

HERALD of HOLINESS

CHURCH OF THE NAZARENE / MARCH 1, 1980



**WORLD DAY
OF PRAYER
March 7**

*"I will therefore that
men pray everywhere,
lifting up holy hands . . ."*

(1 Timothy 2:8)

A WORTHY TRADITION

A tradition has been established in the Church of the Nazarene to celebrate Easter Sunday with a great churchwide offering for world evangelism. This practice has brought immeasurable spiritual blessings to our people as well as having provided substantial financial support to the General Budget — the lifeline budget for our world missionary enterprise.

This tradition is in accord with the scriptural celebration of our Lord's resurrection. On the first Easter morning when the women went early to the tomb and found it empty, the angel of the Lord gave them a message: "Come see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead" (Matthew 28:6-7). The great, overwhelming news of Christ's resurrection must be shared. This great message became the burden of Paul's missionary proclamation and ministry as revealed in his writings in 1 Corinthians 15.

The far-flung mission areas of the Church of the Nazarene around the world attest the earnest endeavor of our church to evangelize our world. The increased awareness of the spiritual needs of the growing minorities within our own country, and the intensification of our efforts to reach them, also testify to our call to proclaim the good news to every person. The consecrated and talented missionaries manning these outposts of evangelism represent the sacrifice of a great church to give its best. The growth rate of our church in world areas is a testimony of the reception of the good news of Christ among the nations to whom we have proclaimed it. The perpetuity of this ever-expanding missionary enterprise has depended upon the faithful support of our people. The Easter celebration has provided motivation to all of us for this support.

The changing alignments of the smaller nations in this present time of international tensions, the enormous increase in world inflation, the almost daily changes in the currency values on world markets, together with the increasing population in world areas with their exceptional spiritual needs, are factors which place unusual pressures upon both the personnel and resources of World and Home Mission Departments.

These facts make the forthcoming Easter offering a critical one for our church. Our goal is \$6,500,000. Let us make it a genuine offering of praise and sacrifice—from a people who have experienced the resurrected Christ to a people who still need to experience this transforming message. □



by General Superintendent Charles H. Strickland

by GWEN RICE CLARK

Hillsboro, Ohio

"TEACH US TO PRAY"

ON ONE WALL of the small room where I teach remedial reading to first, second, and third graders are the words, "We learn to read, in order to read to learn." To help the child learn to read, I test, assess, diagnose, teach, then retest, reassess, and reteach. I teach all the word attack skills: beginning and ending consonants, short and long vowels, vowel rules, and the exceptions to those rules, vowel and consonant diphthongs and digraphs, rules for syllabication. And still some children have problems learning to read.

Should we take more time for readiness? Many children come to school so impoverished in the basic verbal skills (conversing, questioning, imagining, storytelling) it would take years to bring them to a point where they could pass a readiness test and have formal reading instruction.

I have discovered that to learn to read, you have to read. A paradox? No. Years ago John Dewey stated this principle, "We learn by doing." I could instruct in the mechanics of reading for a year and a day, yet if I never give the child reading material to practice, his efforts fall exceedingly short of his potential. I start with experience charts where the child begins building a basic sight vocabulary, then introduce a few basic skills. Next I give the child an easy, interesting book with which to experience success (perhaps we've written the book together). As I give him more books to read, I read to him to whet his appetite. We're not performing miracles, but we're seeing success, little by little.

This same principle, learning by doing, could be applied to our learning to pray. There is an outpouring of books on prayer, the prayer life, how to pray, etc. Seminars are held on how to succeed in your prayer life. In the church everyone is concerned with learning to pray more effectively.

But where is the *actual* praying? I agree with



H. Armstrong Roberts

Victor Hugo when he says, "Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees." But these are the exceptional times.

I'm not talking about the prayerful attitude, the thinking about God as we work, or drive, or wash dishes, or mow lawns, or fish. I mean the act of going into one's closet, shutting the door (getting away from distractions), and/or gathering with other concerned individuals, and tarrying before God with groans, tears, and supplications, until we know we have touched the heart of God.

As we learn to read, then read to learn, changes occur in our lives. How much more true is this in our prayer life. We learn to pray by praying; daily, systematically, eagerly, and thankfully. And as we pray, we learn to pray; then as a direct result we see changes come into our lives, our churches, and our communities.

Lord, what a change within us one short hour

Spent in Thy presence will avail to make—

What heavy burdens from our bosom take,

What parched grounds refresh as with a shower!

We kneel, and all around us seems to lower;

We rise, and all, the distant and the near,

Stands forth in sunny outline, brave and clear;

We kneel, how weak; we rise, how full of power! □

—Richard Trench

It's true: We learn to pray by praying.



HERALD of HOLINESS

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IN HIS QUEST for the Holy Grail, the cup from which Christ last drank, Lancelot realized that he must be free from sin, for he had embarked on a sacred journey. He decided to wash away his sins in the great sea. After traveling for several days, he arrived there. It so happened that the entry to the sea was through the portals of a castle where a lion stood on each side, barring the entrance.

This part of Tennyson's story reminds me of the lions that stood in my way when I embarked on my sacred journey and sought pardon for sins in God's great sea of forgetfulness. The words that Lancelot heard, "Doubt not, go forward," were similar to those I heard and heeded.

The Psalmist prayed, "Lead me in a plain path, because of mine enemies." My lion enemies may be different from David's, but they are nonetheless real. Some of them are similar to those that hindered Pilgrim, in *Pilgrim's Progress*. By attempting to bar my way to the Celestial City, they try to frighten me into taking detours. Some lead to Doubting Castle and others through Vanity Fair. In their more beguiling moments, they speak appealingly about living in the Valley of Ease where digging in the silver mines is sweet.

Their names include Good Enough, Tomorrow, So What, Why Bother, and Too Difficult. This last one not only dogs my steps but confronts me. The lazy man excuses his indolence by pleading, "There is a lion in the way; a lion is in the streets" (Proverbs

26:13). And I let difficulties become my excuses for lack of inner growth and for failure to help the growth of others.

When I tackle the difficult, I usually grow and, hopefully, my growth contributes to that of others and to God's kingdom. I think, for instance, of my hesitation to accept a divisional office in the American Association of University Women. I told myself that it would be too difficult, for it entailed working in a place of leadership with personnel from colleges and universities throughout Oklahoma.

I accepted the position, however, and am glad I did. It is no easier than I had expected, but the challenge and stimulation have helped me grow. Hopefully, by carrying out the obligations the office demands, I have helped others. As a by-product, I believe that my college has been helped. It is better

over the commonplace the attitude that it really isn't, for it is in the divine plan. This is far from being a Pollyanna approach. It is simply believing that to God, who numbers the hairs on our heads, few things are trifling. He attributes worth to a cup of cold water given in His name, and commends the action. Though commendation from Him or from others should not be my reason for giving careful attention to what seems unimportant, it follows as a by-product.

"Perfection is made up of a thousand trifles," said Michelangelo. He considered each trifle and has received the applause of centuries.

"When you treat the common things of life in an uncommon way," George Washington Carver said to his students, "you will command the attention of the world." He did just that, and received just that.

A fellow at a Christian college was such an excellent student and Christian that his bedspread was worn thin by the many who lay on it while they sought to learn the secret of his success. "What is it," they would ask, "that has made the entire campus aware of you? You have set the curve so high, both spiritually and academically, that the rest of us are flunking."

The student answered, "I have no secret. I go

about it in this way. When I turn on the light in the morning, I say, 'Ye are the light of the world.' When I dress, I think of my righteousness as filthy rags. When I eat in the cafeteria, I hear, 'Cast thy bread upon the waters' and 'desire the sincere milk of the word.' When I open my book to study, I am reminded that 'the books were opened: and another book was opened, which is the book of life.' As I study, I hear, 'Study to shew thyself approved unto God, a workman that needeth not to be ashamed . . .' When I refer to the dictionary, I think: 'A word fitly spoken is like apples of gold in pictures of silver.' When I take a test, I must have 'the answer of a good conscience toward God.' And when I dust the floor, I pray that the God of peace make me 'perfect in every good work.'"

God can sanctify for us the common task, enabling us to perform it in an uncommon way. As a result, those who look upon our efforts can see our good works and glorify, not us, but our Father.

The lions did not long hinder Lancelot's entrance to the castle. Once inside, he heard a sweet voice singing high in the tower facing east. "Up I climbed a thousand steps with pain," he said, and heard "Glory and joy and honor to our Lord . . ."

I, too, can quell my lion enemies. Steps of pain may be a part of the aftermath of the fight, but the sound of music as I climb facing the east, and the song "Glory and joy and honor to our Lord . . ." are now a part of *my* song. □

THERE IS A *Lion* IN THE WAY

by ANNA BELLE LAUGHBAUM

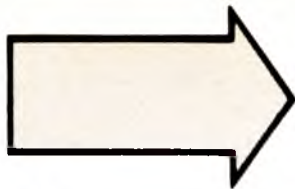
Oklahoma City, Oklahoma

known and better liked. When the Division Board had a workshop at Bethany Nazarene College, the women expressed their appreciation for the Christian hospitality given them. Furthering God's kingdom, it seems to me, often comes as an important by-product of coping with the difficult.

Another enemy of mine is Mr. Extraordinary. He obscures the plain path by blocking it with his huge hulk and roaring about this being the day of great issues, of spectaculars. Extraordinary tells me not to associate with Commonplace, or at least as little as possible. I find that I must screw up my courage and pick up a stick to rid my path of this enemy. When I do, once again I see beauty and worth in the commonplace. Frequently, they are an intrinsic part of it; more often, they are imparted by my attitude.

When I was in the Lake District of England, I was reminded of Wordsworth's poetry on the common birds and flowers of that region. Some flowers about which he wrote are so common that one finds it difficult not to trample on them; for example, the daffodils that are everywhere in the Lake District. Wordsworth decided that he would treat the common "uncommonly" by "throwing over them the color of the imagination." He wrote about daffodils, daisies, celandines, skylarks—flowers and birds too ordinary for other pens—and characterized them as little apostles with spiritual ministries.

