

LURAY  
Olivet Nazarene College  
BANKS, ILL.  
CHURCH OF THE NAZARENE

# HERALD OF HOLINESS

MARCH 26, 1975

EASTER, 1975  
"Jesus . . . is . . . alive" (Mark 16:6, 11)



*General Superintendent Orville W. Jenkins*



# HE IS ALIVE

**T**he cross of Calvary upon which Jesus died was no accident or afterthought. John 3:16 declares that “God so loved the world, that he gave his only begotten Son.” The Cross was central in the heart and mind of Christ. At no time did He seem to be unaware of the Cross—even when He was just a boy and His parents had mistakenly left Him behind, only to later retrace their steps and find Him in the Temple talking with the religious leaders. His answer to their concern was “Wist ye not that I must be about my Father’s business?” (Luke 2:49).

The cross of Christ was no option; it was a necessity. The Scriptures confirm this by referring to Him in John 1 as “the Lamb of God”; in John 3, as the “brazen serpent”; and in John 12, as the grain of wheat which must “fall in the ground and die.” Referring to the Cross, He said of himself, “For this cause came I unto this hour.”

Jesus was never a helpless victim of

the Cross. He accepted and suffered the shame of the Cross because He saw beyond that moment. He saw beyond the Cross to the morning of the third day. He saw the open grave and the white-clothed angels proclaiming the electrifying message, “He is alive!” He knew the Cross would bring redemption to fallen man and would open the way for His ascension back to heaven and the subsequent outpouring of His Holy Spirit upon His followers. He went the way of the Cross in order to purchase our redemption and cleansing from sin and to enable us as His followers to build His Church in the world.

The Cross and the grave are the high-water marks of sin and Satan’s work. But the open grave is our assurance of victory over personal sin and evil and of eternal life beyond this world. Jesus said, “I am come that they might have life, and that they might have it more abundantly” (John 10:10).

□

# THE EARTHLINESS OF CHRIST



*Truth shall spring out  
of the earth*

(Psalm 85:11).

**T**HE SIGNIFICANCE of the earthly ministry of Christ is borne home to us when we consider the vastness of the gulf between His heavenly home and the earth of His sojourn.

To bridge this chasm between God and man, Jesus came "all the way." Though the true Son of God, of the heavens heavenly, in order to reach us He became also the Son of Man, of the earth earthly.

Isaiah had proclaimed, "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him" (*Isaiah 53:2*).

The earthliness of Christ is amply manifested from His birth to His resurrection. Through His mother, Mary, He became of the dust of the ground from which Adam was formed.

Though destined for kingship, He was born, not in a royal palace, but in the stable of the donkey on which His mother had ridden into Bethlehem. Travel-weary camels while munching their hay on that memorable night were the first witnesses of the arrival of the Christ child. And the first to greet the Emissary from heaven were the shepherds of the neighboring fields.

He was ushered into His ministry through baptism in a murky, silt-laden river that emptied its sediment into the Dead Sea. John recognized Him and demurred at putting the Son of God through the same routine as the many sinners who had responded to the evangelist's appeal. But Jesus was taking His place among the transgressors: "Let it be so for the moment," He admonished John.

Jesus lived close to the earth; His feet were stained with the soil from paths trodden by animals and man. The only record of His having ridden was His triumphal ride into Jerusalem on the colt of an ass. He walked, often weary and footsore, with no one to bathe the travel grime and grit from His feet. Not in complaint at His lot, but as a warning to would-be followers, He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

The teachings of Jesus are replete with allusions to the soil. "A sower went forth to sow"

begins the parable of the fertile and barren soils. And He said, "So is the kingdom of God, as if a man should cast seed into the ground" (*Mark 4:26*). And again, "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear" (*Mark 4:28*).

The potter's clay was used to present the lesson of obedience (*Romans 9:20*). Christ used the soil in restoring the sight of the blind man near the Pool of Siloam (*John 9:16*). The author of no book, though the subject of thousands, our Saviour is known to have written on only one occasion, and that was in the soil.

Christ was buried in the ground in a new-made tomb on the hillside. No Elijahlike chariot ride to heaven was provided our divine Rescuer; no burial by God in a special, high mountain sepulchre.

Had He not entered and thus conquered an earthly grave, all of us who now may follow would have been left behind. There would be no resurrection. How thankful we are that because of Christ's conquest the phrase "dust to dust" no longer seals the destiny of the human body!

To be able to make atonement for earthbound humanity, to be able to bridge the gulf between himself and the lowest recreants, to be adequate to His mission, He walked among, healed, and saved the most sullied, dirt-besmirched sinners of the earth.

Of Christ's victory over the grave, Paul said, "If Christ be not risen . . . your faith is also vain. . . . And we are of all men most miserable."

Christ's triumph over the grave was the climax of His mission through which He released us forever from the clutch of the earth and sin. Because truth sprang out of the earth, we can bask in the righteousness that "shall look down from heaven" (*Psalm 85:11*).

Truly our mourning is changed to rejoicing. Our long night has given way to the Easter morning light. Lilies, paeans of praise, new life punctuate our blessed hope. Victory over the earth and the earthly was indeed the crowning achievement of Christ's redemptive mission. □

By CARL S. McCLAIN

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## A BREATH OF CRIMSON

By C. ANN BELVAL  
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Make me a  
worthy  
servant  
of Your

desire—leading me out of the silent,  
soft valley of complacency—onto the  
rocky, rutted crossroads of concern.

Focusing  
my sight  
on the  
endless  
hilltops  
of need—  
Taking up  
the  
divine  
summons  
to act—  
step by  
step,  
drop  
by drop.  
Thereby,  
teaching  
me the  
value of  
life.

"Saying, 'YES,' to Your message of  
love and hope."

## CELEBRATION OF HOPE

Easter is the Celebration of Hope:  
A hope that has the authority of God,  
A hope that has the aroma of Good News,  
A hope that has the attention of our faith.  
We celebrate because this hope was  
authored by Christ.  
And because of Him,  
Every day is worth living,  
Every tomorrow is bright with hope.  
Today, we celebrate this hope.  
We celebrate with a song,  
a response,  
or perhaps silence.  
But however our celebration occurs,  
We know we are the recipients of Good News.  
We know there is triumph in the air.  
We know that victory is what it's all about.  
We celebrate Easter because God had the last  
word those many years ago.  
And it was a word of hope.

By C. NEIL STRAIT  
Racine, Wis.

Volume 64, Number 7    **MARCH 26, 1975**    Whole Number 3177  
HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published biweekly (every  
other Wednesday) by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave.,  
Kansas City, Mo. 64109. Editorial Office at 6401 The Paseo, Kansas City, Mo. 64131. Subscrip-  
tion price, \$3.50 per year in advance. Second-class postage paid at Kansas City, Mo. Address  
correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas  
City, Mo. 64141. **CHANGE OF ADDRESS:** Please send new address and old, enclosing a recent  
address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned  
unless accompanied by postage. Opinions expressed in signed articles are those of the authors,  
and do not necessarily represent the official position of the Church of the Nazarene.

Cover photo: Gordon Johnson    Printed in U.S.A.

Bible quotations in this issue:  
Unidentified quotations are from KJV  
From *The New English Bible*, © the Delegates of the Oxford University Press and the  
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# Easter

## IS NOT AN ISLAND



**I**N THE SOUTH Pacific about 2,000 miles west of Chile is an island called Easter. It received its name because it was on Easter Day, 1722, that it was discovered by the Dutch explorer Roggeveen. What makes Easter Island remarkable is the unusual stone monuments found on it, huge statues going back many centuries, the full story of which is still a puzzle to anthropologists.

That island has always struck me as a parable of what Easter is in the lives of all too many Christians, a strange place worthy of an occasional visit but having no relationship with the real world around it. I am not referring to the commonly noted fact that so many people visit the church only on Easter. I am referring to the less noted but much more tragic fact that so many Christians visit Easter only once a year and then in a way which is detached from their daily lives in the world.

There can be no doubt about it. Ask the average Christian for the word he most easily associates with Easter and his reply will be *immortality*. Press him further and he will explain that what he means is that Easter assures him that his loved ones and he will live on in a better and happier world after their death. Because Jesus lives, we shall live. In a subtle but real way, the festival of the resurrection of Jesus Christ has become the festival of our immortality. Easter is an island.

No one certainly wants to deny the Christian doctrine of the "resurrection of the dead and the life of the world to come." But some serious questions do have to be raised as to whether that really is the central thrust of the Easter gospel, whether it does not in fact represent a selfishly individualized distortion of that gospel which has robbed us of some of our strongest motivations for the way in which we must live and act in this world.

Seen from the point of view of the gospel, Easter is the first day of a new creation, the beginning of a new age. As G. K. Chesterton once observed, it was the world that died in the night in which our Lord lay in the tomb. Ever since Easter, there has been a new world with new powers, new insights, new goals, new purposes, new relationships, new motivations; and the possibility of living in that world is there for every one who believes.

"And because He lives, I too shall live" is the triumphant Easter strain. And we take that to mean that, because Jesus Christ is alive, we shall someday live with Him in the life of the world to come. Fine; that's a great faith, but a very partial and incomplete one! Why not go on to the more immediately challenging possibility? Because Jesus Christ is alive, I can live with Him tomorrow in all of the powers and possibilities which the new creation of the world of Easter have opened up for me. Because He lives, I can begin really to live no longer as a slave but now as a son of God.

But because we insist on treating Easter as an island instead of what it really is, the mainland of Christian living, for all too many Christians, it has all the lasting quality of a birthday party. When the toasts have been drunk, the presents opened, the cake eaten, and the guests have gone home, what are we left with? Our same old selves, only now a year older. So here; when the flowers have wilted, the carols died away, the new clothes become rumpled, and the shine worn off the new shoes, what are we left with? Our same old selves with one more Easter behind us.

Are our Easters really anything more than that? A glorious festival of immortality with

By Howard Hageman, President  
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about as much significance for our lives as the name of the most recent president of Portugal! By three o'clock in the afternoon of the Thursday after Easter there will be precious few of us who will even remember that Jesus Christ is risen from the dead, much less be in the slightest influenced by it.

Think of it! The Easter gospel contains enough explosive to change the shape of all of our living. It celebrates the most startling fact in all human history with the most comprehensive implications—yet it is capable of producing less enthusiasm in many people than the fate of the Mets at their next game in Shea Stadium.

Easter is not an island! If it is true, if Jesus Christ rose from the dead and is alive, then the ugliness, evil, pain, and sin of Good Friday are no longer the last word in this new world. Then righteousness and love have been eternally validated as the living way, the eternally living way. What endless vistas for ourselves, for our society, for our world this opens up! Nobody can hear it, believe it, and ever be the same again. Easter is the mainland of a new life now.

For Easter is telling us that a great many things are now dead—dead forever. All of those things, in fact, which sought to destroy Jesus on His cross are now forever dead. The pride and self-seeking, the hatred and prejudice, the defensiveness and self-protectiveness which sought at Calvary to do away with this threat to their safety, they are now dead. The whole way in which man organizes his life in stubborn rejection of the will and purpose of God, that is now dead. Easter killed them. When Jesus Christ came forth from the grave, they were finished. He is the death of death, and hell's destruction.

But of course we still fall for them. Apparently they still can have great power over us, power to ensnare and ruin us. They look so very attractive. They seem so very logical. They offer so much so quickly that it would be silly not to heed them, since we think this is the way the world works. They are dead, but they won't lie down.

Talk about living in the past! When we think that might makes right or that expedience matters more than justice, that hate is stronger than love or that affluence means significance, we are living in a past that has no future, a past that was destroyed when Jesus Christ rose again from the dead. We are living in a graveyard of broken realities.

It is precisely this graveyard of broken values, illusory ideas, false images, destructive patterns that the living Christ is calling us to leave. Easter summons us to cross over to another shore where in a brighter light He is waiting to make us new creatures, new men and women. This is the Easter mainland, a lifetime of new experiences, new hopes, new friends, new ideas, new powers. And they will never run out, be-

---

## "GREAT JOY"

*All heaven was singing, and the joy spilled over;  
The angels knew the wonder of His birth.  
The joy of heaven, tumultuous, deep, and holy,  
Then burst upon the weary, waiting earth.*

*That strange, new joy this world had never  
dreamed of.*

*The joy to heal its age-old bitter smart.  
It winged the feet of lowly men believing;  
It whispered in the brooding mother's heart.*

*That joy of heaven, once given, abides among us;  
It sings amid the shadows of the tomb;  
It lifts the shout of Resurrection morning;  
Its magic finds a glory in the gloom.*

*That joy—blest overflow of heaven's hosannas—  
Still overfills our hungry human want;  
That song will echo till it swells, returning,  
Eternity's great Alleluia chant.*

—Bertha Munro  
Wollaston, Mass.

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cause it is God who is giving them in His generous, never failing abundance.

Yes, Easter is the gospel of eternal life. But why think that that means that we must walk to the end of this road before we can begin that one? Life that is white with the radiance of eternity is the Easter possibility *now!*

Students of the New Testament know that one of Paul's greatest words is the simple word *therefore*. Whenever he uses that word, we need to watch. The apostle is about to connect one great area of reality with another. With that in mind, I invite you to look at the *therefore* in 1 Corinthians 15:58. "Therefore, my beloved brothers, stand firm and immovable, and work for the Lord always, work without limit, since you know that in the Lord your labour cannot be lost" (NEB).

That verse comes at the end of what is certainly the most detailed discussion of the Resurrection and its implications to be found anywhere in the pages of the New Testament. For 57 verses Paul has explained his theology of Easter, and the life of the world to come has certainly been an important part of it.

Now the time has come to sum it all up. Does he say, "Therefore do not worry about the fate of your loved ones who have believed"? Or, "Therefore, accept the hope that someday you too will live in another world"?

No such thing! "Therefore . . . stand firm and immovable, and work." In a word, the theology of Easter has to involve us in the ethics of Easter. The great new world of Easter has to be connected with the world of human existence

in which we presently "live, and move, and have our being." I doubt that Paul would have had much use for an Easter that did not have something deeply significant to say to the everyday world of human existence.

But what are the ethics of Easter? Let's consider a few models that grow directly out of the Easter theology which I have tried to outline. There is a negative side which is summarized in the phrase "stand firm and immovable." The fact that, though citizens of God's new world, we still are part of the old world is one which is fraught with all kinds of moral dangers. The most obvious is the temptation to say that, since we do live in that old world, we have to come to terms with it.

Most commonly that takes the form of saying, "The Christian thing is certainly a noble piece of idealism, but we have to be practical, realistic." The compromise which we work out, therefore, consists in paying real tribute to the noble idealism while acting out the necessities of practical existence. It happens so often that many of us do not realize it; it becomes an easily accepted way of life.

"Stand firm and immovable"! And the only reason that can justify that advice is the fact that Jesus Christ is risen from the dead. We are already in God's new world. The very things which we consider "practical" are in fact wildly impractical. They are the things which time and again in history have brought human existence to the brink of ruin and destruction. And the very things which we consider "ideal" are in fact bedrock reality. They are the things of Jesus Christ, and Jesus Christ is God's declaration of how His world works.

And it is exactly Easter that tells us that! If Jesus Christ had been crucified, dead, buried—period, then we could have said, "See what happens to the noble idealist! Better be careful to make peace with the world, for this is how the world works." But now Christ is risen from the dead, and His resurrection assures us that what the world dismisses as the daydreaming of the idealist is in fact the fundamental reality of the universe. To use the language of the day, now we know what the real values are; and because we know what they are, we can "stand firm and immovable."

So we come to the positive side—work without limit! Don't be cautious and prudential in your Christian activity; be lavish, and be lavish because you know that Jesus Christ is risen from the dead. Doesn't the connection by now begin to be obvious? Because of this central event in human history, we now know what values are eternal. Back in the old world, and rightly so, we always had to ask, "But if I do this, what will I get in return?" In that world it made some sense to ask about the profit in doing good, the return in the investment of righteousness.

But in the new world of Easter, that kind of question is completely irrelevant. Whatever we do that arises from our commitment to the living Christ, to His will and way, is never lost, never in vain. It is activity in the Kingdom which finally must conquer and control the world. We are no longer interested in the profit or return to us. The question now becomes the significance of our action for the coming Kingdom, a Kingdom which because of Easter we know is no lovely will-o'-the-wisp glimmering on the distant landscape, but the certain pattern and shape of the future.

When L. P. Jacks turned 80, he set himself to read through the New Testament as one would read through any book. When he had finished with Revelation and closed the book, he asked himself if there was a single word that summarized what he had read. The answer, he reported, came to him quickly and easily. It was the single word *resurrection*.

I think Dr. Jacks was right, and what is more, I think that it is indicative of the weakness of American Christianity that *resurrection* is not the word that many of us would come up with if asked a similar question. And that is because for so many of us Easter is still an island and not the great, exciting mainland of new life in Christ.

