

HERALD

OF HOLINESS

CHURCH OF THE NAZARENE
MAY 21 '75

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Memorial Day
May 26, 1975

—General Superintendent V. H. Lewis



“REMOVE NOT THE ANCIENT LANDMARK”

Landmarks as to shape and form have changed across the years since the writer of Proverbs wrote this important advice and admonition. But their meaning and necessity have not changed.

Man must ever have a reference point for judgment, decision, and direction. In the ancient day, the landmark was the deciding factor for those next door. It was and is essential for social, economic, and governmental structure.

It is evident to those of us who adhere to the Christian faith and ethics that the greatest destruction and havoc of our generation have been the removal and disregard of the landmarks so vital to our living processes. The landmarks that we deem vital are located in the Scriptures.

The Bible is the ageless Landmark of essential literature—nonpartisan for all mankind. It proclaims the living, ever relevant truth for all men. Its authenticity is from the omniscience of God.

For example, the Scriptures remind us, “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil” (Ecclesiastes 8:11).

Today in far too many cases the sentence against evil is not even given. What is the result? A shocking increase in crime, the rise of evil—threatening the safety and well-being of men.

Another example so clearly highlighted in the recent Watergate issue is the abrogation of scriptural landmarks of right and wrong. Situational ethics is the rejection of moral absolutes in exchange for the shifting sands of acceptance of an act if it obtains the desired end, though both the act and the goal may be terribly wrong.

How can anything but destruction of men, and society, and government come of such folly?

So the ancient landmarks have fallen before the onslaught of our modern-day purveyors of the new ideas. The only way up and out is to restore again the landmarks of rectitude and righteous living.

This truth we must proclaim and proclaim again and demonstrate in our lives. This shall be the basis of our decisions, the boundaries of our ethics, and the respect of our fellowman.

YOU SLOW DOWN!

THE FINGER pointed directly at me. They were working on the turnpike and they wanted all traffic to slow down. To continue the speed normally accepted could be disastrous.

I lightened my foot on the accelerator and continued through the construction project and arrived safely home. Since I first saw that sign two years ago I have seen it many times in reality and in my imagination.

The name of the game these days seems to be RUSH. I have been caught up in the game, for I am highly competitive in nature. District Camp Meeting, Tween-Agers' Camp, District Department Tour, Men for Missions dinners, Laymen's Retreat, regional meetings, etc. All of these important events plus the normal work of the district crowded into a few weeks. They were inspirational and informative.

But today God pointed His finger at me and said, "You slow down."

"Slow down so that I can talk to you." We can get so busy with the legitimate that we find it hard to unwind and listen.

I've unwound and I'm listening today to Him even as I write. What relaxing moments when we really "slow down" long enough to listen! I shall speak to a large Wednesday crowd of youth and adults in revival tonight and He will tell me what I am to say.

"Slow down in order to help others." There are so many decisions and so many needs. Wisdom comes from God but the scriptural requirement is "Ask." I don't think He is limited to the quiet times, but I know the riches of His guidance comes in the quiet hours.

Two busy months had passed as a new district superintendent. I was getting acquainted with the wonderful people of the Philadelphia ("Brotherly Love") District. They had proved this brotherly love to me and my family.

There were six churches without pastors. I had spent hours on the road and on the telephone. It seemed that day as I read my Bible and knelt in prayer that God spoke to me. My effort was too much mine and not enough His.

I prayed: "Lord, I can get on the telephone and ask district superintendents, general superintendents, college presidents, and pastors to recommend potential pastors for our churches. I can travel through the storms to meet the church boards. But You must direct it all. When the nomination is made, unless You lay it on the heart of the individual to accept the call, the effort will be in vain."

God spoke to me through His Word. It was out of its setting a little but nevertheless a promise I claimed: "My God shall supply all your . . ."—churches with pastors.

I wrote it down on a card, then put the names of the churches under it. Within two weeks all but one of the churches were filled.

A church is without a pastor today. I've made a telephone call. I've reminded the Lord of His part. I'll slow down—He'll supply. Praise the Lord! □

By **PAUL D. MANGUM**

*Philadelphia
District
Superintendent*



HERALD of HOLINESS



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LORD, MAKE ME A LISTENER

Lord, slow me down
Amidst the rush,
the doing,
the stress.
Then . . . talk to me.
Talk to me about life,
Your plan for me,
Your will for me.
Make me a listener,
A learner.
Then send me forth again,
To live,
To obey,
To share,
To care,
and . . . to listen.

—C. NEIL STRAIT
Racine, Wis.

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FAITH'S SIGHT

To look up to a cloudy sky
And know the sun is shining there;
To see the white snow drifted high
And visualize spring's flowers fair;
To gaze upon a cold, bare branch
And know there'll soon be leafy fronds;
To know the hand of chilly death
Yet see eternity beyond;
To see the dawn of joy and peace
Though veiled by tribulation's night;
To view tomorrow free from fear
Is seeing with the soul—faith's sight.

—CHRISTINA GRAUMAN
Smithfield, Ill.

TAKE IT EASY?

It is easier to be busy than to be prayerful.
It is easier to play than to pray.
It is easier to do a lot of things than to do God's
essential things.
It is easier to be on the go than in tune.
It is easier to increase speed than to find the right
direction.
It is easier to boast than it is to humbly examine one's
heart.

—GEORGE W. PRIVETT, JR.
Charlotte, N.C.

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A Very Present Help

I WILL MAKE the darkness light before thee” were God’s words to me on that fateful night in August, 1973, when death came and snatched my husband away so suddenly.*

It is said that of a hundred shocks one can receive, losing a mate is the greatest of all.

As I think back, I realize the many ways in which the Lord sustained me in the days that followed.

During the funeral, I could feel that “underneath” were “the everlasting arms.”

After a period of time the realization gripped me that the absence of my husband was final and I was indeed alone.

My situation was almost unbearable. I became depressed, lost my appetite, and began losing weight. I was going through a dark period in my life which was impossible to skip over. I would have to go through it.

I found out that we have to have an outlet for our emotions or we go to pieces. For me, crying became a healing outlet.

God’s word came as an answer to my needs over and over again. A friend read the one hundred twenty-first psalm to me. I grabbed these words in verse 5, “The Lord is thy keeper.” At night before retiring I could relax and rest with this prayer on my lips, “Lord, You are my Keeper and I expect You to keep me and I don’t have to beg or tease You to do it.”

The daytime, however, was hard to bear. I began to realize that I could have no healing until I accepted my situation. In order to overcome my desolation, I was going to have to help myself. Nobody could do this for me. As an outlet I would have to get busy and fill my mind with other things besides my grief.

Opportunity came to me to join the Red Cross as a volunteer and visit weekly in rest homes. Also, I visit the county home for the Welfare Department. I attend an adult education class at the vocational school.

Although I was busy for these organizations and involved in the Christian Women’s Club, I had an intense desire and burden to be doing more definite things for my Lord. I wanted my efforts to be church-directed. I prayed earnestly for an opening of this kind. I hoped the door would open immediately, but nothing happened.

When I became impatient about the delayed

answer to my prayer, Hebrews 10:36 gave me light: “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”

I was guided by the words of Christ found in Matthew 11:29: “Take my yoke upon you, and learn of me”; and I realized I was in a learning process.

When I became anxious about my future, Psalm 138:8 came as a great assurance: “The Lord will perfect that which concerneth me.”

When things didn’t change fast enough for me, the words of 1 Peter 5:10 had a quieting effect on me: “But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”

Consolation for troubled thoughts came through Isaiah 59:19: “When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him.”

I was made aware of the fact that we are given grace to live only one day at a time. I was taught the lesson of thanking God in everything as a sure way to dispel gloom.

I was lifted by the thought that God had helped me to cope with life’s situations so far and I could be confident that His help would continue—“For in him we live, and move, and have our being” (Acts 17:28).

One day I received this beautiful poem in a church bulletin and was made to realize anew that I was not really alone. God was my constant Companion and I was in His care.

*I walked the road of sorrow,
A road so dark with care,
So lonely, I was certain
That no one else was there.*

*But suddenly around me
Were beams of light stretched wide,
And then I saw that Someone
Was walking by my side.*

*And when I turned to notice
This road which I had trod,
I saw TWO sets of footprints—
My own . . . and those of God.*

—Copied

*Dr. Harvey Galloway, retired superintendent, Central Ohio District.

By CLARA GALLOWAY
Mount Vernon, Ohio

Fanny Crosby and Her Critics



IT'S UNLIKELY that any human ever lived to adulthood and escaped criticism entirely. Certainly Fanny Crosby, the blind hymn writer, was no exception.

She was born March 24, 1820, in Putnam County, New York. Six weeks later her eyes became inflamed, and it is believed that a doctor applied the wrong medication, rendering Fanny Crosby totally blind for life.

Added burdens were heaped upon the family at the father's death, shortly before the baby's first birthday. Although the mother was forced to go to work to provide for the family, she spent as much time as she could with the child. Together with a grandmother and a neighbor lady, she taught the blind girl the things girls were taught at home in those days: cooking, knitting, sewing, housekeeping, and the Holy Scriptures.

Simply by hearing them read to her, Fanny Crosby had memorized several complete books of the Bible before she was 10 years old.

The child yearned for formal education, and finally at the age of 15 she was enrolled at the New York Institution for the Blind. The school was in New York City, a long way from home considering transportation available in 1835.

It was a lonely experience at first for a blind girl who had never been away from home. But Fanny Crosby made friends easily. She had written a poem when she was 8 years old, and had published one when she was 11.

Soon Fanny was entertaining her friends at the school with her poetry, and it wasn't long until she was composing special poems to welcome guests who would visit the school. Nor was it long until the superintendent called her into his office.

Fanny went, eagerly anticipating to be asked to write another poem for some distinguished

visitor. But that wasn't quite what the superintendent had in mind.

"Fanny," he said, "your *attempts* at poetry have brought you into prominence here at the school, and a great deal of flattery has been the result. Shun a flatterer, Fanny, as you would a snake!

"Now," he went on, "I am going to give you some clean truth, which may hurt just now, but will be of great use one of these days.

"As yet, you know very little about poetry, or, in fact, anything else—compared to what there is to be known. You have almost all of it yet to learn.

"Do not think too much about rhymes, and the praises that come for them. Store your mind with useful knowledge and think more of what you can be than of how you can *appear*."

Though the criticism cut like a sword, Fanny Crosby always believed it was given for her good. However, she did not long abstain from her writing. She was caught in the act again, her poems were taken from her, and she was forbidden to write "verses" for a period of three months.

Not wishing to violate the order, Fanny Crosby refrained from writing for that period of time. But when the time passed and she once again took up the habit, the superintendent gave up his attempts to dissuade her.

It was not long until she was being asked to create special poems and recite them for prominent people. On two occasions she addressed the United States Congress and recited some of her poetry.

By JOHN LOVELAND

St. Louis, Mo.

After graduation, Fanny stayed on at the Institution to teach. While in this capacity, she had a confrontation with another superintendent. On this occasion, however, she took the advice of someone who later became a very famous personality, and stood her ground.

Young Grover Cleveland, who later twice became president of the United States, was employed as secretary at the school. He and Fanny Crosby became close and lifelong friends. Often in their spare moments she would dictate a poem and the young man would copy it on paper. Soon the superintendent lectured her on the practice:

"You're to understand that the clerks in this office have other work to do than to copy 'poetry,'" and he stomped from the room.

Fanny was dumbfounded. Most of her literary work had gone to the benefit of the school. She and Grover Cleveland had not neglected other duties in copying the poems. Still shocked, she heard her young friend break into a laugh.

"We are entirely within our rights, Fanny," he said, "and he had no business to interrupt or reproach us. Tomorrow at this time, come down here with another poem; I will copy it for you; he will step into the office again and will no doubt administer to you another 'going over.' And if I were you, I would give him a few paragraphs of plain prose that he will not very soon forget."

The next day, Fanny was ready for the superintendent. When he brought up the subject, she said:

"I am a teacher here and have rights as well as you. My poems are used largely for the benefit of the Institution. . . . If no one neglects his other duties in dictating or copying the poems, I cannot see that any harm is done. And if you ever refer to the subject again, I shall ask the trustees what *they* think of it!"

The subject was never again discussed.

Soon Fanny Crosby's work was being published in the *Saturday Evening Post* and other prominent magazines. She published three volumes of poems and one of poetry and prose

fiction. Her words to "There Is Music in the Air" was set to music by George F. Root and is still heard today.

Soon after resigning from her teaching position, she started writing hymns. When she died in 1915, she had written the words to the astounding number of 8,000 published hymns!

Besides writing under her maiden name of Fanny Crosby, her married name of Mrs. Van Alstyne, and many variations of the two, she used more than a hundred *noms de plume* and a wide assortment of initials.

But in spite of her success, or perhaps *because* of it, her critics were waiting. In his *English Hymns: Their Authors and History* (1886), Dr. S. A. W. Duffield wrote:

"It is more to Mrs. Van Alstyne's credit as a writer that she has occasionally found a pearl than that she has brought to the surface so many oyster shells."

But a few days before his death, Dr. Duffield wrote to his publisher, revising his statement. "I rather think her talent will stand beside that of Watts or Wesley, especially if we take into consideration the number of hymns she has written," he said.

Perhaps the most cruel and least warranted criticism came from J. Julian in his *Dictionary of Hymnology* (1908):

"Notwithstanding the immense circulation thus given to Mrs. Van Alstyne's hymns, they are, with few exceptions, very weak and poor, their simplicity and earnestness being their redeeming features. Their popularity is largely due to the melodies to which they are wedded."

On examining the statement more closely, however, one can see that the criticism may not have been as severe as the writer intended. "Simplicity and earnestness." Cannot these words be used to describe the very gospel story itself?

Nevertheless, on the whole Fanny Crosby's critics have been few. And time has been the judge. How many people today have heard of J. Julian and S. A. W. Duffield? And who has not heard of Fanny Crosby and her hymns? □

You Came

By EMILY SARGENT COUNCILMAN
Burlington, N.C.

When my John died,
I stayed cut from my roots,
a hewn tree shorn of leaves and branches,
no longer rising from earth to touch the sky;
dry timber stripped of bark,
unmoving, unmoved,

until you came.
Looking into my eyes,
you did not ask, "How are you?"
or speak at once worn words of comfort
to my silence. Touching my cold hand,
you spoke my name.

And suddenly I,
waking to bearable anguish,
could weep at last and turn from tears
to take the healing hand of God.
New rooted, I began
to climb again.

By NINA WALTER

Pico Rivera, Calif.



... POOR ME

WITH A DISCOURAGED sigh the middle-aged woman sank into the chair beside her counselor's desk. "I have a problem," she said. "I never have any fun. People never do nice things for me. Nobody even smiles at me. How can I make somebody notice me?"

She did not say, "Oh, poor me!" But she might as well have said it. She had come for advice because loneliness was getting her down.

The counselor wondered what she could do for a woman who had been a "me-first" person all her life. It was her attitude that needed changing, but she probably would defend it.

The woman leaned forward, and there was desperation in her voice. "Please, Mrs. Barnes, help me."

"Will you try two simple things," Mrs. Barnes asked, "just as an experiment?"

"I'll try anything," the woman vowed.