I can follow his plan, at least partially. I can throw



PRACTICAL POINTERS TO PERSONAL PRAYER



by WAYNE M. WARNER

Battle Creek, Michigan

MY FRIEND and I took our Cokes outside and sat on the grass as we pursued our serious conversation. When my friend caught me looking off to the side and beyond him, I had to explain I had become caught up watching a young family of four bow their heads over their hamburgers while they offered a prayer of thanks.

Is prayer practical in an age when we put men on the moon? We can assemble an IBM S-1800 control computer like the one in North Platte, Neb., Bailey Yard which will switch 4 cars per minute each, on a dual system, in a yard that can make up 8 trains of 100 cars each or 4 trains of 200 cars each, in just 50 minutes—800 cars in less than an hour! But can we still personally experience meaningful prayer?

As our tired family drove at the end of a long day of travel en route to a preaching assignment, we became aware of a strange and fearful noise in the car, especially so for one far from home and unacquainted with making mechanical repairs. Sensing that we had best check it out, we began looking for a place to spend the night and soon found a nearby motel. Before retiring for the night, we had family prayer and we voiced our concern by asking God to help us find weekend help for the car. Then we enjoyed a good night of rest.

The following morning as we drove through the small Appalachian town, Daddy made the disheartening discovery that he had missed his highway sign and turned the wrong way. But that was just when an excited little boy exclaimed, "Mama, look!" He had noticed the big doors of a local garage just opening, and so Daddy quickly wheeled in. Since we were the first ones there and right at opening time, the mechanic got right to us and immediately made the necessary repairs.

We had been driving at high speeds in winding, mountainous terrain and the right front wheel bearing was ground to powder. The mechanic explained how narrowly we had avoided a possible tragedy. When it was all done, we all knew God had answered our prayer by letting us make a wrong turn so that we could find a garage on Saturday morning, opening just as we drove by, where we would find someone to give us immediate service and send us speedily on our way for a safe trip of several hundred miles. Needless to say, we were thankful!

The answer to prayer is not always that immediate, that obvious, or that satisfying, but prayer is always practical and it can be singularly personal. Here are some guideposts to serve us in our prayer life in

the same way highway signs tell drivers what to do and which way to go.

1. Practice daily meditation. Set aside a few minutes of each day when you can be silent before God and, without speaking, think about His person, presence, and power, as you have observed it and personally experienced it.

2. Practice daily conversation with God. Pray orally. Use natural conversation to express to God what is on your mind and expect Him to understand how you feel and what you mean.

3. Practice using odd moments. Conserve those odd times of the day that would otherwise be wasted; for example, pray while waiting for that red light to turn green. As time permits, concentrate on God's presence, sometimes leaving your eyes open, at other times closing them.

4. Practice giving thanks. Do not always make prayers to God an asking for something. Sometimes spend your whole time affirming God's blessings already given.

5. Practice believing. Pray believing that the sincere prayer of an earnest believer actively reaches out and surrounds the one prayed for with God's love and protection.

6. Practice positive thoughts. The power of positive thoughts produces results. Never fall into the trap of thinking negative prayer thoughts which can lead to disbelief.

7. Practice trusting God. Show your willingness to accept God's will for your life. If God gives you something different than what you requested, what He gives will always be better than what you originally sought.

8. Practice personal commitment. Ask God to help you do your best, then leave the rest to Him. Practice putting everything into His hands. If you need to, literally lift your open palms heavenward and hand over your prayer concerns to the Father.

9. Practice praying for other people. Begin by praying for people you dislike, or who dislike you.

10. Practice using a prayer list. Make a list of people for whom you should pray. The more you practice praying for others, the more practical prayer benefits will come back to you.

The Epistle of James reminds us, "The effective prayer of a righteous man can accomplish much" (James 5:16b, NASB). When you cannot pray as you would like, then pray as you can, until you can pray as you would. Prayer practiced personally and properly never fails to be effective and practical. □

Prayer for a Candlelight Service

*Cupping my slim, white candle
Carefully,
I lift it to the altar
Prayerfully.
Jesus, our Light through all
Eternity,
Kindle the life I offer,
Shine through me.*

—JEAN HOGAN DUDLEY
Harlingen, Texas



UP FROM DEPRESSION

*A first-person report of
answered prayer.*

by ELLIS HORTON

McConnellstown, Pennsylvania

DURING THE FALL OF 1965 I began to experience periods of gloom. It was like dark clouds of doubt that were shutting out the light of each new day. The depression deepened and finally was upon me constantly. The counsel of a psychiatrist was sought for my illness.

In February of 1966 I was admitted to a private hospital near Chicago. There Christian doctors tried to help me. I was given a series of shock treatments. After three months I was discharged. Later I received additional treatments at a hospital in Pittsburgh.

During the next several years my condition worsened. I would awaken at night screaming at sights of the fires of hell. My memory was completely gone and my emotions were turned off. My mind had been affected to the point that I scarcely recognized my wife when she visited me at the hospital.

Finally I felt like a lost soul. This awful feeling of lostness would be my first conscious moment each morning as I awakened. A number of times I contemplated suicide. Death seemed to be a welcome relief to the daily feeling of hopelessness and despair.

The first breakthrough in my healing came after seven years, when my memory was restored. Then while attending a revival I wept for the first time. My emotions were returning. Then during a Sunday

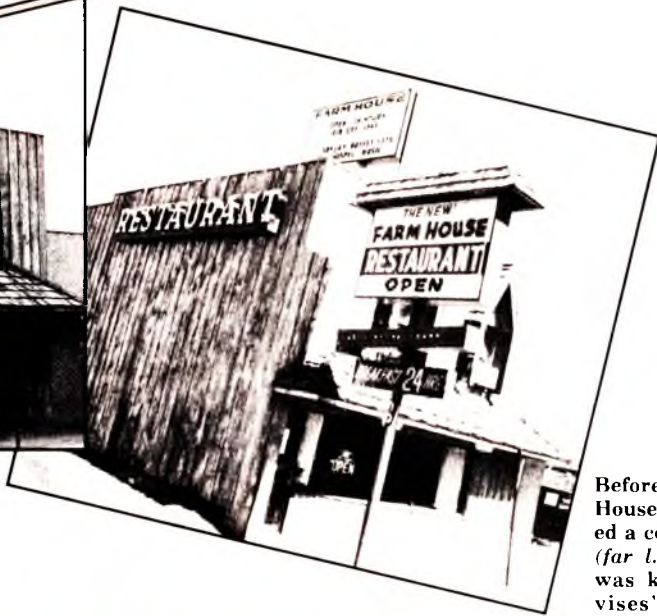
morning worship service at the Nazarene Church in Salisbury, Md., the Lord delivered me from depression. The experience was similar to the experience when I was born again. The sun was shining brighter and the sky was a beautiful blue as I left the church that morning. The date was November 18, 1973.

Due to my illness, I was forced to leave the ministry for almost two years and go on total disability. Following my recovery I was privileged to serve as minister of visitation at the Salisbury church for nearly two years. Then the Lord enabled me to take another giant step as I became a full-time pastor once again. For the past two years the Lord has given us some of the best years of our ministry, serving the church at McConnellstown, Pa. It has been wonderful living these past five years without depression.

I owe a debt of gratitude to my faithful wife, my daughter, a host of Nazarenes who prayed for my recovery, among them Rev. John Parry, Rev. Ralph Montemuro, Bob Hoty, and Dr. Roy Carnahan. Also the members of the churches at Corapolis, Pa.; Dover, Del.; and Salisbury, Md., were especially helpful and supportive.

For almost 28 years it has been my privilege to pastor Nazarene churches. I am thrilled to be in the Lord's service now because Jesus Christ is the same today. Praise His name. □

FIRE IN BRANSON, MO., MADE THE DIFFERENCE



Before the fire, the Farm House Restaurant sported a cocktail lounge sign (far l.). But then a fire was kindled in the Davises' hearts, and the second floor bar was closed.

GOD'S MIRACLE CAFE

by JAYNE SCHOOLER

Branson, Missouri

EARLY MORNING, midafternoon, midnight—almost any hour of the day—a “full house, standing in line only” crowd waits patiently for a seat at a Branson, Mo., restaurant. What brings people to an average-looking, medium-sized restaurant at a four-way stop in a bustling Ozark resort community? Is it the blackberry cobbler? Could be. Is it the quaint atmosphere? Might be. Is it the employees? That’s possible. What is it?

The Farm House Restaurant, and formerly the Loft Lounge, have gained a new overseer, a new top manager. Owners Roger and Joey Davis found a new dimension to life through the Lord Jesus Christ and through the Branson Church of the Nazarene. In their quiet, unobtrusive manner they have given their business to the Lord. God has exceeded their expectations, and, as Evangelist Chuck Millhuff has said, created “a miracle cafe.”

The story of this once struggling business is not a story of a one-night snap commitment and decision, but the story of the beautiful nudgings of the Lord in the lives of those newly committed to Him.

Both Roger and Joey experienced spiritual renewal through the ministry of the Church of the Nazarene. After searching for a church home throughout the Ozark area, they responded to the invitation to visit the Nazarene church. One visit and they felt the acceptance and warmth of the church. They not only found that God’s people accepted them, but more

important, that God loved them, forgave them, accepted them, and wanted to use them.

Shortly following their individual commitments to the Lord, a conflict emerged in their thinking. Above the Farm House at that time was a bar, the source of almost all their income—The Loft Lounge. Yes! they were now Christians. Yes! a bar was totally inconsistent with their personal convictions. But didn’t their family depend on that for the source of their income, and also the families of their employees? The restaurant was struggling along with “one-ice-tea-a-day sales” while a booming drinking business carried the load upstairs. It was the hot spot of Branson.

It was in those first months as renewed Christians that Joey brought the problem to the Lord. In her newly strengthened faith she wrote down, dated, and put in her purse a request that God would close that lounge and show them that He alone was their source and prosperity, not a man-made business. At the same time God used the Nazarene pastor, David Schooler, and many Nazarene laymen to plant the seed of a new direction for the Farm House. Roger feels strongly that it was through their prompting that God was able to bring into being what is now Branson’s “miracle cafe.”

