to work at my part-time job. Deeply aware of my need for the Holy Spirit to go before me and prepare the way, I spent most of the night in prayer.

When I arrived at the hospital, I found him in a ward, but fortunately he was the only patient in that ward. We visited for a few minutes, and then I asked him about his relationship with the Lord.

He said: "Brother Chason, I've gone to the altar in the past before you became our pastor, but I didn't feel any different." I immediately knew what his problem was.

He was looking for feeling instead of faith, and had been disappointed.

I read and quoted several promises from the Bible, including 1 John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

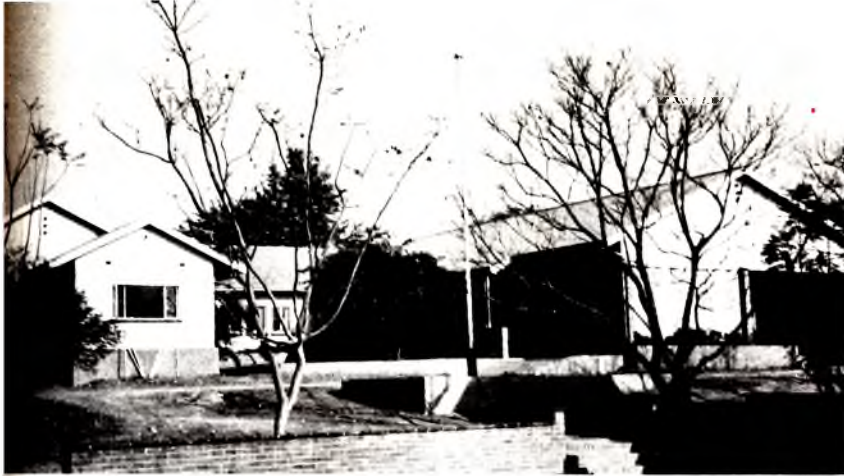
I asked him if he were willing to confess his sins and then believe God to forgive him, no matter what the feeling was. He said he was willing. We knelt together and prayed. Soon victory came.

I encouraged him to testify to his wife that evening and then to give his testimony in church after his release from the hospital.

He did testify to his wife that same evening. When he came to church the next Sunday morning, he gave a radiant witness to God's saving grace. All rejoiced at what God had done.

We had failed to reach Troy for a number of years because no one went to him privately to lead him personally to the Saviour. I learned that there are some persons who will never be reached in a public service at church, but who can be reached by someone who will be an instrument of the Holy Spirit. □

—ROBERT L. CHASON
Marksville, La.



ETHEL LUCAS MEMORIAL HOSPITAL NATIONALIZED

The South African government has recently designated the area in which Acornhoek is located as a national homeland for the Shangaan tribe. The Ethel Lucas Memorial Hospital and the nurses' training college will be nationalized under the Gazankulu government.

The Church of the Nazarene will receive compensation for their capital investment in the institutions, according to Dr. Jerald Johnson, executive secretary of the Department of World Missions.

The South African government has requested that the team of Nazarene doctors and nurses stay on at the hospital and continue operating the nurses' training college as well. The church will be free to carry on its full program of evangelization at the hospital, government officials stated. □

—NIS

REVIVAL IN INDIA

Dr. Johnson reports a revival spirit in India at the district assembly which began with a time of reconciliation

between the elders. One young man was converted during the assembly business session.

Spontaneous prayer groups increased the spirit of revival, although they slowed the conducting of business. Dr. Johnson said, "It was like a page from the Book of Acts as the Holy Spirit moved among the people."

When the matter of the district superintendent attending the General Assembly was presented, people sacrificially and joyously pledged the money to send him. □

—NIS

HUNGER FUND TO INDIA

Missionary Bronell Greer is opening the new Bombay City District for the Church of the Nazarene in India. He says that in his 30 years in India he has never seen the hunger need so crucial.



The Department of World Missions has sent \$5,000 from the Hunger Fund for immediate help. Rev. Greer is setting up a program to relate the hunger

UPDATE ON GUATEMALA EARTHQUAKE RECONSTRUCTION FUND

The Department of World Missions reports \$60,000 received toward the Guatemala Earthquake Reconstruction Fund as of March 12.

In addition, the Washington Pacific District has pledged \$25,000 for the rebuilding of the church in Rabinal; the Santa Ana Edinger Street Church on the Southern California District, \$5,000 to rebuild the church in Zone 5 of Guatemala City; Wichita, Kans., Linwood Church has pledged

\$5,000; and the Southern California District has committed itself to the rebuilding of at least five churches.

Rev. James Hudson of the Department of World Missions says that government approval has been received to begin rebuilding the church buildings immediately. He reports that money is coming in, but that the need is urgent in view of the "green light" from the Guatemalan government. □

—NIS

ministry to evangelism and church planting. He feels the spiritual hunger matches the desperate physical hunger, and both are areas of much-needed ministry. □

—NIS

LOST AND FOUND—DISCOVERY PLAYERS 1976

The Department of Youth has announced the membership in their summer ministries groups, Discovery Players and Lost and Found for the summer of 1976. Both groups will begin the summer with training in Dallas, during early June, and will begin their tours following General Assembly.

