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W. E. McCumber (Editor)
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HERALD of HOLINESS

CHURCH OF THE NAZARENE / APRIL 1, 1980

Easter Reveille

*The Easter lily's pure white
bloom*

*Proclaims the joy of empty
tomb.*

*Its trumpet pipes majestically
A resurrection reveille;
Oh, gladly greet this bright
new day!*

*The sting of death has gone
away.*

*On man God has His love
outpoured,*

And Jesus is the risen Lord!

—LOUISE PUGH CORDER
Franklinville, North Carolina

HE IS ALIVE!

Once again the eyes of Christendom are turned toward the open tomb outside the walled city of Jerusalem.

The broken Roman seal, the stone door rolled aside, the vacant sepulchre, and the empty shroud are mute testimonies that Jesus Christ is risen from the grave. He is alive!

Some then and others today claim that His disciples stole His body and made up the story of His resurrection. But keep in mind the promises He made of himself concerning His resurrection—“. . . and will deliver Him up to the Gentiles to mock and scourge and crucify Him, *and on the third day He will be raised up*” (Matthew 20:19, NASB, italics added).

We also have the testimony of those who saw Him following His resurrection. On Easter morning, while lingering near the empty tomb, Mary Magdalene saw Him and, thinking Him to be the gardener, said, “‘Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.’ Jesus said to her, ‘Mary!’ She turned and said to Him in Hebrew, ‘Rabboni’ (which means Teacher). . . . Mary Magdalene

came announcing to the disciples, ‘I have seen the Lord!’” (John 20:15-16, 18, NASB).

Later that same Easter day Cleopas and another disciple walked the Emmaus road when they were joined by One whom they did not recognize. During the seven-mile journey from Jerusalem to Emmaus the three of them discussed all the events of the Crucifixion. Then when they stopped in the village for the evening meal, “their eyes were opened and they recognized Him [Jesus]; and He vanished from their sight. And they said to one another, ‘Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?’” (Luke 24:31-32, NASB)

On Easter Sunday night when the disciples were secreted away behind locked doors somewhere in Jerusalem, “Jesus came and stood in their midst, and said to them, ‘Peace be with you.’ And when He had said this, He showed them both His hands and His side. The disciples therefore rejoiced when they saw the Lord” (John 20:19-20, NASB).

At Pentecost the apostle Peter declared, “This Jesus God

raised up again, to which we are all witnesses” (Acts 2:32, NASB). The only way you can account for these early Christians being changed from cowardly, cringing, fearful people into bold, believing, proclaiming disciples is the resurrected and ascended Christ being in their hearts through the power and person of the indwelling Holy Spirit.

Across the centuries, from that time until now, earthly kingdoms and powers have risen and crumbled. Unbelievers, skeptics, and atheists have tried to stamp out and obliterate the Christian faith, but the Church has lived on. The only way you can account for the survival and growth of Christianity to this hour is the living, indwelling Christ in the hearts of His people.

We rejoice at this Easter season because He is alive. We have been redeemed from the power and dominion of sin and evil, and our lives have been transformed through Jesus who lives within us.

Millions of believers from around the world unite in one great chorus to declare, “*He lives! He lives! Christ Jesus lives today. . . . You ask me how I know He lives? He lives within my heart!*” □

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by General Superintendent Orville W. Jenkins

ICARRY a little date book published by the Department of Education and the Ministry of the Church of the Nazarene. Most Nazarene pastors receive one. In the back of the book there is a page that lists the consecutive dates of Easter from 1950 to 2020. For instance, Easter this year will be April 6. I notice that in 1958 and in 1969 the resurrection of Christ was celebrated the same date as it will be in 1980. However, Easter will not occur on April 6 again until sometime after 2020.

In this respect, Easter is not as other holy days. For instance, Christmas always comes on the same date. Regardless of the day of the week, Christmas is celebrated every year on December 25. On the other hand, Easter varies between March 22 and April 25, a period of 35 days! However, nothing could be more proper, because in a sense every day is Easter. There was *one* single day that Jesus was born, but the resurrected Christ is alive and is Lord *every* day. April 6 is Easter Sunday, but it is also Easter the day after and the day before. Christ is alive forevermore! Easter in 1981 will be April 19 . . .

and August 4, and July 12, and November 17. Easter is every day that Christ is alive. He is risen, and He will live forever.

But more than that, He is Lord. This is my Father's world. I believe Christ is "up there" in heaven, but He is also "down here" on earth. I believe He is with me now and that He will be present in the future as well. I see Him in health and in sickness. I hear His footsteps in the garden and in the desert. He sustains me in wealth and in poverty. He is before me and behind me. He always has been and always will be.

Where there is peace and joy, I see Christ clearly. He stands beside the still waters, and He walks in the green pastures. But He is also present in conflict and sorrow. He's in the storms and valleys, too. I believe it to be true, because He once found me groping in a dark canyon somewhere. Likewise, standing somewhere in the shadows *you* will find Jesus. Hallelujah! He is risen!

April 6 is Easter Sunday. The people of the church will celebrate on that morning around the world. They will represent different cultures and tongues, but they will be speaking a similar heavenly language. Be silent, and you will hear them. Some will be in cathedrals, others in home mission churches. You will find them in prison chapels and on hospital beds. Men and women, boys and girls, red and white, black and yellow—all singing different tunes but one glorious song: "Hallelujah! What a Savior!" □



EASTER UNLIMITED

by MICHAEL B. ROSS
St. Louis, Missouri



F. J. Olcott

Traditional site of the Garden Tomb.



HERALD of HOLINESS

W. E. McCUMBER, Editor in Chief
IVAN A. BEALS, Office Editor

Contributing Editors: V. H. LEWIS • ORVILLE W. JENKINS
GEORGE COULTER • CHARLES H. STRICKLAND
EUGENE L. STOWE • WILLIAM M. GREATHOUSE
General Superintendents, Church of the Nazarene

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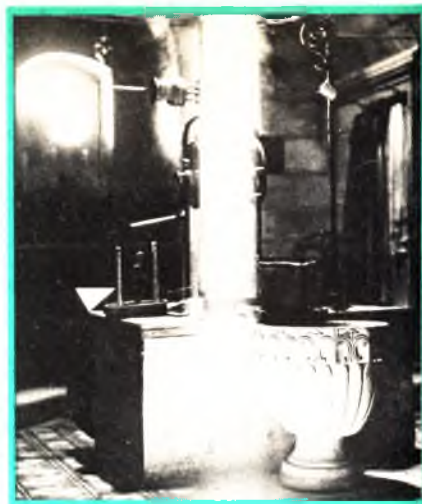
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Adelbert Bartlett

OUR Arab guide dipped a glass of water from the bucket sitting on the stone curbing, said "Listen," and emptied it into the darkness of the well. Listening breathlessly, we finally heard the splash of water 85 feet below.

He was doing this to demonstrate the depth of Jacob's Well—one of the most authentic sites of the Holy Land. But I was thinking of the Savior's words to a lonely, sinful and frustrated woman right there in that very place: "... the water I give is living water." And though I have visited that place many times since that day when our guide proved the well's depth, I never fail to hear within me those wonderful words of Christ again, to feel their impact and sense anew their promise . . . *water of life . . . never thirst again . . .*

Did Jesus mean that promise for all who believe in Him? And can it actually be ours today?

The answer is unquestionably YES.

Basically, the reason is this: when God created man He fashioned him so that in all his faculties—

After They Had Sung a Hymn

*Song before the rock of prayer—
Song before the torches
licked with firebrands the night;
The Light betrayed.
No song for the courtyard watch;
No song for the day that darkness
played discordant thunder in the sky.
The cry of rocks was not a song.
First song, first day of the week—
Rising on a note of joy
to frame the words—HE LIVES!*

—JEAN RASMUSSEN
Wenonah, New Jersey

Life for the Living

by G. FRANKLIN ALLEE

Richland, Washington

body, mind, and spirit—real harmony comes only through, and by means of, the indwelling of the Holy Spirit.

True Christianity is the most satisfying experience of life, perhaps the only completely satisfying experience, because it *is* life, and without it there is no real life. It is not just a way of life. It is the way to life. It is complete life.

This life in Christ is not composed of mere action, nor thought, alone. But it is thought, action, and attitude, all blended into one harmonious whole, affecting one's total being so that beneath the surface there is a constant strain of joyous melody, a gladness so deep, rich, and strong that no surface agitation can destroy it.

The reason, or cause for this, is that Jesus Christ is the Giver of all life, its fountain Source.

Streams of creative life flowed from the Son of God in the dawn of creation, lighting up inanimate lumps of earthy matter, so that living things of many degrees and forms moved upon the face of the earth, in sea and sky. In John 1:3 we read, "All things were made by him; and without him was not any thing made that was made."

As He is creator of all forms of earth life, so is He also the giver of spiritual life, eternal life, through His death and resurrection. Of His followers He said, "I give unto them eternal life; and they shall never perish . . ." (John 10:28).

Jesus Christ in His earthly ministry, healing the sick, feeding the hungry, loving and giving His all, was divine Life revealed: "For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father and was manifested unto us" (1 John 1:2).

Being a Christian is not following a lifeless form of religion, nor subscribing to a cold creed. It is living life gloriously in Christ. It is letting His life breathe out through the thoughts and activities of everyday life. It is making His ideals our ideals, His interests our interests, His future our future, until all blend together into one harmonious whole and it becomes difficult to separate and identify that which is His from what we previously called our own. "He that hath the Son hath life" (1 John 5:12). □



TO SEE THE CROSS

*The Cross was not a pretty sight . . .
'Twas not like those they sell today,
All formed in gold and burnished bright.
'Twas made of wood and roughly hewn,
Not rubbed with oils or sanded smooth.
It was fashioned quick . . . and carelessly
By angry hands who did not know
The Victim was a kindly man,
The Son of God who loved them so.
A rhinestone cross does not remind
Of wounded hands and bloodstained
side.
It does not tell of weary sigh,
Of Jesus' long, forsaken cry.
And looking at the jeweled ones,
I cannot forget my guilt in it.
I blame the faceless multitude
Who hung Him there—
Who pierced His side—
Who laughed at Him until He died . . .
The Cross was not a pretty sight . . .
I see it now, not gold, not bright.
I see His eyes,
I see His pain,
I hear the crowd misuse His name.
I see His precious, holy blood
Flow down to soak Golgotha's sand.
I see the spear . . . The spear! O God!
The spear is in my hand!
It's not a painless memory,
The blood, the jeers, the agony.
But looking close at Calvary
I see a loving Father give
His only Son . . . the battle won—
It was for me, it was for me!*

—MELODYE McAULY JONES
Kansas City, Missouri

THAT JUDEO-CHRISTIAN FEELING OF EXPECTANCY



by WAYMAN F. DAVIS
La Mirada, California

Paul M. Schrock

RECENTLY I was invited to speak before a class of sixth and seventh graders at a Jewish temple in the city where I pastor. It was an experience I shall remember for a long time, since it was rather new to me for a Jewish rabbi and the principal of a Hebrew school to extend an invitation to an evangelical minister, requesting him to share his beliefs and teachings about Jesus Christ.

At the time of the invitation I was told by the principal that this class of boys and girls were being taught to have respect for their neighbors and especially for the religious beliefs of others. He also indicated that they talk openly about Jesus in their class, although they had not accepted Him as their Messiah. I was reminded of the times when the apostle Paul preached in the synagogues and was cast out because of his message regarding Jesus.

It was my privilege to remind this attentive class that Christianity has its deep roots in Judaism . . . how the Old Testament Scriptures predicted the need of the Savior . . . His birth, life and death, resurrection, ascension, and return . . . and how these Old Testament scriptures were fulfilled in Jesus. The sincere questions asked by the class and the teacher at the conclusion of the presentation were indicative of the hunger and thirst they have for the truth.

The most touching scene happened as I was making my way out to the parking lot. I noticed I was being followed by one of the sixth grade boys whose name was Jay. He is the 12-year-old son of a Jewish rabbi. His parents are divorced. There by the side of the temple, Jay asked such questions as: "Did Jesus ever say that He was the Son of God or the Messiah?" "What will happen to the Jews when Jesus returns and they have not accepted Him?"

Jay also shared how his sixth grade teacher in public school had recently given him a book which dealt with some of the events at the time of Christ's return . . . the Rapture, the Great Tribulation, the Battle of Armageddon, the Mark of the Beast, and the preaching of the 144,000 evangelists who would be sent to preach the kingdom of God after the Church had been raptured. With a gleam in his eye and a gentle smile on his face, Jay then added: "My Christian schoolteacher said I might be *one* of those 144,000 evangelists."

Regardless of our interpretation of the end-time events, the sparkle in Jay's eye as he related his feelings of expectancy gripped my own heart. I thought of Jesus who, at the age of 12, lingered at the temple to ask questions about His Father's kingdom.

I left the temple that morning with renewed hope that God is preparing the Jew and the Christian for the climax of history just as the prophets told us. One of the final questions of the teacher to me was: "Since we Jews are looking for the first appearance of the Messiah in our generation and you Christians are looking for His second appearance, could it be that we are looking for the same Messiah?"

There is a feeling of expectancy among both the Jews and the Christians. They are longing and looking for the Messiah any day. "Even so, come, Lord Jesus!" □

THERE are many passages in Scripture concerned with Christian growth. A key passage is 2 Peter 3:18, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This challenge implies action upon the part of everyone who names the name of Christ.

We may grow toward grace through the process of Christian training received in the home and church, but we can never grow into it. Entering through the gateway of crisis spiritual experience, we then grow in grace. This growth in favor with God is a strengthening of our spiritual relationship that leads us toward spiritual maturity.

Peter exhorts us to grow in the knowledge of God. How little we know about Him. The apostle Paul is a prime example of a man growing in the knowledge of God.

The reality of a sovereign and gracious God enlarged the heart of Paul and caused his mind to glow. He does not argue with men relative to the existence of God. With a phrase of great adoration he sings, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places" (Ephesians 1:3, RSV).

While the God whom Paul seeks to know is sovereign in His majesty, He is much more than pure



CHRISTIAN GROWTH

by ROSS W. HAYSLIP

Tucson, Arizona

power and infinitely more than mere might. He is concerned about men and is gracious indeed unto them.

John tells us that "God is love." Is it not true, then, that growth in our knowledge of Him shall be growth in our love for God and a corresponding growth of love for our fellowmen? Perfect love is not only an experience of grace, but also a development from our knowledge of God.

The Father of our Lord Jesus Christ is also our Heavenly Father. Because God is our Father we can never be orphans. We are a part of His paternal purpose. He desires that our acquaintance with Him and our knowledge of His will increase day by day.

Our spiritual growth results from a continuing stewardship of all of life. It is only through the self-imposed disciplines of life that we can continue to grow in this grace. With an overwhelming sense of the value of time, and a clear discernment of the sinister forces of evil at work in our world, the child of God will live and act with all prudence.

As a man matures in the Lord he will be able to see that the chief problems of human behavior and relationships grow out of the secularization of life, whereby men in their thinking and planning fail to take God into account. The greater a spiritual man's growth in grace the greater his dependence upon the strength of God. □

IT'S QUIET NOW

*The garden scene is quiet now
That witnessed man's decay,
When Roman soldiers came in haste
And led the Christ away.*

*The palace halls are quiet now
But filled with guilty breath
Where Innocence once stood on trial
And was condemned to death.*

*The city streets are quiet now,
There air does not belie
That earlier what sounds prevailed
Were shouts of "Crucify!"*

*Bar-Abbas's cell is quiet now,
He's free to rob and kill;*

*While another Man is scourged
And taken to that hill.*

*Golgotha's brow is quiet now
And lighter is the sky,
Than when the sneering throng stood there
To watch accused men die.*

*The garden tomb is quiet now;
The guards have fled in fear,
And all mankind is beckoned nigh
To see He is not Here.*

*My rebel heart is quiet now;
'Twas changed by love and grace;
Through Him who conquered sin and death
By bearing my disgrace.*

—RICHARD A. MILLER
Roselle Park, New Jersey



Three Lions

THE CALLING OF MATTHEW
Painted by J. JAMES TISSOT

DISCIPLESHIP:

by DAVID LOSEY
Drumheller, Alberta

would do almost anything in order to participate in athletics.

Jesus found some men who had a similar passion. They would do anything to be saved and to see others saved. They left what they were doing in order to follow Jesus. These 12 men were so dominated by this desire that they made personal sacrifices. Peter and Andrew left their fishing business. James and John left it up to their father to run their fishing enterprise. And Levi left his profitable tax collection agency to follow Jesus.

Each of the 12 disciples consented to become permanently attached to Jesus. They were motivated by their own need for salvation and by the challenge to participate in God's saving activity.

The disciples' life-styles were drastically changed when they followed Jesus. They followed Him through a storm at sea, into the house of a sinner for a banquet, and into towns where their lives were threatened. They went with Him through the valleys, over the hills, through grain fields and olive groves, into the cities, and out into the countryside. The single most important aspect of their relationship was that they were with Him. They lived as He lived, faced the same risks and dangers that He faced. They observed His care for people, His tenderness of heart, His compassion for the needy, and His love for sinners.

Being with Jesus was such an essential part of their training because Jesus was more concerned about developing their character, guiding their conduct, and shaping their attitudes than He was in imparting intellectual knowledge to them. In contrast, the scribes were more interested in maintaining approved teaching methods than in living an exemplary life. Jesus set about to correct the notion that it was more important to study the Law in detail than to practice it daily. He knew that if He was to be successful in correcting this error, He would have to do it by example. He would have to live His life in such a way that the disciples would see that His teachings were true (i. e., in accord with God's will).

Jesus instructed His followers to "learn from me." He didn't care if they knew every jot and tittle of the Law. He didn't care if they could recite His genealogy or recall all of the miracles He performed.

AFTER THIS, JESUS went out and saw a tax collector by the name of Levi sitting at his tax booth. "Follow me," Jesus said to him, and Levi got up, left everything and followed him (Luke 5: 27-28, NIV).

"Come, follow me," Jesus said, "and I will make you fishers of men." At once they left their nets and followed him (Matthew 4:19-20, NIV).

Jesus called them, and immediately they left the boat and their father and followed him (Matthew 4:21-22, NIV).