"Just two things," Mrs. Barnes repeated, "every day for two weeks. First, each day do one nice thing for somebody else. Hold the door open for somebody. Help somebody find things at the market. Let a tired old person or a mother with a baby go ahead of you in the check-out line. Give someone a magazine you have enjoyed or a flower from your garden. Write a card or a note of appreciation for a poem or an article or a story you liked or a helpful thing you noticed."

"To perfect strangers?" she interrupted, aghast.

"Of course. Strangers are just people we haven't met—yet. Second, smile *first* at somebody, each day, and say, 'Hello.'"

"Oh, I couldn't!" she protested. "Not to strangers!"

"Start with children," the counselor suggested. "They like to be noticed. And how about the neighbors who regularly pass your house? They aren't exactly strangers, even though you don't know their names. And the clerks in the stores—a friendly smile always gives them a lift."

"Just two things," the woman replied. "One nice thing for somebody and one smile every day. Well, I'll try, but . . ."

"Put the period after *try*," Mrs. Barnes interrupted. "And please keep a record for me."

It would be nice to report a miracle of reformation; but personality changes are usually slow and painful, especially for people who are no longer young. What did the woman get out of her experiment?

"I found out one thing about people," she reported. "They really want to be friendly, but most of them, like me, wait for somebody else to make the first move. And I got invited to join a garden club by a woman who walks past my house almost every day."

"Do you still feel sorry for yourself?" the counselor inquired.

The woman gave Mrs. Barnes a sober look. "You don't change lifetime habits so easily," she admitted. "But at least I know what to do when self-pity hits me again. I'm going to work on it." □

IT COSTS & COSTS & COSTS

WHEN JOHN WESLEY, founder of Methodism and, in a sense, of the many holiness denominations of our time, was about to die, he asked that the little money he had in his pockets and in a bureau be divided between four poor preachers; and that no horse-drawn hearse be used to take his body to the cemetery, but that instead, six poor men be asked to carry his body, and that each of them be given one English pound for his labor.

Wesley had one of the highest incomes in all of England, but he himself lived frugally, and used nearly all his money for Christ's work. After his income was considerable, he still lived on just about the amount he used when his income was meager. His principle was to earn all one can, to save all one can, and to give all one can.

Along with this reference to Wesley's stewardship, let me mention that in July of 1974, at Lausanne, Switzerland, the "Covenant" that was issued by the Evangelicals who had met there from 150 nations of the world urged that Christians adopt a life-style commensurate with the need to help the poor of the world and to evangelize the world for Christ,

Right now, something like a half billion people in our world are starving; and far more than that are starving for Christ's salvation and do not even know it. At the same time, voices are heard in the Church which bless us in our affluent living.

These facts I mention and I would put them alongside certain teachings of the Holy Scriptures. For one thing, Daniel "ate no delicacies" (Daniel 10:3, RSV) for three weeks, after which he was granted a special vision and a special revelation, when, as he says, "a hand touched me and set me trembling on my hands and knees" (10:10, RSV).

For some reason, further, it is the three persons who, according to scripture, fasted 40 days, who become the principals at the Transfiguration: Moses, Elijah, and Jesus (Matthew 17:1-3).

As regards the poor specifically, we read in James, "If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit? So faith by itself, if it has

no works, is dead" (James 2:15-17, RSV).

And Jesus said, "If any man would come after me, let him deny himself" (Matthew 16:24, RSV). As I see it, this does not mean that a person should deny himself for a while, until he might be able to live in ease and affluence; it means that we Christians are to deny ourselves right on through life, even if we become prominent or high-salaried or whatever.

Just now a cult of affluence is emerging right within Jesus Christ's Church. It is said that, if Jesus were here, He would wear the finest clothes and drive a large, expensive car.

As I see the matter, this is serious distortion of the biblical portrayal of the lowly Carpenter from insignificant Nazareth. I do not see anything in scripture to suggest that Jesus would do this, nor that the 12 apostles would, nor that the other early Christians would.

In this cult of affluence it is also similarly suggested that if one receives a considerable income, he is at liberty to spend money lavishly on first-class travel and first-class hotels and restaurants, for example, as long as he also gives considerable sums to Christ's Church.

I myself cannot reconcile this with Jesus' teaching to deny oneself, with His commendation of the widow who had given all she had (Luke 21:2-4), nor with the fact that Jesus had "nowhere to lay his head" (Matthew 8:20).

In these days when millions are actually starving to death, and when the world is largely unevangelized, and when far more persons are being born in the so-called non-Christian nations than are turning to Christ, whom should we listen to? Should we listen to the voices that advocate a cult of affluence, or to such voices as those of Jesus and the biblical writers and John Wesley, who served God in concretely costly ways right through life until death?

I am pretty confident that, if Jesus tarries, future generations will count as saints from our era, not the prophets of affluence, but the prophets who urge a discipleship that costs, and costs, and costs, all the way through this pilgrimage from our cities of nowhere to the City of Somewhere. □

By J. KENNETH GRIDER

*Professor of Theology
Nazarene Theological Seminary*



DURING THE YEARS of my pastoral ministry I had occasion to visit and counsel with a good many older people, some living in their own homes and some in community retirement homes. One thing disturbed me about these elderly folk: They were so unhappy. Their days seemed to be long and dreary.

It should not be that way. A person who has reached the place in life where he is no longer burdened with responsibilities should have a relatively calm and happy existence. God wants all his children to be happy, the elderly as well as the younger. "Happy is that people, whose God is the Lord" (Psalm 144:15). "For the joy of the Lord is your strength" (Nehemiah 8:10).

Since I have been in semi-retirement for the last four years I am finding out firsthand some of the problems of the elderly. I am discovering that older people are more susceptible to pain and disease and bodily ailments. They also have more things to perplex and aggravate them mentally.

But I do not want to go into this side of the life of the elderly. Rather I wish to look at the positive side and consider some of the necessities if the retired person is to be happy.

PLAN AHEAD FOR RETIREMENT

If a person is to have a happy retirement he must plan for it before he reaches that charmed age of 65. No one awakens on a beautiful June morning to discover that he is now 65 and must join the ranks of the retired—and automatically be happy about the situation. If it is to be a

happy period in one's life, retirement must be planned for long before it comes. And it goes without saying: If a person has learned to be happy during his younger years, he will likely be able to enjoy his latter years.

A minister of the gospel must look forward to retirement. If he lives long enough, he will have to retire the same as other people. It may be possible for him to carry on his ministry beyond the age of retirement. But he will be limited in some areas, and he will find it a bit harder to fill his role as a minister and pastor as the years go by. And unless there is an acute shortage of ministers in his denomination, he will discover that his services are less and less in demand as the years advance.

COMPLETE COMMITMENT

Regardless of age, no one can really be happy who is not fully committed to Christ. God desires first place in the heart and life of every person in this world, and if a person is to live a well-adjusted life, God must be first.

This is doubly true for the elderly person. He must be ready to meet his Maker on a moment's notice. But he must also be committed to doing God's will in this present world. Just because one has reached the age of 65 does not excuse him from sharing Christ with those about him. As a matter of fact, he may have opportunities to share Christ that he never had in his younger,

By **CARL C. WILLIAMS***

*Reprinted from *Vital Christianity*, August 25, 1974, issue. Used by permission.

It is true in any age of life that if one is to be loved, he must love. If one is to be appreciated, he must show appreciation. This is a rule of life, and it doesn't change just to accommodate older folks.

more active years. He is in the hands of the Eternal, to be used of the Eternal, to bring glory and honor to the Eternal. Complete commitment is necessary to a happy retirement.

CHURCH INVOLVEMENT

Church involvement is very closely related to being fully committed to God. How could one be completely committed to God without being involved in church responsibilities?

No one can completely divorce himself from church work and remain in the grace of God. Just because one cannot go at the pace he once did nor become involved in as many activities as he used to, that does not mean he cannot go at any pace nor become involved in any activity. Of necessity he must take life slower. But if he is to be happy in retirement, he must have some involvement in the things he has loved all his life.

ADEQUATE HOUSING

A couple who have lived in their many-roomed house during their active years, and then upon retirement move into a trailer or apartment, may not be very happy about it. There is something to be said for the trailer or other smaller quarters: It requires less work on the part of the housewife, and trailers can be moved from place to place. However, many retired folks are not interested in moving about from place to place.

Older people should not have to feel cramped or crowded into closer quarters. I believe this is one of the factors that causes folks in retirement homes to be less happy than they would otherwise. They still need something they can call their own, and they need housing that is adequate.

ENOUGH MONEY

Having to live off limited funds might even be

with a little left over for extras which everyone expects.)

Some people make financial investments during their working years which pay off in retirement. Savings which have built up during the years have come in very handy.

At any rate, if one is to be happy in retirement, he must have enough money to live as he has been accustomed. Just because he is retired from his work does not mean that he has retired from living; nor is he retired from bodily needs and the necessities of life.

A PLEASANT ENVIRONMENT

By "a pleasant environment" I mean not only the home in which one lives and the people with which one lives; I mean the community in which one lives. I am sure that one's happiness or lack of it is determined largely by the community environment.

Is it a happy community? Do younger people live there, as well as older? Is it a slum area? Are the yards kept up? Are the people friendly? Do they smile? Is the atmosphere homey?

If a retiree is to be happy, he must live in a community that is conducive to happiness. One can't have the only flowers on the block without being stepped on by those who do not appreciate flowers. The sun rarely shines on one little yard while all around is covered with black clouds.

APPRECIATION BY RELATIVES

Sometimes when a person gets older, he is no longer loved and appreciated by those of his own family. Maybe in days gone by he was respected because of his contribution to the budget. Now that he is no longer able to make such a large contribution, he is less and less appreciated and loved.

It is true in any age of life that if one is to be

Everybody needs to be needed. This still holds true after one has passed the magic age of 65.

worse than living in crowded quarters. But one cannot hope to have sufficient income in retirement unless he has prepared for it.

There is Social Security, which is a godsend for many on retirement. In addition to this, many people have had opportunity to join in some kind of pension plan during their working years. This is true of most ministers. (Even if it isn't mandatory, a minister should avail himself of this opportunity. He will discover that after retirement it takes both Social Security and a pension to have adequate funds for the necessities of life,

loved, he must love. If one is to be appreciated, he must show appreciation. This is a rule of life, and it doesn't change just to accommodate older folks.

GOOD HEALTH

Many times it happens that as one gets older his health deteriorates, and by retirement age he is in rapidly declining health. In our day, thanks to medical science, a great many persons retain their good health for many years after they have reached the age when society decrees that they

should retire. Some are not so fortunate. And when one is not feeling well in body, he is less apt to be cheerful and happy.

This need not be true. Many who suffer have happy and cheerful dispositions. How many times we have visited the sick and suffering, thinking to cheer them up, only to come away cheered up ourselves! Many of the most cheerful people I have known have been folks who suffer a great deal. They have learned how to be happy and cheerful in spite of their pain.

Senility, of course, sometimes comes with old age. But most retired folks are not senile, and senility is relative. I have known many persons well up in their seventies and even eighties whose minds were as clear as a bell. I have also known folks who were somewhat senile who were also cheerful, happy, and congenial. Senility and happiness are not mutually exclusive.

Everybody needs to be needed. This still holds true after one has passed the magic age of 65.

While raising his family, a man knows he is needed—his wife and children need him; he is needed at his place of employment—but now his children are grown and no longer need him for material goods. Maybe his wife is not as dependent upon him as she once was. And his job doesn't need him any longer. But everyone must be needed if he is to be happy.

To be happy, retired folks must have something worthwhile and meaningful to do. Twiddling thumbs is something to do; but it isn't worthwhile and has very little, if any, meaning. For those who like it, fishing might be worthwhile and might have a great deal of meaning. And for others, fishing would be meaningless and a waste of time.

I know a retired lady who takes pride in her flower garden. Nothing pleases her better than to spend hour after hour among her flowers. To her this is something to do that is full of meaning and is the greatest of worthwhile things to do. She feels that her life simply would be void if she didn't have the flower garden to attend to. Her flowers need her. But more than that, she needs her flowers.

What might be a worthless hobby to one person could be very worthwhile to another. To be worthwhile, a hobby must be something more than just an activity to pass the time. It must bring some sort of satisfaction and give a feeling of having accomplished something. Most people will have started such a hobby before retirement.

I do not claim that retired people are the happiest people in the world. I do not even know that they should be the happiest people in the world. But I do know that the born-again Christian, regardless of age, ought to be the happiest person on earth.

Over and over in the Scriptures we are encouraged to be happy and full of joy. No one with unforgiven sins in his heart can be happy in the fullest sense. But the redeemed children of God have found forgiveness and are able to be happy. This has nothing to do with age.

I hasten to repeat that if you are to be happy in retirement, you must learn to be happy in your younger years. Happiness isn't something you can turn on and off like electricity. Happiness is something you acquire by application. It is a development; circumstances have little to do with it. It isn't so much what circumstances do to you as what you do with circumstances. "Behold, we count them happy which endure" (James 5:11). □

PEN POINTS

LIFE INVESTMENTS

Time is preparation for eternity. The intake of one's spiritual, literary, and social life determines which eternal residence one is preparing for himself. Time is one of God's most precious gifts to man, but the test comes in the use he makes of it.

Improving one's opportunities is like plucking golden apples from the conveyor. Let them pass your grasp and they are forever beyond your reach.

With great care, watch your investment of time. Mortgage your time to the devil and he will soon be your landlord. Invest your life with the gang in the rounders' hangout, and moral stocks will go up when you are gone.

Time is of the essence in man's outreach for good. But if not wisely invested, her challenging treasures will vanish. What will Christ say in the day of His

visitation to those whose investments are stocked with worldly vanities when they could have been adorned with virtues and graces divinely bestowed?

The biggest tragedy of an unbelieving world stems from the fact it simply will not believe that Christianity can offer anything so dramatic as a supernaturally transformed life. But those who are bold enough to adventure a believing prayer for forgiveness find the response of a merciful God, with the glad assurance that sins are all taken away. And he can say with the Apostle Paul, "Where sin abounded, grace did much more abound" (Romans 5:20). □

—Fred M. Weatherford
The Dalles, Ore.

DO'S & DON'TS



Beyond the presence and power of the Holy Spirit, the help I have received in 40 years of Christian living has come from three principal sources: **Scriptures, scholars, saints.**

The Lord uses both the positive and negative approach with us. The do's and don'ts. Romans 12 is a classic example. Here *God*, not the church, writes the rules. Let's look at what *He* expects us to

DO

1. Present your bodies a living sacrifice.
2. Be transformed by the renewing of your mind.
3. Think soberly.
4. Prophecy.
5. Wait on ministering, teaching, exhortation.
6. Give with simplicity.
7. Rule with diligence.
8. Show mercy with cheerfulness.
9. Love without dissimulation.
10. Abhor evil.
11. Cleave to the good.
12. Be kindly affectioned.
13. Prefer one another.
14. Be fervent in spirit.
15. Serve the Lord.
16. Rejoice in hope.
17. Be patient in tribulation.
18. Continue instant in prayer.

19. Distribute to the necessity of the saints.
20. Be hospitable.
21. Bless those who curse you.
22. Rejoice with those who rejoice.
23. Weep with those who weep.
24. Be of the same mind one toward another.
25. Condescend to men of low estate.
26. Provide things honest.
27. Live peaceably with all men.
28. Give place unto wrath.
29. Give your enemies food and drink.
30. Overcome evil with good.