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### THREE WOMEN

*Three women stood beneath the Cross  
And mourned with love their Saviour's loss.  
They knelt beneath that place of shame  
And blessed their dear Redeemer's name.  
Not knowing that He soon would be  
Freed from His bitter Calvary.  
Still seeking Him on Easter morn,  
They found their risen Lord had gone.  
Three women shared their Master's pain.  
To see in joy their Christ again.*

By ESTHER J. JUDKINS  
*Dixfield, Me*

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The ethics of the New Testament, the optimism of the New Testament, the philosophy of history in the New Testament—all of these and many other features of the New Testament faith as well literally make no sense without Easter. It is only because Jesus Christ is risen from the dead that we can "stand firm and immovable, and work for the Lord" without limit, look forward confidently to the future, wait, work expectantly for the coming of the Kingdom for which we pray daily.

This Easter morning, don't visit an island the way we visit the cemetery after church. Remember that this is the first day of a new creation, of a whole new pattern of life! Begin to explore the exciting possibilities there are for you in the new world of Easter! □



## MANDATE TO VICTORY

**B**E YE HOLY; for I am holy." Holiness of heart is a divine mandate. God commanded the people of Israel to be a different people, and He laid down laws involving a holy way of life. While these laws were at times intricate and involved, they were important to the manner of life He expected of His people.

When Peter quoted these words (*1 Peter 1:16*), he brought the way of holiness into New Testament focus. Under both the old and new covenants, God's mandate is that His people be holy. In our day holiness in conversation (*lifestyle*) is essential in daily living among His followers.

Holiness is not a strange and new doctrine. It did not originate with John Wesley, or with the Church of the Nazarene. It is as old as the earliest relationship of God with man, and as new as the most recent experience.

Paul also makes this very clear when he says, "This is the will of God, even your sanctification" (*1 Thessalonians 4:3*). Holy deportment is the result of holy hearts, and is the fulfillment of His will for us. When God commands believers to be holy, He has reference to human relationships as well as relationships with Him.

God's demand that we be holy is matched by

His ability to make us holy. "Be ye holy; for I am holy" are not idle words. As a bottle of ocean water has the qualities of the larger body of water, so we may be holy as God is holy. God planned for His people to be holy, and He provided for it.

Jesus gave himself for the Church, that He might sanctify and cleanse it (*Ephesians 5:25-27*). He suffered without the gate that He might sanctify the people with His own blood (*Hebrews 13:12*). Before He left His disciples, He told them they would be baptized with the Holy Spirit "not many days hence" (*Acts 1:5*).

All of this is realized in the miracle of divine grace called sanctification or holiness. Adam Clarke interprets the words in the Old Testament, "Ye *may* be holy; for I am holy." This speaks of the possibility of sanctifying grace. Clarke said this was the grand design of God in all the ritual prohibitions and commands, for they were emblems of the inward purity which the holiness of God requires.

The mandate is also a promise which is fulfilled in the hearts and lives of believers who fully surrender and consecrate all to Him.

The miracle of cleansing is subsequent to the miracle of conversion. The second blessing has become a reality to millions since Christ paved the way of holiness with His blood. God said later in Leviticus, "I am the Lord which sanctify you" (*20:8*).

God will either sanctify a believer or tell him why. Any born-again Christian who truly desires it may be fully sanctified. What Joel prophesied concerning the outpouring of the Spirit of God in the last days may be experienced individually among His people (*Acts 2:16-17*).

We knelt at the altar in the empty church. My friend had served the Lord for some time, had sought and claimed the experience of entire sanctification, but was nagged by doubt regarding the witness of the Spirit. He was just not absolutely sure.

As we prayed alternately that night, we told the Lord of his need and reminded Him of His power to bring a clear-cut witness to His people. Suddenly my friend's face lit up as if someone had turned on an electric light inside him.

"It just hit me," he exclaimed, "right between the eyes."

The God who laid down holy laws for the Israelites, promised and provided the Holy Spirit in the New Testament times, is still sanctifying hungry hearts today. □

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helps to holy living

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# IS GOD FOR THE ARABS OR THE JEWS?

**T**HE MIDDLE EAST has been the focus of much interest for at least a quarter of a century. In 1948, the State of Israel came into existence. In subsequent wars Israel took total control of the city of Jerusalem and all of the area once known as Canaan land. Christians around the world have been speculating about these events and their significance in the history of God's dealings with man.

I was born and raised within an earshot of the above happenings. Since coming to the United States in 1959, I have often been asked my opinion with regard to the Middle East situation. Who is right, the Arabs or the Jews? On whose side am I? Has any prophecy been fulfilled? Are the Jews still the people of God?

These are tough questions to answer. I am neither an Arab nor a Jew; I am Armenian. But I have lived the first 20 years of my life in an Arab country and have been able to sympathize with the Arab point of view.

At the same time, I am a Christian who sincerely believes the whole Bible, including the Old Testament teaching about God's chosen people. I have spent much time thinking and agonizing over some of these questions. And I am not sure if I have all the answers. But I have reached the following conclusions.

First, God is not against the Arabs. In fact, He is not against anybody. I know that the Arabs have their faults, but so do the Jews, and so does every other nation in the world. Nevertheless, God loves the Arab just as much as He loves the Jew. "For God so loved the world, that he gave his only begotten Son."

Second, God's ultimate purpose has never been to choose a particular race to be His people. It is true that the Old Testament does portray Israel as God's chosen people, but even in the Old Testament we see God as the Lord of the whole earth. God shows His mercy to the people of Nineveh when He sends Jonah to preach to them and warn them of the impending doom. When they repent, He forgives them. God's choice of Israel was exactly for this reason: to be a blessing to all the nations of the world.

It is in the New Testament, however, and particularly in the Pauline Epistles, that we are confronted with the strongest emphasis that God is not interested in just one race to the exclusion of all others.

Paul says that the word *Israel* is not a racial but a spiritual concept. "They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children. . . . That is, They which are the children of the flesh, these are

not the children of God" (Romans 9:6-8).

Who then is true Israel? Paul answers: "They which are of faith, the same are the children of Abraham" (Galatians 3:7). "There is neither Jew nor Greek . . . for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:28-29).

Paul is saying that to be God's Israel has nothing to do with having Jewish blood in your veins. It's a matter of faith in Jesus Christ.

Third, God has not rejected the Jewish people as a race. His plan for them has not changed. But the sad truth is that the Jews in general have failed to see that God's plan for them is Jesus Christ. So long as a person rejects Jesus Christ, be he a Jew or a Gentile, he cannot be one of God's chosen people.

There are indications in the Scriptures that the time is coming when Jews will turn to Christ in great numbers. Paul is quite strong on this point in Romans 11:25-31. In verse 25 he says that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in," after which there will be a turning to Christ among the Jewish people.

But when is "the fulness of the Gentiles"? Perhaps Luke 21:24 gives us a clue. Jesus says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Now that Jerusalem is under Jewish control for the first time in almost 2,000 years, could it be that the times of the Gentiles are being fulfilled and it is time for multitudes of Jews to turn to Christ? Let's pray that it shall be so.

What I'm trying to say is that God is for the Arabs, and He is for the Jews. His plan includes all peoples, all races, all colors. It's for the whole world.

In Revelation 7:4-12 there is a beautiful picture. John sees 12,000 people from each tribe of Israel gathered around the throne of Christ. He goes on to say that he "beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

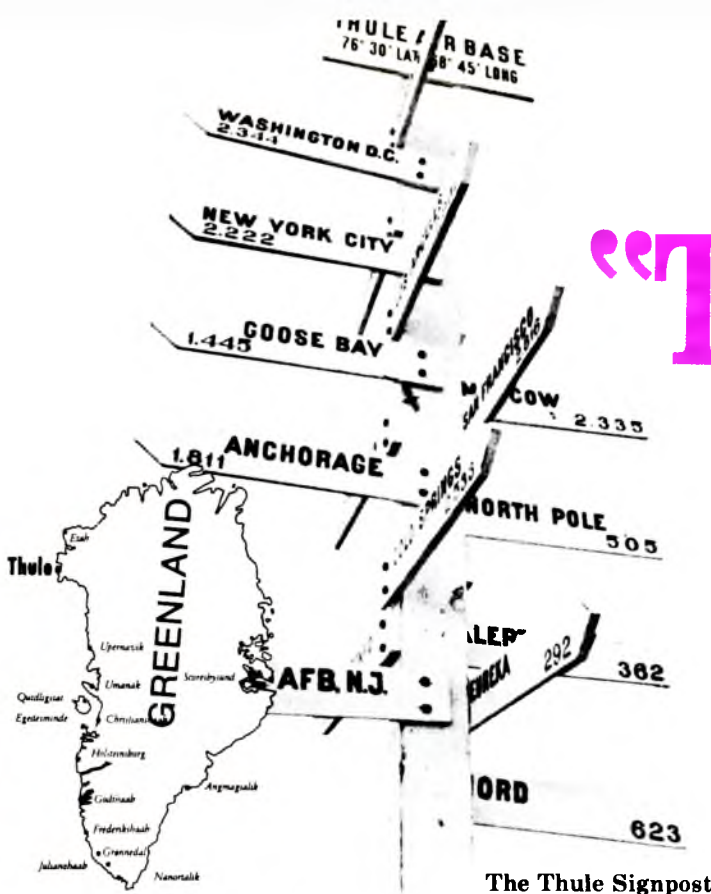
In that throng there will be Arabs and Jews, hand in hand, with one voice praising the Lamb for ever and ever. □

By JIRAIR TASHJIAN  
*Missionary in Taiwan*

By ROBERT B. LANTZ  
Fairchild AFB, Wash.

# "THE END"

## —A PLACE TO START AGAIN



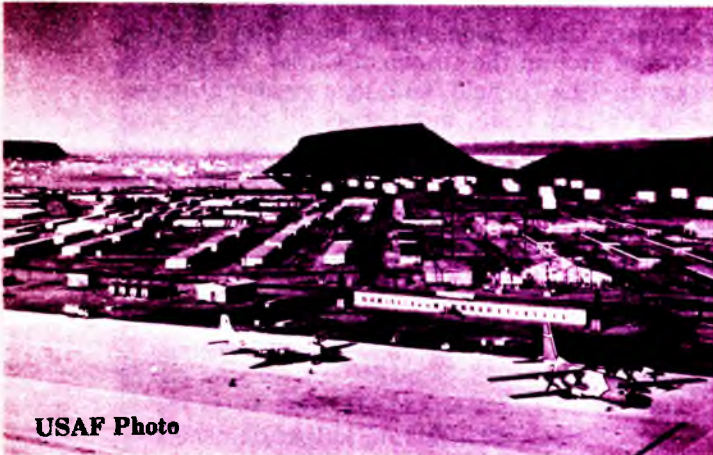
The Thule Signpost

**W**HEN ANYONE got an assignment to Thule AFB in Greenland, others on the base would begin to wonder what he'd done wrong or whom he had offended.

It has been almost a standing joke in the air force for some 20 years now, "Goof up and you're on your way to Thule!" Some have even suggested that the only reason anyone ever gets orders for there is that "Someone up there doesn't like you!"

Well, my assignment was a three-week TDY. I was to take the place of the assigned Protestant chaplain, so that he could take his annual leave, so I guessed I wasn't disliked any more than three weeks' worth.

I actually looked forward to the trip. The Thule AFB, Greenland A Summer View



USAF Photo

Arctic is not new to me after six years in Alaska, and this would be a new area and a new experience.

Besides, the time away from family and my normal duty station would give me a chance to do some spiritual housecleaning and catch up on study and planning. So off I went to the farthest north AFB.

I was greeted warmly at 40 degrees below zero, quickly settled into quarters, and given a packet of information which I was told would be vital to my survival.

While reading one of the welcoming booklets, I learned that the name Thule came from the Greek phrase *ULTIMA THULE*, which literally translates "the utmost end." It was applied to this place by the Danish explorer Knud Rasmussen and his associate, Peter Freuchen, at the time of its settlement, since it was the farthest limit of travel on open water in the summertime.

Thule is located 690 miles north of the Arctic Circle on the very edge of the great ice cap.

In the fifties, when the base was enlarged to encompass its new mission in the free world's aerospace defense system with its complex radar mission called BMEWS (Ballistic Missile Early Warning System), the native settlement that had been there moved north about 50 miles and is now the inhabited village furthest north. The new town is called Kanaq.

The name *Thule* had a special significance to me on that February day I landed there. I had a very real awareness that I had come to the



end of myself spiritually. I had reached my outer limits and could go no further.

I was in desperate need of a work of God in my life and ministry or I had determined I would just give it up. Twenty-three years of being a Christian, 13 years ordained, and 11 years an air force chaplain, and my faith had apparently all dried up!

Now and then there had been a mountaintop in my Christian experience and occasionally I'd get "revived" or inspired to really involve myself in some significant work for God. But somehow it didn't seem to have the ability to sustain my contact with God or to live out the commitment that I tried so desperately hard to make.

It was in this frame of mind and in the isolation of these days at the end of the world and at the end of myself that I found a new beginning with God.

I got involved in an intense study of the Holy

Spirit and His work in the life of the believer. I was led passage by passage to a reexamination of the mystical union of Christ and the Christian. God began to reveal himself in new and wonderful ways.

I began to see finally, after all these years, that faith didn't depend on me trying desperately to "hang on" or to do enough work for Jesus, but rather on simply trusting God and letting Him work out His plan, in and through my life, by His Spirit.

When I shared my experience with a few of the men at the base there, I learned that Thule had been that kind of experience for many others.

It seems true for many of us that God has to get us to the end of ourselves, to a place of real desperation, before we can have experiences of faith.

As I left I said, "Praise God for Thule! From 'the end' has come a new beginning." □

## ABIDING IN CHRIST

PRINCIPLES OF IDENTITY AND INTEGRATION



BY DON W.  
HALL, Ph.D.  
Point Loma College  
San Diego

## JOY IN CHRIST

CHRIST'S FOLLOWERS know the difference between fun and joy. Not that fun isn't enjoyable—playing a favorite game, being with special people, visiting a happy place, watching your team win. But the Christian knows these good times and excitement pass almost as quickly as the final touchdown is scored.

His joy is based on nothing less than the Person he follows. Jesus said, "These things I have spoken to you, that My joy may be in you, and that your joy may be full" (John 15:11, NASB). What things has He spoken?

As the living Word, He has told of God the Father's love for each of us. In His life, He demonstrated divine love's concern that we experience the fullness of life—by His many healing ministries, provision of bread for our bodies, authoritative teaching for the quest of our minds, and the challenge of spirit to begin life in the kingdom of God now and to live forever. Through His death, He leads us to trust the Father with our very lives, for even death was conquered.

In His departure to be with the Father, He

promised the Comforter to live victory through His disciples, that He would prepare a place for our eternal rest and enjoyment of the presence of God, and a return to receive us unto himself.

Yes, for the abiders, His provision is complete! "If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you" (John 15:7, NASB). Whatever we wish! But what will a believer want to ask except that which helps his abiding?

No wonder Jesus told the first disciples they would *rejoice* in His return to the Father if they truly loved Him.

That's it! The spring that opens the flow of joy for the Christian is *rejoicing*—a posture of thanksgiving for our provision from God through Christ. Not just enough for fun today, but all we will ever need to claim the eternal victory He provides for each follower daily.

Let us therefore enter into joy by saying in truth, "Thank You, Father." □

# PASS THE PLATES, PLEASE

By RONALD ATTIG  
Colorado Springs



Could there be a more important job in the entire church? As I entered the church doors and observed the ushers in action, I had to answer that question in the negative.

Each man that morning carried out his duties in such a way that I knew he considered his responsibility an important one.

I was met with a radiant smile at the door by one interested in knowing my name and address. No, not just for the church records. It was a genuine interest . . . a time to express a heart's joy in the pleasure of sharing in worship together.

Already anticipating the coming service, I stepped inside the sanctuary to receive an extended hand, its definite clasp reinforcing the accompanying words. I arrived at a comfortable pew by simply tracing the guiding steps.

Sitting near the aisle in the center section, my heart was preparing for worship. Preoccupation with self-consciousness because of surrounding strangers did not enter my thoughts. I was among friends. They assured me of that.

The service proceeded with no significant interruptions. The blazing sun did not hinder my vision because the drapes were quietly drawn when the rays altered their direction. Worshipers were not attending to adjustment of clothing to counteract unpleasant temperatures. Atmospheric conditions were well regulated. The pastor did not mispronounce my name, like so many do, or wonder for a moment where I was sitting. It was clearly indicated on the visitor's card.

Leaving the service that morning, I reflected on the spirit I had felt and attributed much of the atmosphere to that able group of faithful men.