As God was dealing with the Davises individually, He was dealing with the business itself. Each month the bar began to show a loss. It had lost its punch. Month after month its downward spiral continued

and the restaurant took an upward climb. However, as activity at the restaurant continued to grow, the bar remained.

On a quiet October evening God, in one short hour, forever changed the future of that business. Fire struck! During the supper rush hour, a capacity crowd was routed out as fire raged through the kitchen. All safety devices designated to prevent such a disaster failed. In moments, not only was the restaurant severely damaged, but the failing bar upstairs had to be closed. The source of income was gone! Money designated for winter survival was gone! Not one dime of insurance would cover the loss. The only source left was God, and He had been there lovingly leading all the time.

In 10 days, through the hard work of the employees and people of the Nazarene church, the Farm House was able to reopen. Two months later it was not a loud drinking group that welcomed the new year in that eating establishment, but an excited group of Nazarenes who stood in a prayer circle on the floor of that remodeled barroom and claimed it and the entire business for the honor and glory of the Lord.

God has abundantly prospered the Farm House. The barroom turned Christian "meeting hall" and the entire restaurant are now known throughout the community and the Joplin District for its stand. When other businesses are suffering due to the faltering economy, the Farm House records a 40 percent increase over last year. Gospel singing groups from around the area frequent it for Saturday night sings or after-church buffet. Christian cooks share the Lord with unsaved waitresses and dishwashers. Christian customers share the Lord with curious lunching tourists. Christian tapes filter through the sound system. God has richly blessed!

Not only has the Farm House prospered, but so have the Davises. They have not forgotten the Source of their prosperity, and give generously and faithfully to the work of the Church of the Nazarene in Branson. It is not uncommon to hear that Roger fixed a car, bought a used car for a needy employee, or has given hundreds of dollars to alleviate a financial burden. He and his wife both feel that God has prospered them so that they can give to strengthen His work in the Branson Nazarene church and to aid those who are in need.

The change in the direction of the restaurant and in their own lives has brought enthusiasm into the lives of their children. High school senior Jeff is NYI president and is seriously considering attending Mid-America Nazarene College next fall. Both 13-year-old David and 7-year-old Stacy are excited about the Christian life. One-year-old Chad has a bright future.

The story of the Farm House and of the Roger Davis family testifies to the fact that God's grace still moves men and women today. One step at a time God took a quiet family, a struggling business and a renewed commitment, and with it built a strong Christian witness within the walls of a "miracle cafe" in downtown Branson, Mo. □

PEN POINTS

A Phone Call in the Night

Several months ago I started working for a telephone counseling service. As the only minister in the group, I did expect that several of the calls would be referred to me. This was not the case. Weeks passed before I ever took the first call. What had originally seemed to be another way to minister to my city now appeared to be nothing but a waste of four hours on Saturday morning. Then came a phone call in the night.

Our seven-month-old baby had awakened around 12:30 a.m., crying and coughing. As my wife arose to comfort her, I turned over to get some more sleep. I was almost asleep when the telephone began to ring. Tempted to ignore its shrill clamor, I let it ring a second time. As I answered the phone a soft voice on the other end said, "Reverend Laird, I need some help." She had called a local hospital which had given her my name as the minister on call. She told me a familiar story. Her life had gone sour and now she was aching inside. Sensing that her need was immediate I counseled with her and then we prayed on the phone. She claimed that her cares now seemed lighter and asked if she could see me. After making an appointment to see her the next day I hung up the receiver.

She never kept the appointment. I have not spoken to her since. But in my mail this morning I found this card: "Thanks for caring," it said. Only God knows the seed of faith that was planted that night. Only God knew of one in my city who needed help I could give. Once again I was reminded of my commitment to be available for His use.

Perhaps somewhere in your future there will be a phone call in the night. Will you be available? □

—PAUL A. LAIRD
Hinton, West Virginia



DAVID LOSEY
Drumheller, Alberta, Canada

DISCIPLESHIP: ITS MEANING TODAY

AS JESUS was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. "Come, follow me," Jesus said, "and I will make you fishers of men." At once they left their nets and followed him.

Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, and immediately they left the boat and their father and followed him (Matthew 4:18-22, NIV).

In Jesus' day, a young man would initiate the contact with a teacher he wished to study under. But Jesus, in contrast to this custom, "called" His disciples. On the one hand He urged them, "Come, follow me," while on the other hand He allowed each one to accept or reject His call. His attitude was the same as when He said, "Come to me, all you who are weary and burdened, and I will give you rest" (Matthew 11:28, NIV). Jesus called them with the same hunger in His soul as when He called all men to come to the wedding banquet. He greatly desired a positive response. He had so much to offer.

If we are to fully understand the impact of Jesus' call to follow Him, we must realize what was involved. Those who responded were not getting involved in a short-term adventure. It was no overnight camp-out or summer work/study program. These fishermen had to make a life-changing decision. Would they continue to be fishermen or would they become "fishers of men"?

These men understood what Jesus wanted. He wanted exclusive claims to their lives. All other

claims had to be set aside, whether they were from business, family, or friends. A decision to follow Jesus literally meant to go wherever He went. It also involved inward commitment (i.e., belief in Him and obedience to Him). At the very heart of "following" is salvation. Jesus never called anyone just to travel with Him as a companion. His call always entailed acceptance of Him as Savior and Lord.

One will not find a noun form of the verb "to follow" in the New Testament. This is because "following" is an action. Many have tried to intellectualize it, making it a concept to be discussed and analysed. But understanding what a follower is and what a follower does, does not make one a follower, just as understanding the ins and outs of football does not make one a football player. It is only as one follows, becomes associated with, and begins to respond to Jesus that he becomes a disciple (i.e., a true follower). There are no passive disciples. All disciples follow their teacher.

These four fishermen decided to follow Jesus. They responded to His call and accepted His offer of salvation. They believed in Him as Savior and Lord. They would allow Him to change them from fishermen to fishers of men.

This seems to be a minor play on words on the part of Jesus, a spur-of-the-moment metaphor. Could He entice these men who fished for a living into becoming fishers of men? This, however, was not the point. Jesus had a much larger picture in mind. In the Old Testament it was always God acting, search-

ing, and seeking men. It was the Jewish belief that the Savior would continue the redemptive activity of God. To "fish for men" was to share in the redemption of men; it was to play a part in saving men from sin. Time was short; God was coming to judge the world. There was, however, still a chance for men to be saved. Thus, there was a sense of urgency in Jesus' call. He wanted them to come *now*—to follow Him *now*! His call was an invitation to share in the redemptive activity of God. This is what compelled these men to immediately leave their nets and follow Jesus. They desired to share in His efforts to save men from their sins. "Catching" men with the Savior could not be compared with catching fish.

The result was that these men were indeed used by God to "catch" men. They became the leaders of the Early Church. Their influence is still felt today as we read and study the Bible. They had a part in the salvation of many because they followed Jesus.

This is still true today. If we will follow Jesus, we too will have a part to play in the saving of men. Whatever our occupation, it cannot be compared with "catching" men with Jesus. By its very nature this calls for action. We cannot be passive and expect to catch men. We cannot just listen to the preacher preach and expect to catch men. We cannot just attend Sunday school week after week and expect to catch men. In order to catch men we must urge others to follow Jesus. We must tell others of Jesus' offer of salvation. We must bid them, "Come, follow Jesus." □



IN "AS YOU LIKE IT," Shakespeare has one of his characters speak the lines:

"Sweet are the uses of adversity
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head."

None of us deliberately walk a path that leads to adversity, but we know that life often finds us going that way. Ecclesiastes 7:14 reads, "In the day of prosperity be joyful, but in the day of adversity consider."

Our days are filled with great instability. As Longfellow aptly put it, "Into each life some rain must fall. Some days must be dark and dreary."

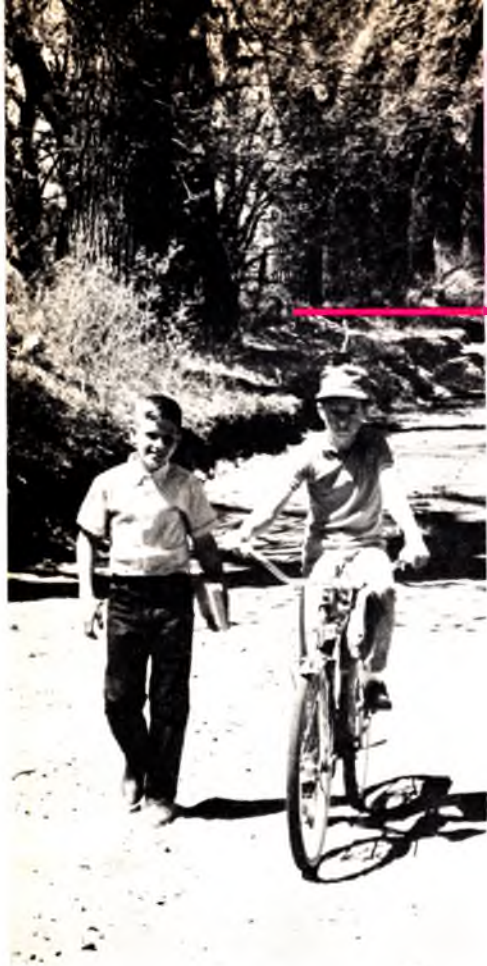
My challenge is to be able to endure adversity and to utilize it for my personal betterment and to the greater glory of God.

John Bunyan met adversity in the Bedford jail and overcame it by producing *Pilgrim's Progress*. Bud Robinson had the misfortune to suffer an automobile accident, but out of it came that wonderful little book *My Hospital Experience*.