Whether we like it or not, and cutting cross grain to present-day shallow, permissive thinking, the *Lord* says,

DON'T

1. Be conformed to this world.
2. Think of yourself more highly than you ought.
3. Be slothful in business.
4. Curse those who persecute you.
5. Mind high things.
6. Be wise in your own conceits.
7. Recompense evil for evil.

helps to holy living

8. Avenge yourselves.
9. Be overcome of evil.

Please note the ratio: 30 do's; 9 don'ts. God expects me to live by these rules. He provides grace and strength. Unlimited.

THE SCHOLARS

God uses them to help us. A do and don't from three:

Dr. J. B. Chapman said,

DO

“Maintain a present-tense commitment and faith.” When temptation comes to doubt your Christian experience (especially sanctification), *Dr. Chapman* suggested this approach: “Well, if I didn't meet conditions back there when I thought I did, if I didn't exercise faith when I thought I did, if I didn't receive the Holy Spirit when I thought I did, then I am meeting all the conditions right now. And trusting Him this moment. And receiving Him here and now.” Amen.

DON'T

Depend on spontaneity alone. This element in our worship and living is important. But we must not allow it to become a substitute for regularity.

“It is a good thing to do well when it is pleasant to do so, but we cannot depend on pleasure as a guide. When doing good is in the nature of an effort, we do well to fall back upon principle and go on doing good anyway.”

Dr. W. T. Purkiser suggested

DO

The Spirit-filled life must be one of complete yieldedness of the total self to God.

A wedding takes about 15 minutes in a church. But it would be useless unless followed by marriage. The wedding is a crisis. Marriage is the process.

See that your testimony about the Holy Spirit is more than a page from your autobiography, where you *received* the Spirit. Let it be today's edition of truth that you now receive Him.

DON'T

Forget that God makes no allowance for sin. But He makes provision for it. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1).

Dr. T. W. Willingham says,

DO

Let your dedication be a dedication unto

death! Family, friends, praise of men, love of ease—none of these must take place or precedence over our obedience to Christ. Jesus lived a life of victory in the days of His flesh. He can live such a life again, in my flesh . . . if my consecration is complete. He was so human and weak He testified, “I can of mine own self do nothing.” But He learned of, depended on, and drew from the Father. So can we draw on God's resources. But—

DON'T

Expect your discipleship to be without struggle or suffering. Jesus came to do the will of the Father. He announced and affirmed that. More than once. Yet He struggled in Gethsemane. In horrible agony.

As *Dr. Willingham* points out: The struggle did not invalidate the consecration. Jesus had not changed His mind. He would not go His own way. Then why the struggle? He was bringing himself, against the cry of His body, into compliance with the set purpose of His soul: obedience to God.

The devil sometimes accuses us of an incomplete consecration, and uses the presence of the struggle to harass us. But Christ comes to help. *Dr. Willingham* points out that our Lord faced this same problem. He suffered in carrying out His obedience. This is normal in the life of the Christian.

My final source of help has come from the

THE SAINTS

Mr. Frank Bumpus of Birmingham, Ala., has been a success. As a Christian. A churchman. In business. With his family. Every way, in my judgment (I used to be his pastor). This Nazarene layman's philosophy.

“DO

“Christian, go on to *entire* sanctification. Initial sanctification, begun in regeneration, leads directly to full surrender. And the baptism with the Spirit. An instantaneous experience: of purging, power, and praise.

“DON'T,

“Become entangled unnecessarily with the things of this life. The Master warned of this inherent danger. It still prevails today.”

Help to holy living comes from a layman like this. His family has bought his way of life. These Nazarenes are making a tremendous impact on our nation in the fields of medicine, education, and services.

Thanks, Lord, for helping me via the Scriptures, the scholars, the saints. □

The Undefeatable Christian

ROMANS 8:28 has been of untold encouragement to Christians across the centuries: "And we know that in all things God works for the good of those who love him, who have been called according to his purpose" (NIV). As with any portion of His Word, God is saying something fresh and personal to those who will listen. As I have hurt, I have heard God speaking. What help it has been! Romans 8:28 has become new and real to me, God's speaking presence becoming "now" and near.

Presently I see God's grace as manifested through Romans 8:28 as a four-faceted gem of truth: (1) God does *not* cause all things. The context reveals that both sin and the Spirit are currently operative.

God has the upper hand. Victory has become actual through the death-resurrection of Christ, but creation is still groaning to be completely free from slavery to corruption. It is going to be set free: "... into the freedom of the glory of the children of God" (Romans 8:21, NASB).

But sin is in the world and it is sin that causes heartache, not God.

A popular idea which is gaining in acceptance among Christians is that God causes all things. He does *not*! The Bible teaches that sin is the cause of the hurts and horrors experienced by us.

Is there tribulation in your life? trials? calamity? Every good and perfect gift is from the Father and trials do not come from Him but are allowed by Him to mature us in our Christian life (see James 1:2-18).

This leads us to another truth which reflects its beautiful light from Romans 8:28: (2) God can work in all things to bring good out of them. God does not cause all things but He can work with all things to bring about good from them.

The Authorized Version reads, "All things work together for good . . ." This is not the best translation. The best manuscripts read, "He works all things into good . . ."

The difference may seem minor but a major view of life is revealed. The universe is personal. We are not subject to "Fate," or "Mother Nature," or "When-our-time-comes." We are persons in a *personal* universe. We are persons known and loved by God, not prisoners of machinelike force. It is not "things will work out" but God is involved with us personally and He is working with our problems to bring good out of them.

This, then, leads us to a third facet of the

truth reflected from the gem of God's grace as seen in Romans 8:28: (3) "Good" is to be understood from God's perspective, not ours. A billboard beside the road advertised "the good life." How was that life depicted? A large, new, beautiful home; new car; expensive clothes; backyard barbecue; handsome husband; beautiful wife—a typical human definition of "the good."

God has a different perspective. All the things advertised by the billboard are legitimate, but they are not "the good." Those things can be wiped out in a moment and the good realized anyway . . . or even because of their being wiped out.

"Good" is defined in context by verses 29-30: "For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified" (NASB).

The good is to be conformed to the image of the Son or to be glorified. Romans 3:23 tells us that "all have sinned and fall short of the glory of God" (NASB). Through Jesus Christ God is moving us from "falling short" of His glory to again sharing in His glory—His glory being His essential nature. What we lost through sin God is restoring through His Son and through the Spirit.

In 2 Corinthians 3:18, we read: "We all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit" (NASB).

The one thing we need is the sharing in God's nature, His glory. Through experiencing difficulties and trying times, we learn to depend on Him and His Word; and through this dependence He helps us to grow spiritually, to be "transformed into . . . [His] image from glory to glory . . ."

Through our difficulties, God can refine us. Or—to change the metaphor to the one with which we started—through our difficulties, God files down our rough places so that we can better reflect His multi-faceted grace.

Not "things," not possessions, not "and-they-all-lived-happily-ever-after," but our sharing more in His image: this is the good. The good

By RANDY MICHAEL

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results when I grow in grace because of difficulties.

The good also involves God's using of difficulties to spread the gospel. For instance, it was through the tragic death of Jim Elliot and four other young missionaries that the Auca Indians came to believe in Christ. It was because of Jim's untimely death that his wife prepared his spiritual diary for print, a book that has blessed and inspired countless thousands of persons for Christ and the spread of the Good News.

God is working all things into the good . . . for those who love Him, for those who are called according to His purpose. This brings us to a fourth beam of light reflected through Romans 8:28: (4) Good is the privilege of the Christian, and especially the Spirit-filled, Spirit-led Christian.

There is a definite perspective on life that is the result of being filled with the Spirit. When the Holy Spirit enthrones Jesus as Lord, one can rest assured that God loves him as a son and that his Heavenly Father and Older Brother,

Jesus, are taking care of things. It is the sanctified Christian who says, "And I *know* that God is working with all things to bring good out of them!"

It is the Spirit-filled Christian that is wholly yielded to God. He has given himself and "all things" connected with his life to the control of his loving Heavenly Father, and his understanding Older Brother, Jesus.

It is the Spirit-led Christian who has fixed his sight on things not seen, for they are the real—not the things which are seen, for they are temporal (2 Corinthians 4:18).

It is the Spirit-filled, Spirit-led Christian who declares: "We do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison" (2 Corinthians 4:16-17, NASB).

There is, therefore, nothing that can separate us from the love of God in Christ Jesus (Romans 8:38-39)! The Christian is undefeatable! □

WALKING IN CHRIST

PRINCIPLES OF IDENTITY AND INTEGRATION



BY DON W.
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PEACE AND PURITY

Peace and purity do go together, just like love and marriage, or the horse and carriage. It is true that ultimate peace comes from our hope in life eternal. But peace for today comes from the purity of a clear conscience, a sanctified life of faithful obedience to God's will.

"Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ" (1 Thessalonians 5:23, NASB). Thus did Paul see the intimate relationship between God's peace for us and the purity of our living for Him.

In the new covenant, the first time we see this relationship is in Jesus' teaching about progression in the disciples' spiritual life. In the Beatitudes (see Matthew 5:3-12), He sequentially coupled the pure in heart with the happy state of being peacemakers, a consequence of purity in our life purpose.

The issue is simple. How can we speak peace to another until we know the motivation of our own life?

Is it truly to "pursue after peace with all men, and after the sanctification without which no one will see the Lord" (Hebrews 12:14, NASB)? Or, are we still interested in self-advantage—what's in it for us?

How can we be sure if we're not pure—a

purity only He can give? Not a self-righteousness of rags, but a consequence of our faithful response of hungering and thirsting for righteousness.

What does it do to a man to live in a way that he's afraid or ashamed to discuss issues with an offended friend? He tends to withdraw from the relationship, not seeking to establish it more fully, for fear of disclosure—a slip of his tongue or discovery by the friend. A very uncomfortable way to live. Afraid of being found out in discovery, or running from ourselves.

The purity of a clear conscience is the prescription for personal peace. We can be made glad to expose our life to the light of the Son. "But if we walk in the light as He himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin" (1 John 1:7, NASB).

Easy to sleep and easy to rise; nothing to hide when we abide! That's peace—from purity. Not perfect performance, but perfect peace; knowing that God knows and what He sees is a pure heart that loves the light rather than darkness.

Father, I am intent on being a peacemaker, called a son of God. I see there is no way to peace but purity. Make me continually clean in a world stained by sin. And keep on burning my chaff, melting me in conformity to Him. □

BY LAURA MAE
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FAITH HEALING

Due to my close association with sickness, doctors, and medicine, I take a somewhat skeptical approach to those who flippantly profess to divine healing.

As a nurse I have come in contact with gravely ill people who attested that, prior to hospitalization, they felt they had been healed through faith and prayer.

Some had attended meetings conducted by an evangelist who would pray for large numbers of seekers through healing lines. Others had felt a "touch" from God while praying alone or with other believers.

I have nursed through their final illness some of these individuals who claimed perfect healing, but who later found that no positive change had occurred in their bodies.

These kinds of experiences have served to create a feeling of doubt in my thinking. When one would claim to be healed, I questioned.

A case comes vividly to mind of a diabetic who was maintained through the use of insulin. By a step of faith at a meeting surcharged with emotion, Anne claimed to be healed of the disease. Subsequently she threw away her insulin and began eating a normal diet.

After a short period of time, Anne's body gave evidence that her pancreas was still in a non-functioning state. She continued to affirm her healing, but in the end it was necessary for Anne to return to the use of the lifesaving medication.

On the other hand, I do believe that God is able to take a diseased body and make it whole. I have a very dear friend who was stricken with cancer about four years ago. The malignant cells leaped through Anita's body at a life-crushing pace. She was subjected to radical surgery, leaving her body in such a state that death seemed imminent. This prognosis was confirmed by Anita's attending physician.

During these proceedings I stayed with her through the critical moments and visited her as

a personal friend and nurse, attending to her physical needs, as well as attempting to give her hope in a seemingly hopeless situation.

I recall the times that, following Anita's surgery, I visited her at home and dressed her wounds. It was distressing to witness the cancerous growths still present up and down her spine. I was sick at heart to see her huddled in a chair, protected by pillows, where she spent most of her nights and days.

It was at these times that she shared her despair with me. While none had told her of her grave prognosis, she could not help but realize the seriousness of her condition.

Anita and her husband are devout Christians and ardent believers in the power of God to alter physical circumstances and restore one to perfect health. In searching the Scriptures, they read in Genesis 20:17 where God healed Abimelech, and in Exodus 15:26 where God said, "I am the Lord that healeth thee."

They reviewed that precious scripture in Psalms where David sang, "Bless the Lord, O my soul . . . who healeth all thy diseases" (Psalm 103:2-3). They remembered that God promised through Jeremiah, "I will heal thee of thy wounds" (Jeremiah 30:17).

Then God led them to the familiar scripture in James 5:14-16, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. . . . and pray one for another, that ye may be healed."

Together they claimed these promises, believing they were directly applicable to her condition. They asked the elders to anoint her and their friends to pray specifically for her recovery.

The healing was not instantaneous, but a gradual process. She became able to move from the chair to the bed and soon became ambulatory.

At her next visit to the doctor, it was evident that her condition had improved. She continued to progress and her faith remained strong in God's healing promises.

Some few months later there was no evidence of the disease! The doctor had no scientific explanation for the change. "A higher Power must have intervened," was his comment.

Having witnessed this miraculous delivery from the most serious of diseases, my faith in God's power to heal has been greatly strengthened. I pray that God will help me to avoid the attitude of the nobleman whom Jesus addressed, "Except ye see signs and wonders, ye will not believe" (John 4:48).

I ask instead for the faith to believe that what God promises He will do and that I will be able to offer this precious assurance without hesitation to those who have need. □



By W. T. PURKISER

The Two Meanings of Grace

A great deal of the error in our world comes from one-sidedness. We tend to see one aspect of truth and proclaim it as the whole. The result is that a half-truth may become a whole error.

An interesting illustration of this concerns one of the most common and at the same time most beautiful words in the Christian vocabulary. It is the word *grace*. We testify to it, sing about it, write definitions of it, yet too often understand it not at all.

The New Testament word has particular beauty. It is the word *charis*. It was used in classical Greek to mean "beauty, charm, attractiveness." By easy extension, it came to mean "favor, kindness," and "gratitude" as felt on the part of the beholder or receiver.

When New Testament writers took over the term *charis*, they used it to describe the spontaneous, beautiful, unearned love of God at work in Christ Jesus through the Holy Spirit.

"Grace," as A. M. Hunter has said, "means primarily the free forgiving love of God in Christ to sinners and then the operation of that love in the lives of Christians."

We can learn something about grace by using the letters of the English word in an acrostic.

G stands for God, the Source of grace. Peter prays that "the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Peter 5:10).

R means redemption, the purpose of grace: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7).

A is for abundance, the measure of grace: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Corinthians 9:8).

C points to Christ, the Mediator of grace: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9).

E speaks of eternity, the duration of grace: "But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans 5:20-21).

YET WITH ALL the Bible has to say about grace, many still stumble over its meaning. The reason: They stop with but one side.

Almost without fail, grace is defined as "the unmerited favor or mercy of God." It is indeed that. Salvation is all of grace and none of our works.

