



CHURCH OF THE NAZARENE

HERALD

OF HOLINESS

APRIL 30, 1974



General Superintendent Edward Lawlor



THE UNDYING TRUTH!

Today more than ever before the truth of the resurrection from the dead of our Lord and Saviour Jesus Christ must be proclaimed and its relevancy for our time acknowledged and emphasized.

It is, of course, historically correct to sing of "The Old Rugged Cross" or "Calvary Covers It All," but it is theologically incorrect to place the supreme emphasis upon the death of Jesus Christ to the neglect of the glorious revelation of His resurrection. The undying truth is that we do not worship at the shrine of a dead martyr but at the feet of the risen Saviour.

His triumphant resurrection removes the sting of death. Death is a crippled foe. It is still the last enemy to be destroyed, but its power has been broken. We have nothing now to fear from death. It cannot exert final dominion over us. Our risen Lord has flooded that dark valley with the light of immortality.

The undying truth is that the tomb was empty on that first day of the week long ago. The grave could not hold Him. Men in pre-Resurrection days expressed fear of death and the grave. But when He arose, the grave could no longer terrify.

Victory over death is contained in the profound words written by the Apostle Paul to young Timothy when he said, "Jesus Christ, who hath abolished death, and hath brought life and immortality to light" (2 Timothy 1:10). Some may say that death is still the king of terrors and cannot be abolished. But what Paul is writing here is that death has been ren-

dered powerless. Its sting has been extracted. Through His triumphant resurrection our Lord and Saviour Jesus Christ conquered man's worst foe and by so doing has brought life and immortality to light!

This Easter, during our "Time for Truth" quadrennium, we are compelled to reaffirm that Calvary was a once-for-all event. It was the supreme sacrifice to end all sacrifices. It was the atonement that would show all mankind that evil can be transfigured by the grace of God.

However, ever since He arose, the gospel of the Resurrection has been the evangel of the Church, and it must continue to be today. Our salvation is linked with His resurrection. Our sanctification is linked with His resurrection. Our Christian maturity is linked with His resurrection. *Our immortality is assured by His resurrection!*

The undying truth is that the gospel of the Resurrection is the grand climax to be emphasized when we proclaim the unsearchable riches of Jesus Christ, thus making it plain that life and immortality come through the gospel.

His triumph over death and the grave is our guarantee that we too shall triumph, our guarantee that one day we shall be like Him and see Him as He is. It is in the light of this undying truth that we can truly understand the inner meaning of John 3:16—"... *whosoever believeth in him should not perish, but have everlasting life.*" □

"Hope Springs Eternal"



By J. Grant Swank, Jr.
Fishkill, N.Y.

The final hope of the Christian is heaven. Jesus definitely told His disciples that He would be preparing a place for them in the mansions of the Father (John 14:1-3). And it is this same Jesus who greets every believer upon that moment of death to earthly things and of life to eternal glory.

When Dr. W. E. Sangster, England's outstanding Methodist preacher, was dying with an incurable disease, he wrote a letter to his friend Billy Graham in which he said: "Billy, all my life I have preached that Jesus Christ is adequate for every crisis. I have but a few days to live, and O Billy, Christ is indeed adequate in the hour of death. Tell everyone it is true. Tell them for me that God is wonderfully near His children when they come to the end of life's road."

Victor Hugo, author of *Les Miserables* and *The Hunchback of Notre Dame*, wrote near the time of his death, "When I go down to the grave I can say with others, I have finished my work, but I cannot say, I have finished my life. My tomb is not a blind alley. It is a thoroughfare; it closes at the twilight and opens with the dawn. My day's work will begin the next morning."

Note the contrast of these two believers' hope in heaven to the despairing cry of the late W. C. Fields. He had a premonition of death. The only question in his mind was: How long? He kept repeating, "The old Reaper's coming to get me."

He announced to his friends in a doomed voice that he was about to go to the Las Encinas Sanitarium in Pasadena. Then he sent his household effects to storage and dismissed his last two servants.

The woman with whom he was living stayed on. On Christmas Day, 1946, shortly before noon, he said to the woman, "Grab everything and run. The vultures are coming!" And with that, the movie man went out into darkness.

All of us are here for only a short time, and then it is all over except for the eternal. Those who know Jesus will spend their everlasting existence with Him at home. Those who live apart from Jesus will spend their eternities wandering in the torments of hell.

Not long before Ty Cobb died, he met Jesus personally in salvation. His minister, Dr. John Richardson, tells that on his deathbed, Ty Cobb did not once mention his years of playing baseball. Instead, his entire conversation centered on the Saviour.

The Queen Elizabeth of the sixteenth century ascended to the English throne when she was only 25 years old. She remained in power for 45 years. She persecuted the Puritans for many years and her cruelty was evidenced throughout her public life. In 1603 she died at 70 years of age. Her last words were, "All my possessions for a moment of time!"

In the mailbox at the Campus Crusade for Christ office was a letter from Tonasket, Wash., dated January 4, 1972, from someone who signed the initials "L. F.": "Please rush me 30 copies of *Have You Heard of the Four Spiritual Laws?* I have cancer and have only six to eight weeks to live. So I have so much witnessing and testifying to do before the Lord takes me home! Thank you."

"Hope springs eternal," they say. Does the hope of heaven spring eternal in reality for you? You can have that "blessed assurance" by giving your life completely to Jesus, the Saviour.

Ask Him in penitent prayer for forgiveness of sins. Accept His gift of salvation from hell. Then live for Him in the beauty of holiness. Someday He will welcome you home, too. □

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From the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952. (RSV)

Volume 63, Number 8 **APRIL 10, 1974** Whole Number 3152

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. Subscription 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.

THE MOMENT

Only a few, short months ago,
we celebrated His birth.
Its beauty,
its joy,
its hope filled our thoughts.
Now time has carried us to another scene.
We contemplate His death.
Its cruelty,
its injustice,
its shame floods our minds.
But time will carry us to a greater moment.
We will celebrate His resurrection.
Its thrill,
its wonder,
its power will fascinate our hearts.
Then we will know that the hope that is in God is
never very far away.
And, always, God will have the last word,
for history's events,
and for human experiences.
And it will be a word of hope!

By C. Neil Strait
Racine, Wis.



AS A WORD FOR US

Palm Sunday—day of celebration,
and praise,
and triumph!
But, Holy Week brings on tragedy and tears.
There is rejection,
betrayal,
a cross.
Then, there is Easter morning!
Rejoicing!
Triumph!
Resurrection!
Hope fills the air,
and breathes in every heart.
It is a reminder to us.
Circumstances may be interwoven with tragedy
and tears.
But God has a word for such moments.
And it is a word about hope,
and triumph,
and possibility.

By C. Neil Strait
Racine, Wis.

*As I one day in fancy walked
The old Emmaus road,
Along with two disciples
Bowed low beneath their load;
I heard them talk about the Lord,
Their eyes filled up with tears
As they recalled the happiness
With Christ the past few years.*

*Then, suddenly, a man appeared
Who, walking by our side,
Discussed with us the prophets
Who foretold how Christ had died.
Our hearts were moved and strangely warmed
But still our eyes were dim,
For though we loved Him very much,
We didn't know 'twas Him.*

*Returning then to my own time
I wondered if could be
That often, as I walk along,
Christ walks along with me,
But I, concerned with my own cares,
My eyes so dull and dim,
Walk on beside a Stranger
And do not know 'tis Him.*

*Oh, help me, Lord, to know Thee well;
Oh, give me eyes to see,
That Thou art ever by my side
And always walk with me.*

F. E. Ockert
Lady Lake, Fla.

Awake, our souls—pause to consider:
No longer now can death appall;
Great news! Gone darkest hour in hist'ry;
When Christ arose—He conquered all!
Sing hallelujahs to our living King!

Awake, our souls—revaluate
The news!—He is not here—He's risen;
The empty sepulchre—mute witness
That dreaded death has broken prison!
Let all in thankful triumph sing!

Awake, our souls—sing hallelujahs;
Praise Jesus Christ in loud acclaim.
As testimonies teem, let's voice them—
Thus joyfully we bless His name!
Because of Resurrection Day
All earth abounds in buoyancy;
Because Christ lives, so too, shall we—
To reign with Him eternally!

Lift up your voices—shout and sing
In homage to our living King!

Ovella Satre Shafer
Arkansas City, Kans.

THE STONE OF HUMAN DESIGN

The stone of human design
Shows one of its sides to the light of day,
Rigidly presenting its own design
To be the final one:

He was a malefactor.
We put him away.
We laid him here.

The other side is sealed
Toward the dark mysteries of another world,
Hopefully concealing the deeds and misdeeds
Of this present one:

Trial of mockery
Crown of thorns
Cross of agony.

But the life of God
Cannot abide the stillness of a tomb,
Nor forsake the trusting faith of those
Drawn by His promises:

The works of healing
The hope of life
Victory over death.

The veil is rent in twain.
The seal could not hold their sin in darkness.
Their bribed witnesses lied to no avail—
The stone is rolled away:

He is risen.
We live in him.
Hallelujah! The stone is rolled away.

Jack A. Robinson
Pasadena, Calif.

The Cross stood tall on Calvary,
A picture of despair,
With Jesus hanging motionless
As men watched everywhere.

"I have defeated Jesus."
It taunted; "Can't you see?
He hangs upon me powerless.
What kind of King is He?"

They laid His lifeless, broken frame
Into a borrowed grave.
It scorned, "He saved others,
Himself He cannot save!"

His downcast followers agreed
They surely had been wrong;
"Jesus was defeated.
How could He be God's Son?"

Then early Easter morning
Mary went to pray,
But Jesus was no longer there;
The stone was rolled away!

She saw Him in the garden;
From death He had been freed.
Her troubled heart knew joy again;
He was alive indeed!

Alive, alive forevermore;
Christ risen from the dead.
And what they thought had meant defeat
Was victory instead!

Geraldine Nicholas
Scarborough, Ontario, Canada

HUMOR in

Suddenly I laughed out loud! There, while I was sitting on the root of a gnarled, ancient olive tree, I made a happy discovery.

John's story of the experience of Jesus in the Garden of Gethsemane, one of the darkest pictures in scripture, is framed by an almost hilarious touch of humor.

The students and faculty of Olivet Nazarene College had sent my wife and me to "His" land. We were actually walking where Jesus walked, fulfilling a lifelong dream.

For almost a week we had lived atop the Mount of Olives. Now it was our first Sunday.

A great while before day the Holy Spirit awakened me with an urge to go to the foot of the mountain to the Garden of Gethsemane—my favorite place for devotions. What a way of preparing my heart for preaching that morning at our Jerusalem church!

Providentially, our room at the Intercontinental Hotel faced Jerusalem 250 feet below and half a mile across the Kedron Valley. At the end of the day it was always an emotional experience to gaze upon the majesty and glory that is Jerusalem at night.

But to see the city from this hallowed mountain—Sunday morning—before dawn—was one of the giant hours of my life. I went outside, stopped, looked, and listened. My heart pounded with excitement.

The thrill of it all was suddenly interrupted by the holy whisper. The inner Voice was saying, "That's not how Jesus saw Jerusalem from the Mount of Olives." Humbled, I asked God to let me see the city as our Lord saw it on Palm Sunday, 2,000 years ago. Immediately my heart was broken. Tears streamed down my face. I, too, "wept over Jerusalem."

It was in this mood that I walked down the stony slope of the little mountain into the sacred garden.

Soldiers and businessmen were passing by on the Jericho road between the garden and Kedron Valley, as they did when Jesus was there. Now, as then, the poor rode their donkeys to an early-morning job.

Just across Kedron was the famous Golden Gate that once led into the Temple area, where

now stands a golden-domed Mohammedan mosque.

Then the day dawned. Rather than rising gradually, the sun seemed to leap with a sudden burst of brilliance over the top of the mountain, flooding the whole area with light.

I sat down on an olive root to read the Gospel versions of Gethsemane. Through the eyes of Matthew, Mark, and Luke, I watched the lonely blood, sweat, and tears—the agony of Jesus while the disciples slept.

Then something beautiful happened. An angel came from heaven and strengthened Him. This was the beginning of victory—a victory climaxed with the twofold cry of triumph: "Not my will, but thine, be done." "Rise, let us be going."

I then turned to John the Beloved. I was reading his narrative when it happened. John tells us that Judas (who was to "blister the Master's lips" with a kiss) led a band of men and officers from the chief priests and Pharisees. They came with lanterns, torches, and weapons.

"Jesus . . . went forth, and said unto them, Whom seek ye?"

"They answered him, Jesus of Nazareth.

"Jesus saith unto them, I am he. . . . As soon then as he had said unto them, I am he, they went backward, and fell to the ground" (John 18:4-6).

The picture suddenly became three-dimensional. I saw the band of Roman soldiers—perhaps 600—led by Judas and the rulers of the Temple. They were coming with lanterns and weapons to search for and capture one lone man.

But neither lanterns nor swords were needed. Jesus did not flee or fight. He faced them! And instead of taking Jesus prisoner, they all fell over on their backs like beetles.

On seeing this sight, I became aware of John's sense of humor. Imagine Jesus looking down upon those 600 "brave" soldiers lying on the ground, their lanterns and swords waving in the air. "Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

"Jesus answered, I told you that I am he" (verses 7-8).

It was at this point I broke out in audible laughter.

GETHSEMANE?

I had known that Christ was a master of insightful humor. Often when reading the Gospels devotionally, I found myself chuckling over an unexpected turn of events, a uniquely perceptive observation, a clever phrase, or a humorous anecdote.

But this was different. Was John actually painting a picture of Christ surrounded by an atmosphere of humor so soon after He sweat great drops of blood? Such an idea was mildly shocking.

But evidence was mounting that John had captured a real and unexpected afterglow of the Gethsemane soul-agony. Perhaps the humor was a new dimension of victory—a victory-plus, “like the fragrance after rain.”

On returning home I eagerly checked the commentaries to see if Bible authorities had heard any laughter in Gethsemane. After considerable search I began to doubt the validity

of my conclusion.

That is, until I read G. Campbell Morgan. For this Bible scholar, the humor built up to a climax when the officers and soldiers finally got off the ground and rushed at Jesus, one lone Person, and bound Him.

