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HERALD OF HOLINESS

CHURCH OF THE NAZARENE / APRIL 23 '75

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NAZARENE COLLEGE DAY
April 27

—General Superintendent George Coulter



OUR EDUCATIONAL COMMITMENTS

Even from our earliest beginnings, the Church of the Nazarene has been committed to Christian higher education.

Despite the dire predictions of the “prophets of doom and gloom,” the Church of the Nazarene still maintains this commitment.

Many are asking the question “Can Christian colleges survive?” Church leaders and educators are realistically facing this issue and are daily grappling with the multitudinous problems of finance, enrollment, buildings, faculty, et cetera.

Dr. A. Elwood Sanner says, “One might better ask, Will our church survive? For they [colleges and churches] will flourish or fail together. If one doubts that, let him count the general and district superintendents, the college presidents, the pastors, evangelists, missionaries, and influential laymen who have attended or graduated from our schools.”

The key to survival of our colleges is found in that word *commitment*. During the past year the commitment of the church has been demonstrated by these facts:

- ✓ The amount of \$5,772,582 has been given by Nazarenes for the

support of Christian higher education;

- ✓ 9,810 of the church’s choicest young people have enrolled on our campuses;
- ✓ 600 administrators and faculty members are pouring out their lives in a ministry of love and service;
- ✓ Thousands of Nazarenes have prayed, pledged, given, and supported the educational program of the church.

This commitment is a two-way street, involving both church and college. For the college it involves excellence and thoroughness of training to provide quality education. It requires a spiritual atmosphere in which evangelism, holiness ethics, and morality can flourish.

But these commitments apply to the church as well. Budgets and students must continue to flow to our college centers. But our churches must also be strong in faith, sound in doctrine, and centers of spiritual vitality.

These commitments must be kept inviolate—on the campus, and in the church. “Not for just a day, not for just a year—but always.” □

EDITOR'S NOTE: Apart from regular features, the articles in this issue were prepared by presidents of Nazarene colleges in recognition of Nazarene College Day next Sunday, April 27.



NAZARENE COLLEGE GOALS

By KENNETH H. PEARSALL*

IN A DAY when higher institutions of learning are evaluating their objectives and purposes, it would be profitable for the Nazarene college to examine her position. Recently the Carnegie Commission on Higher Education published an article that said, "Society is in the process of reexamining value and life-styles—with the campus heavily involved in the process of examination."

Some months ago Mrs. Janet Hay, secretary of the Idaho State Board of Education, spoke to the Northwest Nazarene College faculty. She came through loud and clear as she said, "The case of the private college in Idaho must be defined." Let me briefly define the case for the private Christian college.

I. WE OPENLY AND WITHOUT APOLOGY DECLARE THAT WE ARE A CHRISTIAN COLLEGE.

We are willing for other institutions to start from other premises, but we state positively that this is the premise of prime importance to us. If Christian education is not at our center, we have no reason for existing.

A clear understanding of this position has much to do with the nature of our curriculum, the selection of our faculty, and the overall spirit of our academic community. It is our firm conviction that both man and the world of nature are best understood as creatures of the Divine Mind, who is accurately revealed in Jesus Christ, the God-man.

Since education and religion provided us with the most enduring institutions of history, it does not seem strange that the two should be combined in one continuous effort. The combination of the love of God and the love of learning was one which commended itself to the early colonists because it seemed reasonable.

When Emerson remarked to Thoreau that Harvard College, originally founded as a Christian college, taught all of the branches of learning, Thoreau said, "Yes, all the branches but none of the roots." We must not forsake

the "roots."

Howard Lowry, president of the College of Wooster, wrote it accurately in his book, *The Mind's Adventure*. He said, "The Christian college will be a community existing around a group of learners, both teachers and students, who confess Jesus Christ as Saviour and Lord. They are engaged in a serious search for the knowledge of God and His universe and His demand upon human life."

II. WE ARE MOTIVATED TO ACCOMPLISH OUR SACRED TRUST—EXCELLENCE.

It was John Gardner who wrote, "Unless our philosophers and plumbers are committed to excellence, neither our pipes nor our arguments will hold water."

The Christian faith, when it is understood, is the sworn enemy of intellectual dishonesty and shoddiness. History records that the early Greeks were at their best when they insisted that *arete* (excellence) was at the very heart of human activity.

The Christian scholar is likely to be a better scholar because of the nature of his motivation. A good investigator wants to learn the truth, if he can; but the committed Christian has an added motive in that his intellectual task is a sacred trust because it is God's truth that he is trying to learn.

The Master said, "I am . . . the truth," and our own Nazarene educator, Dean Emeritus Bertha Munro, has frequently and truly stated, "There is no conflict in the best in education and the best in our Christian faith." If our knowledge conflicts with Bible principles, that knowledge is not truth.

We must make our goal—not happiness, as good as that might be—not adjustment, as necessary as that might be—but EXCELLENCE. We will achieve happiness in this

(Continued on page 5)

*President, Northwest Nazarene College. Condensed from Dr. Pearsall's Investiture Address.

HERALD of HOLINESS



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THE CHALLENGE

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

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

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

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

—EDWARD S. MANN, Executive Secretary
Department of Education and the Ministry

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way, but it will be a by-product rather than something at which we have directly aimed.

Young people who begin to have a taste of excellence in performance and production will discover that this brings measures of joy and satisfaction which are unknown in mediocrity, no matter how much entertainment is provided.

III. WE ARE DEDICATED TO THE HIGHEST OF CHRISTIAN IDEALS.

The Christian character of a college is not attested by what goes on at the fringes nor even by the existence of scholarly courses in biblical studies or the history of religion. The Christian character of a college is attested by the mood and conviction of the major teachings of the institution.

The Christian commitment of the man who teaches sociology or philosophy or biology is just as great a revelation of the Christian character of a college as is the commitment of the man who teaches New Testament. There is every reason to believe that a man is a better psychologist if he is a committed Christian.

It was Elton Trueblood who said, "We must never forget that scholars are men. They are men with the same needs and temptations that come to others. Those who teach also need a teacher, and what is more, they need a Savior, exactly as unlearned men and women do."

The value of the Christian professor depends upon what he does while he is engaged in formal instruction and also what he does outside the classroom. The professor of biology may accomplish far more than he realizes by the simple act of prayer at the beginning of the class session and his sincere worship in the house of God.

Those who teach and serve at the Christian institution must be reminded that by its very nature a fellowship of both prayer and study are vital. It must be a fellowship that demonstrates ever more than it explains. We are to develop the "whole" man—mind, body, and soul. To leave any part of the whole man undeveloped is to be at less than our best.

IV. WE ARE UNITED TO CARRY OUT OUR OBJECTIVES.

Perhaps it is easy for a new college president to make the foregoing points and feel that all are in agreement. It is another thing to affirm that the administrators, the faculty, and the staff of the college are united to carry out our objectives.

I wholeheartedly agree with Dr. Theodore Hedburg, former chairman of the United States Commission on Civil Rights and former president of Notre Dame, when he said,

Those that engage in education must look to themselves today—first to their moral commitments, to their lives and to their own values, which will be reflected in the lives and attitudes of those they seek to educate. This kind of education can die if not fostered, and if it does—the values that sustained an individual and a nation are likely to die with it.

Our goals and objectives are listed in our catalog as follows:

We are an institution whose purpose is the development of Christian character within the philosophy and framework of genuine scholarship. It seeks to achieve this goal by being a Christian community of scholars in which meaningful spiritual living, excellence of intellectual training and breadth of understanding are sought. NNC, a 'Kingdom College,' is an educational institution of the Church of the Nazarene. As such its theological position is based upon the Bible and the doctrines as set forth in the *Manual* of the denomination. . . . The faculty is dedicated to the proposition of the development of the whole person.

The Christian commitment of the man who teaches sociology or philosophy or biology is just as great a revelation of the Christian character of a college as is the commitment of the man who teaches New Testament.

Many believe that the small Christian college must fight for its existence. As recently stated on an NBC news special, "The College Money Crunch," "There are 8 million students in college today. Of this number, 25 percent are in private colleges. In the next 10 years that percentage will drop to 15 percent. That means that 800,000 less students will be attending private colleges."

In spite of the predictions, it is heartwarming to know that our college families are united to carry out our objectives. With this kind of unity it should not be difficult for alumni and constituency to give their prayers and tangible support for the furtherance of our colleges. We continue to believe that there are young people and parents who believe in the kind of Christian education that we offer.

Let me conclude by saying that our motto is a source of real delight to me. When our founders sought for a foundation for the institution, they went to the Word of God and especially to the beautiful words of Jesus as found in the Sermon on the Mount. It was no accident that they chose

"SEEK YE FIRST THE KINGDOM OF GOD."

*When we build,
Let us think we build forever.
Let it not be for present delight
Nor present use alone;
Let it be such work
As our descendants will thank us for.
And let us think,
As we lay stone on stone,
That a time will come when those
Stones will be sacred
Because our hands have touched them,
And that men will say as they look upon
our labor
And wrought substance of them,
"See! This our fathers did for us."* □

THE WORD

SPEAKS

IN THE PROLOGUE to John's Gospel we are told of the incarnation of the Eternal Word, our Lord Jesus Christ.

He was in the beginning with God.

He was the Creator of all things.

He was the Source of Life.

He was the Source of Light.

He was the Light which lighteth every man that comes into the world.

He was incarnate in the world—yet

He was unknown by the world.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:12).

Those whose received Him were born spiritually from above. They perceived that He was the Living Word. “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14).

He was the Way—the Truth—and the Life. He was the only Way to God. God's sublime revelation to mankind is through the natural word, the written Word, and the Living Word to the Eternal Word himself.

THE NATURAL WORD gives light to all mankind. There is the physical light which dispels the darkness; and there is the light of reason which lifts man above the animal kingdom about him. The light of human reason blazes a path of progress through our twentieth-century world. It seizes upon the scientific method, or inductive logic, and uses it as a miraculous tool of precision to launch us into the nuclear and space age of our day.

THE WRITTEN WORD gives light to the

moral world. It has never been needed more than in this era which is threatened with global destruction. The written Word gives to mankind a pattern for life, of living and of salvation. The written Word must shine brightly in our world. It must speak to our generation from thousands of pulpits. It must point with clarity to Him who is the Living Word.

THE LIVING WORD is the Light of the World. For He said concerning himself, “I am the light of the world.” This is the gospel which is good news. Jesus Christ, the Living Word, must be central in all of our churches, in our colleges, and in our global missionary thrust. He is the Way, the Truth, and the Life. “But if our gospel be hid, it is hid to them that are lost . . . lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Corinthians 4:3-4).

THE ETERNAL WORD gives light to our world through a divine revelation. God is the ultimate Source of life and light. He gives a revelation of himself.

Natural theology can never of itself fully comprehend God. Man in his earnest search for truth, and for God, can reach past the natural word to the written Word, and then by faith through the Living Word he can know the Eternal Word, the Living God. “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” □

By HAROLD W. REED

*President
Olivet Nazarene College*

By R. CURTIS SMITH

President

Mid-America Nazarene College

HOW CAN YOU give away and have more? How can you hang on to what you have and end in poverty? The answer: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Proverbs 11:24).

To scatter is to part with, to lose, to get rid of. To withhold is to keep, to save, or to retain. Our scripture implies we might be mistaken in these definitions.

SCATTERING

Scattering carries blessings with it. The farmer says, "If the land be starved, the crop will be starved." In business, the liberal outlay, almost to a point of recklessness, brings results.

Scattering breaks up the mastery of selfishness, enlarges the circle of kindly interests, and shows there is something in the world beyond our own personal concern. The famous English preacher Joseph Parker said, "It is better for a man, better as a discipline, better for his heart, better for every quality that is worth having, that a man should go to the river so many times a year and throw his money into it than that he should never, never give anything away."

Scattering, on a true and abiding religious basis, enlarges and glorifies life. It calls into play elements and considerations which lie beyond the present and the visible. A man gives away \$1,000 in Christ's name and for Christ's sake. It is his. If he keeps it, he will break no law in commerce. If he wills it to his family, he violates no law in social equity. If he spends it on himself, society will not condemn him. Yet he deliberately gives the money for a great cause.

He says, "The money may be mine, but I am not my own. How can anything be mine except temporarily, and under laws of stewardship and responsibility? I have no property in myself. I am bought with a price. I am God's agent."

He has given society an equivalent for this \$1,000. He earned it. But the strength, the skill, the knowledge by which he gained the money are gifts of God. The image is Caesar's, but the gold is God's.

He says, "I will hold what I have as Christ's. I instantly yield it at His call, saying, 'Thine, O wounded, blessed Jesus, Thine is the right.'"

His gift is not an offhand deed. It is not done

SCATTERING



WITHHOLDING

flippantly. It is not done to save appearances. It is not done from external pressure. It is not a gimmick. It is a great religious act, a solemn sacrifice, a holy offering. *So to scatter is to increase.*

In many cases he gets back \$2,000 or \$50,000. If he did not get a penny back, he always increases in heart, in love, in joy, in mysterious and hallowed peace. The heavens become brighter. His comfort is sweetened. He walks on a greener earth. He looks up to God through a bluer sky.

Beneficence is its own compensation. He who lives toward God, whose life is in the ascending line, will meet God coming to him with blessings unimagined and unceasing. "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over. . . . For with the same measure that ye mete withal it shall be measured to you" (Luke 6:38).

We do not scatter to get. That is a dangerous doctrine. A man says, "If I give and will get back twofold, I'll give \$1,000." He will be disappointed, humiliated, and justly so.

Giving is not speculation. It is not selfish sentimentality. We do not tithe to get. We do not give to missions in order that God will bless our church. Giving to get is blasphemy against the mercy, wisdom, and infinite goodness of God.

When a man gives, free from all self-con-

sciousness, with no calculation and under the inspiration of love, he touches the very holiness of God. Then it is the grain of corn germinates and returns 100 fold.

WITHHOLDING

Withholding is selfishness. It lives in gloom. It injects poison into every stream of life. Selfishness robs God with both hands. God brands a selfish man as failure.

There is great accumulation, yet not one moment's enjoyment of it all. There is good standing at the bank but no foothold in any human heart. The property outweighs the proprietor. As stuff increases, the man diminishes. As the deposit enriches, the depositor impoverishes. It is singular that men by grasping lose; by scraping they get nothing. The whole universe is a protest against the selfish man.

Paul stresses scriptural scattering. He says, "He which soweth sparingly shall reap also

sparingly; and he which soweth bountifully shall reap also bountifully" (2 Corinthians 9:6).

"Whatever a man soweth, that shall he also reap" (Galatians 6:7). This is not a temporary law. It is a moral principle, universal and unchangeable in its force and application. No man works for God for nothing. Water will be turned into wine. The flow will be unceasing. Blessed streams of divine love and comfort will be his.

No one ever did a generous deed without God hastening to repay the deed to make him a wiser, stronger, more tender man. "Whosoever shall give to drink unto one of these little ones a cup of cold water . . . he shall in no wise lose his reward" (Matthew 10:42).

"There is that scattereth, and yet increaseth" (Proverbs 11:24). "God is not a man, that he should lie; . . . hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Numbers 23:19). □

ABIDING IN CHRIST

PRINCIPLES OF IDENTITY AND INTEGRATION



BY DON W. HALL, Ph.D.
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WORD WISDOM

The wisdom of the Word is often different from the ideas of the world. Sometimes the world's statements include a part of the truth, but with an improper emphasis.

Such is the case with the currently popular teaching of self-understanding, first attributed to Socrates' advice, "Know thyself." Modern man, through the discipline of psychology especially, has become enchanted with this possibility, making self-knowledge a primary value in living.

In comparison, listen to the Apostle Paul as he cries out to Jesus' followers in the world of his day, "I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ" (Philippians 3:8, NASB).

Knowing ourselves or knowing Him—which is primary? The world suggests you can know you without knowing Him. The Word affirms that to know Him you must count all things to be loss, including not only knowing but even "finding" yourself. How unlike our natural inclination! What wonderfully strange wisdom!

All of us only "know" ourselves *in relation*

to something or someone. As babies, we learn by holding and sucking a variety of objects to determine the "me" and "not me." As life progresses, we similarly learn to distinguish ourselves from other people by comparison and contrast on a variety of personal characteristics.

But—and here comes the Word wisdom—all to whom we compare or contrast ourselves in order to achieve self-knowledge bring their own distortion into the relationship. They, too, are imperfect persons with limited knowledge of themselves and us and their own biases and prejudices. So we are never able to be certain where the error in our self-understanding arises—in others' view of us, our view of us, our view of them, or their view of themselves. What difficulty!

Can we now see the Word wisdom? Only *in Him* is there no distortion in a self-picture, for He knows us perfectly. Only *in Him* is there no deception from self-interest, for He gave himself for us. Only *in Him* is there no self-destruction, for He is Eternal Life. In knowing Him, self-knowledge comes, not by vain attempts at self-understanding, but spontaneously as we abide—in Him. □

CHRISTIAN SUCCESS —



PERSON- OR TASK-CENTERED?

AS WITH ANY area of living, Christians can fall prey to worldly views of success and ways of honoring it. We need to be reminded from time to time that integrating our faith and life should dictate a different perspective.

Any problem at this point probably arises more from the need for help in the practical task of application of a Christian world view than from any deliberate deviation from our holiness theology. Because young people are automatically faced with the question of success when considering vocational choice, I shared some thoughts recently in chapel which hopefully could be helpful to all of us.

The fact of confusion over a Christian view of success has become increasingly evident to me as greater travel has brought me into personal contact with more Nazarene families.

For instance, it is amazing to listen to parents talk about their children in terms of promotion, position, salary, and security. Such terms are commonplace in our materialistic world, but Christians should be on guard lest they fail to be the masters of materialism and end up, instead, the servants of it while trying to serve God as well.