This is one of the great stumbling blocks of the gospel. Never in a thousand years could any of us make ourselves worthy of God's favor. Yet the pride of man cannot consent to even so basic a truth until it is shattered by the conviction of the Holy Spirit.

This is the aspect of grace that is seen most clearly as forgiveness. Paul says that we are "justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:24).

We who were guilty before the justice of God and the accusations of our own consciences are freed from that guilt by amazing grace. Grace in the heart of God receives us as though we had never sinned.

But to stop with justification, as wonderful as it is, is to miss the whole thrust of the gospel. We are justified by God's grace and reconciled to the Father *in order that* the other side of grace may become effective in us.

For while grace in the New Testament means the unmerited favor and forgiveness of God, it

While grace in the New Testament means the unmerited favor and forgiveness of God, it means more. It is not only an attitude in the mind of the Father. It is also His active, present, always available help through the Spirit. Here is the remedy for the crippled concept of salvation that makes it no more than perpetual forgiveness for perpetual sinning.

means more. It is not only an attitude in the mind of the Father. It is also His active, present, always available help through the Spirit.

Here is the New Testament corrective for the hyper-Lutheranism that would make justification the whole of the gospel. Here is the remedy for the crippled concept of salvation that makes it no more than perpetual forgiveness for perpetual sinning, the "cheap grace" against which Dietrich Bonhoeffer spoke so strongly.

This is to say that grace not only provides pardon; it also provides power for righteousness. It is not only saving grace in the sense of a forgiven past; it is regenerating and sanctifying grace that transforms the present and the future.

ONE OF THE FINEST statements of the other side of grace in the New Testament is Paul's great declaration to Titus:

"For the grace of God that bringeth salvation hath appeared to all men,

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ [or better, as the recent translations, *our great God and Savior Jesus Christ*];

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14).

Here is the whole of grace.

It is grace that sought us when we were far from God, grace that pursued us. It has "appeared to all men," the prevenient grace that comes to the heart before that heart turns to the Saviour.

It is grace that saved us, pardoning grace that redeems from all iniquity. Not *by* faith are we saved, as if our faith had some power in itself; but "by grace are ye saved *through* faith; and that not of yourselves: it is the gift of God: not

of works, lest any man should boast" (Ephesians 2:8-9).

It is grace that sanctifies us, purifying grace that renounces "ungodliness and worldly lusts" and enables fallible and frail human beings to "live soberly, righteously, and godly, in this present world."

It is grace that sustains us, preserving grace that makes us "zealous of good works" and keeps us "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

David H. C. Read put it in three sharp sentences: "Grace is personal. Grace is Christ meeting us at the point of our greatest need. Grace is freedom: freedom from the burden of sin, freedom from the bondage of both religion and irreligion, freedom from the need for self-justification, freedom from the fears that haunt our moral decisions."

The late Karl Barth was both a theologian and a preacher. Some of us will have it that the gospel he preached was in some respects better than the theology he wrote.

In one of his sermons to the men in Basel prison, where he preached regularly, Barth said, "Some of you have perhaps heard it said that in the last forty years I have written a great many books and that some of them are very fat ones. Let me, however, frankly and openly and even gladly confess that the four words, 'My grace is sufficient,' say much more and say it better than the whole pile of paper with which I have surrounded myself. When my books have long since been superseded and forgotten, then these words will still shine on in all their eternal richness."

So it shall be for all of us. "Heaven and earth shall pass away:" said Jesus, "but my words shall not pass away" (Luke 21:33). All His words are eternal. But none are more precious than those He spoke to Paul, and through Paul to us all: "My grace is sufficient for thee" (2 Corinthians 12:9). □

COLLEGE PROFESSORS HONORED AT RETIREMENT

Special recognition was given to two Nazarene college faculty members at the conclusion of distinguished careers in Christian education.

Mrs. Naomi R. Larsen was honored May 3 by Olivet Nazarene College in an afternoon and evening climaxed with the college Orpheus Home Concert in special tribute.



With the exception of 18 years, Mrs. Larsen has given her life to training musicians at Olivet who are now serving around the world. She will retire at the close of the school year.

Mrs. Larsen conducted all-time favorites from 50 years of Orpheus performances, including "A Mighty Fortress" and "Amazing Grace."

Dr. Fred Floyd was honored at the Bethany Nazarene College commencement with the presentation of a "Citation of Merit" Award, May 18, after completing 43 years of service to the college.

In his 43 years, Dr. Floyd has served as dean of students, professor of history, and department head of the division of history.

Next year Dr. Floyd will serve as college historian.

BNC President Stephen Nease announces the addition of Dr. Richard E. Wood (Ph.D., University of Minnesota) to the faculty of the department of history. Dr. Wood has extensive work in economics, political science, and sociology in addition to history. □

FIRST TO RECEIVE THE NEW CST READING CERTIFICATE

Interest in reading has been lifelong for Boneita Pyle Marquart, for she taught herself to read before she ever attended first grade.

She had an aunt who worked in a Christian publishing house and sent many religious mottoes for the walls of the Pyle home—and these mottoes were her "basal reader."



All of her life she has read profusely. Her major in graduate school was children's literature and the teaching of reading.

For a number of years she taught "Teaching Elementary Reading," "Teaching Language Arts," "Beginning Reading Activities in Kindergarten," and "Diagnostic Read-



The Crothersville, Ind., church was dedicated early this year by Superintendent W. Charles Oliver of the Southwest Indiana District. The building covers 7,500 square feet and was constructed at a cost of \$90,000 with \$190,000 appraised valuation. The sanctuary will seat 350 with overflow provision for another 100. The former attendance record of 254 was broken on the fourth Sunday in the new building, and steady growth is being recorded. Rev. J. D. Pressley is the pastor.



More than 250 ministers and laymen attended a farewell dinner for Rev. and Mrs. Boyd Hancock upon his resignation from the district superintendency of the North Arkansas District after more than 13 years of service. Donald Cain, right, a member of the district advisory board and master of ceremonies for the event, is shown presenting a Revere bowl appropriately inscribed. The Hancocks were also given a love offering by the churches on the district. His resignation was effective March 15. Rev. Hancock, an outstanding holiness preacher, will be entering the field of evangelism.

ing" at Olivet Nazarene College.

In public schools she carried out experimental studies with beginning readers and with junior high school students who had reading problems.

In postgraduate work, Mrs. Marquart studied in 10 countries of Europe—specializing in what they did in beginning reading and why they did it.

Through the years she has writ-

ten many articles for Nazarene periodicals and professional magazines, a book on the junior NYPS, vacation Bible school manuals and workbooks for juniors, in addition to junior NYPS and junior missionary lessons for the Nazarene Publishing House.

At present she has submitted several books for evaluation to the Church Schools Department.

Mrs. Marquart is book chairman

for Kankakee Christian Women's Club, and International Affairs & Publications Chairman for the Chicago Area Association for Childhood Education.

And because she's the Chicago Central District CST director, she's especially happy for the new CST Reading Certificate, which gives her another effective way to stress the importance of good devotional and inspirational reading in every Christian's life.

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EL SALVADOR INITIATES THEOLOGICAL EXTENSION WORKSHOP

On March 19-21, a theological education workshop was held at the Central American Nazarene Seminary Extension Center in San Salvador, El Salvador.

The extension center is a branch of the Costa Rican campus of *Seminario Nazareno Centroamericano* in San Jose.

Miss Ruth Dech, professor at the seminary in San Jose, served as coordinator for the workshop, which included 10 persons.

The workshop purpose was to orient the pastors and workers attending in the philosophy and methods of theological education by extension, and to take a look at the curriculum.

The plan was to train the participants so that they, in turn, may be able to teach and train others in the program. □



Rev. and Mrs. A. Furman Harris were honored for 60 years of gospel ministry by the Hayward, Calif., First Church, where their son, Paul W. Harris, is the pastor. By unanimous action, the congregation named the elder Rev. Harris "honorary pastor" and presented him with a plaque and a book of letters from friends and associates.



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PASTORS EARN PH.D. DEGREES

Two active pastors in the Church of the Nazarene received Ph.D. degrees this spring, both in the field of psychology.

Rev. Donald V. Peal, pastor of the Southern Hills, Shreveport, La., Church, was granted the Ph.D. in psychology by Baptist Christian University with a dissertation on "Human Behavior: Its Effect on Learning."



Dr. Donald V. Peal

Dr. Peal is a graduate of Trevecca Nazarene College, and has an M.A. degree from Louisiana College in Pineville, La. He is district church school chairman, and principal of Oakmont Christian School, in addition to his pastoral responsibilities.

Mrs. Peal is the third grade teacher at Oakmont and serves as district missionary president of the Louisiana District. They have two children: Timothy Mark, 15; and Donella, 12.

Rev. Alan Rodda, pastor of Portland, Ore., First Church, was awarded the Ph.D. degree by the University of California and the Graduate Theological Union, Berkeley, Calif., on March 3.



Dr. Alan Rodda

Dr. Rodda is a graduate of Northwest Nazarene College and Nazarene Theological Seminary. His doctoral committee chairman wrote:

"Alan Rodda graduated with honors from the Graduate Theological Union-University of California, Berkeley, on March 3, 1975. His dissertation, 'Therapeutic Task Group Leadership,' is the only document of its kind in which parish task groups are examined from a research design. At least two publishers have expressed interest to me in the project."

Dr. Rodda was selected as 1 out

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of 126 applicants in 1969 for the Clinical Psychology program. He spent a full year in clinical residency at the Veterans' Hospital in Martinez, Calif., 1969-70.

During the 1970-72 school years, Rodda took course work at the university, completing 84 units of work with a straight A average. □

CHURCHES PLAN HALF-CENTURY CELEBRATIONS

Three congregations have announced plans for golden anniversary celebrations this summer.

Denver, Colo., South Side Church will have a homecoming banquet Saturday, July 19, and services on Sunday, July 20, with former pastors in the pulpit for the day.

Thirty charter members have now become 430 members, with 4 of the original roll still active. Eight pastors have served the church during its 50 years, with Rev. Joseph Wright as incumbent.

The Macomb, Ill., church will celebrate its fiftieth anniversary, July 27, with Dr. and Mrs. William Esselstyn, District Superintendent Floyd Pounds, and a former pastor Cainan Dale preaching.

The present pastor, Rev. D. L. Runyon, 239 North College St., Macomb, Ill. 61455, invites inquiries for further information.

Sacramento, Calif., North Church (formerly North Sacramento Church) plans a fiftieth anniversary and homecoming day on September 14.

General Superintendent George Coulter and District Superintendent Kenneth Vogt, former pastor, will be featured speakers.

Rev. Mervyn E. Gale, present pastor, offers a souvenir ribbon to members and friends not able to attend who wish to write to 1100 Las Palmas Ave., Sacramento, Calif. 95815. □



Rev. and Mrs. A. L. Emmert celebrated their sixtieth wedding anniversary, February 14, in special Sunday services at the Beech Grove, Ind., church, with Rev. Emmert bringing the evening message.