“I never read it,” said Morgan, “without laughing.”

I would not insist upon this viewpoint for everyone. But, for me, there is humor in Gethsemane. I saw it. There is laughter in Gethsemane. I heard it.

Fortunate indeed is the Christian blessed with the grace of wholesome humor and laughter. Both are choice gifts of God. And they may be two guardian angels—when one passes through his own Gethsemane. □

By Moody S. Johnson
Kankakee, Ill.

PEN POINTS

BEAUTY IS SPIRIT-DEEP

The Bible tells us that man looks on the outward appearance, but God looks at the heart (1 Samuel 16:7).

Fascinating thought! To say this and leave it at that puts us in an awkward situation. At first thought it seems that since we are only able to see the outward, we must settle for this and live life accordingly.

But the message of this verse beckons the Christian beyond the capacity of the natural man and invites us to also see the real beauty which God is developing in the lives of His children.

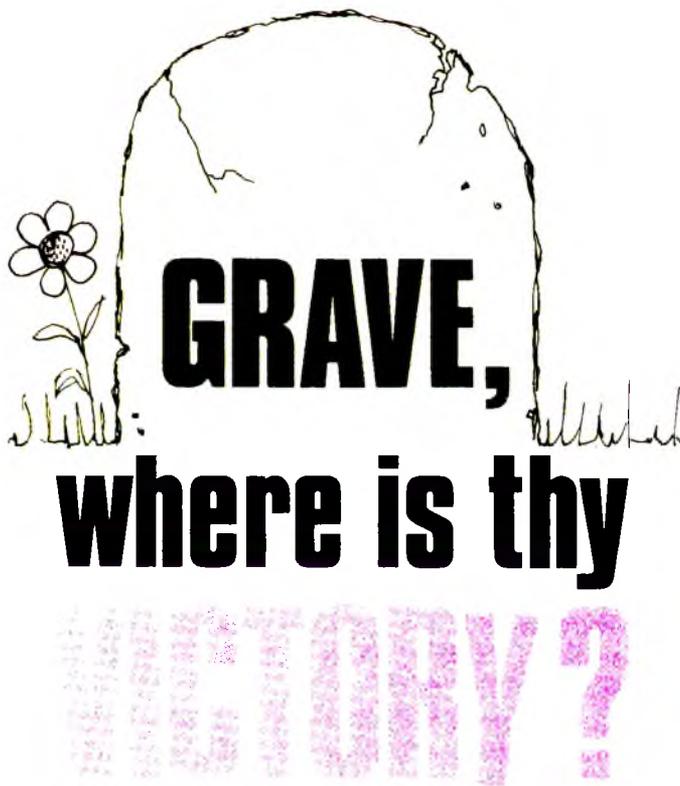
We may well take encouragement from this thought. The Bible teaches that our Heavenly Father is more concerned with the beauty of our real person than He is in the pampering of the flesh (2 Corinthians 4:16-18). He programs our lives to meet the experiences that will refine us into the likeness of the One in whom we are sealed unto the day of redemption. He assures us in the deep places of our

hearts that He is working in all things for the ultimate good of those who love Him (Romans 8:26-28).

This is a delightful promise to live in and to lean on. But it is also a delightful way to treat our fellow Christians. A real experience of joy and happiness awaits the child of God who looks at his co-laborers through the eyes of God. Soon the infirmities of the earthen vessel seem so much less important than the presence of the treasure (2 Corinthians 4:7). Gradually, and to our souls' comfort and joy, we learn to commune at a level that brings blessing and inspiration to both.

Beauty is Spirit-deep—and to come alive to this great Christian truth is to catch a glimpse of the fellowship His children will share in the eternal day. □

Gordon Wetmore
Columbus, Ohio



By Louis A. Bouck
Vanclave, Ky.

It all began with a lump. Benign, of course, Lovina Knox kept telling herself.

But the biopsy showed otherwise.

A word. An ugly, shocking, frightening word. Cancer.

Surgery.

The doctor was cheerful. "I think we got it all."

But further small lumps appeared and had to be removed.

Pain and weakness increased until they became for Lovina a way of life.

Or of death.

For it was more and more clear that doctors, in spite of their skilful efforts, could not long keep her alive.

Terminal cancer at 36.

As a Christian this young woman was prepared to die. But not ready. Not yet! Didn't she have a right to look forward to a normal life-span? To live for her preacher husband's ministry. For their teen-aged daughter who needed her mother. And, yes, for herself. So many hopes and plans not yet realized.

"Are you willing to let go of all your dreams and leave this world, if the Lord should want it that way?"

Lovina must face the question. Of course she knew the Christian answer. Certainly she would be content to live or die as God willed.

But the words that came so readily from the lips came slowly from the heart.

Her husband, Rev. Sam Knox, suffered with her. He helped, with understanding sympathy, to carry her load. But people, even the best and dearest, can go with us only so far. Lovina knew that she must look to the Lord alone.

She turned for help to her Bible and prayer. Wonderful verses caught her eye. From John 14:27, "Peace I leave with you . . . Let not your heart be troubled, neither let it be afraid."

But she was afraid. And the fear would not go away. Fear of the cruel, remorseless disease. Of pain. Of death. And ashamed, troubled, and afraid of fear itself.

Isn't faith in Christ supposed to deliver from fear of death? She had always been taught to believe so. Yet now she could not shake off the gnawing, corroding dread.

Lovina's struggle with fear was long and hard. Sometimes rejoicing victory came. Like the time—near Christmas—when she felt God gave her the words of the angels to the shepherds, "Fear not: for . . . I bring you good tidings of great joy."

But always the darkness would fall once more. The fear was back.

Lovina knew that God could heal. Maybe He would heal her, if her faith were just strong enough. She prayed, and others helped her pray, for a divine touch that would solve her problem.

At a camp meeting the answer came.

She and Sam had gone to that meeting heavily laden. She could no longer carry the double burden—disease of body and distress of mind.

One day Lovina sought God's help in desperate prayer.

Others gathered around and pled earnestly that the Lord would heal her.

And God heard. The miracle happened.

Lovina felt a great load slip from her heart. She was happy and free. The fear was gone.

"Thy will be done," came now from the heart. And it was not a sigh but a song.

"We thought for some time," her husband said, "that the Lord had healed her body of cancer. But we came to see that it was her attitude that had been transformed."

The change was dramatic. Lovina found it easy now to forget herself and turn in love to others. None like her could comfort the old, the weak, the sick, the tempted. But it was amazing how young people were drawn to her, too.

Her testimony was radiant. A spontaneous revival broke out in the church.

The will of God was her will, whatever it might mean.

It meant death at 37.

But in the few short months that she had yet to live, Lovina won several to the Lord. She accomplished more than many in a normal lifetime.

Too weak at last to pray, the sufferer said

simply, "I am so glad that my praying is all done."

Lovina planned her own funeral. Her daughter was to play the organ and her husband to speak and to make an invitation.

He simply told the moving story of his

wife's long struggle and eventual glorious triumph.

Several sought the Lord.

Through our Lord Jesus Christ, Lovina Knox had won the battle with man's ancient enemy, death. □

I dreamed that Jesus Christ visited our nation. Plans called for His plane to land at the National Airport in Washington at noon. Government, business, and church officials were to meet Him at the airport, form a parade down Pennsylvania Avenue, then hold a public rally in front of the Washington Memorial.

By daybreak, every road into Washington was hopelessly jammed. By noon, traffic would come to a complete standstill on nearby Interstates 95 and 495 that ringed the city, with cars and buses backed up to Baltimore on the north and Fredericksburg on the south.

All motels were sold out. A tent city was set up on the Mall, and citizens opened their homes to thousands of visitors. Many slept in their cars. Some spread sleeping bags on sidewalks along the parade route. Hospitals and fire stations operated with skeleton staffs, and all businesses and schools closed.

Souvenir and hot-dog stands lined the streets. Best-selling items were Sallman's "Head of Christ" and medallions engraved with the Lord's Prayer.

By 10 a.m., two hours before His plane was scheduled to land, authorities saw the situation was getting out of hand. Sanitation facilities and food supplies grew critical. Downtown spectators were so tightly jammed that several plate-glass windows were broken. There were reports of widespread looting.

By 11 a.m., the president began calling for military units from Fort Meyer and Fort Belvoir in Virginia, and Fort Meade in Maryland.

Meantime, tension mounted as the minutes ticked away toward noon. Then as His plane finally pulled up at the terminal, the Marine band played "All Hail the Power of Jesus' Name." As the last notes faded, a quiet hush fell over the waiting throng. Every eye was riveted on one Person.

Even the delegation headed by the president, including his cabinet, members of the Supreme Court, and congressional leaders, was overshadowed by the Presence.

The silence was soon broken by an argument between two or three of the welcoming officials. Pushing and shoving broke out near the waiting limousine at the head of the parade. It seems there was a disagreement over who was to ride with Christ in the lead car.

By the time the controversy ended, Jesus was nowhere to be found. Some said He just seemed to melt into thin air. Others reported He slipped through the cordon of police officers. Still others said He went back inside the plane.

Now real pandemonium broke out. "Fraud!" cried some of the bystanders. "We knew Jesus Christ would never come to Washington. It's all a promotional stunt."

Slowly, the crowds drifted away. Reluctantly, the concessionaires took down their stands. Some sightseers tore up their souvenir pictures of Christ. It was past midnight before traffic again flowed smoothly on Interstate 95 and 495.

Meanwhile, police continued their search for the missing Nazarene.

About 2 a.m. an unidentified plainclothesman found Him sitting on the curb of a deserted street in the inner city. With His arm around a runaway delinquent, He was retelling the story of the prodigal son.

"Where in the name of common sense have you been?" demanded the irate official. Jesus smiled. "They that be whole need not a physician . . . I am not come to call the righteous, but sinners to repentance" (Matthew 9:12-13). □

By Robert J. Hastings
Editor of the "Illinois Baptist"

The day that **JESUS** came to Washington





"If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Corinthians 15:14, 20).

Easter Faith **in** a Good Friday World

If it is true that we come to all our Easters by way of our Good Fridays, then what an exciting, hope-filled time to be alive!

For our world today is definitely a Good Friday world:

A Good Friday world in which nations reel and stagger from one crisis to another—whether

it be an energy crisis, an economic crisis, or a political, racial, or military one . . .

A Good Friday world anguished with the tensions and violence of an old era dying while a new world—with new life-styles, new priorities, new goals, new urgencies, new value systems—struggles to be born . . .

A Good Friday world in which whole areas are erupting, while others are so volatile that a miscalculation in Washington or Moscow or Jerusalem or Cairo or Peking would cause our planet to burst into flame . . .

A Good Friday world in which the tinderbox of ancient hatreds is filled to overflowing, with all humanity nervously watching—knowing, as on that first Good Friday in Jerusalem, that an incendiary word or act would ignite, not merely a city or nation, but an entire world.

In a world like ours, what difference does Easter make? What good is an Easter faith in a Good Friday world?

And when I say an Easter faith, I mean, of course, the Christian faith, for no other religion can point to an empty tomb. Resurrection is written all over Christianity, and it is Christianity alone that is an Easter faith.

The external evidence of an empty tomb and the presence of a living Christ is overwhelming. But so is the internal evidence of personal experience. Millions, in countries around the world, will sing next Sunday, "You ask me how I know He lives? He lives within my heart!"

Easter is about a risen Christ—a Christ who was crucified on a cross and buried in a borrowed tomb on Friday, but who arose on Sunday, triumphant over death, hell, and the grave.

"If Christ be not risen," said Paul, "then is our preaching vain, and your faith is also vain" (1 Corinthians 15:14).

But the great apostle and the other early Christians didn't have time to debate the fact of the Resurrection—they were too busy declaring it. They didn't argue about it, they affirmed it. As far as they were concerned, the risen Lord was His own best argument.

There He was, in their midst—that was a fact they could see and feel, and they knew that you don't argue with a fact; you examine it. And examine it they did, and announce it they did, and proclaim it they did. And His followers are still proclaiming it. For a risen Christ is self-authenticating in any age.

And in a Good Friday world—a world shaken by so much violence and deceptions and cover-ups and revolutionary change—the resurrection of Christ remains the unshakable reality.

But for many, the supreme question is not whether the Resurrection is real, but whether it is relevant. After all, what difference does Easter really make in a world like ours?

Well, if all that Easter means is spring-time and flowers and bunnies and eggs and new clothes and a semiannual trip to church, then Easter doesn't make too much difference in a world on the brink of catastrophe. It is then only a beautiful but irrelevant interlude in

life's urgent concerns.

But if Easter means that when life is lived according to God's plan, to the accomplishment of God's purpose—even if that plan and purpose include a cross—if it means that that kind of life can never be finally defeated, can never suffer *permanent* disaster—then that makes a terrific difference in a world where right seems so often on a cross.

If Easter means that God really cares what happens in this world and will personally see to it that Good Friday is always followed by Easter Sunday to those who are obedient to His will—then that makes a tremendous difference.

If Easter means that one day all the violence and hatred and bigotry and cruelty of Good Friday will be swallowed up in the victory and joy and peace and exultation of Resurrection Day—if that's what Easter means, then a world torn by strife and defiled by sin should not only hear that good news, but should glory in it.

Oliver Cromwell, on his deathbed, hearing the weeping of his friends, roused himself and cried, "Is there no one here who will praise God?"

As we witness at this Easter time the awful agonies of a Good Friday world that is dying, and the anguish and labor pains of a new world being born—if Easter means that very soon now, there will be the dawning of a new day, with a resurgence of hope and faith and joy and peace—then that, friends, is a difference that we can shout about and praise God about and tell our children and neighbors and friends about.

"Is there no one here who will praise God?"

May Christians, everywhere, answer today: "Yes, we're here. And we *will* praise God—no matter how dark the hour, or how deep the waters, or how high the mountains, or how bleak the prospects—we will praise God, because we know that in God's purpose there is no final defeat for those whose faith is in God—and Easter is the glorious and indisputable proof that those who have an Easter faith will not only survive their Good Fridays, but surmount them."

No wonder the first disciples cried, "He is risen!"

