



The King Is Coming

The news is out,
Old, even, by now —
The King is coming!
For some, the news is good,
For others, it rings without meaning.
But still, it is a fact,
The King is coming!

History unfolds,
with an eye toward that great event.
Each happening brings it closer.
The King is coming!

When He is coming,
No man knows.
We only know,
The King is coming!

So, ready every man should be,
To welcome this King.
Watching,
Working,
Witnessing,
The King is coming!

—C. Neil Strait
Racine, Wis.

HERALD OF HOLINESS

CHURCH OF THE
NAZARENE
MARCH 12 '75



REJOICE—“THE LORD IS AT HAND” (Philippians 4:5)

William Barclay calls Paul's letter to the Philippians the loveliest letter Paul ever wrote. Soaring from a dismal prison cell, the words *joy* and *rejoice* appear again and again in this letter to his friends at Philippi. With complete confidence he could write, "The Lord is at hand."

The New International Version of the New Testament translates these words, "The Lord is near"; and J. B. Phillips' interpretation is "Never forget the nearness of your Lord."

Flooding Paul's mind were memories of all he had experienced as a follower of the Lord Jesus Christ—the persecutions, the imprisonments, the beatings, the shipwrecks—but also the fellowship and the friendship of his brethren beloved and longed for, memories of those days long ago when he obeyed the heavenly vision to go over into Macedonia with the gospel. All through those years he had been able to rejoice in the realization that the Lord was near. Now with joy, in the seeming tragedy of imprisonment, he still had that assurance and could write, "Rejoice . . . and again I say, Rejoice" (Philippians 4:4).

Too often these days we think of the words "The Lord is at hand" as almost exclusively referring to the second coming of our Lord and Saviour. But how much more precious is the declaration of the nearness of Christ to each of us in every circumstance of life!

A teacher I highly regarded in earlier years used often to express this truth so effectively by using Tennyson's words.

*Speak to Him thou, for He hears, and
Spirit with spirit can meet—*

*Closer is He than breathing, and
nearer than hands and feet.*

As children of God we often breathe the atmosphere of antagonism in this age. But these simple, yet profound words "The Lord is near" bring encouragement to all of us. If He is near, we will rejoice however trouble and tragedy may press in upon us. Years before he wrote these words, that reality caused Paul and Silas to sing in a Philippian prison when their feet were fast in stocks and their backs bleeding from the lash.

Circumstances may not always be happy and our conditions of life may not always be favorable. We may not always be able to rejoice in what is happening, but we can always rejoice in the truth that "the Lord is at hand." The Lord, being near at hand in every time of need, makes the believer an optimist in the best sense of the word.

Surely these days the true Christian must possess a peace of mind and steadfast trust bearing witness that our Lord is at hand. We will be anxious for nothing; we will rejoice and be glad. How much the world needs today the testimony of the rejoicing heart!

The Lord is near. Let this be our witness to an overanxious world. Stanley Jones once wrote, "As the years come and go I feel less and less that I am doing things. I am just letting God do things through me." What a difference would be made to the ongoing and outreach of the gospel if all believers came to this place of acknowledgment because they had the realization that "the Lord is at hand" (Philippians 4:5)!

YOU CAN'T TELL ME THERE ISN'T A



Fill my cup, Lord; I lift it up, Lord," the sweet, clear voice of little Vada sang out. She stood leaning against the altar at the front of the Moncton Humphrey Church of the Nazarene in New Brunswick, Canada. Born with cerebral palsy, Vada was an eager participant in a healing service only two weeks before.

Now she stood without braces for the first time in her 12-year-old life—and every eye in the service was wet with thankful tears. She had been helped to the front by her brother-in-law Grant, and he stood there beside her, smiling, glowing, while Vada sang it again.

Heartache had stalked the Beers family for many years—one daughter had to have a lung removed as a result of cystic fibrosis; another had rheumatic fever; Vada, with cerebral palsy; a son had been unconscious several weeks after a riding accident. And so the parents had dropped out of church and searched "for a fling" to derive some enjoyment out of life.

Because of the faith and prayers of some saints in the church (Mrs. Florence Woods, Mr. M. Rogers, to name but two) keeping in contact with both the family and with God, many miracles have come to pass in this family.

It happened on this wise. . . .

Carol Ann (one of the daughters) and Grant came to be married, and through the counseling of Pastor Don Rossiter, Grant was the first one converted. The preaching of holiness, friendliness, and singing were all new and wonderful to him.

Because of the change in Grant's life, Mr. Beers came under conviction and prayed through in the boiler room at the hospital where he worked.

He in turn invited a cousin, Mary Caissie, to church. Mary's husband was a heavy drinker and a French Roman Catholic. That week the pastor felt impressed to call on Ed Caissie, with the result that the next Sunday he too was in church. Three weeks later he knelt at the altar beside Mrs. Beers and both were gloriously converted. Meanwhile Mary found the Lord's forgiveness while praying through in the pew.

Ed in turn talked to Linda and Penny, the other married Beers daughters, and they both were saved.

A few weeks later Linda's husband, Garry, was converted. And then the one son of the Beerses, and then Mary Caissie's sister. The week following, seven members of this family were baptized and Mrs. Beers was delivered from years of bitterness and resentment.

Before another month had gone by, Vada had brought over 50 people out to Sunday school, and the Caissie children had brought 12.

Within three months 14 members of this family were saved—and the end is not yet. Many other members are attending church and also neighbors and friends. As Grant said, "You can't tell me there isn't a God!" □

By MAE BAHAN

Moncton, New Brunswick, Canada



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FOR THE LITTLE WHILE I'M HERE

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*For the little while I'm here,
 Help me, Lord, to spread some cheer
 Into the lives of those I love,
 Until I reach my home above.*

*For the little while I'm here,
 Help me dry another's tear,
 Lift some burden on the way
 To that land of endless day!*

*For the little while I'm here,
 Let me calm another's fear,
 Show the "peace that Jesus gives,"
 Let men see in me He lives—
 For the little while I'm here!*

—Alice Hansche Mortenson
 Racine, Wis.

PEN POINTS GEMSTONES

Beautiful it was, and I wanted it; wanted to touch it, handle it, so to speak. So I penned in big, easy-to-read letters on a 4 x 6 card:

"FOR OUR LIGHT AND MOMENTARY TROUBLES ARE ACHIEVING FOR US AN ETERNAL GLORY THAT FAR OUTWEIGHS THEM ALL. SO WE FIX OUR EYES NOT ON WHAT IS SEEN, BUT ON WHAT IS UNSEEN. FOR WHAT IS SEEN IS TEMPORARY, BUT WHAT IS UNSEEN IS ETERNAL" (2 Corinthians 4:17-18, NIV).

Then I hung it under the dashboard of our little, yellow Daihatsu automobile.

We pass seven traffic signals each morning as we drive the boys to school. These signals are "fixed." I just know they are because it seems like, every time, they turn red just before I get to them.

But now, instead of fuming, I glance down there and start repeating. It shines, sparkles, reflects a heavenly ray. And can you believe, only 28 traffic signals later, it's mine, all mine! Now I can "handle" it, enjoy it anytime I want.

Say, friend, are you interested in any gemstones? What, no traffic signals in your life? No 4 x 6 cards? You can't find a pen? I give up. Why couldn't some of these gemstones be yours? □

By Stephen J. Rieder
 Taiwan, Republic of China

I'M
GLAD
YOU
TOLD
ME

IT WAS DURING the International Laymen's Conference. I was rushing around making final preparation for the motion picture film premiere, *The Church of the Nazarene*. As I hurried through the lobby of the Diplomat East, someone called my name. I turned around to see a face which looked familiar. I had seen her somewhere—but where? When?

"You don't remember me," she began, "but I was in a revival meeting you conducted in Dayton, Ohio. I was only 15—and I was a rather stubborn seeker; but I prayed through. God wonderfully saved me—and I have never gone back on Him."

Then I remembered her. In this mature woman I could still see that youthful face as a teen-ager struggled and finally surrendered her will to God.

"Have you grown up in the church?" I wanted to know.

"Oh, yes," she replied, "my church has been my life. I have taught Sunday school, been Sunday school superintendent, NWMS president—you name it, I've done it—and loved it!"

"Your family?" I wanted to know more.

"I married a fine man in the church. We have had four sons. Ours has been a Christian home. Oh, God has been so good to me—and just think . . ." She hesitated. There were tears in my eyes—and not far from hers. She finished the sentence with, "If you hadn't come, I might never have found the Lord."

All I could say was, "Oh, I'm glad you told me!"

Of course she might have found Christ as her Saviour through someone else's ministry, but I'm glad I had a part in winning her.

You know how it is. Every once in a while you take stock. You look around and look back to see just what contribution your life may have made—and is now making—to the kingdom of Jesus Christ.

I think about the years my sister and I traveled in the evangelistic field holding revivals. Many people knelt at the altar. Many gave witness to salvation. But today to hear one of those testify to living true through the years—and winning others—is a joy above all joys.

I think of the years as director of vacation Bible schools. Reports came in of hundreds, even thousands, of boys and girls finding Christ. Occasionally there were letters witnessing to new-found joy—sometimes whole families won.

Then I look at the years of working through media, "the extensions of man"—the trying to reach around the world with tools of mass communication. You hear of people brought into the Kingdom. And sometimes you see those in the church in whose lives you have an investment.

There is no greater joy than to have a part in winning someone to Jesus Christ—to win not only the soul, but the life for service to the Lord.

And it is doubly good to hear about it. It renews determination to keep trying to win more. Yes, dear lady, I'm glad you told me. □

By MARY E. LATHAM

LESSONS FROM

THE DEVELOPMENT of abilities and talents is an important responsibility of the one who would succeed. Jesus' miracle of turning water into wine is a portrayal of the importance of this Christian responsibility.

John Wesley is an outstanding example of this transforming miracle of Jesus. From early adulthood he expressed the deep desire to devote his complete life to God. As an outgrowth of this intense desire, he gave himself to a rigorous life of methodic devotion to Christian life and service.

However it was not until his heartwarming experience at Aldersgate that Wesley's dedicated expressions of discipline began to bear fruit. It was at this juncture in his life that his talents and abilities became rich and rewarding.

It was as if Christ had turned the water of Wesley's life into wine; his human efforts, formerly futile, miraculously became dynamic and inspired. Christ's personal presence made the difference.

In the second chapter of John's Gospel, Jesus' first sign, the miracle at the wedding of Cana, suggests four fundamental principles for effective service to Jesus Christ.

Principle I: USE WHAT YOU POSSESS.

When Jesus was told there was no more wine for the wedding guests, He did not send His disciples to the nearest grocery store; nor did He attempt to borrow wine from neighbor friends. A frantic search for a grapevine He knew would be useless, because He would have no time to harvest and press the grapes anyway. Jesus used what was available to Him—six waterpots and some water—and He performed a miracle.

Jesus does not care what we do with the talents we do not possess. He does put exacting demands on us to use what is available.

What has been given to you? Are you using it? Do you ever wonder why your abilities and

personality do not develop and mature? Could it be because you are not using faithfully the talents you do possess?

Give Jesus the water of your life and He will turn it into wine. Use what He has given and your abilities will grow. Do not seek after someone else's possessions with complaints and faultfinding. Look within; find what you possess, and use it.

Principle II: USE WHAT YOU POSSESS IN JESUS' WAY.

There are many individuals who, though developing their talents and abilities, do not seem to mature as servants of Jesus. They do not become more effective Christian workers because they are not using their possessions in the Lord's way.

Let's look at the biblical story. Mary told the servants of the feast, "Do whatever He tells you." And that's what they did.

Jesus said, "Fill the jars with water." The servants did so.

Jesus said, "Draw some out." The servants did so.

Jesus said, "Take some to the master of the banquet." The servants did so. Their action was in obedience to the requests of Jesus. And because of their obedience, a miracle was performed. Water was turned into wine. Jesus can make your abilities more fruitful than otherwise possible, if you use them in Jesus' way. Give to Jesus the water of your life and He will turn it into wine.

Principle III: USE WHAT YOU POSSESS IN JESUS' WAY WITH YOUR BEST EFFORT.

Let's look again at John's Gospel. Verse 10 tells us that the custom in Jesus' day was to bring out the choice wine first. Then when everyone had drunk (and couldn't tell the difference anyway), the poorer wine was offered.

At this feast, because of Jesus, the groom was able to use his choice wine first and offer even

ICANNA



better wine later. Why? Because Christ made the difference with a miracle.

Many of us are not experiencing growth as Christian servants because we are not continually putting out our best efforts.

A friend once said, "I'm glad I don't have to be a preacher; I couldn't stand being good all the time." However, there is no double standard! All of us are under obligation to give our best service to Jesus—always—even as the groom was able to do at the wedding feast. As at the feast, it will be Jesus who will make the difference.

We have no right to save our best service for last. If so, our best effort will be our dying breath. We must always give our best; good is not enough. A runner, in preparation for an important race, gets his body into shape by continually giving a little more. Each day as he gets to the place of exhaustion, he exerts that extra effort until it hurts. Eventually, if he's faithful and thorough, he will succeed.

Someone might say, "If I give my best now, I won't have anything to give later." No, you can rely upon Jesus to perform a miracle in your life. Each time you give your best, He will prepare you for greater things.

Principle IV: USE WHAT YOU POSSESS IN JESUS' WAY WITH YOUR BEST EFFORT, WITHOUT WORRY OVER WHO GETS THE CREDIT.

If we are to be servants of Jesus, making a difference in our community, we must do our best without worry over who receives the glory. To be sure, credit should be given to whom credit is due, but we should not allow ourselves to be torn apart because we are not receiving our just rewards.

In the biblical account, the servants who

helped Jesus perform the miracle did not, for some reason, tell who provided the wine. In fact it seems that these men attempted to take the credit for themselves.

The host of the feast gave his praise to the groom, who had inadequately prepared for the banquet. The groom accepted glory which was not due to him.

The same is true today. Some will know who has performed best but will not tell. Some will give credit to others. And some will unjustly take credit for themselves. What should be our response?

Jesus is our best Example. He didn't worry about praise; neither should we. Verse 11 gives us the key to Jesus' response: "This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him" (NASB).

Jesus didn't worry about glory, because He knew that wise people can perceive who is giving his best. In the biblical setting, the disciples knew who performed the miracle, and that satisfied Jesus' purpose. Whatever the others wanted to believe was up to them.

Jesus also didn't worry about credit because He knew the miracle of turning water into wine did not compare to the miracles He was to perform later. He knew that reward would come in its proper time—when Lazarus was raised from the dead, the bread and fish were multiplied, the sea was calmed, and the man born blind had received his sight.