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- LAXSON, WALLY & GINGER.** (C) R. 3, Athens, Ala. 35611
- LECKRONE, LARRY D.** (C) 1308 Highgrove, Grandview, Mo. 64030
- LEICHTY SINGERS.** (C) 753 S. Wildwood, Kankakee, Ill. 60901
- LEONARD, JAMES C. & FLORICE.** (C) 150 Valley View Dr., Johnstown, Ohio 43031
- LESTER, FRED R.** (C) Box 396, White Oak, Tex. 75693
- LIDDELL, P. L.** (C) 3530 W. Allen Rd., Howell, Mich. 48843
- LIGHTNER, JOE.** (C) 4336 Raven Pl., Springfield, Mo. 65804
- LINDER, LLOYD P.** (C) 1121 Maple Row, Elkhart, Ind. 46514
- LINEMAN, HAZEL FRALEY.** (C) 10 S. Third St., Bradford, Pa. 16701
- LOMAN, LANE AND JANET.** (R) Box 1, Salisbury, N.C. 28144 (full-time)
- LONG, WILMER A.** (R) 926 Franklin St., Johnstown, Pa. 15901 (full-time)
- LOWN, A. J.** (C) c/o NPH*
- LUSH, RON & MYRTLEBEL.** (C) c/o NPH*
- LYONS, JAMES H.** (C) 1011 W. Shaw Ct., No. 1, Whitewater, Wis. 53190
- MacALLEN, LAWRENCE J. & MARY.** (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- MACK, WILLIAM M.** (C) R. 2, Union City, Mich. 49094
- MANLEY, STEPHEN.** (C) 1778 S. 350 E., Marion, Ind. 40952
- MANNING, C. M.** (C) Box N, Maysville, Ky. 41056
- MARTIN, DICK.** (See Martin-Fisher Evan.)
- MARTIN, PAUL.** (C) c/o NPH*
- MARTIN-FISHER EVANGELISM.** (C) 2715 S St., Suite 1, Sacramento, Calif. 95816
- MAYO, CLIFFORD.** (C) Box 103, Afton, Tex. 79220
- McABEE, JAMES.** (R) 410 Freeman Ave., Seymour, Ind. 47274
- McCLURE, DARL.** (C) R. 3, Box 500, Kenwood Plaza, Bryan, Ohio 43506
- McCULLOUGH, FORREST.** (C) c/o NPH*
- MCDONALD, CHARLIE.** (R) R. 1, Box 308, Dale, Tex. 78816 (full-time)
- MCDONALD, G. RAY.** (R) 321 Curran, Brookhaven, Miss. 39601 (full-time)
- McGUFFEY, J. W.** (C) 4715 Ponderosa, Tyler, Tex. 75701
- McKINNEY, ROY T.** (C) 2319 Wakulla Way, Orlando, Fla. 32809
- McNUTT, PAUL.** (C) 215 W. 68th Terr., Kansas City, Mo. 64113
- McWHIRTER, G. STUART.** (C) c/o NPH*
- MEEK, WESLEY, SR.** (C) 5713 S. Shartel, Oklahoma City, Okla. 73109
- MELVIN, DOLORES.** (C) R. 1, Greenup, Ky. 41144
- MEREDITH, DWIGHT & NORMA JEAN.** (C) c/o NPH*
- MERRELL, RICHARD L.** (R) Box 20286, Minneapolis, Minn. 55431 (full-time)
- MICKEY, BOB.** (C) 504 N. 6th St., Lamar, Colo. 81052
- MILLER, MEL.** (C) 226 W. Northrup St., Lansing, Mich. 48910
- MILLER, RUTH E.** (C) 111 W. 45th St., Reading, Pa. 19606
- MILLHUFF, CHUCK.** (C) c/o NPH*
- MONTGOMERY, CLYDE.** (C) 2517 N. 12th St., Terre Haute, Ind. 47804
- MORGAN, J. HERBERT.** (C) 1101 Walnut St., Danville, Ill. 61832
- MORRIS, CLYDE H.** (C) 5281 Ridge Cross Dr., Charleston, W.Va. 25312
- MULLEN, DeVERNE.** (C) 67 Wilstead, Newmarket, Ont., Canada
- MYERS, HAROLD & MRS.** (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504
- NEFF, LARRY & PATRICIA.** (C) 625 N. Water St., Owosso, Mich. 48867
- NELSON, CHARLES E. & NORMADENE.** (C) Box 241, Rogers, Ark. 72756
- NEUSCHWANGER, ALBERT.** (C) c/o NPH*
- NICHOLAS, CLAUDE.** (R) 2404 Hamilton Rd., Lebanon, Ohio 45236 (full-time)
- NORTON, JOE.** (C) Box 143, Hamlin, Tex. 79520
- OVERTON, WM. D.** (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
- OYLER, CALVIN B.** (C) 1322 S. Hydraulic, Wichita, Kans. 67211
- PALMER, JAMES E.** (C) 802 Stewart Dr., New Castle, Ind. 47362
- PARR, PAUL G., & THE SONGMASTERS.** (C) Box 855, Decatur, Ill. 62525
- PASSMORE EVANGELISTIC PARTY, THE A. A.** (C) c/o NPH*
- PECK, W. A.** (C) R. 2, Box 65A, Malden, Mo. 63863
- PERDUE, NELSON.** (R) 3732 E. Rte. 245, Cable, Ohio 43009 (full-time)
- PFEIFER, DON.** (C) Waverly, Ohio 45690
- PHILLIPS, GENE E.** (C) R. 2, Griggsville, Ill. 62340
- PIERCE, BOYCE & CATHERINE.** (C) R. 4, Danville, Ill. 61832
- PORTER, JOHN AND Patsy.** (R) c/o NPH*
- POWELL, CURTICE L.** (C) 2010 London Dr., Mansfield, Ohio 44905
- POWELL, EARL.** (R) 1613 Hickory St., Flatwood, Ky. 41139 (full-time)
- POWELL, FRANK.** (C) P.O. Box 222, Oskaloosa, Ia. 52577
- PREDAINA, JOSEPH L.** (C) (Personal Evangelism Clinics), 2216 S. Dr., Pueblo, Colo. 81008 (full-time)
- PRESSLER, IRVEN.** (C) 411 S. Michigan Ave., Bradley, Ill. 60915
- PRICE, JOHN C.** (R) 2202 Wilson Ave., Louisville, Ky. 40210 (full-time)
- QUALLS, PAUL M.** (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- RAKER, W. C. & MARY.** (C) Box 106, Lewistown, Ill. 61542
- RAYCROFT, R. N.** (C) c/o NPH*
- REEDY, J. C.** (C) 449 Bresee Ave., Bourbonnais, Ill. 60914
- RICHARDS, LARRY & PHYLLIS (COULTER).** (R) 2479 Madison Ave., Indianapolis, Ind. 46203
- ROBERTSON, JAMES H.** (C) 2014 Green Apple Ln., Arlington, Tex. 76014
- ROBINSON, LINDA.** (C) See Higher Ground
- ROBISON, ROBERT & WIFE.** (C) Heaters, W Va. 26627
- RODGERS, CLYDE B.** (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
- ROTHWELL, MEL-THOMAS.** (R) 2108 Alexander Ln., Bethany, Okla. 73008
- RUSHING, KEN & EDNA.** (R) 3621 N.W. 97th St., Miami, Fla. 33147 (full-time)
- RUTHERFORD, BOB.** (C) R. 1, Lynchburg, Tenn. 37352
- RUTHERFORD, STEPHEN.** (R) Box 204, La Vergne, Tenn. 37086 (full-time)
- SANDERS, RUFUS.** (C) c/o NPH*
- SAY FAMILY.** (C) 1515 Pinelake Dr., Orlando, Fla. 32808
- SCARLETT, DON.** (C) 3643 Chrysler Ave., Indianapolis, Ind. 46224
- SCHOONOVER, MODIE.** (C) 1508 Glenview, Adrian, Mich. 49221
- SCHRIEBER, GEORGE.** (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- SCHULTZ, ROYAL G.** (C) R. 6, Box 277A, El Dorado, Ark. 71730
- SCOTT, WILLIS R.** (C) 8041 Ruble Ave., Louisville, Ohio 44641
- SERROTT, CLYDE.** (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
- SEXTON, ARNOLD (DOC) & GARNETT.** (C) 1116 Highland Ave., Ashland, Ky. 41101
- SHARP, CHARLES & FAMILY.** (C) R. 2, Box 216-D, Vicksburg, Mich. 49097
- SHARPLES, J. J. & MRS.** (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
- SHAW, WILLIAM.** (R) Box 16166, Louisville, Ky. 40216 (full-time)
- SHOLAR, LINDA ROBINSON.** (C) Box 5642, Fayetteville, N.C. 28303
- SHOMO, PHIL & MIRIAM.** (C) 517 Pershing Dr., Anderson, Ind. 46011
- SHUMAKE, C. E.** (C) Box 4536, Nashville, Tenn. 37216
- SINGELL, TIMOTHY.** (C) 4926 Hillside Rd., Independence, Ohio 44131
- SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117
- SLACK, DOUGLAS.** (C) 424 Lincoln St., Rising Sun, Ind. 47040
- SLATER, GLENN & VERA.** (C) 320 S. 22nd St., Independence, Kans. 67301
- SMITH, CHARLES HASTINGS.** (C) Box 937, Bethany, Okla. 73008
- SMITH, DUANE.** (C) 3301 Drennan Rd., Box 63, Colorado Springs, Colo. 80911
- SMITH, HOWARD M.** (C) R. 1, Box 87-B, Jacksonsville, Ark. 72076
- SMITH, OTTIS E., JR., & MARGUERITE.** (C) 60 Grant St., Tidouite, Pa. 16351
- SMITHS, SINGING.** (C) 205 Drayton St., Winnsboro, S.C. 29180
- SNELL, DALE E.** (R) 814 Paradise Ln., Colorado Springs, Colo. 80904 (full-time)
- SNOW, DONALD E.** (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- SPARKS, ASA & MRS.** (C) 91 Lester Ave., Nashville, Tenn. 37210
- SPROWLS, EARL L.** (R) c/o NPH* (full-time)
- STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008
- STARK, EDDIE G. & MARGARET.** (C) 6906 N W. 36th, Bethany, Okla. 73008
- STARNES, SAM L.** (C) 448 S. Prairie, Bradley, Ill. 60915
- STEPHENS, KEN.** (C) 731 Lakeside Dr., Duncanville, Tex. 75116
- STEWART, PAUL J.** (C) Box 90, Jasper, Ala. 35501
- STOCKER, W. G.** (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
- STONE GOSPEL SINGING FAMILY.** (R) 5150 Airport Rd., Colorado Springs, Colo. 80916
- STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503
- SWANSON, ROBERT L.** (C) Box 274, Bethany, Okla. 73008
- SWEARENGEN, JOHN W.** (C) 210 Munroe St., Bourbonnais, Ill. 60914
- SWEENEY, ROGER & EULETA.** (C) Sharon Grove, Ky. 42280
- TAYLOR, ROBERT W.** (C) 4501 Croftshire Dr., Dayton, Ohio 45440
- THOMAS, J. MELTON.** (C) c/o NPH*
- THOMPSON, GENEVIEVE.** (C) Prophecy, Craig Mo. 64437
- THOMPSON, L. DEAN.** (C) 314 S. Summit, Girard, Kans. 66743
- TOEFFER, PAUL.** (C) Box 146, Petersburg, Tex. 79250
- TUCKER, BILL & JEANETTE.** (C) P.O. Box 3204, La Vale, Md. 21502
- TUCKER, RALPH, JR.** (C) c/o NPH*
- TURNOCK, JOHN J. & MRS.** (R) c/o NPH* (full-time)
- VANDEBUSH, HENRY AND RHONDA.** (C) Bushnell, S.D. 57011
- VANDERPOOL, WILFORD.** (C) 11424 N. 37th St., Phoenix, Ariz. 85028
- VARIAN, W. E.** (C) 5423 Hicks Corner, Kalamazoo, Mich. 49002
- WACHTEL, D. K.** (C) Box E, Madison, Tenn. 37115
- WADE, E. BRUCE.** (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- WALKER, LAWRENCE C. AND LAVONA.** (C) c/o NPH*
- WALLACE, J. C. & MRS.** (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
- WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
- WARNE, RAY E. & VIOLET.** (C) Box 333, Dillonvale, Ohio 43917
- WELCH, JONATHAN & ILONA.** (C) 106 Tyler, Danville, Ill. 61832
- WELCH, RICHARD & CLAUDIA.** (C) c/o NPH*
- WELCH, W. B.** (C) 5328 Edith St., Charleston, S.C. 29405
- WESTS, THE SINGING.** (C) 910 Carlisle St., Colorado Springs, Colo. 80907
- WHITED, CURTIS.** (C) 307 N. Blake, Olathe, Kans. 66061
- WHITTINGTON, C. C. & HELEN.** (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
- WILKINSON TRIO.** (R) 2840 18th St., Columbus, Ind. 47201
- WILLIAMS, G. W.** (R) 2200 Elva Dr., Kokomo, Ind. 46901 (full-time)
- WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- WISE, DAVE.** (R) 9826 Springfield Pike, Cincinnati, Ohio 45215 (full-time)
- WISE, F. FRANKLYN.** (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914
- WISEHART, LENNY & JOY.** (C) 1136 Westfield Pl., Olathe, Kans. 66061
- WOLPE, JOSEPH P.** (C) 7139 El Prado, Riverside, Calif. 92506
- WYLIE, CHARLES.** (C) 1217 Fuller, Winfield, Kans. 67156
- WYRICK, DENNIS.** (C) 603 Reed Dr., Frankfort, Ky. 40601
- YOUNG, JOHN L.** (C) P.O. Box 56, Peyton, Colo. 80831
- ZIMMERLEE, DON & JUNE.** (C) c/o NPH*

JUNE SLATE

(As reported to Visual Art Department)

ANDREWS: Stonington, Me., June 3-8
 BAILEY, C. D.: Albany, Ohio (Union Ridge), June 9-15; Unionville, Mich. (Tuscola Co. Camp), June 20-29
 BATTIN: Brownfield, Tex., June 15-22
 BELL: Montrose, Colo., June 3-8; Arlington, Tex. (East Park), June 10-15; Greenville, Tex., June 17-22
 BEYERS: Jackson, Miss. (Grace), June 24-29
 BOHI, J. T.: Kansas City Dist. Camp, June 3-8; Lombard, Ill., June 18-22; Dallas Dist. Camp, June 24-29
 BOND: Rockford, Ill. (Auburn), June 3-8; West Lebanon, Ind., June 10-15; Eastern Mich. Dist., June 28-29
 BROWN, L. K.: Ripley, Ohio (1st), June 9-15
 CAUDILL, S. & S.: Winchester, Ind., June 2-8; Upstate New York Dist. (tour), June 10-15
 CAYTON: Hooksett, N.H., June 3-8; Canonsburg, Pa., June 10-15; Aliquippa, Pa., June 17-22; Frostburg, Md., June 24-29
 CLARK: Huntington, W.Va., (1st), June 3-8; Weirton, W.Va. (1st), June 9-15; Columbus, Ohio (Linden), June 16-22; Bedford, Ohio (1st), June 23-29; Wooster, Ohio (1st), June 30—July 6
 CLIFT: Orofino, Ida., June 8-13; El Centro, Calif., June 16-22; Placentia, Calif., June 24-29
 COOK: Wrens, Ga., June 10-15
 COX: Winchester, Ind., June 2-8; Charlotte, N.C., June 9-15; Asheville, N.C. (Wesley Camp), June 19-29; French Lick, Ind. (camp), June 30—July 6
 CRABTREE: Wellston, Ohio (Monroe Chapel), June 18-24
 CRANE: Belington, W.Va. (Weaver), June 3-8; New Kensington, Pa., June 10-15
 DARNELL: Ethridge, Tenn., June 2-8; Columbia, S.C. (camp), June 13-22; Plainfield, Ind., June 23-29; Piedmont, S.C. (camp), June 30—July 6
 DEAL: Eustis, Fla., June 9-15
 DISHON: Campbellsville, Ky. (Brethren in Christ), June 10-15
 DIXON: Caledonia, Ohio, June 3-8; New Philadelphia, Ohio (tent), June 13-22; Amsterdam, Ohio (tent), June 27—July 6
 DUNMIRE: Monterey, Tenn., June 2-8; Jena, La. (Free Meth. Camp), June 23-29
 DUNN: Wadsworth, Ohio (Sharon Inter. Camp), June 26—July 6
 DUTTON: Ithaca, N.Y., June 4-8; Fawn Grove, Pa., June 11-15; New Brunswick, Can. (tour), June 30—July 6
 ELLINGSON: Vivian, La., June 3-8; Marksville, La., June 10-15; New Orleans, La. (Calvary), June 20-22; Houston, Tex. (North Freeway), June 23-29
 ELLWANGER: Middle East, June 1-14; Africa, June 19—July 11
 ERICKSON: Gwynn, Va., June 3-8; Saltville, Va., June 10-15
 FELTER: Elkton, Md. (Holiness Christian), June 3-8; Nelsonville, Ohio (Wesleyan Camp), June 26—July 6
 FILES & ADAMS: Mt. Laurel, N.J., June 3-8; Fairview Village, Pa., June 10-15; Dover, Del., June 17-22; Selingsgrove, Pa., June 24-29
 FISHER, C. W.: New Zealand, month of June
 FORD, R. E.: Greensfork, Ind., June 2-8; Hagerstown, Ind., June 9-15; Richmond, Ind. (St. Paul), June 16-22; Blountsville, Ind. June 23-29
 FREEMAN: Sandwich, Ill., June 9-15; Dixon, Ill., June 16-22
 FRODGE: Ripley, Ohio, June 8-15
 GAUT: Richmond, Mo., June 6-8
 GAWTHORP: Oxford, Ind., June 3-8; Ronceverte, W.Va., June 17-22
 GLENDENNING: Mexico, Mo., June 2-8; Freeman, S.D. (Mennonite), June 22-29
 GOODEN: Wichita, Kans. (Olivet), June 2-8
 GRAVVAT: Anthony, Kans., June 15-22
 GREEN: Whitefish, Mont., June 4-8; Rocky Mtn. Dist. Camp, June 11-15; Hendersonville, N.C. (camp), June 26—July 6