It is not uncommon for a single activity or interest to dominate one's life in his youth. For one it might be a car, for another it might be reading. For me, it was sports which dominated my teen years. Every spare minute was given to whatever sport was in season. It didn't take much of an invitation to get me to leave whatever I was doing in order to play a game of baseball. Often I would rush to get a chore done, or even postpone it until later, in order to go. I

TRANSFORMATION, NOT MERE INFORMATION

Jesus and the Resurrection



Paul M. Schrock

by D. W. THAXTON
Houston, Texas

Knowledge about Him was of secondary importance. He wanted his disciples to be like Him in character—to love as He loved, to know the Father as He knew the Father, and to forgive as He forgave. He did not want them just to accept His teachings with their heads. He told them, “If you hold to my teaching, you are really my disciples” (John 8:31, NIV). “You are truly my disciples if you live as I tell you to” (TLB) gives the correct sense of this verse.

The most important thing was to be what Jesus was. This is, perhaps, why Jesus told some would-be-disciples that they were not truly willing to become His disciples. They merely wanted to learn what He knew without making any personal commitment to Him. They were not willing to exchange their character for His.

This helps us to understand why Jesus chose whom He did to be His disciples. He didn't choose men of royalty or men with great business ability. Nor did He pick the best educated or the best looking. He did, however, pick men who were willing to let Him mold and shape their character like a potter molds and shapes the clay. He always accepted those who met this requirement.

We need to come to grips with this more than we have in recent days. We need to realize that knowledge about Jesus does not make us His disciple. We need to accept the fact that knowing the Bible from beginning to end does not make us His disciple. We must understand that attending church with our family every Sunday does not make us His disciple. That which makes us His disciple is unconditional commitment to Him. That which makes us His disciple is a willingness to let Him develop our character, guide our conduct, and shape our attitudes. A true disciple always becomes like his teacher.

*Oh, to be like Thee! blessed Redeemer,
This is my constant longing and prayer.
Gladly I'll forfeit all of earth's treasures,
Jesus, Thy perfect likeness to wear.*

*Oh, to be like Thee! Oh, to be like Thee,
Blessed Redeemer, pure as Thou art!
Come in Thy sweetness, come in Thy fullness;
Stamp Thine own image deep on my heart.*

Thomas O. Chisholm □

HE PREACHED unto them “Jesus, and the resurrection.” And they called him a babbler. “Ignorant show-off” is *The Good News* translation. A “dreamer” is *The Living Bible's* translation.

The place is Mars' Hill. The preacher is Paul, one of the greatest scholars that ever lived. The fun-making audience were Epicurean and Stoic philosophers. The account is found in Acts 17.

I have heard preachers say that Paul failed in Athens. I do not agree, for the record closes by saying that certain men believed, among them Dionysius and a woman named Damaris and others with them. The revival I was saved in was not a failure.

But even if these converts had not been recorded, Paul would not have failed “preaching Jesus, and the resurrection.” There is no way to fail with that message of truth.

A lecture on “How to Get Rich” or “How to Always Live on Cloud Nine” might have been better received then as now. Giving such lectures, Paul might have been elected “chairman of the Athens philosophers.” But Paul and his philosophy would have been forgotten, as all man-made schemes must be. Yet “Jesus, and the resurrection” will live on through eternity.

Jesus, the Son of God, became man, lived as a man, was tempted as a man, died for our sins, and was accepted of God and raised the third day. He ascended to the Father with the keys of death and hell. There He makes intercession for us who believe on His name. Jesus is the Friend and Hope of sinners. Jesus is the all-conquering King. Jesus lives, and because He lives eternally, so will I!

Let the world mock, but Jesus and the Resurrection will also be my theme. □

Easter

Glory



Providence Lithograph

CHRIST AROSE

They used a stone to close Christ's grave,
 A seal to make it sure,
 Then placed an awesome Roman guard
 That all might be secure.
 They took precautions just because
 Some remembered that He said,
 "After three days in the grave
 I will rise up from the dead."
 That stone they used that ancient day,
 Though great of weight and size,
 That ancient seal of mark and power,
 Could not seal death's prize;
 The bravery of that Roman guard
 In that far ancient day
 Crumbled when the Lord arose;
 In fear they fled away.
 The stone, the seal, the soldiers,
 Placed at that borrowed tomb,
 Could not hold the Savior
 In death's darkness and its gloom;
 The empty grave, the broken seal,
 The centurions who fled,
 Are confirmations of the fact
 That Christ rose from the dead.

—ELMER E. McCORMICK
 Martinsville, Indiana

IN FEET OF CLAY

God walked this earth
 in feet of clay
 (a carpenter by trade),
 In Christ His Son,
 who healed and taught
 but was by man
 betrayed.
 God walked this earth;
 some followed Him, but
 some denied His name.
 They nailed Him
 to a rugged cross,
 and knew not why He
 came!
 They buried Him,
 but He arose
 triumphantly to shine
 Forever
 in His Father's house
 and in your heart and
 mine!
 God walks this earth
 in feet of clay.
 His Spirit from above
 Is manifested
 in the hearts of those
 who show His love!

—ALICE HANSCH MORTENSON
 Racine, Wisconsin

JESUS

He created the thorns they pressed on His head.
 He created the wood of the Cross where He bled.
 The metal for the nails that pinioned Him there,
 He had placed in the rocks with creative care.
 The steel for the sword that pierced His side
 Was provided by the Creator they crucified.

Their physical strength, and even their breath,
 He gave to the men who ordered His death.
 Incredible, but true—they had to employ
 Those things of creation His life to destroy.
 Even more incredible—He willingly gave
 Himself to be cursed, His tormentors to save.
 No oratory, language, or poetry can tell
 How much Jesus gave to save us from hell.

—GEORGE EPLIN
 Loon Lake, Washington

VALIDATION

*The resurrection
of the Christ
is that event
which validates
who Jesus was
and all the things
He said and did.*

*It validates
the Virgin Birth,
for exiting
by miracle
is suited to
an entrance by
that miracle
when Mary heard
that in her womb
through Spirit help
there was conceived
this Holy One.*

*It validates
the things He taught
as One who held
authority
and set aside
traditions of
an empty faith
and emphasized
authentic faith
filled to the full
with grace and truth.*

*It validates
the things He did
so selflessly,
astounding folk
by mystery
and miracle.*

*It validates
the Cross as well,
for had He died
and stayed entombed
it would have been a
martyr's end.*

*But when God raised
the One who died
we saw it as
a Savior's deed.*

—J. KENNETH GRIDER
Kansas City, Missouri



Three Lions



H. Armstrong Roberts

TWO MARYS

*I would go with Mary,
Mother of our Lord,
And stand beside the Cross,
Weeping,
Stretching my arms towards
Him
As if to hold Him back,
To draw Him into my heart.*

*And I would go with the other
Mary,
Whose sins had been forgiven,
And stand beside her in the
garden
At the empty tomb
Within the Easter dawn
And hear Him say:
"Be not afraid . . . for it is I."*

*Then I would know He is far
more
Than just my Lord,
But risen in glory to save all the
earth,
King of creation!*

—JEAN HOGAN DUDLEY
Harlingen, Texas

BECAUSE HE ROSE

*There is a rocky tomb today
Wherein the Savior one time lay,
But it is empty—gone its Prey,
Because He rose!*

*He rose triumphant, praise His name!
He bore the cruel Cross of shame,
And to lost man redemption came—
Because He rose!*

*He rose to sanctify my heart,
And peace and love and joy impart
To whomsoever will take part—
Because He rose!*

*I have an Intercessor now,
My future paths He will endow,
He'll make a way, sometime, somehow,
Because He rose!*

*I feel that soon He will return,
And sometimes for that day I yearn.
But there is much to do and learn,
Because He rose!*

—PEARL BURNSIDE MCKINNEY
Phoenix, Arizona

THE 1976 General Assembly took a consistent and courageous step when it made the decision to adopt Resolution GA-173 which called for a Study Commission on Internationalization.

It was *consistent* because the church had an international vision from its beginning, kept alive by its leaders through the decades, pointing to a goal which through the General Assembly decision was brought into new focus. It was *courageous* because it calls for an objective and unbiased study, perhaps even a dialectical approach, but at least a dialogue at the end of which a surrender of pre-conceived positions may be necessary.

**THE CHURCH HAS A
UNIQUE AND
EXTRAORDINARY
OPPORTUNITY!**

If it is true that the world has gained more knowledge in the last 25 years than in the previous 500, and that it has become so small that it is easier today to cross the ocean from Europe to the U.S.A. than it was for Martin Luther to travel from Wittenberg to Worms (150 miles), then it is no wonder that "interest collectives," materialistic or ideologic, are scanning the earth for "investment potentials" as never before.

The Church of Jesus Christ, commanded by its Lord to evangelize the world, has not fully succeeded. Church history reveals that failure has sometimes resulted from an extroverted emphasis on recognition and stature and sometimes from an introverted emphasis on exclusiveness, resulting in mysticism and eventual self-centeredness and self-purpose.

Today, as we look into the world, we see a very special opportunity for the Church of the Nazarene if we can steer free from cliffs of prejudice and bias. Speaking as a European, I see no other demonination with like chance to be a "world church."

**THE CHURCH NEEDS TO LOOK AT
DIFFERENT PERSPECTIVES**

Before we take a look at the differences between the people of different nations and world areas, let us affirm once more that we have one common denominator: our recognition of man's need because of sin and our utter confidence in a full salvation provided by our Lord and Savior Jesus Christ.



THE CHURCH OF THE *International*

by RICHARD F. ZANNER
Frankfurt, West Germany

In the Early Church it was soon apparent that while there was one God, there were many people, and while they were all sinners and in need of salvation, they had to be approached in different ways to do justice to their different backgrounds (1 Corinthians 8—9). We note further that even their forms of worship differed while the object of their faith remained the same (Acts 15).

Today, we must ask certain pertinent questions:

1. *Can cultural differences be overlooked without damaging the cause of internationalization? The answer is NO!*

Culture is not to be mistaken for a "way of life." Culture is not a matter of affluence or material gains, a "have or have not." Culture is not a criterion for quality of life and cannot be measured in terms of "good and evil." Culture is in itself relative by definition; it describes or rather contains

- a people's heritage rather than a nation's laws.
- a combination of intellect, education, and discipline, of dreams and traditions.



Luoma Photos

AZARENE

- a refinement of manners, taste, and thoughts within its own frame of standards.
- an attempt to develop and enhance the natural abilities of men, and the means there-to.

It culminates in courteous acceptance of the fellow-man within the context of his culture.

2. Must philosophical strains be considered in presenting Christ to all nations? The answer is YES!

Philosophy, by definition, is neither the solving of problems nor the adherence to established doctrines and codes of life. However, the philosophical emphasis of a people forms and molds its values and qualities of life, thus establishing the norms of what is worthwhile to live or to die for. This, then, can differ very much from nation to nation, with or without the gospel.

As an example, the European scene, unlike

that of North America, is largely confronted today with the question of Socialism. This is derived from Historic Materialism leading over into Dialectical Materialism (Hegel, Marx, Engels) and coming at the European in such forceful presentation that he is hardly able to escape it—at least not without personal “thinking encounter.” Naturally the Christian, too, needs to find the slot into which the “philosophical coin” is put. He is challenged by trying to reconcile one (gospel) with the other (philosophical deduction).

3. Should psychological aspects of a people be considered when building the church of God? The answer is YES!

All of us, like it or not, are “children of our environment.” Psychologists tell us that between 75 and 90 percent of our subconscious reaction is due to our “milieu,” our surroundings, and only 10 to 25 percent stems from an “inherited nature.”

If this is true, we need to be especially careful to observe where a person is coming from in order to understand him and anticipate his reaction. This

again is very biblical (New Testament Letters). All of us are either positively or negatively sensitized towards another person, nation, colour, or language. Even if somebody against whom I am programmed is doing good to me, it can take considerable effort on my part to accept him. If I do, it can mean that in my opinion he is the great exception, which only justifies and affirms my dislike of his breed, clan, or nation.

Now, if God has used such people to bring Christ to me, I will be thankful, no doubt, but as time goes on, as questions arise, as different opinions are voiced, as points of dissatisfaction evolve, as errors are being discovered, psychological reactions will occur and need to be reckoned with. If in such cases identification-needs are apparent, criticism may become unreasonable, harsh, and even rebellious. The resulting “mind-your-business” syndrome is damaging.

4. Can economic and political settings be ignored when building His church? The answer is NO!

We could easily arrive at an affirmative answer to the above question if we think only of preaching the cross of Jesus. But when it comes to establishing a church, we have to pay close attention to these factors. They are almost *all-important* to just about every people on earth. They govern man’s resources, direct his energies, and support or quench his ideals and aspirations.

Economic and political settings not only vary from nation to nation, but even within a nation contrary systems compete, while outward, and sometimes inward, allegiance is demanded of its citizens.

This can be seen, e.g., in the Democratic German Republic (East Germany) where a brother-people is estranged after three decades, not because they love their system, but because it is their own. They react to “belittlement,” to nonacceptance of their efforts against odds which those showing “loving understanding” have never encountered. Values are changed, expectancies are different, and unless this fact is recognized and appreciated, there is a conflict which again results in animosity.

We must be aware of this if we are not to fail!

PRACTICAL RECOMMENDATIONS FOR THE CHURCH

All of what has been said leads up to the following recommendations:

1. The area of cultural-based ethics must be discussed.

We are reminded by the 1976 General Assembly that the *Manual* cannot be made to fit everybody everywhere. If we understand this to mean that it is impossible to have a *Manual* which accommodates every nation, culture, and background, and if we understand it further as not to imply that one culture or cultural pattern will be the guideline and criteria

THE CHURCH OF THE NAZARENE *International*



for all, two alternatives should be considered.

A. To have a *Manual* for every world area (these would have to be defined):

B. To have one *Manual* with essentials (doctrine and objectives), and area inserts on some specifics. The second alternative seems to have most merit.

2. *The area of representation must be discussed.*

A good beginning was made by the 1972 and 1976 General Assemblies. The question of responsibility and authority (to be part of the decision-making process) has not been touched yet. Responsibility

and authority cannot be separated. Both need to be shared. This implies:

A. True international representation in leadership (general superintendents, General Board, divisions and departments on the general level):

B. True international representation in church conferences, such as the General Assembly.

The church seems to be well on the way in this direction.

3. *The area of structure and program must be discussed.*

Out of discussion, there may emerge a solution for problems in structure and program. General programs of the denomination which fit the North American scene can be virtually meaningless in other world areas. The level of motivation has different degrees. What will work in one area may even be considered questionable in another (football contests for a Sunday school drive, etc.). While due respect has to be paid to the needs of the church on a given field, the many other areas must be taken into consideration as well.

4. *The area of finance must be discussed.*

Internationalization will depend largely, but not entirely, on the question of support. Finance is and has always been the "pivot on the scale." The arguments for the maxim, "The one who must pay has the say," contends that final authority is vested in him who has the money. Now, if material gains are the ultimate objective (like in business), such arguments would be valid. But if finances are only the means to reach the objective, then the above maxim does not hold.

Total dedication, especially as we holiness people understand it, implies more than just a "portion," and money can only be a portion of myself—ever. My total being must be offered up. Whatever a person is and has is *His*. And what is *His* must be used and shared wisely in the building of the Kingdom.

Applying this to all rising economies, the industrial nations (Europe, Japan, etc.) are especially called upon to live up to their responsibility. That this is being done is shown by the latest statistics of per capita giving listed in dollars (U.S.A. \$388, Canada \$454, South Africa, Middle Europe \$688, Great Britain \$160, Australia \$472, Japan \$199, New Zealand \$187, Latin American districts over \$200, etc.).

The present picture is encouraging—the future even more promising. A sharing of *all talents for all the people* is inevitable. If we would try to escape it, we would try to escape our responsibility. If all of us take up the financial challenge of our day, we shall be the winners—neither disaster, war, nor economic shifts in this world will be able to scare us—there will always be enough!

However, let us not make the mistake of creating a "junktim," a tie between Money and Authority, allowing the latter only if the former is available. Such a course would be disastrous.

As I said in the beginning: I see no other denomination with a like chance to become a "world church." Therefore we look with confidence, expectation and excitement toward our leadership in this General Assembly year. □

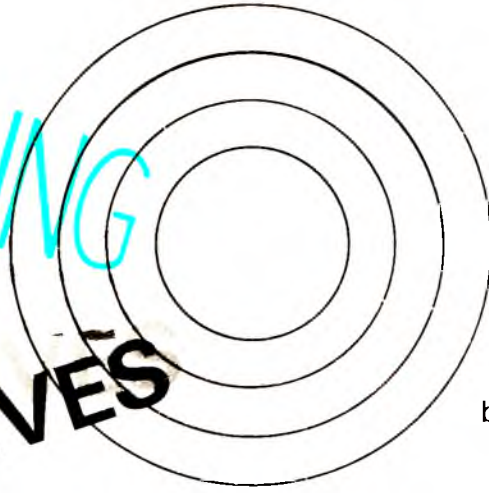
*The world stands
out on either side
No wider than the
heart is wide.*

EDNA ST. VINCENT MILLAY

Camet-cur

GAMBLING

DECEIVES



by KENNETH DODGE

San Pablo, California

ORGANIZED GAMBLING has discovered a weakness in mankind and is determined to cash in on it. The inborn urge to gamble has, it seems, been with man from the beginning of time. It has plagued his life and put his eternal destiny in jeopardy. Dimly-lit casinos; bingo; punchboards' rattles; beautiful hotels with excellent food, entertainment, and accommodations—all are but outward symptoms of a heart that "is deceitful above all things." You see, gambling deceives, hoodwinks, robs and destroys. Yet we gamble on!

The Bible has somewhat to say about gambling and gamblers. Nor is it all confined to the account of the soldiers who threw their dice at the foot of Calvary's cross as they gambled for the robe of the suffering Savior. There is another form of gambling a thousand times more treacherous and dangerous. The stakes are life, death, and eternal destiny.

Lucifer, the sum of wisdom and perfect in beauty, gambled for the throne of the universe and lost. Today he marks time in the prison house of darkness, awaiting his final destiny. Gambling always leads, ultimately, to misery and despair.

So far as human history is concerned, gambling is interwoven in the initial chapter of human existence. Adam, the first man, took a chance on what he apparently perceived to be a soft and indulgent God. His gambling paid off in counterfeit. When he left the shadow of the devil's gambling hall, he discovered that he had gambled away his estate, his life, and his soul!

Strangely enough, however, Adam set an example from which his descendants have deviated very little. Consider . . .

Lot gambled from atop Mount Bethel, pitched his tent toward Sodom, and lost his sacred honor, all his possessions, and his family!

Samson gambled for a few moments of pleasure in the home of Delilah and found himself deprived of his strength, his eyes, and his God!