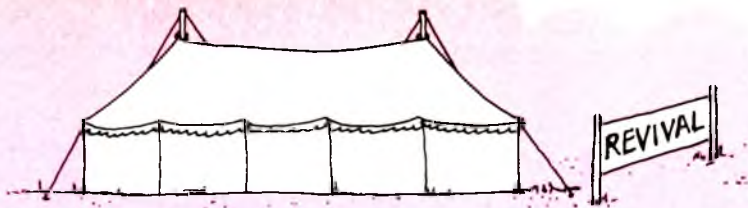
Over 100 years ago on a spring morning in Scotland a boy named Alexander Smith stood with a great throng in an open field some four miles northeast of Glasgow and watched the execution of two condemned men. Two poor Irish laborers had come to Scotland to work on the new railroads, and in a fit of angry vengeance had murdered a man. They were being put to death on the very spot where the crime had been committed. Just as the trap on the scaffold was sprung, out of the grassy space at the foot of the scaffold a lark rose from its nest and went singing upward into the high blue sky. The lark rose straight up until it was lost to sight and simply became a vibration in the light, while the song cascaded downward in increasing power and glory.

Alexander Smith never forgot that picture of sin and death that was overshadowed by the flight of a lark rising from the green fields on a May morning. The song of the lark gave hope to the lad even as he stood in a terrifying spot.

A great preacher once rightly said, "God brings men into deep waters, not to drown them, but to cleanse them." If this be so, then I can find an element of sweetness in my deepest suffering. □



Rob Taylor



by GLORIA GUESS MARSHALL
as told to E. N. GUNTER
Winnsboro, South Carolina

GOD'S MYSTERIOUS Ways

THIS STORY BEGAN in the early fall of 1944 when I was two years old. The town was small, even small enough for an eight-year-old boy to feel safe in riding his bicycle from one side of town to another after dark. My dad, mother, eight-year-old brother, six-year-old sister, and I lived in a small town where this story begins.

We attended Sunday school sometimes. My family were not avid churchgoers and had never even heard of the Nazarenes. There was no Nazarene church in this town, but the town was ripe for revival, and ripe for a Nazarene church. In another town about 60 miles away, God began to burden one of His servants for our town. At the same time, away down in Georgia, God had saved a man and was preparing him to preach and to pastor.

Not until much later did the story really surface and begin to unravel how God always works in mysterious ways His wonders to perform. The man in the town 60 miles away obeyed God and pitched a worn tent on a street corner in our town. He had some revival flyers printed and began to pass them out on the streets, perhaps even door-to-door.

We never learned how my eight-year-old brother obtained one of these flyers; but obtain one he did. He asked permission to ride his bicycle to the tent. He went to that revival and accepted Christ as his Lord and Savior. He came home excited about the Nazarenes, about being saved, and about Jesus. My parents listened attentively, but they ignored his

pleas that they go with him and find out for themselves about this Jesus. They even resisted his pleas about taking him to Sunday school instead of staying home on Sundays.

A few months passed, and in early 1945 my brother was rushed to the hospital with an excruciating headache and high fever; the diagnosis, spinal meningitis—a killer disease in 1945. There was no hope. For 28 days and nights my parents kept a sad vigil beside my dying brother.

On the hospital breakfast tray one Sunday morning was a card with a verse of scripture and some cheering thoughts. My mother read the scripture aloud to my little brother from Isaiah, "I have called thee by thy name; thou art mine" (43:1).

"Do you understand this, Son?" she asked. A firm nod of the head; yes, he understood. The little boy went on to be with Jesus, and in all their despair and anguish my parents never forgot the Nazarenes, that revival, the tent, and pleas and the commitment.

From down in Georgia a very young man answered the call to come to a small town with a few believers, a town ripe for a Nazarene church. He began to knock on doors and invite people to come and accept Jesus, and come help him build a Nazarene congregation and church. He knocked on our door and introduced himself as a Nazarene and a chord was struck, a beautiful familiar tune began to play. My dad helped build the first Nazarene church in that small town. Years later, he helped build the second Nazarene church there. My parents were charter members of the first, and at that time none of my mother's family were Christians.

Years later, from cottage prayer meetings in the homes of my uncles, a second Nazarene church was begun, and the third, and so on. A brother-in-law,

formerly an atheist, is now a member of First Church. And the list grows dramatically as I try to think of all the family connections now associated with the Nazarenes; a sister who is a church treasurer in Columbia, S.C.; a brother preparing this fall to leave for Trevecca Nazarene College; children of my mother's brothers and sisters active in various Nazarene churches all across the nation; friends of my parents and their children and grandchildren also active in the Church of the Nazarene—some preachers, some singers, some evangelists, and I a music director in a Columbia, S.C., Nazarene church.

I often wondered as the years went by why God saw fit to take an eight-year-old boy to heaven, away from his family who loved him so much; but that was just one piece of the puzzle in my wondering thoughts. When all the pieces are put together—this small boy, the revival flyer, the pitched tent, the commitment, the death, the people who minded God, the years in between and since then; they all form a beautiful picture which lets me know that God had control over the whole situation all the time, and that He knew exactly what He was doing.

So, Brother E. N. Gunter, I want to say thank you for being the man in Winnsboro, S.C., that town 60 miles away from Sumter, S.C., who minded God and pitched that tent and handed out that flyer.

We also thank God for Brother D. W. Thaxton who answered the call, knocked on our door, and became such a brother in Christ to my mom and dad. And we thank God also for parents who accepted Christ and raised us as Nazarenes in the fear and admonition of God, as my children are being raised. To God be the glory, forever and forever. □

TWO SEAS

The Galilee and the Dead

*Two seas, and sixty miles between,
Both fed from selfsame river,
The last one keeps all it receives,
The first, a bounteous giver.
The first one, giving just as much
As it receives, is thriving.
The second, giving nothing out,
Is dead, past all reviving.
So you and I may drink our fill
Of blessings, undenied,
And if we pass them on again
We'll find they've multiplied.*

—CLESSON K. SCOLES
Pueblo, Colorado

Book Brief



KEEP THE RIVER FLOWING



SYLVIA A. CULVER, *author*

There is a river of Living Water that flows to each person directly from the Source of all—God himself. That flow refreshes and nourishes. It gives meaning and vitality to life.

All of this is the theme of Sylvia A. Culver's recent book *Keep the River Flowing*, published by Beacon Hill Press of Kansas City. After the death of her missionary husband, Mrs. Culver was faced with the inevitable changes that take place; not the least of which was a sense of uselessness. *Keep the River Flowing* is her testimony to God's ability to give purpose and direction.

How she came to write her book is a fascinating story in itself: "I had always wanted to write. For more than 20 years as a busy mother, housewife, and missionary, I had stored away in a cardboard box various magazine articles, and bits of writing. Now for the first time in many years I had three weeks free from work. So I began to type. On the first day I typed 18 pages. Then came the cutting, sorting, and arranging into chapters. Early mornings as I cooked breakfast, thoughts came so fast I could hardly get them down in shorthand on my grocery list notebook.

"When the three weeks were over, the first rough draft of the book was completed, and my job situation was not only resolved, but turned out to be far better than before.

"If there is a message I would give to others, it is this: Nothing that happens to us (no pain, no loss) can permanently do us harm if we belong to Christ. He can and will take any circumstance and make it work for our good.

"Nor do we need fear old age. I am finding my latter years to be the most productive of my life.

"In *Keep The River Flowing*, I have sought to tell those who are alone and hurting that even the alone years can be full of wonder, adventure and joyous service to others. In many ways they can be the best years."

The book is not entirely devoted to Sylvia Culver's life after the loss of her husband; it includes her early years, how she met the man she later married, her healing, and life as a missionary in India.

This is an upbeat, positive book for young and old alike. □

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

MARTHA



a woman of quality

by VERNON L. WILCOX
Nampa, Idaho

ANY TIME the sisters of Lazarus are mentioned we somehow polarize the situation to Martha's disadvantage. Mary is considered superior. Even now you may be thinking of a rather shrewish, hot and bothered woman of uncertain age and dishevelled appearance, with apron askew and perspiration running down her face, her hair stringy and thin, crying out, "Lord, do something about my sister!"

We shall not detract one ounce of praise from Mary—but we have shortchanged Martha. If in Luke 10 she seems less than admirable, look how she fares in John 11. She was not just a good cook and an efficient housekeeper. She had some genuinely high-class qualities. Martha had absolute faith in Jesus and in His vital relationship to His Father. She could not refrain from chiding her friend Jesus just a bit (wouldn't you?) for not coming in time to save Lazarus's life. But just for a moment, until her intensely practical nature took over, and she made a strong affirmation of faith which has vibrant overtones presaging the resurrection of her brother, long before anyone else even dreamed of such a possibility.

She believed implicitly in God. No metaphysical speculations, no sophomoric doubts—just plain, unadulterated faith. And she believed in Jesus, although she had not grasped as yet the tremendous significance of His deity. But without theological training or philosophical expertise she *felt* His close relationship to His Heavenly Father. No questions, no quibbling, no hedging her faith about with ifs and ands: "Even now God," "God will."

Don't overlook the words "even now." It would have been easy to say "someday," but here is confidence in Jesus right now. She didn't know how great her affirmation of faith was, but she exercised it fully.

Martha also believed in the final resurrection. She was a million miles ahead of the Sadducee rulers of her day, who were distinguished by what they did not believe. She was even ahead of the Pharisees who believed in a resurrection, but whose beliefs had become mummified by legalism which encased them in a sarcophagus of "dos and don'ts," squeezing all the vitality from their faith.

Martha just said, simply, "I know he will rise." Don't downgrade this, for it is a central truth for all evangelical believers, and the New Testament is full of this hope. Take it out and you have a mean-

ingless book of maxims without motives, and teachings without abiding truth.

Martha believed that Jesus was the promised Messiah, the Eternal Person who would fulfill the

momentary prayer relationship with His Father, and transcend the historical resurrection. Long after the prayer should have been answered, and long after Lazarus's actual resurrection accomplished, this truth would continue eternally: Jesus the Christ, the Son of the Living God.