The Bible tells us we cannot serve two masters. That Christians can handle material prosperity is evident by the fine Christian stewards we all know. The issue is one of attitude—our love of money or our use of the material to serve God's purposes. The home teaches such attitudes very readily to children.

But let us probe distinctions further.

To avoid the appearance of giving man's counsel on our subject we should delve into God's Word. *The Great Books Syntopicon of the Great Ideas* includes references not only to man's great

writings on various ideas but also to what the Bible says on the same ideas.

It is startling that, while there are many references to the most prominent human books of the ages, there are no biblical references at all on topics such as the following:

1. "rhetorical uses of praise or honor"
2. "the relation of honor and fame: praise and reputation"
3. "the role of honor in happiness"
4. "honor as due self-esteem: magnanimity or proper pride"

In other words the Scriptures do not even consider the validity of man's praising and honoring success.

In fact there is only one real biblical reference in the whole *Syntopicon* section on "honor and fame in the life of the individual"—under the heading "honor as an object of desire and as a factor in virtue and happiness." But that one reference is to the example of Haman in Esther 5:9-14—hardly supportive of seeking success.

On the other hand, there are many biblical references the *Syntopicon* gives on contrasting subjects such as pride as vice and humility as virtue.

It seems rather striking that scripture makes no provision for striving for the praise of man, for position, or for money. In contrast, the *Syntopicon* under "the idea of glory: its distinction from honor and fame" cites John 5:44—"How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"

Beyond honor and respect due parents, elders,

By RONALD F. GRAY

President
Canadian Nazarene College

etc., the real message of the Bible concerning honor and glory is what man owes to God, not to fellowman. Think of the writings of Paul, who could have felt proud, but who repeatedly counted himself nothing in relation to the praise due to Christ—e.g., 2 Corinthians 10 and 11.

Are we ready now to face the proper Christian perspective on success? Very simply, success for the Christian is always obeying God's commandments and doing His will. Read Proverbs 3.

Our challenge is in terms of service—e.g., a lesser-paying job may mean a location that offers greater opportunity to fill a need in the Lord's work through a local church.

And this is true for those in full-time Christian service as well as for laymen. There can be too much consideration given to success in terms of moves to larger churches and higher pastoral salaries.

Perhaps another unfortunate temptation is that administrative positions have often been rewarded with higher salaries rather than recognizing that administration is simply another service function—one which should be performed by persons with such special abilities and interests, not necessarily by those who are "successful" pastors, teachers, workers, etc.

The "Peter Principle," hierarchy, and a promotion complex can be all too true in Christian circles as well as elsewhere.

My sabbatical-leave experience serving for several months on a mission field showed me a refreshing change from North American strivings. The missionaries there were far from self-con-

scious about position as responsibilities were passed around to such an extent that one individual never realized her official title for half a year.

We need to practice the reality that in God's economy every task is responsible as we make it so, and we can make it so when we see it in relation to serving Christ and people.

In these terms Christian success centers on the task as it relates to service, not on the particular person carrying out the responsibility. Then no job will be sought or preferred because of position, monetary return, or other such personal returns. "Let everyone be sure that he is doing his very best, for then he will have the personal satisfaction of work well done, and won't need to compare himself with someone else" (Galatians 6:4, TLB).

The contrast between worldly and Christian views of success and honor are very evident in two notes received when I was elected president of CNC. One said: "Warm congratulations on the success that you have won! You should be proud of all that you have done."

Another, from a Christian stranger, said: "May God bless you as you enter into this new assignment and make it one of the most challenging adventures of your life. You will be part of a challenging program which has a great history behind it and a great future before it."

Think about this contrast, and may we all be careful to apply a Christlike perspective whenever we change assignments, "congratulate" someone else who does, or talk about our child's "promotion." □

THE PURSUIT OF CHRISTIAN MATURITY

By L. S. OLIVER
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Nazarene Bible College*

ONE OF THE finest formulas for achieving Christian maturity is to be found in the first chapter of 2 Peter. One sees clearly in this passage that all Christian experience, as well as growth in grace, traces its beginning to DIVINE ENERGY: "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

A personal knowledge of such a magnanimous God whose divine power provides us with all things necessary for spiritual life and godliness evokes a desire on our part to respond to His call. He calls us, not just "to glory and virtue," but by His glory and His virtue.

God's glory has a definite meaning in the Bible. It is the term used to describe the supernatural light that hovered under the outstretched wings of the cherubim and hung over the ark on the mercy seat. It suggests the shining forth of himself in a beautiful self-revelation.

The word "virtue" means energy or power.

When the desperately ill woman touched the border of His garment and was healed, Jesus said, "I perceive that virtue is gone out from me," meaning not just goodness, but energy.

God calls us, then, by shining forth His love into a world darkened by sin and through the power of His Spirit focusing it in the person of His only begotten Son, Jesus Christ.

THE DELIVERANCE EXPERIENCED through our response to His call is described as "having escaped the corruption that is in the world through lust."

Much is being said these days about ecological matters and environmental pollution. More needs to be said about moral pollution.

Peter reminds us that the corruption that is in the world, with all of its filthiness, rottenness, and putrefaction, has its roots in "lust." The elements about us are morally poisonous because of the evil desires and wicked affections of carnal hearts.

God's "exceeding great and precious promises" encourage us to know that we might not only "escape the corruption that is in the world through lust" but "be partakers of the divine nature."

What an indescribable transformation! Only His divine power can liberate an individual from the slimy cesspools of inner sin and elevate him to a level of inner cleanness and holiness.

The great end of salvation is to be conformed to the character of God, which is an amalgam of holiness and love. God *has* many attributes, but "God *is* love."

To be a partaker of His divine nature, one must be cleansed from carnal corruption with its illicit desires and walk in the love and purity of holiness.

The crisis experiences of conversion and sanctification are to be followed by growth and progress. Peter reminds us of **THE DEVELOPMENT EXPECTED**.

"And beside this, giving all diligence, add to your faith . . ." Because God has done so much through His power to give us "all things that pertain unto life and godliness," we should be stimulated to place our human efforts and energies at His disposal in a cooperative effort to produce the fruits of a sanctified life.

We cannot afford to be careless or casual in our Christian living. We must "give all diligence," which means to "make haste and crowd each moment with continuous effort."

As we reach forth to appropriate the gifts and promises of God, they will become actualized in our lives and will blossom into the fruit of holy living.

In our faith we are to supply virtue. "Virtue" here means energy, strength. It is the moral force to stand up for our faith. It is the manliness and courage required to say no to the things that are base and low, so that we might say yes to the things that are high and holy.

To virtue, we are to add knowledge, or practical wisdom. The exercise of our virtue in self-denying manliness needs the guidance of common sense. This quality of knowledge will help us to develop a sense of the appropriate as we engage in the fight of faith.

The ability to discern between good and evil which stems from practical knowledge leads us to add the grace of temperance, or self-control. Self-discipline is indispensable if we are to make genuine progress in Christlikeness.

The experience of sanctification provides a purging resulting in purity and a cleansing from corrupt, carnal cravings and desires. However, the Apostle Paul cautions us that "we have this treasure in earthen vessels."

In other words, sanctification does not dehumanize. We still possess all of the appetites and instincts which are a part of humanity.

Though we have experienced the inner cleansing of the Holy Spirit, we shall still feel the pangs of hunger if we are denied food. This appetite for food is neither moral nor immoral—it is human and natural. Temptation to gratify this appetite in an illegitimate manner is a technique used by Satan to cause us to stumble.

The same is true of the sex appetite. This is why Paul declares, "I keep my body under." We need to diligently discipline ourselves to control the natural appetites and impulses which are a part of our humanness.

The practice of self-control will result in patient endurance. For the Christian living in a worldly environment, points of tension will inevitably arise. In such times of testing the grace of virtue will provide courage to refuse the temptation to compromise.

Practical wisdom will enable us to discriminate between the right and the wrong.

Self-discipline will provide inner poise. With such a base of support, the ability to patiently endure will be increasingly present in times of external assault.

Godliness speaks of our relationship to God. It implies a reverence toward Him and a continuous awareness of His presence in our lives. Such a God-consciousness affects our every thought and action.

Brotherly kindness is to characterize our fellowship in the household of faith. Consideration, understanding, and tolerance toward others protect us from an inflexible self-righteousness.

The list of graces to be developed climaxes in charity, or divine love. This love moves out and embraces all men everywhere with active goodwill.

THE DESTINY EVENTUATING from this pursuit of Christian maturity is an abundant entrance "into the everlasting kingdom of our Lord and Saviour Jesus Christ." The actual entrance is preceded by an abiding assurance of acceptance: "For if ye do these things, ye shall never fall."

Therefore, brethren, let us "give diligence to make . . . [our] calling and election sure." □



By MARK R. MOORE

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VICTORY OVER FEAR

THE ONLY THING that we need to fear is fear itself," warned former President Franklin D. Roosevelt. I have wrestled his statement on many occasions—in the thick of World War II fighting; during the Korean and Vietnam struggles of the fifties and sixties; and now in these days of rising inflation and deepening depression.

If I read the daily publications and hear the news correctly, a growing paralyzing fear has our nation and world in its grip. Fear of hunger has prompted many to store food in cans and caves. Fear of riot is spawning an industry of "retreat homes." Fear of depression has the nation's money printing presses running full blast. Fear that the industrial wheels will grind to a halt without oil has provoked the threat of confiscation of oil fields in distant lands. Fear of poverty is driving many in search of riches.

Malcolm Muggeridge observed that "riches make people decadent and they behave accordingly. When, as in our affluent society, there are many rich, there is much decadence." Probably the most devastating fear is the inner turmoil which has driven man to varied extremes in search of peace and security.

This brings to mind the words of Paul, "When men are saying, 'Peace and security,' catastrophe will sweep down upon them . . . suddenly and inescapably" (1 Thessalonians 5:3, Phillips). The paradox of our times is that Jesus has promised peace, yet there seems to be no peace.

A Broadway actor, member of the cast of *Hair*, thought that Christianity was outdated and that a person could rise to the place of God. He sought liberation in what he could do within his own power. Although he achieved fame, he possessed many fears. To overcome them he immersed himself in human endeavors and the sensual things of life. He envisioned himself and other successful beings as gods.

After 10 years of popularity and fame, he found himself on a "dead-end" street. Noth-

ing worked. His friends acted more like monsters than gods. He did not like himself—his own creation. He was at the end of self and self-centeredness. He seriously contemplated ending it all.

A series of events compelled him to take a different direction. A Christian on the street confronted him with "Jesus Christ is the Son of God." This hopeless actor could not shake the thought.

At a planned "pot" party in the house of a friend, he saw a Book on the table entitled *Good News for Modern Man*.

Hey, he thought, I am a modern man and I could use good news.

He began to read the Book. It happened. A fear-gripped, guilt-ridden sinner met Jesus, the Christ. A needy heart opened. An obedient mind and positive acceptance of Christ by faith drove out fear and brought peace. He found that true liberation means, "If the Son therefore shall make you free, ye shall be free indeed."

Luke tells how Jesus dealt with the disciples' fears and problems. He removed the cause of fear or gave faith in the midst of fear.

The disciples were with Jesus on the Sea of Galilee. A storm arose. Jesus was asleep in the hold of the vessel.

The disciples, filled with fear, cried, "Master, carest thou not that we perish?" Jesus rebuked the winds and the waters and there was a great calm. The cause of fear—the storm—was removed.

Again on the Sea of Galilee another storm arose. Jesus was not in the boat. The fearful disciples saw the form of a man and thought Him a ghost.

Discerning Peter asked, "Master, is it You?" "Yes."

"May I come?"

"Come."

Peter started walking to Jesus. He took his eyes off Jesus and began to sink. Peter became terrified. He called out, "Lord, save me."

Jesus did not remove the cause of fear by stopping the storm. He took hold of him, imparting faith to him. Peter walked beside Christ, in faith, in the midst of the storm.

Like Peter, most of us know there is peace in and with Jesus. But the various fear pressures have a way of drilling in upon us. The only remedy, "perfect love," which drives out fear—His presence—makes the difference. It is victory. □



“THIS IS THE WAY”

By HUGH RAE

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ONE OF THE symbolic words of the Bible is the word *walk*. “And Enoch walked with God: and he was not; for God took him” (Genesis 5:24). “Abram . . . walk before me, and be thou perfect” (Genesis 17:1).

Some of the wonder of the miracle recounted in John 5:8 is highlighted with the words, “Rise, take up thy bed, and walk.” The cripple in a wheelchair feels it would be a wonderful thing to be able to rise up and walk.

Spiritually, many are content with an easy-chair kind of relationship which leaves everything to God and makes few demands upon them. In 1 Thessalonians 2:11-12, the Apostle Paul says, “[We] charged every one of you . . . that ye would walk worthy of God.”

There is about this an element of urgency that cannot be ignored. The apostle might be saying, “If you want to overcome evil, walk in God’s will.” Walking in this way implies a *close personal relationship*, such as that maintained by the Old Testament patriarch Enoch with his Lord.

Here was a man who was more at home with God than with any of his earthly friends. In Scotland there is an old phrase which is used to describe a deeply committed Christian. His friends say, “He is far ben with God.”

Likewise, when the two early Christians walked along the Emmaus road with Jesus, they afterwards declared, “Did not our heart burn within us, while he talked with us by the way?”

This kind of walking is necessary for those who would *enjoy* their relationship with God. Amos, the shepherd-prophet, God’s mouthpiece to a wayward nation, says, “Can two walk together, except they be agreed?”

This includes being agreed as to direction. The old Scottish song says, “Ye’ll tak’ the high road an’ I’ll tak’ the low road and I’ll be in Scotland afore ye.” That is walking, yes—but it is walking alone. There is no sharing of purpose, no joy in conversing, no mutual caring, no fellowship of love.

Are we walking in the same direction as God?

Are we walking along with Him? God is always in the right way; and if we are walking with Him, we too must be in the right way. He chooses best who chooses God.

Walking in this way involves us in a willingness to *share*. When we walk with a friend we can often unburden our hearts. Are you opening your heart honestly to God? Recognize the needs of your life—and then share these needs with your Heavenly Father.

Walking together requires communication—sometimes by words, sometimes by spirit with spirit. Two people in love, walking hand in hand, may not be uttering a word but they are very much aware of and communicating with each other. Much of the misunderstanding of life can be resolved if we keep the lines of communication open.

We must be concerned with the quality of life. Paul expresses this when he says, “Walk worthy of God.”

A healthy, meaningful relationship must have a standard of values. What is expected of me? Is the quality of my walk with God at any point dishonest or insincere? Am I constantly changing direction or being less than frank with God?

A proper relationship must always have *priorities*. Daily walking worthy of God means that God’s will stands at the very center of my life.

Is it home, work, friends, or success which is the dominant factor? All of these are important but they must take second place to God. Jesus said, “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.” Strong language whose implications we would like to avoid—but we cannot and remain true to the priorities as they stand.

helps to holy living

Furthermore, the worthy walk means personal *integrity*. In recognizing this, Paul sees it as a call to Christian perfection, as John Wesley loved to call it. It is possible to achieve this only in the power of love.

The apostle puts it this way, "The Lord make you to increase and abound in love one toward another, and toward all men, *even as we do toward you*" (1 Thessalonians 3:12).

Personal worth to God is bound up in the New Testament with the worth of human relationships. In the worthy walk we should be developing more and more openness to Him, allowing the Spirit daily to lead us into all truth, establishing our hearts unblamable in holiness before God at the coming of Jesus Christ with all His saints.

Personal integrity and honesty require this—all this and nothing less.

Holiness of heart is that relationship of worth we are called upon to exhibit as we walk worthy of God.

Let us walk worthy of the love wherewith He has loved us; of the confidence He has placed in us; of the sacrifice made for us in Christ; of the grace given to us in redemption.

We can then more confidently face the future with hope and trust in God, increasing and abounding in love as we give God opportunity to establish us in holiness.

The prophet Isaiah says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Allow the Holy Spirit to guide your life. Walk as persons made whole, "worthy of God."

"This is the way, walk ye in it." □



"Be Ye Therefore Perfect"

THE WORD *perfection* is almost an unacceptable word today. Most people do not want to be perfect. And certainly no one thinks anybody else is. But this does not change the words of Jesus when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Even in the highly developed technological age of whirring computers and supersonic jets, there is no such thing as the perfect machine.

The governor of Michigan took delivery on a marvelous new car which was to be the *perfect* word in ultimate highway transportation. The last detail was engineered to make driving and riding easy. Even the hood opened from the inside with the pressing of a button, so no one had to get his hands dirty or exert special energy to check the oil or water.

The idea of the push-button hood was really great until a few days after the car was put into service, when the battery went bad. Since the push button operated off the battery, the hood could not be opened to check the battery.

Representatives of the manufacturer were called, but even they could not open the hood with a dead battery; and without the hood open,

the battery could not be changed or charged.

The governor's luxury automobile was ignominiously towed back to the factory in Detroit, where the front end of the car was disassembled to get at the battery which controlled the push button which controlled the hood. What was supposed to have been the perfect car turned out to be the perfect embarrassment.

Shortly after a legislative body had been added to Thailand's government, I rode with a native Thai past the parliament building in Bangkok. He gestured with several short hand thrusts toward the legislative headquarters and said, "Hot air! Hot air! That's all it is; hot air!"

He proceeded to tell me what was wrong with democracy, and then with even more force he denounced Communism. He rejected them both and said with great feeling that the *perfect government* was run by a *king*.

But you and I know that all the kings of history haven't been perfect either. Not even the bishops. I used to have a college professor who said

BY **LESLIE PARROTT**
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that the episcopal form of church government was the best kind if you could only keep the bishop sanctified. But through church history that has not always been easy.

I am a member of the Church of the Nazarene, both by birth and by choice. And that choice long ago became a conviction. But I am not a Nazarene because I think our church is perfect, or even near perfect. There is no such thing as a perfect machine, or a perfect government, or even a perfect church.