GRINDLEY, G. & J.: Allendale, Mich. (Wesleyan Camp), June 11-22
 HAPPINESS SINGERS: Concert tour, Michigan, June 1-8
 HARROLD: Risingsun, Ohio (1st), June 3-8; Mansfield, Ill. (1st), June 10-15; Evansville, Ind. (Ricky Foster Mem.), June 17-22; Tohoso, Ohio, June 24-29
 HEASLEY: Oswego, Kans., June 3-8
 HOLCOMB: Nashville, Tenn. (Westside), June 8-15; Sweeny, Tex., June 22-29
 HOLLEY: Royalton, Ill. (1st), June 3-8; Lakewood, Colo. (Green Mountain), June 17-22; Red Wing, Minn., June 24-29
 HOLLOWAY: Coraopolis, Pa., June 3-8; Fulton, N.Y., June 11-22
 HOOTS: Colorado Springs, Colo. (Eastborough), June 3-8; S.W. Okla. Dist. Youth Camp, June 16-20; Hendersonville, N.C. (camp), June 26—July 6
 HUBARTT: Greenfield, Ohio (Sharon Center Camp), June 28—July 6
 IDE: La. Dist. Camp, June 30—July 6
 INGLAND: Clifton Springs, N.Y., June 6-15
 CHUCK JACKSON SINGERS: Panama City, Fla. (Parkway), June 6-8; Carbondale, Ill. (Union Hill Christian), June 13; Urbana, Ill. (Faith), June 14-15; Pennsylvania (concerts), June 17-22
 JANTZ: Tilden, Ill., June 3-8; Jamestown, N.D. (Beulah Camp), June 22-29
 JETER: Prosser, Wash., June 5-8
 JEWETT: Marksville, La., June 10-15; Crowley, La. (Ebenezer Camp), June 20-29
 JONES, C. W.: Cambridge, Md., month of June
 KLEVEN: Montevideo, Minn. (camp), June 13-22
 LANIER: Hagerstown, Md. (Community), June 4-15; Pomeroy, Ohio (Community), June 18-29
 LASSELL: Shirley, Ind., June 2-8; Monroe, Ind. (Adams Co. Hol. Camp), June 11-22; Vicksburg, Mich. (Christian Pilgrim Camp), June 20—July 6
 LAW: Potosi, Mo., June 2-8; Batavia, Ohio (Afton Wes.), June 9-15
 LAXSON: Spencer, Ind. (1st), June 3-8; overseas, June 10-24; Chattanooga, Tenn., June 25-29; S.C. Dist. Camp, June 30—July 6
 LECKRONE: Portage, Ind. (Grace), June 9-15; East Jordan, Mich. (Bayne City Hol. Camp), June 20-29
 LOMANS: Jopka, Ill. (Area Cru.), June 11-15; Metter, Ga. (Hemingway Camp), June 16-22; Jena, La. (Free Meth. Dist. Camp), June 23-29
 LUSH: Manchester, Conn., June 4-8; Upstate N.Y. Camp, June 30—July 6
 MANLEY: Bellefontaine, Ohio, June 3-8; Williamsburg, Ind., June 10-15; Eaton, Ohio (1st), June 17-22; Harrisonburg, Va., June 24-29
 MANNING: Monroe, La., June 9-15
 MARTIN, P.: Kansas City Dist. Camp, June 2-8; Albany, Ky. (1st), June 10-15; Ft. Worth, Tex. (1st), June 16-22; Leavittsburg, Ohio, June 23-29; Canada East Dist. (Elmsdale Camp), June 30—July 6
 MAYO: Durango, Colo. (1st), June 3-8
 McABEE: Bedford, Ind. (1st), June 9-15; Spencer, Ind. (1st), June 17-22
 McKINNEY: Tenn. Dist. Camp, June 29—July 6
 MELVIN: Paris, Ky. (Meth.), June 1
 MEREDITH: Shreveport, La. (1st), June 28-29; La. Dist. Camp, June 20—July 6
 MERRELL: Oskaloosa, Ia. (1st), June 2-8; S.W. Ind. Boys' Camp, June 9-13; Greencastle, Ind. (1st), June 13-15; Minneapolis, Minn. (Brooklyn Center), June 18-22; Minneapolis, Minn. (Russell Ave.), June 23-29
 MICKEY: York, Neb., June 3-8; Regent, N.D., June 10-15; Sawyer, N.D., June 16-22; Albuquerque, N.M. (Sandia), June 24-29
 MILLHUFF: Toronto, Can. (People's Church), June 8-10; Birmingham, Ala. (Union), June 11-15; Pa. Tour, June 18-22
 MONTGOMERY: Mt. Vernon, Ind. (Point Township), June 9-15; Seelyville, Ind., June 23-29
 MULLEN: Goderich, Ont., Can. (Baptist) June 1; Frankford, Ont., Can. (Free Meth.), June 13-15; Newmarket, Ont., Can., June 22-29

MYERS: Farmer City, Ill., June 13-22
 NEFF: Concert tour, Michigan, June 1-8; Ashley, Ohio (Ashley Holiness Camp), June 19-29
 NEUSCHWANGER: New Orleans, La. (Downtown), June 3-8; Edmond, Okla. (Waterloo), June 16-22; N.W. Ill. Camp, June 27—July 6
 OVERTON: Auburn, Ill., June 3-8; Springfield, Ill., June 10-15; Decatur, Ill., June 17-22; Lapeer, Mich., June 24-29
 OYLER: Prescott, Ark., June 8-15
 PALMER: Westmoreland, Tenn. (Highland), June 10-15; Hagerstown, Ind., June 17-22
 PASSMORE: Port Elizabeth, N.J., June 3-8; Lancaster, Ohio, June 10-15; North Star, Mich. (Ola Camp), June 19-29
 PFEIFER: Nashville, Tenn. (Donelson), June 3-8; Colfax, N.C. (Shady Grove Camp), June 19-29; Tenn. Dist. Camp, June 30—July 6
 PHILLIPS: Binghamton, N.Y. (1st), June 10-15; Francisco, Ind., June 17-22
 PIERCE: Danville, Ill. (Home Gardens), June 3-8
 POWELL, F.: Bettendorf, Ia., June 13-15
 PRESSLER: Winterset, Ia. (1st), June 6-11
 QUALLS: Excel, Ala. (Beulah Hol. Camp), June 26—July 6
 RAKER: Atchison, Kans. (tent), June 12-22; Eldon, Mo. (tent), June 29—July 6
 RAYCROFT: Sydenham, Ont., Can. (camp), June 27—July 6
 RICHARDS: North Vernon, Ind. (1st), June 1-8
 ROTHWELL: North Vernon, Ind., June 1-8; N.W. Ill. Dist. Camp, June 27—July 6
 SERROTT: Bradenton, Fla. (1st), June 2-15; Antigua, W.I., June 17—July 1
 SHARP: Lum, Mich. (Lapeer Co. Hol. Camp), June 20-29
 SHOMO: Oklahoma City, Okla. (Crown Heights), June 2-8; Tenn. Dist. Camp, June 29—July 6
 SHUMAKE: Findlay, Ohio (Summit St.), June 2-8
 SLACK: Terry, Miss. (Sanc. Ch. of Christ Camp), June 30—July 6
 SMITH, C. H.: Philadelphia Dist. Tour, June 3-8
 SMITH, OTTIS: Athens, Ohio (1st), June 3-8
 SMITHS, THE SINGING: Franklin, Pa. (Oak Hill United Brethren Camp), June 26—July 6
 SNOW: Houghton Lake Heights, Mich., June 3-8
 SPARKS: Danville, Ky. (1st), June 3-8
 STAFFORD: Terre Haute, Ind. (camp), June 20-29
 STARK: Kilgore, Tex., June 2-8; Fort Scott, Kans., June 9-15; El Reno, Okla., June 16-22
 STEWART: Scottsboro, Ala., June 3-8
 STONE: Sheboygan, Wis., June 15-22
 STRICKLAND: Bluefield, W.Va., June 3-8; Frank, W.Va., June 17-22; Decherd, Tenn., June 24-29
 SWANSON: Mexico, Mo., June 2-8; Ky. Dist. Boys' & Girls' Camp, June 16-20; Rodessa, La. (McCoy), June 24-29
 THOMAS: Union City, Pa., June 3-8; San Leandro, Calif., June 17-22; Sacramento, Calif. (Cordova), June 24-29
 TURNOCK: Junction City, Kans., June 2-8; Dallas, Tex. (Woodland Park), June 9-15; Pueblo, Colo. (1st), June 16-22; Kansas City, Mo. (1st), June 23-29; Cent. Ohio Dist. Girls' Camp, June 29—July 4
 VANDERBUSH: Freeman, S.D. (Mennonite), June 22-29
 VARIAN: Clare, Mich., June 3-8; Flint, Mich. (East), June 24-29
 WALKER: New Philadelphia, Ohio (tent), June 13-22; Bergholtz, Ohio, June 27—July 6
 WALLACE, J. C.: Adrian, Ga. (camp), June 16-20
 WARD: Menomonic, Wis. (Forest Center), June 3-9; Fort Myers, Fla. (Palm Beach Blvd.), June 22-29
 WARNE: Colliers, W.Va. (Archer Heights), June 22-29
 WELCH, W. B.: Pageland, S.C., June 3-8
 WESTS: Seneca Falls, N.Y., June 3-8; Lake Placid, N.Y., June 10-15; Bakers Mills, N.Y. (Wes.), June 17-22
 WHITTINGTON: Linden, Tex., June 8-15
 WISEHART: Haiti Tour, June 3-22
 WYRICK: Decatur, Ala. (Larkwood), June 10-15
 ZIMMERLEE: Corpus Christi, Tex. (1st), June 17-22

UNDERSECRETARY OF LABOR TO ADDRESS POINT LOMA COLLEGE COMMENCEMENT

Richard F. Schubert, Undersecretary of Labor, will address the sixty-fifth commencement exercises at Point Loma College, June 9,

according to Dr. W. Shelburne Brown, PLC president. Schubert, the number two man in the Labor Department, will be speaking in the Greek Amphitheater on the PLC campus.

Prior to becoming undersecretary of labor, Schubert had served in the Labor Department as executive as-

sistant to then-Undersecretary of Labor James D. Hodgson and later as solicitor of labor. He has also held positions with the Bethlehem Steel Corporation and been a labor arbitration attorney.

Schubert is a native of Trenton, N.J. He graduated cum laude from Eastern Nazarene College in 1958.

He received an LL.B. degree from Yale Law School in 1961. While attending Yale, he served as director of the Public Defender Association and earned the association's Chairman's Cup.

Schubert was admitted to practice before the Supreme Court of the Commonwealth of Pennsylvania and the Court of Common Pleas of Northampton County, Pa., in 1962, and admitted to practice before the U.S. Supreme Court in 1971.

A trustee of Eastern Nazarene College, Schubert serves as president of its alumni association and received its *Alumnus of the Year Award* in 1971.

Schubert is a member of the American Iron and Steel Institute and the American Arbitration Association. He is listed in *Who's Who Among Outstanding Young Men of America*. He is an active member of the Pennsylvania and Northampton County bar associations. □

CHURCH SCHOOL HAPPENINGS

Norman J. Brown, Reporter

"Key Kuple" Glyne and Movelle Mascol represented the New York District.



Mr. Jerry Oliver emphasizing that a concern for lost souls is the highest level of attitude motivation.



"KEY KUPLES" MEET IN KANSAS CITY

Laymen "Key Kuples" from 62 districts spent two days in Kansas City preparing to lead their districts in the "Reach Out and Touch" Sunday school attendance campaign this fall. From Friday noon, April 11, until Sunday noon, April 13, they were involved in a whirl of activities.

Friday afternoon, the group toured the general headquarters buildings and the Nazarene Publishing House, where each "Kuple" received one-half of a set of "Praying Hands" bookends. If their district wins over their competitor in the attendance drive, they will receive the other half to the set.

Dr. George Coulter and Dr. Charles H. Strickland represented the Board of General Superintendents at a reception and banquet

provided by the Publishing House on Friday night.

Mr. and Mrs. Jerry Oliver, the general "Key Kuple," directed a planning and training seminar through the day Saturday.

A meaningful prayer meeting and testimony time started off the day. The lunch break was spent at the Nazarene Theological Seminary with a stop at the bookstore.

Saturday evening, the editorial staff of the Department of Church Schools hosted a dinner and get-acquainted activities at Mid-America Nazarene College.

"Kuples" that could stay over for Sunday were guests of various churches in the Kansas City area. All involved were weary in body but "alive unto God" as a result of the meeting.

The concern, commitment, and caliber of these lay "Kuples" were a tremendous inspiration and



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promise of outstanding results in the "Reach Out and Touch" drive which will be held September 28—November 2, 1975.

The next denomination-wide activity will be simultaneous kickoff banquets on each district, September 12. □

BNC STUDENTS ACCEPTED INTO MED SCHOOLS

Five Bethany Nazarene graduates have been notified of their acceptance into the fall classes of Graduate Schools of Medicine, according to the assistant academic dean, Dr. Don Beaver.

Accepted into the University of Oklahoma School of Medicine were: Debra Riggs, Tom Duckett II,

Elvin McCarl, and Ed Overholt. Accepted into the College of Osteopathic Medicine and Surgery was Richard Potts.

Dr. Beaver concluded, "Five BNC students were accepted out of our seven applicants. A 70+ percent acceptance rate compared to the national average of approximately 30 percent gives some indication of the calibre of student our premed program is producing." □



Rev. and Mrs. Walter S. MacPherson were the guests of honor at a golden wedding anniversary open-house reception at their home, hosted by their children. Their home church in Washington, N.J., held a special service in their honor. They have 5 children, 13 grandchildren, and 2 step great-grandchildren. After pastoring in the Church of the Nazarene since 1927, Rev. and Mrs. MacPherson now live in retirement in Flanders, N.J.




HOW WE GOT OUR BIBLE

By Ralph Earle

For lessons on "The Bible: Divine-Human Book"

Valuable as a source book on the origination, development, preservation, translation, and spread of the Bible.

Read in conjunction with your lessons for June, July, and August, this book will give you a fuller understanding and greater appreciation of God's Word. 120 pages. Paper. A  text. **\$1.50**

THE CHRISTIAN ADVENTURE

By Milo Arnold

For lessons on "Christian Growth"

Challenging reading based on the "what we get out of life depends in large measure on how much we invest in it" theme.

From this book persons will learn how to recognize hindrances to growth, to find resources and motivation for development, and to continue maturing in Christian living and witnessing. 94 pages. Paper. **\$1.50**

NAZARENES IN COUNSELING PROGRAM

Four Nazarene ministers were recently involved in the American Institute of Family Relations in Los Angeles.

Rev. Milton Poole, Rev. Robert Harding, Rev. Richard Littrell, and Chaplain (Major) Vernon Swim were the four participants.

The year-long study leads to the M.A. degree in Marriage and Family Counseling.

Chaplain Swim wrote recently that, since he received his M.A. degree, he has been licensed in California as a Marriage, Family, and Child Counselor and has received clinical status in the American Association of Marriage and Family Counselors.

Swim is presently the "Counseling Chaplain" at Fort Lee, Va. □
—Youth Department/Informational Services

ANNOUNCEMENTS

RECOMMENDATION

Dr. J. Melvin Miller is a registered evangelist on the Michigan District with a scholarly knowledge of the Bible who communicates well with the laity. He is arranging a schedule of revivals and Bible study conferences. He has my full personal recommendation. He can be contacted at 226 W. Northrup, Lansing, Mich. 48910 or (517) 393-3797.—H. T. Stanley, superintendent of Michigan District.

RECOMMENDATION

Rev. and Mrs. John Porter, of the Chapman's Chapel Church of the Nazarene, are entering the field of evangelism immediately following our district assembly in July. Brother Porter has done outstanding work as pastor of the church and is dearly loved by the entire district. He is a splendid preacher, and the two are excellent singers. Their address will be P.O. Box 527, Kansas City, Mo. 64141.—Glen Jones, superintendent of East Tennessee District.

COME YE APART

A daily devotional guide to the lesson.

The Sunday school lessons are increasingly meaningful when you use this devotional quarterly and the "Home Bible Readings" presented with the weekly lesson material. *Come Ye Apart* also is appreciated when distributed to shut-ins and prospective Sunday school members.