Likewise, if we continually give our best, we will eventually receive all the glory we can humbly possess. Though many ignore, deny, or forget our best efforts of today, few will be able to overlook our best tomorrow. When our finest service becomes our chief aim, then we are effective stewards for Jesus. □

"Pilate saith unto them, What shall I do then with Jesus which is called Christ?"

(Matthew 27:22)

"And Jesus knew their thoughts, and said unto them . . . He that is not with me is against me . . ."

(Matthew 12:25, 30)

DAY OF DECISION

JERUSALEM has always been a volatile city. No one can visit it even today without sensing its excitement and explosive tensions. But even as the day dawned on that first Palm Sunday, the air was electric with fear and hope and expectancy.

The Roman authorities were afraid of an insurrection. The religious authorities were uneasy because a Carpenter threatened their institution. The pilgrims thronging the city hoped for deliverance from the yoke of church and state. And Jesus' own disciples expected Him to set up an earthly Kingdom. The stage was set—for a coronation, or a crucifixion.

The calmest Person in Jerusalem that day was that strange King on the borrowed colt. For although Jesus knew how explosive the situation was, He was no agitator. He hadn't entered the city to spark revolution; He had come to fulfill prophecy—prophecy like that of Zechariah, who had said, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee" (Zechariah 9:9).

So Jesus accepted the cheers and the hosannas and the acclaim. He listened knowingly as the throngs cried, "Blessed is he that cometh in the name of the Lord." For all of this was a prophetic prelude to the eventful week that was to follow.

Not everyone acclaimed Him, of course, or believed Him or loved Him or followed Him. Some, in fact, ridiculed His claims; others betrayed His love; and still others refused even His friendship. But He left no one neutral.

"He that is not with me," Jesus said, "is against me" (Matthew 12:30). And He still affects men that way—no one is ever neutral concerning Christ. Everyone takes sides when He passes by.

But whether on that first Palm Sunday or on this one; whether in Nazareth or Jerusalem—or Chicago or London; whether Zacchaeus or Nicodemus or the Samaritan woman or the rich young ruler—or you or me; whenever anyone faces Christ he faces a decision.

What a decision Pilate faced when he faced Christ! He tried to be neutral—and even sought

to dramatize his neutrality by publicly washing his hands of the whole affair. But what a tragic decision he made when he tried not to decide!

There are many religious questions, of course, about which one *can* be neutral. This or that creed, this or that rule or ethic or ordinance or tradition or sectarian practice or program or propaganda.

But about Jesus, no one can be neutral. And on Palm Sunday of 1975, Jesus is still challenging those who think they are merely spectators by saying, "He that is not with me is against me."

And whether one ever says yes or no with his lips, his life gets lived one way or the other—for Christ, or *against* Him. And for anyone to say, "I won't decide," is, in itself, a decision—and it is a negative one.

For no matter what one says to Christ, if he doesn't say yes, he says no. One is free to choose, but no one is ever free *not* to choose. No one can ever sidestep the issue or dodge the decision for, or against, Christ.

And to be "for" Christ does not mean merely subscribing to certain facts about Him. Even devils, the Bible says, "believe"—they believe in the deity of Christ, in the redemptive merits of His blood, in His resurrection and return. To be "for" Christ means to accept Him as Saviour and Lord and to live, through His grace, a life obedient to His will.

But why would anyone *want* to be neutral concerning Christ—when He offers so much?

For to those who say yes to Him, Christ promises forgiveness and cleansing and fulfillment in a way of life that has purpose and meaning and involvement in the greatest, most redemptive movement the world has ever known.

As on that first Palm Sunday, there will be those this year who will sing the songs and shout the hosannas and carpet His way with lovely

RADIO SERMON OF THE MONTH

By C. William Fisher

words and glowing sentiment, but beyond and beneath and above it all Jesus will be saying, "Follow me." And the question that comes to everyone is this: Will you, or won't you? There is no in-between.

The good news is that if you have been refusing to follow Him, if you have been rejecting His love and saying no to His will for your life, you can now—just now—tell Him you are sorry and He will forgive you and will make you a new creature and will open up a new life before you that will be a living witness to you, and to others, of the reality and joy and fulfillment of a life lived *for* Jesus Christ.

And on this Palm Sunday, more urgently than ever before, our world faces the inescap-

able choice about the unavoidable Christ. For world events, national emergencies, and the deepening crises in our personal lives combine to say: "Choose you this day whom ye will serve."

Join those today, of course, who sing, "Blessed is he that cometh in the name of the Lord." But make sure that you allow this Jesus, who entered Jerusalem on that memorable day so long ago, to enter *your* heart as Saviour, and pledge Him your love. Surrender your life so totally to Him that from this day forward you will not only sing about Him and respect Him and admire Him, but will *experience* Him as King and Messiah and Lord—not for a day, or for a week, or for a year, but *forever*. □

ABIDING IN CHRIST

PRINCIPLES OF IDENTITY AND INTEGRATION



BY DON W.
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EXPERIENCING CHRIST

Happily, abiding in Christ's love doesn't stop with the requirement of obedience to His Word. There is also the promise of fellowship with Jesus and the Father. "He who has My commandments, and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him" (John 14:21, NASB). What a covenant! His love and self-revelation given in exchange for our obedience!

Men try to experience God in many ways—intellectual understanding, meditation, theological inquiry, religious rites, and a host of others. All have some validity, yet miss the mark if attempted without keeping Jesus' commandments. Nothing brings the focus to our inadequacy quite like that does.

Remember your dismay when you tried to live just a part of the Sermon on the Mount and couldn't? How about these words? Love your enemies; pray for those who persecute you; give to him who asks of you; do not turn away from him who wants to borrow from you; do not be anxious for your life as to food, drink, or clothing; but seek first God's kingdom, and all these things shall be added to you.

Who can put such exacting teachings into practice? Only the one who truly believes Jesus is who He said He was—Son of the Father, sent to bring us into a right relationship with Him. For such a person, living the life in the power of His Spirit, Jesus will dis-

close himself as the Person He claimed to be.

It isn't possible to live so contrary to what seems logical unless the One who holds it all together in this world is in fact this same Jesus, living in us. As the apostle beautifully penned, "For in Him all the fulness of Deity dwells in bodily form, and in Him you have been made complete, and He is the head over all rule and authority" (Colossians 2:9-10, NASB).

For most, Jesus' self-disclosure is rather slow. We don't want our life-style too cramped. Who wants to turn the other cheek, loan money without expecting return, give a coat, too, when asked for a shirt, or walk two miles instead of one? No one *except* he who decides that, if indeed it is possible, knowing God is the greatest good that man can experience.

The price of personal convenience along with habits of thinking and acting that would chain us must be paid—first as the cost of discipleship, then step by step as the passion grows that we may know Him whom to know is life eternal. It is not sufficient to want to experience anything other than knowing God himself—not salvation, not sanctification, but Him!

Just as surely as complete obedience is the biblical requirement for the love relationship with God, His fellowship and the love of His Son and fellowship with the saints are the evidence of love in our lives. The joy of knowing Him is the wonderful result! □

Sometimes You Can See Better with One Eye



THE DOCTOR leaned over me until our foreheads pressed together. His tiny beam burned like a searchlight into my right eye, but on my left eye it had no effect at all. When he finally withdrew to utter his findings to a colleague, I felt my bowels give way in horror.

“Multiple hemorrhages with severe impairment of the macula lutea.”

I could decode the medical description just well enough to confirm what I already knew: I was suddenly, unaccountably blind in one eye.

Six days before, my wife, Lory; our son, Don; and I had been driving through the Midwest, visiting colleges. Just as we began touring the campus of Albion College in Michigan, I felt a strange cloudiness covering my left eye.

At first I dismissed it as dust blown into the eye. Later I supposed it was an insect, so I bought some eyewash at a Walgreen’s drugstore.

Two days later I was troubled enough by the diminishing vision to stop at the emergency room of a Grove City, Pa., hospital. There the nurse assured me that I probably had a “float-er.” Nothing to worry about.

But by the time we reached Stony Brook and home, I was driving with only one eye, a huge black mass blocking any sight from the other. The next day we went to an eye specialist and heard the facts.

I left that examination in weakness. The prognosis was most discouraging: I was to hold no expectations of restored vision, certainly not for a long time and not without residual scars that would result in partial sight at best.

Yet in spite of this discouragement, I began almost immediately to know the power of God in its fullness. I sensed the peace that passes understanding; I would feel the Everlasting Arms upholding me.

In prayer with Lory and later with a few friends, I believed that all things *would* work for good. In my private prayers I claimed the experience of the blind man in Jericho:

“What do you want me to do for you?”

“Master,” the blind man answered, “I want my sight back.”

“Jesus said to him, ‘Go; your faith has cured you’” (Mark 10:51-52, NEB).

One month later there had been no improvement in my ability to see. I was flying to Rhode Island to speak at Barrington College. The night was rainy, and a misty fog rolled in off Narragansett Bay.

As the Boeing 727 taxied to the terminal, I looked out the window and through the murky weather saw a neon sign. In the waves of fog the sign seemed almost to blink on and off: “PROVIDENCE . . . PROVIDENCE . . . PROVIDENCE . . .”

And then I knew that, in spite of persevering faith, I’d been guilty nonetheless of a serious mistake. To anyone who had asked me about my vision, I’d been saying, “I’ve had an *accident* with my eye.” Nothing uncommon about my usage, but in that moment, as I sat in that airliner waiting to disembark, I realized for the first time what the theological term *providence* really means. I also recognized how dishonoring to the Lord my attitude had been. For the Lord God, Abraham’s Jehovah-jireh, is the God who *provides!*

In a random, chaotic universe where no one is in charge, no one responsible, accidents would be the rule. But the Christian rejects as false any suggestion of an uncaused universe or an uncaring Creator.

In the Christian view of creation, there can be no such thing as an accident; rather, each event—the fall of a sparrow, the loss of sight, the loss of a loved one—is provided for by the God of providence.

This surely is what St. Paul teaches in 1 Corinthians 10:13: “So far you have faced no trial beyond what man can bear. God keeps faith, and he will not allow you to be tested above your powers, but when the test comes he will at the same time provide a way out . . .” (NEB).

But God’s provision of “a way out” isn’t evasion or escape from reality. God doesn’t promise that our cars will never run out of gas, that our business will never fail, that our bodies will never wear down, that our family will never disappoint us, that loved ones will never die. What He promises is given in the last phrase of Paul’s statement—“when the test comes he will at the same time provide a way out, *by enabling you to sustain it.*”

In His gracious providence, the Lord wholly restored my sight in only three months’ time, so that, like Bartimæus of Jericho, I too may follow Him rejoicing. But God had to use the loss of vision to teach me that sometimes you can see better with one eye than with two. □

By D. BRUCE LOCKERBIE

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please be my friend



MY LIFE IS as narrow as my own withdrawal and as broad as my friendships. Each person who becomes a friend of mine enlarges the dimensions of my life. Will you please be my friend?

He who makes many friends cannot live in a small world. Each friendship widens the world of a man in the individual direction of the life of the friend. Many friends means a world widening into many areas.

There are enough people in our immediate environment to make every person rich and give him a broad world. The trouble is that some people are not disposed to convert mere people into marvelous friends. Friendship must pull the person out of the crowd and focus upon him the light which sees more than is obvious to the casual.

Friends are like beautiful flowers. Their beauty can be enjoyed without diminishing it. Friends can beautify the total experience of being a person. They give color and fragrance, interest and novelty to our days. They take away the dullness of our days without fanfare and without charge. They are just there and that makes the difference.

The most valuable friends, like wild flowers, are seldom found in straight rows in a well-tended garden. The best kind of friends are often stumbled upon in the most random spots. They are discovered smiling at you when you most need a smile. They are in out-of-the-way places where you go looking for something entirely different but suddenly there they are, all alone with you and looking right into your eyes.

Like daisies in a fence row or lupine in a pasture—you didn't expect them. You could easily pass them unnoticed; but when you do stop to get acquainted, they can change your day or your lifetime.

Nobody can find friends by just going out to look for a very specific kind of friend. Friends are more often found by surprise when your car

or the car of a stranger is disabled and a stranger stops to help a stranger and two people are enriched by a new friendship. It might be a casual meeting in a hospital corridor. It might be helping a stranger find his way in an unfamiliar high school or college campus.

Fine friendships may emerge when sickness or disaster forces one person to confess his desperate need for another and into this awful vacuum comes a stranger—the making of a friend.

Some friends we see first through our tears. Maybe we had known them for years, but when our lives became drenched in sorrow, they came into sharp focus and we discovered a friendship of untold worth.

Not all friends will be equally close. Not all will fill the same need in your life. Some will merely brighten the spot with occasional meetings. Some will bring you to look and see again their beauty. Some will bring you back and back, over and over. Some flowers you will look at, love them, and pass them by. Some you will pause to examine; some you will pick as a nosegay for a friend; and some you will not dare to pick lest you rob the meadow and the future of some bit of wondrous beauty.

I am glad the enemies of Jesus recognized Him as the "friend of . . . sinners" (Matthew 11:19). I am glad also that our Lord said, "Ye are my friends, if ye do whatsoever I command you" (John 15:14).

Friends, friends, friends—each a window on a larger world. Each a door to a fuller life. Each is a treasure with a worth peculiar to himself alone.

What a pity that so many people are living with so few friends when the world is full of lonesome strangers who would give anything just to be somebody's friend!

Please be my friend. □

By MILO L. ARNOLD

Colorado Springs



LOW SELF-ESTEEM AMONG ADULTS

By DR. JAMES DOBSON

*Asst. Professor of Pediatrics
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Self-esteem is not only vital to a child's emotional and physical health; it is also important to his spiritual well-being. Those children who feel inferior are usually more vulnerable to destructive group pressure and often conclude, "Even God hates me!" The article which

follows is one of a series on this topic, quoted from Dr. James Dobson's new book *Hide or Seek* (Fleming Revell, Co.).

Question: How common is low self-esteem among adults? What help can you offer those of us who suffer from feelings of worthlessness?

Feelings of inadequacy and inferiority are extremely common among people of all ages in our society, although we do our best to hide them from each other. For this reason we often misinterpret the behavior of people with low self-esteem, thinking they are "stuck up" or self-sufficient. The opposite is more likely to be true, for one does not build defenses around strengths.

Not only do laymen fail to understand each other. It has been discouraging for me to see how often my professional colleagues (psychiatrists, psychologists, and counsellors) have overlooked inferiority as a most obvious root cause for emotional distress. Lack of self-esteem produces more symptoms of psychiatric disorders

than any other factor yet identified.