King Saul gambled for a few Amalekite sheep and oxen, lost his favor with God, his throne, his kingdom, and was discovered a bloody corpse on a lonely battlefield.

The roll call can go on and on. Dives played in sin's gambling house, as did a rich foolish farmer, a young ruler, Judas, Pilate, Demas, and Agrippa. All, *all* gambled and lost!

Felix, for the sake of a vile woman and a high-ranking office, gambled with his soul when he said, in response to the preaching of the apostle Paul, "When I have a convenient season, I will call for thee" (Acts 24:25). But in this he is not alone. The biggest gamble in our nation is not found in its gambling halls. It never attracts the attention of the law. But it happens every day, whenever and wherever men wager for more time and additional opportunity. It happens when people postpone the all important matter of personal salvation through repentance and faith in the Lord Jesus Christ.

Man does not seem to realize that the clock of time does not wait for procrastinators, stragglers. Judgment always strikes sooner than we expect. Those in hell are there because the unexpected happened. No, we don't expect to die unsaved, unprepared—but it happens!

The Bible says that Noah called his age to repentance. I have heard preachers say that the people of Noah's day scoffed and scorned him. The Bible does not say that happened. Isn't it possible that the men of Noah's day were impressed by the godly life of this man? Perhaps they were awed by his passion, stirred by his message. But they waited. They took a chance. They gambled. And, in the end, amidst the deafening thunder and blinding lightning, they perished!

Hear the impassioned cry of Jesus from the Mount of Olives as He looked upon the city of Jerusalem: "O Jerusalem, Jerusalem . . . the end is coming . . . and you are not ready . . ."

Not surprising that Jesus wept! Perhaps He weeps today as He looks on a nation on which the blessings of heaven have been lavished in all their fullness and yet men turn away from the very God from whose hand they come.

It is time to bring our gambling to a close and fall on our knees; to settle the mighty issues of man's sin and God's salvation. The consequences of delay are too awful to contemplate. The time of judgment is closer than we think. □

by G. WEATHERLEY
Norwich, England

HOW WEAK and inadequate we feel sometimes! When we face tragedy, we know only too well that we are not self-sufficient. When our plans crash, the future seems so bleak. When sorrows dig into us like rose thorns, we are deeply hurt. When we are frequently overthrown by temptations, we seem to be near spiritual bankruptcy. This makes a poor testimony to others, who need to know that Jesus Christ is alive today.

God has made our sufficiency possible by granting to us our share of His spiritual wealth. When He gave us Jesus Christ, He provided with Him all the help we need to enrich our lives.

Jesus emphasized this provision when He said of us: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). This is no mean sort of existence. This is life

Living on GOD'S Resources Every Day

which enjoys spiritual resources that are more than adequate for any situation in which we find ourselves. Here is life with richer supplies of vital energy than will ever be needed to endure pain or to triumph over sin. Jesus speaks of a life that is so radiant that others will be attracted to Him through it. These resources are varied according to the type of day we meet.

God's resources are available for the ordinary day. He can enable us to avoid boredom and see a purpose in doing the simple job well. He can help us to do it cheerfully, pleasing Him as we serve others. He can help us use the routine task to glorify Him.

God's resources will enable us to see God's hand in our disappointments and acknowledge that God's wisdom shines through when ours flickers and fails. A spiritual reserve urges us to believe that a disappointment can be a turning point to success. Then we shall seek to change what can be changed and to accept the rest graciously.

Book Brief



THE WESLEYAN WAY TODAY



J. D. HARVEY, *author*

Following the example of John Wesley there has been a proliferation of pamphlets, booklets, and volumes on holiness that stress both the doctrine and the experience. Reiteration is the secret of effective promotion. The method was advocated by the prophet Isaiah when he declared:

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little (Isaiah 28:10).

Now comes J. D. Harvey with an insightful discussion of John Wesley's teachings as they relate to the changing circumstances of our modern age. There is a probing assessment of holiness in individual lives and in the worship and practices of contemporary holiness churches.

Reflecting upon his interests and purpose for writing this book, author Harvey explains:

I am intensely interested in the doctrine of Christian holiness, having studied, written and preached on the subject for many years. The goal of my book is to help revitalize the church in the teaching of holiness by focusing on the doctrine and its necessary disciplines.

Harvey has been a pastor for more than 30 years. He has a message for the concerned Christian who is "dissatisfied with the spiritual and intellectual shallowness of much of our current evangelicalism."

For your own edification and the enlightenment of a friend or loved one questing for complete commitment, you'll not find a better source. □

Beacon Hill Press of Kansas City
To order, see page 23.

God's resources are available to comfort us in sorrow. As the God of all comfort, He has given us Scripture that assures us of His concern, love, and care for us. He has also sent the Comforter, the Holy Spirit, to comfort our hearts. God does not exempt us from sorrow, but He enables us to bear it and still be radiant. He fills our hearts with joy, and this lifts the burden of sorrow from our shoulders.

God can enable us to overcome all temptations. He can help us with the obvious temptations by bringing Scripture to our minds and by making our consciences more acute. His strength can be sufficient, "a very present help in trouble" (Psalm 46:1). He will assure us that the temptations are no worse than other people have faced and mastered. God's resources will open our eyes to what is subtle so we may get a right perspective on all situations. Then we can love as Jesus loved, sustain our faith in God, and rightly evaluate material and spiritual gains. No temptation need be our master.

God's resources are sufficient for our problems, too. They include His perfect knowledge. He knows exactly what is along each road and how we shall face its successes and its obstacles. He has all the wisdom to know exactly how to use His knowledge for our benefit and how to guide us perfectly. God's wisdom will be available to us as we ask Him to guide us as we step out in faith. He will enable us to choose what is best for all involved. Guided by God, we need have no regrets.

Most of the people we meet each day are not Christians. This association taxes our spiritual resources to the full. We are eager to live effectively and to the glory of God. Yet how difficult we find it! We know the Lord has called us to be witnesses to Him. God values the testimony we give to those we meet in our daily life. The value of that testimony will depend on how our lives appear to those we face each day. Will they see a distinctive sort of life when they look at us?

To sustain our Christian witness when other people are choosing contrary ideals calls for the resources

that God alone can provide. By His help we can live a godly life and have a vibrant witness when we live each day on the resources God supplies. His power is what will enable us to please Him by how we live.

How can we receive the divine resources? Communion with God is our daily priority. As we wait on God, we shall begin to subordinate our desires to His will, to see things from His point of view, and to seek to please Him. At all times, we must keep open the lines of communication between God and us.

Jesus promised: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13). Approaching God's throne without fear, we can ask Him for the precise help we need most. No man has ever asked God beyond what He is able and willing to give.

We have to trust God—to have confidence not only in our asking, but also in God's willingness to give. Experience confirms His faithfulness. We draw near to God assured that He will reward our seeking with a rich share of resources.

These resources will enable us to do what would be impossible otherwise. No human need is beyond God's ability to meet fully. The angel's word to Mary in her unique condition comes to us in our life situation today: "With God nothing shall be impossible" (Luke 1:37).

The Lord offers us heavenly resources for our daily living. Our share of them will come to us in the proper form at the right time. Let us enjoy the abundant life Jesus promised to us. Let us meet problems with faith and courage. This is living according to God's plan for our lives, living on His resources. □

PEN POINTS

AWAKENING

"And immediately, while he yet spake, the cock crew" (Luke 22:60).

Dawn comes early in Jerusalem in late May. The Holy City seems to be wrapped in historical splendor, eagerly awaiting each new day, as it has for so many hundreds of years. I was lying in bed, half awake, trying to put together the events of yesterday—so much to see and do in a very limited time.

The shrill voice of a rooster, crowing in the distance, came through the open window of our hotel room. Surely, I must be dreaming! I remembered reading about this happening to the apos-

tle Peter; but could it really be happening to me too? My mind began to clear as I recalled the events of yesterday—a sad day, in a way. We had visited Gethsemane, Pilate's Judgment Hall, Golgotha, and the Garden Tombs.

Then, it came again, more clearly and convincing. Again, doubting, I opened the window wider to make sure my mind was not playing tricks. Today, we were to visit within the walls of the Old City, and walk the narrow, crowded Via Dolorosa, where Jesus bore the heavy cross to Calvary.

Still, a third time—no doubt about it this time. Was history being reenacted for me? I don't know how many more times this occurred; it did not matter, my feathered friend had made his point.

No more sleep for me that night. My wife was still asleep,

and not wanting to awaken her just yet, I prayed silently, but fervently, something like this: "Master, You have opened my eyes to a new dimension. How many times I, like Peter, have failed You so miserably. I thought I was strong, but now I feel so weak and needy. Cast Your eyes toward me in pity, as You did toward Peter in this same locality so many years ago. My faith needs to be renewed. Now I can understand. This time it was not for Peter that the cock crew—it was for me."

I must not end my little narrative here. The Master did renew my spirit then, as He always does when I especially need His touch. And I shall always be grateful to that little rooster for unknowingly teaching this layman a big lesson. □

—PAT SWIGART
Woodward, Oklahoma

the editor's STANDPOINT

EASTER EVERY SUNDAY

Easter Sunday is always a “high and holy” day. In churches all over the world the resurrection of Jesus is celebrated in appropriate hymns, rituals, and sermons.

Easter, however, gives to every Sunday its real significance for Christians. The Resurrection is the reason why we meet for worship on Sunday. The Lord arose on the first day of the week, and His completed work of providing redemption is the inspiration of all our worship services. Every Sunday affirms anew to the believer, “Jesus is Lord!” Every Sunday belongs in a special way to Jesus Christ.

“He rose, the Prince of life and peace,
And stamped the day forever His.”

Sunday is “the Lord’s day.”

What praises should throng our hearts and crowd our lips when we worship! How can the celebration of His triumph over sin and death ever become a dull routine? “The dead praise not the Lord.” If we are “risen with Christ,” every Sunday’s services will be filled with joy.

GOOD NEWS!

The resurrection of Jesus Christ is the most incredible good news ever heard by mankind.

Until the Resurrection, man was never a match for sin. The lives of the best men and women who ever lived had been tragically flawed by their sins. Abraham, the pioneer of faith, in a moment of doubt became a cowardly deceiver. Moses, the humblest man of his times, in a moment of arrogance forfeited the right to lead Israel into Canaan. David, the man after God’s own heart, stained his reign with adultery, murder, and hypocrisy. In other nations the story was the same. All sinned, none could totally resist it.

Then Jesus came. He never violated God’s will, not in thought, not in speech, not in action. He flung every temptation away, flashing in triumph the Sword of the Spirit, the written Word of God, to which He was unswervingly committed. And sin did its worst to Him. Sin charged the slope of Calvary and emptied its heaviest artillery into His writhing body and soul. He was made an offering for sin, bear-

We spend our weekdays in the midst of constant reminders that this world is under the sign of sin and death. How refreshing to turn away from it all on Sunday and go to the house of the Lord to rejoice together in His holy victory!

On Sunday mornings my heart resonates (ah, Russell, there’s that word again!) with Charles Wesley’s great hymn:

*This is the day the Lord hath made,
That all may see His love displayed,
May feel His resurrection’s pow’r,
And rise again to fall no more,
In perfect righteousness renewed,
And filled with all the life of God.*

*Then let us render Him His own,
With solemn prayer approach the throne,
With meekness hear the gospel word,
With thanks His dying love record;
Our joyful hearts and voices raise,
AND fill His courts with songs of praise.* □

ing in mysterious and magnificent sufferings the judgment we deserved.

With the tomb sealed upon His corpse, it looked for all the world like sin had triumphed. But the light that streamed from that empty tomb on Easter morning proclaimed the Good News—a Man had conquered sin! The most and worst that sin could do had been undone. God declared in one omnipotent stroke His good pleasure in Jesus as the sinner’s Substitute. Now in Him we have forgiveness and cleansing; we have freedom from sin. Now in Him we are reconciled to God. His victory becomes our victory through faith. Hallelujah!

Until that Resurrection, man was never a match for death. However nobly some men lived, however bravely they faced death, at the last they were gone, their lives cut short and careers brought to abrupt halt by the invincible power of death. No man stood so tall or moved so fast that the grim reaper did not cut him down while friends and family mourned.

A Man had mastered death! Grass still grew and winds still blew over the undisturbed dust of other great leaders of men. But this one Man had quit His tomb, never to return to that silent emblem of human defeat.

Death, wrecker of plans, breaker of hearts, seemed always to have the last word.

Then Jesus came. Death had no claim upon Him, for He did not sin against God; He did not forfeit the right to live forever. But a sad day came when friends removed His ashen form from a Roman gallows, while His mother looked on in grief too great for sacred historians to describe. Death, it seemed, had vanquished even the Giver of life.

But on the morning of the first day death reeled in shock and fled in terror. Jesus was alive again—alive forever. He was not merely restored to the same kind of life He had lived before His crucifixion. He was alive in a way that placed Him forever beyond pain and death! He was alive with the very life of eternity, with the very life of God. A Man had mastered death! Grass still grew and winds still blew over the undisturbed dust of other great leaders of men. But this one Man had quit His tomb, never to return to that silent emblem of human defeat.

And because He lives, all who believe on Him shall live also, shall live eternally. The pilgrims and

strangers of this earth, who have followed Jesus Christ, will form the happy society of God's better country, beyond sin, pain, tears, death, and grief—forever!

Death has lost its terror for those who trust in Jesus Christ. John Wesley said of the early Methodists, "Our people die well!" When he was on his own deathbed, his last words, twice spoken with what remaining strength he could muster, were, "Best of all, God is with us!" The God who raised Jesus from the dead is with us when we come to die, even as He has been with us while we lived. And death is now compelled to do what the proud enemy never wanted to do, usher us into the presence of the Lord, there to enjoy unbroken fellowship throughout endless ages.

What glorious good news! In the midst of death we are in life. We live because the risen Jesus is our Savior from sin and death. We live because the merit and power of His conquest is placed to the account of all who trust in and follow after Him. Praise God! Now and forever, praise the Lord! □

THE MESSAGE OF MY CROSS

A cross hangs on my study wall. It was given to me by my friend and former colleague, Robert Branson.

I don't think it was expensive. Not that Bob is ungenerous, but on the salary he was making one could not buy costly gifts. In fact, at the college where we served together, if someone had embezzled all the money on campus any given day, he would not have become wealthy!

The cross is valuable to me. For one thing, it is a reminder of a friendship I prize. When Bob was conducting a seminar in the Holy Land he thought enough of me to bring back the cross as a token of our friendship. That makes it valuable beyond all price tags.

And the cross is valuable to me as a constant reminder of the death and resurrection of Jesus Christ. When I am tired or harassed or threatened by my circumstances, I lift my gaze to that cross and remember that my little skirmishes are part of a warfare, the ultimate outcome of which has already been decided. New courage and strength surges into my

heart, and I turn back to my work with confidence. That cross tells me that Jesus loved me, died for me, and rose again with power to save me now and forever.

Some years ago I visited a dying man in an Atlanta hospital. He was one of the Lord's "little ones," a man of simple faith and honest love. Opposite his bed, on the wall, was a crucifix. He had been studying it, and said, "That isn't right, is it, pastor?"

"No," I replied, "that isn't right. The symbol of our faith is not a crucifix, with its pathetic figure of a dead Christ. The plain cross, the empty cross, is more appropriate, for it proclaims both the Crucifixion and the Resurrection. The empty cross echoes the angel's words, "He is not here, he is risen"!"

My friend did not survive his illness. I preached his funeral. When I remembered our conversation about the crucifix and the cross, my heart was comforted and gladdened. I could hear Jesus say, "I am alive for evermore," and "Because I live, you shall live also." That is what my cross preaches! □

IN THE NEWS

PEOPLE AND PLACES

Colleen (Blanchard) Everitt has been selected as one of the Outstanding Young Women of America in 1979. She graduated from Olivet Nazarene College in 1976 with a B.A. degree in music education. She was active in Olivet's musical groups and traveled with the Youth Department's singing group, "Lost and Found."



Colleen lives with her husband, Rick, in Fort Mill, S.C. She teaches vocal and instrumental music at Catawba School, Rock Hill, S.C. She is a singer and a concert artist with her husband on television. □

ENC TO BENEFIT FROM ANN'S RUNNING

Ann Kiemel, who ran recently in a Marathon in the Holy Land, a 26-mile course around the Sea of Galilee, has qualified to run in the world famous Boston Marathon April 21. She qualified by establishing a creditable time in the New Orleans Marathon early in February.

Eastern Nazarene College Athletic Scholarship Fund will be the beneficiary. Money given for each mile that she runs will be applied to this fund, according to Richard Pritchard, director of Public Relations at ENC. □

—NCN

WALL RETURNS TO TNC

Howard T. Wall has assumed the position of Director of Admissions of Trevecca Nazarene College, according to an announcement by Dr. Homer Adams, president. Mr. Wall has been assistant director of the Tennessee Student Assistance Corporation, a state agency, since August of 1974. Six years prior to that he was director of Student Financial Aid at Trevecca.

Active in the Tennessee, Southern, & National Associations of Student Financial Aid Administrators. Mr. Wall was president of the Tennessee Association in 1973-74. He was given the annual TASFAA Award in 1977.

His professional activities have included membership on the American College Testing—Eastern Regional Advisory Council and the Southern Regional Advisory Council, chairman of the Certification Committee of the Southern Association of Student Financial Aid Administrators, a member of the National Association's Committee on Certification, and chairman of the Archives Committee of TASFAA. He has conducted numerous workshops for high school counselors and college administrators on student financial aid.

A graduate of TNC, Mr. Wall has a master's degree from Nazarene Theological Seminary. He is a past president of Trevecca Alumni Association and served for two terms as an alumni representative on the Trevecca Board of Trustees. He was a "T" award Distinguished Alumnus recipient in 1971. He holds the distinction of being the designer of the college seal and author of the Trevecca hymn. He was founding editor of *Trev-echoes*, the student newspaper, and has served as editor of *Alum' News*.

Mr. Wall is married to the former Madelyn Paschal of Clarksville, Tenn. They have one son, Howard III, who is a senior and president of the student body at Trevecca. □



Nazarene Publishing House employees (l. to r.) Roberta Merriner, Cathy Trimble, and Kay Bailey open the 463 requests for the new LILLENAS LIBRARY OF SOLOTRAX excerpt cassette. This music department mail delivery was the largest for one day in NPH music history.