And when it comes to perfect people, the problems get worse instead of better. The psychology department in any college can explain why people with strong perfectionist tendencies can be hard to work with and even harder to live with. They not only develop ulcers of their own; they also give ulcers to those who allow them to "make their problems your fault." The basic message of the perfectionist is "If you'd do like you're supposed to, I wouldn't feel the way I feel; so whatever the problem is, it's all your fault."

But in spite of all that may be written about the problems of perfection and the inherent imperfections in life's situations, Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Some of the biggest reasons why this saying of Jesus causes difficulty are the distortions which have hounded the doctrine of Christian perfection. I have a mental picture just now of a church I know which is loud and self-righteous about its holiness. But what its people proclaim and demonstrate in their lives is not holiness. It is a distortion of holiness.

To begin with they are basically *negative*. They quarrel with each other, criticize the young people, and fight vague abstractions such as "the college" and "the district." They complain about their fair share of responsibility and keep a constant witch-hunt alive to discredit people in authority and give occasion for lack of cooperation.

Second, the people in this church are not only negative; they are also *legalistic*. They not only have the written law in the Bible and the *Manual*; they also have an unwritten law. They have made the unwritten law more binding than either the Bible or the *Manual*.

And finally, the people in this church I know are *not lovable and endearing*. In their interpersonal relationships they tend to elicit resistance and hostility instead of gratitude and cooperation. But in their self-righteousness, they see themselves as God's standard, the norm of what God wants in doctrine, discipline, and church policy for everyone else. Anyone who differs from them obviously is not sanctified.

The results are predictable: For years they have been losing their young people, who are turned off by what they see and hear. New people never attend for long. A different pastor comes about every two years. They talk a lot about God and the Holy Spirit, but there is precious little evidence of His presence in *love, joy, peace, long-suffering, and gentleness*. And finally, they have helped to further populate the

world with people who are turned off on holiness and Christian perfection.

But all of this distortion and perversion of scriptural holiness does not change the fact that Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

To begin with, I think we should understand that the idea of perfection in Matthew 5:48 is *not an isolated reference from Jesus*.

When *the rich young ruler* came to Jesus asking what he should do to have eternal life, Jesus began to quiz him about the Ten Commandments. He quickly responded by reporting that he had kept all the rules from his youth. Ignoring the report on how good he was, Jesus went right to the heart of the spiritual problem. Jesus said, "If thou wilt be *perfect*, go and sell that thou hast" (Matthew 19:21).

What did Jesus mean by telling this young man he would be *perfect* if he sold his real estate? If the young man had sold all his goods, would that have made him *perfect*? I know people who are poor and they are not perfect, either.

What Jesus really was saying to the rich young man was, "Realign the priorities of your life and make your love of Me supreme. If you want eternal life, you will receive it *by loving Me more than any other thing or person*."

In another discussion with His disciples, Jesus further explained what He meant by perfection. He said in Luke 6:40, "Every one that is perfect shall be as his master."

If you are going to be the perfect servant of Christ, you believe in Him completely. Your goals are His goals. Your priorities are His priorities. You love Him so completely, you become like Him.

You are not without your faults and blunders. But in a special sense you are the extension of the love and service of Jesus Christ. You are His voice in your world. You are His hands in your home and on your street.

This idea of full identification with Christ helps explain what Jesus meant when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Even a casual reading of this paragraph (Matthew 5:43-48) makes it clear that Jesus is talking about love. Therefore, His reference to being perfect is related to the quality of our love.

When I can fully identify with someone else, I can see through his eyes, stand in his shoes, hear through his ears, feel through his emotions, distill through his mind. That is empathy, perfect identification.

Only God has absolute empathy or absolute love. That is why He can forgive. He knows me and understands me and therefore He completely identifies with me, even to giving His life for me on the Cross.

But within my human limitations I can, by the cleansing of inward sin, have a set of attitudes and relationships that identify with God as I know Him revealed in Jesus Christ.

And that is perfect love. That's being perfect even as your Father in heaven is perfect. □

BY LAURA MAE
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FROM A NURSE'S NOTEBOOK

COMMITMENT TO TASKS

In my professional career I have been in many convalescent homes operated for the care of the disabled and elderly. A composite picture would generally be favorable as to environment. Most facilities are neat and clean, with provision made for personal effects, dining, reading, and recreation. Almost always there is a space set aside for visitors.

The patients themselves bring to mind a disturbing image. I recall convalescent homes filled with men and women who, for some reason, are no longer able to cope with habits of daily living. They have either elected or have been assigned to the care and protection of others, the majority of whom perform these tasks for remuneration. Attention is given to the clients, but there is no substitution for companionship and care ministered by a friend or loved one.

I discovered that while a few patients in rest homes are visited or receive cards and telephone calls on a regular basis, many go from week to week with few contacts except on special occasions. In the beginning, memories are substituted for actual contact, but gradually loneliness and depression set in.

It was Mr. Swanson who prompted me to take a positive step in one institution toward alleviating the problems associated with isolation.

When I walked into Mr. Swanson's room, he was lying curled up in a ball with his back to the door. My first impulse was to leave him undisturbed, but for some reason I changed my mind.

"Mr. Swanson?"

"Huh," he snorted.

"I'm Mrs. Douglass."

No answer.

"Would you turn around, please?"

Slowly, without a word, Mr. Swanson turned his head so he could see me, but he remained in a curled-up position. His dull, expressionless eyes continued to stare at me.

In the beginning I did most of the talking, chatting about the weather, world conditions, the love of God, and verbalizing my interest in him as a person.

It was not long until Mr. Swanson was sitting up waiting for me, and it was he who initiated the subjects for conversation. Here was an excellent example of the change that can take place when attention and care are given on a regular basis.

I knew of a Sunday school class of young married couples who was searching for a worthwhile project. The challenge of this one nursing home was presented. Hearing of the tremendous needs of the men and women in such close proximity to them created feelings of concern and a desire to give of themselves to meet the need.

I was asked to assist in establishing the program of visitation. We met in class session to outline the objectives and to select personnel who would be engaged in the project. With open Bibles we studied together what God has said about planning and carrying forward His work.

We found many scriptures related to charitable activities, much like the one we were currently planning. The Master encouraged us with His words, "I must work the works of him that sent me" (John 9:4).

Paul spoke of our "always abounding in the work of the Lord" (1 Corinthians 15:58). In 1 Timothy 6:18 we discovered that we may be "rich in good works."

The importance of continuing to the end was emphasized. Paul wrote to Titus, "Be careful to maintain good works" (Titus 3:8). It was upon this point of maintenance or carrying through to the end that emphasis was made. The group agreed that it would be most harmful to the patients to bring them out of their lethargy and to create meaningful relationships, only to have them severed by discontinuation of contact.

According to their personal engagements, some class members volunteered to telephone patients, others to write cards and letters, while another group outlined a plan for systematic visitation. In the master plan of operation, all patients who had need received specific attention on a regular basis.

For a time all members participated in their assigned tasks with enthusiasm. The effect upon the patients and the class was fantastic. The patients took an increased interest in their person and surroundings and extended their range of attention to include the visitors and their frames of reference. As would be predicted, volunteers revelled in the reward of service.

Gradually, however, a few of the participants lost interest, or with the press of personal cares, slighted their commitments. The aftermath of rejection caused the affected patients to revert to their previous state of loneliness and despair.

The question is: Would it have been better for the class never to have launched the project because of the failure of a few? We do know that on the whole the majority of the patients benefited from the class endeavor.

On this point Paul admonishes workers to "continue . . . in charity" (1 Timothy 2:15) and promises that "to him that worketh is the reward" (Romans 4:4). □

editorially SPEAKING

By W. T. PURKISER

Does God Will Everything That Happens?

A disturbing note has crept into much evangelical devotional writing recently. It is the claim that everything that happens is the will of God and therefore to be received with thanksgiving.

The reason for this claim is to encourage a positive attitude on the part of Christians toward the negative aspects of life. When sickness, accident, bereavement, and deprivation come, it seems to help some people to resign to it with the sigh, "It must be the will of the Lord."

Not necessarily.

Theologically, this idea seems to be a hangover from the older Calvinism which claimed that God foreordains everything that comes to pass. All that happens is said to be decreed by the sovereign will of God.

Even when some of the more grim implications of this theology have been set aside, the idea lingers somehow that "sovereignty" has to mean detailed and purposeful control of all that happens.

To question this whole idea that everything is an expression of the will of God does not mean that the universe is running out of control or that man is the master of his own destiny. It simply recognizes that God permits some things He does not purpose, and allows some things He does not intend.

The clearest example of this is in the area of moral choice. To give human beings the power to choose must always run the risk that all the people some of the time and some of the people all the time will make the wrong choices.

Evil in this universe exists, not by the will of God, but in rebellion against His will. In no way does God will drunkenness, drug addiction, immorality, dishonesty, greed, and cruelty. Yet He allows them as expressions of the freedom with which He himself has endowed those created in the beginning in His image.

Some harmful things happen as a result of ignorance. A great deal of sickness is the result of thoughtlessness and limited knowledge. God does not will thoughtlessness and ignorance on the part of His people; nor does He always save them from the consequences.

WHAT ARE we to say, then, when evil circumstances come into our lives? Two suggestions may be in order.

First, we should recognize that, while God does permit what He does not purpose and allow what He does not intend, He has guaranteed us against odds too great to handle. Nothing overwhelming can destroy the one whose ways are committed to Christ.

Isaiah saw this with great clarity. God speaks to His people: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isaiah 43:2).

It is "when," not "if"—for all of us must sometimes meet the unexpected and the unwanted. "Waters," "rivers," "fire," and "flame" are all part of human experience—for Christians as well as others.

The promise lies in the fact that in the waters there's a Presence; the raging river cannot overflow. Though the fire is hot and the flame searing, there are limits to what they can do to us.

The Apostle Paul echoes the same truth. "We know that in everything God works for good with those who love him, who are called according to his purpose" (Romans 8:28, RSV). There is no suggestion that everything is good. But God works in everything for good.

Temptation for us means solicitation to do evil. But in the New Testament, the word meant more than that. It meant not only solicitation to evil, but trial and testing of every kind.

In this broader meaning we may read 1 Corinthians 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer [permit] you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

SECOND, IN view of this, our attitude can be one of thanksgiving and praise *in* all that comes to us.

Those who rightly emphasize the importance of praise sometimes get carried away and claim that we should thank God *for* the evil and harmful as well as for the good. They quote Ephesians 5:20 in the English translations, "Giving thanks

God's will is not accomplished in evil. His will is good. God's will is not for affliction and torment. His will is well-pleasing. God's will is not expressed in ignorance and blindness of heart. His will is perfect. This is because God's will is simply His love in action. It is the perfect combination of infinite love and infinite wisdom.

always for all things unto God and the Father in the name of our Lord Jesus Christ."

What does not show up is that the original wording is not nearly as explicit as the English makes it sound, and Paul's more usual way of speaking is "*In* every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6) and "*In* every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18).

It is not that everything is the will of God, but that *in* everything I learn to give thanks. I cannot thank God for the evil others do that brings suffering to me. But I can thank Him *in* testings of this sort that His grace is sufficient.

I cannot thank God for sickness and pain, for I believe His purpose is health and soundness. But I can thank God *in* sickness and pain that, though I may not see just how, He works for good for me.

To me, the final word about the will of God is again that of the Apostle Paul in Romans 12:2. We are to prove or test the "good, and acceptable [or well-pleasing], and perfect, will of God."

God's will is not accomplished in evil. His will is good. God's will is not for affliction and torment. His will is well-pleasing. God's will is not expressed in ignorance and blindness of heart. His will is perfect.

This is because God's will is simply love in action. It is the perfect combination of infinite love and infinite wisdom.

William Barclay of Glasgow says so much so well but nothing better than his comment, "There is only one way to bring peace to the heart, joy to the mind, beauty to the life, and that is to accept and do the will of God."

*Thy will, O God, is best;
By Thee the victory's won.
In Thy strong will we find our rest;
Thy will, O God, be done.*

*Thy will, O God, is strong;
Resist Thy power can none.
Thy throne is raised above all wrong;
Thy will, O God, be done.*

*Thy will, O God, is love;
Thou art our Shield and Sun.
In earth below, in heaven above,
Thy will, O God, be done.*

*Thy will, O God, is life;
Thy life and ours is one.
Be Thou our Master in the strife,
Until Thy will is done.*

—Hugh Thomson Kerr

Marks of an Educated Man

The late Victor Ray Edman was known as an outstanding evangelical educator. He was a missionary, scholar, poet, and president of Wheaton College for many years. One of his many books is *They Found the Secret*, as persuasive a presentation of the victorious Christian life as can be found.

Among his shorter writings, Dr. Edman left a piece he called "The Marks of an Educated Man." His list of the marks of true education, particularly from a Christian perspective, is worth noting:

1. To listen attentively, to be more teachable than talkative.
2. To think clearly, with common sense and caution as well as penetration.
3. To speak and to write accurately; concise and not clumsy, precise and not ponderous.
4. To read widely; to be interested, inquisitive, industrious, informed. Dr. Edman quotes Francis Bacon, "Read not to contradict, nor to believe, but to weigh and to consider."
5. To live honestly and heartily, with integrity and uprightness, probity and high principles. "Life can and should be an adventure with God into each untrodden day," Dr. Edman wrote.
6. To move purposefully and prayerfully; to have aims and goals, and the earnest endeavor to reach them.
7. To have convictions and stand for them, tolerant of others but intolerant of error and untruthfulness.
8. To experience the freedom that is in Christ and to live triumphantly therein. "True education causes us to be increasingly aware of our utter dependence upon God," said Dr. Edman. "It makes us sensitive of heart toward Him and swift of action to do His bidding. Worship and work are alike our duty and delight."

Among other values, Nazarene College Day next Sunday offers us a challenge to commit ourselves again to our historic goal of bringing together the highest in education with the deepest in spirituality.

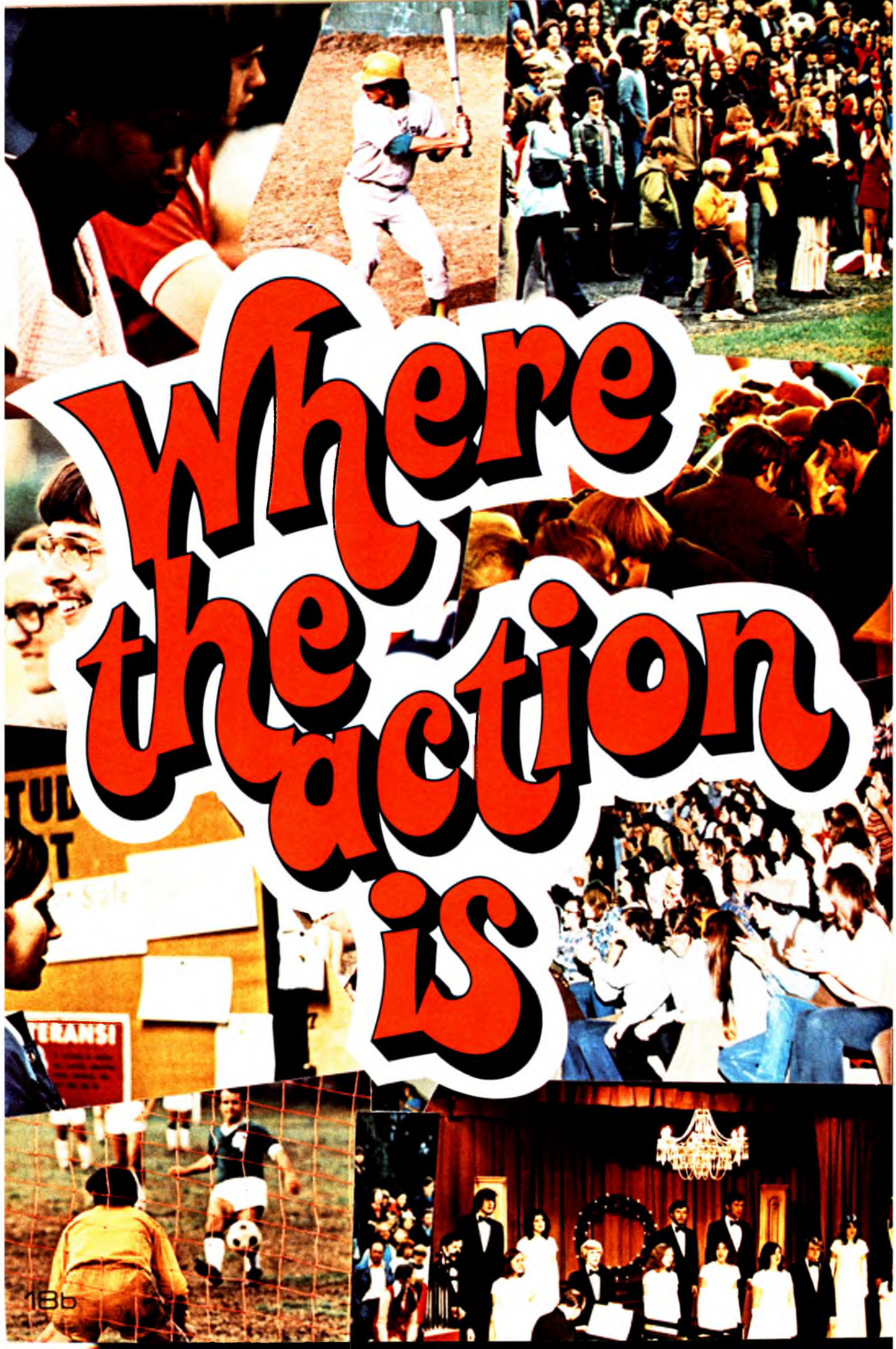
CHAPMAN
General Superintendent
Church of the Nazarene
1928-47

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We must make our schools strong in scholarship and adequate in equipment and must turn out educated people who are not only spiritually right, but intellectually correct and scholastically strong. Here, as everywhere in our work, the emphasis is on quality. . . . We must build schools or die as a church. . . . With all the demands that are upon us just now and with the future of our church . . . in view, if I had a million dollars to give I would give eight hundred thousand of it to the educational work of the Church of the Nazarene.