I knew that the head usher had instructed his staff thoroughly. My imagination took me to the meeting. I could hear the enumeration of duties and instructions, the delegating of particular

responsibilities, and the final remark, almost as an afterthought . . . "And pass the plates, please."

What a contrast to my limited concept of an usher's responsibility! □

## DEATH BEFORE LIFE!

*The Cross before the stable  
Was how Jesus came to me,  
For it was His resurrection  
That forever made me free.*

*The tomb before the manger  
In which my Lord was laid.  
From the manger He was lifted;  
From the dark tomb He was  
RAISED!*

*Oh, I believe in Bethlehem,  
The star, the angels singing;  
But how my heart within me leaps  
When Easter bells are ringing!*

*For I have stood by open graves  
Where beloved forms were placed.  
Because He lives—they live!  
And see Him face-to-face!*

*The Man before the Baby;  
Death gave meaning to His birth.  
It was for my atonement  
God sent His Son to earth.*

*Thou blessed Babe of Bethlehem,  
Son of God in Galilee,  
Man of Sorrows in the Garden,  
But my Saviour at Calvary!*

—LILLIAN SNYDER BURSEY  
Waynesville, Ohio



# A MIRACLE FOR JODIE

**C**AN I GO to the service in the tabernacle today? My friend told me I might see a miracle.”

Jodie Aurand asked my wife this question at our camp meeting last year. She was excused from the children’s service to go to the healing service. My wife smiled at her earnest, honest trust. She told me later that she wanted to talk to Jodie when she had a chance, to explain a little more about miracles to her.

My wife had an interest in the healing service, also. Our grandson Billy was born with a “spina bifida.” At the age of three months he had a shunt placed in his head to relieve pressure from fluids. At six months it was replaced, again at nine months, and again three weeks later.

It was now more than a year later and there was an infection around the shunt. His parents were taking him to the healing service.

Billy talks “a streak,” walks, and is a husky, healthy, happy child. But we knew that any infection near the brain could quickly become very dangerous.

Rev. Clayton Bailey called the seekers for healing to the altar, then the elders. I was at the opposite end from Billy and his folks, praying for others as I prayed for him.

Rev. Don Turner anointed Billy and prayed for him as I was with others praying for their needs. How wonderful to trust God and know that He could touch and heal around that altar, as many needs were brought to Him!

Within hours Billy’s infection began to open and drain until the plastic of the shunt was exposed. His folks took him home to the hospital.

When he got there the “mosquito bites” he seemed to have earlier in the day had developed into chicken pox. The doctor would not operate because of danger of infection from the pox sores. He sent Billy home, after a couple of days of close observation, to return when the pox was gone.

The following week Billy went to the hospital. The doctor decided to try removing the shunt completely. He would wait as long as possible, then put one in a different location. He gave us some very dim hope that perhaps Billy would not need to have a shunt replaced.

Within two hours after the operation, Billy was alert, asking for the Popsicle he had been promised by the nurse. He was kept in intensive care for very close observation for a week. But he was doing so well that he had the run of the place.

One morning when his mother got there to visit him, he was at the other end of the unit sitting in bed with an elderly man. They were eating a banana together and singing “Jesus Loves Me.”

Billy is home now. It is now more than three months since the removal of the shunt. He is doing well. The doctor expects that he will not need the shunt replaced unless he has some kind of head injury.

Of course, we watch him closely. We praise God for His answer to prayer. And when Billy gets to visit Jodie’s church, I’m going to tell her, “Here is your miracle, Jodie.” □

By Richard L. Hawley  
Peoria, Ill.

By ART FEE  
Ridgefield, Wash.



GOD  
doesn't keep  
all His  
angels  
in heaven

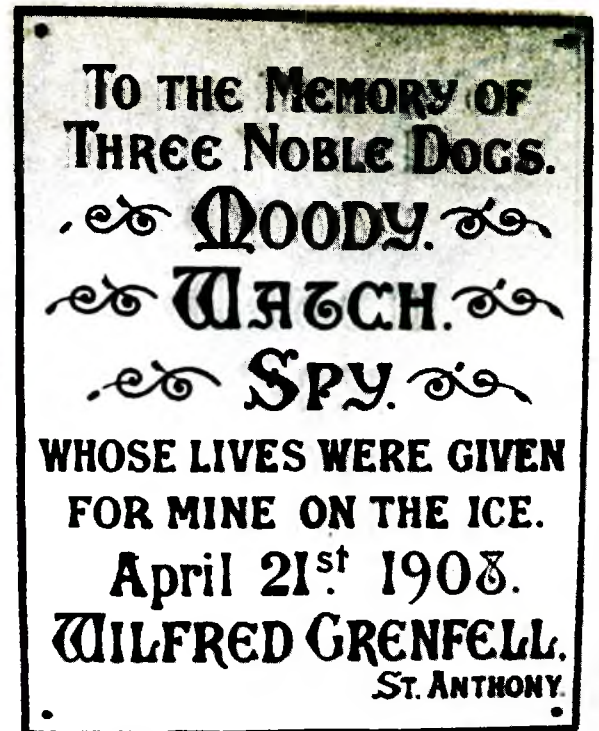
**I**T WAS Easter Sunday morning, 1908. A man had pushed his tired dogs 60 miles to get Dr. Wilfred Grenfell to attend a desperately sick boy.

Minutes later the famous doctor with his team of eight faithful dogs and a sled load of medical supplies was on his way to minister to his distant patient.

The doctor knew the boy's condition was serious; he had been warned that the ice in the bay was rotten, but he decided to risk crossing it for the boy's sake. It would save him several extra miles of travel.

All went well till Grenfell had almost reached the opposite shore. Suddenly the ice gave way; his sled, all supplies, his team, and the doctor himself sank into the ice-cold water of Hare Bay on the northern tip of Newfoundland.

He kicked off his heavy outer garments, cut his team loose, and with five of his dogs he was able to climb onto what is known as an ice pan, a concentration of snow and ice particles frozen



This plaque, written by Dr. Grenfell in memory of the three dogs that gave their lives for him, hangs in the administration building near the new, modern, 180-bed hospital at St. Anthony, Newfoundland.

together forming a raft. This one was about 12 feet across; and with his weight and that of the dogs, it floated an inch or two above the water.

All the clothes he had on were his long moccasins, which were filled with water and ice particles, and a light football uniform he had worn 20 years before. All were soaking wet. He lost his cap, mittens, and all his heavy clothing.

Grenfell knew if he was to survive he had to act fast, and he did. With numbed hands he killed and skinned three of his big dogs. (This in itself was a tremendous feat; for if one of these dogs had made a sound, the others would have turned on the doctor.) Then he wrapped their hides around himself, fur side to his body, and made a windbreak out of their carcasses.

He made his big lead dog lie down and curled up beside him to survive the cold night, when the mercury dropped far below zero.

At the first faint light of dawn Dr. Grenfell took off his shirt and started waving it. He had little hope of anyone seeing it, as he was on a



stretch of coast where no one dwelt and very few travelled. But he knew if he was to survive he had to do his part, and the exertion kept him from thinking about his fate.

The day wore on. Both his hands and feet were frostbitten. He had lost his sunglasses, and he was nearly blind from the glittering ice. He had aged years in hours.

The ice pan was slowly disintegrating into the water of the bay. He knew his time was short. The wind was blowing him toward the open ocean. At times he thought he could see a boat, but he was too blind to be sure. He reasoned, It couldn't be a boat. No boat could cross the bay in this kind of weather. The end must be near, he thought, but he kept on waving his shirt.

Then across the water he heard a voice, "Sure, it's our doctor."

God doesn't keep all his angels in heaven. The night before, a lone seal hunter stood on the desolate coast scanning the bay for seals with his powerful spotting scope. He picked up a man and two dogs floating on a bloody ice pan.

There was no sleep in the village that night; it must be their doctor. While women and children prayed, the men organized a rescue team. Five brave men, the best oarsmen in Labrador, volunteered to risk their lives to save the doctor.

When the first gleam of light told them the doctor was still alive on the small ice pan, the men launched the boat. The villagers wondered if they would ever return. Time and time again when the ice floes would come together with

force that would crush an ocean liner, the men were able to pull the boat to safety and on to the rescue.

No man spoke as the doctor and the surviving dogs were loaded into the boat. Tears streamed from the faces of six brave men, portraying the noblest and deepest emotion the human heart is capable of expressing.

The next time you're out alone on the cold ocean of life and the storms of grief are breaking up your small ice pan of hope and it looks like the end is near, please remember God doesn't keep all His angels in heaven.

If you have dogs of doubt riding with you, kill them and stand on their dead carcasses and wave a distress signal.

Confide in your Christian friends and ask them to pray for you. God doesn't keep all His angels in heaven; He has some standing by with orders to help you.

God hasn't changed. What looked to Grenfell to be stark tragedy proved to be the greatest thing that ever happened to him. When the world learned of his heroic survival and rescue, he became an international hero. Money came in for his mission from all parts of the civilized world. He married a beautiful, talented girl who helped enlarge his sphere of influence. He was knighted by the British Empire, and history has placed him in the Hall of Fame with the greatest doctors of all time.

Remember, God doesn't keep all His angels in heaven. □

## PEN POINTS

### MY GREATEST JOY

I sat in a hospital room at the City of Hope National Medical Center and listened to my father's testimony of encouragement. I was a minister and the one who should have been offering encouragement, yet I was the one being ministered to.

I thought back over the previous few weeks. The week of my father's serious heart attack, and those long, long days of waiting. The week of his confinement to an intensive-care unit. The continuing weeks of unanswered questions. What about his job? How will the bills be paid? Will surgery be necessary? Weeks of waiting upon God, not necessarily for all the answers, but for renewed strength.

As I was reminiscing, my father's testimony of encouragement began to take on a new meaning for me. Here was a man awaiting possible open-heart surgery and he was waiting with the joy of Christ in his life. Here was a man's testimony that I had preached often but never really known in its reality until now.

"Son," my father said, "whether I live or die on the operating table; whether I return to a normal, active life or not; whether I am healed of suffering is all in God's hands. I am trusting God completely and am content in the knowledge that, whatever happens to me, God is in control in my life."

Dad paused momentarily, almost long enough for me to say I knew what he was talking about, even though I was sure I didn't understand.

Then he began again. "Every man who claims Jesus Christ as his Saviour and Lord should realize these few things: If you truly trust Christ and know you are in His hands, everything that happens to you will give you joy. Certainly this joy is not yours only, but can be shared by all who know you. My greatest joy is knowing I'm in His will."

Mine too, Dad! □

By Dennis Adams  
Fillmore, Calif.

# BEHOLD,

**what manner of love  
the Father hath  
bestowed upon us . . .**

1 John 3:1

## THE MAKING OF A MISSIONARY LIFE

by ROSE HANDLOSER

**Miss Rose Handloser is a missionary to Africa. She works with the literature program there. This exciting report has been prepared for you by Miss Handloser during a recent stop in Kansas City.**

Missionary work has three basic facets: preaching, teaching, and healing. This is scriptural and I believe in it. But there are other related jobs that need to be done, too. Consider, for example, what the literature program is doing for these three basic ministries. While spending less than 50 cents per member in Africa on literature, much has been accomplished.

To aid the preachers in their work, Nazarene hymnals are available in seven African languages. We have the Nazarene *Manual* in abridged form in five languages. College textbooks are being prepared in six languages. In three languages, quarterly versions of the *Herald of Holiness* are printed. Eight language groups are now using adapted NYPS programs. NJF programs are used by five language groups. Finally, a study book for the NWMS is put out in five languages.

For the teaching ministry, a CST program is under way. Some books are already printed. Some are ready for printing, while others are being adapted. These books are for the Registered Teacher's Program for Sunday school workers, the Churchmanship course, and the Junior Churchmanship course. The entire *Search the Scriptures* program is ready for printing in Zulu. Sunday school lessons are reaching about 60,000 people in 6 languages, in 6 countries, and used by 5 denominations. Beginning in January, 1976, Sunday school lesson materials will be provided on two levels, adult and children's, complete with teachers' quarterly for each. VBS materials in 5 languages reach about 35,000 children per year. In addition, one of our missionaries is developing a simple geography-sociology text for use with NWMS study books.

Our doctors and nurses are in Africa as missionaries. To aid them in their healing ministry, African Language Publications prints many of the hospital forms and labels. Also, tracts and other literature help them fulfill the spiritual side of their ministry.

By the end of 1973 we had nearly 25,000 full and probationary members and over 63,000 in Sunday schools in Africa. God is blessing the work. With less

than 50 cents per member for literature, great strides are being taken for the gospel.

Someone must do the literature work. Someone has to spend long hours behind a typewriter. I'm grateful to God for the privilege of working in this phase of Kingdom responsibility.

**When asked to recount the steps that led to her present life as a missionary, Miss Handloser told this heartwarming story.**

I was raised in a non-Christian home. I did have one aunt who was a Nazarene. She prayed for our family through the years. I was one of the first answers to her prayers. There are now a number of Christians in our family.

The Harrington, Del., church was the nearest Nazarene church to my home. This was the church my aunt attended. When she heard I was planning to go to college, she suggested a little college up in New England. She said they planned their daily schedules so that students could work their way through school. Classes were held in the morning; the afternoons were free for working.

During my last year of high school things began to happen. I was in the hospital for a simple appendectomy. Something went wrong with the anesthetic. I didn't wake up for two days and two nights.

When I did wake up, the Nazarene pastor was there praying for me. Also, there was a Nazarene nurse in that hospital. She missed her lunch for 13 days so she could come and visit me. That made a deep impression on me. When released from the hospital, I sent in my application to Eastern Nazarene College.

While at ENC, I was saved. For about eight years I wanted to go to the mission fields. Each field that I heard about seemed to be just where I wanted to go. After I was saved, the Lord led me into elementary education with a minor in religious education. Courses in education theory and psychology were my main subjects.

After graduation I went to Logan County, West Virginia—way back in the hills! I went there as a children's worker in the local Nazarene church, but I taught public school to make a living. While there, I settled a call to the mission field.

Soon I found myself teaching in the Bible college in Africa. I was there for just one term. God was telling me that He had another work for me. The Bible school experience, however, proved invaluable. Because seven languages were spoken by the students there, I learned how to relate to several different tribes at once.

Full-time children's work was what I wanted most. After a furlough, I was transferred to a "lifetime assignment" of workshops and CST courses. That "lifetime" was a short one. It lasted just one year!

The missionaries who were doing the literature work went on furlough. I was to fill in for just one year. I've been there ever since—and I love the work.

**Miss Rose Handloser was first appointed to work in the Republic of South Africa in 1962. She is presently serving as secretary, writer, and editor for African Language Publications, serving Central Africa, Coloured and Indian, Mozambique, Republic of South Africa North, Republic of South Africa South, and Swaziland. Each of us has a life task assigned by the Father. May we prove faithful in our support of those who are called to leave their families and homelands to serve our God.**



easter offering for world evangelism

BY LAURA MAE  
DOUGLASS, R.N.  
Point Loma, Calif.



## WHEN SOMEONE CARES

In my contact with student nurses I observe different responses to patients who are in need of care.

There are those who go about their duties quickly and with expertise. But sometimes there is little attention given to understanding what is going on within the patient. Concentration on acquiring proficiency of practice sometimes causes the nurse to separate the person from the patient, and walls are built between the two.

In contrast, the student who couples proficiency of practice with care makes the patient feel that someone is with him who understands. Through her administration she helps the patient to see that he is not alone in an unfamiliar and often frightening place. This practitioner realizes that human caring is important, because without it the spirit sickens and the body refuses to heal.

Caring is composed of big things and little things—the hot cup of tea offered without request, the touch of a hand, the comforting explanation of procedures, the acceptance of feelings, the encouragement to one who is struggling to overcome a handicap.

Human caring has its foundation in the love of God and of men, of human dignity, of respect for life and living, and of a person and not a body.

It was Mrs. Nancy Coleman who helped to teach me early in my nursing career the meaning of these words. She was a woman in her mid-forties who suffered from extreme attacks of bronchial asthma. The theory was that each time Nancy's husband went on an alcoholic binge she would punish him with an attack, necessitating a trip to the hospital. The attitude of the medical and nursing staff was nonsympathetic and judgmental, believing that Mrs. Coleman manipulated herself into her plight.

I spent many hours with Nancy in the emer-

gency-care unit. To me she was repulsive. She was disheveled in appearance and dirty. Despite her terrible agony when fighting for breath, she was despicable in her attitude toward others.

Even though she was unable to talk under the seizure, her body language conveyed the message that nothing we did to alleviate her suffering was pleasing to her. She made us feel that our efforts were useless, even when we employed the latest medication and techniques in an attempt to abort the seizure.

So intense were her attacks that Mrs. Coleman would be placed in an upright position with her arms overhead and her body leaning against a mound of pillows. Her gasping for breath could be heard up and down the corridors.