And no wonder that millions of Christians around the world will answer today: "He is risen, indeed!" □

RADIO SERMON OF THE MONTH
By C. William Fisher

Faith and Fire

By Forrest W. Nash
Bourbonnais, Ill.

Since there are 300 references to the Holy Spirit in the New Testament, every person who believes in Him should seek to discover who the Holy Spirit is and what is the purpose of His ministry to all believers.

We likewise need to remind ourselves that the Holy Spirit was given to the Church and He has never been withdrawn. His coming upon the disciples was prophesied by our Lord: "the promise of the Father." A Spirit was given and unlocked His gate of entry was the coming of the Holy Spirit.

The Church's possession of the Spirit is not a cheap luxury. He is to us a priceless necessity.

Certainly those 120 disciples upon whom the Spirit first came needed Him and the spiritual work He performed within their hearts. Their perspective of the Kingdom embraced a materialistic dimension which was not to be. They were selfishly competing for positions of leadership. Their ambitions reflected a distorted self-promotion.

The "mind of Christ" had not displaced the "carnal mind" which, as Paul said, is not subject to the law of God. The cross to them was still primarily a historical event, and the narrow path of self-denial as a way of life was not yet to them an indication of a genuine love. It was at the Pentecost that Pentecost made the difference.

Too often in our contemporary life, we have symptoms of spiritual need and spiritual inadequacy, much of which stems from the kind of ambition which prevailed among those first disciples. These symptoms graphically portray now, as then, the desperate need of the church.

Too often the "spirit" whose fire still burns up within man is human nature.

Too often the collective conscience of the Church justifies itself in money and numbers without bothering too much about what Paul meant when he spoke of those "called to be saints." The Western world has become engrossed in its doing at the expense of an emphasis on being. Pious mimics of church activity without essential depth of character amount to a zeal without knowledge.

The "love of God" . . . shed abroad in our hearts" is the divine love imparted at Pentecost. It is the kind of love which prompted the Apostle Paul to write, "The love of Christ constrains me."

Every disciple of Jesus needs periodically to get on his knees and prayerfully search his own soul; he needs to evaluate his "perfect love," which is either spurious or genuine.

Here are some questions which we need to ask ourselves: Am I willing to be a servant, willing to wash disciples' feet? What circumstances alter my service of love? Do I chafe easily when the going is laborious and the criticism is sharp? Under what conditions do I work best? Does the honor of men motivate me more than Christ's call and commendation? Am I always on call, or do I come only when things are convenient?

What do people see in me, total discipleship? Do they see Christ? Do I shine more brightly than my own abilities, my talents, and my gifts?

And the deepest question: Have I been crucified? Has pride been slain? Has there been a resurrection of faith which brings glory, that "holiness [so it health], and you shall see the Lord?"

Someone prayed, "Let my heart be broken with the things that break the heart of God." Have I experienced that brokenness?

Too often we have stressed the importance of theology, and rightly so. We have attempted to spend our standard of outward holiness and righteousness. We have tried to establish a freedom of worship, and rightly so.

Let us now with deep desire pray for the coming of the Holy Spirit. It was the late Sam Houston who said, "We cannot do much for God until we have Him."

Let us pray for His coming in redemption, "the redemption of the land." Let us not be like the man who owned land and did not sow it, "for in poverty because he did not sow, he will reap nothing."

For more on the Spirit-filled life are

helps to holy living

taught and demonstrated in the New Testament. And when I as a regenerated person deny myself that which I know is not God's will in my life, He then will lead me into the way of His perfect will for me, even my sanctification.

The warm radiance of the Spirit's fullness is the contagion of soul winning. His power is the confirming witness. Elton Trueblood said it rightly, "The chief quality of fire is its power to set something else afire."

"The life of heart holiness," as Dr. J. B. Chapman so often said, "is a doctrine to be believed, an experience to be enjoyed, and a life to be lived." The fire of the Holy Spirit lighting and warming a dark, cold world. What a truth of

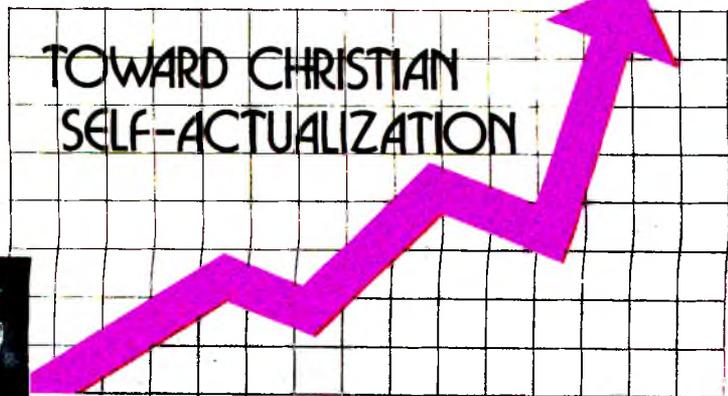
redemption! What a promise! What a possibility! Let it be experienced, taught, and proclaimed.

H. V. Kaltenborn, the news commentator during the Second World War, said, "Hitler swayed people with three rules: make it simple, say it often, make it burn."

This way of inner victory is a way of simple obedience and faith. Those who possess this fullness speak an unspoken as well as spoken language all its own, which communicates consistently to men everywhere. They likewise demonstrate a burning love, the kind that forgives its worst enemies and fulfills the obedient response of a true disciple to his Lord. □

BECOMING MATURE:

By Lyle P. Flinner
Bethany, Okla.



EMOTIONAL MATURITY

Central idea: *Emotions under control are helpful but out of control they are devastating.*

Many people in mental hospitals are there because they could not handle their emotions.

Since the emotional reactions of most people are so obvious, immaturity is easier to observe in this area than in many others. When you say an adult is acting like an adolescent, or an adolescent like a child, or a child like a baby, your judgment is usually based on some kind of an emotional outburst.

You are assuming (and rightly so) that to be mature emotionally is to exercise some control over both the expression of emotion and the kind of stimulus which causes one to be emotional.

What are some criteria for emotional maturity?

1. The mature person can more adequately bear tension. His "frustration tolerance" is much higher even though he may sometimes reach his limit! Temper tantrums are normal for the four-year-old but not for the adolescent or the adult.

2. The mature person's emotions respond to different stimuli from those of the child or the adolescent. There are "developmental tasks" as far as the

emotions are concerned, just as there are specific physical and intellectual tasks that are appropriate for each age-group.

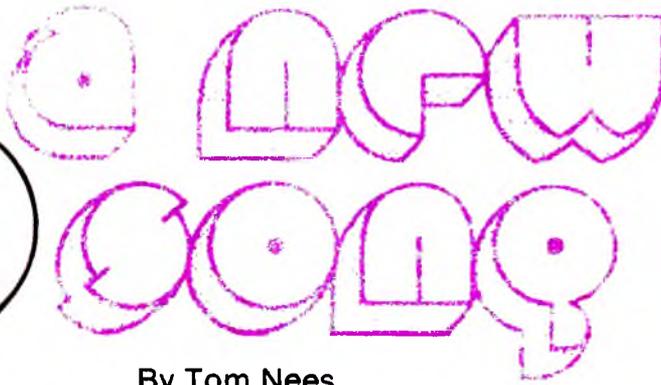
There are anxieties, interests, sources of pleasure, and problems for each period of life, but the emotional stimuli of one period should not continue to be important at later age levels. For example, the thrill-seeking style of the adolescent should no longer be the goal of the mature person.

3. The emotional patterns of a mature person are more stable and predictable. Neither the tantrums of the child nor the moodiness and sentimentality of the adolescent are appropriate.

Many of our most pleasant and rewarding experiences are based on some emotional expression. We are emotional creatures and we relate emotionally to others. Happy indeed is the situation when the emotions expressed are positive, happy, and loving. Sad indeed is the situation when the emotions are bitter, angry, and hateful.

Emotions were made to enjoy—but out of control they tend to destroy. □

Point to Ponder: *Do I have cause for concern in the way I express my emotions?*



By Tom Nees
Washington, D.C.

There are obviously many uses of music. Music as an art form is used to express the whole range of human experience. For every occasion, every emotion, there is a song to fit. We begin singing as children and throughout life a day seldom passes without some song being heard.

Our radio dials are lined with stations competing for our attention to listen to a baffling variety of sounds. It's all there: Top 40, country, soul, jazz, gospel, classical—never a moment without something to hear. Our offices too are filled with the incessant background sounds, and how unexciting would be the TV dramas without the sound track.

In the Bible, music is described as an important part of spiritual life and worship. Music is not simply pleasant sound. It is not used in a secondary way to create atmosphere. The uniqueness of music in the religious experience of Hebrew and Christian worship is that it is directed to the Lord. In Psalm 33:2-3 we read:

*Praise the Lord with the lyre,
make melody to him with the harp of ten
strings!
Sing to him a new song . . . (RSV)*

In nearly every reference to music in the Scriptures this same idea appears. Music is an important function of worship as a way of responding to God (Ephesians 5:18-20). It is a recognition that there are feelings or emotions which we can't put into normal forms of communication.

It is the function of worship to draw us beyond ourselves, to lead us to an awareness of realities beyond rational comprehension. Music, as an art form, is one way we have to escape the limits of our inadequate finite responses to God.

It is almost as though the Psalmist intends God to be the audience. Not as though God listens for a perfect performance. Still, the idea of singing to the Lord was the reason the ancient Hebrews sought for excellence in their worship. The important point is that all of worship, if it is true worship, is directed to God. We don't congregate to call attention to ourselves.

Thus we misunderstand the music of worship if we see the choir and the instrumentalists as performers with the congregation as the

audience. All of us—preacher, musician, and congregation—gather together to worship.

When Temple worship began, musicians were carefully selected for their ability to lead the congregation in worship as well as their ability to sing or play an instrument (1 Chronicles 25). So while some are gifted with musical talent, all of us are called to join in worship. The music director and the choir are spiritual leaders, leading all to an awareness of the living God.

In its rightful place, our worship music leaves us with expanding understandings and feelings about God. It is natural to appreciate the talent of the musician, but the song, like the sermon, is to lead us beyond the human instrument to "rejoice in the Lord."

The call of the Hebrew musician in Psalm 33 was for a "new song." Throughout the Scriptures we find this idea: Worship calls for something new, different, creative, and spontaneous (Psalms 40:3; 96:1; 98:1; 144:9; 149:1; Isaiah 42:10; Revelation 5:9; 14:3).

This newness may be by way of contrast to the confusion of sounds in the world. Not all sound is music and not all music is worship music.

I'm not about to suggest what is and what is not worship music. There are too many differences of opinion to settle that. I've given up trying to convince people that my tastes ought to prevail all the time.

Part of the reason for being flexible about what a "new song" might imply is not only differences in taste but also the variety of religious emotions. There is no one kind of worship music to fit every occasion. Without trying to define what it is or is not, can we not say at least from Psalm 33, and scripture in general, that worship music should always lead us in praise to God?

In contrast to those sounds which emphasize the hopelessness and confusion of man without God, worship music serves to remind us that the:

*word of the Lord is upright;
and all his work is done in faithfulness.
He loves righteousness and justice;
the earth is full of the steadfast love of the
Lord (Psalm 33:4-5, RSV).*

A "new song" suggests a burst of creativity.

Often the Psalmist calls not only for those who can "play skilfully on the strings" but occasionally for "loud shouts" (see Psalm 47:1). I think that is more than an accommodation to those of us who shout better than we sing. There is deeper meaning here. It has something to do with the creativity implied in the new song.

New songs have accompanied religious awakenings. It was true for the Reformation. Luther wrote not only theology but also songs for children and adults. Our hymnbook contains many hymns from the eighteenth-century Wesleyan awakening. Wesley's hymns were shockingly new in their time. In our time too there are all sorts of new songs.

Too often music becomes routine. It loses its impact when we use it to fill time, when it's just part of the preliminaries necessary before every sermon. What else can you do while the ushers take the offering, or while the people are waiting for the service to begin? At times we use it simply to involve people. One way to get people involved is to have them sing in the choir.

I suspect that's why the Psalmist called for a "new song" of praise to God: a song to arouse

us from formal dullness, to awaken us to God, and to send us on our way with joy.

The first Christians were Jews who learned to sing the Psalms. Music was not highly developed in New Testament times, but Christians sang when they met, if only a few lines of a psalm in a home.

We know from Acts 16 that singing was not confined to worship. Paul and Silas are there described as prisoners in Philippi, charged with disturbing the peace for preaching the gospel. The record states: "... about midnight Paul and Silas were praying and singing hymns to God..." We have no idea how skilled they were, but at least "the prisoners were listening to them" (Acts 16:25, RSV).

These men were not recognized musicians, but somewhere in a service of worship they learned a new song. When the moment of trial came, their faith in Jesus Christ sustained them.

So for us, worship music does not end with the Sunday service. Worship is rehearsal, that we may learn to praise God every day. We come to worship God, to be renewed by His presence, so that we too will have a song to sing. □

By John G. Churchill
Evansville, Ind.

*"Sir, I would rather be right than be president"
(from a speech made in 1850 by Henry Clay)*

THE MEASURE OF A MAN

One of the outstanding ironies of history is the utter disregard of ranks and titles in the final judgments men pass upon each other." And if this be so in the frailty of finite man, how much more must it be so of the judgments of God regarding the minds and character of men.

Nero and Marcus Aurelius sat upon the throne of Rome clothed with absolute power and worshipped as gods. But what a difference! Nero, a monster of iniquity and utter cruelty, execrated of all men; Aurelius, a vigorous administrator and benign philosopher, writing meditations which the wise and learned still delight to read and ponder after two millenniums.

Napoleon and Washington were two great statesmen and military leaders. But what a difference! One, a ruthless conqueror building a glittering and evanescent empire on an ocean of blood, dying an exile on a lonely isle. The other, refusing a crown, but laying the firm foundations of a state destined to be far greater

than Napoleon's empire, dying at last honored by his former foes with a character above reproach, revered and beloved of all men.