J. B. CHAPMAN
General Superintendent, 1928-47
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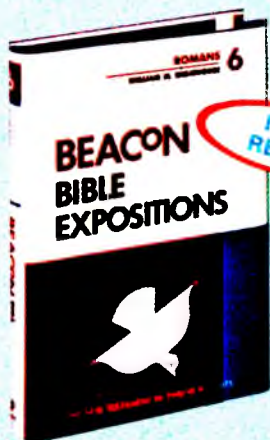
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DO GOOD UNTO ALL MEN

ELSIE E. BUCKMASTER
Decatur, Ill.

It all began when Bob's sister telephoned. "Do you know that Bob has been told that he has cancer at the base of the tongue?"

She went on to tell us that cobalt treatments were to start immediately and then there would be surgery. She asked us to pray and call on Bob.

I promised we would do both.

Although Bob was a cousin, we come from a large family of many relatives. As we get older, we seldom see one another except at funerals.

We went to see Bob that week. He seemed surprised to see us and impressed with our interest in him. He was frankly delighted that his sister had been concerned enough in him to call us. We visited a short while and prayed. He was on his way then to take one of many cobalt treatments.

For the next three months, my husband called on a regular basis. He and Bob—up to now little more than acquaintances—became friends. They talked seriously as my husband assured Bob that Christ could forgive him for his sins and deliver him from worldly habits.

Because of Bob's weakness we did not urge him to attend church. It was obvious that Bob was concerned even more about his spiritual condition than about his physical health, and we knew he could find his way to God at home.

However, one Friday morning as we were getting ready to go to the noon prayer and fasting service, my husband said, "I feel I ought to go see Bob. I'll go over while you're getting ready and come back and get you."

When he returned a short time later, Bob was with him. He had found Bob anxious to be saved, but he wanted to pray through at the church altar.

Bob had attended the Sunday school as a child and had a praying mother, now in heaven. He had been saved briefly as a young man but had not kept his experience. Now in his mid-forties, he had not been in the church for over 20 years, although his children had attended Sunday school.

When my husband suggested that he attend the noon prayer service, he rose from his chair, ready to leave immediately.

The prayer group meets in the

chapel, but the two men went to the altar in the sanctuary. I stepped to the chapel to explain to the prayer group that we would not be at the service. I asked if anyone would care to slip out and help us pray.

Almost as one all rose, and about 15 persons gathered around Bob at the altar. Soon he was a happy finder and rose to testify of his salvation. There was a real difference in him. Despite his ill health, he looked rested, even younger.

He attended Sunday school on Sunday but was not strong enough to stay through the worship service. On the next Friday he again attended the prayer service, although he was almost too weak to kneel. He attended Sunday school once more.

This ended his church attendance because he entered the hospital for surgery. The operation left him unable to speak, but he wrote notes.

Always when callers from the church went in, he folded his hands in the traditional form of prayer, requesting that we pray. Often he pointed to the Bible and the caller would read a brief portion before slipping out.

It was his Sunday school teacher who thought of asking him to write his testimonies. How glowing they were!

"All I know is that Jesus loves me."

"I miss the Sunday school class. Before I was saved I wouldn't have wanted to go near; now I want to get back."

"Jesus saves me and prayer is keeping me from sin."

Pretty good for a new convert!

The operation was not successful and death was certain. During this whole illness he was serene and courteous. When he had been in the hospital for tests before his conversion, his violent temper had embarrassed his family. Now he had no display of irritability despite his great pain.

Bob was in the hospital two months. While the outward man deteriorated from day to day, the spiritual man grew in grace.

On his last Sunday, he wrote his wife a note, "I'm going home on Monday or Tuesday."

Knowing the end was near, she explained that he was not able to leave the hospital just yet. But on Monday, after a lucid morning, he slipped away to be with Jesus. He had indeed gone home!

How proud we were of our church! They sent in food and

flowers, visited at the funeral home, attended the funeral, and followed to the cemetery.

This man, whom they scarcely knew, had become a brother in Christ, and the church responded as the family of God. There were Sunday school teachers and church members who remembered him from years gone by, others who had had his children in their classes, and members of the class he had attended two Sundays.

Since Bob's home-going, we've often asked ourselves these questions:

What if his sister had said, "I can't ask them to pray and call. We're of different faiths"?

Suppose we had said, "There's no use calling at the house. We'll only end up talking to the children at the door"?

What if his Sunday school class had said, "No use doing anything but send a card. He just visited twice"?

Suppose his Sunday school teacher hadn't visited him at the hospital. We would never have had those precious testimonies he wrote us.

We've come through this with one overriding thought: Christ came into the world to save sinners. It is the church's first order of business; and when the church is faithful, there is a blessing returned to the members. When we think there is no use trying, the Holy Spirit still is working in the hearts of the unsaved.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6: 10).

Other victories have been won and we believe there are more ahead—all as a result of Bob's conversion. □

THE WHISTLE TAUGHT ME

By HAROLD DeMOTT
Montpelier, Ind.

The train whistle screamed as it approached the crossing where I waited impatiently. As the engine passed, the pitch of the whistle quickly changed from high to low.

That whistle reminded me of my emotional response to so many situations. When I'm planning and anticipating, emotion runs high. Suddenly the event is over, and I feel let down emotionally.

Scientists have explained what happens to the sound of the whistle. It is known as the Doppler effect. Neither the high nor the low pitch is the true sound of the whistle. Accurate measurements of distance, speed, and other variables will allow the scientist to determine the true pitch.

My emotional responses, I've discovered, are much like the sound of that whistle. Neither the high-flying anticipation nor the letdown feeling accurately indicates my feelings. Something in between is closer to the truth.

Emotions will be as inaccurate a guide in living as the sound of that train whistle. In order to accurately evaluate any situation, facts and my faith must also be considered.

God's plan for my life is fact. My commitment to that plan is faith. These will keep my feet on the ground when emotion would fly away.

When I'm terribly let down my faith and God's plan will stabilize me. He gives my life stability where it used to be more like the whistle of a passing train. □

MINNESOTA PASTOR NAMED ESSAY CONTEST WINNER

Rev. Stephen K. Hobbs, pastor of the Range Cities (Virginia, Minn.) Church, was chosen second-prize winner in the nationwide essay contest conducted by the Good Reading Club.

The contest was on the topic "What Good Books Mean in My Life."

The club, based in Pawling, N.Y., with Donald T. Kaufman as director, is sponsored by Dr. Norman Vincent Peale.

Pastor Hobbs said that through the Bible and various inspirational books he found answers to his desire to know more about Christ and the world in which we live. □

—Mesabi Daily News
Tuesday, March 18, 1975

New facilities of the Parma, Ida., church were dedicated by District Superintendent Grady Cantrell and Pastor Ray E. Hibberd. The building seats 200 in addition to the choir. It also contains 10 classrooms and a pastor's study. The air-conditioned building, with 5,550 square feet of floor space, is valued at \$127,000. It was constructed at a total cost of \$41,000.



The Chicago Korean Church was organized Sunday, February 16, with 19 members. For 11 months, Rev. Chong Soo Kim, the pastor, has been conducting services in the Chicago Northside Church, where Rev. Gerald A. Parker is the pastor. The Korean group uses the Northside facilities in the afternoon. According to District Superintendent Forrest Nash, there will be approximately 30 members by the time the charter is closed.



Dr. Don Gibson, new executive secretary of the Department of Evangelism, and Mrs. Gibson held a one-day Evangelism Clinic in Johannesburg. This clinic was sponsored by the South African District and arranged by former Superintendent Bruce Taylor. The new superintendent, David Whitelaw, presided over the sessions, which were held in the Horison Church; Harold Brown, pastor.

Dr. and Mrs. Don Gibson, as a part of their world tour, held a two-day Evangelism Clinic in Taipei. This was a first for the Department of Evangelism—cross-culture and cross-language. (1st row, l. to r.) Mr. Jou Tang, Rev. Lyang Ming-He, Rev. Yang Jau-Jin, Rev. Pan Ming-Ding, Miss Gloria Chen, Mr. Jwang Tyan-Gau; (2nd row, l. to r.) Dr. Don Gibson, Mr. Jang De-Chywan, Rev. He Syan, Rev. Gwo Jr-Jyan, Miss Leah Jan, Rev. Lyou Yin-Tang, Mr. Chen Jang-Syung, Rev. Willis Zumwalt, Mr. Bing Hwei-Ren, Rev. Steve Rieder. (3rd row, l. to r.) Rev. Phillip R. Kellerman, Rev. Chen Chung-Gwang, Rev. Jang Ching-Chywan, Rev. Paul Hwang.



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NWMS President Melha Hawkins and Pastor Harold W. Wilcox point to the goal of \$3,700 and the actual commitment total of \$4,800 received in a recent faith promise conference at Maria Highlands Church, Santa Maria, Calif. This was the first faith promise conference for the local church. Conference speakers were Mrs. Grace Prescott, former missionary; and Rev. Lincoln Saul, pastor at Altadena, Calif. According to Pastor Wilcox, this step of faith has motivated increased "faith living" in all areas on the part of many people within the congregation.



Mr. and Mrs. C. J. Burleson celebrated their sixty-fifth wedding anniversary on December 28 with a reception at their home in Little Rock, Ark. More than 100 friends and relatives attended. The Burlesons are longtime members of First Church, having served in many capacities. They have three children, six grandchildren, and four great-grandchildren, all of whom were present for the occasion, coming from as far as Massachusetts and California.



The Honorable Richard G. Lungar, mayor of the city of Indianapolis, visited the Indianapolis District preachers' meeting and was photographed with Rev. J. E. Childress (l.), host pastor, and Dr. C. Ross Lee (r.), district superintendent.

He also presented the keys to the city to Dr. C. H. Strickland, general superintendent (l.), and Dr. James McGraw, editor of the *Preacher's Magazine* and seminary professor, who were the special workers.



MAUDE CONNOR HONORED

Mrs. Maude Connor, 77, of Bethel, Ohio, was recently presented a 27-year pin for perfect Sunday school attendance by Sunday school Superintendent Don Dean of the Bethel Church.

Actually, through no fault of her own, Mrs. Connor has missed only one Sunday in 35 years. Earlier in her life, while hospitalized, her doctor had allowed her to be released long enough to attend Sunday school. The person who was to pick her up and take her, for some reason, didn't get to the hospital.

Mrs. Connor has been active for 59 years as a Sunday school teacher, Sunday school and church board member, church treasurer, and still serves as an assistant Sunday school teacher to the Senior Ladies' Class, which also presented her with a floral piece. □





**"Showers of Blessing"
PROGRAM SCHEDULE**

Dr. William Fisher

April 27—"Spiritual Affluence"
May 4—"A Family for God"

**COLORADO PASTOR
ASSISTS PANAMA CHURCH**

Under the direction of the Department of World Missions and at the request of the Panama Mission Director Elmer Nelson, Rev. Mendal Collins, pastor of the Colorado Springs Indian Heights Church, and Mrs. Collins, together with layman Robert Hernandez, spent three weeks in January in church construction in the Republic of Panama.

The purpose of the trip was to erect the basic structure for a church in the village of Silencio in the interior of Panama.

Pastor Collins supervised the work of laying the foundation and erecting the walls of the chapel with the assistance of Mr. Hernandez.

A "welcome home" Sunday in the Indian Heights Church witnessed an all-time record Sunday school attendance of 475 compared with a normal average attendance of 330. There were 505 in the morning service, of whom about 200 were boys and girls, according to the report of associate Robert Coy.

**ALL ORDAINED
MINISTERS ELIGIBLE FOR
INSURANCE BENEFITS**

By General Board action, beginning on April 1, 1975, all *ordained ministers* who serve on districts participating in the Pensions and Benevolence budget are 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.

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 im-

mediately to enroll in this program paid for by the Department.

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

**YOUNGEST EXCHANGE
STUDENT IS NAZARENE**

Michael Graham, 10, flew to Mexico City on March 22 as the youngest exchange student selected by the American Friends Society.

Mike is a member of Pasadena (Calif.) First Church and is a third-generation Nazarene.

His parents, Arthur and Bonnie (Stockman) Graham, are both products of a Nazarene parsonage.

The principal of the Field Elementary School, where Mike is a student, is Don Glenn, also a member of Pasadena First Church.



Michael Graham

**NOT TOO YOUNG
FOR CST COURSES**

Marilyn surprised her mother when she asked, "Am I too young to take CST courses?" Sixteen-year-olds have plenty of schoolwork to do without adding CST studies. Mrs. Childs thought that Marilyn's interest in CST was just a "passing fancy."

But again Mrs. Childs was surprised because Marilyn diligently completed one course after another. These courses helped Marilyn as she worked in her local Caravan program; they strengthened her spiritual life, and have given her sound preparation for teaching in the Sunday school in the days to come.

Marilyn has earned the Certified Teacher award; is Certified in Sunday School Administration, Churchmanship; and has her fourth seal on the Certificate of Progress since fall, 1973.

Perhaps her interest in training is a bit of spillover from her mother, who is the CST director at the Marley Park Church in Glen Burnie, Md.



COLLEGE NEWS

**BETHANY BOARD MAKES
PERSONNEL DECISIONS**

The Board of Trustees of Bethany Nazarene College took action on a number of personnel matters during their spring meeting, March 4-6.

Dr. Stephen W. Nease, president of the college, was voted a unanimous five-year contract.

Contracts were renewed for Dr. Robert Griffin, dean of the college; Dr. Tom Barnard, dean of student affairs; Dr. Harry Macrory, director of public relations and development; and Mr. Ray Richards, business manager.

Dr. Don Beaver, chairman of the Division of Natural Sciences, was appointed director of graduate studies and institutional research; and Dr. Gene Heasley becomes head of the chemistry department.

Faculty promotions included Dr. Tom Barnard and Dr. Lyle Tullis to full professor; and assistant professors Larry Mills, Mel O'Bannon, Anita Reynolds, and Obed Watters to the rank of associate professor. Professor Malcolm Shelton was elected to tenure.

**OLIVET WINS NATIONAL
CHRISTIAN COLLEGIATE
ATHLETIC ASSOCIATION
TITLE**

Before a crowd of 3,000 fans at Chattanooga, Tenn., the Olivet Tigers defeated Tennessee Temple 76-75 to win the NCCAA title.

In the last three seconds of the final game with the score 75-75 tie, Senior Dan Fowler was fouled while attempting a field goal. Fowler calmly stepped to the circle for two free shots, missed the first, and made the second to ease Olivet into the lead with one point.

Besides gaining the national title, Olivet senior Ralph Hodge was selected to play on the All-American Team and was also recognized as high scorer.

Olivet's Jim Shoff was named most valuable player.

Coach C. W. Ward and Coach Frank Wilson presented the banner and trophy for the NCCAA title to President Reed upon their return to the campus.

**COLLEGE ATHLETIC
ASSOCIATION MEETS**

The annual meeting of the Nazarene Athletic Association was held Thursday, March 13, 1975, at 7:30 a.m. in the Cortez Room of the Alameda Plaza Hotel in Kansas City, Mo.

The meeting was held under the

chairmanship of Professor Carroll Bradley, director of athletics at Mount Vernon Nazarene College and president of the Association. All eight Nazarene colleges were represented.

The directors of athletics gave brief reports on the athletic programs sponsored by each college. The possibility of organizing an all-star basketball summer ministries team was discussed by the group.

The All-Star Nazarene Basketball Team selected by the basketball coaches for 1974-75 is as follows: Tom Duckett, BNC; Dan Fowler, ONC; Ralph Hodge, ONC; Jeff Jones, BNC; Rocky Lamar, MANC; Rick Mallicoat, PLC; Joe Martinez, NNC; John Miller, BNC; Gerry Whetstone, ENC.

Professor Carroll Land, director of athletics at Point Loma College and former president of NAA, was congratulated for his membership on the board of directors of the National Association of Intercollegiate Athletics.