WINTER OLYMPICS MINISTRY

The Church of the Nazarene left its impact on the 1980 Winter Olympics in Lake Placid, N.Y. The Department of Youth Ministries, in cooperation with the Lake Placid (Adirondack) Church of the Nazarene, the Upstate New York District NYI, and with financial support from the Department of Home Missions and the Department of Evangelism, sponsored a special ministry program for the participants and visitors to the 1980 Winter Olympics.

Mike Estep, director of Campus Ministries, coordinated the ministry effort for the general church. Rev. Wilmer Lambert, Upstate New York district superintendent, was supportive in the effort.

Rev. Dormon Patterson, pastor of the Lake Placid church, coordinated



A sure sign of things to come: Dr. George Rice, veteran Nazarene Publishing House representative, positions the first colorful car sticker advertising the Twentieth General Assembly, June 19-27, in Kansas City. Car stickers are now available at no charge from Nazarene Publishing House, Box 527, Kansas City, MO 64141.

the local logistics of the ministry effort. The Upstate New York District IMPACT Team, under the direction of Greg Rosser, provided music each evening in the church following the awards ceremonies. Films were shown following the concert.

Over 50,000 pieces of literature were distributed. The American Bible Society provided New Testaments and scripture portions in various languages. The Nazarene Publishing House provided copies of the *Herald of Holiness*, *Bread*, *ETC*, and church tracts. Tracts, books, and magazines from other evangelical groups were also distributed. Nearly 100,000 pieces of literature were received by the local church for distribution. The Upstate New York District IMPACT Team, members of the local church, and Youth in Mission were involved in the literature distribution.

The second main element of the ministry was the "coffeehouse" located in the basement of the church. By Tuesday, February 19, nearly 3,000 people had visited the coffee house. Free coffee, hot chocolate, and cookies were provided for visitors. During the time of fellowship, members of the ministry team shared their faith with the visitors. During the first night the coffeehouse was open, an 81-year-old gentleman prayed through for the first time in his life and accepted Jesus. Numerous individuals prayed through following that first conversion.

Art Kinch, an olympic skier from Costa Rica, shared his testimony during the Sunday morning service on February 17. Art was at the Olympics thanks to several "miracle" happenings over the last three years. He openly admitted that Christ is the only reason he made it to the Olympics. Art shared his faith with team members from other countries. He also distributed literature provided by the local church to these individuals.

The Tuesday night, February 19, broadcast of the ABC International Olympic Coverage featured the unique free coffeehouse ministry of the church. The segment featured Dave Bogenrief, a member of the ministry team, playing his trumpet as an encouragement for visitors to the games to visit the coffeehouse. Commentator Jim McKay of ABC Wide World of Sports did the interview.

The same day the *Adirondack Daily Enterprise* featured front page coverage of the coffeehouse ministry of the church.

For many of the visitors, this was the first time they have come in contact with the Church of the Nazarene. News coverage alone was priceless for the local church and the denomination. □



It did not go by unnoticed—Nazarene Publishing House Sunday on January 27. Expressions of appreciation and promises of prayerful support were sent to the familiar Box 527, Kansas City address. Among the colorful and artistic efforts were those from Eufaula, Okla., and Sunnyvale, Calif. Eighty-seven Eufaula folk were encouraged by Pastor L. Dean Thompson to sign a giant poster that declared NPH to be Number One! Sunnyvale Nazarenes, with Pastor Orval L. Seago, and Board of Christian Life Chairman Don Bundy, pledged their support through a flood of thank-you notes and children's handmade cards. This display of cards and posters in the NPH employees' lunch room, as tokens of love and support from Nazarene churches, gave publishing house workers an added boost of encouragement and pride in their work.

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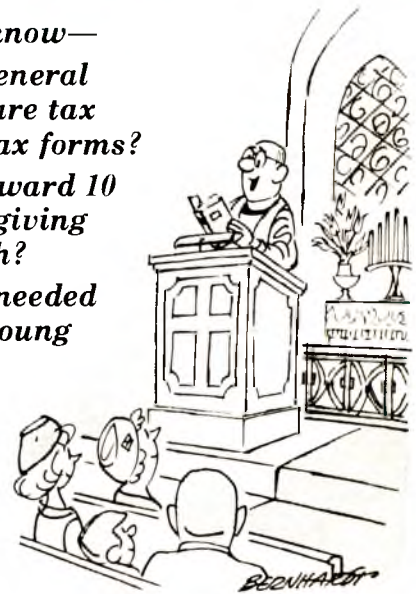
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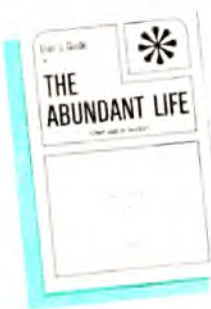
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MISSION ACCOMPLISHED, ONCE ANYWAY

More than 21,000 responses have come to the Nazarene television special, "Family: Handle with Care" from 22 airings. About 85 percent of the callers were people with no past or present connection with the Church of the Nazarene. They have received a visit from at least one member of the church. Some, in turn, have visited at least one of the church services. Some are regular attenders now, and some have come to know the Savior. A few are now members of the Church of the Nazarene.

Last fall the prime time special was shown in Los Angeles and by cable in Bakersfield. Rev. Bert Rhodes of Bakersfield Olive Knolls Church said, "I was not in town and did not see it, but our church was sent one name."

He called on the family. He found that they were new to the community, having moved there six months before. Other members of the church visited them.

Now this family of four is among the regular attenders of Olive Knolls Church. That's batting 1,000 percent; one name—one family! □

—NCN

COMMUNITY CHRISTMAS AT DALLAS CENTRAL

Year after year, Dallas Central Church has had a Christmas offering. This year they decided to use this offering to do some work of ministering to the neighborhood. They raised \$4,000.

Names of needy people were obtained from the Welfare Agency and the neighborhood school. The elderly were included as well. There was a racial mix of brown, black, and white. They started with a core of 40 families who lived in close proximity to the church, who were renting, and who were barely surviving.

Clothes were bought for the children. A ham or turkey and a large fruit basket was purchased for each family. Then a corp of people was recruited to make deliveries. Every home was visited by someone in the church who doesn't live in the neighborhood. That was the key—the church people going to these homes and giving them the goods. That did more to open the attitudes of people than anything else has done. There were no strings attached for the recipients.

The response was very warm. People were found who wanted to come. Some were of Nazarene background, but they had seen the nice cars and nicely dressed people and hadn't had enough courage to come to the church.

Then the church had a neighborhood Christmas party. They went to

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the grade school and passed out 750 invitations. They bought T-shirts with “I like Central Church of the Nazarene” stamped on them—50 of them. They also planned refreshments, games, music, puppets, and just fun. There was a Christmas tree and Christmas treats too.

When the time came, so did nearly 300 people. There were all colors and ages—it was an indescribable experience. The atmosphere was warm, with an unusual awareness of God’s smile on it.

They ran out of T-shirts. So a church stamp was used on some cards and they were told if they would bring

the card back on the 23rd, they would get a T-shirt.

Pastor John Calhoun says the church plans to continue building rapport with a neighborhood family night.

A film will be shown or some other activity to have the parents come into the sanctuary to get acquainted. “There are so many unexplored areas—but we’re taking one step at a time.” □

**WESTMORELAND HEADS
ANBP**

Nazarene architects, engineers, and builders met February 7-10 at the Adams Hotel in Phoenix for the second annual conference of the Association of Nazarene Building Professionals (ANBP).

One hundred sixty-two persons registered for the conference.

John Westmoreland, Dallas architect, was elected president of the ANBP for 1980, succeeding James Couchenour of North Lima, Ohio, a constructor and the founding president of the association.

The ANBP is a service organization to the Church of the Nazarene through the Department of Home Missions. Its purpose is to “harness the strength of Nazarene building professionals for God and the church,” according to Couchenour.

In addition to the business sessions, the conference consisted of traveling workshops to study on-site developments in architecture and especially the passive and active uses of solar energy in church construction.

Other international officers are: secretary, Don Jernigan, Centreville, Ala.; treasurer, Jim Moore, Kenner, La.; first vice-president, Wayne Roberts, Charlotte, N.C.; second vice-

president, Ed Levin, Newark, Del.; associate vice-president, Ronald Schmidt, Sacramento, Calif.

Regional presidents elected at Phoenix are:

Central: James Keys, Sturgeon Bay, Wis.

East Central: James Couchenour, North Lima, Ohio.

Eastern: Al Lewis, Cumberland, Md.

North Central: Robert Dunn, Cimarron, Kans.

Northwest: Jim Hensley, Milwaukie, Ore.

South Central: Freddie Rooks, McCrory, Ark.

Southeast: Don Jernigan, Centreville, Ala.

Southwest: Tom Schriber, Glendora, Calif.


Canada: James Varro, Regina, Sask. □

—NCN

**DEPARTMENT OF YOUTH
TO SPONSOR SUMMER
MINISTRIES REUNION**

The Department of Youth Ministries is sponsoring a reunion for those involved in Summer Ministries during the past quadrennium, and for all *Lost and Found* groups, during the General NYI Convention. The banquet will take place at the President Hotel on Saturday evening, June 21, at 5:30 p.m. Rev. Gary Henecke will be speaking to the group and presenting *Discovery 1980*.

Those involved in *Lost and Found* 1970-77, Student Mission Corps 1976-77, and all Youth in Mission participants 1978-79 may contact the Department of Youth Ministries, 6401 The Paseo, Kansas City, MO 64131, for more information. □



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EVANGELISTS' SLATES

As reported to Usual A* Department, Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64101

RENEWING the SPIRIT of REVIVAL

ANDERSON, LAWRENCE J.: Londonderry, NH, April 6-12
ANDREWS, GEORGE D.: Laurel, DE, April 1-6; Niagara Falls, NY (1st), April 8-13; E. Detroit, MI (Metropolitan), April 15-20; Newton, IA, April 22-27; Fort Madison, IA (1st), April 29—May 4
ARMSTRONG, CHARLES R.: Apopka, FL, April 4-6
BAKER, RICHARD C.: Decherd, TN (Shady Grove), April 1-6; Parkersburg, WV (Marriott), April 9-20; St. Marys, WV (1st), April 23—May 4
BALLARD, DON: Grenada, MS, April 9-13; Bowling Green, KY (1st), April 22-27
BEARDEN, LESLIE R.: Greenfield, OH (1st), April 1-6; Bartlesville, OK (1st), April 15-20; Charleston, WV (South Hills), April 8-13; Richmond, IN (1st), April 22-27; Nashville, TN (Doneson), April 29—May 4
BELL, JAMES R. & JEAN: Borger, TX (Trinity), April 9-13; Amarillo, TX (South Georgia), April 16-20; Gladewater, TX (1st), April 23-27; Springfield, MO (1st), April 30—May 4
BENDER EVANGELISTIC PARTY: Dechard, TN (Warrens Chapel), April 18-27
BERTOLET, MUSICAL: Wapella, Saskatchewan, Canada, April 1-6; Yorkton, Saskatchewan, Canada, April 8-13; Melfort, Saskatchewan, Canada, April 15-20; Prince Albert, Saskatchewan, Canada, April 22-27; Saskatoon, Saskatchewan, Canada, April 29—May 4
BISHOP, BOB: Springfield, OH (High Street), April 1-6; Concerts in Ohio, April 7-13; San Antonio, TX, April 21-27
BRAUN, GENE: Concerts in Ohio and Michigan, Month of April
BREWINGTON, JANE: Collingdale, PA, April 8-13; Selma, CA, April 16; Kingsburg, CA, April 17; Visalia, CA (Ivanhoe), April 18; Taft, CA (Calvary), April 20; Fresno, CA (Calvary), April 23; Tulare, CA (Wayside), April 27-30
BRISCOE FAMILY: Tahleaha, OK, April 11-13; Joplin, MO, April 15-20; Webb City, MO, April 22-27; Eufaula, OK, April 29—May 4
BROOKS, GERALD & JUNE: Bluffton, IN (Montpelier Union Chapel), April 1-6; Benton, IL, April 8-13; Urbana, IL, April 15-20; Cedar Falls, IA, April 21-24; Reserved, April 25—May 4
BROOKS, STANLEY E., JR.: Pittsfield, ME, April 18-27
BROWN, ROGER: New Castle, IN (Westview), April 1-6; Dayton, OH (Parkview), April 8-13; Cincinnati, OH (Lockland), April 15-20; Des Moines, IA (Eastside), April 29—May 4
BURCH, SAMUEL M.: Mattoon, WI, April 22-27
BURKHALTER, PAT: Malvern, AR (1st), April 29—May 4
CAMPBELL, BILL: Britt, IA (Zion), April 1-6; Merrifield, MN, April 8-13; Willmar, MN, April 15-20; Waco, TX, April 29—May 4
CANEN, DAVID: Muncie, IN (Walnut Street), April 7-13; Kokomo, IN (Forest Lawn), April 15-20; Covington, GA, April 27—May 2
CAUDILL, STEVE & SUE: Roanoke, VA (Eastgate), April 8-13; Lima, OH (1st), April 15-20; Valparaiso, IN (1st), April 22-27; San Antonio, TX (District Camp and Assembly), April 29—May 4
CAYTON, JOHN: North Huntingdon, PA (Circleville), April 1-6; New Brighton, PA, April 8-13; Gap Mills, WV, April 15-20; Arenzville, IL, April 22-27
CHAPMAN, W. EMERSON: Natoma, KS (Church of God Holiness), April 10-20; Miltonvale, KS (Bible Methodist Church), April 21-27
COBB, BILL & TERRI: Oklahoma City, OK (Western Oaks), April 12-13; Del City, OK (1st), April 6; Charleston, IA, April 15-20; Bethany, OK (Calvary), April 22-27; Olathe, KS (Westside), April 29—May 4
COLLINS, LUTHER: Benedict, ND, April 1-6; Frankfort, IN, April 8-13; Decatur, IN (Oak Grove), April 15-20; Lagrange, IN, April 22-27; Reserved, April 29—May 4
CONE, ANDREW F.: Strong, ME, April 29—May 4
COX, CURTIS B.: Charleston, WV (Loudendale), April 15-20; St. Albans, WV, April 22-27; Paden, WV, April 29—May 4
COY, JIM: Lowell, IN, April 29—May 4
CRANDALL, V. E. & BARBARA: Anderson, IN (East), April 1-6; Cory, IN, April 8-13; Parker City, IN, April 22-27; Yorktown, IN, April 29—May 4
CRANE, BILLY D.: Seaford, DE, April 1-6; Norfolk, VA (Calvary), April 8-13; Hampton, VA, April 15-20; Portsmouth, VA, April 22-27; Richmond, VA (Highland Springs Bazaar), April 29—May 4
CULBERTSON, BERNIE: Livingston, MI (1st), April 15-20

DARNELL, H. E.: Florida, AL (Indoor Camp), April 3-13; Reserved, April 17-27
DELL, JIMMY: Anadarko, OK, April 10-13; Dexter, MO (Southwest), April 15-20; Dinuba, CA, April 26-29; Santa Maria, CA (Maria Highlands), April 30—May 4
DENNIS, DARRELL & BETTY & FAMILY: Astoria, IL, April 3-13; Gaston, IN, April 15-20; Blytheville, AR, April 22-27; Lipton, IN, April 29—May 4
DENNISON, MARVIN E.: Topeka, KS (Oakland), April 15-20
DIXON, GEORGE & CHARLOTTE: Mesa, AZ, April 1-6; Rialto, CA, April 8-13; Concert Tour, April 15-20; Delta, CO, April 22-27; Salida, CO, April 29—May 4
DOROUGH, JIM & CAROL: London, OH, April 1-6; Potomac, IL, April 8-13; Greenville, MS, April 15-20; Shreveport, LA (Werner Park), April 22-27; Sedalia, MO, April 29—May 4
DUNMIRE, RALPH & JOANN: Knoxville, TN (1st), April 1-6; New Castle, IN (Southside), April 8-13; Austin, TX, April 22-27; Alvin, TX, April 29—May 4
EASTMAN, RICK: Kansas City, MO (Better Way Supper Club), April 5; Boyne City, MI, April 8-13; Virden, IL, April 15-20; Hot Springs, AR, April 23—May 4
ECKLEY, LYLE E.: Peoria, IL (1st), April 8-13; Peru, IL, April 15-20; Springfield, MO (Crestview), April 29—May 4
ELLINGSON, LEE: Clinton, IA (1st), April 1-6; Indianapolis, IN (Friendly), April 8-13; Dayton, OH (Avondale Wesleyan), April 15-20; Indianapolis, IN (Eagle Dale), April 22-27; Lawton, OK (Lawton Heights), April 29—May 4
ESSELBURN, BUD & THE KING'S MESSENGERS: West Lafayette, OH, April 6-13; Jamestown, NY (Bethany Church of God), April 20; Killbuck, OH, April 23-27; Orwell, OH (Grand Valley), April 30—May 4
FELTER, JASON: Orlando, FL (1st), April 8-13; Jackson, MI (1st), April 15-20; Valparaiso, IN (1st), April 22-27
FILES, GLORIA & ADAMS, DOROTHY: Trappe, MD, April 1-6; Ephrata, PA (Reserved), April 7-14; Hartford, CT, April 22-27; Framingham, MA, April 29—May 4
FISHER, C. WILLIAM: Amarillo, TX (1st), April 8-13; Cape Girardeau, MO (1st), April 15-20; Otsville, MI (Richfield), April 22-27; Grosse Pointe, MI (Bethel), April 29—May 4
FLORENCE, ERNEST E.: Mount Vernon, IN, April 4-12; Freedom, IN, April 15-20; Hammond, IN, April 22-27; Attic, IN, April 28—May 4
FORMAN, JAMES A.: Carey, OH (Ridge Chapel), April 29—May 4
FORTNER, ROBERT E.: Mount Erie, IL, April 1-6; Anna, IL, April 8-13; Danville, IL (Westside), April 22-27; Fithian, IL, April 29—May 4
FREEMAN, MARY ANN: Peoria, IL (Golden Acres), April 22-27
FRODGE, HAROLD C.: Knoxville, IA, April 1-6; Princeton, IL, April 8-13; Ripley, OH, April 14-20; Elmhurst, IL, April 22-27; Athens, GA (1st), April 30—May 4
GARDNER, GEORGE: Ottumwa, IA (Trinity), April 29—May 4
GATES, KENNETH W.: Greenfield, IN (1st), April 15-20; Indianapolis, IN (South Irvington), April 22-27
GAWTHORP, WAYLAND: Johnstown, OH, April 1-6; Indianapolis, IN (Meridian St.), April 8-13; Indianapolis, IN (Southport), April 16-27; Spiceland, IN, April 29—May 4
GLAZE, HAROLD & MARILYN: Little Rock, AR (Rose Hill), April 1-6; Batesville, AR (1st), April 8-13; Sioux City, IA (1st), April 15-20; Denver, CO (Heritage), April 22-27; Cleveland, OK (1st), April 29—May 4
GLENDENNING, PAUL & BOBBIE: Council Bluffs, IA (Emanuel), April 1-6; Fairfield, IA, April 8-13; Chrisman, IL, April 15-20; Galesburg, IL (1st), April 22-27; Asheville, NC, April 29—May 4
GORMAN, HUGH: Sidney, NE, April 1-6; Cothenburg, NE, April 8-13; Newman Grove, NE, April 15-20; Oklahoma City, OK (Oak Cliff), April 23-27; Albany, NY (1st), April 29—May 4
GORMANS, THE SINGING: Eastview, KY (Wesleyan), April 3-13; Shepherdsville, KY (Wesleyan), April 20-27
GREEN, JIM & ROSEMARY: Huntington, WV (1st), April 1-6; Chattanooga, TN (Fast Ridge), April 8-13; Ironton, OH (1st), April 15-20; Columbus, OH, April 22-27; Oklahoma City, OK (Capitol Hill), April 29—May 4
GRIMES, BILLY: Midwest City, OK (1st), April 7-13; Chickasha, OK, April 15-20
GRINDLEY, GERALD & JANICE: Frankfort, MI (Wesleyan), April 8-13; Reserved, April 15-20
HAINES, GARY: Cimarron, KS, April 9-13; Midwest City, OK, April 15-20; Phoenix, AZ, April 26-30