With each admission and treatment, she was the picture of abject desperation. While I was caring for Nancy during one of her attacks, the thought occurred to me that David must have felt this way, when in the agony of his heart he cried out, "No man cared for my soul" (Psalm 142:4).

I began to see her as an object of pity—a person needing loving care rather than a body needing attention. Instead of the usual practice employed by the staff of performing duties as quickly as possible and leaving Nancy to her misery, I programmed myself to spend as much time with her as possible.

I discovered that when I exhibited care, patience, and concern for Nancy as a person, she responded in kind. When she was well enough to be freed from the mechanical breathing device and tube feeding, Nancy seemed anxious to share her feelings with me.

As I listened to her story I realized that this woman reacted to stress in the only way she knew. Hospitalization caused her husband to cease his drinking, at least for a time, allowing them to resume a semblance of normalcy. It seemed to her that the reward for the intense suffering was worth the effort.

Too often we are prone to act toward others as I did toward Nancy. Rather than treating the patient as a whole, we tend to segment the person into parts which we can then accept or reject. It may be very apparent to the patient that we do not really care.

The distress of the disciples was their fear that Jesus did not care: "Master, carest thou not that we perish?" (Mark 4:38).

To follow in the steps of our Lord we must demonstrate to others that we do care and are willing to share in their problems, even though there are elements about them which lack appeal. As followers of the Master, we should be deeply concerned with others, though they may be distasteful to us. For, as servants of God, we are to seek the lovely in the unlovely as I discovered in Nancy when I took the time to care. □



# editorially SPEAKING

By W. T. PURKISER

## *The Rising of the Sun*

Mark uses a striking phrase to describe the moment of discovery that Christ was alive that first Christian Easter. He says that it was "very early in the morning the first day of the week," and the two Marys and Salome "came unto the sepulchre *at the rising of the sun.*"

Much of the wonder of the Resurrection is expressed in these words. The day of darkness that separated man's worst deed and God's greatest act ended with "the rising of the sun."

The change in the day of Christian worship from the Saturday ("Saturn's day") of the old age to the SUNDAY of the new involves many factors. Not least of these is the resurrection of the Son of God on the first day of the week (Mark 16:9), discovered "at the rising of the sun."

Scripture often uses physical facts to picture spiritual reality. The Messiah is described in the Old Testament as "the Sun of righteousness," who arises with "healing in his wings"—or "rays," as Moffatt better translates it (Malachi 4:2; see Isaiah 60:1-3).

It is not a bit too strong to say that there would be no "day of the Lord" had there been no sunrise of the Saviour's resurrection. Easter is not incidental to the Christian faith. It is fundamental.

While it is never completely proper to compare one part of the Christ-event with others, yet there is a sense in which the Resurrection is the climax and capstone of it all.

The Incarnation, the spotless life and matchless teachings of Jesus, and the Crucifixion all find final fulfillment in the Resurrection.

The New Testament, indeed, speaks often of the Cross. But it is never a crucifix with the form of the dying Saviour perpetually hanging on it. It is an empty Cross, overshadowed by the reality of the living Lord.

**T**HE RESURRECTION was the sunrise of a new day.

It was Paul, the greatest interpreter of the fact of Christ, who put this point beyond debate. He did it in three "if" statements in his great resurrection chapter, 1 Corinthians 15:

"If Christ be not risen, then is our preaching

vain, and your faith is also vain. . . . If Christ be not raised, your faith is vain; ye are yet in your sins. . . . If in this life only we have hope in Christ, we are of all men most miserable" (vv. 14-19).

For Paul, the Resurrection was the sunrise of faith. The power of Christian proclamation is the presence of the risen Redeemer. If Jesus is dead, our preaching is in vain—empty sounds without eternal consequences.

Not only is the proclamation vain but faith is worthless—if Christ be not raised from the dead.

There is a distressing tendency in our day to teach faith in faith rather than to exalt faith in God. It is even said, "It doesn't make any difference *what* you believe or *whom* you believe if you just have faith."

A more patent fallacy would be hard to find. The power of faith is not the subjective believing; it is the Object to which believing relates.

Faith is good only when its content is true. Faith in the idols of the tribe can be worse than no faith at all.

Paul says that the foundation of Christian faith is the mighty act of God whereby He raised from the dead His Son and our Saviour. No other foundation can support the structure of the Christian faith.

**T**HE RESURRECTION is the sunrise of forgiveness. "If Christ be not raised, . . . ye are yet in your sins."

Again, let it be said that Paul never forgot the Cross. He preached it, and gloried in it. But it was a Cross whose meaning was certified by the Resurrection of the Crucified.

In a most intriguing way, Paul identified the Cross with the consequences of sin, and the Resurrection with the fact of forgiveness and new life. Jesus, our Lord, he says, "was delivered for our offences, and was raised again for our justification" (Romans 5:24-25).

True, we are "justified by his blood" (Romans 5:9). But we are "saved by his life" (Romans 5:10)—fully and finally.

The writer to the Hebrews echoes the same truth: "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

*It is not a bit too strong to say that there would be no "day of the Lord" had there been no sunrise of the Saviour's resurrection. Easter is not incidental to the Christian faith. It is fundamental. The Resurrection is the climax and capstone of it all.*

**T**HE RESURRECTION is the sunrise of the future—not in this life only, but for all eternity. "If in this life only we have hope in Christ, we are of all men most miserable."

I cannot believe Paul here denies that it pays to serve Jesus in this present age. There are intrinsic rewards in righteousness quite apart from the much maligned "pie in the sky by and by."

What he says is that if the promise of the Resurrection is false—"Because I live, ye shall live also"—the whole structure of the Christian faith collapses and we are duped and deceived and "of all men most miserable."

The whole of the New Testament and the whole of Christian experience shout the opposite. Christ is alive forever! We do not have hope in this life only! We are (or ought to be) of all men most joyous and happy.

Fiona MacLeod, or William Sharp as he was known in his Paisley, Scotland, birthplace, wrote of the meaning of Easter as time is swallowed up in God's everlasting "now." His poem reflects the sorrow of the Cross and the joy of the empty tomb:

*The stars wailed when the reed was born,  
And heaven wept at the birth of the thorn;  
Joy was plucked like a flower and torn,  
For Time foreshadowed Good Friday morn.*

*But the stars laughed like children free  
And heaven was hung with the rainbow's glee  
When at Easter Sunday, so fair to see,  
Time bowed before Eternity.*

## **Missions When Times Grow Hard**

Peter Forsyth said so much so incisively it is hard to resist exact quotation: "It is not in our choice to spread the gospel or not. It is our death if we do not."

The life of the Church is not in getting, but in giving. It is not in taking in, but in sharing. An ingrown, self-centered, and self-satisfied church is a contradiction in terms. Such a church has betrayed its Lord.

But when times grow hard and the economic crunch is on, what then with the church's mission beyond its own locality and its own district? Is out of sight really out of mind?

What when personal incomes stop rising and either stand still or fall off? What when rising prices make real income an ever shrinking amount?

The answer has to be that the test of our vision and our commitment never comes in easy times, when we can give out of the excess. The measure of sacrifice is never in how much we give, but how little we keep.

The record of Thanksgiving and Easter giving for world evangelism in the Church of the Nazarene through the past 25 years or more has been one of ever increasing numbers of dollars. For this we may well give God thanks.

On the other hand, the trend of the economy, with minor adjustments, during these same 25 years has been ever upward. Our giving has been generous, but it has not really been tested.

Easter, 1975, will be different. Easter, 1975, will put before us a major test of vision and commitment. We shall soon know whether missions—at home and abroad—is a program of the church or a passion of the heart.

What we are experiencing in Britain, Canada, and the United States is by no means a national problem. "Recession"—or whatever you want to call it—combined with inflation is worldwide.

Which is just to say that the need has not lessened. Costs are higher. Money buys less. Inflated prices and deflated currency put the squeeze on the work of world evangelism every bit as much as on personal finances.

Through it all there is reason to be encouraged. In ways we cannot fully account for, God blesses the sacrifices of His people beyond the measure of what is actually given.

And God's people have a way of rising to genuine needs as they do not—indeed, cannot—when affairs move along smoothly. Banks and businesses went down by the thousands during the "great depression," but almost no churches.

We shall get on with the task of world evangelism because instinctively we recognize the truth of Forsyth's words. It isn't a matter of choice at all. It's a matter of life or death—for those to whom we go and for ourselves.

So this is no time to lower our sights and pull in our horizons. We can accept the goal for the Easter Offering as an opportunity to show again that no sacrifice is too great when it is viewed in the light of Calvary's cross and the radiance that shines from the empty tomb. □



## WEDDING ANNIVERSARIES

Rev. and Mrs. W. S. Richey celebrated their sixty-third wedding anniversary at their home in Medford, Ore., Jan. 17, 1975. They were married in Hobart, Okla., in 1912. Rev. Richey served as pastor and evangelist in the Church of the Nazarene for 50 years. The couple has 7 children, 18 grandchildren, and 15 great-grandchildren.

Mr. and Mrs. W. B. Johnston recently celebrated their sixtieth anniversary at a special service and reception planned by the Fort Sumner, N.M., church in the city's community hall. Mr. and Mrs. Johnston have been active laymen in the Church of the Nazarene since 1925.



Rev. and Mrs. Walter T. Irwin, Dubuque, Ia., celebrated their sixtieth anniversary Feb. 9, 1975. They have four children: Pauline (Mrs. Richard Proctor), Northridge, Calif.; Dorothy (Mrs. Raymond Haskins), Dubuque; Rev. Kenneth Irwin, San Diego, Calif.;

and Mr. Morris Irwin, North Hollywood, Calif.

Mr. and Mrs. Harvey L. Sober, Hopewell, Va., observed their fifty-second wedding anniversary on March 9, 1975. They have four sons and three daughters. The Sobers are members of the Hopewell church.

## GOLDEN ANNIVERSARIES

Mr. and Mrs. Morris McKnight, married Oct. 26, 1924, were honored by 200 friends and relatives at Hobart, Ind., First Church. They have 4 children, 15 grandchildren, and 7 great-grandchildren. The great-grandchildren are fifth-generation Nazarenes.



Rev. and Mrs. Harold F. Klingel were married Nov. 26, 1924, and observed their fiftieth anniversary in Mt. Gilead, Ohio, Sunday, Nov. 24, 1974. Rev. Klingel served pastorates in Ohio for 28 years prior to retirement in 1972. The couple has 1 son and 4 daughters, 12 grandchildren, and 3 great-grandchildren.



Mr. and Mrs. Ordail Heinze, Kalkaska, Mich., were honored for their fiftieth anniversary at a reception and open house hosted by their six children and attended by many friends, relatives, and neighbors. Mrs. Heinze is a sister of Dr. H. Dale Mitchell, former executive director of the Nazarene Communications Commission in Kansas City. Mr. and Mrs. Heinze are members of the Pottsville, Mich., church.

Mr. and Mrs. Leonard R. Fowler shared the renewing of their wedding vows on their fiftieth anniversary at the Puyallup, Wash., church on Dec. 15, 1974, with approximately 300 in attendance. Mr. Fowler is serving as minister of visitation for the church since re-

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Bethany, Okla., First	2,550	Bethany, Okla., First	1,648		1,648
Long Beach, Calif., First	2,309	Denver, Colo., First	1,309		1,309
Denver, Colo., First	2,010	Long Beach, Calif., First	921	279	1,200
Portage, Ind., First	1,958	Pasadena, Calif., First	1,056		1,056
Bethany, Okla., Jernigan Memorial	1,948	Nashville, Tenn., First	749	210	959
Nashville, Tenn., First	1,704	Nampa, Ida., First	860		860
Pasadena, Calif., First	1,703	Portage, Ind., First	839		839
Salem, Ore., First	1,699	Arlington, Va., Calvary	832		832
Midway City, Calif.	1,665	Midway City, Calif.	730	77	807
Nampa, Ida., First	1,613	Battle Creek, Mich., Pennfield	778		778
Battle Creek, Mich., Pennfield	1,597	Salem, Ore., First	674	79	753
St. Louis, Mo., Ferguson	1,569	South Charleston, W.Va., First	490	236	726
Xenia, Ohio	1,442	St. Louis, Mo., Ferguson	424	282	706
Arlington, Va., Calvary	1,433	Wichita, Kans., First	628	47	675
Canton, Ohio, First	1,422	Nampa, Ida., College	601	67	668
Colorado Springs, Colo., First	1,402	Tidewater, Va., Central	620	13	633
Ashland, Ky., First	1,341	Kankakee, Ill., College	555	57	612
Indianapolis, Ind., West Side	1,304	Detroit, Mich., Bethel	260	340	600
South Charleston, W.Va., First	1,247	Bedford, Ohio	434	164	598
Bradenton, Fla., First	1,235	Semour, Ind., First	571		571
Wichita, Kans., First	1,178	Indianapolis, Ind., West Side	498	70	568
Nampa, Ida., College	1,177	Bradenton, Fla., First	561		561
Charleston, W. Va., Davis Creek	1,172	Ashland, Ky., First	558		558
Tidewater, Va., Central	1,147	Bloomington, Calif.	557		557
Los Angeles, Calif., North	1,136	Olathe, Kans., College	555		555

tirement from the lumber industry. They had two children: Millicent Gamble and the late Rev. Don Fowler.



Mr. and Mrs. Robert E. Jameson were married Dec. 14, 1924, at Muldrow, Okla., and honored at an open house reception in their home northeast of Geary, Okla., Sunday afternoon, Dec. 15, 1974. The Jamesons belong to the Watonga, Okla., church. They have 6 children, 24 grandchildren, and 3 great-grandchildren.

Rev. and Mrs. Jess Rains were married in Pawnee, Okla., Jan. 17, 1925, and pastored in New Mexico, Oklahoma, Colorado, and Texas before retiring last year. They now live in Amarillo, Tex., where they belong to First Church. The church honored them with a reception Sunday, Jan. 19, in the fellowship hall.



Mr. and Mrs. John T. Richards of Salina, Kans., were honored on their fiftieth anniversary, Jan. 19, 1975, at the Belmont Boulevard Church with more than 100 friends and relatives in attendance. The Richardses are faithful supporters of the church.

Mr. and Mrs. F. L. Parker, Newport News, Va., celebrated their golden wedding anniversary Saturday, Feb. 22. They were honored by family and friends with a reception in the Newport News church social hall.

(Continued)

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**Mr. and Mrs. Nelson Rhodes,** Corning, Calif., celebrated their fiftieth anniversary by repeating their vows in the presence of more than 100 who gathered for the occasion in the Corning church, Oct. 29, 1974. Their daughter, Gladys Hanks, of Corning; and son, Donald, of Sacramento, together with granddaughters and grandsons took part in the reception. The Rhodeses have belonged to the Corning church since 1928.

**Rev. and Mrs. Charles Laird** were married Jan. 2, 1925, in Cumberland, Md., and celebrated their fiftieth anniversary in Titusville, Fla. Before his retirement, Rev. Laird served pastorates in Ohio, Pennsylvania, and Florida, and did evangelistic work for several years. The couple have three daughters and one son.

NOTE: Few color prints or slides and no newspaper clips can be reproduced for publication in the *Herald*.

### CANADIAN HOLINESS FEDERATION CONVENTION SCHEDULED

The 1975 Convention of the Canadian Holiness Federation will meet, April 15-16, in the Emmanuel Church of the Nazarene, Downsview, Ontario. Dr. Arthur Climen-

haga, dean of Western Seminary, Portland, Ore., will be the special speaker.

Bishop Roy V. Sider, Brethren in Christ church, and president of the federation, will preside over the convention. Rev. Raymond Sharpes is host pastor.

The theme of the convention is "Foundations in Experiential Holiness," and will feature, besides four messages by Dr. Climenhaga, panel discussions on various facets of the theme.

Music will be furnished by groups from Canadian Nazarene College (Winnipeg, Manitoba), Bethany Wesleyan College (Sussex, New Brunswick), and Niagara Christian College (Fort Erie, Ontario).

Since 1943, holiness denominations of Wesleyan persuasion have been cooperating in the federation. At present five denominations are members of the federation: Brethren in Christ, Church of the Nazarene, Free Methodist church, the Standard church, and the Wesleyan Methodist church. □

—NEIL E. HIGHTOWER, *vice-president, Superintendent, Canada Central District*

### OF PEOPLE AND PLACES

**Rev. J. Grant Swank, Jr.**, pastor of the Fishkill, N.Y., church, will conduct a 10-day series of prophecy conferences at Georgetown, Guyana, May 19-28. In addition to the conferences, Rev. Swank will oversee home Bible studies, outstation preaching services, and cottage prayer meetings. Rev. Joseph Murugan is the district superintendent of the area. □

**Mr. Don Small**, a member of Indianapolis, Ind., First Church, has been named executive secretary of the Indiana Association of Elementary School Principals. Mr. Small has been principal of Southport, Ind., Elementary School and an associate faculty member at Indiana University and Purdue University at Indianapolis. He has given outstanding leadership to the religious education program in his home church. □

The people of Bethany, Okla., First Church pledged \$117,000 for world missions in a recent faith promise convention, according to a wire received from Administrative Pastor R. Neil Rimington. Dr. Ponder Gilliland is senior pastor of the church, the largest in membership in the denomination. □

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bock, Tex.; one brother, D. I., of Downey, Calif.; nine grandchildren; and one great-grandchild.