Judas and John were two apostles. But what a difference! One was possessed of the devil, betraying his Master with a kiss for 30 pieces of silver, getting a name that is a synonym of infamy and treachery. The other pillored his head on the Master's bosom, and with wide, open eyes, was permitted to look deep into heaven, behold the great white throne and Him that sat upon it, the worshipping angel-hosts, the innumerable multitudes of the redeemed, the glory of the Lamb that was slain, and the face of the everlasting Father, while his name became a synonym for reverence and adoring love.

This summing up and final estimate of men shows that history cares not an iota for the rank and title a man has borne, or the office he has held, but only for the quality of his deeds and service and the character of his mind and heart. □

The visiting clergyman seemed interesting enough that day when I too was a visiting parishioner. Although I forgot his subject, I did get a message which still bothers me.

Before my friends took me to the sanctuary, they had proudly shown me the beautiful community. Clean streets and well-kept homes everywhere; trees of all sorts, some bearing fruit in a season in which I was used to snow, cold winds, and barrenness. Then the flowers, beautiful and plentiful. How proud were our friends!—especially of the flowers.

As the service progressed, I could not help but notice my surroundings. The sanctuary was well filled with people of all ages. The pastor was well groomed and pleasant, the program well planned.

Then my eyes were drawn to the table in front of the pulpit. There was a large basket of foliage, set there to beautify the somewhat drab sanctuary. On a second look, I discovered that they were plastic—dull, droopy, and dust-covered. In that land of beauty, where those church members were so proud of the flowers in their gardens, the church had to be satisfied with substitutes!

If there is anything that Jesus would teach us, both by precept and example, it is the value of the genuine. His call to “come after Me” is a call to leave the secondary and find real life in the genuine.

We were thrilled as we read an account about a young man who was asked to take \$2 million to change his way of life and become part of the professional sports world. “There are some things money cannot buy” was his answer to those who wished to know how he could refuse such an offer.

Jesus said the same thing many years ago when He said, “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” If a man is going to find peace, contentment, and genuine happiness, he cannot find it in substitutes of money, social standing, political power, or easy living.

As Jesus approached the Cross, there were several opportunities to escape into the world of substitutes. Several Greeks came to one of His disciples with the words, “Sir, we would see Jesus” (John 12:21). This sounded like a wonderful opportunity.

Yet Jesus saw the subtlety of it all and answered, “And I, if I be lifted up from the earth, will draw all men unto me” (John 12:32). Did He not see that He could easily have a following—without the Cross?

As He knelt in Gethsemane with His dearest

friends asleep when He needed them most and nothing but the Cross ahead, did not the human cry out for escape? Those words “Not my will, but thine” settled the matter. He was not going to substitute self-pity for the Cross.

Then even on the Cross itself, when the bystanders said, “He saved others; himself he cannot save” (Matthew 27:42), how easy it would have been to do the spectacular, leave the Cross, and gain a following because He could do the impossible! How thankful we should be that He yielded to none of these temptations but in a far greater way defeated the Cross that Easter morning!

In a day when it seems that in order to succeed one must become deceptive, smooth-tongued, and pharisaical, it is good to take a long look at Jesus. Not only should we look at Him through the Bible, but we should let Him—by faith—change our whole manner of life.

What is the new birth of John 3:3 but allowing faith in Christ to change a man on the inside, so that he wants to be the man he should and could be by divine help? St. Augustine found that no matter what he tried to do to escape into a false world, he could not get away from God.

What is the message of Easter? To many, there will be the substitutes of beautiful attire, feasting, and even the wonderful experience of attending church with the family—so they can feel satisfied that their duty has been done for another year.

In Luke 12:15, Jesus is quoted as saying, “A man’s life consisteth not in the abundance of the things which he possesseth.”

Again in John 14:6, in answer to the question, “How can we know the way?” Jesus answered, “I am the way, the truth, and the life.”

We can try various ways of escape into a world that is very appealing, and may find a measure of satisfaction. We can even get involved in a multitude of good activities, and find a rewarding feeling in knowing we have eased someone’s burden.

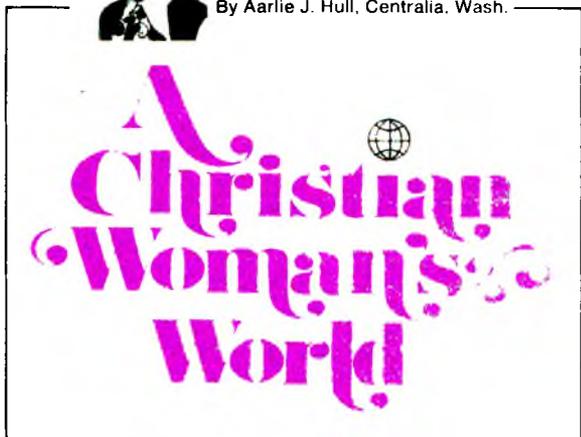
Yet unless these are a result of, rather than a substitute for, the genuine experience of knowing the Christ of Easter as our personal Saviour and Friend, we are “satisfied with substitutes” which, in the final test, will not satisfy at all. Why have a substitute when the Real is so available? □

By Arthur Fallon
Collingdale, Pa.

Satisfied with Substitutes



By Aarlie J. Hull, Centralia, Wash.



AN EASTER STORY

Jack was a middle-aged man who worked in a mechanic's shop. He lived in a comfortable but modest home in the suburbs with his wife and two children.

For several years his children had attended Sunday school and church regularly with a lady who picked them up every Sunday morning.

Jack and Sadie's oldest daughter and her junior high friends at church began praying for them. To their surprise one Sunday morning Jack informed the children and Sadie that they were all going to church together.

Later he told me, "I had come to the end of myself. My life had no meaning or purpose. I got up in the morning, ate breakfast, drove to work, worked awhile, ate lunch, worked some more, drove home, ate dinner, watched TV, went to bed; got up in the morning, ate breakfast, drove to work, worked awhile, ate lunch, worked some more, drove home, ate dinner, watched TV, went to bed; got up in the morning, etc. etc. etc.

"I drive over a high bridge every morning on my way to work and there were times I thought about stopping, getting out of the car, and jumping off. But somehow it seemed like too much of a bother, so I just kept going in the same old monotonous routine."

Anyway, he and Sadie started attending church regularly. The believers in the church

reached out to them and helped them come to a place where they were able to repent of their sins, accept Jesus as Lord of their lives and claim Him as their Redeemer, the One who took the punishment for their sins.

When he tells about it, Jack says, "I don't really know what happened. But I do know that now my life is totally different. Oh, I still eat and sleep and drive to and from work in the rush-hour traffic, but my life isn't the same and I know it never will be again.

"I am constantly amazed at how God leads me into exciting and meaningful areas of service to Him. How He makes life worth living! I guess I feel kind of like the blind man in the Bible when Jesus healed him and he said, 'I don't know what happened. All I know is that once I was blind but now I can see.'"

Jack continues, "That's the way my life was—once it was dull and empty, and now it is full and exciting. Once it was meaningless and depressing, and now I can hardly wait for every new day to see what God has in mind for me."

That's a modern-day Easter story. Jesus didn't just arise from the dead a thousand or so years ago on Easter—He does it every day in the lives of those who trust Him. And because He does, just as He passed from death unto life, so we pass from meaninglessness to meaning, from darkness to light, from futility to purpose, and from death and damnation to abundant, eternal life and complete pardon.

In a very real sense, there is what William Barclay calls "everyman's Easter . . . the sheer joy of the finding of the life which is new. It is the meaning of resurrection."

Mrs. Charles Cowman, in *Streams in the Desert* (Volume Two), tells about a minister who was in his study writing an Easter sermon when the thought gripped him that his Lord was *living*. "He jumped up excitedly and paced the floor repeating to himself, 'Why, Christ is alive, His ashes are warm, He is not the great 'I was,' He is the great 'I am.' He is not only a fact, but a *living* fact.'" □

BRAN MUFFINS

- 1½ cups sugar
- ½ cup salad oil
- 2 eggs
- 2 cups buttermilk
- 2½ cups flour
- ½ tsp. salt
- 2½ tsp. soda
- 1 cup 100 percent bran cereal
- 2 cups All-Bran cereal
- 1 cup boiling water

Soak the cereals in the cup of boiling water. Mix all the other ingredients together. Mix with cereal. Bake 15 minutes at 375 degrees.

Note: This batter can be made and kept in the refrigerator for up to six weeks.

The Everlasting "Now"

In his review of the fact of Easter in 1 Corinthians 15, Paul makes a point we sometimes forget. "But *now*," he said, "is Christ risen from the dead, and become the firstfruits of them that slept" (verse 20).

The resurrection of Jesus was a matter of historic fact for Paul. He gives the evidence: seen by His disciples, on one occasion more than 500 at once, the majority of whom were still alive when Paul wrote (verses 4-7).

Yet more important than testimony for Paul was experience: "And last of all he was seen of me also, as of one born out of due time" (verse 8). Skeptical minds may wave away even the most convincing evidence; no one can argue with experience.

But Paul was not content to put either history or experience in the past. The resurrection of Jesus was more than historic fact or past experience. It is "the everlasting 'Now.'" *Now* Christ has been raised. *Now* He is the risen Redeemer, the great Contemporary, the living Lord of all.

One of James Denney's paradoxical statements was, "No apostle ever remembered Christ." There was no need to. He was still with them. He walked with them and worked with them in the living present—the everlasting "Now" (Mark 16:20; Acts 14:27).

Luke wrote the book we call "The Acts of the Apostles." But if Luke had been choosing the title, he probably would have called it "The Acts of the Holy Spirit"—the risen Lord present in the reality of His Spirit.

Unbelievers verified the fact that the tomb in the Garden was indeed empty that first Easter morning. But only the eyes of faith actually saw the risen Lord.

True, we need here the caution of John Baillie. To say that seeing the risen Christ is conditional on faith in Him is by no means to make it the result of faith. "To say that I cannot see a certain star without lenses does not mean that the lenses create the star. To say that only a trained eye can find beauty in a certain picture does not mean that the trained eye puts into the picture a beauty which is not really there."

What it does mean is that the Resurrection is as real today as it was in the garden of the empty tomb almost 20 centuries ago.

We are not witnesses of the Resurrection; in-

deed, no man ever was. We are witnesses to it.

No human eye saw the change wrought in the crucified body of Jesus by "the glory of the Father" (Romans 6:4). Yet, like Paul, we may know Christ "in the power of his resurrection" when we are "made conformable unto [not 'comfortable by'] his death" (Philippians 3:10).

The everlasting "Now" of Easter means that Christ is Lord of all. Evil has its hour; but God has His day. The Cross looked ahead to the Resurrection; the Resurrection guarantees Christ's enthronement at the right hand of God.

In a day that worships power, it is good to recall that "all power is given" not to atomic energy, or to sin, or to death, but to the Lord Jesus Christ.

The resurrection of Jesus faces two ways. It seals and makes manifest the triumph of the Cross. But it also points to the exaltation of Christ. God has made Him Lord of all.

The everlasting "Now" means that truth is undefeatable. In an eloquent statement Edward L. R. Elson wrote:

"One day, men tried to destroy Truth. They rejected Truth. They tortured Truth. They put Truth on a cross. They thought Truth was destroyed when His body expired. They put Truth in a tomb.

"But Truth could not be destroyed by a Roman gallows, a hole in a hill, a patch of sealing wax, or a guard at the door. Truth walked out of the barriers of earth and the clutches of man's strength. Truth came forth to live again among men, to be 'the same today, as he was yesterday and will be forever.'"

The everlasting "Now" also means that there is comfort in the darkest hours of life for us when the agony of the Cross and the darkness of the tomb are very real.

Joseph Fort Newton lost his father while he was still a young child. He recalled vividly the hush that fell over the home during the dark hours of suffering. Once the boy caught a glimpse of his father, his head turning to and fro in agony. The next time the lad saw him, he was white and still and untroubled.

On a snowy day with a cold wind blowing, Mr. Newton was buried. For the first time, the child looked into an open grave and found it a strange

The everlasting "Now" of Easter means that Christ is Lord of all. Evil has its hour; but God has His day. The Cross looked ahead to the Resurrection; the Resurrection guarantees Christ's enthronement at the right hand of God. In a day that worships power, it is good to recall that "all power is given" not to atomic energy, or to sin, or to death, but to the Lord Jesus Christ.

and terrifying experience.

Clinging to the hand of his mother, Joseph listened as the old country minister read the words of Jesus: "I am the resurrection, and the life. . . . Let not your heart be troubled."

Recalling it a half century later, Dr. Newton said, "Never shall I forget the power of those words. It was as if a great, gentle Hand, stronger than the hand of man and more tender than the hand of any woman, had been put forth from the Unseen to caress and heal my spirit—from that day to this I have loved Jesus beyond the power of words to tell!"

It was 46 years later that Joseph Fort Newton stood at the same spot when his mother was laid away. "Again," he said, "the words of Jesus—calm, unhurried, confident—spoke to me out of the depths of death—nay, out of the heart of God—and there was sunrise in the west!"

This is the value of the everlasting "Now" for us. Jesus does not put it in the future. He puts it in the present: "I *am* the resurrection, and the life." Because He is "the way, the truth, and the life," we may come to the Father by Him and by Him alone.

Every other "now" in the New Testament depends on the everlasting "Now" of the Resurrection.

"*Now* also the axe is laid unto the root of the trees" (Matthew 3:10). "*Now* they have no cloak for their sin" (John 15:22).

"*Now* the righteousness of God . . . is manifested . . . which is by faith of Jesus Christ unto all and upon all them that believe" (Romans 3:21-22).

"Being *now* justified by his blood, we shall be saved from wrath through him" (Romans 5:9).

"Even so *now* yield your members servants to righteousness unto holiness. . . . But *now* being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:19, 22).

"Behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Corinthians 6:2).

All our "nows" both here and hereafter are guaranteed by the everlasting "Now" of Christ raised from the dead by the power of the Father. □

The Stewardship of Little

Paul S. Rees recalls the story of two African Christians talking about stewardship. Said one, "If you had 100 sheep, would you give 50 of them to the Lord's work?"

"That I would," was the reply.

"Would you do the same if you had 100 cows?"

"Yes, I would."

"But you would not do it if there were 100 horses, would you?"

"Oh, yes, I would."

"But if you had two pigs, would you be willing to give one of them?"