She also had a tender compassion for her sister Mary. Her first thought, after greeting Jesus, was to tell Mary, She knew how much her sister treasured His words. Perhaps, with a quick pang, she remembered His gentle reproof of her own nervous busyness and His expressed appreciation of Mary's intense



Children play outside the tomb at the traditional site where Jesus brought Lazarus back to life.

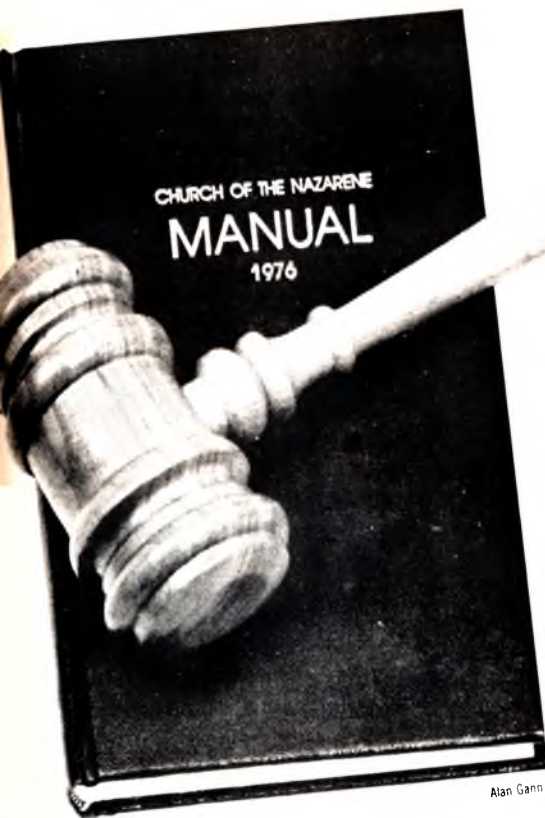
listening devotion. But she wanted her sister to share this moment of bittersweet joy that the Master had come. She took special pains to tell her that Jesus was calling for her. What a thoughtful gesture!

Perhaps, at this distance, such an item seems unimportant, but keep in mind that the surest mark of our devotion to the Lord is our devotion to His friends. Compassion is a prime Christian virtue, often overshadowed by orthodoxy, morality, purity, and good works. But Jesus' most notable human quality was compassion.

Martha was intensely practical. When Jesus ordered them to roll away the stone she immediately

Keystone View Co

by FLOYD H. POUNDS
Peoria, Illinois



WHEN SHALL WE HOLD ANNUAL MEETING?

THE *MANUAL* of our church answers that question; but only in part. The day, the hour, and a few other details are left to our discretion and judgment.

There seems to be increasing move toward Sunday business; not only outside the church, but within the church as well. I recognize, of course, that the work of the church must be a "Sunday business" of sorts.

But is the increase of annual meetings on the Lord's Day a good business practice? Those who follow that procedure argue for it on the basis of having the annual meeting at a time when the most

members are present. The quality and spiritual commitment of the member seem incidental.

May I cite a case? Recently, we were in church in a distant city, anticipating the morning worship service. With us we had taken friends for their first visit to the nearby "friendly Nazarene Church."

We were greeted by, "This is the day of our annual meeting." Yes, I admit the voting went smoothly; no challenges were made on names or procedures. The reports were meaningful, if you understood Nazarene methods and terminology. A bit of nice music was sandwiched in; but the "meat" of a worship service was not there.

We returned to the home of our friends for dinner. But in our conversation something was missing—the opportunity to reflect with them on a meaningful worship service and gospel message. We were too busy explaining to them that what they had attended that morning was not a typical Nazarene service.

Some thoughts continue to plague me about these "first time"—and maybe "only time"—visitors. Do they really believe this was not a typical Sunday morning worship service? Were they as disappointed as we were?

If the only time a church member will participate in an annual meeting is on a Sunday morning, is his influence and vote that important to the overall work of the church?

I wonder. . . .

□

protested, "But, Lord, by this time there will be a bad odor." Martha was back in form again, with regard for the aesthetic feelings of others, and what's wrong with that? Too often we barge in, saying in effect, "I don't care what anyone thinks; this is just my way and they can like it or not." But Martha respected the feelings of others and desired to protect them from as much unpleasantness as possible.

There's a lot to be said for Christian courtesy (it's one of the seven positive General Rules in our *Manual*). How come we have so often overlooked this? Many have been turned off by religion and turned away from the church because good people neglected to be thoughtful and courteous. Sometimes in our very zeal to help someone get saved we are inconsiderate of their human needs. One man said, "I don't go to church there anymore. They don't care about me; they just care about my soul." Jesus

always cared about the total human being; as His followers, so should we.

His own example should be noted. He did not badger the rich young ruler. He was forbearing with His accusers and forgiving toward His tormentors. He was kind to His defecting followers, Peter, and even Judas. He was supremely compassionate toward the woman taken in adultery. Really, the only people He roundly condemned and censured were those who had no compassion for others, and His pronouncement of final judgment is based altogether on the evidence of compassion (or absence of it), a fact we sometimes conveniently overlook in our study of Matthew 25.

All in all, Martha was quite a lady—a woman of quality indeed. Men and women alike will do well to emulate her character, her attitudes, her actions, and her devotion to her Master.

□



What's "General" About the GENERAL RULES, and What's So "Special" About the SPECIAL RULES?

by RICHARD S. TAYLOR
Port Orchard, Washington

IT FALLS to my happy lot to grade some of the examinations written by the Home Study candidates for the Nazarene ministry. Perhaps I should say the "lot" is a "happy" one most of the time. Occasionally it is excruciatingly painful. Of all the various subjects, I think the one question which causes the most frequent wincing is the one in the examination on the *Manual* which says, "Distinguish between General Rules and Special Rules."

Now this surely is a simple, straightforward question, which *any* well-informed Nazarene should be perfectly sky-blue clear about. But not so, apparently. For this is the question to which I receive the most incredible, almost bizarre answers. Could it be that when they joined the church, and solemnly vowed to keep the "General Rules and Special Rules," that they had no idea of what they were promising?

I find myself tormented by the nagging question: If *these* persons, who have just been studying the *Manual* with an examination in mind, do not have a proper understanding of these two sets of rules, what about Mr. Average Nazarene?

Very commonly the General Rules are defined as the general principles of organization and administration which govern the church. In other cases the confusion pertains to the Special Rules. For instance, I have just now read this answer: "General Rules are guidelines for us to live by. Special Rules are for those who are in positions of authority." So let us start our correction job right here. Only Rule F (p. 50) relates to local church officers, as such. Apart from this directive, both sets of rules are equally applicable to and equally binding upon *every* Nazarene, young or old, new members or veterans.

Now may we back up to the most elementary and obvious matters. The General Rules are in the Constitution of the Church of the Nazarene. The Special Rules are printed immediately following the Constitution, as Part III of the *Manual*. Because the General Rules are in the Constitution, they may not be amended by the General Assembly alone. Amendments passed by the General Assembly must be ratified by at least two-thirds of all Regular and Mission District Assemblies. In contrast, the Special



Rules may be amended simply by two-thirds vote of the General Assembly. It is thus harder to change the General Rules than the Special Rules.

But this fact must not be interpreted as implying that therefore the Special Rules are less authoritative. It is to completely misunderstand the church's intention to say that while the General Rules should be observed, the Special Rules are somewhat optional—perhaps, we may say, subject to the personal opinions of the individual Nazarene. For the fact is, the Special Rules are in the *Manual*, and the *Manual* as a whole constitutes the law of the church, not just the Constitution.

A proper answer to the question will also point out that while the General Rules summarize the ethics of Nazarenes in terms of timeless, universal, and thoroughly biblical principles, the Special Rules attempt to amplify the philosophy governing our ethical thinking as a church, and then proceed to apply the broad principles of the General Rules to specific, down-to-earth ethical "hot spots" facing the modern Christian world. It is here that the church states unequivocally that Nazarenes are to avoid gambling, drinking, tobacco, dancing, and the "motion picture theater." But these restraints may be overlooked because they are not listed simply as

rules (though they are that) but couched in carefully worded explanations, by which the connection between the basic principles and these specific activities is shown. There is a valid reason for every detail in the Special Rules, a reason which has organic roots in the biblical principles of the General Rules.

A General Rule, for instance, says that Nazarenes are to evidence their commitment to God by the avoidance of "Habits or practices known to be destructive of physical and mental well-being." The sincere Nazarene who wants to know how to keep this rule will turn to the Special Rules, where he will find specific applications. He will find guidance not only under the heading **The Christian Life**, but in those Special Rules relating to marriage and divorce, abortion, homosexuality—all of which are front-page confrontations today, and concerning which every Nazarene needs (and should want) the firm guidance and backing of his church. We ought to thank God every day for a church that cares about these matters, and speaks with a certain rather than an uncertain voice.

Of course, no one claims that either the General Rules or Special Rules are exhaustive. The legalist, who is controlled by the letter instead of the spirit, will search the Special Rules with a fine-tooth comb to find omissions, either to provide himself with ammunition for faultfinding, or to provide himself with loopholes for his own conduct. He will interpret any omission as open license. But an honest, sincere Nazarene will not approach the rules this way, either to the left or to the right. He will study the principles and prayerfully apply them wherever they are relevant, whether all possible situations are spelled out in the *Manual* or not.

But is further comment necessary? It is time to get out our 1976 *Manual* (all previous *Manuals* are obsolete) and study the rules, both General and Special.

Read the explanatory footnote on p. 33. Then proceed to cross out all sentences in the General Rules printed in parentheses (. . .). These are the details now to be found in the Special Rules. This crossing out is proper since the action of the 1976 General Assembly in authorizing these changes has been fully ratified by the districts in their assemblies.

Let us approach these revised rules as loyal Nazarenes, with an honest intention of keeping our church membership vows, and with a fervent desire to witness before the unsaved by a consistently holy and exemplary Christian life.

For we remember what the pastor read and we said when we stood before the altar, and in the presence of the congregation took our church membership vows. What he read was: "Desiring to unite with the Church of the Nazarene, do you covenant to give yourself to the fellowship and work of God in connection with it, as set forth in the General Rules and Special Rules . . . ?"