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Participants in an Easter Bible "Readathon" began reading the Bible after the Easter Sunday evening service in the Red Bluff, Calif., church and continued 73 hours and 24 minutes. Twenty-three members and friends of the NYPS took part. Widespread local newspaper and radio coverage was given the event, and participants testified to personal values received.

DISTRICT ASSEMBLY INFORMATION

EASTERN LATIN AMERICAN—May 23-24. Bridgeport Church of the Nazarene, 150 Lee Ave., Bridgeport, Conn. Host Pastor: Nelson Rivera. General Superintendent: Dr. V. H. Lewis.

OREGON PACIFIC—May 23-24. Eugene First Church of the Nazarene, 727 W. Broadway, Eugene, Ore. 97402. Host Pastor: Walter Lanman. General Superintendent: Dr. Orville W. Jenkins.

BRITISH ISLES SOUTH—May 24-26. Trinity Methodist Church, Tempest Lane, Dewsbury Road, Leeds 11, England. Host Pastor: F. Upton. General Superintendent: Dr. Eugene L. Stowe.

SOUTHERN FLORIDA—May 28-29. First Church of the Nazarene, 2300 S.W. 15th Ave., Fort Lauderdale, Fla. 33315. Host Pastor: William O. Blue. General Superintendent: Dr. Edward Lawlor.

CANADA PACIFIC—May 30-31. Abbotsford Church of the Nazarene, 2413 McCallum Road, Abbotsford, B.C. Host Pastor: R. Friberg. General Superintendent: Dr. Orville W. Jenkins.

ALASKA—June 5-6. First Church of the Nazarene, 1220 E. St., Anchorage, Alaska 99501. Host Pastor: Robert W. Denham. General Superintendent: Dr. Orville W. Jenkins.

CANADA CENTRAL—June 5-6. Woodstock Church of the Nazarene, 354 Mill Street, Woodstock, Ontario N4S 8A2. Host Pastor: Eugene A. Ratz. General Superintendent: Dr. V. H. Lewis.

NEVADA-UTAH—June 5-6. Salt Lake City First Church, 2018 E. 21st St., Salt Lake City, Utah 84109. Host Pastor: Kenneth Ball. General Superintendent: Dr. George Coulter. □

SAMOA DISTRICT ASSEMBLY HELD

The third annual Samoa District Assembly

was held at the Lotopa Church in Apia, Western Samoa, March 17-18. Dr. V. H. Lewis was the presiding general superintendent.

The district now has five organized churches and one new mission church. Good results have been reported through outreach Bible classes. Sunday school average attendance for the year was 241, which was an increase of 54 or 29 percent over the previous year.

The Samoa Nazarene Bible College has begun its second year of operation with 15 students enrolled, a good increase over the 7 enrolled last year.

The first District NYPS Convention was held in which a district council was elected.

Rev. Conley Henderson is the superintendent. □

MOVING MINISTERS

KENNETH L. AKINS, JR., from associate, Salem (Ore.) First, to Syracuse (N.Y.) Immanuel

ANDREW BENSON from Cleveland, Okla., to Winfield, Kans.

STILLMAN BOND from Nazarene Bible College, Colorado Springs, to Sedalia, Mo.

WILBUR W. BRANNON from Orlando (Fla.) Central to Lansing (Mich.) First

L. GENE COOK to Newport (Ky.) First

GARY DAMRON to Owensboro (Ky.) Second Street

EDWIN R. DANFORTH from Pen Yan, N.Y., to Vassar, Mich.

DONALD DAVIS from Petersburg, Tex., to Graham, Tex.

OSCAR H. ELLER from West Helena, Ark., to Odessa (Tex.) Central

JAMES GILMORE to Lubbock (Tex.) Parkway

ROBERT W. HALE, SR., from Stonington, Ill., to Canton (Ill.) East Side

ROY G. HALL to Langley, British Columbia, Canada

CHARLES H. HARRIS from Petersburg, Pa., to Murfreesboro, Tenn.

HAROLD HARRIS from Howell (Mich.) Tyn-dall Memorial to (short-term missionary) Guyana, South America

RICHARD J. HAYES to Monaca, Pa.

RALPH A. HORNER from Cedarburg, Wis., to Green River, Wyo.

ROBERT M. INGLAND, JR., from Salem, Ohio, to Frederick, Md.

LEWIS LEGG from evangelism to Charleston (W. Va.) South Hills

DONN S. LITTLEFIELD from Yarmouth, Me., to Auburn, N.Y.

BRIAN R. MADTES from Nazarene Bible College, Colorado Springs, to Tucumcari, N.M.

HENRY L. MILLS, SR., to Nashville McClurkan Memorial

CLEM MOORE to Galena (Kans.) Parkhill

CHARLES E. MORTON from Charleston (W. Va.) South Hills to Ft. Lauderdale (Fla.) Faith

HARRY RUCKER to Madison, W. Va.

BELDEN J. SLOTHOWER from Gaylord, Kans., to Freedom, Okla.

NORMAN SNOWBARGER from Liberty, Mo., to Beatrice, Neb.

GORDON WATKINS to Havre, Mont.

ROGER WEGNER from Fairbanks (Alaska) First to Coeur d'Alene, Ida.

STEPHEN J. WELLS from Nazarene Theological Seminary, Kansas City to Coal Valley (Ill.) Plainview

BARTLETT J. WHEELER from Ogdensburg, N.Y., to Watkins Glen, N.Y.

JOHN TIMOTHY WHITE to Vinita, Okla.

THOMAS L. WILLIAMS from Nashville Centenary to Great Falls, S.C.

RONALD YOUNG from Orland Park (Ill.) First to Montpelier, Ohio

MOVING MISSIONARIES

REV. & MRS. ARDEE COOLIDGE, Chile, new field address: Correo 12, Casilla 71A, Santiago, Chile, South America

REV. & MRS. STEPHEN HEAP, Brazil, new field address: Caixa Postal 07.0535, 70.000 Brasilia DF, Brasil, South America

REV. & MRS. DONALD WALKER, Papua New Guinea, new field address: P.O. Box 369, Madang, Papua New Guinea

MRS. J. ELTON WOOD, Cape Verde, correct stateside address: 6333 Woodway Dr., #153, Fort Worth, Tex. 76133

VITAL STATISTICS

DEATHS

REV. DAVID DERMAYER, 88, died March 21 in Jackson, Mich. Funeral services were conducted by Rev. Allen E. Cobb and Rev. H. L. Johnston. He is survived by three daughters, Mrs. Melvin (Esther) Sharpe, Mrs. Paul (Frances) Hamilton, and Mrs. Walter (Jean) Mason.

GUSTAVE S. ERICKSON, 70, died March 23 in Portland, Ore. Funeral services were conducted by Dr. Raymond Kratzer and Rev. Harold L. Stickney. Survivors include his wife, Dorothea; two sons, Dr. LaVerne and Don; a daughter, Mrs. Janel McPherson; two brothers; one sister; and three grandchildren.

MRS. ELMER (BESSIE) LOOMAN, 90, died March 19 in Enid, Okla. Funeral services were conducted by Revs. Floyd W. Rowe, Melvin R. Duncan, and Loy Watson. She is survived by three daughters, Mrs. Wyatt (Rosa Lea) Sisson, Mrs. Arvel (Hazel) Byers, Mrs. Louise Ware; 7 grandchildren; 19 great-grandchildren; and 5 great-great-grandchildren.

CHARLES LESLIE MACMILLAN, 90, died March 23 in Elmsdale, Prince Edward Island. Funeral services were conducted by Rev. Cyril A. Palmer and assisted by Rev. Walter C. Wilcox. He is survived by his wife, Elizabeth Ann; 9 sons, Joseph, Charles, Rev.

NEWS OF RELIGION

Harold, Heber, Hamel, Rev. Kenneth, Norman, Rev. Lorne, and Rev. Fred; 4 daughters, Mrs. Willard (Agnes) Hardy, Mrs. Russel (Ethel) Hardy, Mrs. Edith Horne, and Mrs. William D. (Gladys) Buchanan; 42 grandchildren; 83 great-grandchildren; and 6 great-great-grandchildren. He has given four sons and three grandsons to the ministry of the Church of the Nazarene.

WILLIAM O. SHAW, 63, died March 9 in Indianapolis, Ind. Funeral services were conducted by Rev. James Ford and Rev. Fred Hicks. Survivors include his wife, Maude; 3 daughters, Mrs. Del Crum, Mrs. John Cummings, and Mrs. Willie Dishon; 2 sons, Homer and Mark; 11 grandchildren; 2 sisters; and 2 brothers.

BIRTHS

to HAL AND MARIETTA (WILBURN) ARNETT, Homeworth, Ohio, a boy, Matthew Aaron, Feb. 23

to REV. AND MRS. DONALD K. AULT, Shipshewana, Ind., a boy, Robert Kingsley, Apr. 7

to REV. WALTER AND MARLENE (CHRISTENSEN) BALLARD, Traverse City, Mich., a boy, Bruce Alan, Apr. 3

to MR. AND MRS. JAMES BAYLIFF, Schuylkill Haven, Pa., a girl, Leah Kay, Jan. 3

to TOM AND BARBARA (JORDAN) BENDER, Sacramento, Calif., a boy, Hunter William, Mar. 23

to REV. JOHN AND MARTHA (PAGE) BURGE, Greenville, Miss., a boy, John Scott, Mar. 21

to MICHAEL AND DONNA (FIELDING) COOKMAN, Ukiah, Calif., a boy, Scott Matthew, Jan. 23

to MR. AND MRS. STEVE FENDER, Thornville, Ohio, a boy, Steven Courtney, Feb. 15
to DAVID AND CAROLYN (FISHER) GARLAND, Toledo, Ohio, a girl, Gretchen Denise, Apr. 1

to KEN AND BRENDA (BEACH) HATHAWAY, Kansas City, Mo., a boy, Matthew Kent, Mar. 31

to PAUL AND MARY (BLUME) JETTER, Ionia, Mich., a boy, Brian Wesley, Mar. 14
to STEPHENE AND REGINA KING, Painesville, Ohio, a boy, Eric Stephene, Dec. 27, 1974

to PHILLIP AND BRENDA (ROLMAN) MARKLIN, Grandview, Mo., a boy, Jeffrey Allan, Mar. 22

to REV. RON AND SHIRLEY (SWARTZENDRUBER) PHELPS, Waverly, Ohio, a boy, Michael Lee, Mar. 28

to JERRY AND TONI (DUBS) PORTER, Kansas City, Mo., a girl, Amy Jo, Jan. 12
to BARRY AND VIRGINIA (COLBURN) ROLLINS, Keene, N.H., a girl, Heidi Jo, Apr. 7

to REV. CRAIG AND EVELYN (RICE) SHORT, Pendleton, Ore., a girl, Alison Marie, Jan. 27

to DR. JOHN AND SHARON (SCHIFFLER) STEENBARGER, Omaha, Neb., a girl, Paige Marie, Mar. 26

MARRIAGES

PAMELA CASTOR and TIMOTHY HOCKETT, JR., at Keene, N.H., Apr. 5

GALE BREWER and MIKE GRIMM at Sistersville, W.Va., Nov. 28, 1974

DEBBIE GRIMM and JAMES WILLIAM HESS at Sistersville, W.Va., Apr. 5

LOIS JEANETTE FORD and ROBERT LEE ROBINSON at Fairland, Ind., Apr. 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.

CATHOLIC CHARISMATIC RENEWAL SEEN AS "RELIGIOUS CULT" WITHIN CHURCH. In the first sociological study of the Charismatic Renewal, a Jesuit priest has described the Pentecostalist phenomenon as a "religious cult" which represents a total change in direction from Vatican II renewal but which is "structurally and functionally" a part of the Catholic church.

Affirming that Catholic Pentecostals exhibit no serious divisive or separatist tendencies, Father Joseph F. Fichter, S.J., emphasized that the movement which stresses personal rather than structural renewal is flourishing within the church at a time when attendance at traditional liturgical worship and adherence to the sacraments has diminished sharply.

The Jesuit said the Charismatic Renewal, gaining its membership from "better-educated and middle-class Catholics," constitutes a "contemporary phenomenon that was unexpected by sociologists of religion." □

PROFESSOR DISPUTES DARWIN ON "SURVIVAL OF FITTEST." Charles Darwin's theory about "survival of the fittest" wasn't accurate, says a Johns Hopkins University scientist in a new theory on the evolution of life on earth.

Natural selection among individuals within species does not operate fast enough to account for the overall course of evolution, says Steven M. Stanley, 33, paleobiologist and professor in the school's Department of Earth and Planetary Sciences.

Instead, most evolutionary change occurs in relatively sudden multiplications of species, not gradual transition of one life form into another, as Darwin theorized, Dr. Stanley (himself an evolutionist) argues.

The scientist's theory was published in the *Proceedings of the National Academy of Sciences*. □

WORLD RELIEF EVACUATES AMERICANS, BUT WORK CONTINUES. The World Relief Commission has ordered immediate evacuation of American staff in Vietnam, according to WRC Executive Vice-president Everett S. Graffam.

The staff includes Dr. and Mrs. Robert Long and their four children; Dr. and Mrs. Richard Johnson; Dr. and Mrs. Edward Merzig; Mr. Jerry Keener; and Mr. and Mrs. Stuart Willcuts.

The commission has been training Vietnamese to eventually take over, though the Communist advance into the Danang area has forced this responsibility on them sooner than anticipated.

The agency has cabled \$55,000 to its Vietnam field director for emergency care of many thousands of refugees who have fled from Phuoc Long, Tay Ninh, Quang Tri, Hue, and the upper highland areas.

Through WRC's Vietnamese counterpart, the 400-member Christian Youth Social Service, WRC is providing rice and other foods, water, clothing, medical assistance, shelter, and sanitary facilities.

Countrywide, the daily-changing war scene has added a million new refugees during the recent takeover of provinces in the north and central highlands by the Communists. Many refugees are forced to pick up their few belongings and run to another place. They have very little and need everything.

World Relief, social concern arm of the National Association of Evangelicals, has served in Vietnam since 1961, bringing aid and comfort to refugees, orphans, Montagnard minorities, administering day-care centers and the hospital, and providing personnel, funds, equipment, medicines, food, and clothing. The value of assistance in five years exceeded \$6 million. □



the answer corner

Conducted by W. T. Purkiser, *Editor*

■ Is there any scripture to prove that we will or will not know our loved ones when we get to heaven?

It's a question that often comes up and much depends on what you mean by "prove."

But you can turn the matter around. There is absolutely nothing in scripture to suggest that we won't know our loved ones in heaven.

Since this is such a universal expectation, I believe the words of Jesus would apply here, "If it were not so, I would have told you" (John 14:2).

On the other hand, there is some positive evidence, although it falls short of proof.

Whether we wake or sleep, Paul said, we shall "live together with him" (1 Thessalonians 5:10). "Together" certainly implies a family or fellowship relationship with one another as well as with Him.

The whole Christian concept of resurrection implies continued per-

sonal identity. While the resurrection will bring some marvellous changes, there is an undoubted continuity between the life and personality here and the eternal state.

If heaven is really "home," as we believe it is, it is only fair to ask, What would home be if we didn't know the members of the family?

A large part of the continuity of life implied in the resurrection is memory. That memory persists beyond the grave is clearly indicated in the New Testament (Luke 16:25; Romans 14:12; Hebrews 13:17; Revelation 6:9-10).