"No," came the quick reply, "and you have no right to ask me when you know I have two pigs!"

"The story," said Dr. Rees, "is a mirror. It shows us ourselves."

Being generous with what one doesn't have is not difficult. The test of stewardship comes in our attitude toward what we do have. Stewardship is, as one has said, "an honest response to God, to self, and to every person."

We have little choice over what we get. We do have a choice in regard to what we give. It is here real stewardship is tested.

This is not meant to be a "Sermon on the Amount." The amount is between each person and his God.

What we need to remember is that our Lord still sits "over against the treasury" and watches "how the people cast money into the treasury" (Mark 12:41-44). And He still measures the gift not by how much is given but by how much is kept for oneself.

Our two annual special offerings for world evangelism at Thanksgiving and Easter have lost none of their urgency by recent emphasis throughout the church on regular "faith-promise" giving. If anything, they have gained importance by the need to make the extra sacrifice that alone can tell our genuine gratitude to God.

Our goal for the world evangelism offering next Sunday is large, but it is certainly not impossible. \$3.85 million in the Easter Offering will go far toward overcoming the inflationary shrinkage to which all currencies of the world are subject.

But even beyond what the money does will be the witness of thousands to their worship of the risen Christ and their purpose of obedience to His command to "go . . . into all the world, and preach the gospel to every creature" (Mark 16:15).

WORLD FINANCIAL CRISIS POSES CHALLENGE TO MISSIONARY GIVING

Nazarene home missionary work felt the sting of spiraling world inflation in 1973—a worldwide situation that shows no immediate signs of easing.

While prices at the supermarket and the gas pump sent citizens of the United States ever deeper into their pockets, inflation in other world areas was far worse.

Added to rates of inflation at nearly panic level were international currency adjustments resulting in a loss of value for the American dollar. The Department of Home Missions alone sent out over \$70,000 in additional funds just to compensate for dollar devaluation and to maintain programs at the 1973 budgeted level.

While the early months of 1974 suggested that the dollar was regaining some lost strength, there was no relief in sight for the spiraling inflation everywhere.

A hard question now faces us. Does this battered and bleeding world need our missionary enterprise any less? Our answer must be no. This is the hour of man's history for which the church has come. Now is the hour, if ever, for the worldwide proclamation of the gospel of Jesus Christ.

But the missionaries on the front lines of world evangelism cannot push forward unless those of us on the home front stand in the financial gap.

The 1974 Easter Offering goal of

\$3,850,000 is the minimum figure at which our missionary strength can be maintained in the face of world inflation.

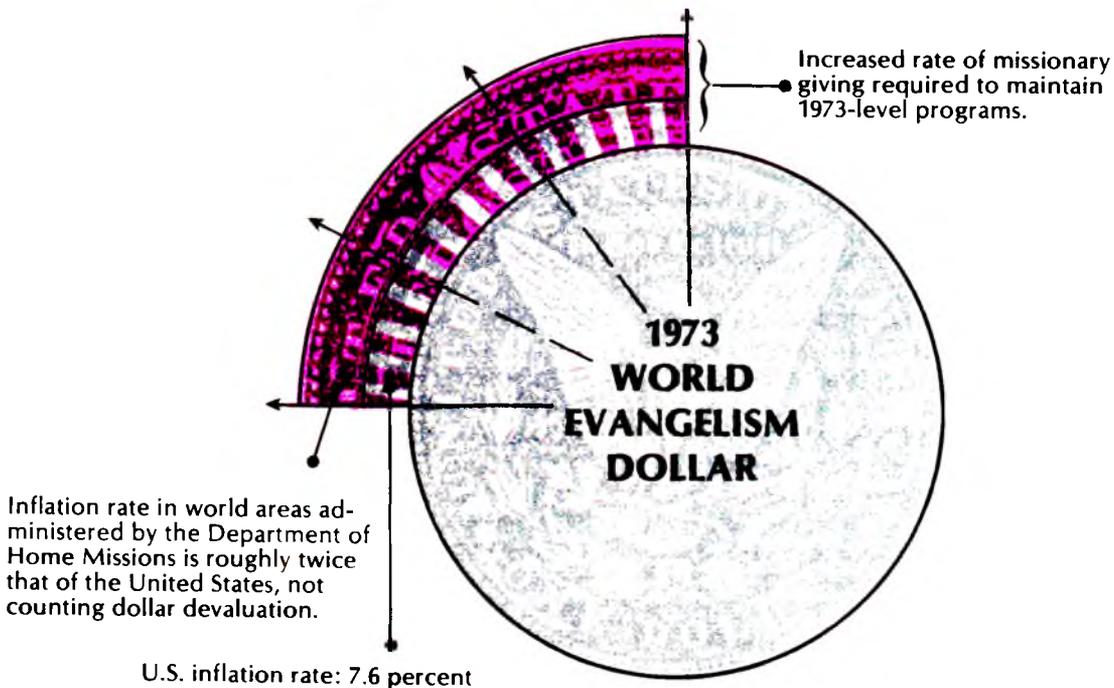
We are not talking about dollars alone. True, the cost of continued advance is measured in dollars, but the cost of retreat is measured in souls lost that might have been saved.

In this hour, we can stand tall in total commitment to God and our fellowman. We can keep faith with our God, our missionaries, and ourselves by an appropriate commitment of our resources in the 1974 Easter Offering.

BY JOHN OSTER
Editor

Department of Home Missions

MISSION DOLLAR NEEDS INCREASE WITH INFLATION



**SUPPORT THE 1974 EASTER OFFERING
— NOW NEEDED MORE THAN EVER**

World Missions



Worldwide Inflation

Inflation is nothing new to most Nazarene mission areas. What is new is that it has come this time with such dramatic and devastating force.

The shrinking dollar—the energy crisis—shortages—soaring prices.

In America prices have risen as much as 10 percent, 20 percent, or 30 percent. In many world areas the soaring inflation has been as much as 100 percent, 200 percent, or 300 percent.

Beans, corn, and rice—major staple food crops—have soared in price in the last two years. Corn rose from 4c to 12c a pound in one country. Beans rose from 8c to 24c a pound. In another country, beans increased from 17c to over 70c a pound.

Construction costs soared in still another country by 60 percent in a four-month period. This is inflation!

It is true that our dollars buy less here at home than they once did, and they buy even less on most world mission fields. Our mission work around the world is feeling the crunch of this runaway inflation.

In studying these needs, the Department of World Missions felt they must do something to ease the growing financial strain of missionaries and pastors. In January they voted to increase the field budgets so that pastors still receiving World Missions support would be given some increase.

The department also voted to increase missionary salaries, educational allotments, and cost-of-living bonuses where necessary. For the first time, the department also voted to grant an additional bonus for years of service.

In addition, the NWMS voted to double the valuation amount of the box work each missionary may

request each year.

All of this will express the church's recognition and appreciation of the missionaries' work and calling.

But this all adds up to one fundamental fact. It will take more money than ever before to carry on the work of world missions today—and tomorrow.

The Easter Offering is our great chance to say, "We're behind you 100 percent. Fulfill your calling. We'll back you up with our prayers and support."

If you are already giving to the General Budget through your faith-promise program, be sure to give opportunity at Easter for visitors and those who did not make a faith-promise commitment, to share in this great offering for world evangelism.

BY JAMES HUDSON
*Director of Constituent Ministries
Department of World Missions*

\$3,850,000 FOR WORLD EVANGELISM

Easter Offering 1974

Enclosed is \$ _____. This represents my love offering for others.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

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 General Treasurer
 Church of the Nazarene
 6401 The Paseo
 Kansas City, Mo. 64131

DISTRICT ASSEMBLY INFORMATION

HAWAII—April 18-19. First Church of the Nazarene, 408 North Judd St., Honolulu, Hawaii 96818. Host Pastor: Henry Mills. General Superintendent: Dr. V. H. Lewis.

WASHINGTON—April 23-25. First Church of the Nazarene, 4301 Woodridge Rd., Baltimore, Md. 21229. Host Pastor: George E. Teague. General Superintendent: Dr. Orville W. Jenkins.

WASHINGTON PACIFIC—April 24-25. Olympia Church of the Nazarene, 2020 E. 22nd Ave., Olympia, Wash. 98501. Host Pastor: Winston Ketchum. General Superintendent: Dr. Charles H. Strickland.

SACRAMENTO—April 25-27. First Church of the Nazarene, 915 Rose Marie Ln., Stockton, Calif. 95207. Host Pastor: Ray Morrison. General Superintendent: Dr. Eugene L. Stowe.

DISTRICT ASSEMBLY SCHEDULE

V. H. Lewis	
Hawaii	April 18-19
Western Latin American	April 24-25
Los Angeles	May 17-18
New Mexico	May 22-23
Northeast Oklahoma	June 19-20
Kentucky	June 26-27
Dakota	July 4-5
Central Ohio	July 17-19
Southwest Indiana	July 25-26
Akron	August 1-2
Georgia	August 8-9
South Carolina	August 21-22
North Carolina	August 28-29
George Coulter	
Mississippi	May 9-10
Alabama	May 15-16
Florida (Central)	May 21-22
Eastern Latin American	May 24-25
Canada Central	June 6-7
Maine	June 12-13
Chicago Central	June 28-29
New England	July 5-6
Eastern Kentucky	July 10-11
East Tennessee	July 25-26
West Virginia	August 1-2
Virginia	August 8-9
Kansas City	August 21-22
Southeast Oklahoma	September 5-6
Edward Lawlor	
Central Latin American	April 25-26
San Antonio	May 8-9
Arizona	May 16-17
Southern California	May 22-23
Nevada-Utah	June 6-7
North American Indian	June 13-14
Colorado	July 11-12
Northern California	July 17-18
Northwest Oklahoma	July 24-25
Joplin	August 1-2
Indianapolis	August 7-8
Missouri	August 22-23
Louisiana	August 28-29
Eugene L. Stowe	
Sacramento	April 26-27
Central California	May 3-4
West Texas	May 8-9
North Florida	May 22-23
South Florida	May 29-30
Rocky Mountain	June 13-14
Canada West	June 21-22
Southwestern Ohio	July 5-6
Northwestern Ohio	July 10-11
Northeastern Indiana	July 26-27
Kansas	July 31—August 1
Iowa	August 9-10
Minnesota	August 22-23
Southwest Oklahoma	September 5-6
Orville W. Jenkins	
Washington	April 24-25
New York	May 3-4
Philadelphia	May 8-9
British Isles North	May 20-21
British Isles South	May 25-27
Canada Atlantic	June 20-21
Upstate New York	June 27-28
Eastern Michigan	July 10-11
Michigan	July 17-18
Pittsburgh	July 25-26
Northwestern Illinois	August 8-9
Dallas	August 22-23
South Arkansas	August 28-29
Charles H. Strickland	
Washington Pacific	April 24-25
Northwest	May 1-2
Idaho-Oregon	May 9-10
Canada Pacific	May 31—June 1
Oregon Pacific	June 7-8
Alaska	June 13-14
Nebraska	June 27-28
Houston	July 10-11
North Arkansas	July 17-18
Illinois	July 24-25
Tennessee	July 31—August 1
Northwest Indiana	August 8-9
Wisconsin	August 22-23

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NAZARENE COLLEGE NEWS

BETHANY NAZARENE COLLEGE

Bethany, Okla.

Recently the officers of the Missions In Action at Bethany Nazarene College met with veteran missionary Rev. Elmer Schmelzenbach, center, to discuss his 38 years on the mission field in South Africa. Pictured with him are (l. to r.) Ken Brown, president, from Jamaica, N.Y.; Susan Offutt, secretary, Drumright, Okla.; Missionary Elmer Schmelzenbach; Linda Potter, publicity chairman, Bloomington, Neb.; and Cindy Riley, treasurer, the Republic of South Africa.

Missions In Action is a student organization of Bethany Nazarene College which familiarizes students with missionary life and helps prepare them for the mission field.



JOHN D. MILLER, a junior at Bethany Nazarene College, has been named winner of the 1974 Emil Liston Award. Miller is a forward on the BNC basketball team. The award is an annual presentation by the National Association of Intercollegiate Athletics (N.A.I.A.).

Given in memory of the late Emil Liston, athletic director at Baker University (Kans.) and the founder of N.A.I.A., the award is presented to a junior basketball player excelling academically as well as in the sport. A winner must be involved in campus leadership and possess high moral character qualities.

Miller is a native of Ada, Okla. He has attained a 3.84 great point average on a 4.0 scale. He plans for a profession in the field of political science or business administration. □

THE ALUMNI ASSOCIATION of BNC paid tribute to 23 high school seniors in the Oklahoma City area whose scores on the ACT test indicate the potential for high academic success in college. The dinner for the seniors and their parents was held late in February and was financed through donations by the Phi Delta Lambda Honor Society members.

The college students and the faculty members on the program emphasized the scholarly advantages of attending BNC. After the dinner they were guests at another basketball game where the BNC Redskins won. □

EASTERN NAZARENE COLLEGE

Quincy, Mass.

DR RALPH EARLE from Naza-

rene Theological Seminary accompanied ENC President Leslie Parrott on the fourth Flying Seminar for Eastern Educational Zone pastors. The seminar is sponsored jointly by NTS and ENC. This year's theme accented the second coming of Christ.

The annual Flying Seminar has gained support among pastors in the Northeast. Last year 350 out of 489 pastors on the educational zone participated.

Seminars this year were held from Wednesday, March 20, to Wednesday, March 27, in Roanoke, Va.; Baltimore; Paterson, N.J.; Wells-Moody, Me.; Pittsburgh; West Chester, Pa.; and Syracuse, N.Y. □

THE FIRST GREATER BOSTON HOLINESS CRUSADE sponsored by ENC was held February 26 through March 3. Crusade Chairman Rev. Donald Irwin (superintendent of the New England District) reported the cooperation of 22 Nazarene churches of the greater Boston area. These churches organized bus and car pools to the ENC campus meetings.

For the last two years, the Easterners have traveled extensively through the Northeast. Sponsored by ENC and working out of the office of public relations, their ministry has included local church concerts, youth weekends, district and zone youth functions, and concerts for civic and other church groups.