And we answered: "I will." □



Luoma

IS ANYTHING SECURE?

*You cannot make the season last
By bidding it to stay.*

*You cannot chase the black of night
By wishing it away.*

*You cannot trust in men's applause
For they in silence die.*

*Nor can you make the years stand still
No matter how you try.*

*You cannot trust in wealth alone
For it will fleeting be,
And death will snatch both rich and poor
To face eternity.*

*You cannot keep the road of life
Free from rock and pain,
For life must surely bring to all
A share of loss and gain.*

*So flowers fade at summer's end
In earth's vast width and breadth.
And men's wise schemes can never change
The trends of life and death.*

*Human joys can change to grief,
And death earth's ties will sever,
But changeless, one thing stands secure . . .
God's Word will live forever!*

*"The grass withereth, the flower fadeth:
but the word of our God shall stand for
ever" (Isaiah 40:8).*

—GERALDINE NICHOLAS
Scarborough, Ontario, Canada

the editor's STANDPOINT

WORLD-TRAVELING DOLLARS

The Easter offering for world evangelism will be taken soon in our churches.

Our goal this year is \$6,500,000.

That is a lot of money. Compared to the national debt it isn't much. Compared to America's annual spending for liquor, or tobacco, or movies, or sports, it isn't much. But compared to the annual income of our local churches, or to pastors' salaries, it seems like a gigantic amount.

But it doesn't scare us. After all, no one church or one member is going to give it. We are all in this together. And if we all do what we should, we will reach and exceed the goal. No one will have to starve, or lose their home, or sell their clothes to raise this offering. Some will have to sacrifice, some will have to be doubly generous, but our resources are more than adequate for the Easter offering.

These dollars will become world travelers. They will enter many lands to meet many needs. As they journey, homes, schools, churches, and hospitals will be constructed and maintained. The hungry will be

fed. The naked will be clothed. The homeless will be sheltered. Best of all, the gospel will be preached and people will be saved from sin and united to God.

For all who give, the Easter offering will become treasure laid up in heaven, where eternal dividends accumulate. There is no wiser or safer investment than an offering for world missions.

When Jesus rose from the dead, the first disciples to reach His empty tomb were told, "Come and see. . . . Go and tell." We who have discovered the power of His resurrection in personal salvation are under sacred obligation to share the good news with others. We need to go as far as we can and tell as many as we can personally. But our dollars, like our prayers, can go farther than our feet travel and tell more than our voices reach. Easter offerings in dollars can give everyone's ministry of witness a global dimension.

Think about it. Pray about it. Then mind the Lord. If that won't put us over the goal, I'll eat my prophet's license.

SENSE-WALKING

William McDonald, a leader in the early days of the holiness movement in America, used to warn against "sense-walking." Sense-walking meant depending upon feelings as the gauge of one's religion. "When our emotions run high, we judge we are well supplied by grace; but in the absence of emotion, we conclude we are destitute of grace."

He did not deny a place to feeling in religion, but cautioned against relying upon feeling. "A religion without feeling is formalism, and a religion of little else than feeling is fanaticism."

The warning is still needed today. Too many people have remained immature and unstable because they measured their relationship to God by their emotional state.

John Wesley issued a similar warning. In his *Journal* he writes, "I had a long conversation with Mr. Simpson. And of this I am fully persuaded, that whatever he does is in the uprightness of his heart. But he is led into a thousand mistakes by one wrong principle, the making inward impressions his rule of action, and not the written word."

A man may be utterly sincere but totally wrong if he guides his behavior by impulses and impressions. All kinds of weird and harmful actions have been credited to God by those who are controlled by impressions. There is just one reliable guide, what Wesley elsewhere calls "the plain, practical written word of God."

Our relationship to God and our behavior among men must be governed by faith, faith that rests upon the Bible. The Bible is our only "infallible rule of faith and practice." Whatever disagrees with its plain teaching is wrong, no matter how we feel about it. Whatever it teaches is right, whether our impressions agree or disagree.

To be strong, stable, secure Christians, we must keep our trust in God's Word, not in our fluctuating emotions or capricious impressions. The slogan much bandied about today—"if it feels good, do it"—is a sure road to destruction. The believer must always ask, "What does the Bible teach?"

As kings in Israel learned, no man is above the law of God. A crown on his head will not justify the sin in his life. For royalty or peasantry the same truth abides—repent or perish!

NO EXCEPTIONS

Horatio Nelson is probably the greatest name in England's naval history. Under his command the English fleet captured or destroyed the French armada at Trafalgar. That massive victory knotted the noose that strangled Napoleon's dream of empire.

During the battle Nelson was fatally wounded by a sniper's bullet. His last words were, "Thank God, I have done my duty." In his diary that day he had called upon God for "a great and glorious Victory," and the entry closes with these fervent words: "To him I assign myself and the just cause which is entrusted to me to defend. Amen. Amen. Amen."

The day before, Nelson had written his last letter. In it, also, are prayers for success in the battle. To whom is it addressed? To his "beloved Emma." She was the widow of Sir William Hamilton, but became Nelson's mistress while still married to Hamilton. Emma "earned her bread with her body" in youth, as the Durants put it, and bore two children out of

wedlock while yet a teenager. Before her marriage to Hamilton she was the mistress of his nephew, and during her marriage the mistress of Nelson.

For this woman Nelson forsook his wife and lived in adultery until his death. He was one of those persons who seem to think that power and fame place them beyond the moral law. Yet the admiral spoke of, and spoke to, God as though perfectly assured of the Almighty's favor!

His Bible could have taught the admiral better. As kings in Israel learned, no man is above the law of God. A crown on his head will not justify the sin in his life. For royalty or peasantry the same truth abides—repent or perish! Courageous prophets kept the high and mighty clearly apprised of this truth.

Politicians, bishops, tycoons, and "stars" need to hear the same message today. Unless he breaks with sin, even an admiral will be damned! □

A DAY OF PRAYER

Friday, March 7, will be observed by many churches as World Day of Prayer.

A day of special prayer for our anguished world would do good for every church.

Local, national and global needs are abundant and urgent. There are reasons enough for prayer!

Intercession for political leaders is urged upon us in Scripture. The powder-keg condition of our world creates a need for rulers who are level-headed, compassionate-hearted, and self-controlled. The power structures and alignments today are so volatile that any crazed or careless leader could engulf the world in war and bring a nuclear holocaust down on our heads. Never were Paul's words more relevant: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Timothy 2:1-2).

Intercession for spiritual leaders is also enjoined upon us in Scripture. Men who lead churches need to be men of vision and faith, but not visionary or fanatical. They need to be Christlike in character, in behavior, and in the way they exercise authority. The courage of prophets and the compassion of shepherds is needed for high office, for there are risky decisions to make, heavy burdens to bear. The holiness and growth of the church is largely determined by its leaders. They need our prayers. The apostles called for the prayers of the church (1 Thessalonians 5:25; Hebrews 13:18), and our leaders desire them too.

Day of prayer services can degenerate into mere talking about prayer, with an occasional formal prayer tossed in. But if we really pray, we have every reason to believe that our prayers are heard and will be answered. Passing centuries have done nothing to invalidate the promise, "The prayer of a righteous man is powerful and effective" (James 5:16, NIV).

Let's join in a world day of prayer! □

IN THE NEWS

PEOPLE AND PLACES

NEW AIR FORCE CHAPLAIN

John Mark Donnelly was called to active duty in the United States Air Force October 1, 1979. He was assigned to the 2854 Air Base Group at Tinker Air Force Base, located just outside Oklahoma City.



Mark entered active duty after serving as pastor of the Margate, Fla., church for four and a half years. He also has served as a Reserve Air Force chaplain for the last six years.

Mark is a graduate of Trevecca Nazarene College and Nazarene Theological Seminary. He is a second generation Nazarene chaplain. His father, John Thomas Donnelly, served as an Air Force chaplain for 29 years. □

—Department of Education and the Ministry

SEVIER TO HEAD MVNC NEWS BUREAU

Bob Sevier, journalism professor at Mount Vernon Nazarene College, assumed the post of News Service Director as of January 1, 1980. His duties will include providing news releases for area newspapers, production of the *MVNC College Communicator*, and the *Pastor's Update*.



Sevier, who teaches freshman composition in addition to layout and design, photojournalism, and news writing, is a 1977 graduate of Northwest Nazarene College in Nampa, Ida. He received his master's degree in journalism at the University of Oregon in 1979.

After graduation from college, Sevier spent a year working for *The Idaho Free Press* as a photographer and reporter. While in graduate school he edited the *Oregon Trail*, the bi-monthly magazine of the Oregon Pacific District Church of the Nazarene.

Sevier has worked at MVNC since August, 1979. □

1979 SERVICE AWARDS CEREMONY AT HEADQUARTERS

Wednesday, January 23, 1980, the Nazarene Headquarters celebrated with 40 of their employees a total of 192 years of service at Headquarters. Awards were presented to employees having completed 2 years, 5 years, 10



Those who received awards for 10 years of service are shown (l. to r.): Harold Allen, Beverly Burgess, Gladys Johnson, Jeannette Wienecke, and J. Paul Turner.



Those receiving awards for two years of service are shown (front row, l. to r.): Leon Doane, Dennis Bergstrom, Dale Jones, Dwight Neuenschwander, Miriam Hall, Pam Stelting, Janice Lybarger, Melinda Harmon, Betty Brockman, and Annette Hayes; (back row): Avis Johnson, Rachel Glinn, Alma Stiglets, Beva Robbins, Melodye Jones, Judith Veigl, Sally Reedy, and Deborah Kendrick. Not pictured are: Linda Gabourel, Norm Shoemaker, and E. E. Zachary.



Those receiving awards for five years of service are pictured (front row, l. to r.): William Vaughters, Dennis Berard, Jose Pacheco, James Hudson, and Lucille Hudson; (back row): Jan Orr, Lorraine Krofft, Arlene Elkins, Gwen Bass, and Manuela Barros. Not pictured is Ted Martin.

years, and 15 years of service at Headquarters. (Some of these employees have given several years of service to the church in other areas of responsibility.)