Greetings were sent to Coach Clarence W. Ward, of Olivet Nazarene College, whose basketball team is participating in the National Christian College Tournament at Chattanooga, Tenn. □

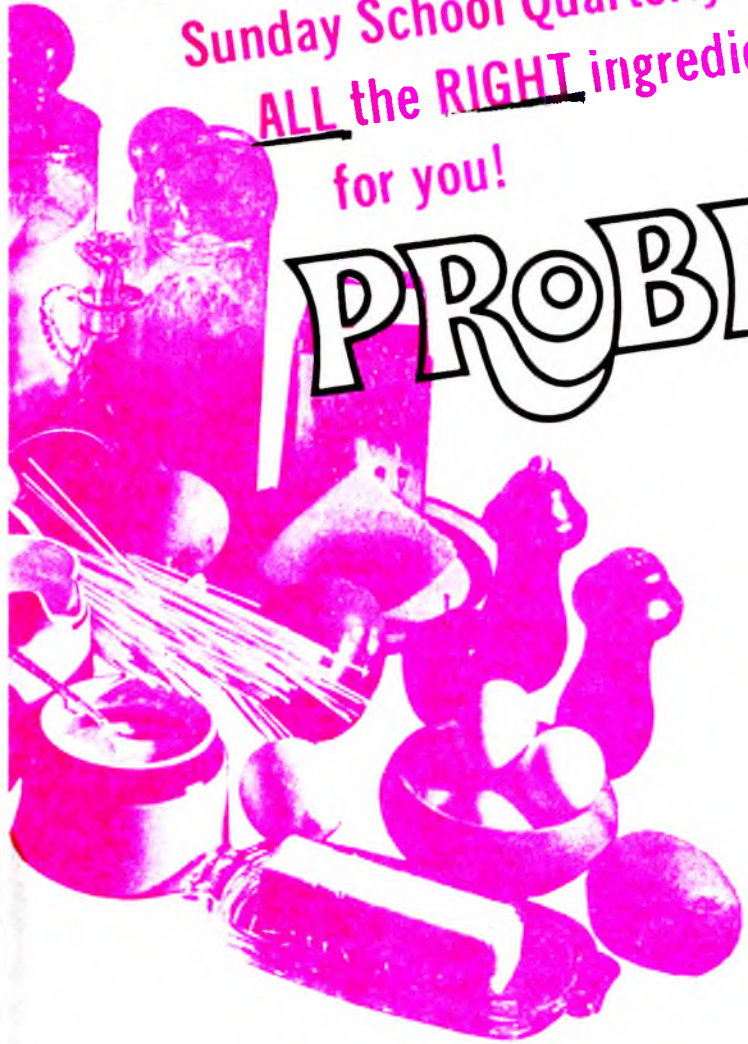


The Agape Messengers, a drama trio group, recently concluded their second annual tour of the Bethany Nazarene College educational zone. Their presentation, "The Man on the Center Cross," was well received by congregations observing the impact of Christ on the lives of those with whom He comes in contact. Directed by Dr. Bill Vaughn, the Agape Messengers are in their second year. Last year they travelled more than 5,000 miles and will exceed that this year. The cast members are Ron Thulin (right), junior, Bethel Park, Pa.; Debbie Green, sophomore, Longview, Tex.; and Billy Vaughn, sophomore (left), Oklahoma City, Okla. All three are speech communication majors at BNC.

(Continued on page 28)

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- ◆ **CRANE, BILLY D.** (C) R. 2, Box 186, Walker, W.Va. 26180
- ◆ **CREWS, HERMAN F. & MRS.** (C) c/o NPH*
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- ◆ **DeFRANK, JOSEPH.** (C) Box 342, Barberton, Ohio 44203
- ◆ **DEWARE, STANLEY.** (R) 4300 Crossen Dr., Orlando, Fla. 32807 (full-time)
- DISHON, MELVIN.** (C) R. 15, Bowling Green, Ky. 42101
- ◆ **DIXON, GEORGE & CHARLOTTE.** (C) Evangelists and Singers. c/o NPH*
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- DUNN, D. R.** (C) Box 732, Coshocton, Ohio 43812
- DURHAM, L. P. (JACK)** (C) 305 Parkview Dr., Arlington, Tex. 76010
- ◆ **DUTTON, BARRY & TAVIA.** (R) 1925 Willow Dr., Olathe, Kans. 66061 (full-time)
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- ELLWANGER, C. WILLIAM.** (C) 2020 W. 81st, Leawood, Kans. 66206
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- ESTEP, OPAL CRUM.** (R) 4227 Rickenbacker Ave., Apt. 610, Columbus, Ohio 43213 (full-time)
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- FINE, LARRY.** (R) c/o Mid-America Nazarene College, Olathe, Kans. 66061
- FINKBEINER, A. J.** (C) c/o NPH*
- FISHER, VEARL.** (See Martin-Fisher Evangelism)
- ◆ **FISHER, WILLIAM.** (C) c/o NPH*
- FLORENCE, ERNEST E.** (C) 1021 Elm St., Ripley, Ohio 45167
- FORD, NORMAN K.** (C) R. 2, Clymer, Pa. 15728
- ◆ **FORD, RUTH E.** (C) Children's Worker, 1605 Laura St., Clearwater, Fla. 33515
- FORTNER, ROBERT E.** (C) Box 322, Carmi, Ill. 62821
- FOWLER, THOMAS.** (C) 1251 S. Union, Ozark, Ala. 36360
- FREEMAN, MARY ANN.** (C) Box 44, Ellisville, Ill. 61431
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- GAUT, ROBERT.** (C) 1325 S. Cedar, Ottawa, Kans. 66067
- ◆ **GAWTHORP, WAYLAND & JOAN.** (C) Box 383, Mahomet, Ill. 61853
- ◆ **GILLESPIE, SHERMAN & ELSIE.** (R) 203 E. Highland, Muncie, Ind. 47303 (full-time)
- GILMORE, PAUL S.** (R) 738 Buffalo St., Jamestown, N.Y. 14701 (full-time)
- ◆ **GLENDENNING, PAUL A. & ROBERTA.** (C) 700 E. Broadway, Fairfield, Ia. 52556
- GOLAY, GEORGE H.** (C) 4920 N. 85th, Milwaukee, Wis. 53225
- GOODEN, BILL.** (R) 204 Willow Valley Rd., Lamar, Colo. 81052 (full-time)
- GOODMAN, WILLIAM.** (C) R. 3, Box 269, Bemidji, Minn. 56601
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- GRAVVAT, HAROLD F.** (C) Box 427, Anna, Ill. 62906
- ◆ **GREEN, JAMES & ROSEMARY.** (C) Box 385, Canton, Ill. 61520
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- ◆ **GRIMSHAW, MICHAEL & MRS.** (C) c/o NPH*
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- GUY, MARION O.** (C) 444 Fairfax, Muskogee, Okla. 74401
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- ◆ **HALL, BILL & SHARON.** (C) Box 623, Trevecca Naz. Col., Nashville, Tenn. 37210
- HAMILTON, JAMES A.** (R) 907 Cowan Ave., Conroe, Tex. 77301 (full-time)
- HAMILTON, MARK.** (C) 1305 St. Clair, Vincennes, Ind. 47591
- ◆ **HAPPINESS SINGERS.** (C) c/o NPH*
- HARROLD, JOHN W.** (C) 409 14th St., Rochelle, Ill. 61068
- HAYES, CECIL G.** (C) R.D. 2, Howard, Ohio 43028
- ◆ **HEASLEY, JIMMY & FERN.** (C) c/o NPH*
- HEGSTROM, H. E.** (C) c/o NPH*
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- HENDERSON, DONALD, EVANGELISTIC ASSOCIATION.** (C) Box 338, Fern Park, Fla. 32730
- HESS, BILL.** (C) Box 92, Owasso, Okla. 74055
- HIGHER GROUND.** (C) P.O. Box 40139, Nashville, Tenn. 37204
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- HOLCOMB, T. E.** (C) 9226 Monterrey, Houston, Tex. 77028
- HOLLEY, C. D.** (C) R. 2, Indian Lake Rd., Vicksburg, Mich. 49097
- HOLLOWAY, WARREN O.** (C) 445 W. Lincoln Way, Lisbon, Ohio 44432
- HOOTS, BOB.** (C) Adair Ave., Columbia, Ky. 42728
- ◆ **HOPKINS, BOB & LINDA.** (C) R. 2, Box 719, Indianapolis, Ind. 46231
- HUBARTT, LEONARD.** (C) 902 St. Felix Dr., Huntington, Ind. 46750
- HUNDLEY, EDWARD J.** (R) 732 Drummond Ct., Columbus, Ohio 43214 (full-time)
- HYSONG, RALPH.** (C) Stone Church Rd. (Mail: Gen. Del.), New Stanton, Pa. 15672
- IDE, CHARLES D.** (C) 1794 52nd St., S.E., Grand Rapids, Mich. 49508
- INGLAND, WILMA JEAN.** (C) 322 Meadow Ave., Charleroi, Pa. 15022
- ◆ **IRWIN, ED.** (C) 7459 Davis Mill Cr., Harrison, Tenn. 37341
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- ◆ **JACKSON SINGERS, CHUCK.** (C) Box 17177, Nashville, Tenn. 37217
- ◆ **JANTZ, CALVIN & MARJORIE.** (C) c/o NPH*
- JAYMES, RICHARD W.** (C) 321 E. High Ave., Bellefontaine, Ohio 43311
- JETER, H. LESLIE.** (C) 1309 N. Elizabeth, Ferguson, Mo. 63135
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- JONES, CLAUDE W.** (C) R. 4, Box 42, Bel Air, Md. 21014
- JONES, FRED D.** (R) 675 Harding Pl. (D-11), Nashville, Tenn. 37211 (full-time)
- KALDENBERG, R. T.** (R) 56649 Golden Bee, Yucca Valley, Calif. 92284 (full-time)
- KEALIHAR, DAVID.** (C) 316 Dufur, Nampa, Ida. 83651
- KENNEDY, GORDON L.** (C) 405 W. Benton St., Wapakoneta, Ohio 45895
- ◆ **KLEVEN, ORVILLE H.** (C) 1241 Knollwood Rd., 46K, Seal Beach, Calif. 90740
- KLINGER, ORVILLE G.** (C) R. 3, Box 115, Reading, Pa. 19606
- KOHSER, HAROLD L.** (C) R. 3, Box 106, Denton, Md. 21629
- LAMAR, C. M.** (C) R. 1, Maquoketa, Ia. 52060
- LANIER, JOHN H.** (C) Poplar St., Junction City, Ohio 43748
- LASSELL, RAY.** (C) R. 2, Box 55, Brownsburg, Ind. 46112
- ◆ **LAW, DICK & LUCILLE.** (C) Box 481, Bethany, Okla. 73008

- ◆LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611
 ◆LECKRONE, LARRY D. (C) 1308 Highgrove, Grandview, Mo. 64030
 ◆LEICHTY SINGERS. (C) 753 S. Wildwood, Kankakee, Ill. 60901
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 LESTER, FRED R. (C) Box 396, White Oak, Tex. 75693
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 LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
 ◆LOMAN, LANE AND JANET. (R) Box 1, Salisbury, N.C. 28144 (full-time)
 LONG, WILMER A. (R) 926 Franklin St., Johnstown, Pa. 15901 (full-time)
 LOWN, A. J. (C) c/o NPH*
 ◆LUSH, RON & MYRTLEBEL. (C) c/o NPH*
 LYONS, JAMES H. (C) 1011 W. Shaw Ct., No. 1, Whitewater, Wis. 53190
 MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
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 MARTIN, DICK. (See Martin-Fisher Evan.)
 MARTIN, PAUL. (C) c/o NPH*
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 ◆McABEE, JAMES. (R) 410 Freeman Ave., Seymour, Ind. 47274
 McCLURE, DARL. (C) R. 3, Box 500, Kenwood Plaza, Bryan, Ohio 43206
 McCULLOUGH, FORREST. (C) c/o NPH*
 McDONALD, CHARLIE. (R) R. 1, Box 308, Dale, Tex. 78616 (full-time)
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 McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
 McKINNEY, ROY T. (C) 2319 Wakulla Way, Orlando, Fla. 32809
 ◆MCNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
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 MEEK, WESLEY, SR. (C) 5713 S. Shartel, Oklahoma City, Okla. 73109
 MELVIN, DOLORES. (C) R. 1, Greenup, Ky. 41144
 ◆MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*
 MERRILL, RICHARD L. (R) Box 20286, Minneapolis, Minn. 55431 (full-time)
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 MILLHUFF, CHUCK. (C) c/o NPH*
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 ◆MYERS, HAROLD & MRS. (C) 575 Ferris, N.W. Grand Rapids, Mich. 49504
 ◆NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
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 PALMER, JAMES E. (C) 802 Stewart Dr., New Castle, Ind. 47362
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 ◆PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
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 PFEIFER, DON. (C) Waverly, Ohio 45690
 PHILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340
 ◆PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
 ◆POWELL, CURTICE L. (C) 2010 London Dr., Mansfield, Ohio 44905
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 ◆POWELL, FRANK. (C) P.O. Box 222, Oskaloosa, Ia. 52577
 PREDAINA, JOSEPH L. (C) (Personal Evangelism Clinics), 2216 S. Dr., Pueblo, Colo. 81008 (full-time)
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 ROBINSON, LINDA. (C) See Higher Ground
 ◆ROBISON, ROBERT & WIFE. (C) Heaters, W Va. 26627
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 ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
 RUSHING, KEN & EDNA. (R) 3621 N.W. 97th St., Miami, Fla. 33147 (full-time)
 RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, Tenn. 37086 (full-time)
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 ◆SAY FAMILY. (C) 1515 Pinelake Dr., Orlando, Fla. 32808
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 SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
 SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730
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 ◆SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
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 ◆SHARP, CHARLES & FAMILY. (C) R. 2, Box 216-D, Vicksburg, Mich. 49097
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 SHAW, WILLIAM. (R) Box 16166, Louisville, Ky. 40216 (full-time)
 ◆SHOMO, PHIL & MIRIAM. (C) 517 Pershing Dr., Anderson, Ind. 46011
 SHUMAKE, C. E. (C) Box 4536, Nashville, Tenn. 37216
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 ◆SLACK, DOUGLAS. (C) 424 Lincoln St., Rising Sun, Ind. 47040
 ◆SLATER, GLENN & VERA. (C) 320 S. 22nd St., Independence, Kans. 67301
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 ◆SMITH, DUANE. (C) 3301 Drennan Rd., Box 63, Colorado Springs, Colo. 80911
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 ◆SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidouite, Pa. 16351
 ◆SMITHS, SINGING. (C) 205 Drayton St., Winnsboro, S.C. 29180
 ◆SNELL, DALE E. (R) 814 Paradise Ln., Colorado Springs, Colo. 80904 (full-time)
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 ◆STARK, EDDIE G. & MARGARET. (C) 6906 N W 36th, Bethany, Okla. 73008
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 STEWART, PAUL J. (C) Box 90, Jasper, Ala. 35501
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 ◆SWEENEY, ROGER & EULETA. (C) Sharon Grove, Ky. 42280
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 THOMAS, J. MELTON. (C) c/o NPH*
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 ◆THOMPSON, L. DEAN. (C) 314 S. Summit, Girard, Kans. 66743
 TOEPFER, PAUL. (C) Box 146, Petersburg, Tex. 79250
 ◆TUCKER, BILL & JEANETTE. (C) P.O. Box 3204, La Vale, Md. 21502
 TUCKER, RALPH, JR. (C) c/o NPH*
 ◆TURNOCK, JOHN J. & MRS. (R) c/o NPH* (full-time)
 VANDERBUSH, HENRY AND RHONDA. (C) Bushnell, S.D. 57011
 VANDERPOOL, WILFORD. (C) 11424 N. 37th St., Phoenix, Ariz. 85028
 VARIAN, W. E. (C) 5423 Hicks Corner, Kalamazoo, Mich. 49002
 WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115
 WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
 WALKER, LAWRENCE C. (C) 114 8th St., N.E., New Philadelphia, Ohio 44663
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 ◆WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
 ◆WARNE, RAY E. & VIOLET. (C) Box 333, Dillonvale, Ohio 43917
 ◆WELCH, RICHARD & CLAUDIA. (C) c/o NPH*
 WELCH, W. B. (C) 5328 Edith St., Charleston, S.C. 29405
 ◆WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
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 WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
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 ◆WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
 WISE, DAVE. (R) 9826 Springfield Pike, Cincinnati, Ohio 45215 (full-time)
 WISE, F. FRANKLYN. (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914
 ◆WISEHART, LENNY & JOY. (C) 1136 Westfield Pl., Olathe, Kans. 66061
 WOLPE, JOSEPH P. (C) 7139 El Prado, Riverside, Calif. 92506
 WYLLIE, CHARLES. (C) 1217 Fuller, Winfield, Kans. 67156
 WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
 YOUNG, JOHN L. (C) P.O. Box 56, Peyton, Colo. 80831
 ◆ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

HERALD SLATE

(As reported to Visual Art Department)

- ANDREWS: Seaford, Del., May 6-11; Providence, R.I., May 13-18; New Freedom, Pa., May 20-25
 BABCOCK, Wells, N.Y. (Wes.), May 6-11; Corinth, N.Y. (Wes.), May 13-18
 BAILEY, CLAYTON: Macedonia, Ohio, May 5-11; Decatur, Ill. (Trinity), May 12-18; Greentown, Ohio, May 25—June 1
 BATTIN: Salina, Kans. (1st), May 11-18
 BECKETT: Rock Springs, Wyo. (1st), May 5-11
 BELL, Mattoon, Ill., May 6-11; Dallas, Tex. (1st), May 13-18; Cheyenne, Wyo., May 25—June 1
 BENDER: Gary, Ind. (Black Oak), May 2-11; North Little Rock, Ark. (Grace), May 27—June 1
 BERTOLET: Delta, Pa., May 6-11; Allentown, Pa., May 13-18
 BEYERS: Vidor, Tex. (1st), May 6-11; Little Rock, Ark. (Rose Hill), May 13-18
 BOHL, JAMES: Brentwood, Ore., May 7-11; Olympia, Wash., May 14-18; Vancouver, Wash. (Hillcrest), May 21-25; Coos Bay, Ore., May 29—June 1

BOND: Danville, Ill. (1st), May 6-11; Saginaw, Mich. (Sheridan Ave.), May 13-18; Chicago, Ill. (Calvary), May 20-25; Kankakee, Ill. (East Ridge), May 27—June 1

BONE: Stockton, Calif. (1st), May 6-11; Bonney Lake, Wash., May 12-18; Lynnwood, Wash., May 21—June 1

BOWMAN: Ravenswood, W.Va., May 12-18; Charleston, W.Va. (North Side), May 26—June 1

BROOKS, RICHARD: Gilmar, Ill. (Free Methodist), May 13-18

BURTON: Longview, Tex. (1st), May 5-11

CASTEEL: St. Louis, Mo. (Golden Gate), May 6-11; Festus, Mo., May 13-18

CAUDILL, STEVE: Bucyrus, Ohio (1st), May 6-11; Cincinnati, Ohio (Blue Ash), May 13-18; Columbia City, Ind., May 20-25; Greentown, Ohio, May 27—June 1