Special crusade speakers were Dr. W. T. Purkiser, editor in chief of the *Herald of Holiness*, and Evangelist Paul Martin. Rev. James Kelly from Keene, N.H., presented music packages nightly. Professor Greg Larkin played the new Allen organ. Mr. Merritt Nielson, director of public relations and alumni affairs, conducted the crusade choir and led the special presentation of the Gaither-Huff musical, *Alleluia*, on Friday night. □

MID-AMERICA NAZARENE COLLEGE

Olathe, Kans.

F. THOMAS BAILEY assumed the position as business manager for Mid-America Nazarene College on February 1. Dr. John Stockton, who has served as interim business manager until Bailey took the post, has assumed the responsibilities of director of development.

Bailey comes to the college campus from Davenport (Iowa) First Church where he has pastored for the past 5½ years. Prior to his pastorate, he worked five years as branch manager of the Peoples Bank and Trust Company of Indianapolis.

While in Indianapolis, Bailey also pastored a church in Plainfield, Ind., and spearheaded a building campaign of \$70,000 to construct the church facility and parsonage. Campaigns and projects at the Davenport pastorate raised the evaluation of church property from \$95,000 to \$300,000. A new church and parsonage were constructed.

Rev. Bailey's family includes his wife, Judith; a son, Tony, age 11; and a daughter, Tamara, age 9. □



F. Thomas Bailey

NAZARENE BIBLE COLLEGE
Colorado Springs

Rev. (Mrs.) Estelle Crutcher (l.) was speaker for the holiness convention to begin the second quarter on the NBC campus.



Lin Bown, student body president at NBC, congratulates Dr. G. B. Williamson (l.) on his seventy-fifth birthday. The student body spontaneously collected funds to purchase a golf cart and bag for Dr. Williamson.



The new classroom building is pictured as it was nearing completion and ready for occupancy for the second quarter. The building contains five new classrooms, a large meeting room, and three faculty offices. The building is a joint venture with Colorado Springs First Church, where Bill Sullivan is pastor.



Mrs. L. S. Oliver did the honors at the ribbon-cutting ceremony for the new Powers Classroom Building at NBC.

Pictured left to right are Pastor Bill Sullivan, Colorado Springs First Church; John B. Ten Eyck, architect; Dwight Neuenschwander, registrar; Jerrold Ketner, vice-president for institution advancement; Mrs. L. S. Oliver; and Dr. L. S. Oliver, president.

The new facility will provide needed accommodations for the growing student body of over 700. All 50 states are represented on campus, also Canada and six world areas.

An official dedication service for the new building will be conducted during the commencement season in early June.



NORTHWEST NAZARENE COLLEGE
Nampa, Ida.

DR. PERCIVAL A. WESCHE, chairman of the division of social sciences at NNC, attended sessions of the Idaho state legislature earlier this year. He was an elected representative from District 13.



Dr. P. A. Wesche

Immediately prior to the opening of the legislature, Dr. Wesche issued a plea to all church members that they pray for those in government. "The publicizing of corruption in governmental and political circles has caused us to disassociate ourselves from all of this," he said. Then he asked, "How often do we pray for those in government?" □

THE NAMPA (IDA.) SCHOOL DISTRICT-Northwest Nazarene College teacher intern program



Dr. L. E. Wesche

was selected as one of a dozen exemplary programs in teacher education in the United States to be described at the annual convention of the American Association of Colleges of Teacher Education held in Chicago this year.

A synchronized slide-tape presentation developed by Mrs. Louise Curl was presented to the over 3,000 college presidents and deans representing over 800 colleges and universities with accredited teacher education programs. The program was initiated by NNC three years ago under the leadership of Dr. Lillburn E. Wesche, director of teacher education. □

THE "NORTHWESTERN-ERS," select choral group from NNC and their leader, Dr. Double E. Hill, have been invited to be the pioneer music group in a European Tour and Mediterranean Cruise to be sponsored in July by the International Exchange School.

Kenneth C. Madsen, special program director for IES, told the NNC students that they will be "unofficial ambassadors of goodwill and have the opportunity to perform in the Holy Land, aboard ship, and in Europe as well."

Mr. Madsen said, "We have selected your group on the basis of your two previously successful tours (to Asia and Europe) and with the feeling that your religious

emphasis will lend the dignity we are seeking for our first concert study tour to include the Holy Land." □

The "Northwesterners"



DR. PAUL ORJALA, professor of missions at Nazarene Theological Seminary, Kansas City, was guest lecturer for the annual Mangum Missionary Lecture Series at Northwest Nazarene College, February 6-8.

Both faculty and students paid tribute to the challenging messages given by Dr. Orjala. Appreciation was expressed also by the children of Dr. and Mrs. T. E. Mangum who sponsor the series in honor of their parents. □

Pictured (l. to r.) are Dr. Paul Orjala; Dr. J. Robert Mangum and Mrs. Joan Swim, children of Dr. and Mrs. T. E. Mangum; and Dr. Kenneth Pearsall, NNC president.



OLIVET NAZARENE COLLEGE
Kankakee, Ill.

PRESIDENT HAROLD W. REED, presenting his silver anniversary state-of-the-college report to Olivet's board of trustees, cited the progress of the institution from 1949 to 1974. The present faculty is composed of 100 men and women, 40 of whom hold doctorates.



President Reed

Reed stated, "A conscientious attempt has been made to provide the academic courses and the training which will meet the needs of the youth." He called attention to the progress shown on campus through buildings and facilities. He noted that out of 5,135 graduates of Olivet, he had presented 4,500 of the diplomas during the past 25 years.

Dr. Reed said that Olivet is "fiscally sound, academically challenging, socially cultured, and spiritually dynamic." He expressed appreciation for the continued strong support of the board.

The trustees approved the 1974-75 expenditure budget of \$4,300,144 and elected officers. Elected were Dr. E. W. Martin, chairman; Rev. Robert Clack, vice-chairman; Dr. Fletcher Spruce, secretary-treasurer.

The executive committee of the board unanimously recommended that Dr. Reed continue to serve as Olivet's president. The recommendation was unanimously approved by the members of the board of trustees. □

MR. HARVEY TEAS has been appointed director of computer services and assistant professor of computer science at ONC. Mr. Teas is a graduate of Pasadena College and Nazarene Theological Seminary. He has taken further graduate work at Los Angeles State and the University of California.



Mr. Harvey Teas

Mr. Teas has over 20 years experience in data processing. He has served as consultant, managed and developed computer systems for Lockheed Missile and Space Co., Trans-World Airlines, and most recently, McDonnell-Douglas Aircraft Corporation.

The \$2 million learning resources center presently under construction, will house the new computer

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center. Mr. Teas will supervise the installation of the computer equipment. The Teas have two children; their daughter is a student at Olivet. □

THE DEPARTMENT OF FOREIGN LANGUAGES AT ONC offered two new courses known as Foreign Travel Seminars during the 1974 interim term. Professor Minnie Wills conducted a study tour of Spain and Donald R. Elliott, assistant professor of French, directed a similar course in France.

Eight students of the Spanish class participated in the trip to Spain and 12 students enrolled for the travel seminary to France. □

THE KRESGE FOUNDATION has made a \$250,000 grant payment to ONC. The college met all requirements to receive full payment of the \$250,000 grant from the Kresge Foundation, Troy, Mich. A letter and check from Mr. Stanley S. Kresge, chairman of the Kresge Foundation, has been received. The grant assists financially in the construction of the library addition and learning resources center which is now under construction.

The \$2 million building project will be financed by \$250,000 from the Kankakeeland community, of which \$173,707 has already been pledged toward this goal. Mr. Walter J. Charlton, president of First Trust and Savings Bank, Kankakee, is the community fund drive chairman. The Nazarene churches in Illinois, Michigan, Indiana, and Wisconsin have pledged \$1 million and a \$500,000 federal grant has been awarded for this project.

With the completion of the library addition and learning resources center, the college will be able to more than double its volume capacity from 81,000 to 175,000 volumes, provide study rooms for late hours' study, provide a television studio and computer center with the latest in library technology. □

TREVECCA NAZARENE COLLEGE Nashville

THE FINE ARTS DEPARTMENT at TNC has announced the recent addition of a pipe organ to its campus facilities. The instrument consists of a House of Louisville console with six ranks of Wickes pipes. A Nazarene layman of Nashville donated an additional rank of oboe pipes at an estimated cost of \$400. The organ's total value is estimated at \$10,000.

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Several organ students assisted in the installation process to gain experience and to familiarize themselves with the pipe organ and its functions. They unpacked and cleaned parts and assisted in the tuning. All of the components, including the blower, were reconditioned before installation. □

REV. JERALD D. JOHNSON, executive secretary of the Department of World Missions, was the guest lecturer on the TNC campus for the John T. Benson Lecture Series. Mr. John T. Benson, Jr., funds the lecture series in memory

of his father, the late John T. Benson, Sr., a faithful leader, benefactor, and friend of Trevecca for many years. □

THE CONCERT CHOIR of TNC participated in a church music workshop sponsored by Benson Publishing Company. The workshop, held at Lake Barkley, Ky., was designed to assist well-known clinicians in the field of church music. Music directors from across the nation included Rick Powell, Dr. Jess Peterson, Otis Skillings, and Derrick Johnson. The TNC choir was used for demonstration purposes in workshop settings. □



A Question... And an Answer

Black Evangelism: Which Way from Here? is the first major treatment of the challenge of black evangelism in the Church of the Nazarene.

An anthology of messages from the 1973 Urban Ministries Conference in Kansas City, this book answers its own question. The answer that emerges is an answer that transcends race. Christ is the answer.

These messages of hope for our 23 million blacks are filled with scriptural principles that apply to the evangelization of anyone of whatever color.

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DUO-PURPOSE TRIFOLD

A promotional piece, a progress chart for displaying on a table or the wall. Provides space for filling in goals and attendance for each of the eight Sundays. Serves as anchor for ends of commitment and attendance (response) chains. 28 x 56". Suggested quantity: one for every Sunday school and each department and/or classroom. Needed by March 31. U-1074 \$5.95

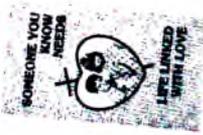
"MY LINK OF LOVE" COMMITMENT LINK

Encourage total participation by having all members promise to "do my best" to be faithful in attendance, bringing visitors, calling in homes, and praying between Easter and Pentecost. Slips are then linked together to dramatize the number who have signed this commitment. 2 x 8". Suggested quantity: equal to SS enrollment. Start using March 31. U-1075 Package of 50 for 75c



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Demonstrate your love and interest when inviting nonmembers by having them sign (with address) this response to attend "every Sunday I can from Easter to Pentecost." This signed portion is returned to the church to serve as a follow-up and become an important link in a second chain. The right half is kept as a bookmark reminder of your invitation. 2 x 16", perforated. Suggested quantity: twice your enrollment. Start using March 31. U-1076 Package of 50 for \$1.25



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Dr. William Fisher

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April 21—The Solution to Pollution

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Don Henderson is entering the field of evangelism on a full-time basis. It is my opinion that Rev. Henderson will inspire and challenge the members of the church as well as win the lost to Christ. I am pleased to recommend him in this area of service.—A. Milton Smith, district superintendent, Florida District.

Evangelist Charles H. Lipker reports—"I suffered five heart attacks between September 29, 1973, and January 15, 1974. Emergency open-heart surgery was performed on January 23."

Lipker was dismissed from the hospital on the tenth of February and is now recuperating at his home in Alvada, Ohio. □

Rev. Asa Sparks, full-time evangelist (Tennessee District), will be commencement speaker at Emmanuel Bible College in Nashville, May 8. He will be presented with an honorary doctor's degree at that time.

Rev. Sparks has finished class work for a Ph.D. in social science. □

VITAL STATISTICS

DEATHS

HAROLD FRANCIS BELL, 80, died Dec. 23 in Joplin, Mo. Funeral services were conducted by Rev. George Prentice. He is survived by his wife, Lola Viva; three sons; and one daughter.

REV. MELVIN D. BRYAN, 46, died Jan. 10 in Milwaukee, Ore. Funeral services were conducted by Rev. David Sullivan, Rev. Carl Clendennen, and Rev. Robert Jackson. Survivors include his wife, Joyce; a son, Dean; and one grandchild.

MRS. ESTHER (JOHN) CARLSON, 81, died Feb. 18 in Nampa, Ida. Funeral services were conducted by Rev. Charles E. Higgins and Rev. Ellen Doke. Survivors include Rev. Melvin Carlson; Harold Carlson; a daughter, Mrs. Obed Dahl; and 12 grandchildren.

MRS. NORA CLARK, 84, died Feb. 28 in Weslaco, Tex. Funeral services were conducted by Rev. J. F. McClung. She is survived by two stepsons and two stepdaughters and several grandchildren.

VERN N. DAYE, 59, died Feb. 24 in Weslaco, Tex. Funeral services were conducted by Rev. Bill Richardson and Rev. J. F.

McClung. He is survived by his wife, Frances; two sons, David and Howard; and two grandchildren.

ELVIRA ELLISON, 73, died Feb. 16 in Seattle, Wash. Funeral services were conducted by Rev. Tom Campbell. Survivors include 5 sons, 2 daughters, and 20 grandchildren.

THEODORE R. FARMER, 86, died Feb. 24 in Vacaville, Calif. Funeral services were conducted by Rev. Leonard Edwards, Jr., and Rev. Robert Wilden. He is survived by his wife, Vanda; three sons, Horace, Douglas, and Ray; and eight grandchildren.

GLADYS G. HASELTON, 92, died Feb. 12 in Homestead, Fla. Funeral services were conducted by Rev. William L. Chambers, Jr., and Rev. Deane Hardy. Survivors include 2 daughters, Mrs. Grazia Thompson and Mrs. Arthur Savage; 1 son, George; a sister, Mrs. Beatrice Huntington; and 13 grandchildren.

MRS. LEONA (PAUL) JAMES, 71, died Feb. 4 in Kankakee, Ill., in an auto accident. Funeral services were conducted by Rev. Bill Draper. She is survived by two children, Mrs. Don James and Mrs. Romona (J. R.) Smith; and eight grandchildren.