The funeral was conducted in Southside Church, Oklahoma City, by Pastor Charles Smith assisted by District Superintendent W. T. Johnson; Rev. Robert Huff, Roseville, Ga., and Mr. Vernon Haynes, Charleston, W. Va. □

## TWO NEW CHURCHES IN JANUARY

Two new Churches of the Nazarene reported to the Department of Home Missions in Kansas City bring the total number of new churches since 1972 to 145.

The denominational goal for the quadrennium is 400. This is the last year in which new churches may be counted toward this goal.

Horseshoe Bend, Ark., church organized on January 12. The pastor is Rev. Eldon R. Shults, and the district superintendent at that time was Rev. Boyd Hancock.

On the same day, the Oakdale Church of the Nazarene was organized in Oakdale, La. The pastor is Rev. Donald Hamm. Rev. Ralph West is the district superintendent.



Ground is broken for expanded facilities at Paducah, Ky., First Church. The new addition is being built with pledges and special giving without increasing the indebtedness of the congregation. The five in the center foreground are Pastor Michael D. Ice; Bart Reed, chairman of the board of trustees, turning the first shovelful of dirt; and building committee members Joe Rogers, Jim Wren, and Bill Vaughn. Members and friends of the congregation stand in the background.



Dr. and Mrs. T. Harold Jones (center), missionaries in South Africa, are presented checks for \$7,000 by the Somerset, Ky., church to be sent to the Department of World Missions for South Africa and Korea. Left to right, Rev. A. A. Farris, pastor, and Dexter Burton, NWMS building fund treasurer, hold a check for \$3,500 to build a mission in Korea. Mrs. Helen Daulton, right, hands Dr. Jones a check for \$3,500 to construct a church in South Africa. The Somerset church also underwrites the salary of one of the national pastors in South Africa.

## CARL PRENTICE DIES

Rev. Oather Carl Prentice, Sr., 68, Bethany, Okla., died of cancer on Feb. 6 at the Deaconess Hospital in Oklahoma City.

Rev. Prentice was converted, sanctified, and called to preach at the age of 19. He served pastorates in Oklahoma, Arkansas,



and Louisiana, and was an evangelist for 12 years, from 1962 to 1974.

He is survived by his wife, Ethel; one daughter, Mrs. Bob Acord, Bethany; three sons: Carl, Jr., Bethany; Rev. George C., pastor, First Church, Joplin, Mo.; and Rev. Robert M., pastor of Scenic Drive Church, Springfield, Mo.; one sister, Mrs. Mae Morris, Lub-

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## APRIL SLATE

(As reported to Visual Art Department)

- ALLEN, ARTHUR: Buckingham, Va., Apr. 8-13; Jersey Shore, Pa. (Calvary), Apr. 15-20
- ANDREWS: Waltersburg, Pa., Apr. 1-6; Macomb, Ill., Apr. 8-13; Hot Springs, Ark. (Richards St.), Apr. 20-27; Sanford, N.C. (Beacon), Apr. 29—May 4
- BABCOCK: Corry, Pa., Apr. 15-20; Schenectady, N.Y., Apr. 22-27; Oswego, N.Y., Apr. 29—May 4
- BAILEY, CLAYTON: Newton, Ia., Mar. 31—Apr. 6; Havana, Ill., Apr. 7-13; Columbus, Ohio (Bellows Ave.), Apr. 14-20; Parkersburg, W. Va. (1st), Apr. 28—May 4
- BALDWIN: St. Louis, Mo. (Southside), Apr. 8-13; Kokomo, Ind. (1st), Apr. 15-20
- BATTIN: Great Bend, Kans., Apr. 6-13; Ava, Mo., Apr. 18-27
- BECKETT: Winner, S.D. (1st), Apr. 7-13; Green River, Wyo. (1st), Apr. 21-27
- BELL: McComb, Miss. (1st), Apr. 1-6; Charleston, W.Va. (Elk River), Apr. 8-13; Lansing, Mich. (South), Apr. 15-20; Ferndale, Mich., Apr. 22-27; Huntington, Ind. (1st), Apr. 29—May 4
- BENDER: Oklahoma City, Okla., Apr. 4-13; Greenville, Ohio (1st), Apr. 18-27
- BERTOLET: Cortland, N.Y. (C.C.C.U.), Apr. 29—May 4
- BOHI, JAMES: Cincinnati, Ohio (Springdale), Apr. 15-20; Pittsfield, Ill., Apr. 23-27; Lebanon, Ore., Apr. 30—May 4
- BOND: Reed City, Mich., Apr. 2-13; Green Rock, Ill., Apr. 15-20; Alma, Mich., Apr. 22-27; Galesburg, Ill. (1st), Apr. 29—May 4
- BONE: Harrington, Wash., Apr. 1-6; Union Gap, Wash., Apr. 7-13; Snohomish, Wash., Apr. 14-20; Apple Valley, Calif., Apr. 28—May 4
- BOWMAN: Lorain, Ohio, Apr. 13-20; Newell, W. Va., Apr. 28—May 4
- BROOKS, RICHARD: Alexandria, Ind., Apr. 8-13; Kokomo, Ind. (1st), Apr. 15-20; St. Johns, Mich., Apr. 22-27; East Peoria, Ill., Apr. 29—May 4
- BROOKS, STANLEY: Bethel, Me., Apr. 2-6; Windham, Me., Apr. 8-13; Brunswick-Freeport, Me., Apr. 20-27; Dixfield, Me., Apr. 29—May 4
- BROWN, ROGER: Albion, Pa., Apr. 2-6; Rochester, N.Y. (Trinity), Apr. 8-13; Ottawa, Ill. (1st), Apr. 15-20; Kenton, Ohio, Apr. 22-27; Conway, Ark., Apr. 29—May 4
- CASTEEL: Erie, Ill., Apr. 1-6; Bernie, Mo., Apr. 8-13; St. Louis, Mo. (Lemay), Apr. 14-20
- CAUDILL, STEVE: Manteno, Ill., Apr. 8-13; Hammond, Ind. (1st), Apr. 15-20; Marion, Ind. (1st), Apr. 22-27; Hampton, Va. (1st), Apr. 29—May 4
- CAYTON: Cortland, N.Y., Apr. 1-6; Curtisville, Pa., Apr. 8-13; Kittanning, Pa., Apr. 15-20; Morgantown, W.Va., Apr. 22-27; Denton, Md., Apr. 29—May 4
- CHAPMAN: Fredonia, Kans. (Wes.), Apr. 8-13
- CLARK, GENE: Centerville, Ohio, Apr. 1-6; LeRoy, Mich., Apr. 8-13; Lowell, Ind. (1st), Apr. 15-20; Ashland, Ohio (1st), Apr. 22-27; Philipsburg, Pa., Apr. 29—May 4
- CLINE: Louisville, Ky. (Greenwood), Apr. 1-6; Kingsport, Tenn. (Calvary), Apr. 15-20; Logansport, Ind. (Fairview), Apr. 22-27; Henderson, Ky. (Corydon), Apr. 29—May 4
- COOK: Osborne, Kans., Apr. 1-6; Larned, Kans., Apr. 8-13; Derby, Kans., Apr. 15-20; Brandenburg, Ky., Apr. 29—May 4
- COX: Vermilion, Ohio, Apr. 8-13; Sterling Heights, Mich., Apr. 14-20; Sault Ste. Marie, Ont., Apr. 24—May 4
- CRABTREE: Louisville, Ky. (Farmdale), Apr. 1-6; Urbana, Ohio (Chr. Un.), Apr. 8-13; Elizabethton, Tenn., Apr. 15-20; Fairborn, Ohio (Wrightview), Apr. 22-27
- CREWS: Marion, Ind. (Lincoln Blvd.), Apr. 6-13; Rantoul, Ill., Apr. 14-20; Wichita, Kans. (Olivet), Apr. 22-27; Moore, Okla., Apr. 28—May 4
- CULBERTSON: Powell, Wyo., Apr. 1-6; Livingston, Mont., Apr. 8-13; Chinook, Mont., Apr. 15-20; Piedmont, Mo., Apr. 30—May 4
- DARNELL: Loveland, Ohio, Apr. 10-20; Akron, Ohio, Apr. 24—May 4
- DISHON: Tuscaloosa, Ala., Apr. 8-13; Osgood, Ind., Apr. 22-27
- DIXON: Gospel concerts, Ind., Apr. 2-6; Veedersburg, Ind., Apr. 8-13; Caledonia, Ohio, Apr. 15-20; Utica, Ohio, Apr. 22-27; Hebron, Ohio, Apr. 29—May 4
- DUNCAN: South Charleston, W.Va. (1st), Apr. 1-6; Wheelersburg, Ohio, Apr. 7-13; Springfield, Ohio (High Street), Apr. 22-27
- DUNMIRE: Dickson, Tenn., Apr. 1-6; Canton, Ohio (1st), Apr. 7-13; Columbus, Ohio (Bellows Ave.), Apr. 14-20; Fairborn, Ohio (Wrightview), Apr. 22-27; Nashville, Tenn. (Bell Rd.), Apr. 29—May 4
- ELLWANGER: Cedar Rapids, Ia. (1st), Apr. 1-6; Willmar, Minn., Apr. 8-13; Vicksburg, Mich. (Chapman Mem.), Apr. 15-20; Columbiana, Ohio, Apr. 22-27; Newark, Del. (1st), Apr. 29—May 4
- EMSLEY: Gladstone, Ore., Apr. 1-6; Carson, Wash., Apr. 8-13; Stillwater, Okla. (1st), Apr. 18-20; Poplar Bluff, Mo., Apr. 30—May 11
- FELTER: Crisfield, Md. (Hol. Chr.), Apr. 1-6; Lockbourne, Ohio (C.C.C.U.), Apr. 8-13; Columbus, Ohio (C.C.C.U.), Apr. 14-20; Akron, Ohio (Arlington), Apr. 22-27; Akron, Ohio (Goodyear Hgts.), Apr. 28—May 4
- FILES & ADAMS: Madison, Wis., Apr. 1-6; Harrisburg, Pa., Apr. 15-20; Rock Hill, N.Y., Apr. 22-27; Salisbury, Md., Apr. 29—May 4
- FINE: Mansfield, Mo., Apr. 3-6; Houston, Tex. (Broadway), Apr. 9-13; Trenton, Mo., Apr. 15-20
- FINKBEINER: Santa Clara, Calif., Apr. 2-13; Kelseyville, Calif. (Clear Lake), Apr. 14-20
- FISHER, WILLIAM: Redwood City, Calif., Apr. 6-13; Emmett, Ida., Apr. 15-20; Cheyenne, Wyo. (Grace), Apr. 22-27; North Platte, Neb. (1st), Apr. 29—May 4
- FLORENCE: Irvine, Ky., Apr. 7-13; Rising Sun, Ind., Apr. 14-20
- FORD, NORMAN: Greeneville, Tenn. (Irwin), Apr. 4-13; Bradford, Pa. (1st), Apr. 18-27
- FORD, RUTH: Knightstown, Ind., Apr. 7-13
- FORTNER: Caseyville, Ill. (Fairview Hgts.), Apr. 1-6; Muncie, Ill. (1st), Apr. 7-13; Mahomet, Ill. (1st), Apr. 14-20; Hoopston, Ill. (Westside), Apr. 21-27; Oakwood, Ill. (1st), Apr. 28—May 4
- FRODGE: Elmira, N.Y., Apr. 1-6; Owensville, Ind., Apr. 8-13; Evansville, Ind. (Northside), Apr. 14-20; Valley Park, Mo., Apr. 21-27; Florian, La. (Cenchræa), Apr. 28—May 4
- GARDNER: Independence, Kans. (1st), Apr. 1-6; Dallas, Tex. (Woodlawn Park), Apr. 8-13; Joliet, Ill. (1st), Apr. 29—May 4
- GLENDENNING: Geneva, Ohio, Apr. 1-6; Barberton, Ohio, Apr. 8-13; Youngstown, Ohio, Apr. 16-20; Caldwell, Ohio, Apr. 22-27; Columbus, Ohio, Apr. 29—May 4
- GORMANS: Felicity, Ohio (1st), Apr. 20-27
- GRAVVAT: Galesburg, Ill. (Faith), Mar. 30—Apr. 6; Anderson, Ind. (5th St.), Apr. 7-13; New Lexington, Ohio, Apr. 15-20; Lawrenceville, Ill. (Faith), Apr. 20-27; Omaha, Ill., Apr. 27—May 4
- GREEN: Owego, N.Y., Apr. 1-6; Ellicott City, Md. (1st), Apr. 8-13; Kalamazoo, Mich. (1st), Apr. 15-20; Des Moines, Ia. (East Side), Apr. 21-27; Barberton, Ohio (1st), Apr. 29—May 4
- GRIMSHAW: Anna, Ill. (1st), Apr. 1-6; Greenwood, Ind. (1st), Apr. 8-13; Fort Wayne, Ind. (Trinity), Apr. 15-20; Seymour, Ind. (Peter's Switch), Apr. 22-27; Burlington, Ia. (Flint Hills), Apr. 29—May 4
- GRINDLEY, GERALD: Coshocton, Ohio, Apr. 1-6; Salisbury, Md. (Wes.), Apr. 8-13; Albany, N.Y. (Wes.), Apr. 15-20; Gloversville, N.Y. (Wes.), Apr. 22-27; Watsonstown, Pa. (Del. Run Wes.), Apr. 29—May 4
- GUY: Fayetteville, Ark., Apr. 28—May 4
- HAINES: Longmont, Colo., Apr. 11-13
- HAMILTON, MARK: Vincennes, Ind. (Northside), Apr. 1-6; Rockville, Ind., Apr. 8-13; St. Bernice, Ind., Apr. 15-20; Corydon, Ind., Apr. 22-27; Freetown, Ind., Apr. 29—May 4
- HARROLD: Portland, Ind. (1st), Apr. 1-6; Dunkirk, Ind. (1st), Apr. 8-13; Coal Valley, Ill. (1st), Apr. 15-20; Stonington, Ill. (1st), Apr. 22-27; Clinton, Ind. (1st), Apr. 29—May 4
- HEASLEY: Las Animas, Colo., Apr. 8-13; Rocky Ford, Colo., Apr. 20-27; Pampa, Tex. (1st), Apr. 29—May 4
- HEGSTROM: Rockford, Ill. (1st), Mar. 31—Apr. 6; Hammond, Ind. (Woodlawn), Apr. 7-13; Monmouth, Ill., Apr. 21-27; Eureka, Ill., Apr. 28—May 4
- HENDERSON: Parker, Ind. (1st), Mar. 31—Apr. 6; Fairmount, Ind. (1st), Apr. 7-13; Knightstown, Ind. (1st Friends), Apr. 14-20
- HESS: Salina, Kans. (Grace), Apr. 7-13; Wagoner, Okla. (1st), Apr. 16-27; Tulsa, Okla. (St. Paul), Apr. 29—May 4
- HOLCOMB: Tucson, Ariz. (Mountain View), Mar. 31—Apr. 6; Mason, Ohio (1st), Apr. 13-20; Miami, Fla. (South Miami Hgts.), Apr. 22-27; Miami, Fla. (Coral Village), Apr. 28—May 4
- HOLLEY: Beaverton, Mich., Apr. 1-6; Monticello, Ill., Apr. 8-13; Champaign, Ill. (Westside), Apr. 15-20; Guymon, Okla., Apr. 22-27; Pana, Ill. (1st), Apr. 29—May 4
- HOLLOWAY: Glassboro, N.J. (Pittman), Apr. 1-6; Hollywood, Md., Apr. 8-13; Staunton, Va., Apr. 15-20; Charlottesville, Va., Apr. 22-27; Flint, Mich. (W. Flint), Apr. 29—May 4
- HOPKINS: Ravenna, Ohio (1st), Apr. 8-13
- HUBARTT: Silverton, Ore., Apr. 1-6; Myrtle Creek, Ore. (1st), Apr. 8-13; Milwaukie, Ore. (1st), Apr. 15-20; Page, Ariz. (1st), Apr. 22-27; Kendallville, Ind. (1st), Apr. 30—May 4
- HUNDLEY: Cardington, Ohio (1st), Apr. 4-13; Van Wert, Ohio (1st), Apr. 20-27; Wellston, Ohio, Apr. 29—May 4
- IDE: Warren, Ohio (1st), Apr. 8-13; Hammond, Ind. (1st), Apr. 15-20; Gary, Ind. (Glen Park), Apr. 22-27
- INGLAND: Fredericktown, Ohio, Mar. 28—Apr. 6; Uxbridge, Mass., Apr. 11-20; Saugus, Mass., Apr. 29—May 4
- IRWIN: Oakridge, Tenn., Apr. 8-13; Plant City, Fla., Apr. 16-20; W. Columbia, S.C. (Central), Apr. 23-27; Syracuse, Ohio, Apr. 29—May 4
- ISENBERG: Erlanger, Ky. (1st), Apr. 8-13; Waterville, Vt., Apr. 22-27; Wolcott, Vt., Apr. 29—May 4
- JACKSON: Columbiana, Ala. (1st), Apr. 5-6; Hammond, Ind. (Hessville), Apr. 11-13; concerts in Pa., Apr. 15-22; Scranton, Kans. (Evangelical), Apr. 25-27
- JANTZ: Fairmont, W.Va. (1st), Apr. 1-6; Jefferson, Ohio (1st), Apr. 8-13; Muncie, Ind. (Southside), Apr. 15-20; Seymour, Ind. (1st), Apr. 27—May 4
- JAYMES: Grover Hill, Ohio, Apr. 2-13; Vanlue, Ohio, Apr. 14-20; Sardinia, Ohio, Apr. 23—May 4
- JETER: Neodesha, Kans., Apr. 14-20; Salt Lake City, Utah, Apr. 27—May 4
- JEWETT: St. Louis, Mo. (Southside), Apr. 8-13; Franklin, Ind., Apr. 15-20; Beech Grove, Ind., Apr. 21-27; Duncan, Okla. (Oak Ave.), Apr. 29—May 4
- JONES, CLAUDE: Battle Creek, Mich. (1st), Apr. 1-6; Grand Blanc, Mich. (S. Flint), Apr. 8-13; Wabash, Ind., Apr. 15-20; Steubenville, Ohio, Apr. 29—May 4
- KLEVEN: Cosmos, Minn., Apr. 1-6; Birnamwood, Wis., Apr. 7-13; Newman Grove, Neb., Apr. 14-20; S. Sioux City, Neb. (Evan. Ch. of N. Amer.), Apr. 21-27; New Rockford, N.D., Apr. 28—May 4
- LANIER: Alexandria, Ind., Apr. 7-13; Greenfield, Ohio (Un. Br.), Apr. 14-20; Bristol, Ind., Apr. 23—May 4
- LAXSON: Columbus, Ohio (White Hall), Apr. 1-6; Charleston, W.Va. (Davis Creek), Apr. 15-20; Newport, Ky. (1st), Apr. 22-27; Decatur, Ind. (1st), Apr. 29—May 4
- LECKRONE: LeRoy, Mich., Apr. 8-13; Morristown, Ind., Apr. 15-20; Gary, Ind. (Glen Park), Apr. 22-27; Lima, Ohio (1st), Apr. 29—May 4
- LESTER: Lakeview, Mich. (Free Meth.), Apr. 1-6; Monroe, Mich. (Free Meth.), Apr. 8-13; Irving, Tex. (1st), Apr. 22-27; McKinney, Tex., Apr. 29—May 4
- LIDDELL: Canton, Ohio (1st), Apr. 8-13; Indianapolis, Ind. (Westside), Apr. 15-20; Steubenville, Ohio (Finley United Meth.), Apr. 22-27; Barberton, Ohio (1st), Apr. 29—May 4
- LINDER: Upland, Ind., Apr. 6-13; Lansing, Mich. (Zion), Apr. 20-27
- LUSH: Lexington, Ky. (Kenwick), Apr. 2-6; Roanoke, Va., Apr. 9-13; Vandalia, Ohio, Apr. 15-20; Marion, Ohio, Apr. 23-27; Huntington, W. Va. (1st), Apr. 30—May 4
- MANLEY: Terre Haute, Ind. (1st), Apr. 1-6; Kankakee, Ill. (1st), Apr. 8-13; Auburn, Ind., Apr. 15-20; Marion, Ind. (1st), Apr. 22-27; Hartford City, Ind. (1st), Apr. 29—May 4
- MANNING: Dayton, Ohio (West Acres), Apr. 1-6; Newell, W.Va. (Glendale), Apr. 8-13; Buckhannon, W.Va., Apr. 16-27; Covington, Ky. (1st), Apr. 29—May 4
- MARTIN, PAUL: Oklahoma City, Okla. (Lake View Park), Apr. 1-6; Nashville, Tenn. (College Hill), Apr. 7-13; Fostoria, Ohio, Apr. 14-20; Painesville, Ohio, Apr. 22-27; Westlake, Ohio (Parkside), Apr. 28—May 4
- McCLURE: Leipsic, Ohio, Apr. 2-13; St. Paris, Ohio, Apr. 20-27
- McDONALD, CHARLIE: San Antonio, Tex. (Hatfield), Apr. 14-20
- McKINNEY: Fostoria, Ohio (Un. Br.), Apr. 15-20; Hurricane, W.Va., Apr. 22-27; Atlanta, Ga. (Brookhaven), Apr. 29—May 4
- McWHIRTER: Marietta, Ga., Apr. 1-6; Wheelersburg, Ohio, Apr. 8-13; Columbus, Ohio (Warren Ave.), Apr. 15-20; Pittsfield, Ill., Apr. 21-27; Galesburg, Ill. (1st), Apr. 29—May 4
- MEEK: Tahlequah, Okla., Apr. 8-13; Oklahoma City, Okla. (Shields), Apr. 14-20; Konawa, Okla., Apr. 22-27
- MEREDITH: Odessa, Tex. (Central), Apr. 7-13; Trenton, Mo., Apr. 15-20; Des Moines, Ia. (Highland Park), Apr. 21-27; Wauneta, Neb., Apr. 29—May 4
- MILLHUFF: Bethany, Okla. (Calvary), Apr. 15-20; Dallas, Tex. (Central), Apr. 22-27; Hutchinson, Kans. (Bethany), Apr. 29—May 4
- MONTGOMERY: Indianapolis, Ind. (Southside), Apr. 7-13; Bicknell, Ind., Apr. 18-27; Hastings, Mich., Apr. 28—May 4
- MULLEN: Butler, Pa., Apr. 15-20; Painesville, Ohio, Apr. 22-27; West Somerville, Mass., Apr. 29—May 4
- MYERS: Sumner, Mich. (Summer Center), Apr.