Time and time again in my casework as a psychologist, I sit talking to a person with deep longings to be respected and accepted. How badly he needs human affection and kindness, as well as emotional support and suggestions for change! Yet if that same needy patient had gone to Dr. Sigmund Freud in his day, the immortal grandfather of psychoanalysis would have sat back in detached professionalism, analyzing the patient's sexual repressions.

If the patient had sought treatment from Dr. Ivan Janov, the current psychological innovator, he would have been encouraged to roll on the floor and scream like a baby. (How foolish that form of "therapy" appears from my perspective!)

Other modern therapists would have required the same patient to assault, and be assaulted by, other members of an "encounter group," or remove his clothing in a group, or beat his mother and father with a belt. Believe it or not, one of the major areas of controversy at current psychiatric conferences involves the wisdom of female patients having sexual intercourse with their male therapists!

Have we gone completely mad? Whenever men abandon their ethics they cease to make sense, regardless of their professional degrees and licenses. Perhaps this is why psychiatry is called "the study of the id by the odd." (No disparagement is intended to the more orthodox profession of psychiatry itself.)

The most successful approach to therapy for a broken patient, I firmly believe, is to convey the following message with conviction (though perhaps not with words): Life has been tough and you've had your share of suffering. To this point, you've faced your problems without much human support and there have been times when your despair has been overwhelming.

Let me, now, share that burden. From this moment forward, I am interested in you as a person; you deserve and shall have my respect. As much as possible, I want you to quit worrying about your troubles. Instead, confide them to me. Our concentration will be on the present and the future, and together we will seek appropriate solutions.

Suddenly, the beleaguered patient no longer feels alone—the most depressing of human experiences. Someone cares! Someone understands! Someone assures me with professional confidence that he is certain I will survive. I'm not going to drown in this sea of despondency, as I feared. I have been thrown a life preserver by a friend who promises not to abandon me in the storm. This is real therapy, and it exempli-

fies the essence of the Christian commandment that we "bear . . . one another's burdens."

This same Christian principle offers the most promising solution to your inferiority and inadequacy, as well. I have repeatedly observed that a person's own needs and problems seem less threatening when he is busy helping others handle theirs! It is difficult to wallow in your own troubles when you are actively shouldering another person's load and seeking solutions to his problems.

For each discouraged reader who feels unloved and shortchanged by life, I would recommend that you consciously make a practice of giving to others. Visit the sick. Bake something for your neighbors. Use your car for those without transportation. And perhaps most importantly, learn to be a good listener.

The world is filled with lonely, disheartened people like yourself, and you are in an excellent position to empathize with them. And while you're doing it, I guarantee that your own sense of uselessness will begin to fade.

For those of you who have struggled with inferiority throughout your lives, isn't it about time you made friends with yourself? Aren't there enough headaches in life without beating your skull against that old brick wall of inadequacy, year after year?

If I were to draw a caricature that would symbolize the millions of adults with low self-esteem, I would depict a bowed, weary traveler. Over his shoulder I would place the end of a mile-long chain to which are attached tons of scrap iron, old tires, and garbage of all types.

Each piece of junk is inscribed with the details of some humiliation—a failure, an embarrassment, a rejection from the past. He could let go of the chain and free himself from that heavy load which immobilizes and exhausts him, but he is somehow convinced that it must be dragged throughout life. So he plods onward, digging a furrow in the good earth as he goes.

You can free yourself from the weight of the chain if you will but turn it loose. Your inferiority is based on a distortion of reality seen through childish eyes.

The standards by which you have assessed yourself are themselves changing and fickle. Don't you see that your personal worth is not really dependent on the opinions of others and the temporal, fluctuating values they represent? The sooner you can accept the transcending worth of your humanness, the sooner you can come to terms with yourself. I must agree with the writer who said, "While in the race to save our face, why not conquer inner space?" It's not a bad idea. □

The Expositor's Corner

BY ALBERT J. LOWN
Keighley, Yorkshire, England



THE CHRISTIAN'S ANCHOR



Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus . . .
(Hebrews 6:19-20).

Introduction:

The invitation to the Lord's table has a special place in Christian hearts and worship. "Let all those who have forsaken their sins, and in repentance and faith believed in Christ unto salvation, and are in love and charity with their neighbors, draw near, and take these emblems to the soul's comfort" is a sacred privilege for sincere Christians. The opportunity to examine faith and fellowship is necessary, and beneficial.

Rarely, even in Communion celebration, do we examine the quality of hope and the strength of this grace in experience. Memory needs neither inquiry nor examination, for instinctively we are carried back to Calvary: "Ye remember the Lord's death . . ." But hope rarely comes under scrutiny, although it is the crowning grace of Communion . . . "until He comes."

OUR VIEW OF HOPE

often lacks the quality and strength conveyed by the text, "an anchor of the soul . . ." Hope is portrayed as in a famous picture—a forlorn damsel plucking the remaining string of a once complete harp. A pale, anemic figure an-

icipating the worst. Resigned, fatalistically, a brave but dying agony. Instead of "an anchor both sure and stedfast" that, rightly moored, has power to secure a ship out of all proportion in size to its small iron guardian. Consistently meeting strain without weakness or fracture, loosening or dragging.

Hope is the soul's anchor, finding sure and steadfast hold within the veil in Jesus, our Forerunner and File Leader, beyond things of time and sense; giving security and comfort when billows surge, wild winds blow, and life's sky seems in mourning because of threatening disaster.

THE VIRTUE OF HOPE

is needed in every aspect of life and service. A Christian worker, Paul teaches, ploughs, sows, and threshes in hope; cultivating the soil, selecting seed, and looking for the quality and quantity of harvest.

Faith and love have a vital place in all service. The Christian "farmer" must believe in the ground's growth potential, the power of life in the seed, the laws of growth, and largeness of harvest. But in contrary weather and heartbreak conditions hope sustains faith, as in hopelessness faith resurrects hope—"believing in hope," as Abraham did, "against hope."

Love, too, needs the sustaining power of hope, as in Jacob's seven-year wait for his and Rachel's wedding day. Faith and hope are the handmaids of love. Hope is the lifeline of both at times. And love will crown the two when their ministry is fulfilled.

Though often my toil seems but labour
in vain,
I leave with the Lord my endeavor.
I patiently wait for the sunshine and rain;
He keepeth His praise forever!

When physical oppression and spiritual depression combine, hope is the antidote. "Why art thou cast down, O my soul?" asks the Psalmist. "Hope thou in God: for I shall yet praise him." Amid changing circumstances and emotions, hope reckons upon God's faithfulness and help. It is a cultivated, compensating grace.

Justifying faith leads to grace, grace to a peace not exempted from tribulation; leading in turn to patience, patience to experience, and experience matures the grace of hope (Romans 5:1-5). Its virtue cannot be overestimated.

THE VICTORY OF HOPE

is not automatic. It is open to those who "lay hold upon the hope set before us," as the pursued shedder of blood "fled for refuge" to the sanctuary altar (Hebrews 6:18). In like fashion we trust the integrity of God's Word, guaranteed by His character and oath. He cannot, will not lie.

Hope is the essential, out-of-sight anchor holding until we see that we wait for (Romans 8:24-26), secured by the cable of prayer. Sight may contradict hope, and delayed fulfillment

may tend to heart sickness, thus weakening prayer. The Spirit's help keeps the cable strong, enlightening ignorance and energizing in spite of infirmities.

Hope is always in partnership with the Holy Spirit in praying hearts.

"All hope that we should be saved was taken away" was the sober judgment of captain and ship's company as a royal grain ship staggered like a drunken man in Mediterranean weather madness for two weeks. One man prayed, and witnessed, "I believe God," *faith* unyielding; "Whose I am, and whom I serve," *love* unfaltering; "We must be cast on a certain island," *hope* undaunted (Acts 27:21-26). Prayer is the key and bond of the three. Hence, "Fear not," and "Be of good cheer."

Application:

Where sacrifice has been greatest—for children, home, church, education, career, business, God, and others—the need of hope is greatest. So well pictured by John Bunyan in *Pilgrim's Progress* as Christian entered the river that had no bridge. Faithful had died in Vanity Fair; but Hope, the God-ordained companion of every pilgrim, still consoled: "Be of good cheer; Jesus Christ maketh thee whole."

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Romans 15:13). □

PEN POINTS

"WHO'S WHO"

The 2-volume, 3,529-page, 1974-75 edition of *Who's Who in America* has now been released. Its purpose according to the preface is to "present a balanced picture of achievement in American society . . . a faithful, composite biographical portrait of our time."

In this current edition there are 10,500 new names. Altogether there are 73,000 listings, or a ratio of about 1 of every 2,900 Americans. How these people are selected remains the secret of the editors and compilers of this book.

Paul R. Soglin, the former campus radical whose election as mayor of Madison, Wis., at the age of 27 brought visions of a city council filled with hippies, said that his inclusion this year was "satisfying but not the end of the world."

"I got a letter from somebody saying I was doing a good job. To me that's as important as being in *Who's Who*—the real question is not what you have done but are you still doing it? Are you still worthy?"

I am reasonably sure that men's standards for inclusion in their editions of *Who's Who* differ greatly from those that God might use in compiling such a list.

If I were searching for a directory in which divinity

is involved, I would turn to Hebrews 11. In this listing I would find such names as Abel, whose gift pleased God; Enoch, whom God took home without taking him through the process of death; Noah, the boat builder; and Abraham, the obedient.

In summing up this impressive list, the Word of God tells us that these people all died having faith in God even though they did not receive what God had promised to them. They could see into the future all of the things that God had promised to them. Because they were not citizens of this world they had their eyes on a better country—for God, who was not ashamed to be called their God, had made a city for them.

Who's Who in America's editors do not check descriptive material for accuracy. They believe that most people are honest. If a lie is discovered and the perpetrator is unmasked, he is asked to retract; and if he refuses to do so, his name is dropped.

God has checked out His list very carefully. His "Who's Who in Faith" is a list well worth reading and remembering. □

By **Ross W. Hayslip**
Tucson, Ariz.



On the Paying of Vows

By ROBERT L. SAWYER
Olathe, Kans.

“When thou vowest a vow unto God, defer not to pay it” (Ecclesiastes 5:4).

A vow has been defined as a voluntary obligation, an act by which one consecrates or devotes himself to some deed, service, condition, or person.

It presupposes that the action be noble or honest or righteous.

For the Christian, it springs primarily from the consciousness of entire dependence upon the will of God and the obligation of thankfulness.

The Scriptures give us at least three basic principles that are involved in the regulation or fulfillment of vows:

First, the making of vows is a part of the “warp and woof” of life.

Vows may be positive, negative, or be involved with both. In every relationship of life we make vows: to ourselves, parents, teachers, spouse, church, and our God.

We make vows in various places and under various circumstances. In our mountaintop experiences, like Peter and John on Mount Tabor; or in the valley, as the poet expressed it—when “the tumult and the shouting dies, the captains and the kings depart.”

In both we find the test for our integrity, fortitude, and resolution. Even in our *low moments* we must work out our resolve and make our troubles and depressions stepping-stones to the very best that is in us.

Purity of heart must be translated into ethical conduct. The vows we make in either the low or the high moments of our lives must lead us to keener insights, new frontiers of achievement, and growth in the kingdom of God.

Secondly, notice that vows are voluntary and must not be made rashly. Vows are most often associated with the highest ideals and moral values. They comprehend the whole of life.

The Hebrews did not speak of religion *and* ethics. If they did not have the deeds to exemplify their religious experience, their religion

was not true religion but idolatry. Religion and ethics were inseparable.

Vows also involve the will. The choices are ours, but the consequences are inevitable. So we must learn to differentiate between casual words and vows based upon convictions. It is better to break a casual vow than to give up a conviction!

Lastly, vows must be fulfilled at the moment of opportunity. They are compulsory. “Defer not to pay it.” Procrastination haunts the lost soul.

We have a moral obligation to do what we have promised—the right thing, at the right time, with the right motive and attitude. The Bible is explicit with examples of those who failed because of the lack of one of these in fulfilling their vows to God.

The dignity of discipline cannot be overrated. Our moral fiber can be flabby or as firm as steel.

We are not here to play, to dream, to drift.

We have hard work to do and loads to lift.

Shun not the battle; face it. 'Tis God's gift.

(M. Babcock)

Neither should we exchange or mistake the joy of liberty for the license of the libertine. We are not swamps but rivers to cut deep channels, cleanse the landscape, and carry burdens.

But if compulsion is overcome by inertia, the opportunity passes and we may lose our souls. The casualty shows first in our own character; then in our homes, businesses, and nation.

Vows fulfilled bring comfort in this life, hope in death, blessedness in the hereafter.

“I will pay my vows unto the Lord now in the presence of all his people” (Psalm 116:14). □

helps to holy living



By AARLIE J. HULL
Centralia, Wash.

A Christian Woman's World

A TIMELY PARABLE

Sometimes the familiar loses its meaning merely because it is so familiar. The parable of the sower and the seed was like that for me until recently when I studied it again.

Matthew, Mark, and Luke all record the parable in which Jesus describes four kinds of soil:

(1) The ground at the side of the road was as hard as pavement because of people walking on it all the time. There was no chance of seeds growing there because they would either be eaten by birds or trampled by people.

(2) The rocky ground was a thin skin of earth over a shelf of limestone rock. There was no nourishment or moisture in this soil; and even though seeds would sprout, they would soon wither and die.

(3) The ground full of thorns probably looked clean because it had been turned over or burned off, but all the roots and seeds of the weeds were still there, ready to spring up at the first hint of sunshine. Needless to say, the weeds grew faster and stronger and soon choked out the good seeds.

(4) The good soil was the ground that was deep, clean, and well prepared.

Our effectiveness and our joy in serving the Lord are dependent on the kind of soil we offer His Word—the "seed."

The hard ground represents a heart that is shut to God . . . a mind that will not even consider the claims of Christ and the message of God's Word.

We are seeing a lot of indifference to things of God these days. Many people are not openly hostile to God's Word; they just don't consider it relevant to their lives . . . they can get along without it.

William Barclay says, "That might be true if life was always an easy way where there were neither tensions nor tears; but in point of fact there comes to every man in life a time when he needs a power not his own. It is the tragedy

of life that so many people discover that too late."

The rocky, shallow ground is the heart that accepts the Word but never really thinks it out or considers the consequences of really yielding the whole self to God. So when trouble, stress, or adversity comes, faith is not strong enough to hold.