CAYTON: Springboro, Pa. (1st), May 6-11; Greenville, Pa. (1st), May 13-18; Brandon, Vt., May 20-25; Dalton, Mass., May 27—June 1

CLARK: Oakland, Md., May 6-11; Cloverdale, Ind., May 13-18; London, Ky., May 20-25

CLIFT: Tracy, Calif. (1st), May 4-11; Woodland, Calif., May 12-18

CLINE: Louisville, Ky. (Broadway), May 7-11; Orangeburg, S.C., May 13-18; Bamberg, S.C., May 19-25; Clarkston, Ky., May 27—June 1

COBB: Frederick, Okla. (1st), May 2-4; Clinton, Ia. (1st), May 6-11

COOK: Greensboro, N.C. (White Rock), May 6-11

COX: Markdale, Ont., Can., May 5-11; Hamilton, Ont., Can., May 12-18

CRABTREE: Springfield, Ohio (Calvary Baptist), May 13-18

CRANE: Paden City, W.Va., May 6-11; Monroe, N.C. (1st), May 13-18; Logan, W.Va., May 20-25

CREWS: Houka, Miss., May 20-25

CULBERTSON: Kellogg, Ida., May 20-25

DARNELL: Cambridge City, Ind., May 8-18; Royal Oak, Mich., May 22—June 1

DAVIDSON: Columbus, Ohio (Darbydale), May 6-11; Falmouth, Ohio, May 16-18

DeFRANK: Orrville, Ohio (Rittman), May 11-18

DISHON: Somerset, Ky., May 5-11; Franklin, Ind. (Walters Chapel), May 13-18

DIXON: Booneville, Ark., May 9-18; Woodbury, Tenn., May 23—June 1

DUNCAN: Ironton, Ohio (1st), May 6-11

DUNMIRE: Doraville, Ga. (Northside Wes.), May 6-11; Fort Mill, S.C. (1st), May 13-18

DUTTON: Endicott, N.Y. (1st), May 7-11; El Dorado, Ark. (1st), May 14-18; Concert Tour (Midwest), May 21-29

ELLINGSON: Louisville, Ky. (Peniel Revival Center), May 8-11; Coopersburg, Pa. (Bible Meth.), May 14-25

ELLWANGER: Belle, W.Va., May 6-11; Fairgrove, Mich., May 13-18; Benton, Ky., May 20-25

EMSLEY: St. Louis, Mo. (Webster Groves), May 13-18; Tyler, Tex. (1st), May 20-25

ERICKSON: Oil City, Pa., May 7-11; Detroit, Mich. (Bethel), May 13-18; Harpers Ferry, W.Va. (Loudoun Valley), May 20-25; Timberville, Va., May 27—June 1

FELTER: Homer City, Pa., May 6-11; Chester, Pa. (Wes.), May 13-18; North Tonawanda, N.Y., May 20-25; Heuvelton, N.Y. (Wes.), May 26—June 1

FILES & ADAMS: Pennsville, N.J., May 13-18; Fawn Grove, Pa., May 20-25

FINKBEINER: Merryfield, Minn., May 4-11

FISHER, WM.: Greeley, Colo. (1st), May 6-11; Casper, Wyo. (1st), May 13-18; Red Deer, Alberta, Can. (1st), May 20-25; Rimby, Alberta, Can., May 27—June 1

FORD, NORMAN: St. Petersburg, Pa., May 2-11; Sharon, Pa., May 16-25; New Cumberland, W.Va., May 30—June 8

FRODGE: Pelham, Tenn. (Chapman Chapel), May 5-11; Dover, Tenn., May 12-18; Danville, Ill. (Douglas Park), May 21—June 1

GARDNER: Mitchell, S.D. (1st), May 6-11

GAWTHORP: Lenoir City, Ten. (White Wing), May 6-11; Watska, Ill. (1st), May 13-18; Chester, W.Va. (1st), May 20-25; Lenoir City, Tenn. (1st), May 27—June 1

GLENDENNING: Bay City, Mich. (Wes.), May 11-18

GOODMAN: Niles, Mich. (1st), May 11-18

GORMANS: Elizabethtown, Ky. (Wes.), May 9-11; Lawrenceville, Ill., May 23-25

GRAVVAT: Glenwood Springs, Colo., May 11-18

GREEN: Nashville, Tenn. (Grace), May 6-11; Detroit, Mich. (Bethel), May 13-18; Canton, Ill. (1st), May 20-25; Annapolis, Mo., May 27—June 1

GRIMSHAW: Fort Madison, Ia., May 6-11; Waverly, Ohio, May 13-18; Zanesville, Ohio (Northside), May 20-25; Windham, Ohio, May 27—June 1

GRINDLEY, GERALD: Waverly, Ohio (CCCU), May 6-11; Carlisle, Pa. (Hol. Chr.), May 13-18; Marlton, N.J. (Wiley Mission), May 20-25; concerts, Mich. and Ohio, May 27—June 8

HALL: Nashville, Tenn. (Calvary), May 2-4; concert tour (Ky. Dist.), May 15-25

HAMILTON, MARK: New Albany, Ind. (1st), May 6-11; Bridgeport, Ind., May 20-25; Terre Haute, Ind. (Eastside), May 27—June 1

HARROLD: New Harmony, Ind. (1st), May 6-11; Clarksville, Ind. (1st), May 13-18; Leona, Wis. (1st), May 27—June 1

HEASLEY: Altus, Okla. (1st), May 6-11

HEGSTROM: Rock Falls, Ill., May 5-11; Creve Coeur, Ill., May 12-18; Des Moines, Ia. (1st), May 19-25; Minneapolis, Minn. (Russell Ave.), May 26—June 1

HESS: Tulsa, Okla. (Parkview), May 5-11; Berryville, Ark. (1st), May 13-18

HIGHER GROUND: Mt. Vernon, Ohio, May 9; Brunswick, Ga. (1st), May 18-20

HOECKLE: La Marque, Tex., May 11-18; Camden, Ark., May 25—June 1

HOLCOMB: Seneca, S.C. (1st), May 5-11; Santa Maria, Calif. (Maria Highlands), May 18-25; Baywood Park, Calif. (El Morro), May 26—June 1

HOLLEY: Albion, Mich., May 6-11; Olivet, Ill., May 11-18; Niles, Mich. (Bertrand), May 20-25

HOLLOWAY: Cleveland, Ohio (Richmond Hgts.), May 6-11; Salem, Ohio, May 13-18

HOOTS: Ft. Wright, Ky. (Central), May 13-18; Canton, Ill. (1st), May 20-25; Covington, Ky. (Eastside), May 27—June 1

HOPKINS: Franklin, Ind. (Walters Chapel), May 13-18

HUBARTT: Mishawaka, Ind. (1st), May 12-18; Bay Shore, N.Y., May 20-25

HUNDLEY: Fredericksburg, Va. (1st), May 11-18; Union City, Ind., May 20-25

HYSONG: Sheby, Ohio, May 6-11; St. Catharines, Ont., Can., May 18-25

IDE: Granite City, Ill. (1st), May 2-11; Olney, Ill., May 13-18; Columbia City, Ind. (1st), May 20-25

INGLAND: Willoughby, Ohio (Sharp Ave.), May 9-18; Delroy, Ohio, May 23—June 1

IRWIN: Colliers, W.Va., May 13-18; Bainbridge, Ga., May 20-25

ISENBERG: Williston, Vt., May 6-11

JANTZ: Parkersburg, W.Va. (Broadway), May 6-11; Esther, Mo. (1st), May 13-18; West Memphis, Ark. (1st), May 20-25; Pearl River, La., May 27—June 1

JAYMES: Anderson, Ind., May 5-11

JETER: Ogden, Utah, May 5-11; Sligo, Pa., May 19-25

JEWETT: Indianapolis, Ind. (Ray), May 6-11

JONES, CLAUDE: Elkins, W.Va. (1st), May 6-11; Friendly, Md. (Washington Trinity), May 13-18; Claremont, N.H., May 27—June 1

KLEVEN: Hewitt, Minn., May 5-11

LANIER: Dayton, Ohio, May 7-18; Brilliant, Ohio, May 21—June 1

LASSELL: Oxford, Ind., May 5-11; Wind Gap, Pa., May 12-18; Hammond, Ind., May 20-25; Ft. Wayne, Ind. (West Main), May 26—June 1

LAW: Indianapolis, Ind. (Clermont), May 5-11; Cookeville, Tenn., May 13-18

LAXSON: Otisville, Mich. (1st), May 6-11; Covington, Ky. (Central), May 13-18

LECKRONE: Amherst, Ohio, May 6-11; Cleveland, Ohio (Garfield Heights), May 13-18; Lima, Ohio (Grand Ave.), May 20-25

LIDDELL: Lewisburg, Pa., May 13-18; Ironton, Ohio, May 20-25

LINDER: Lagrange, Ind., May 4-11; Boyne City, Mich., May 18-25

LOMAN: East Peoria, Ill. (Free Meth.), May 5-11; Brighton, Mich. (Green Oak Meth.), May 20-25; Pekin, Ill. (Free Meth.), May 27—June 1

LUSH: Ft. Wayne, Ind. (Lake Ave.), May 7-11; Washington, D.C. (1st), May 28—June 1

MANLEY: Anderson, Ind. (Fairfax), May 6-11; Montpelier, Ind. (1st), May 13-18; Muncie, Ind. (Wheeling Ave.), May 20-25; Warsaw, Ind., May 27—June 1

MANNING: Manchester, Ohio (Enon Chr. Hol.), May 6-11

MARTIN, PAUL: Bucyrus, Ohio (1st), May 6-11; Jackson, Mich. (1st), May 12-18; Anderson, Ind. (Goodwin Mem.), May 19-25; Kansas City, Mo. (St. Paul's), May 27—June 1

MAYO: Elk City, Okla., May 6-11

McABEE: New Albany, Ind. (1st), May 6-11; Nashville, Ind., May 13-18; Oatsville, Ind., May 23-25; Rockville, Ind., May 29—June 1

McWHIRTER: Morris, Ill., May 5-11; Cape Girardeau, Mo. (1st), May 13-18; Louisville, Ky. (St. Matthews), May 20-25; Hamilton, Ohio (Easton Rd.), May 27—June 1

MELVIN: Portsmouth, Ohio (First Chris. Hol.), May 2-11; Winchester, Ky. (First Chris. Baptist), May 19-25

MEREDITH: Chivington, Colo. (Friends), May 6-11; Shattuck, Okla., May 13-18; Ft. Wayne, Ind. (West Main), May 26—June 1

MERRELL: Virginia, Minn. (Range Cities), May 8-11; Duluth, Minn. (1st), May 12-18; Beardstown, Ill. (1st), May 19-25

MICKEY: Paradise, Calif., May 6-11; Los Banos, Calif., May 13-18; McKinleyville, Calif. (1st), May 21-25; McKinleyville, Calif. (Soma), May 26—June 1

MILLHUFF: Elkhart, Ind., May 13-18; Bethel Park, Pa. (South Hills), May 20-25; Akron, Ohio (1st), May 27—June 1

MONTGOMERY: Georgetown, Ind., May 6-11; Terre Haute, Ind. (Northside), May 13-18; Mountain Home, Ark., May 25—June 1

MORRIS: Milford, Del. (Wes.), May 5-11; Grafton, W.Va. (Parkview), May 19-25

MULLEN: Bangor, Me., May 6-11; Gouverneur, N.Y., May 13-18

MYERS: Midland, Mich. (Wes.), May 6-11; Cadillac, Mich., May 13-18; Rockford, Mich. (Wes.), May 20-25; Nashville, Mich., May 27—June 1

NEFF: Indianapolis, Ind. (Trinity Wes.), May 6-11; Warren, Mich. (Warren Woods), May 21-25

NEUSCHWANGER: Rock Island, Ill. (1st), May 5-11; Everett, Wash. (1st), May 18-25

OVERTON: Lizemores, W.Va., May 7-11; Macomb, Ill., May 19-25; Red Oak, Ia., May 27—June 1

OYLER: Nederland, Tex., May 12-18

PALMER: Brownsburg, Ind., May 6-11; Indianapolis, Ind. (S. Irvington), May 13-18; Greensburg, Ind., May 27—June 1

PASSMORE: Bath, N.Y., May 6-11; Watertown, N.Y. (1st), May 13-18; Ephrata, Pa. (1st), May 27—June 1

PERDUE: Georgetown, Ohio, May 5-11; Hicksville, Ohio, May 12-18; Marysville, Ohio, May 20-25

PFEIFER: Ironton, Ohio (1st), May 6-11; Vinton, Va. (Wes.), May 13-18; Dayton, Ohio, May 27—June 1

PHILLIPS: Clinton, Ia., May 6-11; Davenport, Ia., May 13-18; Lewistown, Ill., May 20-25

PIERCE: Longmont, Colo. (1st), May 4-11; Boulder, Colo. (1st), May 12-18; Atoka, Okla., May 20-25; Vandalia, Mo., May 27—June 1

POWELL, FRANK: Woodston, Kans. (Mt. Ayr Camp), May 29—June 1

PRESSLER: Winterset, Ia. (1st), May 6-11; Nashville, Ind. (1st), May 13-18; Nashville, Tenn. (Glenciff), May 20-25; Redford, Mo. (1st), May 27—June 2

QUALLS: Kingfisher, Okla., May 6-11; Clanton, Ala. (Un. Meth.), May 13-18

RAKER: Kampsville, Ill. (Summit Grove), May 6-11; La Crosse, Wis., May 13-18; Sioux Lookout, Ont., Can., May 26—June 8

RAYCROFT: Adrian, Mich. (Madison), May 6-11

RICHARDS: Indianapolis, Ind. (S. Irvington), May 13-18

ROBISON: Buckhannon, W.Va. (Meth.), May 15-26

RODGERS: Wallingford, Conn., May 7-18; Caneadea, N.Y. (Bellville Wes.), May 20-25

SCARLETT: Indianapolis, Ind. (Ray St.), May 5-11

SCHULTZ: Martinsville, Ind. (1st), May 5-11; Springfield, Ill. (South Side), May 12-18; Searcy, Ark. (Pickens Chapel), May 19-25

SCOTT: Akron District Personal Evang. Clinic, May 6-8

SEXTON: Jacksonville, Fla. (Panama Park), May 26—June 1

SHARP: St. Louis, Mo. (S.W.), May 20-25

SHOMO: Anderson, Ind. (Central Wes.), May 11; Monroeville, Ind., May 14-18; Anderson, Ind. (Goodwin), May 19-25

SHUMAKE: Ashland City, Tenn., May 13-18; Piqua, Ohio (Bradford), May 26—June 1

SLACK: New Castle, Ind. (Broad St.), May 6-11; Claremont, Okla. (1st), May 20-25; Lawrenceburg, Ind., May 27—June 1

SMITH, C.H.: Bellflower, Calif. (1st), May 13-18; Wichita, Kans. (Eastridge), May 27—June 1

SMITH, D.: Walsh, Colo. (Wes.), May 11

SMITH, OTTIS: Washington, Pa. (Hart Ave.), May 6-11; Three Rivers, Mich., May 13-18; Smithton, Pa., May 21-25; Meadville, Pa., May 27—June 1

SMITHS, SINGING: Clarksburg, W.Va., May 6-11;

Charleston, W.Va. (Southeast), May 13-18; Akron, Ohio (West), May 20-25
SNOW: Tinley Park, Ill. (1st), May 7-18; St. Charles, Ill., May 20-25; Cincinnati, Ohio (Carthage), May 27—June 1
SPARKS: Bloomington, Ill. (1st), May 6-11; Coatesville, Pa. (1st), May 20-25
STAFFORD: Seneca, S.C. (Wes.), May 5-11; Crossville, Tenn., May 12-18; East Point, Ga., May 19-25; Marion, Ohio (Calvary Tab.), May 29—June 8
STARK: Marlow, Okla., May 26—June 1
STEWART: Toronto, Ohio (1st), May 13-18; Point Pleasant, W.Va. (1st), May 27—June 1
STONE: Concerts in the Colorado Springs area, month of May
STRICKLAND: Hilliard, Ohio, May 6-11; Fort Wayne, Ind. (Southside), May 13-18; Xenia, Ohio, May 20-25; East Point, Ga., May 27—June 1
SWEARENGEN: Evansville, Ind. (Grace), May 6-11; Garfield Heights, Ohio, May 13-18; Alanson, Mich. (Lakeview), May 20-25
SWEENEY: Mayfield, Ky., May 15-18
TAYLOR: Sheridan, Ill., May 9-11; Danville, Ill. (Northside), May 17-18
THOMAS: Willard, Ohio, May 5-11; Niles, Ohio, May 13-18; Waterford, Ohio, May 20-25
TUCKER, BILL: Selma, Ind., May 9-11; Anderson, Ind. (Columbus Ave.), May 13-18
TUCKER, RALPH: Duncan, Okla. (1st), May 6-11; Marengo, Ia., May 13-18; Bethany, Okla., May 30—June 8
VANDERBUSH: Bay City, Mich., May 11-18
VARIAN: Bowling Green, Ky. (1st), May 6-11;

Grand Rapids, Mich. (Clyde Park), May 13-18; Gilman, Ill. (Free Meth.), May 20-25; Clare, Mich., May 27—June 1
WALKER: Booneville, Ark., May 9-18; Woodbury, Tenn., May 21-25; Caledonia, Ohio, May 30—June 8
WALLACE: Zephyrhills, Fla. (1st), May 11-18
WARD: Merrillville, Ind., May 6-11; Bushnell, Ill., May 13-18; Crothersville, Ind., May 20-25; Menomonie, Wis., May 27—June 2
WELCH, RICHARD: Orangeburg, S.C. (Memorial), May 13-18; Archdale, N.C., May 19-25
WELCH, W. B.: North Pittsburgh, Pa., May 4-11; West Columbia, S.C. (1st), May 13-18; Orangeburg, S.C. (1st), May 20-25
WESTS: Portage, Pa., May 6-11; Penns Creek, Pa. (Wes.), May 13-18; New Berlin, Wis., May 20-25; Scottsdale, Pa., May 27—June 1
WILLIAMS, LAWRENCE: Alma, Ark., May 12-18
WISE, DAVE: Gary, Ind. (Aetna), May 11-18
WISE, FRANKLYN: Rockville, Ind., May 30—June 1
WISEHART: Yates Center, Kans., May 23-25; Archie, Mo. (Chris. Church), May 27—June 1
WYLIE: Norwalk, Ohio (1st), May 6-11; Robeline, La. (Friendship), May 20-25; Bossier City, La. (South), May 27—June 1
WYRICK: Gaylord, Mich. (1st), May 6-11; Charleston, W.Va. (Southeast), May 13-18; Logan, W.Va. (1st), May 20-25; Crystal Lake, Ill. (1st), May 27—June 1
YOUNG: Ward, Colo., May 1-11; Lewellen, Neb. (Wes.), May 14-25
ZIMMERLEE: West Lebanon, Ind., May 6-11; St. Charles, Ill. (1st), May 20-25



Rev. and Mrs. W. C. Raker have been holding revivals and assisting in starting new churches in the newly opened mission district of Antigua. Mission Director Lawrence Faul rented a house in St. Johnson's Village to begin a new church, following an extended tent meeting in which a number of converts were won. Last year Rev. and Mrs. Raker spent some weeks in Guyana holding revivals under the direction of District Superintendent Joseph Murugan. Three new churches were started, in addition to revivals held in established churches.