Even allowing for Hebrew idiom, it is significant that the Old Testament regards death as being "gathered to one's people," joining and recognizing those who have gone before (Genesis 25:8; 35:29; 37:35; 49:33; Deuteronomy 32:49-50; 2 Samuel 12:19-23; Isaiah 14:9-10;

and Ezekiel 32:31).

The New Testament also takes for granted that there will be recognition in the afterlife, as, for example, in Matthew 8:11; 12:41-42; Luke 9:28-35; 13:28-29; 16:9; John 17:24; 2 Corinthians 4:14; 1 Thessalonians 2:19-20; 4:13-18; and 2 Thessalonians 2:1.

Paul says that in heaven we shall know as we are known (1 Corinthians 13:12). We know our loved ones here; it hardly makes sense to say we shall not know them in heaven when we know more there than we do here.

John Baillie once said of heaven, and it applies at this point, "Not even the most learned philosopher or theologian knows what it is going to be like. But there is one thing which the simplest Christian knows—he knows it is going to be all right." □

■ Please comment on Romans 9:13, where it says, "Jacob have I loved, but Esau have I hated." Does this mean that God had never loved Esau before he was born?

No. "Love" and "hate" are sometimes used in the Bible as comparative terms rather than absolute terms.

A prime example is Luke 14:26, where Jesus said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Here, the meaning is obviously a supreme love for Christ and a comparatively lesser love for anyone or anything else.

That Jacob was loved meant that

he was chosen to be "Israel," from whose line would come the Saviour of the world. That Esau was "hated" meant that he was not so chosen.

The whole of the ninth chapter of Romans has been the classical passage for the form of "hardshell" Calvinism which teaches that God has from all eternity chosen those whom He would save and left all the rest to perish in their sins.

What this interpretation overlooks is the fact that the New Testament teaching on predestination

means basically that salvation is of the Lord and not of man's contriving.

God does indeed have "mercy on whom he will have mercy" (verse 18). The proper question is "On whom will He have mercy?"

The answer is quite clearly given: On those who believe in their hearts that God raised Christ from the dead and confess with their mouths that Jesus is Lord. "For *whosoever* shall call upon the name of the Lord shall be saved" (Romans 10:8-13). □

■ In the parable of the 10 virgins (Matthew 25:1-13), what is the oil in their lamps?

It's always a little risky to pick up details in parables, since the main truth they convey is what is important.

In the parable of the virgins, the main truth is the importance of being ready for the return of Christ.

While there are different interpretations of the lamps and their oil, it seems to me that we could say

that the lamps symbolize the light we have, and the oil symbolizes the presence of the Holy Spirit within.

There are, regrettably, many who have light without the Spirit. But a lamp with no oil is of little value.

When will that midnight cry be sounded? It could be very soon. I see nothing in the New Testament that says it will not be until after

the Temple is rebuilt in Jerusalem, or Antichrist is revealed, or a 10-nation European Common Market revives the Roman Empire—as so many are now saying.

To count on warnings like that is contrary to everything the Bible says about Christ's return and could well have fatal consequences for those who are deceived. □



REGIONAL YOUTH LEADERSHIP CONFERENCE FOLLOW-UP

Based upon phone calls, letters, and evaluation sheets, the feedback we have received concerning the Regional Youth Leadership Conferences has been extremely positive.

As we previously announced in the *Herald*, the Youth Department staff recently conducted the conferences on every educational zone in the U.S. and Canada.

The conferences were based upon Ephesians 4:12—the equipping ministry, and how to equip people for discipleship—help them get back to the issues of a personal ministry.

Conference format consisted of three general sessions facilitated by Norm Shoemaker of Colorado Springs, with spin-off workshops led by the Youth Department staff. Conference manager and department executive Mel McCullough relates that the total registration

was 1,214, including 67 district NYPS presidents and 38 district superintendents. The staff traveled approximately 12,000 miles between February 20 and April 4. □

—Youth Department/Informational Services

HEALTH CARE FACILITY PLANNED

Rev. T. E. Jones, executive director of Trevecca Towers, Inc., Nashville, Tenn., recently announced the development of a \$4 million, 5½-story, 240-bed, extended-care medical facility to be called Trevecca Health Care Center.

The center has been architecturally designed to conform to all the standards established for health care services. It will include a fully equipped and staffed clinic, complete physical therapy facilities, and ample recreational areas.

Medical services at each of the three recognized levels—resident, intermediate, and skilled care—will be available. Medical direction will be provided by a review committee of physicians. J. Don Jernigan, vice-president of Mediplex Corporation, will be the administrator.

The structure will be ideally located on a tract of property adjacent to both Trevecca Nazarene College and Trevecca Towers Retirement Center.

According to President Mark R. Moore, TNC will use the facilities to conduct a new training program in the field of allied health services; and certain technical, cultural, and social welfare services will be provided by the college. The operation will provide a number of job opportunities for college students.

Construction is scheduled to begin immediately with a projected occupancy date of July, 1976. □

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BNC STUDENT RECEIVES RESEARCH APPOINTMENT

Jerry Breitling, a senior physics major at Bethany Nazarene College, has received an appointment as an undergraduate research trainee by the Oak Ridge Associated Universities, according to Dr. Keith Walker, professor of physics.

Breitling, BNC's second student to obtain the Oak Ridge grant, will be assigned to a 10-week research project under the direction of a senior staff member in the Solid State Division, of the Holi-fied National Laboratory.

Bethany's first recipient, Paul

Garber, is presently studying at the Argonne National Research Laboratory, in the Nuclear Accelerator Division. □

NEWS OF REVIVAL

Dr. C. William Ellwanger led Cedar Falls, Ia., First Church in what Pastor E. E. Miller describes as the "most successful revival meeting in the history of our congregation." The "Family Revival Crusade" closed Easter Sunday with seekers in every service. □

The Vanderbilt, Pa., church has had a revival with Evangelist Cecil G. Hayes. Pastor Edward W. Thornton reports that "the fine spirit and timely holiness preaching of the evangelist were very effective in each service." □

Pastor Jerry D. Ulrich, Owosso, Mich., First Church, writes that Rev. Ivan Sisk recently conducted a revival campaign which saw "scores of seekers, new families contacted, and a new optimism gripping the people." An Easter attendance record was set with 367 present. The church broadcasts its Sunday morning services, and is currently making plans for relocation. □

The Papago Indian Mission, Sells, Ariz., experienced an outstanding revival with Evangelists George and Charlotte Dixon as preachers and singers. Pastor David L. Young reports that the altar was lined each night with sincere seekers, and that several physical healings occurred, with the spirit of revival continuing. □

Easter Sunday marked the first service in the new sanctuary of the Yorktown, Ind., church, with 376 in Sunday school and more than 400 in the morning worship for the beginning of an outstanding revival with Pastor L. E. Humrich, pastor of Muncie, Ind., South Side Church, as evangelist. The new building will be dedicated July 20 by General Superintendent Charles H. Strickland. Dr. A. F. Hayes is the pastor. □

Pastor David A. Austin reports a revival with Evangelist Howard Casteel in the new church in Burlington, Wis., in which 30 persons were converted. The church was organized last July with 7 members, and reached a peak attendance in March with 76 present. It has been self-supporting from the beginning. Pastor Austin is a 1974 graduate of Nazarene Bible College. □



Fellow chaplains present the silver oak leaf to Chaplain Frank E. Ockert on the occasion of his promotion to lieutenant colonel during a recent chaplains' conference at Maxwell Air Force Base, Ala. Chaplain Ockert is a graduate of Olivet Nazarene College and served in the air corps during World War II in a B-26 bomber. He has been active in CAP since 1967. He has pastored in Michigan, Illinois, and is presently pastor of Carol City Church in Miami, Fla. Pictured left to right: Chaplain Louie Windham, LTC-CAP, Florida Wing; Chaplain Pace, Col., USAF; LTC. Ockert; and Deputy Wing Chaplain, Tennessee Wing, LTC. Gordon V. Woods, pastor of Tullahoma, Tenn., First Church.



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

MARLON

The neighbors said, "If you put up a basketball court in the parking lot of the church, you'll have a bunch of hoods hanging around the neighborhood."

But armed with the knowledge that the Virginia District IMPACT Team would be here for a week's training session, I felt a need to provide the fellows with some type of recreation—to say nothing of the fact that I wanted to play as well!

The basket was installed and, just as predicted, the area outside our kitchen door became a beehive of basketball players of all sizes, shapes, and kinds. One of the most frequent groups of visitors was a "hippy" bunch that would have been very easy to turn away as "not our type" or the group that would "give the church a bad reputation." But they came and played.

One young man seemed to be around more than others. He would play against the guys from the IMPACT Team and then on the same team with some of them. Marlon seemed to like the competition, the sportsmanship, and the new friends that he was making.

On the fourth day of the week, a new young man came to play. No, it wasn't a new young man—Marlon had just come from the barbershop where he had the hair that was on his shoulders cut to where it now came to rest just below his ears. He wanted to look like the IMPACT guys he was learning to appreciate more each day.

Marlon still didn't come to church; he just hung around. But he listened and watched. He heard about the IMPACT Team singing at the campgrounds 100 miles away in two weekends and decided he would like to go.

While at the campgrounds he heard about the annual motorcade which would be held in two weeks. Marlon made plans to visit the college with the other Virginia teens. One would have to wonder why. For, you see, Marlon

dropped out of school his senior year and was now working for a construction company. But he went on the motorcade and did he love it . . . the kids . . . the college . . . the atmosphere . . . the Gaither Trio . . . the basketball tournament . . . but he still hadn't been to church.

Two weekends later he went to Richmond with the IMPACT Team and helped with the sound equipment. When the members of the IMPACT Team from the Danville church arrived back home at four Sunday afternoon, they all stayed around the church until time for the evening service and Marlon stayed with them. Yes, Marlon came to church for the first time.

Two weeks later he started singing in the youth choir. Two weeks after that his mother came on a Sunday night to find out what her son had found down at the Nazarene church. The next Sunday morning his mother, his brother, his sister-in-law, and two children were in church. Since then his sister and brother-in-law have attended services.

Last weekend the IMPACT Team was scheduled to sing in Richmond. Marlon was asked to go along and drive the van full of IMPACT members and sound equipment. In the Sunday morning service, when the invitation was given, Marlon Compton stepped out and made Jesus his Lord.

It all started with a basketball court, a lost soul, and a group of Nazarene young men who have been turned on by what Jesus has done for them.

But the story doesn't end there. Marlon is getting ready to go back to high school next semester so that he can get his diploma. He then is planning to enter the Nazarene college he learned to love.

Thank God for a church and a district that has a program for its young people. Jesus is the Hope . . . but He's more than that . . . He's the Answer. □

*Rick Withrow
Danville, Va.*

NAE HOLDS 33RD ANNUAL CONVENTION



Dr. B. Edgar Johnson, general secretary, Church of the Nazarene, discusses plans for NAE's three-phase program for the nation's bicentennial with Dr. Billy A. Melvin (l.), NAE executive director, and Dr. Paul E. Toms (r.), NAE president, at the thirty-third annual convention of the National Association of Evangelicals in Los Angeles, April 8-10.



Dr. Billy A. Melvin, NAE executive director, holds up a 5-oz. packet of millet (used in this country for birdseed), the average daily allotment of food for thousands of families in food-crisis areas of the world. Packets were given to delegates during a special dinner-hour period of fasting and prayer. This was a reminder of the personal sacrifice required by evangelical families in affluent America to aid the starving. Delegates contributed the cost of their evening meal which amounted to enough daily food to feed 12,000 people. The event was sponsored by

NAE's overseas relief arm, the World Relief Commission, which annually provides several million dollars' worth of food and services overseas plus a gospel witness to needy people in disaster areas around the globe.

Dr. Paul Toms, NAE president and pastor of Park Street Church, Boston, addresses delegates during closing session of the convention. Toms said that "God's plan is constantly thwarted by Christians and churches who are unwilling to be His reckoning force in these days of critical urgency." He said that NAE has been called into being by God to "ring the clarion cry that God's people must work together as churches and individuals to get the job done in these latter days."



HENCK REPLACES WOOD AND SRADER ON FURLOUGH

Rev. J. Elton Wood and Rev. Duane Srader arrived in the U.S.A. from the Cape Verde Islands on May 15, for one year of furlough with their families who returned earlier.

Rev. Roy Henck arrived in Cape Verde previously to begin a new term of service. Mrs. Henck and their two youngest sons plan to join Mr. Henck in September. □

VBS MATERIALS NEEDED

Our pastors in the Virgin Islands are desperately in need of leftover vacation Bible school materials. If anyone has workbooks and teaching materials left from last year, please rush them to Rev. Dhanrah Mahabir, 55 Golden Rock, Christiansted, St. Croix, Virgin Islands 00820. Inquire at post office for cheapest and fastest way to send. U.S. postal rates apply. □

—Department of World Missions



After serving more than 21 years as pastor and 13 years as district superintendent, Rev. Boyd C. Hancock is now serving as a full-time evangelist.

He will also serve as consultant for the Braille program of the Church of the Nazarene. Rev. Hancock has had wide knowledge of and has been in continuous contact with the major publishers of religious materials in Braille during his entire ministry.

Any pastor or other interested person may contact him regarding special ministries through Braille and recorded communications to the blind and physically handicapped.

Write him in care of the Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141, or at his home, 1404 Cambridge, Olathe, Kans. 66061.

ANNOUNCEMENT

With the unanimous endorsement of the Board of General Superintendents I have appointed Rev. H. O. Espinoza (presently serving as coordinator for evangelism in Latin America) superintendent of the Central Latin America District. He will be moving to the district within 30 days.

—George Coulter
General Superintendent



NIELSON IS PREACHER OF THE YEAR

Dr. Bob Nielson, pastor of Dallas First Church for 21 years, was Preacher of the Year at Nazarene Theological Seminary, April 15-18. He graduated from NTS in 1952.

Dr. Nielson was honored with the D.D. degree from Bethany Nazarene College, and he is listed in *Who's Who in Texas*.

His four messages were "The Communion of Saints," "The Marks of Christ," "Evangelicalism with the Second Coming Looking over Its Shoulder," and "Sanctification: God's Bridge over the Credibility Gap."

Dr. J. Kenneth Grider, professor of theology at the seminary, reported that Dr. Nielson spoke with Christian optimism, heralding the gospel in such a way as to fire the hearts of those who are equipping at NTS for the ministry of Christ.

Referring to the guarantees in the U.S. Constitution of life, liberty, and the pursuit of happiness, Dr. Nielson suggested that the constitution of the kingdom of God makes for even better things: eternal life, freedom from sin, and "the pursuit of excellence in the stewardship of ourselves."

He also called this community of learning to real and costly social implementations of our Christian faith—along with the evangelistic ones.

Dr. Nielson suggested that the doctrine and experience of entire sanctification is really what is yearned for by many non-holiness groups when they seek to make Pentecost more than simply a day on the religious calendar. □



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The General Church Loan Fund needs deposits and gifts to meet the demands placed upon it by the new churches which have been organized this quadrennium. These deposits and gifts must come from concerned Nazarenes whose sense of stewardship dictates that their dollars do double duty for the work of the Lord.

A deposit form has been provided for your convenience on page 33, or you may write to the General Church Loan Fund for a free brochure on investment opportunities.