A noted evangelist has said, "We have learned that it takes about 5 percent effort to win a man to Christ and 95 percent to keep him in Christ and growing into maturity in the church." It's always easier to begin something than to finish it.

There are people who are particularly susceptible to new fads and whims. They are always up with the latest fashions. They take things up quickly and enthusiastically; but when the going gets difficult, they abandon it or their enthusiasm fades and they lay it aside.

Barclay says, "A man can be like that with the word. When he hears it he may be swept off his feet with an emotional reaction; but no man can live on an emotion. A man has a mind and it is a moral obligation to have an intelligent faith. . . . A sudden enthusiasm can always so quickly become a dying fire."

The thorny ground is probably the one closest to most of us. Modern life is busy and demanding. Sometimes we end a day totally exhausted, wondering what in the world we accomplished with our frenzied activities.

Many of us become involved in many good things—projects worthy of time and interest. But we must never forget that "the second best is always the worst enemy of the best."

We can become too busy to pray . . . too busy to read God's Word . . . too busy to kiss a hurt finger or stroke a furrowed brow. We can become too busy doing worthwhile things or caught up in temporal pursuits that we forget to do the things that are most important.

Christ finally told us about the good ground and how to achieve it. He told us there are three things we must do if we want His Word to flourish in our lives. First, we must hear God's Word. In order to hear, we must listen and we must take time to devote our hearts and minds exclusively to God. Then we must receive God's message to us. We must think it through and make it something personally meaningful. Then we must put it into action. We must produce the crop.

Barclay says that this parable is both a warning to us about how we should hear and receive the Word of God and it is also an encouragement to those who are laboring and discouraged with their results for the Lord.

Barclay says, "Although part of the seed never grew, the fact remained that at the end of the day there was a splendid harvest. . . . It may seem that much of our effort achieves no result; it may seem that much of our labour is wasted. . . . But this parable . . . says to us, 'Patience! Do your work. Sow the seed. Leave the rest to God. The harvest is sure.'" □

Grace in the Wilderness

The prophet Jeremiah used a beautiful phrase in the context of Israel's long exile from the promised land. Those who were "left of the sword," he said, "found grace in the wilderness" (Jeremiah 31:2).

The grace of God is wonderful in any context. It seems especially so when it comes to us in the wilderness in which we sometimes find ourselves.

Different kinds of "wilderness" test the faith of God's people. When Peter spoke of "the manifold grace of God" (1 Peter 4:10), he used a word that means "many-colored." God's grace matches all colors that come into our lives—the blues, the grays, the blacks, as well as the gold and the silver.

We find grace in *the wilderness of loneliness*. Shut away from familiar scenes and familiar faces, loneliness seems like a barren waste. But the promise is sure: "I will never leave thee, nor forsake thee" (Hebrews 13:5).

Nor is there any time limit to the Presence. It is not "during the days of your prime," "while you are vigorous and well"; but "Lo, I am with you always, even unto the end of the world"—or more literally "the end of the age" (Matthew 28:20).

We find grace in *the wilderness of suffering*. Suffering is a solitary thing. One may sympathize and suffer mentally with one in acute pain, but the pain is his alone.

The only final palliative for suffering we have is the grace that reminds us of One who not only suffered for us but who suffers with us—"touched [a word that means 'suffering with' in the original] with the feeling of our infirmities" (Hebrews 4:15).•

We find grace in *the wilderness of anxiety*. Grace keeps us out of some kinds of anxiety: anxiety about our relationship with God, about the coming judgment, about the wrath of the Lamb. The cure is quick and sure for anxiety of this sort: forgiveness and the experience of "love made perfect" (1 John 4:17-18).

But when uncertainties about the future press upon us, we need a different dimension of grace. We need the assurance that, even "if the worst happens," His grace is sufficient (2 Corinthians 12:9).

Wilderness experiences are never pleasant. But when they come, we can cling a little closer and hold a little tighter to the One who proved His love for us by giving us His only begotten Son.

When all is said and done, grace is not an impersonal power or force. Grace is personal. Grace is Christ in His Holy Spirit meeting us and helping us at the point of our greatest need—even "in the wilderness."

Three Cups

Everett Harrison recently called attention to the fact that there are three cups prominently mentioned in the New Testament. Each has great meaning for us today.

The first cup is the cup of the Lord Jesus. This is the cup of His suffering and death. It is the cup about which He prayed: "Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt" (Mark 14:36).

Men have thought long and hard in an effort to understand that cup. Always the effort comes up to the point where the finite merges into the infinite, the human into the divine, and time becomes eternity.

Really, the cup of Gethsemane must be viewed not only from the theologian's study or the philosopher's ivory tower, but from our knees at the altar of worship, love, and praise. *Why* our Lord drank it we may never know. *That* He drained it to the last bitter drop is the great fact to which we look for our redemption.

While Jesus spoke of the Cross as His cup, there is a sense in which we too share that cup. Christ asked His disciples on one occasion, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?"

Their answer was "We can."

Jesus said, "Ye shall indeed drink of the cup I drink of; and with the baptism that I am baptized withal shall ye be baptized."

That cup, that baptism, is for us identification with Christ wherein "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6).

One of the notes conspicuously missing from much of modern Christianity is the note of joy, "the blessing of the Lord." We are well on the way to losing entirely the radiant joyousness that made early Christians so irresistible. We do our duty—but we do it grimly, with dogged determination and little cheerfulness.

THE SECOND CUP is described by Paul in 1 Corinthians 10:16. It is "the cup of blessing," our cup as believers.

The immediate reference of the apostle is, of course, to the sacrament of the Lord's Supper in the symbolism of which we "shew the Lord's death till he come" (1 Corinthians 11:26). Yet by the marvellous alchemy of God's grace, the cup of suffering becomes "the cup of blessing."

David long before used language like this. "The Lord is the portion of mine inheritance and of my cup," he sang (Psalm 16:5). "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over" (Psalm 23:5).

One of the notes conspicuously missing from much of modern Christianity is the note of joy, "the blessing of the Lord." We are well on the way to losing entirely the radiant joyousness that made early Christians so irresistible. We do our duty—but we do it grimly, with dogged determination and little cheerfulness.

Dr. James Shaw, associate professor and director of a research laboratory in the Harvard University School of Dental Medicine, is an ardent lay Christian worker, especially interested in evangelism among students from overseas. He notes as a common criticism from foreign students that American Christians don't act as if they are happy.

"I recall a Swiss student we took to church with us," Dr. Shaw said. "After the sermon he asked, 'Why do the people look so glum? If Christianity is what your minister says it is, you should be the happiest people in the world.'"

Look around, next time you go to church. Better still, sneak a peek in a mirror. How much joy do you see?

Joy is not what one has described as "the cheery chumminess characteristic of certain brands of piety, the synthetic smile, the ostentatious chirpiness that knows all the answers by being insensitive to all the problems."

Joy is the deep sense of well-being born of confidence in the love of God and the assurance of a personal relationship with Him. It belongs to the fruit of the Spirit and the content of the over-

flowing "cup of blessing" God gives.

THE THIRD CUP is the grim cup of sinners, filled with the wrath of God—"the cup of his indignation" (Revelation 14:10). It is the only cup left for those who refuse the cup of Christ and the cup of blessing.

Some have made an artificial problem out of the question how the God of love who gave His only begotten Son for our salvation could at the same time be the God of wrath. What they have missed is the fact that the contradictory of love is not indignation but indifference or hate.

To love perfectly is to oppose totally whatever would destroy the objects of that love. A hard and loveless man, one who doesn't care, might watch a bully molesting a little boy and have no feeling. But a father who loves his son will react in wrath against those who would injure his child.

Archbishop William Temple put it clearly: "A sentimental and hedonist generation tries to eliminate 'wrath' from its conception of God. Of course, if 'anger' and 'wrath' are taken to mean the emotional reaction of irritated self-concern, there is no such thing in God. But if God is holy love, and I am in any degree given to uncleanness or selfishness, then there is, in that degree, stark antagonism in God against me. And so long as I am disobedient that *wrath of God* continues."

The wrath of the Lamb, as John uses the term in Revelation, is not in opposition to the love that took Christ to the Cross. It is the result of rejecting that love. As A. T. Pierson put it, God's anger is "not a passion, but a principle—the eternal hatred of wrong, which corresponds with the eternal love of right, and which is only another aspect of love."

The three cups of which the Scriptures speak correspond to the three crosses on Golgotha.

The central Cross is the Cross of redemption.

The cross of the penitent thief is the cross of repentance.

The cross of the dying rebel is the cross of rejection.

The wonder of the middle Cross lies in the fact that through it God offers to all the promise of paradise and "the cup of blessing which we bless." Let us take that cup in gratitude and share its blessing with all who will receive it. □

MEET OUR NEW NAZARENE MISSIONARY APPOINTEES



Constance MacKenzie
Nurse
Mozambique



Ben Moore
Accountant
Papua New Guinea



John & Viola Adams
Youth Hostel Administrators
Papua New Guinea



Wayne & Kathleen Bauder
Hospital Administrator/Secretary
Swaziland



Clive & Grace Burrows
Minister/Nurse
Papua New Guinea



Meryl Patrick
Nurse
R.S.A. North



Phil & Linda Cory
Minister/Homemaker
Chile



Donald & Cheryl Cox
Minister/Nurse
Peru



Larry & Lynette Edgerton
Anesthetist/Nurse
Swaziland



Kay Peacock
Cent. Am. Nazarene
Seminary/Teacher



David & Marlene Jerome
Radiological Instructor/Nurse
Swaziland



Michael & Rachel McCarty
Minister/Teacher
Indonesia



A. Glenn & Edra Messer
Minister/Nurse
General Appointment



Julie Porrill
Nurse
Swaziland



Donald & Barbara Messer
Minister/Teacher
General Appointment



Thomas & Lauralee Nothstine
Minister/Teacher
General Appointment



Alvin & Bette Orchard
Minister/Homemaker
General Appointment



Elizabeth Ray
Nurse
General Appointment



Jerry & Toni Porter
Minister/Teacher
Dominican Republic



Steve & Judith Rattief
Minister/Teacher
General Appointment



John & Linda Seaman
Instructor/Teacher
General Appointment



Janie Semlar
Nurse
R.S.A. North



Steve & Linda Weber
Minister/Homemaker
Haiti



Ted & Marjorie Zuercher
Minister/Homemaker
R.S.A. North



Donna Suttles
Nurse
Papua New Guinea



Marilyn Skinner
Nurse
General Appointment

"SINGLES" RETREAT PLANNED

Another first—a Young Single Adult Retreat—will be held in Glorieta, N.M., at the Baptist Conference Grounds, May 1-4, 1975.

This YS'ARI (Pronounced Yes-siree, for Young Single Adult Retreat Invitational) is being sponsored by Bethany First Church with the cooperative support of 26 other churches and the Departments of Church Schools and Youth of the general church.

The retreat is open to people from all churches who are single, and between 23 and 39 years of age. It includes those who have never been married, as well as widowed and divorced persons.

The cost is \$40.00, which includes room, meals, and registration fee. The retreat starts with the evening meal on Thursday, May 1, and closes with the noon meal on Sunday.

A special program has been planned for the special interests and needs of persons in this growing, vital segment of our society.

For further information, write Dr. Ponder W. Gilliland, 6749 N.W. 39th Expressway, Bethany, Okla. 73008. Registration may be made directly with Baptist Conference Grounds, Glorieta, N.M., by sending a \$2.00 preregistration fee. □

NEW CHURCHES REACH 143

Seven new Churches of the Nazarene have been reported to the Department of Home Missions, bringing the total of new churches for the denomination this quadrennium to 143. These churches are as follows:

Monmouth Church of the Nazarene, Monmouth, N.J.; Rev. Dale Twyeffort, pastor; Rev. M. V. Scutt, district superintendent.

Ronceverte Church of the Nazarene, Ronceverte, W.Va.; Rev. Donnell Armstrong, pastor; Dr. M. E. Clay, district superintendent.

Newcastle Church of the Nazarene, Newcastle, Natal, Republic of South Africa; Rev. Rudy Booyens, pastor; Rev. David Whitelaw, district superintendent.

Novi Church of the Nazarene, Novi, Mich.; Rev. William Bowen, pastor; Dr. E. W. Martin, district superintendent.

Abingdon Church of the Nazarene, Abingdon, Va.; Rev. Gene Fuller, district superintendent.

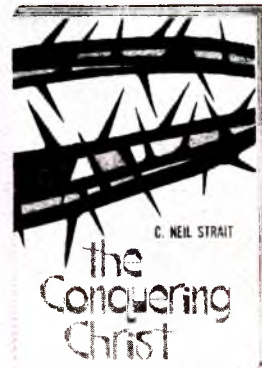
Milford Church of the Nazarene, Milford, Mass.; Rev. Don Irwin, district superintendent.

Stuttgart American Church of the Nazarene, Stuttgart, West Germany; Rev. Werner Stoeppler, pastor; Rev. Richard F. Zanner, district superintendent.

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MARCH BOOK OF THE MONTH

THE CON- QUERING CHRIST



BY
C. NEIL
STRAIT

The true makings of a man are shown through his sufferings. What he is able to endure, and still keep his faith, tells more about him than his list of honors and his roll of accomplishments.

This was certainly true of Christ. His suffering goes so much farther than human mind can imagine, reaches such depths and scales such heights, that we can only study it for its lessons; for through it all, He proves beyond question His divine origin and strength.

Suffering, whatever its nature, tests the fibers of a man's faith. If they are not tuned to reality, they will break under the stress of suffering. The fifty-third chapter of Isaiah shows us the tremendous test of physical, mental, and spiritual strength our Saviour encountered. But, also, it shows us the tremendous victory He extracted.

To realize, even in part, the depth of suffering in Calvary's victory is to know that our Saviour and Shepherd, our Friend and Father, has walked before us any road that we might have to travel. This is one of the most comforting thoughts of Holy Scripture.

To know that Christ walked the way of suffering to triumph—a triumph which He shares with us, and wills to us—is one of the exciting thoughts of being a child of God.

Suffering comes in many different shades—cruel, bitter, dark, all of them. They are deeply felt. They leave scars on life's memories.

The suffering of the Son of God which we review at Calvary is unequalled in human experience. That He suffered such is to be remembered with pity. To remember that He suffered, thus, for us is to encounter shame and responsibility.