1-6; Linden, Mich. (Argentine), Apr. 8-13; Frankfort, Mich. (Wes.), Apr. 15-20; Grand Rapids, Mich. (Wes.), Apr. 22-27

**NEFF:** Roanoke, Va., Apr. 1-6; Greensboro, N.C. (Friends), Apr. 7-13; Auburn, Ind., Apr. 15-20; Anderson, Ind. (Cent. Wes.), Apr. 22-27; Murphysboro, Ill., Apr. 28—May 4

**NEUSCHWANGER:** De Ridder, La., Apr. 1-6; Tulsa, Okla. (1st), Apr. 7-13; Council Bluffs, Ia. (1st), Apr. 16-20; Minot, N.D. (1st), Apr. 22-27; Murphysboro, Ill. (1st), Apr. 28—May 4

**NORTON:** Phillipsburg, Kans. (Kirwin), Apr. 13-20; Udall, Kans., Apr. 21-27; Gladewater, Tex., Apr. 29—May 4

**OYLER:** Smith Center, Kans., Apr. 10-20; Kingman, Kans., Apr. 28—May 7

**PALMER:** Crowley, La. (Ebenezer), Apr. 1-6; Indianapolis, Ind. (Southport), Apr. 9-20; Dexter, Mo. (1st), Apr. 22-27; Indianapolis, Ind. (Meridian), Apr. 29—May 4

**PARR:** Decatur, Ill. (concert), Apr. 10; Danville, Ill. (concert), Apr. 17; Pontiac, Ill., Apr. 22-27

**PASSMORE:** Hillsboro, Ohio, Apr. 1-6; Bryan, Ohio (1st), Apr. 7-13; Fort Dodge, Ia., Apr. 15-20; Storm Lake, Ia., Apr. 22-27; Centerville, Ia., Apr. 29—May 4

**PFEIFER:** Coshocton, Ohio, Apr. 1-6; Gallatin, Tenn., Apr. 8-13; Oklahoma City, Okla. (Western Oaks), Apr. 15-20; Lawton, Okla. (1st), Apr. 22-27; Walters, Okla., Apr. 29—May 4

**PHILLIPS:** Sand Springs, Okla., Apr. 3-13; El Reno, Okla., Apr. 15-20; Des Moines, Ia. (Eastside), Apr. 21-27; Duncan, Okla. (Oak St.), Apr. 29—May 4

**PIERCE:** Vienna, W.Va., Apr. 1-6; Greensboro, Pa. (Faith), Apr. 8-13; Braidwood, Ill., Apr. 15-20; Oakwood, Ill. (Gray's Siding), Apr. 22-27

**POWELL, FRANK:** Missouri Valley, Ia., Apr. 2-6; El Paso, Ill., Apr. 17-22; Council Bluffs, Ia. (Community), Apr. 29—May 4

**PRESSLER:** Owensboro, Ky. (1st), Apr. 1-6; Stockton, Ill. (1st), Apr. 8-13; Frankclay, Mo. (1st), Apr. 15-20; Murray, Ky. (1st), Apr. 22-27; Chandler, Ind. (1st), Apr. 29—May 4

**QUALLS:** Huntingdon, Pa., Apr. 1-6; Nelsonville, Ohio (1st Wes.), Apr. 8-13; Charleston, W.Va. (1st), Apr. 22-27; Atlanta, Ga. (Brookhaven), Apr. 29—May 4

**RAKER:** Athens, Ga. (1st), Apr. 7-13; Berne, Ind. (1st), Apr. 16-27; Modoc, Ind., Apr. 28—May 4

**RAYCROFT:** Johnson, Vt. (1st), Apr. 8-13; Erie, Ill. (1st), Apr. 22-27; Ann Arbor, Mich. (University), Apr. 29—May 4

**RODGERS:** Walton, N.Y. (Com.), Apr. 1-6; Du Bois, Pa. (Wes.), Apr. 27—May 4

**ROTHWELL:** Moncton, New Brunswick, Canada

(Wes.), Apr. 20-27

**SCARLETT:** Indianapolis, Ind. (Northside), Apr. 1-6; St. Joseph, Mich., Apr. 8-13; Morristown, Ind., Apr. 15-20; Shelbyville, Ind. (Triton Cent.), Apr. 24—May 4

**SCHULTZ:** Deway, Okla. (1st), Apr. 7-13; Montrose, Ia., Apr. 14-20; Jonesboro, Ark. (1st), Apr. 28—May 4

**SEXTON:** Westland, Mich. (1st), Apr. 6-13; Trace, Ky. (Wes.), Apr. 20-27

**SHARPLES:** Prince Albert, Sask., Canada (1st), Apr. 2-6

**SHUMAKE:** Goodlettsville, Tenn., Apr. 14-20; Pontiac, Mich. (Hillocrest), Apr. 21-27; Nashville, Tenn. (Benson Mem.), Apr. 28—May 4

**SLACK:** Speedway, Ind., Apr. 23-27; Columbus, Ind. (Newbern), Apr. 29—May 4

**SLATER:** Coweta, Okla., Apr. 23—May 4

**SMITH, OTTIS:** Roanoke, Va. (Garden City), Apr. 1-6; College Park, Md., Apr. 8-13; Westland, Mich. (1st), Apr. 15-20; Taylor, Mich. (Eureka), Apr. 22-27; West Mifflin, Pa. (Pittsburgh Lincoln Pl.), Apr. 29—May 4

**SNOW:** Buchanan, Mich. (1st), Apr. 1-6; Midland, Mich. (Community), Apr. 8-13; New Castle, Ind. (1st), Apr. 15-20; St. Johns, Mich. (1st), Apr. 22-27; Morrow, Ohio (1st), Apr. 29—May 4

**SPARKS:** Sylva, N.C. (United Meth.), Apr. 1-13; Joilet, Tenn., Apr. 15-20; Camden, Tenn. (1st), Apr. 22-27; Spencerville, Ohio (1st), Apr. 29—May 4

**STAFFORD:** Delaware, Ohio, Mar. 31—Apr. 6; Six Miles, S.C. (Wes.), Apr. 9-20; Clemson, S.C. (Wes.), Apr. 25—May 4

**STARK:** Denver City, Tex., Apr. 1-6; Sulphur Springs, Tex., Apr. 14-20

**STARNE:** Aurora, Ill. (Elmwood), Apr. 1-6

**STEPHENS:** Lawton, Okla. (Lawton Hgts.), Apr. 7-13

**STEWART:** Ravenna, Ohio (1st), Apr. 8-13; Xenia, Ohio (Cent.), Apr. 15-20; Ft. Recovery, Ohio (1st), Apr. 22-27; Massillon, Ohio (1st), Apr. 29—May 4

**STONE:** Concerts in Colorado Springs area, April

**STRICKLAND:** South Charleston, W.Va. (1st), Apr. 1-6; Rochester, N.Y. (Trinity), Apr. 8-13; Circleville, Ohio, Apr. 15-20; Charleston, W.Va. (1st), Apr. 22-27; Huntsville, Ala. (1st), Apr. 29—May 4

**SWANSON:** Indianola, Ia., Apr. 1-6; Grassland, Tex., Apr. 8-13; Oklahoma City, Okla., Apr. 15-20; Spiceland, Ind., Apr. 21-27; Bad Axe, Mich., Apr. 29—May 4

**SWEARENGEN:** Orland Park, Ill., Apr. 1-6; Joliet, Ill. (Crystal Lawns), Apr. 8-13; Harvey, Ill., Apr. 15-20; Kent, Ohio, Apr. 22-27; Racine, Wis. (Taylor), Apr. 29—May 4

**SWEENEY:** Owensboro, Ky., Apr. 1-6; Paducah, Ky., Apr. 14-20; Kirksey, Ky., Apr. 23-27; Shepherdsville, Ky., Apr. 29—May 4

**THOMAS:** Springdale, Ark., Apr. 1-6; Mt. Sterling, Ohio, Apr. 8-13; New Matamoras, Ohio, Apr. 15-20; Lancaster, Ohio (1st), Apr. 22-27; Lima, Ohio (1st), Apr. 29—May 4

**TOEPFER:** Channelview, Tex., Apr. 7-13

**TOMPKINS:** Bethany, Okla. (Westgate), Apr. 1-6; Ft. Worth, Tex. (Westridge), Apr. 15-20; McAlester, Okla. (1st), Apr. 22-27; Shreveport, La. (Southern Hills), Apr. 29—May 4

**TUCKER, BILL:** Ithaca, Mich., Apr. 3-13; Elkhart, Ind., Apr. 15-20; Fort Wayne, Ind., Apr. 29—May 4

**VANDERBUSH:** Geneva, Ohio, Apr. 1-6; Barberton, Ohio, Apr. 8-13; Youngstown, Ohio, Apr. 16-20; Caldwell, Ohio, Apr. 22-27; Columbus, Ohio, Apr. 29—May 4

**VARIAN:** Brighton, Mich. (1st), Apr. 1-6; Chicago, Ill. (Hickory Hills), Apr. 8-13; Ottawa, Ill. (1st), Apr. 15-20; Anderson, Ind. (1st), Apr. 22-27; Mt. Prospect, Ill., Apr. 29—May 4

**WALKER:** Anderson, Mo., Apr. 1-6; Memphis, Tenn. (Whitehaven), Apr. 8-13; Medway, Ohio, Apr. 15-20; Belpre, Ohio, Apr. 22-27; Powhatan Pt., Ohio, Apr. 29—May 4

**WALLACE:** Washington, Pa. (1st), Apr. 8-13; Covington, Ga. (1st), Apr. 22-27

**WARD:** West Chester, Ohio, Apr. 11-20; Hamburg, N.Y., Apr. 22-27; West Mifflin, Pa., Apr. 29—May 4

**WELCH, RICHARD:** Carthage, Tenn. (1st), Mar. 31—Apr. 6; Oklahoma City, Okla. (Shields), Apr. 13-20

**WELCH, W. B.:** York, S.C., Apr. 1-6; Clover, S.C., Apr. 8-13; Albemarle, N.C., Apr. 15-20; Laurens, S.C., Apr. 22-27

**WEST:** Lynn, Mass., Apr. 13-20; Grove City, Pa., Apr. 25—May 4

**WHITED:** Maryville, Mo., Apr. 7-13; Lincoln, Neb. (North Side), Apr. 16-20; Sawyer, N.D., Apr. 21-27

**WILLIAMS, LAWRENCE:** Carl Junction, Mo., Apr. 7-13; Webb City, Mo., Apr. 14-20; Eureka, Kans., Apr. 28—May 4

**WYLIE:** Dover, Okla. (1st), Apr. 1-6; Falls City, Neb. (1st), Apr. 8-13; Augusta, Kans. (1st), Apr. 16-27; Cherryvale, Kans. (1st), Apr. 29—May 4

**WYRICK:** Lisbon, Ohio, Apr. 1-6; Dunbar, W.Va., Apr. 8-13; Sumter, S.C. (1st), Apr. 15-20; Raleigh, N.C. (North), Apr. 23-27; Ft. Wayne, Ind. (Fairfield), Apr. 29—May 4

**YOUNG:** McCook, Neb., Apr. 2-14; Walsh, Colo. (Wes.), Apr. 20-27

## DISTRICT SUPERINTENDENTS

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**CANADA CENTRAL**—Neil E. Hightower, 38 Riverhead Dr., Rexdale, Ontario, Canada

**CANADA PACIFIC**—Daniel J. Derksen, 5443 Meadedale Dr., Burnaby 2, B.C., Canada

**CANADA WEST**—Alexander Ardrey, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada T2M 4B9

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**CENTRAL LATIN AMERICA**—Harold L. Hampton, 137 Jeanette Dr., San Antonio, Tex. 78216

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**EAST TENNESSEE**—Glen Jones, P.O. Box 8067, Chattanooga, Tenn. 37411

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**GEORGIA**—Jack H. Lee, 3612 Calumet Rd., Decatur, Ga. 30034

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CAMPAIGN**

APRIL 6 through MAY 4 (Baby Day)

For additional information, contact your pastor or Cradle Roll supervisor

**BE SURE YOUR CHURCH IS INVOLVED!**

## "ENCIRCLE THEM WITH LOVE"

The spring Cradle Roll campaign throughout our church is entitled "Encircle Them with Love." Running April 6—May 4 (Baby Day), the campaign should enable every district to:

1. Establish new Cradle Roll organizations.
2. Increase the district percentage of churches with Cradle Rolls.
3. Increase the district Cradle Roll enrollment to a larger percentage of the total Sunday school enrollment for the 1974-75 assembly year.