HALL, CARL N.: Shelbyville, TN (1st), April 1-6; Gallon, OH (1st), April 8-13; Nanty Glo, PA, April 15-20; Hyattsville, MD (National Wesleyan), April 22-27; Green Rock, IL, April 29—May 4
HANCOCK, BOYD: Seymore, MO (Dogwood), April 1-6; Tabor, IA (1st), April 8-13; Omaha, NE (1st), April 15-20; Garden City, KS (1st), April 22-27; Pratt, KS (1st), April 29—May 4
HATHAWAY, KEN: Pittsburg, TX, April 2-6; Alva, OK, April 8-13; Oklahoma City, OK (Portland Ave.), April 15-20; Paris, TX, April 22-27
HAYNES, CHARLES: Monterey, TN (1st), April 1-6; Decatur, GA, April 8-13; Somerset, KY (1st), April 15-20; Benton KY (Murray), April 22-27; Ottawa, IL (South), April 29—May 4
HEASLEY, FERN: Yates Center, KS, April 29—May 4
HENDERSON, LATTIE W.: Leicester, MA (Salvation Army), April 1-6; Fall River, MA (Salvation Army), April 7-13; Caldwell, OH, April 14-20
HOLLEY, C. D.: Mount Vernon, IN (Point Township), April 1-6; Wyoming, MI (Clyde Park), April 8-13; Battle Creek, MI (1st), April 15-20; Battle Creek, MI (Morgan Road), April 29—May 4
HOOTS, BOB: Salem, OH, April 9-13
HORNE, ROGER & BECKY: Concerts in WV, April 10-13; Concerts in OH & WV, April 16-23
HUBARTT, LEONARD: Elkhart, IN (Bethany Missionary), April 1-6; Warsaw, IN, April 15-20; Winchester, IN, April 22-27; Flora, IL, April 29—May 4
HUNDLEY, EDWARD J.: Bucyrus, OH (1st), April 29—May 4
ISENBERG, DON: Doylestown, OH, April 15-20; St. David, IL, April 22-27; Albany, IN (1st), April 29—May 4
JACKSON, PAUL & TRISH: Palco, KS (Canaan Chapel), April 8-13; Lincoln, NE (Northside), April 15-20; Carlington, MD (1st), April 22-27; Minneapolis, MN (Russell Avenue), April 29—May 4
JAGGER, MARVIN W.: Iberia, MO, April 1-6
JANTZ, CALVIN & MARJORIE: Fairview, OK (Cedar Springs), April 1-6; Carthage, MO (1st), April 8-13; West Lebanon, IN (State Line), April 15-20; Akron, OH (Kenmore), April 22-27; Cincinnati, OH (Clifton), April 29—May 4
JAYMES, RICHARD W.: Troy, OH, April 2-13; Summerville, WV, April 16-27
JOHNSON, RON: Wenatchee, WA (NYI Convention), April 2-3; Concert in ID, April 6; Concerts in BC, April 11-13; Concerts in CA, April 15-27
KRATZER, RAYMOND C.: Bloomington, MN, April 15-20; Minneapolis, MN (Spring Lake), April 22-27
LAING, GERALD D.: Canton, IL (Maple Mills), April 1-6; Pinconning, MI (Wesleyan), April 8-13; West Branch, MI (West Branch Community), April 15-20; Rhodes, MI (Midland Bethel), April 22-27; Buckley, MI (Independent), April 29—May 4
LANIER, JOHN H.: Brilliant, OH, April 2-13; Marion, IN (Christian Church), April 15-20; Pomeroy, OH (Methodist), April 22-27; Shawnee, OH (Community), April 29—May 4
LASSELL, RAY & JAN: Evansville, IN (Victory Chapel), April 15-20; College Corner, OH, April 22-27; Louisville, KY (Farmdale), April 29—May 4
LAXSON, WALLY & GINGER: Lexington, KY, April 2-6; New Castle, IN, April 8-13; Jackson, MS (District Assembly), April 15-20; Lubbock, TN, April 21-23; Ferguson, MO, April 29—May 4
LECKRON, LARRY: Harrisonville, MO, April 13-16; Reynoldsburg, OH, April 22-27; Bucyrus, OH, April 29—May 4
LEE, ROSS: Winchester, IN (Wesleyan Church), April 1-6
LEMASTER, BEN: Antioch, CA (1st), April 1-6; Watsonville, CA (1st), April 8-13; Carson City, NV, April 15-20; Live Oak, CA, April 22-27; Stockton, CA (Delta), April 29—May 4
LIDDELL, P. L.: Huntington, WV (1st), April 1-6; Connersville, IN (Gortner Memorial), April 8-13; Vicksburg, MI (Chapman Memorial), April 15-20; Columbus, OH (West Broad), April 22-27; Highland, MI (Community), April 29—May 4
LOMAN, LANE & JANET: Connelly Springs, NC, April 1-6; Dayton, OH (Rising Revival), April 14-19; Dayton, OH (Drexel), April 22-27; Franklin, OH (1st), April 29—May 4
LOWN, ALBERT: Kansas City, MO (Dundee Hills), April 2-6; Mifflinburg, PA, April 8-13; Phenix City, AL (1st), April 15-20
LUTHI, RON: Laurel, MT, April 1-6
LYKINS, C. EARL: Goshen, IN, April 1-6; Warsaw, IN, April 15-20
MACK, WILLIAM: Columbia, MO (Salvation Army), April 22-27
MADDEN, PAUL A.: Kansas City, KS (Highland Crest), April 1-6; Moravia, IA, April 21-27; Boone, IA, April 29—May 4
MANLEY, STEPHEN: Kankakee, IL (1st), April 1-6; Muncie, IN (1st), April 8-13; Lima, OH (1st), April 15-20; Lima, OH (Community), April 22-27; Kenton, OH, April 29—May 4
MANN, L. THURL & MARY KATHRYN: Lindsay, CA, April 1-6; Selma, CA, April 8-13; Clovis, CA, April 15-20; Reedley, CA, April 22-27; Ivanhoe, CA, April 29—May 4

MARKS, GARY & MARCIA: Elmore, OH (United Brethren in Christ), April 1-6; New Carlisle, OH, April 29—May 4

MATTER, DAN: North Manchester, IN, April 21-27

MAYO, CLIFFORD: Kansas City, MO (St Paul), April 22-27

McKINNEY, ROY T.: Hamilton, OH, April 15-20; Belle, WV, April 22-27; Tuscaloosa, AL (South Side), April 29—May 4

McWHIRTER, G. STUART: Des Moines, IA (1st), April 1-6; South Charleston, WV (Grace), April 8-13; Gary, IN (Glen Park), April 29—May 4

MELVIN, DOLORES: Broken Bow, OK (1st), April 6-13

MEREDITH, DWIGHT & NORMA JEAN: Newton, KS, April 12-13; Spencer, SD, April 15-20; Mexico, MO, April 20—May 4

MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Brighton, MI, April 13-17; Sturgis, MI, April 20-24; Grandview, MO, April 27—May 1

MICKEY, BOB AND IDA: Ava, MO (Mount Hope), April 1-6; Higgins, TX, April 8-13; Owasso, OK, April 15-20; Blackwell, OK (1st), April 22-27; Burlington, KS, April 29—May 4

MILLHUFF, CHUCK: Clinton, OH, April 9-13; Springfield, IL (1st), April 16-20; Colorado Springs, CO (Eastborough), April 23-27

MOORE, NORMAN: Crescent City, CA, April 1-6; Arcata, CA, April 8-13; Huntington Beach, CA (Huntington Valley), April 15-20; Uxbridge, MA, April 22-27; Ferrandale, MI, April 29—May 4

MULLEN, DEVERNE H.: Bath, NY, April 1-6; Ravenna, OH, April 8-13; Elyria, OH, April 22-27; Grosse Point, MI, April 29—May 4

NEFF, LARRY & PATRICIA: Dayton, OH (Central), April 8-13; Fairmont, WV (Central), April 15-20; Randleman, NC (1st Wesleyan), April 22-27; Carlisle, PA, April 29—May 4

NEWTON, DANIEL: Paris, KY (Wesleyan), April 25—May 4

ORNER, DAVID: St. Louis, MO (Southside), April 6; Concerts in OH, April 8-13; Reserved, April 15-20; Sardinia, OH, April 23-27; Fredrickstown, OH, April 29—May 4

OVERTON, WILLIAM D.: Parsons, WV, April 15-20; Spencer, WV, April 22—May 11

OYLER, CALVIN & VIRGINIA: Mineola, TX, April 1-6; Indianola, IA, April 29—May 4

PARADIS, BOB: Woodsville, NH (Trinity), April 30—May 4

PASSMORE EVANGELISTIC PARTY: Bridgewater, VA, April 1-6; Wabash, IN, April 8-13; Farmland, IN, April 15-20; Montpelier, IN, April 22-27; Uhrichsville, OH (Rush Community), April 29—May 4

PFEIFER, DON: Winston Salem, NC (1st Wesleyan), April 1-6; Indianapolis, IN (Southwest), April 8-13; Ironton, OH (1st), April 15-20; Bethany, OK (Calvary), April 22-27; Oklahoma City, OK (Woodson Park), April 29—May 4

PIERCE, BOYCE & CATHERINE: New Port Richey, FL (Christian Union), April 1-6; Sparta, IL, April 15-20; Mount Sterling, IL, April 22-27; Danville, IL (North Side), April 29—May 4

PITTS, PAUL: Silver Lake, IN (Church of God), April 1-6; PA-MD, Concert Tour, April 8-13; Roann, IN (Olive Branch Church of God), April 15-20; Richmond, MO (Church of God), April 22-27; Oconomowoc, WI, April 28—May 4

PORTER, JOHN R.: Newburgh, IN, April 1-6; New Castle, IN (Southside), April 8-13; Greensburg, KY (Summersville), April 15-20; North Pekin, IL (1st), April 22-27; Dekalb, IL (1st), April 29—May 4

QUALLS, PAUL: Columbus, OH (Whitehall), April 15-20; Tuscaloosa, AL, April 29—May 4

REED, DOROTHY L.: Clarence, MO, April 15-20; Dolton, IL, April 22-27

RICHARDS, LARRY & PHYLLIS: Bedford, IN (1st), April 6; Indianapolis, IN (South Meridian Street), April 8-13; Stinesville, IN (1st), April 15-20; El Reno, OK (1st), April 22-27

RICHMOND, RON: Osseo, MN, April 1-6; North St. Paul, MN, April 8-13; International Falls, MN, April 15-20; Lebanon, PA, April 22-27

ROAT, THOMAS: West Milton, OH, April 15-20; Longmont, CO, April 22-27

ROBERTS, S. J.: Goshen, IN, April 1-6; Swayzee, IN, April 8-13; Muncie, IN (Mayfield), April 15-20; Decatur, IN, April 29—May 4

ROBERTS, WADE W.: Swarts Creek, MI, April 23-27

ROBINSON, TED L.: Massillon, OH (1st), April 1-6; Ravenna, OH (1st), April 8-13; Hammondsville, OH (Irontdale), April 15-20; Elyria, OH, April 25-27; Battle Creek, MI (West Michigan Avenue), April 29—May 4

ROSS, MICHAEL B.: Arnold, MO, April 22-27; Sikeston, MO, April 28—May 4

SCARLETT, DON: Indianapolis, IN (Westbrook), April 14-20

SCHOONOVER, MODIE M.: Loudonville, OH, April 15-20; Wallbridge, OH, April 22-27; Windham, OH, April 29—May 4

SELFRIDGE, CARL: Galena, KS (Parkhill), April 13-20

SEXTON, ARNOLD & GARNETT: Elston, MI, April 1-6

SHARPLES, J. J. & EVA: Olds, Alta., Canada, April 1-6; Kelowna, B.C., Canada, April 11-13

SHOMO, PHIL & MIRIAM: Mustang, OK, April 6; Lebanon, IN, April 8-13; Kokomo, IN (Northside), April 15-20; Fortville, IN, April 22-27; Decatur, IN (1st), April 29—May 4

SIPES EVANGELISTIC TEAM: Severy, KS, April 22-27

SLACK, DOUGLAS: East Palestine, OH, April 1-6; Bloomfield, IN, April 8-13; Crothersville, IN, April 15-20; Metcalf, IL, April 22-27

SMITH, C. HASTINGS: Pasadena, CA (Bressee), April 2-6; Wichita, KS, April 11-13; Collinsville, OK (1st), April 16-20; Augusta, KS, April 23-27; Great Bend, KS (1st), April 30—May 4

SMITH, DUANE: Cordova, AL, April 1-6; Montgomery, AL (Capitol City), April 8-13; Stuart, OK (Friendship), April 15-20; Antlers, OK, April 22-27; McCloud, OK, April 29—May 4

SMITH, HAROLD & ORPHA: Deckerville, MI (Wheatland Missionary), April 9-13; Hillsdale, MI, April 15-20; Elkhart, IN (Bressee), April 22-27

SMITH, LARRY: Dallas, OR, April 13-20; Redding, CA, April 22-27

SMITH, OTTIS & MARGUERITE: Cambridge, OH (1st), April 1-6; Brookville, PA (Calvary), April 8-13; Oregon, OH (1st), April 15-20; Shawnee, OK, April 22-27; Frostburg, MD (Moscow), April 30—May 4

SPRAGUE EVANGELISTIC FAMILY: Shadyside, OH, April 1-6; Westport, OH, April 8-13; Uhrichsville, OH (1st), April 15-20; Erie, PA (1st), April 22-27; Warren, OH (Morgandale), April 29—May 4

STARK, EDDIE & MARGARET: Anderson, MO (Banner), April 8-13; Butler, MO, April 22-27

STARNS, SAM L.: Streamwood, IL (Schaumburg Community), April 15-20; Fox Lake, IL, April 22-27

STEGALL, DAVID: Pawhuska, OK, April 1-6; Indianapolis, IN (Westbrook), April 8-13; Mangum, OK, April 15-20; Altus, OK, April 22-27; Alvin, TX, April 29—May 4

STEVENSON, GEORGE: Blacksburg, VA (Wesleyan), April 1-6; Meadville, PA, April 8-13; Boxwell, PA, April 15-20; Mannington, WV (1st), April 22-27; Charleston, WV (Southeast), April 29—May 4

STONE FAMILY EVANGELISTIC TEAM: Bowie, TX, April 15-20; Holly, CO, April 22-27; Rocky Ford, CO, April 30—May 4

STREET, DAVID: Morton, IL, April 7-13; Crothersville, IN, April 14-20; Bushnell, IL, April 21-27; Nashville, IN, April 29—May 4

SUTHERLAND, CHRIS: Spooner, WI, April 1-6; Minong, WI, April 8-13; Quincy, KY (Kentucky Heights), April 15-20; Butler, PA, April 25-27; Ashland, KY (Summit), April 29—May 4

SWANSON, ROBERT L.: Farmington, IA, April 1-6; Des Moines, IA (Highland Park), April 8-13; South Milwaukee, WI, April 15-20; Kingman, KS, April 22-27; Caddo, OK, April 29—May 4

TAYLOR, EMMETT E.: Watonga, OK (1st), April 1-6; Blackwell, OK (1st), April 8-13; Springfield, MO (East Grand), April 22-27; Neosho, MO, April 29—May 4

TAYLOR, ROBERT: Teays Valley, WV, April 1-6; Ketterling, OH (1st), April 8-13; Aurora, IL (1st), April 15-20; Elgin, IL (1st), April 22-27; Highland Heights, KY (Trinity), April 29—May 4

THORNTON, REV. AND MRS. WALLACE: Somerset, KY (Faubush Kent), April 15-20; Glasgow, KY (Sparksville), April 22-27; Covington, VA (1st), April 29—May 4

TRIPP, HOWARD: Crossville, TN, April 1-6; Zanesville, OH, April 15-20; Clayton, IN, April 22-27; Cambridge City, IN, April 29—May 4

TRISSEL, PAUL & MARY: Hiwasse, AR, April 15-20; East Alton, IL (Rosewood Heights), April 22-27

TUCKER, BILL & JEANETTE: Louisville, OH, April 1-6; Tipton, IN (Trinity Wesleyan), April 8-13; Muncie, IN (South Side), April 15-20; Cincinnati, OH (Mount Washington), April 22-27; Abion, MI, April 29—May 4

VARIAN, WILLIAM: Sandusky, OH (1st), April 9-13; Mishawaka, IN (1st), April 15-20; Davenport, IA (1st), April 22-27; Brazil, IN (1st), April 29—May 4

WADE, KENNETH W.: Dover, IN (1st), April 1-6; Monroeville, IN (1st), April 7-13; Belle Vernon, PA (1st), April 15-20; Smithton, PA (1st), April 22-27; Beaver Falls, PA (College Hill), April 29—May 4

WARD, LLOYD: Ocoee, FL (1st), April 6-13; West Columbia, SC (Central), April 22-27; Camden, SC, April 29—May 4