Probably no chapter of human writing, or of scripture, portrays the agony of Calvary like Isaiah 53. It has been often referred to as the Suffering Servant chapter. It is all of that, and more. It is the lonely Suffering Servant. For here we see in clarity and cruelty the Servant of man covering Calvary's ground alone. And the loneliness we encounter makes the meaning all the more piercing. □

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CLIP AND MAIL

BEHOLD,

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

1 John 3:1

God's Amazing Love

Our Father's love is amazing. I believe it, and here is one reason why. Several years ago in the Republic of South Africa, I was given an extra preaching assignment. One of the missionary nurses had gone home on furlough. Someone needed to fill in for her while she was gone. Her preaching point at Caskets was out under a tree.

Brother Elmer Schmelzenbach, council chairman, asked if I would go once each month and hold services there. It was almost like starting a new church. The preaching point was located on a large plantation and the owner had scattered his workers all over it. First, the people had to be gathered together again. We began with a tent meeting. Soon, a nucleus was attending regularly.

A young-looking girl came to the church. I was surprised one day to find out that she was married. Of course, she wasn't properly married. She was just taken by common-law rites. I had never seen her husband.

At Easter, I thought this little tree-church at Caskets should have something extra. So after a sunrise service at my regular assignment, a national worker joined me in holding special services at Caskets.

In South Africa, mostly women come to church. Only one or two men were there that day—younger fellows. This is partly because some of the men on the farms have to work on Sunday morning. The rest of the men work in the afternoon.

The time had come to close the service that Easter Sunday. I had brought the message and presented the altar call. But somehow I couldn't close the service. So I asked my national helper, "Do you have something more to say?"

She stood up and made a plea, but she didn't close the service as I thought she would. She gave it back to me. It seemed that all who were going to come to the altar had come. We couldn't understand why it was so difficult to close that service. There had to be a closing time sometime. So I announced that we would sing one more verse and the chorus. If no one came, the service would be closed.

As we finished that verse, a bicycle flashed by and came to a dusty halt under a nearby tree. A fellow jumped off the bicycle. I thought something must be seriously wrong. He had never been in church before. He was a young fellow of maybe 18 or 19.

He came right on in under the tent and straight down the aisle to the altar. I thought the man must be drunk. There was no smell of liquor, though. Not having any men available to pray with him, I knelt down and started dealing with him.

Praying was entirely new to him. Finally, he got to the place where he would follow me in a little prayer of forgiveness. It wasn't long before he continued on his own, praying and asking the Lord to forgive him.

The Lord really came to his heart. You could tell a change had taken place. I said to him that we would want him to testify. The women would testify first because they knew what to do. I told him, when his turn came, just to stand up and tell the people that he knew the Lord had forgiven his sins.

Well, this didn't quite get through to him. He didn't know what testifying was all about. He knew he was supposed to stand up. So far, so good. Then he put his hands over his eyes and began to pray. He prayed just like he had at the altar a few minutes earlier. "Amen." He looked around. Then he looked at me in bewilderment. It was awkward. I asked him, "You know the Lord has forgiven your sins, don't you?" Oh, yes, yes, he knew that.

Afterward, we sat down and talked. He understood about babies trying to walk, how when they fall they don't just lie there but get up and try again. I talked to him in a practical way like this about following the Lord. He also purchased a Bible to take with him.

His name was Andries. I found out he was the husband of the young Christian girl I had been wondering about. She must have been a great influence on him. Before he left he said, "You know, I got up this morning and I just felt that I had to get saved today. But I had to work this morning. All the time I was working I was praying that the Lord would keep this service open, so I could get here and get saved." How amazing is God's love!

Andries came to church when he could. The missionary nurse originally in charge of the church at Caskets came back to Africa and took over the tree-church again. Sometimes I would ask her how young Andries was doing. One time she said she didn't think he was doing well. That troubled me. I asked another time and she said he was attending church again. I felt a conversion of this unusual nature just couldn't last. So I left it there.

About two years later, I traveled to Arthurseat, where our Bible school is. I could hardly believe my eyes! There were Andries and his wife attending the Bible school! God's love never ceases to amaze me.

Later, I had the privilege of helping Andries' mother find God. Her son was a real influence in her life. I also witnessed God deliver her from demons. Immediately, she burned her demon paraphernalia. It was a real day of rejoicing to see Andries' mother and his brother baptized and taken into church membership not long after their conversions. Andries' father was upset when we burned the mother's demon worship articles. He demanded that we burn them outside their kraal (village). Since then, however, he also has repented and burned his demon things. Today he is a staunch member of the

Church of the Nazarene. Praise God for the power of a true witness!

One day, while Andries was still in Bible school, I had the privilege of sharing some services with him. Like any young preacher, he had some rough times getting started. But he wasn't to be defeated. One Sunday he told his story about that Easter morning and his conversion. He told about his urgent desire to be saved. He testified about how the Lord had reached him even though he knew so little. The witness of his little wife had reached his heart. When he finished, he sat down. The altar call was given. We had an altar full of seekers. Praise God!

I saw Andries just before I came home in November. It took him several years to finish school. But he wasn't to be defeated. He finally made it. He has taken a difficult assignment in a struggling, little

church. But he will be faithful because his God is faithful.

BY MISS FAIRY COCHLIN



Miss Fairy Cochlin, missionary nurse, was appointed to Mozambique in 1947. In 1957 she was transferred to the Republic of South Africa. Since 1963, Mozambique has again been her field of service. Youth work has been her special assignment in recent years. At present, Miss Cochlin is back in the United States.

The exciting story printed here is but one of many which Nazarene missionaries can tell showing the continuing success of the gospel on mission fields. The annual Easter Offering for world evangelism gives us all an opportunity to personally support the amazing work of our Lord and Saviour. Let us prove faithful to our task.

EASTER OFFERING FOR WORLD EVANGELISM

NEWS IN BRIEF

Superintendent M. Harold Daniels recently organized the Mesa View Church at Cedaredge, Colo., with 35 charter members, 17 by profession of faith and 18 by transfer from the Delta church. Rev. James Rotz is the new pastor. □

Gallipolis (Ohio) First Church recently burned a \$65,000 mortgage on existing facilities. Pastor John Utterback reports that a new sanctuary to seat 700 has been begun with an estimated cost of \$330,000. □

Pastor Robert W. Armstrong, Marion Kensington Place (Ohio) Church, reports the burning of their church mortgage, leaving the property debt free. Three former pastors were present and participated in the service. □

First Church of Johnstown, Pa., burned the mortgage on their property on November 10, 1974. The 20-year note was paid off in 10 years. Rev. Barry Mohnhey is the pastor. □

Rev. and Mrs. C. F. Transue were honored by the members and friends of Poplar Bluff, Mo., First Church on Sunday, Dec. 1, 1974. Rev. Transue has served 51 years in full-time ministry, and is now in partial retirement. Rev. Ed. Wallace is pastor of the church and conducted the special "This Is Your Life" service. □

Southside Church in Richmond, Va., dedicated new facilities Sep-

tember 9, 1974, with General Superintendent Edward Lawlor speaking. New facilities on a choice five-acre site include a sanctuary seating 750, thirty-five classrooms, office complex, conference room, and a multipurpose building. Pastor C. L. Thompson reports that the value of the property is \$750,000. □

The First Church of the Nazarene in Yukon, Okla., dedicated a new sanctuary with Dr. George Coulter, general superintendent, as the speaker. The pastor is Rev. William R. Johnson. □

A new church annex for the Mineral City, Ohio, church was dedicated January 12 by District Superintendent Floyd Flemming. The building provides an additional 2,600 square feet of space and was built at a cost of \$59,000. Rev. James Hall is the pastor. □

Ground breaking for an expansion of facilities for Faith Church (formerly Lakeridge), Denver, Colo., was held last September. Rev. Udell Moss of St. Louis, Mo., was the speaker for a special weekend emphasis in which nearly all of the estimated cost was pledged. Rev. Robert Appleby is the pastor. □

Grand Saline, Tex., has a new parsonage for Pastor Richard Dickinson and his family. The three-bedroom, two-bath brick structure was built at a cost of \$18,000 largely by labor donated by men of the church. The home is valued at \$28,000. □

Kalamazoo First Church, Rev. Clifford L. Walton, pastor, enjoyed a week of celebration for its fiftieth anniversary in November, 1974, with former pastors Arthur Leach, Joseph Trueax, and Harold Johnston, and District Superintendent H. T. Stanley participating. With a membership now over 200, Kalamazoo First occupies a 10-acre site just south of the city, with church and parsonage valued at \$345,000. □

Snohomish, Wash., church has now cleared off its indebtedness and is planning to build a new sanctuary. Pastor Floyd Cummings reports that sacrificial giving on the part of the congregation has opened the way for the construction of much needed facilities. □

More than 2,000 people shared in the "Living Christmas Tree" presented by the sanctuary choir of Indianapolis, Ind., First Church, directed by the minister of music, Bill Morris. Rev. William Griffin is the pastor. □

Toby Walters, left, is honored with a plaque commemorating 25 years of perfect Sunday school attendance, nearly 1,300 consecutive Sundays, all but 3 at Indian Lake Northside Church, Lakeview, Ohio. Sunday school superintendent Ron Barnes, right, makes the presentation.



church schools

HAPPENING HAPPENING

WIENECKE TO DIRECT SUMMER MINISTRIES

Rev. J. Melton Wienecke, for six years editor and general director of vacation Bible schools in the Department of Church Schools, has been appointed general director of summer ministries. This new, larger role will include a close working relationship with the Departments of World Missions, Home Missions, and Youth. Visiting each of the Nazarene college campuses, Rev. Wienecke will be implementing plans for recruiting students for involvement in new summer ministries.

Teams of students will conduct pilot vacation Bible schools, teacher training programs, inner-city missions, and work projects. While he will be involved in the training, development, and direction of many of these teams, their schedules and assignments will be directed through the district superintendents throughout the country.

During a recent interview, Rev. Wienecke noted that summer ministries include not only VBS, but also day camping, children's summer institutes, and small backyard patio groups. Through innovation, these new modes of ministry are providing even greater opportunities for evangelism. Should you desire more specific information, you may wish to write directly to Rev. Melton Wienecke, Director of Summer Ministries, 6401 The Paseo, Kansas City, Mo. 64131.



Rev. J. Melton Wienecke
Director of
Summer Ministries

CONFERENCE IN MIDWEST CITY

Plans are being made for an Area-wide Conference on Outreach Evangelism in Midwest City, Okla., March 24-26. The First Church of the Nazarene with Pas-



Dr. Donald Metz, new executive editor, speaks while Drs. Rice and Harper look on.

tor Harold C. Davis will be host.

The workers will be: Mrs. Wanda King, minister to children at the McClurkan Memorial Church of the Nazarene, Nashville, Tenn.; Rev. Charles Kirby, pastor, First Church of the Nazarene, Lubbock, Tex.; and Dr. Donald Gibson, present district superintendent of the Central Ohio District.

CHAIRMEN MEET IN KANSAS CITY

Eighty district church school chairmen from the U.S. and Canada met in Kansas City, Mo., January 22-24, 1975. This was a part of the biennial program for chairmen sponsored by the Department of Church Schools.

The schedule included a seminar conducted by four members of the staff, at which the following presentations were given: *Church Growth*, Norman J. Brown; *Christian Communication*, Wesley Tracy; *Christian Family Life*, John Nielson; and *Senior Adult Ministries*, Melvin ShROUT.

Other features included the discussion of the work of the commission on church organization with Chairman Ponder Gilliland. Ruth Gibson presented the spring Cradle Roll drive, *Encircle Them with Love*; and Bill Young alerted those attending to the plans for the expanded Caravan program.

Dr. Raymond Hurn, executive secretary of the Department of Home Missions, shared how Sunday school outreach can be vital to the organization of new churches. Rev. James Blankenship, district



Dr. A. F. Harper is recognized for his years of service as executive editor.

Mr. Jerry Oliver introduces the fall *Reach Out and Touch* campaign.



superintendent from Northwestern Ohio, and his wife presented an evaluation of the need for direct personal evangelism.

A kickoff luncheon was held on Friday, at which 160 chairmen and district superintendents were present. The fall *Reach Out and Touch* attendance campaign was introduced by Mr. and Mrs. Gerald D. Oliver, the general "Key Kuple" for this campaign, which will run September 28—November 2, 1975.

The chairmen were involved in planning the next quadrennial program and the general convention.

James J. Blankenship



NPH's most popular employee, Mae Wilcox, cashier-payroll accountant, hands Bud Lunn his paycheck on the last day of 1974 and her last day as an employee after 43 years of dedicated service.

Mae commented at a small retirement luncheon in her honor that the real plus factor in working at NPH has been an opportunity, as a lay person, to serve God through her church publishing house.

Typical of Mae, she has a first-five-year plan which is based on a long list of things she has "always wanted to do."

LADIES DAY a la Nazarene Publishing House

January is activity time in Kansas City as church leaders gather for council sessions, General Board meetings, and superintendents' conferences. The publishing house was the happy host to the wives of general superintendents, district superintendents, and departmental executive secretaries. As they toured the publishing facilities, the cameraman captured several candid shots of interested, inquisitive ladies. It was a delightful afternoon for those who work at the publishing house, and the expressed feeling of all as the women were bussed away was: "We hope they come back soon!"



BETHANY NAZARENE COLLEGE ANNOUNCES R.O.T.C. PROGRAM

Bethany Nazarene College, working in conjunction with Central State University, will offer a U.S. Army R.O.T.C. program beginning with the spring semester of 1975, according to Dr. Robert L. Griffin, dean of the college.

A student wishing to enter the R.O.T.C. program must enroll for one course each semester for eight semesters, and become a reservist between his junior and senior year.

After eight semesters, the R.O.T.C. candidate graduates with a major in his chosen field, a military science minor, and a commission as a second lieutenant. He then may enter active service for two years or serve in active reserve for six years.

J. G. WELLS TO OHIO POST

Rev. J. G. Wells, pastor of the Science Hill, Ky., church for the past five years, has accepted the position as coordinator of home missions for the Southwestern Ohio District.



Rev. Wells will work with the director of evangelism, Vern Carpenter; Rev. Norflee Harrison, director of black evangelism; and Rev. Larry Stevely, director of construction.

The new administrative pattern

has been developed under the leadership of District Superintendent Dallas Baggett.

DR. ROB STAPLES PRESIDENT-ELECT OF WTS

Dr. Rob L. Staples, professor of religion at Bethany Nazarene College, was chosen as president-elect for the Wesleyan Theological Society during their fall meeting at Bethel College, Mishawaka, Ind.



Dr. Rob L. Staples.

The WTS, organized in 1965, is a professional academic association of scholars interested in the life of John Wesley and the Wesleyan thought, with over 700 members throughout the nation from various holiness denominations.