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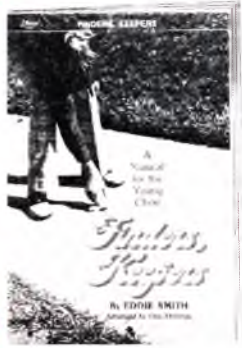
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TNC FORENSIC TEAM: Front row, l. to r.: Carl Hall, Kathy White, Phyllis Carter, Joey Condon; back row, l. to r.: Coach Gary Coulter, Star Steele, Cindy Conine, Debbi Kiddy, Chuck Green.

Tournament at Vanderbilt University last month.

Professor Gary Coulter, forensic coach, and the team have travelled over the Southeast in speech competition with over 125 colleges and universities. In all but 1 of the 7 tournaments the team entered, TNC was represented in the finals.

In the Tennessee state finals, all Tennessee colleges and universities were represented, with the Trevecca team placing first.

Trevecca's top finalists included: Phyllis Carter, Ashland, Ky., interpretation of poetry

Church Green, Nashville, Tenn., extemporaneous speaking

Debbi Kiddy, Pomona, Fla., interpretation of prose

Kathy White, Bluefield, W.Va., interpretation of prose

Carl Hall, Huntsville, Ala., persuasive speaking, first place in his category

The five finalists and Coach Coulter will represent Trevecca and the state of Tennessee in the Individual Events National Tournament at Niagara University, Niagara Falls, N.Y., later this month. □

ENC CHOIR TOURS BERMUDA

At 6:30 a.m. on January 28, a cold New England wind sent chills through 66 people preparing to leave Boston's Logan Airport. Two hours later the same people—the Eastern Nazarene College A Cappella Choir and friends—stepped from a Pan Am jet into the mild, sunny warmth of Bermuda sunshine.

This was the beginning of eight days of concerts that would include a live television show; concerts in high schools, churches, and a prison; personal witnessing; and a final Sunday night concert in a full ballroom at the St. George Holiday Inn.

J. Gregory Larkin, Jr., associate professor of music, directed the group.

With choir members paying their

Eastern Nazarene College A Cappella Choir

(Continued from page 23)

TREVECCA FORENSIC TEAM WINS STATE CHAMPIONSHIP

The Trevecca Nazarene College forensic team won the Tennessee Intercollegiate Forensic Association



own way under the full sponsorship of the Bermuda church and its pastor, Rev. David Wayman, this trip was to be an investment with many ongoing rewards.

Two weeks after the choir returned from Bermuda to the ENC campus, the following letter was received from Rev. Wayman in reflection upon their visit:

Warm Bermuda sunshine and Jesus' love to each one in the choir!

You cannot begin to grasp the nationwide impact that the choir made wherever they sang, stayed, or served. That is what makes this so exciting—you were ministering to an entire nation, an international community with ever widening circles of influence to others you and I will never meet. . . .

We estimate that you reached 20,000 through the TV program, 2,100 in the schools, and 1,975 in the concerts and services. In an earlier letter of planning to Professor Larkin nearly a year ago, the goals were outlined as: showing the joy of Christianity, the godly invasion of a nation, influencing the youth and presenting the possibility of a Christian college education. These and many more were met.—Rev. David S. Wayman □

DISTRICT ASSEMBLY INFORMATION

NORTHWEST—April 30—May 1. Lewiston First Church, 1700 8th St., Lewiston, Idaho 83501. Host Pastor: Charles A. Wilkes. General Superintendent: Dr. Orville W. Jenkins.

CENTRAL CALIFORNIA—May 2-3. Visalia Convention Center, Sequoia and Church Sts., Visalia, Calif. 93277. Host Pastor: E. K. "Ken" Bryant. General Superintendent: Dr. Edward Lawlor.

NEW YORK—May 2-3. Fishkill Church of the Nazarene, Rte. 52, Box 412, Fishkill, N.Y. 12524. Host Pastor: J. Grank Swank, Jr. General Superintendent: Dr. Eugene L. Stowe.

PHILADELPHIA—May 7-8. Ephrata Church of the Nazarene, N. Academy Dr. at Dawn Ave., Ephrata, Pa. 17522. Host Pastor: William D. Mowen. General Superintendent: Dr. Eugene L. Stowe.

SAN ANTONIO—May 7-8. Corpus Christi First, 4141 Brawner Pkwy., Corpus Christi, Tex. 78411. Host Pastor: John McIntosh. General Superintendent: Dr. George Coulter.

WEST TEXAS—May 7-8. Lubbock First Church of the Nazarene, 46th and Ave. Q, Lubbock, Tex. 79412. Host Pastor: Charles L. Kirby. General Superintendent: Dr. Edward Lawlor.

IDAHO-OREGON—May 8-9. Nampa College Church of the Nazarene, 504 Dewey, Nampa, Ida. 83651. Host Pastor: Clarence J. Kinzler. General Superintendent: Dr. Orville W. Jenkins.

MISSISSIPPI—May 8-9. Jackson First Church, 1285 Raymond Rd., Jackson, Miss. 39204. Host Pastor: Jay Bybee. General Superintendent: Dr. V. H. Lewis. □

LONG ISLAND CAMP SCHEDULED

The Long Island Camp Meeting Association is planning its annual meet at its campgrounds on Prince Ave., Freeport, N.Y., July 30—Aug. 10, with the Passmore Evangelistic Party in charge.

Children's workers are Mrs. Helen S. Matthews, Mrs. Ruth Patton, and Rev. William P. Younkens.

Daily services are held at 7:30 p.m., with a 2:30 service also on Saturdays and Sundays.

The president of the Association is Rev. Jay W. Patton, pastor of the Nazarene church in Skowhegan, Me. Rev. Clifton T. Matthews, pastor of the Bellmore, N.Y., church, is the secretary. □

INDIA DISTRICT ASSEMBLY HELD

The thirty-ninth annual assembly of the India District was held in Buidana at Dharamdari District center, March 4-5. The presiding general superintendent, Edward Lawlor, conducted the business sessions.

Rev. D. M. Kharat was reappointed district superintendent for another year.

Dr. Lawlor ordained Suresh G. Borde, Samuel Gawali, Pudmakar Meshramkar, and Gopal Sable.

Elected to the district advisory board were: (elders) S. L. Bansod, S. T. Gaikwad; (laymen) K. Oomen, V. G. Jondhale.

Mrs. Saroj S. Borde was reelected president of the NWMS. Rev. P. J. Meshramkar was reelected president of the NYPS, and Rev. Suresh G. Borde as director of evangelism.—Reporter: Suresh G. Borde □

NAZARENE CAMP MEETING

April 24-27—SACRAMENTO Indoor Camp at night in Memorial Auditorium, Sacramento, Calif. Dr. Edward Lawlor evangelist on the 24th and 27th. Kenneth Vogt, district superintendent. □

MOVING MINISTERS

RONALD L. BARBER from Blue Ash, Ohio, to Vandalia, Ohio

DAVE BARKER to Rumble (Ashford, W.Va.) HAROLD W. CANADAY from Hutchinson (Kans.) First to Highland, Ind.

LYNN H. CASSEDAY to Chattanooga (Tenn.) Grace

MARVIN DENTON from Mineola, Tex., to Vinton, La.

RONALD E. ESTES to Colfax, La. DELBERT RAY FORD from Tehachapi, Calif., to Davis, Calif.

TOM HAZELWOOD to Morristown (Tenn.) First

LARRY A. HENDERSON from Blackwell (Okla.) First to Dallas (Tex.) Casa View BYRON R. HISSOM, SR. from Rumble (Ashford, W.Va.) to East Bank, W.Va.

JOHN S. HOOPER from Laverne, Okla., to Miami, W.Va.

RAY T. HUFF from Plymouth Heights (Franklin Furnace, Ohio) to Wren, Ohio

GERALD E. JENKINS from associate, Fredericktown, Ohio, to Hamilton (Ohio) Millville Ave.

EARL C. MCKINNEY from Hillsboro (Harrison, Ohio) to Dayton (Ohio) Northridge

STANLEY MEEK from Winfield, Kans., to Waco (Tex.) First

JESSE A. MIDDENDORF from Gallatin, Tenn., to Maryville (Tenn.) First

RONALD MILLER from Cadiz, Ohio, to Barnesville, Ohio

RICHARD K. OLSEN from Kingsville, Tex., to associate, El Reno, Okla.

RONALD REYNOLDS to Blue Ash, Ohio

ROY STACEY to West Union, Ohio

R. H. STONER from Kennett, Mo., to Minden, La.

PAUL D. SYDENSTRICKER from Teays Valley (Hurricane, W.Va.) to Hillsboro (Harrison, Ohio)

MOVING MISSIONARIES

REV. & MRS. OLIVER KARKER, Republic of South Africa, South, field address: P.O. Box 106, Florida 1710, Transvaal, Republic of South Africa

REV. & MRS. BOYD SKINNER, Chile, new field address: Casilla 523, Concepcion, Chile, South America

ANNOUNCEMENTS

LAFAYETTE PARK CELEBRATES 50TH

The Lafayette Park Church of the Nazarene, St. Louis, Mo., will celebrate its fiftieth anniversary May 18, 1975, with all-day services. District Superintendent A. E. Mottram will be the special speaker.

In 1969, the church sold the building on St. Vincent Boulevard, which had been the home of the congregation for 40 years, and relocated in another area. When this move was made, the name was changed to Southwest Church of the Nazarene.

During its 50 years the church has had only four pastors: Rev. C. I. Deboard, organizer of the church; Rev. A. L. Roach, who served the church for 24 years; Dr. B. G. Wiggs, 5 years; and Dr. R. T. Morris, the present pastor, who is in his eighteenth year of service to the church.

All former members and friends are invited to the anniversary day. The church would appreciate greetings from those who are unable to attend.

The address is: Southwest Church of the Nazarene, 4543 Magnolia Ave., St. Louis, Mo. 63110. □

Due to a change of missionary personnel, please address all parcels of quilts or used clothing for Nome, Alaska, to: Pastor, Church of the Nazarene, P.O. Box 24, Nome, Alaska 99762.

Quilts are still needed and very much appreciated. A limited amount of used clothing can be used. Please do not send men's suits, overcoats, or women's skirts.—Stephen R. Beals. □

RECOMMENDATION

Rev. Kenneth Riden, our pastor at Fortville, Ind., will be entering the evangelistic field in August, 1975, and will be available for revivals. His address now is 406 S. Maple St., Fortville, Ind. 46040, and his phone number is 317/485-5200.—C. Ross Lee, superintendent, Indianapolis District.

VITAL STATISTICS

DEATHS

REV. AL AYERS, 68, died Sept. 30 in Horatio, Ark. He is survived by his wife Mildred; two daughters, Dixie Imogene Thomas and Lucy Mae Pettigrew; four grandchildren; and six great-grandchildren. He was an ordained elder in the Church of the Nazarene for 35 years.

CARL D. LAYSON, 76, died Feb. 6 in Veterans Administration Hospital, Oklahoma City, Okla. Funeral services were conducted by Rev. Carl Soliday. Survivors include his wife, Maggie; 2 sons, Kenneth and David; 3 daughters, Mrs. Jane Pisetta, Mrs. Dorothy Honn, and Mrs. Carol Erickson; 24 grandchildren; 3 great-grandchildren; and 1 sister. Interment was in Greenlawn Cemetery, Kansas City.

ELVIN MINTER, 72, died March 12 in San Pablo, Calif. Funeral services were conducted by Rev. H. Robert Grossman and Rev. R. E. Phillips. He is survived by his wife, Lorraine, a son, and two daughters.

H. EARL MUSGRAVE, 73, died Feb. 6 in Tampa, Fla. Funeral services were conducted by Rev. Nixon in Tampa; by Rev. Willis Coburn in Chesapeake, Ohio. He is survived by his wife, Thelma; three sons, Dale, Frank, and Clifford; one daughter, Mrs. Philip (Beverly) Bowles; nine grandchildren; two brothers; and one sister. Interment was in Linville, Ohio.

HERBERT NEWCOMB, 76, died May 17, 1974, in Salem, Ore. Funeral services were conducted by Rev. R. E. Woobech, assisted by Rev. Loyd R. Birk. Survivors are his wife, Alice; one daughter, Mary Beth; and three sisters.

WALTER NUZUM, SR., 70, died Nov. 18, 1974, in Toledo, Ohio. Funeral services were

NEWS OF RELIGION

conducted by Rev. Roger A. Flemming. He is survived by his wife, Elizabeth; son, Walter C.; daughter, Mrs. Jane Buck; two grandchildren; three brothers; and three sisters.

GLENN H. OLSON, 55, died Jan. 18 in Fort Dodge, Ia. Funeral services were conducted by Rev. Paul D. Beaver. Survivors include his wife, Pauline; four daughters, Mrs. Gordon (Glenda) Jakobitz, Mrs. Donald (Lavonna) Johnson, Mrs. Robert (Anita) Palmer, and Mrs. Daniel (Aleta) Gollob; three sons, Herbert, Paul, and Phillip; seven grandchildren; his mother, Mrs. Tobia Olson; one sister, and two brothers.

ELSIE A. POUSS, 62, died Feb. 6 in Litchfield, Minn. Funeral services were conducted by Rev. Norman Bloom and Rev. Herbert Ketterling. She is survived by her husband and four children.

FLORENCE E. (FRANZ) PRICE, 59, died on Jan. 9 in Indianapolis, Ind. Funeral services were conducted by Rev. R. B. Acheson and Rev. Gene Phillips. Survivors are her husband, Hugh; three daughters, Mrs. Judy Crisswell, Mrs. Joan Gregory, and Mrs. Hannah Nichols; six grandchildren; six brothers; and six sisters.

MAX ROSENBAUM, 17, died in Walla Walla, Wash., on March 6 after a motorcycle-pickup collision. Funeral services were conducted by Revs. Ronald Alexander, Howard Baker, and Milton Harrington. He is survived by his parents, Mr. and Mrs. Don Rosenbaum; a brother, Rex; and a sister, Sonja.

THOMAS STAVE, 80, died March 1 in Yakima, Wash. Funeral services were conducted by Rev. Duane Muth. Surviving are: wife, Violet; son, Milton; two grandchildren; and a brother.

BIRTHS

to RANDALL AND THERESA BEEGLE, New Brighton, Minn., a boy, John Randall, March 8

to BOB AND FLORA BELZER, Nampa, Ida., a girl, Anya Lenee, Nov. 3, 1974

to REV. CHUCK AND JOY BELZER, Laramore, N.D., a girl, Marquita Jo, Jan. 5

to LESTER L. AND NORMALEE (RILEY) HALE, Oklahoma City, Okla., a boy, Paul Nathan, Feb. 6

to HUGH JAMES AND MARY JOHN (WILLIAMS) HANSEN, Fairfax, Ala., a boy, John Carl, Feb. 15

to BRUCE AND CAROL (TOMS) HARDESTY, Kansas City, Kans., a girl, Kristina Joy, Feb. 6

to DAVID AND LINDA (NELSON) McCLUNG, Dallas, Tex., a girl, Jennifer Ann, March 12

to TOM AND PATTY (ASH) MESSENGER, Veneta, Ore., a boy, Marcus Luther, Feb. 3

to DOUG AND SANDY (SPENCER) PATTON, Lima, Ohio, a girl, Wendy Susanne, Dec. 7, 1974

to REV. RICK AND SUE (CLEM) SKEEN, Juliaetta, Ida., a girl, Tamera Sue, March 11

to DARYL AND CHRISTINE (OGLINIE) WEBSTER, Merriam, Kans., a girl, Pamela Rouchelle, Feb. 27

to BUFORD AND CLAUDIA (CALHOUN) WEESE, Coffeyville, Kans., a boy, Joshua Michael, Feb. 23

to RON AND ROBERTA (BANKS) WILSON, Highland, Ind., a boy, Ronnie Mark, Feb. 24

ADOPTED

by DON AND JOAN (GROVES) ROSS, Bruceton Mills, W. Va., a boy, Jody Donald, born Jan. 30, 1975

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.

CALIFORNIA GOVERNOR WEIGHS BIBLE AGAINST STATE, FEDERAL WELFARE RULES. Calling the country's welfare rules "confusing and ambiguous," California Governor Edmund Brown, Jr., held up a Bible and called it "an example of concise, workable rules for men."