WELCH, DARLENE: Richmond, KY (Red House Baptist), April 22-27

WELCH, JONATHAN B. & ILONA: Smithfield, IL, April 1-6; Memphis, TN (Memphis City-wide Crusade), April 23-27

WELCH, W. B.: Berry, AL (Boley), April 1-6; Calle, OH (Kennard), April 8-13; Newport, TN (1st), April 15-20; Brighton, TN (Tipton County), April 22-27

WELLS, LINARD: Abernathy, TX (1st), April 1-6; Wister, OK (1st), April 8-13; Henderson, TX, April 15-20; Reserved, April 22-27; Lewisville, TX (1st), April 29—May 4

WEST, C. EDWIN: Reserved, April 1-11; Bakersfield, CA (East), April 13-18; Albuquerque, NM (Holiday Park), April 20-25; Anchorage, AK (Jewel Lake), April 27—May 2

WEST, EDNA E.: West Sunbury, PA (Claytonia), April 18-27

WHEELER, CHUCK & WILLY: Aliquippa, PA, April 22-27; Easton, MD, April 29—May 4

WHITE, JANIE & SONLIGHT: Clairemont, OK, April 6, a.m.; Pilot Point, TX, April 19-20 a.m.; East Texas Area (Laymen's Retreat), April 26; Irving, TX, April 27

WHITED, CURTIS: Uvalde, TX, April 1-6; Coffeyville, KS (1st), April 28—May 4

WILLIAMS, LARRY & LYNNE: McCrory, AR, April 8-13; Marshall, TX (1st), April 15-20; Reserved, April 21-27; Sinton, TX, April 29—May 4

WILLIAMS, LAWRENCE: Fort Morgan, CO, April 14-20; Alameda, CA (1st), April 28—May 4

WINEGARDEN, ROBERT: Oakwood, IL, April 13-20

WISEHART, LENNY & JOY: Lawrence, KS (1st), April 1-6; Kansas City, MO (1st), April 8-13; Bloomington, IN (1st), April 15-20; Dayton, OH (Beaver Creek), April 22-27; West Chester, OH (Pisgah), April 29—May 4

WOODWARD, S. OREN: Terre Haute, IN (Southside), April 1-6; Cardington, OH, April 8-13; Garfield Heights, OH, April 15-20; Toledo, OH (Northpoint), April 22-27; Delmar, MD (Velma Wesleyan), April 29—May 4

WYLIE, CHARLES: Elk City, OK (1st), April 1-6; Madill, OK (1st), April 8-13; Drumright, OK (1st), April 15-20; Coweta, OK (1st), April 22-27; Fargo, OK (1st), April 29—May 4

WYRICK, DENNIS E.: Covington, KY (East Side), April 8-13; Columbus, OH (Whitehall), April 15-20; Wintersville, OH (1st), April 22-27; Clarksville, TN (1st), April 29—May 4

YATES, BEN J.: Tallmadge, OH (Goodyear Heights), April 18-20; Washington, PA (Hart Avenue), April 23-27; Somerset, PA, April 28—May 4



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MISSION AWARD DISTRICTS

Mrs. Kay Hermon, Mission Award chairperson for the general NWMS, reports the following districts met *all* requirements for Mission Award status for 1978-79—membership, readers, and General Budget paid in full or overpaid:

Akron	Nebraska
Alaska	New Mexico
Arizona	North Arkansas
Australia Northern Pacific	North Central Ohio
Australia Southern	Northeastern Indiana
British Isles North	Northern California
British Isles South	Northwest
Canada Atlantic	Northwest Indiana
Canada West	Northwestern Illinois
Central Florida	Northwestern Ohio
Central Latin America	Philadelphia
Central Ohio	Pittsburgh
Chicago Central	South Arkansas
Dakota	South Carolina
Dallas	Southeast Oklahoma
East Tennessee	Southwest Indiana
Georgia	Southwest Oklahoma
Illinois	Upstate New York
Joplin	Washington
Kansas	Washington Pacific
Louisiana	West Texas
Mississippi	West Virginia

MVNC STUDENTS VISIT WASHINGTON, D.C.

Thirty-eight Mount Vernon Nazarene College students and Professors Bridges and Youngman spent two weeks in Washington, D.C., as a part of their course, "Forms of Contemporary Ministry."

Before leaving for Washington, each student was given a scripture dealing with the ministry of the church to research and share with the class. Students were also required to read *A New Face for the Church* and 1,000 pages

of additional reading in preparation. From this, the class discussed and developed measurements to evaluate the effectiveness of the types of ministries they would be observing.

Students visited nine places of ministry. Among them were: the Community of Hope, Luther Place Lutheran Church, the Church of the Saviour Jubilee House, and Foundry United Methodist.

The Community of Hope is a Nazarene ministry directed by Tom Nees. The Community tries to meet the total needs of the individual—physical, emotional, and social as well as spiritual.

The Community of Hope consists of a housing project which is being remodeled and rehabilitated. MVNC



Alison Goodwin, a student from Mount Vernon Nazarene College, takes a few minutes away from her work at the Community of Hope in Washington, D.C., to play with neighborhood children.

students worked on some of the unfinished apartments by cleaning and scraping old paint so that new paint could be put on. Besides providing housing, the Community of Hope building houses a medical clinic; financial, legal, and family counseling services; a worship center; and a clothes and emergency food distribution service to meet the needs of the poor in Washington.

Other places of ministry visited were the Church of the Pilgrims, the Fourth Presbyterian Church, Teen Challenge, and the Evangel Temple. They also visited the chaplains at Andrews Air Force Base who minister to many faiths.

The students visited the historic Washington Cathedral and the Shrine of the Immaculate Conception. They were given a tour of the White House, arranged by Senator John Glenn. They also had free days to go sight-seeing.

One of the highlights of the trip was a two-day retreat on Well Spring Farm in Maryland. It was a silent spiritual retreat. They did not speak to anyone, but they concentrated on listening to God's voice.

The students kept a daily journal of their reactions and their observations on the different forms of ministry. Upon their return, they used their journals to aid them in writing a paper evaluating the forms of ministry they had observed and the practical application of what they had seen to their own personal ministry.

One student summarized the trip's value. He said, "We were able to see the living conditions of the people and their needs, and then we were able to see what we need to do about it, not only as an organization but as individuals." □



20th GENERAL ASSEMBLY 2001

JUNE 19-27 • KANSAS CITY, MO.

NOTE: Each issue of the "Herald," from March 15 through June 1, will have an information sheet about the General Assembly. If you are attending the General Assembly, you may find these sheets very helpful and worth clipping and filing with your other Assembly travel materials.

B. EDGAR JOHNSON, General Secretary

KNOW OUR ASSEMBLY REUNIONS AND FELLOWSHIP OPPORTUNITIES

DATE	TIME	FUNCTION	HOTEL	ORGANIZATION
Wed., June 18	5:00 p.m.	Dinner	Radisson Muehlebach	Children's Ministries
Wed., June 18	7:30 p.m.	Reception	Continental	NWMS and Youth
Wed., June 18	7:30 p.m.	Reception	Radisson Muehlebach	District Christian Life Chairmen and Wives
Wed., June 18	7:30 p.m.	Reception	Radisson Muehlebach	District Directors of Adult Ministries
Thurs., June 19	7:30 a.m.	Breakfast	Holiday Inn City Center	Youth Quizzing Coaches and Captains
Thurs., June 19	2:30 p.m.	Reception	Radisson Muehlebach	Children's Ministries
Fri., June 20	7:00 a.m.	Breakfast	Radisson Muehlebach	Division of Christian Life
Fri., June 20	7:00 a.m.	Breakfast	Holiday Inn City Center	District Career Youth Directors
Fri., June 20	7:00 a.m.	Breakfast	Ramada Central	Friends of "The Weekly"
Fri., June 20	7:00 a.m.	Breakfast	President	Senior Adult Ministries
Fri., June 20	12:30 p.m.	Luncheon	Holiday Inn City Center	Senior Youth Directors
Fri., June 20	4:30 p.m.	Banquet	Alameda	Retired Ministers and Wives
Fri., June 20	9:00 p.m.	Reception	Holiday Inn City Center	NSLC
Sat., June 21	7:00 a.m.	Breakfast	Radisson Muehlebach	Division of Christian Life
Sat., June 21	7:30 a.m.	Breakfast	Radisson Muehlebach	IPB
Sat., June 21	7:00 a.m.	Breakfast	Radisson Muehlebach	Nazarene Bible College Alumni
Sat., June 21	7:00 a.m.	Breakfast	Continental	Cassettes for Christ
Sat., June 21	7:30 a.m.	Breakfast	Lounge—Roe Bartle	District NWMS Presidents
Sat., June 21	8:00 a.m.	Breakfast	Radisson Muehlebach	Eastern Nazarene College Alumni
Sat., June 21	8:00 a.m.	Breakfast	Hyatt	Olivet Nazarene College Alumni
Sat., June 21	8:00 a.m.	Breakfast	Alameda	Trevecca Nazarene College Alumni
Sat., June 21	12:30 p.m.	Luncheon	Crown Center	Bethany Nazarene College Alumni
Sat., June 21	12:30 p.m.	Luncheon	Crown Center	Association of Nazarene Building Professionals
Sat., June 21	12:30 p.m.	Luncheon	Continental	Evangelists
Sat., June 21	12:30 p.m.	Luncheon	Radisson Muehlebach	Mount Vernon Nazarene College Alumni
Sat., June 21	12:30 p.m.	Luncheon	Hyatt	Mid-America Nazarene College Alumni
Sat., June 21	12:30 p.m.	Luncheon	Hyatt	Youth Ministers
Sat., June 21	12:30 p.m.	Luncheon	Holiday Inn City Center	District NYI Presidents
Sat., June 21	5:00 p.m.	Dinner	President	Summer Ministries
Sat., June 21	5:30 p.m.	Dinner	Holiday Inn City Center	Chaplains
Sat., June 21	6:00 p.m.	Dinner	Hyatt	Missionary Dinner
Sat., June 21	9:00 p.m.	Reception	Holiday Inn City Center	Ethnic Groups—Home Missions
Sun., June 22	10:30 a.m.	Brunch	Radisson Muehlebach	Evangelists
Sun., June 22	12:30 p.m.	Luncheon	Radisson Muehlebach	District Secretaries
Mon., June 23	7:00 a.m.	Breakfast	Radisson Muehlebach	Nazarene Theological Seminary Alumni
Mon., June 23	7:00 a.m.	Breakfast	Holiday Inn City Center	African Breakfast with Elmer Schmelzenbach
Mon., June 23	7:00 a.m.	Breakfast	Holiday Inn City Center	NARF
Mon., June 23	7:30 a.m.	Breakfast	Hyatt	20/20
Mon., June 23	7:30 a.m.	Breakfast	President	Agape Riders
Mon., June 23	8:00 a.m.	Breakfast	Radisson Muehlebach	Chaplains
Mon., June 23	8:00 a.m.	Breakfast	Radisson Muehlebach	Marriage Enrichment Leader Couples
Mon., June 23	12:30 p.m.	Luncheon	Radisson Muehlebach	Canadian Nazarene College Alumni
Mon., June 23	12:30 p.m.	Luncheon	Radisson Muehlebach	Dakota District Alumni
Mon., June 23	12:30 p.m.	Luncheon	Radisson Muehlebach	Urban Pastors
Mon., June 23	12:30 p.m.	Luncheon	Radisson Muehlebach	Point Loma Alumni
Mon., June 23	12:30 p.m.	Luncheon	Holiday Inn City Center	CST Directors
Mon., June 23	12:30 p.m.	Luncheon	Continental	Senior Ministries Fellowship
Tues., June 24	7:00 a.m.	Breakfast	Radisson Muehlebach	Northwest Nazarene College Alumni
Tues., June 24	7:30 a.m.	Breakfast	Radisson Muehlebach	British Isles Nazarene College Alumni
Tues., June 24	12:30 p.m.	Luncheon	Radisson Muehlebach	Pastors of Predominately Black Churches
Tues., June 24	6:00 p.m.	Dinner	Radisson Muehlebach	Northern California Alumni
Wed., June 25	7:30 a.m.	Breakfast	Radisson Muehlebach	National District Superintendents

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

BRITISH ISLES NORTH—May 12-13. Sharpe Memorial Church of the Nazarene, Burgher Street, Glasgow G32. Host Pastor: J. R. Packard. General Superintendent: Dr. Orville W. Jenkins.

BRITISH ISLES SOUTH—May 17-19. First Church of the Nazarene, Southend St., Bolton, England BL3 3PY. Host Pastor: Kenneth Stanforth. General Superintendent: Dr. Orville W. Jenkins.

ALASKA—May 29-30. First Church of the Nazarene, 1220 E St., Anchorage, AK 99501. Host Pastor: Donald B. McCullough. General Superintendent: Dr. William M. Greathouse.

WASHINGTON—April 16-17. Baltimore First Church, 8801 Rogers Ave., Ellicott City, MD 21043. Host Pastor: George E. Teague. General Superintendent: Dr. Orville W. Jenkins.

CENTRAL LATIN AMERICA—April 17-18. Central Church of the Nazarene, 1418 W. Woodlawn, San Antonio, TX 78228. Host Pastor: Jose Rodriguez. General Superintendent: Dr. William M. Greathouse.

MISSISSIPPI—April 17-18. Emmanuel Church of the Nazarene, 3775 Terry Rd., Jackson, MS

39212. Host Pastor: Richard Boone. General Superintendent: Dr. George Coulter.

SACRAMENTO—April 18-19. First Church, 1820 28th St., Sacramento, CA 95816. Host Pastor: Robert Simmons. General Superintendent: Dr. Eugene L. Stowe.

WESTERN LATIN AMERICA—April 23-24. Boyle Heights Church of the Nazarene (Latin), 213 S. Breed St., Los Angeles, CA 90033. Host Pastor: Abel O. Curup. General Superintendent: Dr. V. H. Lewis.

ALABAMA—April 24-25. Montgomery Civic Center Complex, Bibb & Commerce St., Montgomery, AL 36105. Host Pastor: Charles C. Martin. General Superintendent: Dr. George Coulter.

WASHINGTON PACIFIC—April 24-25. First Church, 930 E. James St., Kent, WA 98031. Host Pastor: Hiram Sanders. General Superintendent: Dr. Charles H. Strickland.

WEST TEXAS—April 24-25. First Church, 4510 Ave. Q, Lubbock, TX 79412. Host Pastor: Eugene Sanders. General Superintendent: Dr. William M. Greathouse.

CENTRAL CALIFORNIA—April 25-26. Northwest Church, 5415 N. West Ave., Fresno, CA 93711. General Superintendent: Dr. Eugene L. Stowe.

NEW YORK—April 25-26. Lakeland First Church of the Nazarene, 52 Cooper Rd., Denville, NJ 07834. Host Pastor: Carl Sherman. General Superintendent: Dr. Orville W. Jenkins.

NORTHWEST—April 30—May 1. Church of the Nazarene, 1400 E. 7th St., Box 8969, Moscow, ID 83843. Host Pastor: Harold Perkins. Gen-

eral Superintendent: Dr. Charles H. Strickland.

PHILADELPHIA—April 30—May 1. Immanuel Church of the Nazarene, 1303 Columbia Ave., Lansdale, PA 19446. Host Pastor: Elton L. Russell. General Superintendent: Dr. Eugene L. Stowe.

NAZARENE CAMP MEETINGS

May 28-31 (evenings) and June 1 (Sunday)—**ALASKA** First Church of the Nazarene, 1220 E St., Anchorage, AK 99501. Robert W. Shepard, district superintendent.

MOVING MINISTERS

DALE R. AMES from Auburn, Me., to Pennsville, N.J.

MARVIN E. APPLEBY from Columbia, Ky., to Monticello, (Ky.) First

KENNETH V. BATEMAN, JR., from Dallas Brunt Terrace to Texarkana (Tex.) First

CHRIS C. CHRISTOPHER from Albion, Mich., to Dalton (Ga.) First

LARRY J. DARBY from associate, Sitka, Alaska, to Whitehorse, Canada

RALPH DINGUS from Higgins, Tex., to Bristol (Tenn.) First

BOBBY W. DOSS from Oklahoma City (Okla.) Community to associate, Calgary, Alberta, Canada

J. W. DOSS to Rockwood, Tenn

L. P. (Jack) DURHAM from associate, Arlington (Tex.) First to Kingman, Ariz.

HAROLD ELLIS from Farnam, Neb., to Sidney, Neb.

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 FREDERICK E. FOWLER from Oak Harbor, Wash., to Napa, Calif.
 ALMON G. FULTON from Comstock, Mich., to Weidman, Mich.
 JOHN K. GREENO from Farmington (N.M.) First to (home mission work) Grants, N.M.
 JOSEPH W. GUNTLE from Madera, Calif., to Oak Harbor, Wash.
 ROBERT G. HARRIS to New Port Richey (Fla.) Bayonet Point
 HOWARD E. HAYS from Alamogordo, N.M., to Farmington (N.M.) First
 DENNIS M. JOHNSON from Rock Hill (S.C.) to New Ellenton (S.C.) Oakdale
 HAROLD M. JOHNSON, JR., from Wauneta, Neb., to Farnam, Neb.
 PAUL F. KNIGHT from Pennsville, N.J., to Johnstown, Pa.
 CALVIN T. LaVIGNE from associate, Washington (D.C.) First to Kansas City
 THOMAS McADORY from associate, Pekin (Ill.) First, to associate, North Little Rock (Ark.) First
 THOMAS H. MAITLAND from Utica, N.Y., to (home mission work) Buffalo, N.Y.
 DWAYNE MATLOCK from Chico (Calif.) Valley to Higgins, Tex.
 J. E. MITCHELL from Biloxi, Miss., to St. Augustine (Fla.) First
 O. ROY NORRIS from evangelism to Dwight, Ill.
 RICHARD OLIVER to North Little Rock (Ark.) Grace
 HAROLD D. PARK, SR., from Fairbury, Neb., to Hemingford, Neb.
 BILLY PONDER from Commerce, Tex., to Mineola, Tex.
 HOWARD ROGERS from Waurika, Okla., to Wichita, Kans.
 STEPHEN D. RUTHERFORD from evangelism to Greenville (Tenn.) First
 RALPH G. SATTER from Santa Clara, Calif., to Bakersfield (Calif.) Brentwood
 KEVIN SHEESE from associate, Decatur (Ill.) Trinity, to West Frankfort, Ill.
 GENE E. SHELL from student, Trevecca Nazarene College, to Erwin (Tenn.) Harmon Memorial
 TOMMY R. STORY from Antlers, Okla., to Lamarque (Tex.) Gulf Freeway
 R. GEORGE SNYDER from Stonington, Me., to Ellsworth, Me.
 MICHAEL A. SUITS from student, Nazarene Bible College, Colorado Springs to Farmington, Mo.
 RICKEY THOMASON from Whitesboro, Tex., to student, Bethany Nazarene College, Bethany, Okla.
 DENNIS M. THOMASSON from Washington, Ia., to Council Bluffs (Ia.) Community
 LARRY T. VEVIG from Seattle (Wash.) Ballard to (home mission work) Friday Harbor, Wash.
 EDWARD WEBB from Felicity, Ohio, to Elkton, Ky.