Staples, a member of the BNC faculty since 1963, is a graduate of Trevecca Nazarene College, with a B.D. degree from the Nazarene Theological Seminary in 1954. He received his Th.D. from the Pacific School of Religion in 1963.

"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

March 16—"And Then Some"
March 23—"Day of Decision"



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NAZARENE EDUCATORS COMPLETE DOCTORATES

Rev. Tom Barnard, associate professor of religion and dean of student affairs at Bethany Nazarene College, was awarded the doctor of education degree, December 30, by Oklahoma State University.



Tom Barnard

Dr. Barnard has been on the faculty of BNC since 1966. In addition to the doctorate, he holds an M.A. from Bethany and an M.R.E. degree from Fuller Theological Seminary.

Cecil M. Inman, professor of English at Mount Vernon Nazarene College, received the doctor of philosophy degree in English education during the fall commencement at Ohio State University.



Cecil M. Inman

Dr. Inman wrote his doctoral thesis on "Using the Religious Voice as an Approach to the Study of American Literature." He is a graduate of Olivet Nazarene College and has an M.A. degree from the University of Michigan. He has taught at Mount Vernon since 1968. □

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- (B) to reach unchurched boys and girls and parents.
- (C) to guide children in the experiences of salvation.
- (D) to discover and train additional workers.
- (E) to gain new members for the church.
- (F) all of the above.

A:

- (F) all of the above

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SEMINAR ON AGING SCHEDULED

A seminar on aging for ministers, sponsored by the College Hill Church of the Nazarene and Trevecca Towers, Inc., will begin March 31 at 1 p.m. and conclude at noon April 1.

Keynote speaker is Rev. Millard Reed, Nashville, Tenn., First Church.

Other participants are: Dr. Edward F. Heenan, gerontologist, director of the Department of Aging, University of Tennessee; Dr. A. Kempton Haynes, director of pastoral services, Vanderbilt University; Mrs. Virginia Stafford, director of educational ministry to older adults, United Methodist church; Dr. Irving R. Hillard, Academy of Medicine; Dr. William J. Strickland, academic dean, Trevecca Nazarene College; Rev. Ed Nash, pastor, College Church; W. M. McCaskill, manager of Trevecca Towers II; and Mrs. A. B. Mackey, retired person.

The object of the seminar is to better understand the needs of the aging and how to use the vast amount of knowledge, wisdom, and problem-solving ability possessed by our retirees; to understand the problems and concerns of the aging; to explore church resources of retirees; how to communicate more effectively with older people; how to minister to retirees in a total sense; and how to develop older people and use them in the church.

The seminar is endorsed by Dr. H. Harvey Hendershot, superintendent of the Tennessee District, Church of the Nazarene. Address all inquiries to: College Hill Church of the Nazarene, Lester Ave. at Hart St., Nashville, Tenn. 37210, Attn.: C. R. Thrasher. □

Mary E. Latham, director of NAVCO and former VBS director, was honored at the recent General Board meeting for her 26 years of outstanding service to God and the church. M. A. (Bud) Lunn, manager of the publishing house, read a tribute, as his service has paralleled many of the same years and her work was closely related to NPH. After the tribute, Paul Skiles (L), executive director of the Communications Commission, presented Mary with a practical gift for her planned continuing ministry in audiovisuals.





Contract signed for fine arts building renovation and completion of the top floor of the science building for the Division of Social and Behavioral Sciences, Bethany Nazarene College.

Gathered around the desk in the president's office, the following who participated in the signing of the \$424,000 contract are: (l. to r.) Mr. J. D. Brooks, vice-president, Skaggs Construction Company; Dr. Harry Macrory, assistant to the president, Bethany Nazarene College; Dr. Jerald Locke, district superintendent, Northwest Oklahoma, and secretary of BNC's board; Mr. Ray Bowman, architect; and (seated) Dr. Stephen W. Nease, president of Bethany Nazarene College.

Funds for this project have come from those previously raised but unavailable until now, a government grant, and approximately \$50,000 raised by the Alumni Association. No funds earmarked for debt reduction have been used in the project and no plans are being made for further construction in the immediate future.

Pastor Fred Holliman occupies the pulpit, with former pastor Jerry Hunter (l.) and District Superintendent Carl B. Clendenen (r.) seated on the platform at the dedication of the Eagle Point, Ore., church. Over 200 attended the dedication service. The church membership is currently 65, with an average Sunday school attendance of 68.



MONDAY NIGHT IS FAMILY NIGHT

The General Board of the Church of the Nazarene in session in January put into effect a *NEW* program for strengthening family life.

In the accompanying photo Dr. Kenneth Rice, executive secretary of the Department of Church Schools, delivers a copy of the General Board action to John B. Nielson, general director of Christian Family Life.

The General Board minutes read: "Motion carried that Monday night be designated across the denomination as **Christian Family Life Night**, and pastors be encouraged not to schedule church activities on Monday night. This program to be launched in the spring of 1976."—General Board Session, January, 1975.

The Board of General Superintendents had previously approved the new proposal. And the district church school board chairmen, in session during the week, wholeheartedly endorsed the resolution.

A Nazarene Family Life packet is being prepared, and will be released sometime in the fall of 1975 in time for Nazarene Family Week, January 4-11, 1976. The emphasis will include a pastor's manual, family worship and activity aids for strengthening the family at home, promotional aids for the church, and many more helpful items. □



CHRISTIAN FAMILY LIFE

PASTOR ATTENDS PRAYER BREAKFAST

Rev. George O. Cargill, pastor of Central Church, Kansas City, Kans., and Mrs. Cargill attended the twenty-third Annual National Prayer Breakfast, January 30, at the Washington Hilton, Washington, D.C.

"The single most impressive aspect of the breakfast was the repetitive reference by the various speakers to the influence of Jesus Christ in their lives," Cargill said.

President Ford opened his remarks by saying, "'Standing in the need of prayer' is the platform we are standing on today. . . . None of us can go it alone. . . . Everywhere

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Editor, *Primary Curriculum*



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I go people call out to us, 'We are praying for you,' and, 'You are in our prayers,' and it is a terribly important source of strength and confidence."

Others on the program were Billy Graham, Representative Richard Preyer, Senator Sam Nunn, Governor Reuben Askew, and the main speaker, Representative Albert Quie.

Former Senator Harold Hughes closed in prayer, asking each table group to join in holding hands. □



On December 8, 1974, twenty-six Samoan adults were organized as the Honolulu, Hawaii, Samoan Church of the Nazarene by District Superintendent Virgil K. Grover, at the extreme right. Rev. Vai Pomele is the pastor. Of the charter members, 5 were received by transfer and 21 by profession of faith. This is the second all-Samoan church on the Hawaii District. The group meets Sunday afternoons in Honolulu First Church for the Samoan-language service.



The Coeur d'Alene, Ida., Church of the Nazarene was dedicated November 3, 1974, by General Superintendent Edward Lawlor. Located on 10 acres at the edge of the city, the 18,000-square-foot, modern structure accommodates 700 in the sanctuary and 500 in Sunday school. A multi-purpose educational facility is located on a lower level. Rev. Thomas D. Floyd is the pastor.



A class of Chinese converts joined Dallas, Tex., Central Church as a result of the work of Dr. W. E. Boggs, a retired evangelist. Nine others, not shown, were also in the group. Pictured in the back row are Mrs. and Dr. W. E. Boggs, and Mrs. and Pastor Clyde E. Ammons; front row: Oliver Hsu, Stanley Chu, Betty Chu, Shirley Austin, Lila Ma, Rosa Su, Kate Chang, Sunny Hwa, baby Teresa, and William Hwa.

ALL ORDAINED MINISTERS NOW ELIGIBLE FOR GROUP INSURANCE

By General Board action, beginning on April 1, 1975, all ordained ministers who serve on districts participating in the Pensions and Benevolence Budget will become eligible for the \$1,000 Group Term Life Insurance policy provided by the Department.

Formerly, only those who paid social security on their ministerial earnings and earned at least \$400 net annually in their ministry were eligible.

After April 1, an elder's name need only appear in the official "roll of elders" in the district journal. *Licensed ministers* will still show their eligibility by meeting the former requirements.

Any *ordained minister* serving on a district participating in the Pensions and Benevolence Budget who does not have the \$1,000 insurance certificate should contact the Pensions and Benevolence Office immediately to enroll in this program paid for by the Department.

Address correspondence to Dean Wessels, 6401 The Paseo, Kansas City, Mo. 64131.



Dr. Young says . . .

"There is no stewardship or dedication by proxy."

"Stewardship is a life-style."

"Giving is a way of life."

A ^{LSJ} Text

GIVING AND LIVING

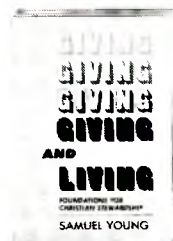
By Samuel Young, General Superintendent Emeritus

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A highlight of the seventy-fifth anniversary celebration of Cambridge, Mass., First Church was the reception of six members on profession of faith from four different countries: the United States, Canada, Pakistan, and Trinidad. Fourteen joined this multiracial church on profession of faith in 1974. The church was organized in 1899 by Rev. John N. Short. Pastor Robert Utter is at the far left, and New England District Superintendent Don Irwin at the far right.

MOVING MINISTERS

LARRY T. ABBOTT from Sedalia, Mo., to Yankton, S.D.
 CHARLES D. ACHESON from New Smyrna Beach, Fla., to Miami (Fla.) Central
 DWIGHT BABCOCK from Concord (N.C.) Oakdale Park to Fairgrove, Mich.
 WILBUR BEAVER to Warsaw, Ohio
 ROBERT E. BELL to Ludlow, Ky.
 TONY BUTCHER from Denver (Colo.) Fruitdale to Cisco, Tex.
 WILLIAM R. BUTCHER from Lake Havasu City, Ariz., to Sterling, Colo.
 PAUL E. CABLE from Indianapolis University Heights to Indianapolis South Irvington
 LEON CANFIELD from Nazarene Theological Seminary, Kansas City, to Albany, N.Y.
 A. L. CARGILL to Canon City (Colo.) Lincoln Park
 JIMMY RAY CARIKER from Brinkley, Ark., to Warsaw, Mo.
 PAUL S. COOK from Miami (Fla.) North Miami Beach to Athens, Ohio
 WALTER COTTRELL from Toccoa, Ga., to Paris, Ky.
 G. R. CUNDIFF from Graham, Tex., to Weslaco, Tex.
 FRANK E. DAVIS to Oil City, La.
 ROBERT DAWLEY to Flushing, N.Y.
 WILBUR T. DODSON from evangelism to Palomar Mountain (Valley Center, Calif.)
 JONAH T. DRYE to Concord (N.C.) Oakdale Park
 DAVID J. ECKENBOY from Clarendon, Tex., to Angleton, Tex.
 JOHN EUTON, JR., to Portsmouth (Ohio) Rosemount
 CHARLES FERGUSON to Shamrock, Tex.
 J. EDWARD FERGUSON from St. Louis Florissant to Virden, Ill.
 DENNIS FINK from associate, Dayton (Ohio) Central, to Calvary Ridge (North Ridgeville, Ohio)
 HAVEN LLOYD GOODALL to West Valley (Canoga Park, Calif.).
 ROBERT L. GRUBB from evangelism to Ironton (Ohio) Ellison Street
 DONALD E. HAMM from Oil City, La., to Oakdale, La.
 PLEAIS HAMPTON from Madison, Tenn., to Mobile (Ala.) First
 JAMES C. HAYNES from Ironton (Ohio) Ellison Street to Gordonsville, Tenn.
 JOHN HOCKETT to White River, S.D.
 WILLIAM N. HODGE from Craig, Mo., to Kansas City Bethel Glen

JAMES L. HONAKER to Zanesville (Ohio) Northside
 JOHN HOOD to Maryville, Mo.
 TOM HOPPE to Mount Gilead, Ohio
 ROBERT S. HUBBARD from Minden, La., to Arkadelphia, Ark.
 MICHAEL HULL from Mt. Vernon, Ky., to Clintonville (Paris, Ky.)
 DAVID IGLESIAS to Washington (Broadway, N.J.)
 RONALD C. KETCHUM from associate, Flint (Mich.) Central, to Howell (Mich.) Tyndall Memorial
 BOYD R. KIFER from Eureka (Calif.) First to Torrance (Calif.) First
 JERRY D. LAMBERT from Miami (Fla.) Central to Grove City, Ohio
 WAYNE T. LAWSON from Van Zandt (Deming, Wash.) to Poulos, Wash.
 MICHAEL LEGG from youth director, Nashville (Tenn.) White's Creek, to Loudonville, Ohio
 A. E. LEONARD from Powhatan Point, Ohio, to Lisbon, Ohio
 JACK A. LEWIS from Willow Springs, Mo., to Darbyville (Williamsport, Ohio)
 ROBERT LUHN from Yankton, S.D., to associate, Spokane (Wash.) Valley
 RAY MARIAGE to Amherst, Ohio
 LAWRENCE MARTINDALE from Darbyville (Williamsport, Ohio) to Portsmouth West (West Portsmouth, Ohio)
 WILLIAM MASTERS from Waco, Ky., to Mt. Vernon, Ky.
 N. R. MAYNARD to Eureka, Kans.
 ROCKY MEO to Oregon, Mo.
 CALVIN T. MILAM from associate, Orlando (Fla.) Lockhart, to East Brewton, Ala.
 R. WILLIAM NELSON to Pixley, Calif.
 FRANK A. NOEL, SR., to Tobosco (Newark, Ohio)
 LARRY OWSLEY from Amherst, Ohio, to Wurtland, Ky.
 CHARLES PATTON from Maryville (Tenn.) First to Knoxville (Tenn.) First
 BRYCE PELREN to Dodge City (Kans.) College Heights
 B. EDWIN PERKINS from evangelism to Ellis, La.
 CHARLES H. PORTER from Enid (Okla.) Maine Street to Pickens Chapel (Searcy, Ark.)
 D. PAUL RAY from Ft. Lauderdale (Fla.) Manor to Ft. Myers (Fla.) First
 DAVID LEE REED to Victorville, Calif.
 DONALD D. RENSCHLER from Cottage Grove, Ore., to Molalla, Ore.
 JAMES RICKEL from Warsaw, Ohio, to Sault Ste Marie, Mich.
 DAVID P. ROBERTSON from Montpelier, Ohio, to Thomasville, N.C.
 R. L. SALLEE to Grahn, Ky.
 ROBERT L. SKIPPER from Ft. Myers (Fla.) First to Bradenton (Fla.) Southwood
 DALLAS SLATER from associate, Grand Rapids, Minn., to Rome, N.Y.
 LARRY G. SNYDER from St. Petersburg (Fla.) Lealman to Miami (Fla.) North Miami Beach
 CLARENCE V. SPAULDING, JR., from Victoria, Va., to Hampton, Va.
 HENRY STROMAN to Vilonia, Ark.
 GEORGE A. TUCKER to Falmouth, Ky.
 CLAIR E. UMSTEAD from Harrisburg (Pa.) First to Jamestown, N.Y.
 WAYNE N. WADE from associate, Hutchinson (Kans.) First, to Centerville (Ohio) First
 SHARON WEBB to Waco, Ky.
 HAROLD G. WEDEL to Walnut Ridge, Ark.
 WILLIS F. WILCOX from Clifton Springs, N.Y., to Wolcott, Vt.