When these statistics have been compiled, the winning district in each category will be published in this column. The reports will be important in determining Cradle Roll district of the quadrennium. The district with the largest number of babies transferring from the Cradle Roll to the Nursery Department during 1974-75 will also be recognized. Be sure your district is involved! □

## NEWS OF REVIVAL

Pastor U. B. Godman reports an outstanding revival in Traverse City, Mich., First Church with Evangelist William Varian. Pastor Godman recently moved to Traverse City from Clarksville, Tenn. □



"Showers of Blessing"  
PROGRAM SCHEDULE

Dr. William Fisher

**March 30**—"Day of Discovery"  
**April 6**—"Winning Isn't Everything"



# NEW IDEAS EVERY QUARTER FOR THE SS SUPERINTENDENT

## INSURANCE ELIGIBILITY

Dean Wessels, executive secretary of the Department of Pensions and Benevolence, reports that a few *ordained* ministers may have no idea that the recent General Board session has made them eligible for valuable insurance coverage. Many ministers across the denomination are familiar with Primary (Plan One) Group Term Life Insurance. This basic \$1,000-dollar policy has been made available to ministers that participated in Social Security with a minimum of \$400 net income from their ministry annually. This requirement has been relaxed for all *ordained* ministers. *Licensed* ministers must still meet the requirement.

The premiums on this insurance are completely taken care of by the Department of Pensions. Most ministers already have the Primary Group Term Policy GL-2459. However, a few *ordained* ministers who formerly did not qualify now do. For information please contact the Department of Pensions for enrollment information. Write: Dean Wessels, 6401 The Paseo, Kansas City, Mo. 64131.

## ANNOUNCEMENTS

After an absence of four years from the active field of evangelism, Jack Bierce reentered the field of song evangelism as of February 1, 1975.

He may be contacted by writing c/o P.O. Box 527, Kansas City, Mo. 64141, or his home 1156 Mt. Werner Circle, Colorado Springs, Colo. 80906. Phone: (303) 471-9163.—M. Harold Daniels, Colorado District. □

Newcomerstown (Ohio) Church of the Nazarene will celebrate their fortieth anniversary on May 25. All past members, friends, and especially charter members are invited. It will be an all-day meeting. More information can be obtained by contacting Rev. Ray Hassinger, Box 11, Newcomerstown, Ohio 43832. □

The Placerville (Calif.) Church of the Nazarene will observe the fiftieth anniversary, May 16-18. To help commemorate this occasion, it is desired that all former pastors, lay members, and friends of the church send a note to the church, 2844 Coloma St., Placerville, Calif. 95667, whether or not you can attend. Your address is needed, so that information may be sent you. □

## CORRECTION

Mr. and Mrs. Ralph Shepherd of Mankato, Minn., were residents of Hutchinson, Kans., when they responded to an appeal for lay home missionaries in the *Herald of Holiness*. A story in the January 29 issue of the *Herald* incorrectly identified them as being from Wichita. They moved to Mankato and were instrumental in the organizing of the new Mankato Church of the Nazarene on October 6, 1974.

## MOVING MISSIONARIES

REV. & MRS. ROY COPELIN, Philippines, correct field address: Box 448, Iloilo City 5901, Republic of the Philippines

## Sunday School Superintendent's Resource Packet

*Helps for building attendance  
Ideas for vitalizing visitation  
Plans for enlisting workers  
Guidelines for teachers' meetings  
Suggestions for teachers' training*



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REV. & MRS. VICTOR EDWARDS, Argentina, field address: Donato Alvarez 884, Cap. Fed., Buenos Aires, Argentina, South America

REV. & Mrs. Kyle GREENE, Nicaragua, new field address: Apartado 3911, Managua, Nicaragua, Central America

REV. & MRS. THOMAS LONG, Italy, field address: c/o Rev. Roy Fuller, Via Antonio Fogazzaro 11, Roma, Italy 00137

MRS. CAROLYN MYATT, India, field address: R.F.M. Hospital, Washim, Akola District, Maharashtra, India 444505

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## MOVING MINISTERS

EDMOND C. ARCHER from Nazarene Bible College, Colorado Springs, to Wellington (New Zealand) Strathmore Park

WILSON BARBER from Eugene (Ore.) Fairfield to Reno (Nev.) First

JAMES E. BLANTON from associate, Sardis (Jasper, Ala.), to Salem (Berry, Ala.)

CLAIR BUDD from associate, Paterson, N. J., to associate, Youngstown (Ohio) First

HARVILLE H. DUNCAN from Owensboro (Ky.) Second Street to Campbellsville, Ky.

WARREN GIBBS to Madisonville, Ky.

ROY D. HARRIGER from Mount Pleasant (Mich.) Indian to Laingsburg, Mich.

ROBERT F. HUFF from Rossville, Ga., to Lake Havasu City, Ariz.

PAUL A. PIERCE from Auburn, N.Y., to College Park, Md.

RONALD E. RAY from Evarts, Ky., & Steven Fisher Memorial (Baxter, Ky.) to Elizabethtown (Ky.) First

THOMAS E. REAM from Titusville, Fla., to St. Petersburg (Fla.) First

W. A. SHARPTON from Beulah (Crane Hill, Ala.) to Excel, Ala.

DONALD EUGENE SIMPSON from Anderson (Ind.) Goodwin Memorial to Wichita (Kans.) Linwood

CLINTON D. WALLACE from Tampa (Fla.) Sulphur Springs to Orlando (Fla.) Lockhart

CHESTER M. WILLIAMS from Bristol, Pa., to Lancaster, Pa.

GREGORY N. WISER from Phenix City, Ala., to associate, Lanett (Ala.) First

ducted by Rev. LeDon McAnally. He is survived by his wife, Ada; a daughter, Mrs. Lucille Pusey; three grandsons; mother, Mrs. Doris Swanson; and one sister.

REV. C. WESLEY BROUGH, 69, died Dec. 26, 1974, in Morrow Bay, Calif. Funeral services were conducted by his brother, Rev. Norlyn Brough, and assisted by Dr. William Deitz and Revs. Reuben Schultz, Gordon Gibson, and Murray Morford. Survivors include his wife, Abby Dorothy; two daughters, Lynda Lou Martin and Dolores Anthony; three grandchildren; two sisters; and three brothers. In lieu of flowers, Rev. Wesley had requested gifts be given for World Missions. This request is being honored.

MISS CHERYL ELAINE BROWN, 12-year-old daughter of Rev. and Mrs. Arthur Brown, Jr., Youngstown, Ohio, died Jan. 29 after being ill a few days. Funeral services were conducted by Rev. Lawrence Tucker and assisted by Rev. J. B. Rose and Rev. John Yergan.

MRS. VERDI RUBY HEYER, 62, died Dec. 3, 1974, after being accidentally hit by a car while walking on the sidewalk in Red Deer, Alberta. Funeral services were conducted by Rev. M. McLaren.

AUSTIN R. HILL, 81, died Feb. 6 after being struck by an automobile near his home at Barlow, Ohio. He is survived by his wife, Mrs. Bessie M. Hill; two sons, Rev. William G. Hill and Rev. Charles W. Hill; and six grandchildren.

MRS. RUTH HINSON, 82, died Feb. 16 in South Charleston, Ohio. Funeral services were conducted by Rev. Walter Smith. Survivors include a daughter, Mrs. Ralph Hewes; five grandchildren; and three great-grandchildren.

JOUE LAWRENCE died Oct. 31, 1974, in Johnson City, Tenn. Funeral services were conducted by Rev. Figgie. Survivors are one daughter, two stepdaughters, and one stepson.

MRS. FLORENCE G. LEE, 77, died Dec. 24 in Seaford, N.Y. Funeral services were conducted by Rev. Clifton T. Matthews and assisted by Rev. Fred Hughes and Mr. Charles Schaefer. She is survived by two sons, Warren and Herbert; and four grandchildren.

LUCILLE MEYER, 59, died Nov. 8, 1974, in Fort Wayne, Ind. Funeral services were conducted by Rev. L. E. Tucker and Dr. Fletcher Spruce. She is survived by her husband, Virgil Meyer, two sons, Orlyn and Myron, daughter, Marcia; one grandchild; mother, Mrs. Mae Geegiest; and one sister.

MR. DEI MAR MILEY, 62, died Feb. 1 in Chanute, Kans. Funeral services were conducted by Rev. Paul Stroud and Rev. Milton B. Parrish. He is survived by his wife, Pauline; 3 sons, Robert, Darrel, and Larry; 2 daughters, Charlotte and Rosalia; and 13 grandchildren.

## VITAL STATISTICS

### DEATHS

ELDON E. BRITTON, 76, died Jan. 24 in Des Moines. Funeral services were con-



# NEWS

## OF RELIGION

HOWARD MONTGOMERY, 75, died Feb. 3 in Beaverton, Mich. Funeral services were conducted by Rev. Mark Moore. Survivors include his wife, May; one son, Bill; one daughter, Mrs. Virgil (Eris Jean) Nutt; eight grandchildren; nine great-grandchildren; and two sisters.

MRS. OMA SENTER, 76, died Feb. 7 in Bonham, Tex. Funeral services were conducted by Rev. Leon Martin. She is survived by two sons, James and Leon; and four sisters.

MRS. JAMES (RUTH) SMITH, 58, died Feb. 6 in Neodesha, Kans. Funeral services were conducted by Rev. E. R. Verbeck. Survivors include her husband, James; son, Bill; and daughter, Mrs. Betty Marshall.

### BIRTHS

to REV. PETER AND THERESA (PEACH) ALBERTSON, Houghton Lake, Mich., a boy, Gregory Eugene, Feb. 12

to REV. BILL AND JANET (BLES) CARR, Fenton, Mo., twin boys, William Jeremy and Justin Thomas, Feb. 2

to REV. WAYNE Q. AND DONNA LU (HOLMES) DAVIS, Little Rock, Ark., a boy, Cameron Wayne, Nov. 5, 1974

to CPT. PAUL AND MARY ADA (BENNETT) DILLINGER, Ft. Leonard Wood, Mo., a girl, Mary Elise, Feb. 16

to BOB AND TERRI DODD, Trevecca Nazarene College, a boy, Robert Brian, Feb. 3

to EARL AND NOLENE EDIGER, Garden City, Kans., a boy, Kyle Alden, Dec. 20, 1974

to GREG AND SANDY (RHYMES) GRAVES, Yakima, Wash., a boy, Mark Anthony, Jan. 6

to MARK AND JANICE (MILBY) GREATHOUSE, Greensburg, Ky., a boy, Joseph Wesley, Sept. 21, 1974

to JAMES AND MARILYN HICKS, Kansas City, Mo., a girl, Susan Michelle, Jan. 13

to LARRY AND KATHY (MOSTELLER) LOEBER, Eugene, Ore., a boy, Lincoln E., Dec. 24, 1974

to CHARLES DAVID AND BRENDA (PHILLIPS) LONG, Kankakee, Ill., a girl, Kindra Jo, Jan. 20.

to DON L. AND KATHY (PARENTE) NEWELL, JR., Nashville, Tenn., a boy, Michael Logan, Feb. 5

to RICK AND KATHY (FAUST) POWELL, Oklahoma City, Okla., a boy, Bradley Phillip, Dec. 7, 1974

to REV. CARL AND SHIRLEY (BATTS) ROMNEY, Waterloo, Ind., a boy, Curtis Michael, Oct. 25, 1974

to REV. JAMES AND CAROL (LAMKIN) ROTZ, Cedaredge, Colo., a boy, David James, Feb. 16

to JAMES AND SUSIE (HAYES) VAN HOOK, Bethany, Okla., a girl, Susan Lynn, Dec. 3, 1974

to RON AND DIANA (MOORE) WILLIAMS, Clearwater, Kans., a girl, René Michelle, Feb. 7

### MARRIAGES

DEANNA B. MANION and DONALD PAUL KAUFFMAN at Kansas City, Mo., Nov. 1, 1974

CONNIE RAE REMOLE and JOHN CURTIS ALEXANDER at Potomac, Ill., Dec. 28, 1974

REBECCA LYNN WILLIAMS and KYLE JONES LONG at Shreveport, La., Dec. 28, 1974

KATHY ALLEN and HERB AGEE at Titusville, Fla., Feb. 7

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**"CHRIST . . . HAS CHANGED MY LIFE," JULIE NIXON TELLS NRB WOMEN.** "In March [1974], I made a decision to invite Christ into my life," Julie Nixon Eisenhower told a group of women at a reception in Washington, D.C., January 27, sponsored by the National Religious Broadcasters during the organization's thirty-second annual convention.

In her brief message to wives and delegates in the Washington Hilton Hotel, Mrs. Eisenhower added that her conversion experience "really changed my life."

She confessed that she was "glad that . . . [her appearance] is this year instead of last January," stating that in 1974 she would have had nothing to say.

"I don't know if any of you have ever felt bitter," she said, "but I was good at that. I was angry at what I thought were unfair attacks on my family. My whole life has really changed. I have found it hard to be a Christian . . . difficult to trust as I should . . ."

Mrs. Eisenhower, an assistant managing editor of the *Saturday Evening Post*, said she is currently doing research on the subject of love for the magazine. She quoted a line from the popular song "What the World Needs Now Is Love, Sweet Love," and added: "I never knew what real love was until I read the Bible. It helps me to understand others better."

The younger daughter of former President and Mrs. Richard Nixon became a Christian believer after she began attending the Congressional Wives' Bible Study group, led by Eleanor Page.

Mrs. Eisenhower was presented the one millionth copy of the *New American Standard Bible* by Mrs. Samuel Sutherland, representing the Lockman Foundation of La Habra, Calif., which produced the edition. □

**NONCONFORMIST RELIGIOUS THOUGHT IS ON THE RISE IN THE NATION.** A research study conducted in California and presented at an International Symposium on Belief in Vienna has suggested that the United States is undergoing a "rise in non-conformist religious thought that may profoundly affect its national moral values."

The study, conducted over a three-year period as a Religious Consciousness Project at the University of California in Berkeley, Calif., projects "a religious future for America," but one that will draw upon non-Western sources.

It noted that, while more and more people may be regarding conventional religious institutions with "skepticism or disinterest," there is little in the findings to suggest that religious sentiments are dying out.

The directors of the California study, sociologists Charles Gloeck and Robert Wuthnow, working in conjunction with the Institute for Religion and Social Change, noted that the "ascendence of religious ideas in the study, if projected into the future, and spread through the society, as seems possible, would bring not only a sharp break with America's religious past, but pervasive changes in life-style, in moral standards, and in social and political arrangements as well."

The study was conducted in the San Francisco area and involved about 1,000 residents.