Discovery Players is forming to share this summer for the first time ever. The membership is:

Name	Hometown
Julie Battjes	Dearborn, Mich.
Joey Condon	Hollywood, Fla.
Stephen Hicks	Edmonds, Wash.
Layne McInturff	Warren, Pa.
Bruce Moore	Nampa, Ida.
Bette Moore	Nampa, Ida.
Steve Nease	Oklahoma City
Dean Nelson	Minneapolis
Steve Pennington	Nashville
Hardy Ulmet	Louisville, Ky.

For the seventh consecutive summer, **Lost and Found** will be sharing music and drama ministry throughout the United States. Membership in the group this summer is:

Name	Hometown
Don Bird	Sublette, Kans.
Rena Burkhardt	Denver
Jan Clifton	San Jose, Calif.
Paul Coleman	Flint, Mich.
Diane Crisp	New Castle, Ind.
Dean Flemming	Louisville, Ohio
Steve Jahn	Willamina, Ore.
Terry Langford	Lakeland, Fla.
Bob Loeber	Connell, Wash.
Steve Merki	Alliance, Ohio
Delta Sams	Selah, Wash.
Jan Schlosser	Reynoldsburg, Ohio
Ann Spoon	Goulds, Fla.
Craig Stevens	Ridgecrest, Calif.
Mark Uerkvitz	San Diego

Both Discovery Players and Lost and Found will be premiering the new NYPS theme musical in Dallas Saturday evening, June 19, at the General Convention along with a mass youth choir and wind ensemble (brass and woodwinds). The new musical will be part of their repertoires for the summer tours.

For information concerning scheduling or group membership, please write: Lane Zachary, 6401 The Paseo, Kansas City, Mo. 64131. □

—Youth Department
Informational Services

1976 VBS

PUBLICITY SUPPLIES

Promote Your VBS Early with These Pieces



POSTER For bulletin boards, classrooms, or any conspicuous place. 16 x 12". V-176 25c; 12 for \$2.00

DODGER For mass distribution to passersby or inserted in mailings and bulletins. Shipped in 100s. V-2076 \$2.00

POSTCARD For invitations and last-minute reminders. 5 1/2 x 3 1/4". Package of 25. V-176 1 pkg., 75c; 4 pkgs., \$2.50

DOORKNOB HANGER For leaving on the doorknob when no one is home. 5 1/4 x 7 1/4". Package of 100. V-4076 \$2.75

FOLLOW-UP CARD For contacting new children and adults after VBS and inviting them to church. 5 1/2 x 3 1/4". Package of 25. V-5076 1 pkg., 75c; 4 pkgs., \$2.50

NAME TAG Perfect for the first day of VBS, and every day. Punched and strong—wear to identify pupils, teachers, and visitors. Size, 2 1/4 x 2 3/4". Package of 100. V-176NT \$2.75

VBS CAP Encourage perfect attendance with this interest builder. The hat can be used in correlation with the 1976 VBS contest, with each team wearing a different color hat. Order in quantities of 100. V-9655 Pkg. of 50/\$5.95 • A-1946 Seals Book of 160, 59c

OFFERING ENVELOPE Use every day of the school to help children realize their stewardship responsibilities. Even adults can contribute toward the expenses. Large currency size with a picture. Easy-opening tab device with space for name. Size, 3 x 6 1/4". Package of 100. V-576 \$2.75

BANNER Brand-new for 1976. In front of your church this colorfully designed, silk-like banner will catch the eye of those passing by. Theme is printed with weatherproof inks on quality material (will not tear). 10 x 3 feet. V-368 \$8.95

WITH IMPRINT, \$11.95. (Allow two weeks for delivery—include imprint information with order, dates and time only.)

WOODEN RANNER FRAME Use to mount all VBS banners. Hardware included. V-676 \$6.50

BACKGROUND DISPLAY Build maximum interest with this colorful, 28 x 56" display. Start six weeks before your VBS begins by displaying to one of the departments each Sunday. Then all the Sunday before VBS. Use during the closing program. V-676 \$4.50

BALLOON Adds excitement to the publicity decorations, and even a parade, something everyone always enjoys taking home. Assorted bright colors. Inflation size; approx. 9" dia. Package of 50. V-576 \$3.00

BUTTON Giving away the buttons will help create enthusiasm in your VBS program. They will love the buttons, and the buttons will help spread the news about the VBS program at your church. Colorful, pin-style, metal button. 3/4" diameter. Package of 50. V-276 \$2.25

BULLETIN This special bulletin has full-color front cover. Inside two pages are blank for announcements, worship service programs, or for the closing VBS program. High-grade mimeo paper shipped flat to facilitate printing. Size, 8 1/2 x 11"; folded, 5 1/2 x 8 1/2". Package of 100. V-368 \$3.50

PENCIL Always a popular item and an important tool. Luster-finished. Imprinted: "Vacation Bible School." Durable eraser, 7 1/2" long. Assorted colors. Packaged in 20s. V-55 1 pkg., \$1.38; 10 pkgs., \$6.00

**ORDER 2 MONTHS BEFORE
YOUR VBS BEGINS**

NAZARENE PUBLISHING HOUSE
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