MOVING MISSIONARIES

REV. & MRS. PAUL ANDRUS, Bolivia, new furlough address: Apartment 9, Laurich Dr., Rte. 7, Chambersburg, Pa. 17201
 REV. & MRS. DAVID BROWNING, Philippines, correct field address: P.O. Box 556,

Commercial Center, Makati, Rizal 3117, Republic of the Philippines
 REV. & MRS. LOUIE BUSTLE, Puerto Rico/Virgin Islands, language study: c/o Instituto de Lengua Espanola, Apartado 10240, San Jose, Costa Rica
 MISS FAIRY COCHLIN, Mozambique, new furlough address: 1202 W. Park St., Dodge City, Kans. 67801
 REV. & MRS. HARRISON DAVIS, JR., Japan, correct field address: Japan Christian College, P.O. Box 4, Yotsukaido-Machi, Inbagun, Chiba-Ken, Japan 281
 REV. & MRS. VICTOR EDWARDS, Argentina, field address: Bandera de Los Andes 2356, San Jose de Guaymallen, Mendoza, Argentina, South America
 REV. & MRS. REX EMSLIE, Coloured & Indian, Africa, correct field address: P.O. Box 20, Athlone, 7760 Cape Province, Republic of South Africa
 REV. & MRS. THEODORE ESSELSTYN, Republic of South Africa, new field address: P.O. Box 151, Florida 1710, Transvaal, Republic of South Africa
 REV. & MRS. JAMES GRAHAM, Central Africa, field address: 37 Flamwood Drive, Flamwood, Klerksdorp, Transvaal, Republic of South Africa
 REV. & MRS. JOHN HOLSTEAD, Hong Kong, new field address: Greenview Gardens, 125 Robinson Rd., 5/E, Hong Kong
 REV. & MRS. JAMES KRATZ, Brazil, field address: Rua Oliveira da Silva, 38, TIJUCA -ZC-09, 20.000 Rio de Janeiro, G.B., Brazil
 Mr. & Mrs. JON SCOTT, Mozambique, new language study address: c/o R. Prof. Sousa Camara °151-5° Esq., Lisbon 2, Portugal
 REV. & MRS. SAMUEL TAYLOR, Bahamas, field address: P.O. Box 3331, Nassau, Bahamas
 REV. & MRS. ALEX WACHTEL, Israel, new furlough address: 101 E. 21st St., Edmond, Okla. 73034
 REV. & MRS. DONALD WALKER, Papua New Guinea, new field address: P.O. Box 456, Mt. Hagen, Western Highlands, Papua New Guinea
 MRS. J. ELTON WOOD (Margaret), Cape Verde Islands, temporary stateside address: 5616 Woodway Drive, Ft. Worth, Tex. 76133
 REV. & MRS. LARRY WRIGHT, Central Africa, furlough address: c/o Central Church of the Nazarene, 300 E. Jackson St., Orlando, Fla. 32801; phone: 813-423-9817

VITAL STATISTICS

DEATHS

MRS. ANGIE AMANDA IMES, 87, died Jan. 24 in Pittsburg, Kans. Funeral services were conducted by Rev. L. J. Minkler and Rev. Ed. Wallace. Survivors are 2 daughters, Mrs. E. H. (Eunice) Stephan and Mrs. V. C. (Laura) Towry; 2 sons, Glen and Clyde; 10 grandchildren; 22 great-grandchildren; 3 sisters.
 REV. JAMES W. JONES, SR., 88, of Sumter, S.C., died Jan. 13. Funeral services were conducted by Dr. Otto Stucki, assisted by Rev. Vivian Pressley. He is survived by 6 sons: Rev. W. Marvin Jones, James W. Jones, Charles W. Jones, Rev. Samuel E. Jones, Rev. Robert E. Jones, and Rev. Joseph Jones; a daughter, Mrs. Mickey G. (Sarah) Smith; a foster daughter, Mrs. Ruth Quick; 14 grandchildren; 1 great-grandchild; 1 sister; and 1 brother.
 GRADY JUSTUS KOBKE, infant son of Billie and Daryl Kobke, died Nov. 27 in Clearwater, Fla. Graveside services at Chapel Hill Memorial Park were conducted by Rev. H. Squires.
 MABLE V. MORIARITY, 74, died Jan. 21 in Indianapolis, Ind. Funeral services were conducted by Rev. T. W. Stofer and Rev. David Hall. She is survived by 3 sons:

NEWS OF RELIGION

Daniel K., John, and Myron L.; 5 daughters: Mrs. Eva Arthur, Mrs. Ruth Jones, Mrs. Lynn Byers, Mrs. Nellie Kidd, and Mrs. Mary Walker; 25 grandchildren; and 9 great-grandchildren.

BILL J. NOLAND, 38, died July 13 in Bethesda Naval Hospital. Survivors are his wife, Judy; a son, David; his parents; and a brother.

BEDFORD HENRY O'NEAL, JR., 59, died Dec. 25 in Orange, Calif. Funeral services were conducted by Rev. Holland Lewis. Surviving are his wife, Martha; 5 children: Phil, Danny, Linda, Hehmann, Pam, Smither, Brent; 11 grandchildren; his father; 8 brothers; and 1 sister.

MRS. VERDIE ROGERS, 71, died Dec. 16 in Nashville, Ga. Funeral services were conducted by Rev. E. L. Starkey, assisted by Rev. Bill DuPree and Rev. Billy Alexander. She is survived by her husband, Loyde; 3 daughters; 2 sons; 16 grandchildren; and 11 great-grandchildren.

BIRTHS

to **MR. AND MRS. LESLIE D. ARMSTRONG**, Cardington, Ohio, a girl, Angela Kaye, July 31, 1974

to **JOHN AND GAYLE (RINEBARGER) BURLEND**, Griggsville, Ill., a girl, Michelle Elaine

to **GERALDO AND KATHLEEN (MESSMORE) COELHO**, Salvador, Bahia, Brazil, a boy, Raimundo, Nov. 24, 1974

to **GARY AND DIANE (LEVINER) GALEY**, Lynchburg, Va., a girl, Sherry Lynn, Jan. 22

to **RODNEY AND FRANCES (FAUST) HOPKINS**, Many, La., a boy, Christopher Clayton, Dec. 28, 1974

to **REV. BOB AND KATHY (STEPHENS) LUHN**, Yankton, S.D., a girl, Jennifer Camille, Dec. 19, 1974

to **DOUG AND CONNIE (RICHARDSON) MARTIN**, Edmonds, Wash., a girl, Megan Jolene, Dec. 23, 1974

to **DAVID AND MARLENE MAYWOOD**, Columbus, Ohio, a girl, Courtney Jane, Jan. 17

to **DAVID AND LINDA (HUBER) PETERSON**, Vancouver, Wash., a boy, Brent David, Jan. 26

to **BILL AND LOIS (ABEL) ROLLAND**, Didsbury, Manchester, England, a girl, Elisa Diane, Nov. 9, 1974

to **STEVE AND THAIS (HAY) WARD**, Decatur, Ill., a girl, Angela Joy, Dec. 19, 1974

to **REV. DENNIS K. AND LORETTA YINGLING**, Stow, Ohio, a girl, Erika Denise, Jan. 29

MARRIAGES

MARY GORDON and **FREEMAN THOMAS HODGINS** at Winnipeg, Canada, Jan. 12

LINDA LEE VANDERPOOL and **REV. LARRY HOWARD PRYOR** at Belton, Mo., Jan. 18

DIRECTORIES

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

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EVANGELISTS' OPEN DATES

Paul G. Stone is now attending NBC and has weekends open for meetings and concerts in the Colorado Springs area within a 300-mile radius. Contact The Gospel Singing Stone Family, 5150 Airport Rd., Colorado Springs, Colo. 80916.

56% OF AMERICANS SAY RELIGION IS LOSING INFLUENCE ON SOCIETY. While still a majority, the number of Americans who believe religion is losing its influence on society dropped appreciably between 1970 and 1974, the Gallup Poll reported in Princeton, N.J.

Fifty-six percent of 1,517 adults surveyed by Gallup last December said they think religion is becoming weaker—as compared to 75 percent who held that view in 1970.

In the new poll, 31 percent thought religion is gaining ground—only 14 percent in 1970 said religion's influence was growing.

Gallup also found Bible reading up slightly, from 61 percent who read the Scriptures weekly in 1970 to 63 percent in 1974.

The Gallup survey was conducted in 300 U.S. localities. A significant increase was found in the number of young adults who believe religion's influence is gaining.

In 1970, only 14 percent of the young adults questioned felt religion was becoming stronger. The figure rose to 37 percent in late 1974.

Gallup said that 1957 was the peak year of belief that religion's strength is growing. That was also a time of strong church and synagogue attendance—49 percent in a typical week. □

SURVEY OF U.S. COLLEGE FRESHMEN INDICATES A CONSERVATIVE TREND. An American Council on Education study reveals that the college freshman class of 1974-75 is more conservative and decidedly different than student bodies of the recent past.

The survey's director, Alexander W. Astin, said one of the most surprising changes was the drop in the students favoring the legalizing of marijuana—from 48.2 percent in 1973 to 46.7 percent last year. This was a reversal of a six-year "liberalizing" trend.

The survey by the Council, a private coordinating association for higher education, was based on responses of 190,000 freshmen at 364 colleges and universities. □

"DAY OF JESUS POWER" PLANNED IN ENGLAND. A "Day of Jesus Power" is to be observed throughout Britain on March 22 to mark the end of "Power," a year-long program of local church-based evangelism.

The program, launched last Easter, is coordinated by the Evangelical Alliance, a grouping of more than 700 churches, societies, and fellowships.

Churches have been urged to mobilize as many of their adherents as possible on March 22 "to make Jesus known publicly in their locality."

It has been suggested that the March 22 observance take the form of personal witness and Bible distribution at shopping centers and other public places, together with continuous reading of modern versions of Gospel narratives over public-speaking systems at central locations. Informal evangelistic meetings in private homes are suggested for evening observances. □

WORLD'S JEWISH POPULATION ESTIMATED AT 14,150,000.

There are 14,150,000 Jews in the world today, according to the 1974-75 edition of the *American Jewish Year Book*. This compares with a figure of 14,370,650 reported last year.

Whereas the United States retains its lead as the country with the largest Jewish population—5,732,000—that total also represents a decline, from 6,115,000 in 1973. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ I recently came across the terms “positional sanctification” and “progressive sanctification.” Can you explain the meaning of these terms and tell me if Nazarenes draw such distinctions?

Positional sanctification and *progressive sanctification* are terms not normally used by those of Wesleyan persuasion. They are more typical of Calvinism.

Positional sanctification is defined as being “holy in Christ” and is assumed of all believers. That is, it is claimed God views the believer in relation to his position in Christ, and imputes to him the righteousness of the Saviour even though, in point of fact, the person is still sinful in nature.

In other words, the believer is “whitewashed” but not “washed white.”

In this framework, *progressive*

sanctification is the gradual process of freeing the individual Christian from sin, never (or very rarely) complete in this life. It is, in fact, a doctrine of growth *into* holiness and is, when it is all boiled down, more or less a concept of sanctification by works.

In contrast, the Wesleyan (Nazarene) position would be that God grants the grace of entire sanctification (1 Thessalonians 5:23) to His children on the basis of Christ’s finished sacrifice (Hebrews 10:10) and on condition of their complete consecration (Romans 6:13, 19; 12:1-2) and appropriating faith (Acts 26:

18; Romans 6:11).

Entire sanctification is so partaking the divine nature as to escape “the corruption that is in the world through lust” (2 Peter 1:4). It is purity of heart (Matthew 5:8; Acts 15:8-9), the fullness of the Spirit (Ephesians 5:18), and cleansing from all sin (2 Corinthians 7:1; Ephesians 5:25-27; 1 John 1:7).

Such a work of divine grace does not cancel humanity; it cleanses it. It makes possible the kind of growth “in grace, and in the knowledge of our Lord and Saviour Jesus Christ” to which 2 Peter 3:18 enjoins us. □

■ I think our church is missing the boat by not having any correspondence courses for laymen.

If we are missing the boat, it is not that we have no correspondence courses for laymen but that we do not adequately publicize what we have.

Actually, our Christian Service Training Commission in Kansas City, of which Dr. Earl Wolf is executive director, offers a full range of correspondence courses open to any who wish to take them.

There is an evaluation fee of \$1.00 for those who wish CST credit or want to have their work checked.

The only other cost is the price of the textbook for each course, and most of the texts are inexpensive paperbacks.

Almost 90 different subjects are available for home study, including courses in Bible, doctrine, church history, soul winning, and Sunday school teaching and administration.

I recommend that you write Christian Service Training, 6401 The Paseo, Kansas City, Mo.

64131, and ask for the home study catalogue together with a complete CST *Blue Book*. There is no charge for this material.

Not only can individuals profit by home study, but the *Blue Book* indicates various methods of group study. An adult Sunday school class, for instance, or a Bible study group can take any one of a great number of different subjects for intensive study.

Why not look into it? □

■ Your time chart in “Exploring the Old Testament” gives the length of time from the coming of the Israelites into Egypt to the giving of the law on Sinai as 430 years. This is quite worthless. Paul said in Galatians 3:17 that the 430 years begins with the covenant given to Abraham. The sojourn in Egypt lasted 226 years.

Our chronology in *Exploring the Old Testament* is based chiefly on Exodus 12:40, which tells us that the time spent by the Israelites in Egypt was 430 years; and Genesis 15:13 and Acts 7:6, which put the affliction, “bondage,” and evil treatment of Israel in Egypt at 400 years. Apparently you didn’t take these verses into consideration.

In Galatians 3:17, Paul followed

the chronology of the Greek Old Testament, which differs slightly from the Hebrew Old Testament.