Brown, a former Roman Catholic seminary student, stacked 28 volumes of federal and state welfare laws and regulations on a table in front of welfare directors gathered in the California capital. Then he held up a thin copy of the Old Testament.

"If I have to take my pick, I'll take this thing against that mishmash any day."

Brown said welfare costs are reaching crisis proportions and "something's got to give." □

SOUTHERN BAPTIST PASTORS TO HEAR CHARLES COLSON. Charles Colson, convicted Watergate conspirator who was released from prison in February, will be a speaker at the Southern Baptist Pastors' Conference in Miami Beach, Fla., June 8-9. His topic will be "A New Man in Jesus Christ."

Mr. Colson, former special counsel to President Nixon, has attracted wide attention since his public announcement of a spiritual experience during the Watergate trials which led to a personal commitment to Christ. He was raised an Episcopalian.

Among other speakers at the annual pastors' conference will be Mrs. Norman Vincent Peale on "The Pastor as a Father and Husband." Steve Davis, quarterback for the University of Oklahoma and an ordained minister, will give a personal testimony.

Convicted in the Watergate cover-up, Mr. Colson, 43, was sentenced to one to three years and began serving his term last July. He was released in February because of serious family difficulties.

On his release, the former White House aide said he planned to spend as much time as possible in religious service and writing. He said he hoped to write on religious themes combined with his Watergate experiences and to devote considerable time to other religious pursuits. □

WEST VIRGINIA PARENTS SEE "BILLY BUDD" REMOVED FROM TEXTS. Executives of Ginn and Co., publishers of a controversial high school textbook series, say they will bow to pressure from West Virginia parents and remove at least one American classic, "Billy Budd," from all future editions.

It's a play adapted from the novel by Herman Melville—an enigmatic allegory about the death of Christ to which parents objected strongly.

The company may also delete "The Only Man on Liberty Street," by William Melvin Kelley; "Suzanne," a poem by Leonard Cohen; "Karintha," by Jean Toomer; and Erskine Caldwell's "Indian Summer," from future textbooks. □

"BIG 3" FOR U.S. STUDENTS: KISSINGER, JFK, AND MEIR. High school leaders in the U.S. have named Henry Kissinger, John F. Kennedy, and Golda Meir as the "top three" individuals who have made the greatest contribution to the world during their lifetime.

John F. Kennedy, Henry Kissinger, and Martin Luther King, Jr., were voted as the three individuals who made the greatest contributions to the nation.

The poll was part of the fifth annual national opinion survey conducted by Who's Who Among High School Students of Northbrook, Ill. Included in the survey sample were 23,000 high school seniors and juniors who were among the 236,000 high achievers featured in the 1974 edition of *Who's Who*. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ **I would like to know if the Dead Sea Scrolls were used in the translation of "The New International Version." If not, what has become of them? Were they too brittle to touch?**

The Old Testament in *The New International Version* has not been published yet, and there were no New Testament manuscripts among the Scrolls.

The Scrolls are housed in the "Shrine of the Books" near the Knesset in Jerusalem. Those that had not been stored in jars are very brittle and have been handled with extreme care.

Undoubtedly the major biblical find among the Dead Sea Scrolls was a complete copy of Isaiah, all 66 chapters, and almost a thousand years older than any previously known copies of Isaiah in Hebrew.

The scholars working on the Old Testament of the NIV will have access to photo reproductions of Isaiah as well as of fragments of

other Old Testament books.

The discovery of the Isaiah scroll was undoubtedly the most exciting manuscript find of the century. While there are about a dozen minor variations from the Masoretic text of the Old Testament, it is a substantial witness to the accuracy of the Hebrew Bible as we had known it. □

■ **Is the heaven of which Jesus spoke in Matthew 5:12 ("great is your reward in heaven"), and the heaven of which the Apostle Paul spoke in 2 Corinthians 5:1 ("If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens"), and of which the Apostle Peter spoke in 1 Peter 1:4 ("reserved in heaven for you") the same heaven as the New Jerusalem spoken of in Revelation 21:10?**

Not exactly. "Heaven" in Matthew 5:12; 2 Corinthians 5:1; and 1 Peter 1:4 represents the realm into which Christians pass immediately after death (2 Corinthians 5:8; Philippians 1:21; 1 Thessalonians 5:10).

The New Jerusalem which John saw in Revelation 21 is part of the eternal order, after the final judgment at the "great white throne" (Revelation 20:11-15).

Jesus said, "There are many

rooms in my Father's house; otherwise, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am" (John 14:2-3, NIV).

The New Jerusalem on a restored and purified earth (2 Peter 3:10-13; Revelation 21:1) is one of those "many rooms" or "many man-

sions."

There are hints in the New Testament that Planet Earth is destined for an eternal state comparable to the glorified being of God's people (Acts 3:21; Romans 8:19-25).

With all sin and its effects purged away, transformed into an eternal order, and inhabited by the redeemed alone, this earth could be a very proper kind of heaven. □

■ **Revelation 21:2-3 speaks of the New Jerusalem coming down from God out of heaven and the tabernacle of God being with men. Will this New Jerusalem be on earth during the millennium, making it possible for people still in human bodies to have access to this city?**

Not as I understand the sequence of Revelation 20 and 21.

Recognizing that the Book of Revelation contains series of visions that are not always chronological in sequence, it still seems that Revelation 21 reports the eternal state following the final judgment of the great white throne (Revelation 20:12-15).

The only biblical reference to the millennium as such is in the early

part of Revelation 20, and it is over before the last judgment takes place.

The Book of Revelation is an intriguing study, but again I would warn against treating it as an allegory in which each detail must be applied to some earthly event.

Our faith finds sustenance in John's vision of Christ's triumph over all. There is no doubt about the outcome of history.

"And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Revelation 22:3-5). □

■ **I am curious about a phrase many use—"cotton pickin'." There may not be anything wrong with it, but it sounds out of place. Please comment on it in your answers to questions. I don't want to condemn others for its use if there is nothing wrong with it.**

The unabridged dictionary defines "cotton pickin'" as meaning: (1) Fit for nothing better than picking cotton; unworthy; (2) Damned, confounded."

In view of the second meaning, I

think this would be an adjective to leave out of one's vocabulary.

I'm sure many people use the expression with the intent of a good-natured slur. So I wouldn't necessarily condemn what is prob-

ably said in ignorance of its extended meaning. Perhaps, under the right circumstances and in the right spirit, you can help educate them. □

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Dr. C. Phatudi (l.), the Honorable Chief Minister of the Lebowa nation, extended greetings to Rev. and Mrs. Meshack Rebese (center and right) on the occasion of Rev. Rebese's election as the new superintendent of the Northwest District of the North Republic of South Africa at Seshogo, Northern Transvaal, in February. Rev. Rebese is a graduate of the Lula Schmelzenbach Bible College at Acornhoek and served pastorates in the eastern and northern Transvaal. For the past three years he has been pastor of the University of the North Church of the Nazarene. The district Rev. Rebese will supervise stretches across 700 miles and includes four major tribes. It is served by 14 Nazarene missionaries in addition to the national pastors.



Ecuador missionaries Rev. and Mrs. John Sluyter display a commemorative patchwork quilt presented to them by the members of the Erma, N.J., congregation, where Rev. Sluyter formerly pastored. The quilt blocks were embroidered with names of friends and members of the church. Rev. Richard Patmore is the pastor.

A happy group of members of Snohomish, Wash., church burn the mortgage on their present church building. The church plans to start construction on a much needed new sanctuary, and the present indebtedness was quickly cleared to make the advance possible. Rev. Floyd Cummings is the pastor.



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The NYPS theme, "Jesus: the Hope," is in black on a gold plate. Plate is on white marbled plastic. Size, 2 x 3 1/4" thick. Boxed (MTK) **\$1.25**

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"Praying Hands" stamped on bookend and pad. Bookend size, 4 x 6". Memo pad has cork bottom, 4 x 6" note pad, and telephone-listing page... size 4 1/2 x 6 1/2". (ST) **\$3.00**

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Attractive cover with serenely prayer surrounded by a colorful border. Can be hung by phone for easy note-taking. Gold "Praying Hands" at top. Includes pen. 3 x 5" note pads. (ST) **\$1.25**

GI-7450 **\$1.25**

LAMINATED MOTTO PLAQUES Decorative border with favorite motto will add meaning to new couple's home for years to come. Choice of two. Size, 6 x 8". (BD) P-912 "Love One Another" **\$1.60** P-910 "God Bless Our Home" **\$1.60**

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Attractive set in avocado or gold. Imprinted in gold. "Learn to Do Well" and "Love One Another." Size, 2 1/2 x 3 1/2". (MCB) **\$1.25**

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THE ADVENTURE OF BECOMING ONE By Louis O. Caldwell. Offers helpful insights into a marriage relationship. Attractively boxed with ribbon flower. (BH) **\$2.95**

KITCHEN PLAQUE

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WEDDING CROSS Fine polished gold. Symbolizes the unity and the oneness of marriage. Rings intertwine. Points to the blessings of marriage in Christ. Includes taper for insertion in wedding cake. Size, 4 x 8". (JS) **\$3.95**

WITH THIS RING

Gift booklet, says, "I care" most eloquently to that couple about to be married. Contains scripture, quotations, and poetry. 24 pages. 4 1/2" x 6 1/2". Mailing envelope included with each booklet. (ST) **60c**

GI-7450 **\$2.95**

GI-20G **\$1.25**

"God Bless Our Home"

GI-1227 **\$2.75**

GI-48G **\$3.95**

GI-20G **\$1.25**





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

DENNIS

I had just finished reading a beautiful letter from a young marine stationed in Africa and, as I laid it down on my desk, my mind drifted back to times when he had been closer.

He was polite, courteous, and very quiet—but not a Christian. When he was home on leave, he always found his seat in church beside his dedicated mother, yet in matters spiritual he seemed indifferent and uninterested.

Then, following a period of observing the people of the church living the Christian life, a program of "fellowship evangelism," and a mother's prayers, he readily accepted God's gift of eternal life at an altar of prayer.

Now things were different and his letter said it better than I ever could. It read in part:

Dear Friends:

How's everything at church? Everyone was so nice and friendly that it just seemed as if the love of God was everywhere. I'm just so happy that I now know Him as my personal Saviour!

When I stepped on that plane to go, I felt as if I was leaving every friend I had. But while I was sitting there, I suddenly remembered something that my mother had told me a

few days before: "Son, no matter where you go you'll never be alone, because God will be there to help you." Then I didn't feel so alone anymore, knowing that my God would always be beside me.

Sometimes when I'm out at night on sentry duty and walking my post all alone, I feel so close to God I'll start talking out loud to Him as if He were right there walking beside me. I just can't find words to describe what God means to me. I don't think there are any!

I thought living a Christian life seemed like too much of a drag but, boy, was I ever wrong! Since I accepted Jesus as my Saviour, life has never been sweeter. So many wonderful things have happened to me!

I only ask that everyone will continue to pray that I'll always trust in Him and do what He would have me to do.

*Your friend,
Dennis*

Once more the love of Christ has reached out and touched a lost and lonely soul. □

—Alan R. Dicer
Taylor, Mich.

W. M. LYNCH APPOINTED



ANNOUNCEMENT

With the unanimous endorsement of the Board of General Superintendents and in consultation with the District Advisory Board, I have appointed W. M. Lynch (now superintendent of the Mississippi District) superintendent of the Dallas District effective May 1, 1975.

—Orville W. Jenkins
General Superintendent

Rev. Lynch, 49, will fill the vacancy created by the resignation of Rev. E. L. Cornelison (see accompanying story).

Rev. Lynch has been superintendent of the Mississippi District since December, 1968. He served pastorates in Texas, Oklahoma, and Illinois from 1948 to 1968.

Rev. Lynch attended Bethany Nazarene College, and holds the A.B. and M.A. degrees from Stephen F. Austin State University, Nacogdoches, Tex. He has also done graduate work at Baylor University, Waco, Tex.

Rev. and Mrs. Lynch have two daughters: Mrs. Gay Leonard, of Nashville, Tenn.; and Rosalynn, 13, of the home.

They will move to Dallas, May 1, but plan to return to Jackson for the Mississippi district assembly, May 8-9.

Rev. Lynch's successor will be elected by the assembly in May. □

L. GUY NEES TO MOUNT VERNON PRESIDENCY



Dr. L. Guy Nees, 58, superintendent of the Los Angeles District since 1964, has accepted election as president of Mount Vernon Nazarene College, Mount Vernon, Ohio.

He will assume the new post in June, succeeding Dr. John Allen Knight, who has resigned to become editor of the *Herald of Holiness*.

Dr. Nees is a graduate of Northwest Nazarene College and holds

the honorary doctor of divinity degree from Olivet Nazarene College.

In addition to his years as district superintendent, he served as president of Canadian Nazarene College from 1946 to 1949, has been chairman of the board of trustees of Pasadena/Point Loma College since 1964, and is currently chairman of the board of Nazarene Theological Seminary in Kansas City.

Dr. Nees was a home mission pastor in Montana, Wyoming, and Wisconsin from 1937 to 1940; and was associate pastor of Nampa, Ida., First Church from 1940 to 1942.

He pastored in Wieser, Ida.; and Vancouver, British Columbia, First Church before election as president of CNC.

Dr. Nees was pastor of St. Clair Church, Toronto, Ontario, from 1949 to 1952; and the Olivet College Church, Kankakee, Ill., from 1952 to 1956. In 1957, Dr. Nees moved to Los Angeles First Church, where he served until elected district superintendent.

Mrs. Nees has been president of the district NWMS since 1964. Dr. and Mrs. Nees have four children: Rev. Tom, pastor of Washington, D.C., First Church; Ron, a Colorado Springs businessman; Mrs. Lois Smith, professor at Azusa Pacific College; and Mrs. Carol Dunn, head of the Montessori school in Fort Collins, Colo.

Dr. Nees will terminate his superintendency at the close of the Los Angeles district assembly, May 16-17. He is scheduled to be the commencement speaker, May 30, at Mount Vernon. □

Dr. Nees's successor will be elected at the assembly at Pasadena Bresee Church. □

DALLAS D.S. TO RETIRE



Rev. E. Lloyd Cornelison, 56, superintendent of the Dallas District, has announced his retirement on his doctor's strong insistence because of a coronary insufficiency.

Rev. Cornelison has served as Dallas district superintendent since 1970, coming to the district from a 10-year superintendency of the Colorado District.

Following studies at Bethany Nazarene College, Rev. Cornelison served pastorates in Bonham, Tex.; Laurel, Mont.; and Cheyenne, Wyo.

He was pastor at Denver First Church when chosen Colorado district superintendent, and had pastored at Canon City and Boulder on the Colorado District.

Rev. and Mrs. Cornelison have one daughter, Darlene Norcross, wife of the pastor at Conroe, Tex.; and two grandchildren.

The Cornelisons plan to make their home in Bayview, near Los Fresnos, Tex.

Rev. Cornelison's successor is Rev. W. M. Lynch, currently superintendent of the Mississippi District, who will take over on May 1. □



Nineteen Alabama pastors received training in personal evangelism during a district-sponsored clinic held March 3-5. As a result of the clinic, 11 people made professions of faith in Christ. Most of these went on to make a public profession during the regular services the following Sunday. Pictured with Dr. Reeford Chaney, the district superintendent, is Rev. Jim Blankenship (right end, second row), who served as dean of the clinic, together with the pastors who received the training and the trainers.

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Gary Moore sings with a vibrancy that thrills the heart. Gary is presently director of music for the radio voices of the Church of the Nazarene. "Showers of Blessing" and "La Hora Nazarena" contains such favorites as "He Giveth More Grace," "Then I Met the Master," "Holy Spirit, Be My Guide," and "Do You Know My Jesus?" Available in book form.

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L-7054 \$5.98

Jane and Mark Yasuhara bring to us the sunshine, intrigue, and charm of our fiftieth state. At 24 years of age, Mark was the regional winner of both the Metropolitan and San Francisco Opera auditions. The Hawaiians display tremendous versatility in their musicianship. Listen to "There Is Someone," "He Turned the Water into Wine," "There's Something About That Name," "Ho, Everyone That Is Thirsty," "Lord, We Praise You," and others, for the best in listening enjoyment.

VB-321 Book THE HAWAIIANS SING \$2.50

Choirs and Choral Groups

JUBILEE!

L-7027 \$5.98

The sanctuary choir, First Baptist Church, West Palm Beach, Fla., will excite you to share the Christ in your life. Beautiful hour sounds radiate enthusiasm and joy. Conducted by O. D. Hall, Jr., and arranged by Otis Skillings. Be blessed by "Let Us Break Bread Together," "How Firm a Foundation," "The Happy Jubilee," "His Grace Is Sufficient for Me," and other favorites. Songs also in sheet-music form.

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SING, BROTHER, SING

L-7052 \$5.98

The Otis Skillings Orchestra and Chorus invites you to SING, BROTHER, SING. You will want to share the spiritual excitement of these various musical interpretations. Listen to the revival sounds of "Sing, Brother, Sing," "A Name I Highly Treasure," "Pentecostal Power," "A Worldwide Revival," and other exciting arrangements. Available in book form. Not difficult. 84 pages.

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DISCOVERY New!

L-7072 \$5.98

Otis W. Hawkins brings the message of salvation and praise alive for today's world. Music and arrangements by Otis Skillings. Your heart will rejoice with the singers as you hear the message of salvation put into new words and musical arrangements. Let such songs as "Discovery," "The Greatest of Problems Is Me," "Vanity," "Repentance Is Turning Around," and "Faith Is So Simple" thrill your heart and those around you. Available in book form for your choir.

VB-337 Book DISCOVERY \$1.95

.-7072C Book/Record Combination \$6.95

Keyboard

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