MRS. J. F. LEIST, 85, died Feb. 27 in Kankakee, Ill. Funeral services were conducted by Rev. Bill Draper and Dr. Harold W. Reed. Mrs. Leist was a charter member of Olivet College Church.

MRS. CHARLOTTE MORROW, 91, died Jan. 31 in Streator, Ill. Funeral services were conducted by Revs. Floyd Pounds, Paul Snellenberger, and J. W. Silvers. She is

NEWS OF RELIGION

survived by her husband, Rev. Harry, founder of Manville Holiness Camp; and two daughters, Mrs. Kathryn Burton and Mrs. Lois Fisher.

REV. A. L. NANCE died in October, 1973, in Georgia.

VERNA LUCILLE (LEWIS) ROACH, 63, died Mar. 4 in Poplar Bluff, Mo. Funeral services were conducted by Rev. Ralph LaChance and Rev. Harol D. Wright. She is survived by her husband, James Raymond; 2 sons, James Raymond, Jr. and Lee Roy; 7 daughters, Mary Ruth Twidwell, Permalie Bridges, Faye Sutton, Phyllis VanNoy, Roselee Sullivan, Carol Shaffer, and Jackie Mullins; and 28 grandchildren.

MR HENRY R. SMITH, 96, died Feb. 7 in Rogers, Ark. Funeral services were conducted by Rev. Ted Ingram. He is survived by his wife, two daughters, Mrs. Maggie Rogers and Mrs. Studie Huffman; one son, Davis; and several grandchildren.

PERCY MYRON STEWART, 77, died Nov. 14 in Montgomery, Ala. Funeral services were conducted by Rev. Cecil Huff. He is survived by his wife, Alma; three sons; five sisters; one brother; and five grandchildren.

MRS JUSTINA WEDEL, 71, died Feb. 27 in Collinsville, Okla. She is survived by her husband, Rev. Benjamin.

MRS EFFIE WILBANKS died Jan. 21 in Black Forest, Colo. She is survived by her husband, J. W. Wilbanks; a daughter, Esther; and two brothers, John and Pete.

BIRTHS

to REV. ARNOLD AND CAROL (KNEPPER) ALLEN, Saint John, New Brunswick, Canada, a girl, Amile Joy, Feb. 7.

to REV. LARRY D. AND JANET (VAUGHTERS) CLASSEN, Ketchikan, Alaska, a girl, Lynette Janean, Feb. 26.

to SPEC. 5 GERALD AND TERRY LAWLOR, Fort Hood, Tex., a girl, Catherine Fay, Feb. 18.

to HAROLD AND HAZEL LINE, Rolla, Mo., a boy, Joshua Ryan, Jan. 31.

to KENNETH AND KATHERINE MATTHEWS, Arcadia, Calif., a girl, Sheri Lynn, Dec. 24.

to KEN AND MARGARET (WALSH) MURRAY, New Cumberland, Pa., a girl, Marla Kay, Nov. 12.

to TERRY AND DONNA (SNYDER) PATNODE, San Diego, Calif., a girl, Erin Michelle, Feb. 7.

to STEVE AND SUE ANN (LYLE) SEARS, Mishawaka, Ind., a boy, David Kenneth, Feb. 17.

to REV. JESSE AND BEVERLY (ADAMS) SIMS, Bamberg, S.C., a boy, Kevin Lebron, Dec. 23.

to LARRY AND RUTH STAHLMAN, Rolla, Mo., a boy, Mark David, Dec. 16.

MARRIAGES

JUDY QUIRE and ELLIS L. SEDLACEK at Drumright, Okla., Feb. 1.

CARLENE TAYLOR and JOHN WRIGHT at San Angelo, Tex., Feb. 15.

REBECCA MYRLENE ANDERSON and ROGER DANE ELMS at Lovington, N.M., July 8, 1973.

DIRECTORIES

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88% OF HIGH SCHOOL STUDENTS POLLED BELIEVE PUBLIC OFFICIALS DISHONEST. A national survey has revealed that 88 percent of American high school students think public officials are dishonest in some way.

Forty percent of the 74,000 high school students who responded to a poll said they believed "most public officials are dishonest in some way." Another 48 percent said they thought "many but not most" were dishonest.

The survey by *Scholastic* magazine in New York, through its National Institute of Student Opinion, found that only 12 percent thought "none" were dishonest. □

"CHRIST MAKES MAN TOTAL PERSON," ASTRONAUT SAYS. Southern Baptist astronaut William R. Pogue said his 84 days on the Skylab III mission, the longest manned space voyage, made him realize that man is more than just an intellectual being and needs Christ in his heart to become a total person.

The mission also gave Pogue a heightened awareness of life and his relationships with people. The same thing has happened to others who have gone into space, Pogue, a Baptist deacon, said when interviewed in Houston with his pastor, Bill Darnell, of Nassau Bay (Tex.) Baptist Church.

As a result of the Skylab mission, Pogue said, "I'm firmly convinced that there's more to life than the body and intellect—it's the soul. Raw intellectual capacity is just the shell."

The Baptist astronaut said he now realizes more than ever, "There's that kernel that most of us miss. When a person finds Christ, he becomes a total person." □

HUNDREDS TREATED AT HOSPITAL MONTHLY TO OUST "EVIL SPIRITS." The director of a crisis intervention center at a Miami hospital says hundreds of patients are regularly treated there each month to have "evil spirits driven out of them."

Dr. Hardat Sukhdeo, director of Jackson Memorial Hospital's crisis intervention center, said his patients are not influenced by the movie *The Exorcist*.

The belief in demonic possession is widespread among Jamaicans, Haitians, Bahamans, Cubans, and Puerto Ricans in the Miami area, he said.

Many come to the clinic reporting that they have "jumbies" (ghosts) inside them. They say they hear voices and feel spirits moving.

Dr. Sukhdeo described the condition as "a form of hysteria, but you cannot contradict them." Patients are generally given strong tranquilizers and then soothed by staff members. He reported that whereas the center generally treats between 600-700 a month, in February 900 people were treated. □

CUBAN FIGHTERS "GROUND" A MISSIONARY AIRCRAFT. A plane carrying 32 missionaries from the U.S. and Canada was forced down by two Cuban Mig fighters, Havana Radio said.

The broadcast said the plane, which is owned by the Church of God in Alliance, Ohio, entered Cuban air space at the wrong altitude, on a flight from Kingston, Jamaica, to Fort Lauderdale, Fla.

It said that Cuban authorities demanded a payment of \$6,850 to cover the costs of an overnight stay of the missionaries, use of hangar facilities for the grounded plane, and the fuel used by the two fighters sent up to intercept.

After payment, the missionaries were allowed to continue their flight to Fort Lauderdale. □

the answer corner

Conducted by W. T. Purkiser, Editor

■ When you become a Christian, does Christ forgive all your sins: past, present, and future? Please explain.

When one becomes a Christian, God forgives all the sins he has committed and gives him grace sufficient to enable him to keep from further sinning (1 John 2:1-4; 3:6-9).

The idea of forgiveness of “future sins” at conversion is a fiction some have concocted to protect their doctrine of unconditional eternal security. There is not a shred of biblical evidence to support such a notion.

Actually, the Bible points to exactly the opposite conclusion. Paul’s great passage on justification in Romans 3:21-26 clearly states that justification is “for the remission of sins that are past” (verse 25).

The idea that a sin can be for-

given before it is committed is a variation of the old Roman idea of indulgence—that one can secure forgiveness before the act and thus be uncondemned.

Those who argue for “eternal justification,” as they call it, base their argument on the fact that Christ died for our sins at a time when all our sins were in the future.

But our sins were not “forgiven at Calvary.” Our sins were forgiven when we confessed them to God and were justified and regenerated.

Among a score of biblical passages that bear on this point, consider:

“Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of

his transgression . . . When I say to the righteous, that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it . . .” (Ezekiel 33:12-18).

“If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation . . .” (Hebrews 10:26-29).

These verses are not in the Bible to take hope from the backslider but to save the believer from the presumption that once converted he can never be lost, no matter what sins he may commit.

■ Doesn't 1 Corinthians 14:14 show that Paul prayed in a language he didn't understand: "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful"?

Not really.

Unknown, as the italics in most printings of the King James Version show, is not in the original. *Glossa*, which the KJV usually translates “tongue,” is the ordinary New Testament word for “language” (Acts 1:19; 21:40; 22:2; 26:14; Revelation 7:9).

“Unfruitful” (*akarpos* in the Greek) does not mean “unintelligible” or “not understood.” It means “without value to others,” literally, “without fruit.”

Vincent rightly translates it in his *Word Studies in the New Testament* as “furnishes nothing to others”; and Kenneth Wuest’s *Expanded Translation of the New Testament* gives the words as “My intellect confers no benefits upon others.”

It wasn’t that Paul didn’t understand what he was saying, but that others did not and therefore were not helped.

Recognizing that there are other interpretations of 1 Corinthians 14, I believe the entire chapter can be understood as Paul’s desire to limit

the use of unfamiliar languages in the church. This is the translation for *glossa* given in the margin of the Berkeley Version.

Corinth was a city of many languages, and the ability to speak other languages was then (as it still is in the Near East) a status symbol.

This, coupled with the memory of Pentecost, apparently led people in the congregation to use languages others present could not understand. All such speaking must be translated or interpreted, Paul says (1 Corinthians 14:27-28).

“No man understandeth” (verse 2) in the context is “no man present.” The language speaker edifies himself (builds himself up in the truth)—hardly the case if he did not know what he was saying.

“Voices” (verse 10) are defined by Arndt and Gingrich in their *Lexicon* as languages, and a barbarian (verse 11) is one who speaks another language.

“I speak with tongues more than you all” (verse 18) could well be translated “I speak more languages

than you all.” The term translated “more” (*mallon*) is used by Paul in Galatians 4:27. “The desolate hath many more children than she which hath an husband”—more in number, not more in extent.

The “unlearned” find other languages particularly a stumbling-block (verses 16, 23-24); a better educated person would have a reasonable chance to understand.

“With men of other tongues and other lips will I speak unto this people” (verse 21, quoting Isaiah 28:11-12) is a clear reference to the language of Assyrian and Babylonian invaders of Palestine in Old Testament times.

This does not mean that there may not have been some in Corinth who spoke languages they did not understand, even as there are today in some Christian circles. But it remains to be proved that such was the whole story.

What we have to remember is that Paul wrote 1 Corinthians 14 not because the Corinthian practice was such a blessing, but because it was such a problem.

Norman Brown reporter

INTRODUCING PROBE

An in-depth interview with Editor Wesley Tracy

Q. *Wes, I'm hearing the name "Probe" being tossed around a lot lately. What is it: a new congressional investigation or something?*

A. No. *Probe* is the name given to our brand-new young adult Sunday school curriculum. The Department of Church Schools officially recommends it for all young adult classes serving students 18-35 years of age. It will be available September 1, 1974.

Q. *Why a new curriculum for young adults?*

A. Mainly because there are so many young adults. More birthday cakes will have 27 candles this year than any other number. We have in the United States alone 55 million young adults between the ages of 18 and 35. By 1980 there will be 66 million of them.

Q. *What is the underlying philosophy of "Probe"?*

A. *Probe's* philosophy has two simple points. First, we believe that every young adult should understand the Bible.

Second, we believe that no one truly understands the Bible until he understands it in relation to his own life situation.

Q. *Wes, I've heard you describe "Probe" as a person-centered curriculum. What do you mean by that?*

A. There are three kinds of curriculum. First *content-centered*. Content-centered curriculum transfers a body of information from a book or the teacher to the student. The second type is *issue-centered*. In an effort to be "relevant," some curriculum developers come up with an issue-centered approach. The aim is dialog about social issues. Issue-centered cur-

riculum, separated from personal experience and scriptural truth, can be the most sterile system of all. *Probe* curriculum is *person-centered*. It takes the person where he is and relates content and issues to his personal life.

Q. *Does this mean the Bible will play a lesser role in the "Probe" curriculum?*

A. Absolutely not. As I stated earlier, understanding the Bible is primary. The person-centered dimension comes when we say that no one really understands the Bible until he understands it in terms of his own life situation.

This brings us to the term *intersection*. This concept is vital to *Probe's* purpose. You see, there is a point where young adult concerns, problems, and needs intersect with Bible truth. *Probe* lessons are planned to focus on this *intersection* of young adult concerns and scriptural teaching.

Don't miss the continuation of this interview in the April 24 issue of the *Herald*, as Wes discusses highlights of learning activities in the first quarter of *Probe* (fall, 1974).

CHICAGO FIRST COMPLETES MOVE

Chicago First Church has been sold to the Emmanuel Baptist Church, a thriving black congregation. On February 24, a combined service was held with close to 1,000 people present. A final Communion service was held in the gymnasium.

The Nazarene congregation moved to its new location on Bell Road in Lemont, Ill., where services were conducted on March 3. A crowd of nearly 300 were present for the first service.

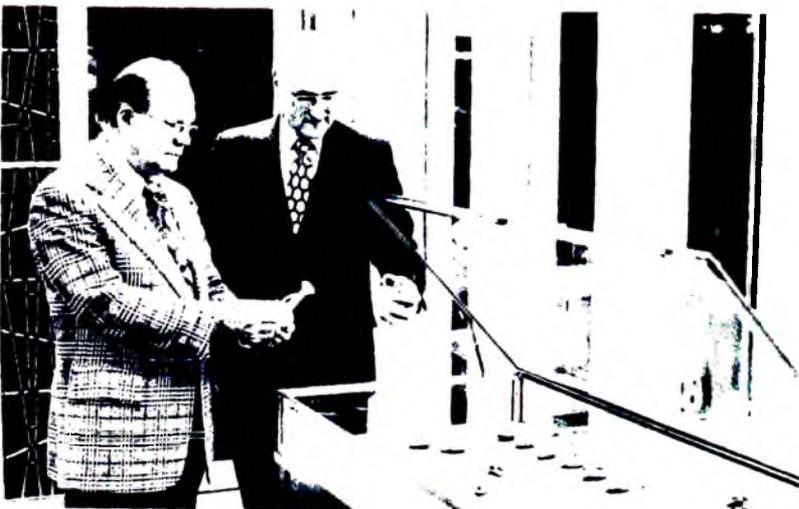
Pastor R. J. Cerrato received a unanimous recall vote. The church presented their pastor and family a 1974 Oldsmobile 98 and a generous check for a vacation.