The special speaker was Dr. Howard Hamlin, who shared some of his personal experiences with the group. He told how God demonstrates that when



Joel Tentori received an award for 15 years of service. Not pictured are: Orville W. Jenkins and B. Edgar Johnson.

we put Him and His righteousness first, all other things are added to us.

—Lora Schneider
Headquarters Operations

WORK AND WITNESS TEAM VISITS MALAWI FIELD

November 6-21, 1979, Malawi was privileged to receive a Work and Witness Team. Ron Miller, Florissant, Mo., was the team's leader, and Bob Johnson, Hackensack, Minn., was the job foreman.

The project undertaken was a home for the national district superintendent, Rev. Mphamba, in Malawi's former capital city, Zomba. The team not only worked long hours, but the members were a real witness in the community.

Malawians were curious to see foreigners working side by side with their own people. As Rev. Mphamba explained to them, when we know Jesus, we are one, no matter what nationality. Missionaries and nationals in Malawi appreciated this dedicated

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team of nine men and three women. They were a personal blessing and boost to us all.

—Mrs. T. W. Waltermire, reporter
Malawi Field

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PENTECOST SUNDAY—May 25



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TA-225C	Cassette Tape	\$6.98
L-225C	Book/Cassette	\$7.95

BY MY SPIRIT

An entire service of music and scripture on the mission and ministry of the Holy Spirit. Thirteen familiar songs compiled by R. W. Stringfield and arranged by Tom Keene include "Breathe on Me," "Bring Your Vessels, Not a Few," "Cleanse Me," "Ye Shall Be Witnesses." Performance time approximately 30 minutes.

MB-348	Choral Book*	.....	\$1.95
L-7084	Stereo Album	.....	\$6.98
L-7084C	Book/Album	.....	\$7.95

*Information on Accompaniment Tapes available upon request.



Octavo Arrangements (SATB) also suitable for Pentecost Sunday . . .

AN-2438	BY HIS SPIRIT, Fettke	.....	35c
AN-1174	CLEANSE ME, Maori Melody/Yarbrough	.....	35c
AN-2446	FILL ME NOW, Pritchard/Fettke	.....	35c
AN-2477	GENTLE HOLY SPIRIT, Johnson/Mickelson	.....	45c
AN-1130	LET THY MANTLE FALL ON ME, Hawkins	.....	35c
AN-1145	LET THY MANTLE FALL ON ME (SSATB), Hawkins/Mickelson	.....	35c
AT-1135	O BLESSED HOLY SPIRIT, Fettke	.....	45c
AT-1155	SPIRIT OF GOD, DESCEND, Atkinson/Linn	45c
AT-1017	YE SHALL BE WITNESSES, Kirk	45c

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NAZARENE COLLEGES' DEVELOPMENT ADMINISTRATORS MEET

Twenty-two college advancement representatives from all nine Nazarene colleges met January 15-17 at the Marriott Hotel in Kansas City. Dr. Jerry Ketner, assistant to the president at Mid-America Nazarene College, is chairman of the organization and hosted and coordinated the conference. The conference agenda included: church relations, recruitment, financial development, publications, alumni, staff relations, and update information from Headquarters.

Nelson Keener, chief administrative assistant to Jerry Falwell Ministries, was keynote speaker. Other consultants included were: Mr. Terry Richey, president of Studio in the Woods; Dr. Ken Smith, executive director of Kansas Foundation for Private Colleges; Bob Crew, Headquarters consultant, Life Income Gifts & Bequests; and Dr. Curtis Smith, MANC president.

The next Development Conference is scheduled for January 13-15, 1981. □

SPIRITUAL GROWTH AT POINT LOMA COLLEGE

Dr. William McCumber, of Kansas City, currently editor of the *Herald of Holiness*, led the PLC Winter Religious Emphasis Week. Services were conducted from Wednesday, January 9, through Sunday, January 13, in Golden Gymnasium.

Dr. McCumber gave clear, concise messages from the Old Testament. He stressed the individual's responsibility toward the Word of God. He was formerly chairman of the Department of Religion at Eastern Nazarene College. Previously, he taught at Pasadena/Point Loma College for five years.

Jonathan and Ilona Welch from Danville, Ill., led and performed the music. They are full-time commis-



Dr. W. E. McCumber speaking during PLC Religious Emphasis Week.

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sioned song evangelists in the Church of the Nazarene. They combined the beauty of well-trained voices with a sensitive, spiritual interpretation.

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BNC SLATES CONSTRUCTION ON BUSINESS COMPLEX

Officials of Bethany Nazarene College have announced the selection of Novak & Lackey Contractors of Oklahoma City for the construction of the Royce W. Brown Business & Home Economics Building. The two-storied, 32,000 sq. ft. structure, designed by Nicek-Childres-Sherman, Associates, will house classrooms, a lecture auditorium, offices, and facilities currently located in the McConnell Business Hall which was built in 1927. BNC's home economics department currently operates on the second floor of Broadhurst Physical Education Complex.

According to Dr. Harry Macrory, chairman of the business building fund drive, initial construction, begin-



An architect's rendering of the Royce W. Brown Business & Home Economics Building shows the main section to house classrooms, offices, and library facilities, with a connecting auditorium seating 300.


ning in mid-February, should be completed by the end of 1980. The new educational structure will cost an estimated \$1,100,000 but Macrory added that additional fees, land clearance, interim financing, promotional expenses, and the cost of a building drive will increase the total projected cost to over \$1,560,000.

Of this amount, BNC already has underwritten approximately \$975,000 of the total sum through gifts, pledges from supporters, and matching grants. Those gifts include sums ranging from \$2.00 to \$165,000, Macrory stated, supplementing a \$250,000 matching grant from the Mabee Foundation of Tulsa, and a 10-year pledge totaling \$250,000 from a donor in Wichita Falls, Tex. The remaining amount of funding is hoped to be raised in the next three months, as members of the BNC administration, faculty, staff, and students conduct a "BNC Blitz"

campaign, visiting 637 Churches of the Nazarene located in Oklahoma, Arkansas, Texas, and Louisiana.

Macrory added that several changes in the BNC campus landscape have taken place prior to the beginning of construction, including the removal of seven college-owned rentals on North College and North Peniel, and the razing of the former Social Science Building. During the mid-70s, the Social Science Building was converted into campus maintenance facilities, following the completion of the Social and Behavioral Science Building. BNC's maintenance department has now relocated in its new debt-free 20,000 sq. ft. structure, allowing for the demolition of its former facility.

The Royce W. Brown Business & Home Economics Building will be centered between the Broadhurst Physical Education Complex and the Ludwig Religion Building. □



Book Briefs

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EVANGELISTS' SLATERS

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RENEWING the SPIRIT of REVIVAL