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 I. CHARLES GATES, R.S.A. North, Field Address: P.O. Box 690, 13 Bushbuck Ave., Groblersdal 0470, Republic of South Africa
 BRONELL GREER, India, Furlough Address: c/o Dr. Ira Cox, 10304 Grant Ln., Overland Park, KS 66212
 DAVID HAYSE, Ecuador, Furlough Address: 2002 1/2 Georgetown Rd., Danville, IL 61832
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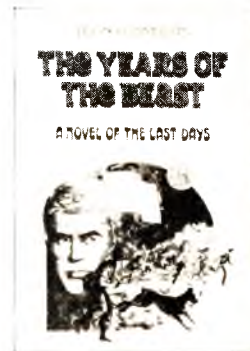
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ANNOUNCEMENTS

The **Elyria, Ohio, church** is celebrating its 50th anniversary April 22-27, with special singing by Paul and DeVerne Mullen and former pastors bringing the daily messages. Dr. D. E. Clay, superintendent of the North Central Ohio District, will be speaking on Sunday morning, April 27. Pastor Norman A. Shaw extends a welcome to all members, former members, and friends of the Elyria church.

Waycross, Ga., First Church will celebrate its 50th anniversary May 18. General Superintendent Dr. Charles H. Strickland will be the special speaker. Dr. Strickland was saved in Waycross as a young boy in a revival conducted by Rev. Oscar Hudson. All former pastors, members, and friends are invited to attend or send greetings. For information, write Rev. Robert F. Huff, 2506 Alice St., Waycross, GA 31501.

May 25, the **Monroe, La., First Church** will celebrate its 50th anniversary with all-day services. All former pastors, members, and friends are invited. For further information contact Pastor Robert L. Chason, 3018 Gordon Ave., Monroe, LA 71202, phone 318-322-1398; or Marie Tarpley, 2912 Gordon Ave., Monroe, LA 71202, phone 318-322-4640.

VITAL STATISTICS

FRED WEATHERFORD DIES

Rev. Fred M. Weatherford, 92, a long-time minister and author, died February 16 in The Dalles, Ore.

He pastored churches in Oakland, Tulare, Santa Rosa, and San Luis Obispo, Calif.; Portland and Medford, Ore. He also authored five books and other writings in newspapers and periodicals. He attended every General Assembly since 1923. His theological training was under Dr. A. M. Hills at Pasadena College, where he graduated.

Survivors include: Lillian, his wife for 65 years; one daughter, Evelyn Sutton; two sons, Fielding and Ronald; six grandchildren; and one sister, Helen Doane.

Dr. Raymond Kratzer officiated at the funeral in Arlington, Ore. He was assisted by Pastor Don Dyke, Rev. Marly Anderson, and Rev. Byron Clark.



DEATHS

NETTIE BARTSCH, 101, died Feb. 11 in Darien, Conn. Funeral services were conducted by Rev. Robert E. Grosse in Kingston, N.Y. She is survived by one son, Henry W., one daughter, Mrs. Herbert Frost; and one granddaughter.

CLARENCE W. (TED) BAUSMAN, 74, died Jan. 20 in Charlotte, N.C. Funeral services were conducted by Pastor J. McRay Holmes and Rev. Morris Wilson. He is survived by his wife, Lucille; 2 sons, Donald and Clarence, Jr.; 2 daughters, Dorothy Chitty and Sherry Armstrong; and 11 grandchildren.

ELSIE L. BOYCE died Dec. 14 in Flint, Mich. Funeral services were conducted by Revs. E. W. Martin, William Burdine, and Gerald Woods. She is survived by her husband, Rev. Kermit W. Boyce; 2 sons, Gerald and Douglas; 2 daughters, Mrs. Loraine Granger and Mrs. Ruth Cross; 10 grandchildren; 2 brothers; and 3 sisters.

REV. HUBERT A. CARMAN, 75, died Nov. 9 in Bristow, Okla. Funeral services were conducted by Rev. Cleon Powell. He is survived by his wife, Annabelle; 2 sons, Bill and Paul; 2 daughters, Mrs. Bernadine Clinton and Mrs. Florine Matthews; 11 grandchildren; 9 great-grandchildren; and 1 brother.

MRS. MARGARET COPELAND, 72, died Dec. 27 in St. Louis, Mo. Funeral services were conducted by Rev. R. T. Morris and Rev. William Sunberg. She is survived by 4 sons, Harold, Darrell, Carroll, and Dale; 5 daughters, Bernice Dawson, Jean Wulcher, Margaret Presson, Wilma Lake, and Betty Appleby; and 16 grandchildren.

MYRTLE ROSETTA COPELAND, 83, died Feb. 6 in Callaway, Neb. Funeral services were conducted in Arnold, Neb., by Rev. Milford Simmonds and Rev. Richard Karr. There are no survivors.

J. NEAL GOOD, 76, died Dec. 30 in San Bruno, Calif. Funeral services were conducted by Revs. Gordon Dawes, David Good, and Emery Good in Castro Valley, Calif. Interment was in Chowchilla, Calif. He is survived by two sons, Rev. David and Rev. Emery; one daughter, Gerry Hauser; eight grandchildren; one brother; and one sister.

REV. MISS GLADYS EVA GRUVER, 71, died Feb. 12 in Denver, Colo. Funeral services were conducted by Rev. E. R. Verbeck and Rev. James Bailey. She pastored churches in Minnesota, South Dakota, and Kansas. Survivors include her mother; two brothers; and four sisters.

W. E. (ED) HALL, 79, died Jan. 31 in Duncan, Okla. Funeral services were conducted by Rev. J. B. Bickford. He is survived by his wife, Cecil;

three sons, Donald, Arnold, and Kelton; one daughter, Mrs. Bill (Marie) Ray; seven grandchildren; six great-grandchildren; three brothers; and two sisters.

MRS. ADA FRANCIS HODGE, 71, died Feb. 11 in Science Hill, Ky. Funeral services were conducted by Revs. Lawrence Golden, A. A. Farris, and A. Ulmet, district superintendent. Survivors include her husband, Rev. W. M. Hodge; two sons, William N. and James E.; one daughter, Mrs. Edna Mae Maxwell; nine grandchildren; and two sisters.

ARTHUR J. MILLER, 75, died Feb. 6 in Ferguson, Mo. Funeral services were conducted by Rev. Udehl Moss and Rev. Ronald Miller. Surviving are his wife, Vera; 2 sons, Leonard and Ronald; 2 daughters, Violet Leezer and Doris Moss; 19 grandchildren; 10 great-grandchildren; and 2 brothers.

GEORGE A. MOUNTFORD, 73, died Jan. 13 in Canton, Ohio. Memorial services were conducted by Rev. John Howald, Jr., in Canton and by Rev. Joe Biscoe in Kansas City, Kans. Remains were entombed in Kansas City. He is survived by his wife, Marguerite; one son, Dr. Richard; one daughter, Sonja Woodward; one brother; and one sister.

ENOS N. OVERHOLT, 76, died Dec. 2 in Largo, Md. Funeral services were conducted by Pastor James Irwin and Rev. Paul Overholt. He is survived by his wife, Mildred; two sons, Rev. Paul and Charles; two daughters, Ruth and Mrs. Joan Dozier; seven grandchildren; one great-grandchild; and two sisters.

MRS. ALICE B. RICHARDS, 81, died Jan. 5 in Cleveland, Ohio. Funeral services were conducted by Revs. Paul S. Bowen, C. Smith, L. Huddleston, and P. W. Kizzee. Interment was in Altoona, Pa. She is survived by 1 son, Firl F.; 2 daughters, Mrs. Betty Haas and Mrs. Reba Russell; 14 grandchildren; and 11 great-grandchildren.

REV. TIM ROBERTS, 80, died Feb. 14 in Franklin, Ohio. Funeral services were conducted by Rev. Glen Curtis and Rev. John Bunn. Rev. Roberts helped establish several Nazarene churches. Survivors include his wife, Elizabeth; 2 sons, Paul and Donald; 4 daughters, Mrs. Marietta Killen, Mrs. Mildred Rocky, Mrs. Betty Hurst, and Mrs. Miriam Worley; 13 grandchildren; and 18 great-grandchildren.

MRS. LOUISE J. SCOTT, 64, died Feb. 10 in Independence, Kans. Interment was in Cherrystone, Kans., with funeral services conducted by Rev. Paul Harper and Rev. Steve Stocstill. She is survived by her husband, Virgil; one son, Phil; two daughters, Mrs. Donna Williams and Mrs. Marilyn New; seven grandchildren; one brother; and two sisters.

CHRISTIAN CONSULTATION EXAMINES SIMPLE LIFE-STYLE.

Christian leaders from industrialized Western countries and the Third World gathered in London last month for a consultation regarding the simple life-style. Most view the issue as a priority concern for Christians everywhere during the decade. The International Consultation on Simple Life-style met in the High Leigh Conference Centre near London March 17-21. Co-sponsored by the World Evangelical Fellowship and the Lausanne Committee for World Evangelization, the gathering was held immediately prior to the seventh general assembly of the World Evangelical Fellowship.

Dr. Ronald J. Sider, one of the coordinators of the consultation, feels that the gathering will focus the attention of the church at large on the issue. "For too long the church has unquestioningly mirrored the values of the affluent culture in which it found itself," says Sider, who is professor of theology at Eastern Baptist Theological Seminary in Philadelphia.

Responding to the criticism that an issue such as the simple life-style is no concern of the church which should concentrate on spiritual matters, Dr. Horace L. Fenton, the other coordinator, points out that the Lausanne Covenant that emerged from that international gathering in Switzerland, states: "We cannot hope to attain this goal [world evangelization] without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously both to relief and evangelism." □

PUBLIC WORSHIP CONFINED TO SUNDAYS ADOPTED BY WORLDWIDE MORMON CHURCH.

Mormon Church leaders have approved a new schedule consolidating all major meetings of the church within a three-hour block on Sundays, to conserve energy and help families spend more time together. The First Presidency of the Church of Jesus Christ of Latter-day Saints (Mormon) said the new schedule went into effect churchwide March 2 in the U.S. and Canada, and applies May 4 in other areas of the world.

Under the old traditional schedule, Mormons generally attended Sunday school in the morning, returning to church Sunday afternoon or evening for sacrament services. The male priesthood meetings were generally scheduled before Sunday school. The auxiliary meetings for women and children were usually on other days of the week. □

CHURCH-STATE REPORT CONSIDERED IN NORWAY.

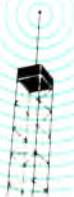
As in neighboring Sweden, efforts are being made in Norway to weaken church-state links. The information service of the (Lutheran) Church of Norway says that the ruling labor government seems to be "lacking the will to increase the autonomy of the state church . . . at least on the national level" in a report on the subject it is sending to the Stortinget (parliament).

In 1975 a special commission urged substantial weakening of church-state ties. On a U.S. visit last fall, Andreas Aarflot, bishop of Oslo and church primate, also urged "substantial changes," through a "continued relationship." He lamented the delay in changes, and said if they do not come before too many years "many . . . will with me go for a more radical solution."

Central in proposals for greater church autonomy is creation of a representative church assembly which would take care of matters now handled by the government church and education department, such as appointments, financing, and liturgy. Such an assembly has been proposed since the 1800s. Chairman Ludvig Bakkevig of the church's national council complains that the government is refusing to let the church be part of a process of democratization going on elsewhere in Norwegian society. □

"Showers of Blessing"

PROGRAM SCHEDULE



April 6

"Easter—Celebration of a Triumph"

by W. E. McCumber

April 13

"Joshua—A Godly Influence"

by W. E. McCumber

April 20

"Gideon—Man of Valor"

by W. E. McCumber

REV. E. J. STRONG, 73, died Feb. 11 in Gaston, Ind. Funeral services were conducted in Muncie, Ind., by Rev. L. E. Humrich. Interment was in Climbing Hill, Ia., with Dr. F. E. Whitlatch and Rev. A. D. Foster officiating. He is survived by his wife, Mary; one son, George; three grandsons; and three great-grandchildren.

EARL T. YOCOM, 87, died Jan. 4 in Lancaster, Calif. Memorial services were conducted by Rev. Garth Hyde in Lancaster and interment was in Anderson, Mo. He is survived by his wife, Ruth Nutting Yocom; one daughter, Helen Sills; three grandchildren; and one great-grandson.

BIRTHS

to REV. RON AND DOLORES (HAWKINS) BERRY, Monahans, Tex., a boy, Ronald Wayne II, Jan. 26

to MIKE AND BEV (MILLAGE) FORD, Topeka, Kans., a girl, Tonya Nicole, Dec. 13

to EVERETT AND ESTHER (FARMER) HANNER, Goodlettsville, Tenn., a boy, Trenton Durand, Feb. 6

to JEFF AND JANE HATFIELD, Fostoria, Ohio, a boy, Jason Jeffery, Jan. 6

to WAYNE AND JUDY (HILL) HENRICHS, East Moline, Ill., a girl, Kristin LeAnn, Jan. 15

to RON AND DEBBIE (HITCHCOCK) JACKSON, Quincy, Mass., a girl, Kelly Rae, Jan. 3

to GARY AND RAELENE MILNER, Spangdahlem AB, Germany, twin girls, Kristin Renee and Kimberly Dawn, Feb. 5

to TIM AND PATTIE (HUFF) ROBINSON, Nacogoches, Tex., a girl, Carrie Patricia, Dec. 2

to DAN AND CHERYL (YANDELL) SMITH, Pensacola, Fla., a girl, Karen Jean, Jan. 28

to REV. JOHN M. AND BETH (McCLAFLIN) SWEENEY, Idaho Falls, Ida., a girl, Julie Elizabeth, Feb. 13

to DOUG AND BECKY (LANGDON) TIPPITT, Pasadena, Calif., a boy, Joel Thomas, Dec. 25

ADOPTED

by REV. AND MRS. CHARLES WESTHAFFER, JR., Red Deer, Alberta, Canada, a boy, Robert Lorne, born Sept. 23

MARRIAGES

JAN ARNOLD and LEONARD R. MILLER at Colorado Springs, Colo., Oct. 19

SHARI ANN SCHOGER and MICHAEL GREGORY MAY at Pasadena, Calif., Dec. 1

ANNIVERSARIES

On February 9, REV. AND MRS. WALTER T. IRWIN of the Dubuque, Ia., First Church celebrated their 65th anniversary. Friends and relatives honored them with an open house Feb. 10

at the Stonehill Care Center where they have been living since March of 1979. They have four children: two daughters, Mrs. Richard (Paula) Proctor of Chatsworth, Calif., and Mrs. Raymond (Dorothy) Haskins of Dubuque, Ia.; two sons, Rev. Kenneth W. Irwin of San Diego, Calif., and Morris F. Irwin of Downey, Calif.; two granddaughters, Mrs. Dave (Melody) Etheridge of San Diego, Calif., and Dorothea Proctor of Chatsworth, Calif.

MR. AND MRS. JOEL SMITH of the Selmer, Tenn., church celebrated their 50th wedding anniversary December 30, 1979.

DIRECTORIES

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

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THE ANSWER CORNER

Conducted
by W. E.
McCumber,
Editor

For over 40 years I have been a Christian and have been a member of the Church of the Nazarene since 1939. I enjoy many good articles in the "Herald of Holiness." However, one thing always bothers me. Why do they spend so much time exalting Big, Big, Big preachers first; then second, the Church of the Nazarene; then third, THE HOLY SPIRIT. This is the normal thing in our denomination.

On Friday, November 16, 1979, in "Come Ye Apart," it reads—"Pray for the clear witness of the Church of the Nazarene and the gospel in Japan." Is it not our first duty to exalt the Holy Spirit? Why not word it like this—"Pray for the clear witness of the Holy Spirit through the gospel, in Japan, under the Church of the Nazarene"?

The very thing these lessons are trying to teach us is humility, which is so very lacking in our church. Some churches exalt the Holy Spirit and this is why the Lord honors them. We do have so many barren altars.

I think your reaction is an overreaction. Speaking for the *Herald*, which is my responsibility, we do not exalt "big" or "little" preachers. The distinction is one I have never recognized.

About the wording of the statement in *Come Ye Apart*: Here is an almost identical form, taken from the pen of Paul in Holy Scripture: "Pray for us also, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison, that I may make it clear, as I ought to speak" (Colossians 4:3-4, ASV).

Whatever lack of humility exists among us should be deplored. If we exalt the servants rather than their Master, this is wrong and calls

for repentance. But we need to be careful about attributing wrong motives to people, also. This is no sign of humility.

If the altar is barren in your church, do not blame others. Instead, pray and get others to pray for genuine revival. Fixing blame never solves the problem. We are in this work together. Let's exalt Christ, humble ourselves, love one another, and pray until victory comes. □

For what reasons may the Church Board refuse to accept a member coming from another Nazarene Church with our regular form of transfer of membership stating "a member in good standing"?

This would be an unusual case. I assume it would happen only because the "receiving" church, having observed the life and spirit of the one desiring to unite with them, seriously lacked confidence in that person's profession of faith. □

Paul preached in many countries. I know he was a Jew, a Roman citizen, and educated, so he probably spoke Hebrew, Latin, and Greek. But how did he preach to the people of other languages? Someone told me he had the gift of tongues, that God gave him the knowledge to speak and understand the languages of the various countries in order to spread the Word. Please explain.