The church also voted to give \$20,000 for the building of two churches and parsonages in Africa.

By special arrangement, Nazarene services are still being held in Chicago First Church building for members remaining. About 50 were present for the first service on March 3. □

Dr. Harvey E. Finley, left, registrar and professor of archaeology; and Dr. Willard H. Taylor, dean and professor of biblical theology, examine Bronze Age juglets (around 1400 B.C.) which are a part of the Nazarene Theological Seminary collection on exhibit in the NTS library. The pottery collection, small but growing steadily, has been acquired through the generosity of previous Institute participants.

The next Biblical Studies Institute is scheduled for June 17—July 5. The Holy Land, Athens, and Rome are to be the Institute's "classrooms" this summer. Professors Finley and Taylor have been conducting annual Biblical Studies Institutes in Bible lands since 1970. Participants have included ministers, chaplains, laymen, as well as seminary and college students, many of whom have received academic credit.



GIVE FATHER and Mother a SMILES Day



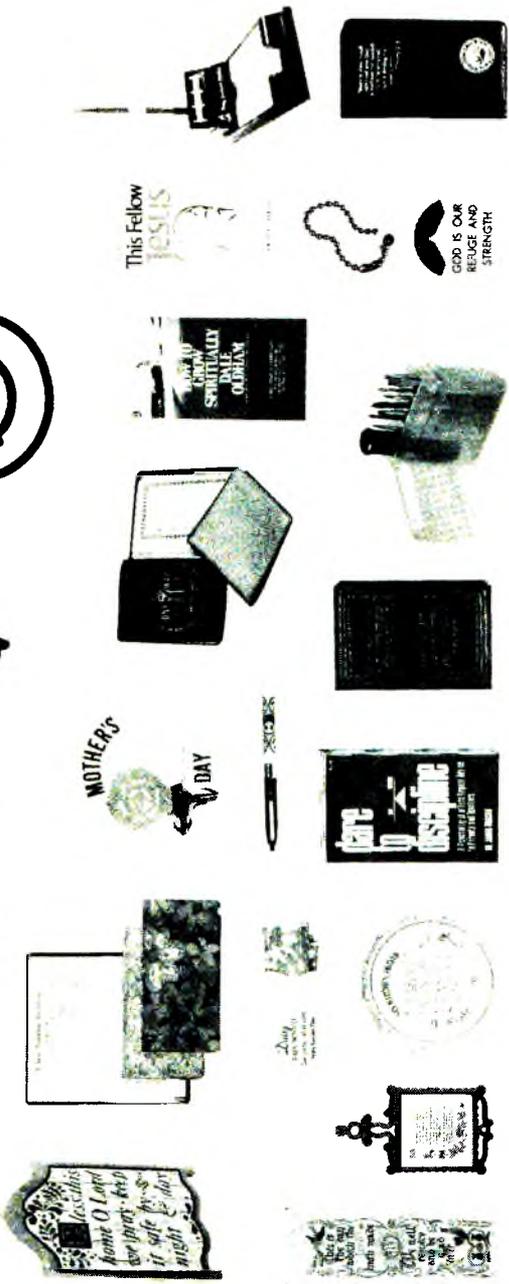
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 Plaque is done in bright yellow with spots of purple and orange. Has an attractive cherry-wood base. Nice addition to the kitchen as both breadboard and plaque 8 x 14 1/2", boxed. (MW)

GI-11M \$1.50
 Fine gift for the home! Lovely design on highly finished, white, ceramic 3"-square tile, illustrated in bright colors that will not wash or scratch off. The black iron trivet may be used as a plaque or not pad. Poem is entitled "Mother's Day." Bowed (MCB)

for the oldest mother...

GI-853 \$1.50
 Complete with stick and string (MW)

GI-11W \$1.50
 Designed to match the modern kitchen. Won't rub off. Useful as a serving tray or delightful wall plaque. Hanger included. 11 1/2" (PAP)

for the youngest mother...

GI-106G Red Floral Cloth \$1.00
GI-114G Gold Brocade Paper Each, \$1.00
 It's like having a private secretary! A month's schedule in a glance and a place for all kinds of information. A scripture verse is printed on each page looks like a checkbook. (NW)

GI-104D AW-1040 25 for \$4.75
 Encourages everyone to honor Mom. Give one to every mother as she comes to Sunday school and church. A very lovely, won't-stick printer's amulet. Pkg. of 100 (CD)

AW-44 12 for \$4.29
 Cover in assorted colors of simulated leather with scripture verse. Indexed for quick use. Small enough to be carried in pocket or purse. Size: 2 1/2" x 3 1/2" (US)

GI-313 \$1.00
 Perfect for quick repairs. Contains master handle, three Phillips and three regular screwdrivers, a screw starter and a punch, all in handy case. Size: 3 1/2" x 3 1/2" (EPN)

GI-313 \$1.00
 Great for Dad! Shows actual miles per gallon by simply matching "miles driven" on outside rim with "gallons used" on inside rotating disks. Includes printed verse (NZS)

for the youngest dad...

GI-14R \$1.50
 By Dale Oldham. Offers valuable guidance for today's world. Excellent aid to Christian growth illustrated with real stories (WA)

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 Handy for pocket. Church emblem and scripture (2 Timothy 2:15) is imprinted in gold. Brown vinyl with gamed-leather look, three inside pockets, note pad. Size: 3 1/2" x 5 1/2" (WKA)

for the father who brought the most...

GI-11M \$1.50
 Surprise Father. Give both memo pad and perpetual calendar. Black plastic base has praying hands and "Pray Without Ceasing" stamped in gold. Pen and paper included. Bowed (CUR)

GI-11M \$1.50
 Handy for pocket. Church emblem and scripture (2 Timothy 2:15) is imprinted in gold. Brown vinyl with gamed-leather look, three inside pockets, note pad. Size: 3 1/2" x 5 1/2" (WKA)

Each, 30c 12 for \$3.30



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

Just in Time

The phone rang early on Monday morning. I heard the voice of a young lady asking if she and her fiance could meet with me one evening that week to discuss wedding plans. I agreed to meet with them on Friday evening.

Later I realized that I had forgotten I was to be gone in a personal soul-winning evangelism seminar on Friday evening. I was tempted to reschedule the appointment but felt a strange urgency to keep the date I'd made.

Friday evening I drove back to the church and found the couple prompt in their appointment. After talking with the couple for a while and working out several details, I turned to the young man, whom I had never met, and asked him about his spiritual status.

I said, "If you should die tonight, have you reached a place in your spiritual experience where you would have the assurance that you'd go to heaven?"

When he said he thought perhaps he would, I pressed with the question, "Suppose you did die tonight, and Jesus would meet you at heaven's gate and ask why He should let you in, what reason would you give?" He responded by saying he did not know.

I then proceeded to witness to him, sharing the gospel story and God's plan for redemption. Finally I asked him if it made sense and would he like to have God's free Gift. He said he would and after a brief prayer on my part he very sincerely prayed and asked Christ to come into his heart.

After his clear testimony that he was going to serve the Lord, I gave him a picture of Christ at the door and wrote on the back, "September 14, 1973; Bob Miller opened the door to Christ."

The next morning at 7:30, Bob was coming back into town. As he crossed the railroad tracks, he was struck by a fast train and died three hours later without regaining consciousness. They found the picture in his pocket.

How thankful I was that on that only occasion that I had, I had presented Christ. Little did I know how soon Bob Miller would be standing at heaven's gate. I was glad he had an answer to the question as to why he should be allowed in, for he had found a true faith in Christ. □

By Alva B. Kelly
Van Wert, Ohio

NAZARENE ATHLETICS ASSOCIATION HOLDS K.C. MEETING

The annual meeting of the Nazarene Athletic Association was held Thursday, March 14, at 7 a.m. in the Holiday Inn, Kansas City. The special speaker for the occasion was former all-American basketball star Rev. Jim Bond (now pastoring the Oklahoma City Lakeview Park Church).

In addition to other matters of business, the possibility of organizing an all-star basketball summer ministries team was discussed at some length.

Officers elected for 1974-76 are: president, Carroll Bradley—Mount Vernon Nazarene College, Mount Vernon, Ohio; vice-president, Jim Smith—Eastern Nazarene College, Quincy, Mass; secretary-treasurer, Myron Finkbeiner—Point Loma College, San Diego, Calif.

The all-Nazarene basketball team selected by the basketball coaches for 1973-74 is as follows: Steve Endresen, Point Loma College; Ralph Hodge, Olivet Nazarene College; Jeff Jantz, Bethany Nazarene College; Art Larson, Point Loma College; Bobby Martin, Bethany Nazarene College; Rick Reyenger, Eastern Nazarene College; Raynor Rumpel, Northwest Nazarene College; Jim Shoff, Olivet Nazarene College; Ralph Watson, Trevecca Nazarene College; Ron Yantis, Mid-America Nazarene College.

At the annual meeting of the National Association of Intercollegiate Athletics held in Kansas City in conjunction with the nationwide NAIA Basketball Tournament, Professor Carroll Land, director of athletics at Point Loma College, was elected to the Board of Directors of NAIA.

The Bethany Nazarene College Redskins under Coach Jim Poteet were ranked No. 1 in NAIA District No. 9. They narrowly missed representing their district at the NAIA Tournament in Kansas City, but did win the National Christian College Athletic Association Tournament in Chattanooga, Tenn., defeating California Baptist in the finals by a score of 98-68. □

WASHINGTON, D.C., TO HOST URBAN MINISTRIES CONFERENCE

Washington (D.C.) First Church will host an Urban Ministries Conference May 16-18 under the sponsorship of the Washington District and the Department of Home Missions.

The conference is part of a renewed urban thrust that has touched Nazarene work from coast to coast.

The most recent Urban Ministries Conference was held February 18-19 at the Berkeley (Calif.) church under the sponsorship of the Northern California District and the Department of Home Missions.

Rev. Roger E. Bowman, director of outreach, serves as general coordinator for these conferences. He says that the Washington conference may be one of the most significant in the series because of the many innovative inner-city ministries being carried on in and around the nation's capital. □

VIRGIN ISLANDS CHURCHES EXPERIENCE REVIVAL

March 10, the Musical Bertolets completed the second of two revival campaigns held on St. Croix, U.S. Virgin Islands. Ellen P. Bustle reported, "The people have thrilled to the organ music of 'Sister Grace,' and other musical combinations. Altars were lined with seekers in response to the messages of 'Brother Fred.'"

Many first-time visitors were brought to the services. Christiansted Church, pastored by Rev. Mahabir, had 200 present in its

final service. This was the largest evening crowd in the history of the church. □

HONOLULU FIRST REPORTS SPIRITUAL BREAKTHROUGH

In a Western Union telegram sent to the *Herald* office, Honolulu First Church reported a special spiritual breakthrough.

The message sent by Harold Meadows, secretary of the board, read as follows: "The Holy Spirit moved on Honolulu First Church in a mighty way Sunday night, March 10. After a testimony of a layman delivered from alcoholism, a spontaneous altar call was made. Many seekers responded." The telegram stated that the church is expecting great days ahead. Rev. Henry Mills is pastor. □

GENERAL'S WIFE CONVALESCING

Mrs. Louise Jenkins, wife of General Superintendent Orville W. Jenkins, underwent surgery March 1 to repair damage from an automobile accident injury of a couple years ago. She is recovering satisfactorily at her Kansas City home, according to a late March report. □

Twenty members were recently received into membership at the Neptune Beach (Fla.) Beaches Church—17 on profession of faith and 3 by transfer. The church has received a total of 39 members this year with 28 joining by profession of faith.

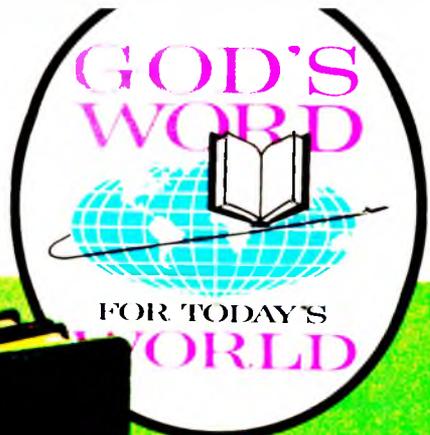
Dr. Hugh C. Benner, general superintendent emeritus, assisted Pastor J. W. Johnson in receiving the new members. Dr. Benner is standing far left in photo. Pastor Johnson is standing far right.



MOVING MINISTERS

A. TIMOTHY BESS from associate to Loudoun Valley, Va
NAPOLEAN B. GRAHAM from Duarte, Calif., to Redway, Calif.
CARL N. HALL from Clearwater (Fla.) First to Huntsville (Ala.) First
J. C. LEONARD from Mason City, Ia., to Indianapolis East Side.

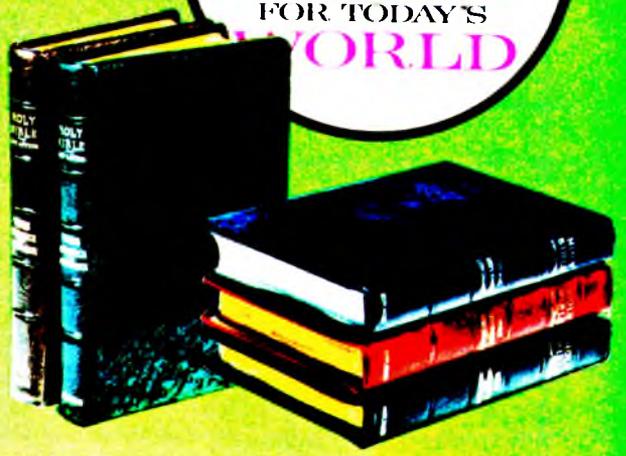
A. T. MCKINLEY from Broadview, N.M., to Harmon, Okla.
MARK H. MOORE from associate to Beaverton, Mich.
WILLIAM S. PIRTLE from Colorado Springs Palmer Heights to Danville (Ill.) South Side.
ROSS M. REINHART from Ripley, Ohio, to Gibsonburg, Ohio.



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