"The newest, probably the most exciting, and certainly the most intriguing prospect set forth by the data is for a future characterized by a growing diffusion of religion, gaining its inspiration from other than Western religious thought," the authors said. □



# the answer corner

Conducted by W. T. Purkiser, Editor

## ■ Did Christ have His glorified body when He rose from the grave?

Yes. Jesus was the first ever to experience what the New Testament calls "resurrection." All other instances of people brought back from the dead were cases of resuscitation. That is, so far as we know, they died again.

Christ was the "firstfruits" of resurrection, and His resurrection body was such that death had no more claim on Him. Matthew carefully makes this point in connection with some Old Testament saints who appeared in Jerusalem "after

his resurrection" (Matthew 27:52-53).

There is much we do not know about the glorified state. Paul gives us our clearest light in 1 Corinthians 15:35-56, but does not try to answer all our questions. □

## ■ In Genesis 3:24 we read: "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Is there a spiritual application for our lives today, and if so, what is it? Or does the original garden still exist?

The original garden has long since ceased to exist on earth.

There is undoubted symbolism here for us. It is an Old Testament way of saying what Paul said in Romans 6:23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ

our Lord."

It is interesting to me to note that the next time cherubim appear in the Old Testament is in connection with the ark of the covenant and the mercy seat in the holy of holies in the Tabernacle (Exodus 25:18). God's last word is not

judgment but mercy.

Sin separates the soul from the tree of life. That tree appears again in Revelation 2:7 and 22:2. Its fruit is promised to those who keep their first love and are overcomers (Revelation 2:4-7). □

## ■ What do you make of the statement, "The baptism of the Spirit was a specific, historical event and was a baptism of the Church, Christ's body, rather than a separate experience of individual believers (Acts 2)"?

Such a statement ignores the balance of the Book of Acts.

Being "baptized with the Holy Ghost" (Acts 1:5) is identified in Acts 2:4 as being "filled with the Holy Ghost."

While it is true that the term "baptized" with the Spirit drops out of the account with the excep-

tion of Peter's reminiscence in Acts 11:16, individuals experienced the infilling of the Spirit repeatedly throughout the remainder of the record (Acts 4:31; 8:15-17; 9:17; 10:44-47; 11:15-17; 19:6; Ephesians 5:18).

I'm not sure why Luke prefers the term *filled* to *baptized* in his

ongoing account in the Acts, unless he is wanting to convey the idea that the fullness of the Spirit is not a momentary thing, quickly dissipated, but a continuing state (cf. John 14:15-17).

*Baptism* stands for initiation; *fullness* implies both a beginning and a continuance. □

## ■ On the surface, 1 John 3:6 would seem to support the argument of those who believe that if a person makes a commitment for Christ and is a Christian for a time but then falls back into a life of sin he wasn't really a born-again Christian in the first place. Could you give me what you believe 1 John 3:6 means in the light of this?

The verse reads: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." It is part of a paragraph in which the distinguishing mark between the Christian and the non-Christian is said to be doing righteousness and avoiding sin (verses 5-10).

Since "sinneth" is in the present

tense and "hath not seen, neither known" are in the perfect tense, what the verse affirms is that the individual who has not ceased sinning has never really found the Saviour.

The major emphasis of the perfect tense is on a past event which results in a continued state of affairs. If John had wanted to say

that a person who ceases his life of sin and then returns to it was never in fact a Christian, he could have said, "has *never* seen him or known him."

Any way you cut it, it just means that *sin* and *salvation* in the New Testament sense are contradictory and incompatible terms. □

## ■ Is it possible that the new translations may hinder the memorizing of Scripture? I feel this is very important to the spiritual life.

I agree that Scripture memorizing is very important to the spiritual life.

However, if newer translations are made the basis of neglect along this line, it's a cop-out. Scripture can be memorized in any transla-

tion one might wish to use.

The only place where different translations might be a problem in memorization is when memorized verses are quoted in concert.

One of the values of good translations is the greater insight into the

meanings of the original Hebrew and Greek Scriptures that may be gained from comparing them. Since most of us have to depend on other people's translations, "in the multitude of counsellors there is safety" (Proverbs 11:14; 24:6). □



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**HEADQUARTERS  
EMPLOYEES GIVEN  
SERVICE AWARDS**

Employees, staff members, and executives of headquarters met in the General Board auditorium, Wednesday, Feb. 12, at 8:15 a.m., for the annual awards service.

Dr. T. W. Willingham spoke and urged the group to remember that "the secret of life is to know God's will and do it." He said they should consider their primary assignment to do God's will; their task at headquarters was their secondary assignment.

Paul Spear, director of Headquarters Services, presented four groups to receive awards: those with 2 years of service; those with 5; those with 10; and Dr. Mary Scott with 25. Dr. Norman Miller pre-

sented each one with an award.

Dr. Scott, who is retiring this year, was greeted with appropriate words by Dr. Miller and a standing applause by the employees.

Following is a list of persons receiving awards, together with their years of service:

*Two Years of Service*

Jeanne Bailey, Norman Brown, Betty Cooper, Richard Davis, Emmalyn German, Daniel Gomes, Ron Gress, Diane Hardy, Beverly Hasley, Carol Ketchum, Bill MacKay, Roland Miller, John Nielson, Verl Peterson, Barbara Self, Rebecca Selvidge, Joyce Stone, Beth Ann True, Dave Anderson.

*Five Years of Service*

Harold Allen, Beverly Burgess, Gladys Johnson, Paulean Spear, J. Paul Turner, Jeanette Wienecke

*Ten Years of Service*

B. Edgar Johnson, Joel Tentori

*25 Years of Service*

Mary L. Scott



Headquarters employees honored



The beautiful Verde Valley in north central Arizona is the setting for a new Church of the Nazarene; Rev. Paul W. MacLearn, pastor. Rev. and Mrs. MacLearn retired after building and pastoring the Sunnyslope, Ariz., church for 24 years, but were challenged to take on a new pioneer work. The church was organized with 34 charter members, and has since added 17 more, of whom 13 joined by profession of faith. The building and a three-bedroom parsonage were constructed at a total cost of approximately \$112,000.

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for Today's World*

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- ◆ in Its Physical Category



Wayne Green (l.), vice-president of the Lake City, Fla., Jaycees, presenting the "Outstanding Young Religious Leader" of the year award to G. N. (Nick) Denby. Both are members of the Lake City Trinity Church of the Nazarene. Rev. Don L. Newell is the pastor.





Dr. John L. Knight's last official function as executive secretary of the Department of Evangelism was to lead an evangelism clinic on the campus of Nazarene Bible College, Jan. 30-31. As a result of this clinic over 70 people made professions of faith in Christ. D. E. Neuenschwander and Harold McKellips teach the course in evangelism at the school, and over 100 students participated in this personal soul-winning emphasis. The Colorado Springs churches cooperated fully in providing prospects. The pastors of the churches have reported many public professions by those who were contacted in their homes.



Mrs. Geri Allen pins the "eagles" on Chaplain E. Drell Allen's shoulders on the occasion of Allen's promotion to the rank of colonel in the U.S. Army Reserve chaplaincy. Chaplain Allen entered the chaplaincy as a first lieutenant during the Korean War, and has served as base chaplain at Alexandria AFB in Louisiana and was assigned to the Toul-Rosieres AB in France. Since 1954, he has been in active reserve status. Colonel Allen is registrar at Trevecca Nazarene College and teaches the Pate Sunday School Class in Nashville, Tenn., First Church.

The students at Nazarene Bible College await opportunity to express their appreciation to Dr. W. T. Purkiser, left, as he presented the C. B. Widmeyer Lectures on Holiness, Feb. 17-21. Dr. Purkiser spoke on "Meeting Today's Issues in Holiness Preaching." Dr. L. S. Oliver, president of Nazarene Bible College, stated that this series of lectures was received with tremendous enthusiasm and deep appreciation by the faculty and the student body.

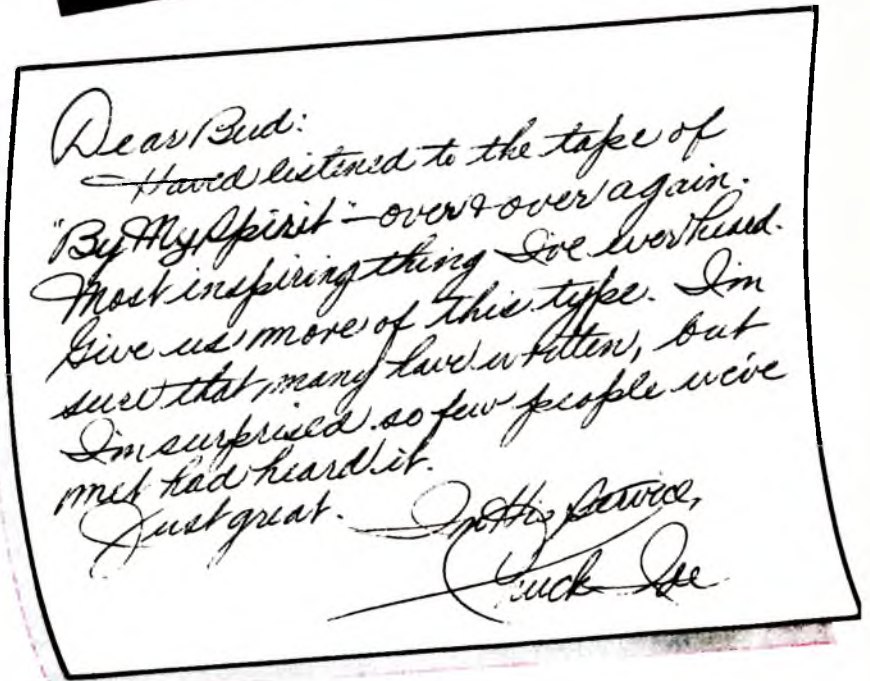


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**"BY ALL MEANS...  
SAVE SOME"**

# A NEW REFRIGERATOR

Shortly after I had taken my first pastorate in Festus, Mo., my refrigerator failed and I had to purchase a new one. Needless to say, this was a seemingly disastrous blow to our budget.

I didn't understand why God would allow this to happen at this time. I was trying to pastor on a full-time basis with the help of district home mission support. There was hardly enough income to meet the necessary expenses, and now came the burden of buying a major appliance.

However, while I was a student at Nazarene Bible College, my wife and I had learned in a vivid way that all things truly do "work together for good to them that love God, to them who are the called according to his purpose." The things that seemed stumbling blocks during those days at college became stepping-stones later on.

Because of the increase in cost of living, it became necessary for me to find part-time employment to supplement our income. It was in the providence of God that I went to work at the appliance store where I had purchased my refrigerator.

Two brothers were co-owners and had been raised in a parsonage in another denomination. Somewhere along the way they both had become disillusioned by "professors, but not possessors."

During the next two years I witnessed

to them and invited them to church, but without success. I accepted a call to my present assignment and moved to Waterford, Ohio, feeling that I had failed in dealing with these two men.

A little over a year had passed. On a Saturday afternoon the phone rang and on the other end of the line I heard the voice of Jerry Russel, one of the brothers for whom I had worked.

He began to relate to me the crisis he was facing. He had been stricken with a dreadful disease. He then said to me, "You are the only minister I have ever known that I have confidence in, and I wanted to call you."

A compliment, yes. But more than that, a tremendous responsibility, for in those words was a plea for help.

I told him how God could heal his body. I then told him that more important than the physical was his spiritual condition. I explained how God could save him and then he would be in a better position to trust Him for healing. Over the telephone, with some 600 miles separating us, he prayed through and accepted Jesus Christ as his personal Saviour.

"God works in mysterious ways His wonders to perform." The burden of buying a new refrigerator was hard to bear, but the joy of the end result was well worth the burden. □

By James R. Mayes  
Waterford, Ohio

**DR. DONALD GIBSON ACCEPTS EVANGELISM POST**



Dr. Donald Gibson, 53, resigned as district superintendent of the Central Ohio District to accept election as executive secretary of the Department of Evangelism.

Dr. and Mrs. Gibson will move to Kansas City before April 1, when he will assume his new duties. They have just returned from a two-month world tour which took them to several mission fields. They also visited a daughter and her husband in Vietnam.

Dr. Gibson has been active in "Nazarenes in Action," a program of lay evangelism which has been widely received and profitable. He succeeds Dr. John L. Knight, who retired in January. □

**NIELSONS TO DENMARK**

Rev. and Mrs. John Mann Nielson have accepted pastoral assignment in Denmark on the Northwest European District, a mission district under the supervision of the Department of Home Missions.

After concluding service as pastor of the Syracuse, N.Y., Immanuel Church of the Nazarene on April 7, the Nielsons plan to go to Copenhagen in late May, where they will begin a year of intensive language and cultural training while assisting our Danish pastor, Neils Eliassen, in his work at Mosede.

At present there are two Nazarene churches in Denmark—one at Mosede and one at Rødovre.

Rev. Nielson and his wife, Janice, have two children: John W., six; and Janelle, three. He is a graduate of Eastern Nazarene College and Nazarene Theological Seminary and, in addition to Syracuse, has served pastorates in Wells River, Vt.; Frankfurt, Germany; Carrollton, Mo.; and Warminster, Pa.

Rev. Nielson's father, John Nielson, was the first president of Euro-

pean Nazarene Bible College at Büsingen, Switzerland, and is now editor of senior adult Sunday school materials in Kansas City.

In the interval between April 7 and their departure for Europe, Rev. Nielson will be filling speaking engagements in various churches in the United States.

**NACTE MEETS IN CHICAGO**

The Nazarene Association of Colleges for Teacher Education met at the Conrad-Hilton Hotel in Chicago, February 25-26, 1975, just prior to the annual meeting of the American Association of Colleges for Teacher Education. All eight Nazarene colleges were represented.

Following the opening dinner, a symposium was held on "Teacher Education—Its Priority in the Church-supported College." Speakers included Dr. E. Harold Harper, head of the Department of Education at Wheaton College; and Dr. Edward S. Mann, secretary of the Department of Education and the Ministry.

During the day sessions on February 26, in-depth reports on the teacher education programs at Eastern Nazarene College and Point Loma College were given by Dr. Donald Reed and Professor Gwendolyn Mann from ENC, and Dr. Philip Fitch and Dr. Paul Finkbeiner of PLC.

Special guest speakers included Dr. Dave Darland, associate director, Division of Instruction and Professional Development of the National Education Association; and Dr. Mary Jane Calais, commissioner, Region V, Department of Health, Education, and Welfare.

Several guests from other evangelical liberal arts colleges were in attendance at the meetings.

Officers elected for the following year are: president, Dr. Lilburn Wesche, NNC; vice-president and president-elect, Dr. Clifford Anderson, MVNC; secretary, Dr. Alma Jean Lunn, MANC; fiscal agent, Dr. Edward S. Mann. □

**REV. EUGENE CULBERTSON DIES OF HEART ATTACK**

Rev. Culbertson, 55, died Saturday evening, February 22, of a heart attack. He was pastor of Victoria, B.C., First Church.

Rev. Culbertson was district secretary and a member of the district advisory board.

He is survived by his wife, Eleanor, and three daughters.

The funeral service was conducted by District Superintendent Dan Derksen in Victoria First Church.

Tributes were paid by his brother, Rev. B. Culbertson, evangelist; and Rev. W. Boyd, secretary of the district advisory board. □

**MOUNT VERNON ADDS COMPUTER CENTER**

Continuing to upgrade the educational facilities and equipment, the Mount Vernon (Ohio) Nazarene College has purchased a \$50,000 computer for student instructional purposes.

MVNC's newest computer has been added to the present computer equipment center which began operation in the 1970-71 school year. It will afford students greater opportunity to work with the latest in the data processing machine line.

MVNC offers a computer science degree. The nearest educational institution to offer such a degree is Ohio State University, Columbus, approximately 50 miles from Mount Vernon.

The installation of the computer, the PDP-11/40, has been completed recently by its manufacturer, Digital Equipment Corporation, with the soft-ware set up by Prof. Harold Arnette, who supervises the MVNC computer center.

S. P. Parry, MVNC executive vice-president, indicates the computer was purchased by the college with assistance through monetary gifts from an interested board member and from a corporation donation.

While students majoring or minoring in computer science will use the new machine, all students will be afforded "hands on" experiences. The computer will also serve other fields of study such as business, psychology, and the natural sciences.

The computer can add 500,000 numbers per second. It has a memory system five times larger than the present college computer, and has five terminals as opposed to two.

The new machine also comes with a video display unit and small printer, and programs can be stored on special cassette tapes. □

Two Mount Vernon Nazarene College students, (l-r) Donnis Burreis and Patrick Law, and Prof. Harold Arnette, middle, get practical experience in the computer center of the college. At middle, right, is the newest computer addition.





BEHOLD,

what manner of love  
the Father hath  
bestowed upon us . . .

1 JOHN 3:1



**SHARE THAT LOVE**  
*with others*

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FOR WORLD EVANGELISM  
CHURCH OF THE NAZARENE