By consulting a map, and the Book of Acts, you will see that wherever Paul went Hebrew (or Aramaic) and Greek would have allowed him to converse with and preach to nearly all the people. Greek was a "universal" language at the time, used almost everywhere. We have no record of Paul being given a language miraculously, though, of course, we cannot rule out the possibility in the light of (1) Pentecost (Acts 2:4-11), and (2) the sovereignty of God. □

NEWS OF EVANGELISM



Newhall, Calif.: The church experienced an exciting deeper life crusade with *Evangelist Norman Moore*. His enthusiasm, knowledge, and unique "old-fashioned" delivery, combined with the efforts of preparation by our people, enabled the Spirit of God to flow freely. Many sought salvation and sanctification, and all grew deeper in the Lord! Each evening the crowds grew larger in number. □

—Douglas W. Brumbaugh, pastor

Melrose, Mass.: The church conducted a "Lifting Up Christ" Crusade.

November 6-11, with *Evangelist Chris Sutherland* and *Song Evangelist Bob Paradis*. Special guests who gave their testimonies included members of the Harvard University football team and representatives of the Fellowship of Christian Peace Officers. There were seekers at the altar in each service. Approximately 75 seekers, including several entire families, found spiritual victory. □

—William L. Poteet, pastor

Cowan, Tenn.: *First Church* recently had a revival with *Evangelist Don Ballard*. The church had been praying and fasting, believing God for a mighty outpouring of His Holy Spirit. Souls were saved, sanctified, and healed. There were no barren altars. □

—Robert J. Wilson, pastor

Sumner, Mich.: *The Sumner Center Church* recently had a revival with the *Passmore Evangelistic Party*. Rev. and Mrs. Passmore were mightily used of God in eight days of thought-provoking, soul-searching services. Seekers found help in every service. Two altar calls with nearly 40 seekers praying through climaxed the closing service! □

—James E. Leitzman, Sr., pastor

Lake Mary, Fla.: *Rev. Ellis Blythe*, of Gainesville, Fla., was the evangelist for a week-long revival. God came and touched hearts of people in every service. The Sunday evening service was closed with an old-fashioned love feast, inspiring unity and eagerness to work in the building of God's kingdom. □

—Barry L. Wagner, pastor

If unable to schedule during February or March . . . **PLAN NOW!**

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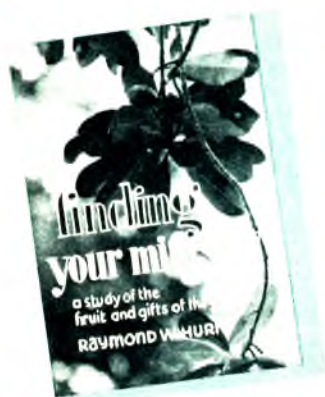
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THE CHURCH SCENE



The Sacramento, Calif., Rio Linda Church held a mortgage-burning ceremony January 6. Participants were: Pastor John S. Kisse; Secretary of Board of Trustees Mrs. Janet Payne; and Viola Ernst, charter member. The church is 14½ years old. District Superintendent Walter Hubbard brought the message, and pledges were taken to construct a new sanctuary. □



The Graham, Tex., church dedicated its new two-story Sunday school annex and remodeled sanctuary on Sunday, September 23, 1979. Rev. Gene Fuller, superintendent of the West Texas District held the dedicatory service. The Collegian Quartet from Bethany Nazarene College presented special music. Pastor Chip Rudin and the laymen constructed the 3,800 sq. ft. building for \$50,000.

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The Plainville, Kans., church, organized April 4, 1909, held its 70th anniversary September 30, 1979. Pictured (l. to r.): Pastor E. L. Glendenning presents a plaque to Mr. Victor Mickey, only remaining charter member, as Gordon Pywell, Irene Pywell, and Mary Smee look on. There were also services on Friday and Saturday evening. Rev. David Weltner, a former member of Plainville church during his teen years, brought the messages on those two evenings. Former pastors present were: Rev. M. E. Walden (1957-1961) and Rev. B. A. Hartnett (1947-1953). The "Inspirations" male quartet, from the Hays church, furnished music throughout the day. District Superintendent Marselle Knight brought the morning and afternoon messages. Rev. Walden, now of Golden, Colo., preached in the evening.

THE NEW CHOCTAW CHURCH

Mr. and Mrs. Ernest Wilson, residents of Choctaw, Okla., a suburb 15 miles east of Oklahoma City, faithfully attended the Midwest City, Okla., First Church for the past 15 years, driving thousands of miles. Mr. Wilson was in charge of busing and Mrs. (Ruth) Wilson was a bus driver and captain of the largest bus route. They called every Saturday.

December 30, 1979, the five area churches met together in Midwest City First Church for a "Sending Service" for a new church in Choctaw. It was organized at the altar of First Church. There were 17 members, all coming from four of the churches in the area. Dr. John L. Knight preached about Home Missions and Jesus Christ, and Bill and Terri Cobb sang to the glory of God, and a combined choir of the area churches under the direction of Mr. Dale Liles inspired the crowd.

Rev. Larry Hunter, pastor of the host church, used their gift of hospitality to serve refreshments to the entire crowd in their gymnasium.

The first Sunday, January 6, 1980, the new Choctaw congregation met in a former post office building. Thirty-eight people were in attendance and

three new members were received. The night service climaxed with a good altar service and 31 present. The first Sunday's offerings were \$1,100. Rev. Wendell O. Paris, Southeast Oklahoma District superintendent, was the speaker for the day.

The site for a new church building is two blocks east of the new Choctaw

High School, across the street from a small beautiful state park, and across from the other corner, 400 new homes are being built. Choctaw has grown from 4,750 population in 1970 to 10,000 in 1979. Most of the people moving in are young families that work at the nearby Tinker Air Force Base or in Oklahoma City.

The families: the Bodines, Baileys, Maxwells, Wilsons, Kiehns, Busslers, Evans, and Haycocks, are all thrilled. Although they have left their church homes, the pioneer spirit prevails and they are moving ahead with a vision. □

—Wendell O. Paris, District Superintendent

WHEN my friend and I visited another friend in the hospital, she said, "My neighbor is here, and very sick." We decided to visit her too. She was very ill, so I said little. But we expressed concern about her and offered to pray with her. She said, "Please do." I prayed that God would restore her to health if He willed—if not, that He would prepare her to meet Him through Jesus Christ. She shed tears of appreciation, and thanked us for coming.

I called my friend next day to find out about her. She had been sent home—nothing more could be done for her! My prayer went up for her. That afternoon, her husband phoned me and said, "You don't know me—but my wife has asked me to call you to see if you would come to see her."

I immediately said, "Yes, what time would be convenient for her?"

He said, "Early this evening would be fine."

I asked my son Wilfred, then a high school sophomore, to go with me. When we arrived, I introduced ourselves as members of the Church of the Nazarene.

Mr. Edsell cautioned me not to excite his wife. She was a very sick person! I assured him that I would not upset her, and he and Wilfred left the room to discuss a mutual interest—music. Mrs. Edsell asked me to sit on the side of her bed—she had an ice pack on her head.

I said, "What would you like me to tell you about?"

She answered, "Anything you have to say would be fine—only I do not want to talk, just listen."

I said, "Fine!" With an inward prayer for God's help I laid my hand on her wrist, and began to say the Lord's Prayer slowly. She began to repeat it after me. When I got to the words, "Forgive us our debts, as we forgive our debtors," she suddenly sat up in

A Forgiven "DEBTOR"

by M. FRANSDEN WINGET

Lee's Summit, Missouri

bed and exclaimed, "I see it, I see it. Oh, I see it!"

Her husband flew up the stairs, shook his finger at me, and said, "I told you—I told you not to get my wife excited!"

She said, "Oh, Fred, I see it. I'm fine—I'm not excited. I'm so happy!" Then she lay back on her pillow.

I said, "Just let me say a word in prayer and commit her to God's care." I did, and we softly left her room. Downstairs, I told him I had only quoted the Lord's Prayer—nothing else. He thanked us for coming, and agreed that I should return.

I surely did some praying that night! Next morning, about 10 a.m., Mr. Edsell called. His wife had died at 6 a.m.! I hurried over. He told me he had watched her all night from another room, and that she had the best night of rest she'd had for a long time. Then at 6 a.m. she had asked him to get Eilene, their 12-year-old daughter. Mrs. Edsell said, "Fred, Eileen, I feel much better, but I'm going to a better land. I see it so clearly—I can't explain what I see—it's so beautiful. I'm not going alone. Don't worry about me—I'm so happy! I wish you could come along, but I must go." And she fell back on her pillow and was gone.

Mr. Edsell thanked me for helping her. "I'm German and my wife was a German Jewess; we came over only a few years ago. My wife had a hard time—not always feeling accepted—and it was very difficult for her."

I sang at Mrs. Edsell's funeral—"Safe in the Arms of Jesus"! After the funeral, Mr. Edsell took both my hands in his and said, "Thanks! If I ever get religion, I want what you have."

I answered, "I don't have religion, I have Christ. It is He who makes the difference!"

His car pulled away—but my many prayers have followed him and his daughter. Thank God for the short visit at the hospital, and for the great work He did for another valuable soul! I know I shall meet her again, and her husband too, I trust, in God's better country. □

"By ALL MEANS...
Save Some"

ANNOUNCEMENT

With the unanimous endorsement of the Board of General Superintendents, I have appointed Rev. Oval L. Stone (now pastor of East Liverpool, Ohio, First Church) as superintendent of the North Carolina District. He will be moving to the district April 15.

—George Coulter
General Superintendent

STONE APPOINTED TO NORTH CAROLINA

General Superintendent Dr. George Coulter, with the approval of the Board of General Superintendents, and after consultation with the District Advisory Board, has appointed Rev. Oval Stone district superintendent of the North Carolina district.



Rev. Stone has been pastor of the East Liverpool, Ohio, First Church for eight years. His wife's name is Mildred. They will move to North Carolina April 15.

Previous to taking the East Liverpool pastorate, he pastored Charleston, W.Va., First; Nashville, Tenn., Inglewood; and Maysville, Ky., churches. He was ordained in 1952.

Rev. Stone succeeds Rev. Bill Sullivan who has resigned to accept the election as executive director of the Department of Evangelism of the General Board.

—NCN

SULLIVAN DIRECTOR OF EVANGELISM

The General Board, meeting in its annual session Thursday, February 28, elected Rev. Bill Sullivan, superintendent of the North Carolina District, to be the executive director of the Department of Evangelism. He has accepted the election.



Rev. Sullivan is a graduate of Bethany Nazarene College and Nazarene Theological Seminary, and has done post-graduate work at Fuller Theological Seminary.

He has served as district superintendent of North Carolina for five years. Previous to this, he pastored Denver Westminster and Colorado Springs First churches, and was director of public relations at Bethany Nazarene College, Bethany, Okla.

His wife's name is Elizabeth Ann. They have two daughters, Mrs. Brad (Debra Jean) King and Diann Elizabeth. They expect to move to Kansas City by the first part of April.

—NCN

ENCOURAGING GAINS REPORTED FROM INDIA

Rev. James Hudson, area coordinator for the Department of World Mission, is in India with the newly formed Task Force. He reports the beginning of two new pioneer areas in the South India District. The Task Force has interviewed 120 people thus far who want to become Nazarenes.

One whole village has come to Christ. They used to make whiskey; now they make baskets.

Hudson preached to a crowd of 5,000 at one time.

In North India, the Western Maharashtra District reported a 28 percent increase, or a net gain of 56. Two new churches have been organized in New Delhi, with 100 members.

—NCN

WYNKOOP HEADS NAZARENE SPEAKERS AT CHA

Dr. Mildred Wynkoop, resident theologian at Nazarene Theological Seminary, Kansas City, will speak Wednesday and Thursday forenoons, April 23-24, at Ridgecrest, N.C. She will address the convention on the theme "Wholeness, God's Plan for Mankind," using the Old Testament in the first message and the New Testament in the second.

The theme of the 112th Convention of the Christian Holiness Association is "Holiness, God's Plan for Wholeness." All convention activities will be held on the assembly grounds of the Ridgecrest Baptist Retreat Center, located on Interstate 40, 20 miles east of Asheville, N.C.

Other major addresses will be delivered by:

Dr. Dennis Kinlaw, keynote speaker on Tuesday night, April 22;

Rev. Darius Salter, executive director of CHA, Wednesday noon at the Presidential Luncheon;

Bishop Clyde Van Valin of the Free Methodist Church, Wednesday afternoon at the Holiness Practicum presided over by Dr. B. Edgar Johnson, general secretary, Church of the Nazarene;

Rev. Robert Hempy, at the Wednesday evening rally;

Commissioner Arthur Pitcher of The Salvation Army, at the Thursday afternoon Holiness Practicum;

and Dr. Earl Wilson at the Thursday evening closing rally.

Dr. Don Gibson, superintendent of the Eastern Michigan District and former executive director of the Department of Evangelism for the Church of the Nazarene, will be the leader and speaker at the Evangelism Commission Seminar Wednesday and Thursday, 10:15-noon.

—NCN

FILM RECREATES 1928 GENERAL ASSEMBLY

The film *CRY IN THE NIGHT*, which is the story of pioneer missionaries Harmon and Lula Schmelzenbach, will portray a scene from the 1928 General Assembly held in Wichita, Kans.

At the Lamb's Club in Manhattan, N.Y., January 20, 1980, the congregation of the Manhattan church, dressed in typical period clothing, was filmed, depicting the unforgettable plea of Schmelzenbach for Africa.

The film is produced by Nazarene Communications for the Department of World Mission. It is unique in that all the cast and crew are Nazarenes.

D. Paul Thomas, who acts the part of Harmon Schmelzenbach, and Elinor Jones as Lula, are members of the Manhattan church.

During the filming in Manhattan, Mr. Thomas was still suffering from a fever contacted during the filming in Swaziland in December, 1979.

Plans are being made for the premiering of the film at the 20th General Assembly in Kansas City, Mo., during the NWMS Convention, June 21.

—NCN

ANNOUNCEMENT

The General Board, in its February meeting, approved the following:

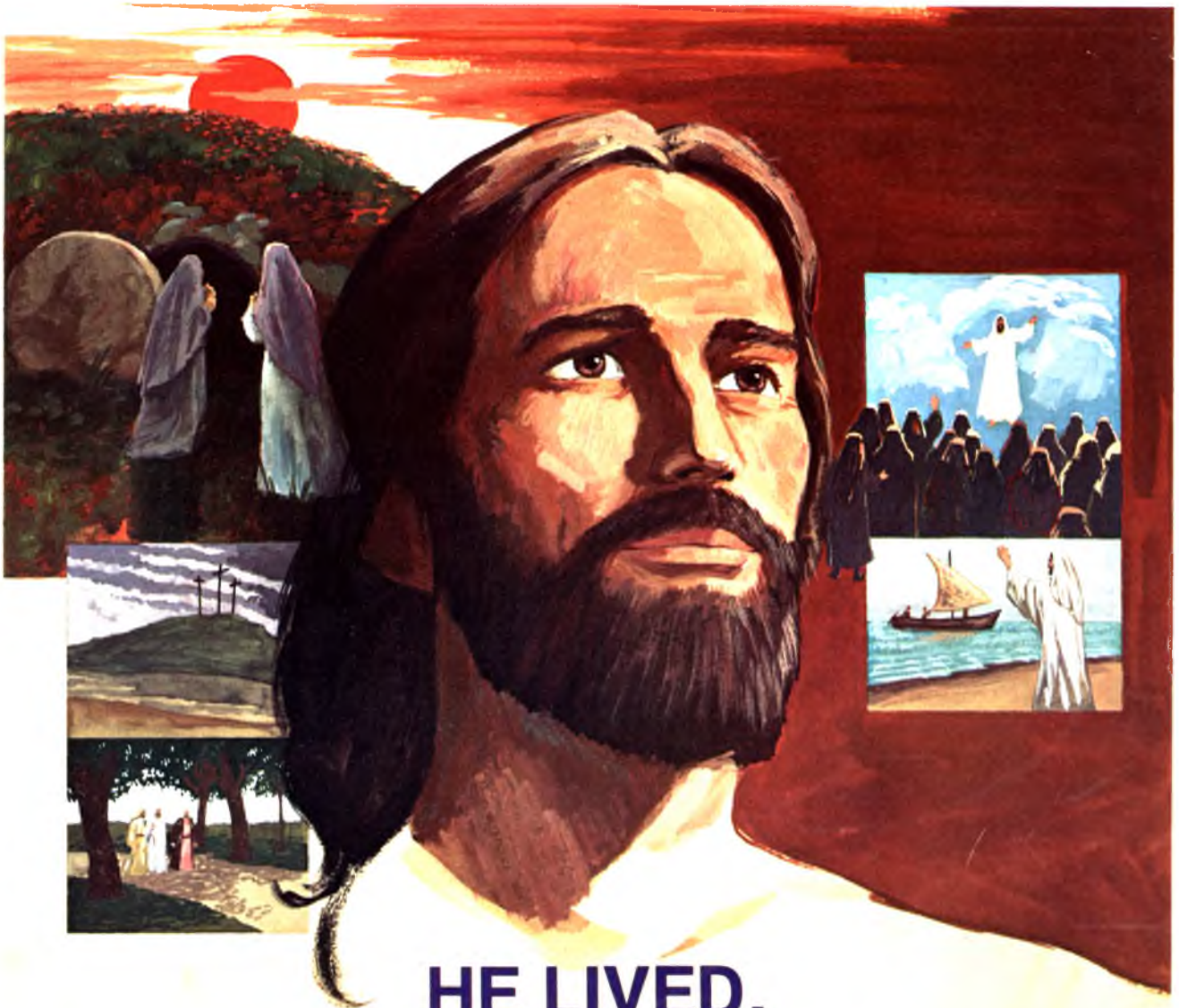
- an increase in the "Basic" Pension formula, effective April 1, 1980, raising it from \$4.50 to \$5.00 per month for each year of service credit, and allowing a maximum pension of \$200 per month.

- improvement in the Nazarene Supplemental Retirement Program, whereby this tax-sheltered annuity will now pay 10½ percent per year on all funds deposited on or after January 1, 1980.

- adoption of the "Basic" Pension Plan Document for churches on participating U.S. and Canadian districts. Effective April 1, 1980, pension is 100 percent nonforfeitable upon completion of a minimum of 10 years of service, at age 65, or when disabled, for all elders and district-licensed ministers.

- the eligibility of full-time district-licensed laymen for the "Basic" Plan for churches on United States and Canadian districts participating in the Pensions Budget. Years of service credit will be gained by earning a full livelihood in the ministry to the local church. The "Basic" Pension is equal to that of pastors and evangelists who have been eligible since 1971. Past years of service which meet the policy definitions will be counted for the pension.

—Dean Wessels
Department of Pensions



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