However, the covenant with Abraham included a direct warning of the coming period of bondage in Egypt as well as blessings to come later (Genesis 15:13-18). It is to this aspect of the covenant that Paul refers in Galatians 3:17. There is

therefore no essential discrepancy between the four passages.

Old Testament chronology, particularly before the kingdom period, is extremely difficult and there are many reconstructions. But there is no way you can rightly figure the sojourn in Egypt at 226 years and still be in harmony with the Scriptures. □

**PLC
CHEMISTRY DEPARTMENT
AWARDED GRANT**

The Atlantic Richfield Corporation (AR CO) has awarded the chemistry department a grant of \$1,000 based on the results of research over the past year and on a research proposal submitted by Dr. Victor L. Heasley, professor of

chemistry; and Dr. Dale Shallhamer, assistant professor of chemistry.

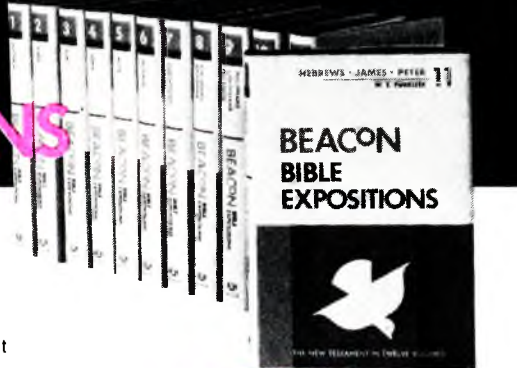
This is the second AR CO grant in two years. The grant of \$1,000 last year was used for a scholarship and equipment.

The scholarship was given to chemistry major Don Titterington to enable him to be a part of the

1974 Summer Research Program at Point Loma College.

Titterington was recently accepted for advanced studies in chemistry at Oregon State University with a \$3,500 scholarship. □

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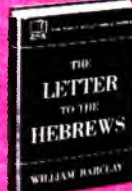
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Mrs. Dott Theus, 79, stands before her fifth-grade class at Oakmont Christian School, Shreveport, La., and teaches school each day. Mrs. Theus is in her forty-ninth year of teaching. She started out in Oklahoma on an Indian reservation, retired in Louisiana, and for the past five years has taught at Oakmont, where her son-in-law, Rev. Donald V. Peal, is the principal. She is also very active in the Southern Hills Church of the Nazarene, where she serves on the church board, as church pianist, as kindergarten teacher, and works with the juniors in the night service.



Dedication services for the new Trinity Church of the Nazarene in Colorado Springs were December 29, 1974, with Dr. Eugene L. Stowe, Dr. G. B. Williamson, and Dr. Harold Daniels participating.

The sanctuary will seat 875. There is room for 685 in the Christian education facility plus a five-room office suite. Total square feet of usable space is over 26,000. The building was constructed for a cost of \$545,000 and sits on a 5.8-acre plot. Rev. Allen Dace is the pastor.



The new church and parsonage facilities of the Haverhill, Mass., Church of the Nazarene. The church includes an auditorium seating 250, a chapel, nursery, Sunday school classrooms, and pastor's office. There are classrooms, a fellowship hall, and a four-bedroom parsonage included in the building, connected by a passageway to the church. Rev. Don Irwin, New England district superintendent, was the dedicatory speaker.



Former pastor, Dr. Jerry Johnson, returned to Eugene First Church of the Nazarene, Eugene, Ore., for the church's sixth Faith Promise Convention.

Eugene First Church went 100 percent in participation for its sixtieth anniversary with a \$60,000 Faith Promise commitment for missions.



Vernon Lunn, Detroit, Mich. (L), was reelected by the laymen of the General Board and the Executive Committee to continue serving another four years as chairman of the International Laymen's Conference. He is pictured with Paul Skiles, executive director of the Communications Commission, which will be the sponsoring department for the general church. The next International Conference is scheduled for August, 1978.

A NEW IDEA FOR WITNESSING

SHADE-TREE EVANGELISM
By Adrian Jones

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TRY IT IN YOUR NEIGHBORHOOD



Pictured above are the participants in a Personal Evangelism Clinic held at Salem, Ohio, on the Akron District. Clinicians were Carl Light, Bill Sprague, George Gribben, Vernon Sprague, Dennis Yingling, Norman Rose, Robert Fair, Paul Merki, Jim Lanham, Robert Ingham, host pastor. Roger Maze and Bill Dillon are not

pictured. The clinic was conducted by Rev. Floyd O. Flemming, district superintendent; and Rev. Willis R. Scott, director of outreach evangelism. They are pictured on the front row with their wives, Barbara Flemming and Lois Scott, who were also clinicians.



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

ALMOST— BUT SAVED

It was a warm Saturday evening when we stopped by the grocery store for a few last-minute items.

Another last-minute item needed attending too. We were trying desperately to break the record in our teen-age Sunday school class.

As we passed a parked car, I noticed one of my former students from the high school where I taught. Here was my chance.

I stopped and asked her if she attended Sunday school. Then her mother quickly replied, "No, but we need to."

Rather stunned, I continued the invitation to the daughter, Anne; then casually told her mother that we would be happy to have her and her husband visit our church, too.

To my amazement, when I walked into the sanctuary on the following morning, there on the second pew I saw Anne along with her mother and father. On Sunday evening they returned for the evangelistic service. The following Sunday the three came forward and ac-

cepted Christ. Soon they became a real part of our congregation.

One year from this time, Anne's mother became very ill. The church people and pastor were right there at the hospital day and night.

Just before she died, Anne's mother gave a radiant testimony. The church was her source of strength, for in it she had found true strength in God. The words of our pastor at the funeral were words of hope and comfort to Anne and her father.

As I listened to the comments from our pastor, I thanked God that Anne's mother had God and the church to rely on in her closing hours.

But I also asked forgiveness for my own indifference and lack of faith. I had really only counted on getting Anne to Sunday school. But how sobering it was to me as I realized that Anne's mother was almost—but saved! Thank God! □

By LORA LEE DUNKIN

Bethany, Okla.

DR. PARROTT TO OLIVET HELM

Dr. A. Leslie Parrott, 52, was elected to succeed Dr. Harold Reed as president of Olivet Nazarene College, Kankakee, Ill., at the annual meeting of the college board of trustees, February 12.



Dr. Parrott is currently president of Eastern Nazarene College, Wollaston, Mass., where he has served since 1970.

Dr. Parrott is a graduate of Olivet, and his father was a former president of the college. He earned an M.A. degree from Willamette University and a Ph.D. degree from Michigan State University.

Dr. Parrott has served in a number of capacities. He was pastor of Mishawaka, Ind., South Side Church, 1944-47; a commissioned evangelist on the Oregon Pacific District, 1947-50; field representative for Northwest Nazarene College, Nampa, Ida.; pastor at Kelso, Wash.; and pastor of Flint, Mich., First Church, 1953-60.

Dr. Parrott was pastor of the Kirkland, Wash., church; and pastored Portland, Ore., First Church from 1963 to 1970, when he was elected president of ENC.

Dr. Parrott is the author of *What Is Sanctification? The Power of Your Attitudes, Perspectives in Bible Holiness, Introducing the Nazarenes, Building Today's Church, Easy to Live With, and Trying to Live like a Christian in a World That Doesn't Understand.*

Mrs. Parrott is the former Lora Lee Montgomery. Dr. and Mrs. Parrott have three sons: Richard, pastor of the Iatan, Mo., church and graduate student at the University of Missouri at Kansas City; Roger, a junior at ENC; and Leslie, a junior high student.

The same board meeting designated Dr. Reed president emeritus of ONC and voted him the honorary LL.D. degree. Dr. Reed retires July 31 after 26 years as Olivet president. □

STOWE AND BENNER TO NTS FOR YEAR-END EVENTS

General Superintendent Eugene L. Stowe and General Superintendent Emeritus Hugh C. Benner, both former presidents of Nazarene Theological Seminary, will speak respectively at the baccalaureate and commencement events in May as NTS's thirtieth anniversary year is closed. □

PIONEER MISSIONARY DIES

Leon C. Osborn, 82, veteran missionary to China, died Friday, January 24, at Casa Robles. The funeral was held Monday, January 27, at Pasadena First Church with Dr. Earl Lee officiating.

He is survived by his wife, Emma. □

MRS. BERTRAND PETERSON DIES FOLLOWING BRAIN SURGERY

Mrs. Bernice Peterson, 69, died Wednesday, February 12, following surgery for a malignant brain tumor.

She was the wife of Rev. Bertrand Peterson, district secretary of the Oregon Pacific District. The Petersons had been married nearly 45 years, and spent most of these years pastoring in churches in Oregon.

Funeral services were held on Sunday, February 16, in the Oregon City Church of the Nazarene at 2:30 p.m. with District Superintendent Carl Clendenen officiating.

She is survived by her husband; two sons, B. Wesley and Douglas E.; a daughter, Mrs. Thelma Ethridge; nine grandchildren; one brother; and five sisters. □



THOMAS COX ASSUMES NORTH ARKANSAS HELM

Rev. Thomas Cox, 39, will become superintendent of the North Arkansas District on March 15, succeeding Rev. Boyd C. Hancock, who retires on that date. The appointment was made by Dr. Charles Strickland, general superintendent in jurisdiction.

Rev. Cox has been pastor of the Wichita, Kans., Linwood Church since 1970. He graduated from Trevecca Nazarene College in 1958 and has held pastorates in Tennessee, Indiana, and Mississippi.

Rev. and Mrs. Cox have four children: Pam, a student in Mid-America Nazarene College; Tammy, 17; Bobby, 14; and Jeff, 8. □

LOST AND FOUND 1975

After nearly two and a half months of auditioning last fall, the Department of Youth has announced membership for the Lost and Found groups for the summer

of 1975. This summer Lost and Found will be both East and West groups, touring the U.S. and Canada from late June until September 1.

The following students have been selected for this ministry:

LOST AND FOUND EAST

Kay Carpenter	ONC
Dave Crofford	ENC
Bob Finnie	MVNC
Tim Gilbert	ONC
Russ Martin	NTS
Sherri Martin	NTS
Cynthia Millen	NNC
Gary Orsolini	ENC
John Pfautz	ENC
Steve Scott	PLC
Jim Uehlein	MVNC
Susan Welch	PLC

LOST AND FOUND WEST

Sue Borgeson	MANC
Rena Burkhart	BNC
Chris Corbett	NNC
Diane Crisp	ONC
Mike Havens	PLC
Steve Jahn	NNC
Terry Langford	TNC
Steve Nease	BNC
Gary Rushford	PLC
Jaleen Scharn	PLC
Dave Spaite	PLC
Diane Ward	ENC

Any church interested in having Lost and Found with them this summer should contact Lane Zachary, in care of the Department of Youth at Headquarters, immediately. Scheduling for this summer is now being done.

A new Lost and Found album and choral book will be introduced this summer composed and arranged by Otis Skillings and Harlan Moore. Recording dates are arranged for April and May.

The ministry of Lost and Found is not only music performances, but also the sharing in Youth Ministries Workshops and drama presentations (as well as fellowship and sharing opportunities).

Last year's Lost and Found ministered to over 200,000 people in six different countries of Europe, South Africa, and North America.

—Department of Youth/
Informational Services

CORRECTION

The name of Mrs. Melvin Martini was inaccurately given in the January 29 write-up of Rev. Martini's death as Evelyn Grace. Mrs. Martini's name is Margaret N. Also among the survivors is Rev. Martini's stepmother, Mollie Martini.

ANNOUNCEMENT

Gulfport (Miss.) First Church will celebrate fiftieth anniversary on March 23. Would like to hear from former pastors and members, service personnel from World War II, and others. Address correspondence to Rev. Mark A. Liner, 2106 22nd Ave., Gulfport, Miss. 39501. □

CRADLE ROLL CAMPAIGN



Providing Your Church the Privilege of Honoring Present Cradle Roll Members Seeking New Babies and Their Parents

APRIL 6 to MAY 4

"Encircle Them with Love" POSTER

Introduces the theme picture of mother and baby and slogan "Encircle Them with Love" in rich life-tone colors. Displayed throughout the church and especially in the classrooms of young couples, this poster will create a sympathetic response to an important outreach program. 16 x 20".

CR-702

\$1.00

"Encircle Them with Love" GROWTH CHART

Colorfully designed for display (horizontally) over crib. When child is a year old, reverse and hang (vertically) on wall. An interesting way to keep a record of the child's growth. Parents with new babies will enjoy receiving this unique chart. 11½ x 36".

CR-700

Package of 3 for \$1.00

"Encircle Them with Love" HYMNAL HANGOVER

This four-color promotional piece explaining how every member can be a vital part of this Cradle Roll campaign is styled to slip over front of the hymnal. Also suited for use with bulletins or as mailing insert. 8½ x 3½" folded.

CR-701

Package of 50, \$1.50

"Encircle Them with Love" LETTERHEAD

Ideal for a church-wide mailing, printing as a handbill, or sending special letters (including invitations to Baby Day) to new and expectant parents. Displays the theme design in two-color on white stock. 8½ x 11".

CR-703

Package of 50, \$1.50

CR-704 MATCHING MAILING ENVELOPE, #10 SIZE

Package of 50, \$1.50

"Encircle Them with Love" BULLETIN

Excellent to use during campaign, reminding congregation of this special event. Two-color theme design on front. Quality stock comes flat (8½ x 11"), ready for mimeographing.

CR-705

Package of 100 for \$3.00

"Encircle Them with Love" BULLETIN INSERT

For slipping in regular church bulletin or distributing as a promotional leaflet. Same design as on bulletin with reverse side blank for adding local message. 5½ x 8½".

CR-706

Package of 100 for \$3.00

"Encircle Them with Love" DOORKNOB HANGER

Alert your community! Designed with two-color theme illustration, brief message, space for local information, and die-cut for attaching to door. 3¼ x 9¾"

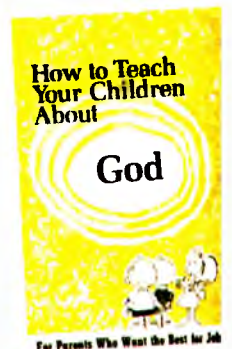
CR-707

Package of 50 for \$1.50

HOW TO TEACH YOUR CHILDREN ABOUT GOD

A gifty little book to present to all parents with young children on Baby Day. Brief statements and cartoon-style illustrations teach basic Christian concepts in a way boys and girls can easily understand. Two-color. 16 pages. Paper.

50c; 6 for \$2.85



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