- ALLEN, ARTHUR:** Spring Hill, FL, Mar. 5-16
- ANDERSON, ROBERT:** Payne, OH, Mar. 4-9; New Hampshire, OH, Mar. 11-16; Pryor, OK, Mar. 19-23
- ANDREWS, GEORGE D.:** Corpus Christi, TX (Trinity), Mar. 4-9; Corpus Christi, TX (First), Mar. 11-16; Paulding, OH, Mar. 19-23; Salisbury, MD (First), Mar. 25-30
- BABCOCK, KENNETH & MILDRED:** Spanish Ministries, Florida, Month of March
- BAKER, RICHARD C.:** Hickory, NC (First), Mar. 11-16; Tullahoma, TN (Hill Top), Mar. 18-23; Thomaston, GA (Crest), Mar. 24-30
- BALLARD, DON:** Reserved, Mar. 4-9; Batavia, OH (Community), Mar. 11-16; Louisville, KY (Southside), Mar. 25-30
- BEARDEN, LESLIE:** Fairborn, OH (Wrightview), Mar. 4-9; Vienna, VA (First), Mar. 11-16; Ravenswood, WV (First), Mar. 18-23; Newell, WV (Glendale), Mar. 25-30
- BELL, JAMES R. & JEAN:** Iowa City, IA, Mar. 5-9; Kansas City, KS (Victory Hills), Mar. 12-16; Parsons, KS (First), Mar. 19-23; Ardmore, OK (First), Mar. 25-30
- BERTOLETS, THE MUSICAL:** Topeka, KS (First), Mar. 18-23; Kingston, MO, Mar. 25-30
- BISHOP, BOB:** Concerts in Oregon, Mar. 2; Camus, WA, Mar. 5-9; Concerts in Western U.S., Mar. 10-15; Concerts in Missouri, Mar. 16; Fort Scott, KS, Mar. 18-23; Muncie, IN (Southside), Mar. 30
- BLTYHE, ELLIS:** Sarasota, FL (First), Mar. 2-9
- BOND, GARY & BETH:** West Lafayette, IN, Mar. 4-9; West Carrollton, OH, Mar. 11-16; Logansport, IN, Mar. 18-23; Auburn, IN (First), Mar. 25-30
- BOWKER, A. STEPHEN, JR.:** Utica, MI (Pinegrove Community), Mar. 26-30
- BRAUN, GENE:** Olathe, KS (College), Mar. 2-9; Bourbonnais, IL (College), Mar. 17-23
- BREWING, JANE:** Grover City, CA, Mar. 3-5; Los Osos, CA (El Morro), Mar. 6; Elverta, CA (Sacramento Dist. Singles Retreat), Mar. 7-9; Santa Maria, CA (First), Mar. 10-12; Flatts, Smith Parish, Bermuda, Mar. 16-23
- BRISCOE, JOHN & FAMILY:** Monroeville, AL, Mar. 11-16
- BROOKS, GERALD & JUNE:** Dickinson, ND, Mar. 4-9; Grand Forks, ND (First), Mar. 11-16; Fargo, ND (South), Mar. 18-23; Vermillion, SD, Mar. 24-31
- BUCKLES-BURKE EVANGELISTIC TEAM:** Chicago, IL (Northside), Mar. 4-9; Worth, IL, Mar. 11-16; Munster, IN (First), Mar. 18-23; Anderson, IN (Columbus Ave.), Mar. 25-30
- BUCKLEY, RAYMOND A.:** Seattle, WA (Olympic Hills), Mar. 4-9; Palouse, WA, Mar. 11-16; Colfax, WA, Mar. 18-23; Grangeville, ID, Mar. 25-30
- CAMPBELL, BILL:** Sacramento, CA (Arden), Mar. 4-9; Loveland, CO, Mar. 11-16; Scotts Bluff, NE (First), Mar. 18-23
- CANEN, DAVID:** Bainbridge, GA, Mar. 3-9; Brooksville, FL, Mar. 11-16; Decatur, AL (First), Mar. 25-30
- CAUDILL, STEVE & SUE:** Covington, KY, Mar. 4-9; Pittsfield, IL (Zone Crusade), Mar. 12-16; Mount Sterling, OH (First), Mar. 18-23; Irvine, KY (Blue Grass Zone Hol. Conv.), Mar. 25-30
- CAYTON, JOHN:** Port Allegany, PA, Mar. 4-9; Johnstown, PA (First), Mar. 11-16; Ridgway, PA, Mar. 18-23; Oil City, PA, Mar. 25-30
- CLINE, JERRY:** Cleveland, TN (First), Feb. 26--Mar. 2; Canonsburg, PA (First), Mar. 4-9; Ridge Farm, IL, Mar. 11-16; Benton, IL (First), Mar. 18-23; Mansfield, IL (First), Mar. 25-30
- COBB, BILL & TERRI:** Princeton, FL, Mar. 4-9; Tulsa, OK (Central, N.E. Oklahoma Indoor Camp), Mar. 12-16; Sublette, KS, Mar. 18-23; Vincennes, IN (Zone Indoor Camp), Mar. 25-30
- COLLINS, LUTHER:** Ceres, CA, Mar. 4-9; Willow Creek, CA, Mar. 11-16; Reserved, Mar. 18-23; Mohall, ND, Mar. 25-30
- COX, CURTIS B.:** El Dorado, AR (First), Mar. 4-9; Lafayette, LA, Mar. 11-16; Baker, LA, Mar. 18-23; Snyder, OK, Mar. 25-30
- CRANDALL, V. E. & BARBARA:** Cisco, TX, Mar. 11-16; Stevensville, TX, Mar. 18-23
- CRANE, BILLY D.:** Cumberland, MD (Bethel), Mar. 4-9; Claremont, NH, Mar. 11-16; Wallingford, CT, Mar. 18-23
- CROFFORD, DON:** North Syracuse, NY (Community), Mar. 2; Rochester, NY (Gates Wesleyan), Mar. 9; Rochester, NY (Greece Baptist), Mar. 16; Rochester, NY (Immanuel), Mar. 23
- CULBERTSON, BERNARD:** The Dalles, OR (First), Mar. 18-23
- DARNELL, H. E.:** Ashford, WV, Mar. 6-16; Pittsburgh, PA, Mar. 20-30
- DELL, JIMMY:** Las Vegas, NV (First), Mar. 8-12; Las Vegas, NV (Charleston Heights), Mar. 13-16; St. Maries, ID, Mar. 19-23; Orofino, ID, Mar. 26-30
- DENNIS, DARRELL:** Atlanta, GA (Riverside), Mar. 4-9; Huntsville, AL, Mar. 11-16; Steele, AL, Mar. 18-23; Winchester, TN, Mar. 25-30
- DENNISON, MARVIN:** Topeka, KS (Lakeview), Mar. 18-23
- DIXON, GEORGE & CHARLOTTE:** Concert Tours in Arizona, Month of March
- DOROUGH, JIM & CAROL:** Plainview, TX, Feb. 26--Mar. 2; Muskogee, OK (Trinity), Mar. 4-9; Reserved, Mar. 11-15; Andrews, TX, Mar. 18-23; Amarillo, TX (Hamlet), Mar. 25-30
- DUNMIRE, RALPH & JOANN:** Parkersburg, WV (First), Mar. 18-23
- DUNN, DON:** Dresden, OH, Mar. 18-23; Scioville, OH (Portsmouth), Mar. 25-30
- EASTMAN, RICK:** Kansas City, KS (Metropolitan), Feb. 29--Mar. 2; Kansas City, MO (St. John's United Meth. Youth Crus.), Mar. 7-9; Bartlesville, OK (First Wesleyan Singles Retreat), Mar. 12-15; Kansas City, MO (Freeman Christian Church), Mar. 28-30
- EDWARDS, TERRY:** Middletown, OH (First), Mar. 4-9; Bedford, PA (First), Mar. 11-16
- ELLINGSON, LEE:** Fayetteville, AR, Mar. 5-9; Lamar, MO, Mar. 11-16; Menomonee, WI (First), Mar. 18-23; Bloomfield, IA, Mar. 25-30
- ESSELBURN, BUD, THE KING'S MESSENGERS:** North Royalton, OH (Calvary), Mar. 2; Marysville, OH, Mar. 9; Sparta, IL, Mar. 11-16; Montrose, MI, Mar. 19-23; Dayton, OH (Alpha), Mar. 26-30
- FELTER, JASON:** Chestertown, MD (First), Mar. 4-9; Fulton, OH (First), Mar. 11-16
- FILES, GLORIA & ADAMS, DOROTHY:** Cullman, AL (Child Crus.), Mar. 18-23; Richmond, VA (Southside, Child Crus.), Mar. 25-30
- FINE, LARRY:** Ava, MO (Highway), Mar. 14-16
- FISHER, WILLIAM:** Muskegon, MI (First), Mar. 4-9; Troy, OH (First), Mar. 11-16; Charleston, WV (First), Mar. 18-23; Raytown, MO (Southwood), Mar. 25-30
- FLORENCE, ERNEST:** Wellington, TX, Mar. 17-23; Selma, IN, Mar. 25-30
- FORMAN, JAMES:** Centerville, MO (Countryside), Mar. 10-16
- FORTNER, ROBERT E.:** Barkley, KY (Illinois District Preacher's Meeting), Mar. 4-6; Georgetown, IL (Olivet), Mar. 11-16; Fort Branch, IN, Mar. 18-23; Dalton, GA (First), Mar. 25-30
- FRODGE, HAROLD:** Red Oak, IA, Mar. 4-9; Beckley, WV, Mar. 11-16; Bradford, OH, Mar. 18-23; St. Louis, MO (Central), Mar. 25-30
- FULLER, J. O.:** Nashville, GA, Mar. 3-9; Asbury, KY (College Board Meeting), Mar. 25-26
- GATES, KENNETH W.:** Bernie, MO, Mar. 11-16
- GAWTHORP, WAYLAND:** Greens Fork, IN, Mar. 4-9; Monticello, IL, Mar. 11-16; St. Marys, OH (Wesleyan First), Mar. 25-30
- GLENDENNING, PAUL & BOBBIE:** Lexington, KY (Wesleyan First), Mar. 18-23
- GORMAN, HUGH:** Fort Saskatchewan, Alta., Mar. 4-9; Wainwright, Alta., Mar. 11-16; Edmonton, Alta. (Beverly), Mar. 18-23; Sedgewick, Alta., Mar. 25-30
- GORMANS, THE SINGING:** Eastview, KY (Wesleyan), Mar. 3-13
- GRAHAM, NAPOLEON B.:** Little Rock, CA, Mar. 23-30
- GREEN, JAMES & ROSEMARY:** Danville, IL (Holiness Conv.), Mar. 4-9; St. Marys, OH (First), Mar. 12-16; El Paso, TX (Montwood), Mar. 18-23; Nashville, TN (Grace), Mar. 25-30
- GRIFFIN, CURTIS:** Sinton, TX, Mar. 11-16
- GRIMES, BILLY:** Waco, TX (Trinity Heights), Mar. 4-9; Dumas, TX, Mar. 11-16; Wickes, AR, Mar. 18-23
- GRINDLEY, GERALD & JANICE:** Concerts in Florida, Feb. 26--Mar. 12; Clearwater, FL (Missionary Convention), Mar. 16-23; Marlton, NJ (Wiley), Mar. 26-30
- HAINES, GARY:** Hood River, OR (First), Mar. 4-9; Cottage Grove, OR (First), Mar. 11-16; Gulf Port, MS (First), Mar. 22-26; Fort Worth, TX (River Oaks), Mar. 30--Apr. 3
- HALL, CARL:** South Daytona, FL, Mar. 4-9; Clearwater, FL (First), Mar. 11-16; Tullahoma, TN (First), Mar. 25-30
- HANCOCK, BOYD:** Muncie, IN (Riverview), Mar. 11-16; McEwen, TN (First), Mar. 18-23; Eldon, MO, Mar. 25-30
- HARRISON, ROBERT V.:** Oklahoma City, OK (Crown Heights), Mar. 25-30
- HATHAWAY, KEN:** Bethany, OK (Lake Overholser), Feb. 26--Mar. 2; Norman, OK (Grace), Mar. 4-9; Reserved, Mar. 11-16; Beardstown, IL (First), Mar. 18-23; Alton, IL (Hillcrest), Mar. 25-30
- HAYNES, CHARLES & MYRT:** Linton, IN, Mar. 4-9; Woodstock, VA, Mar. 11-16; Doyle, TN, Mar. 18-23; Kirksey, KY (Locust Grove), Mar. 25-30
- HENDERSON, LATTIE V.:** Sherman, TX (Sal Army), Mar. 10-16; Athol, MA (Sal Army), Mar. 24-30
- HILDIE, D. W.:** York, PA, Mar. 4-6; Bethlehem, MS, Mar. 11-16; Kandersley, Sask. (Free Meth.), Mar. 24-30; Westlock, Alta., Mar. 31--Apr. 6
- HOECKLE, WESLEY:** Pauls Valley, OK, Mar. 2-9; Pasadena, TX, Mar. 11-16
- HOLLEY, CLEVELAND D.:** Lansing, MI (Hope), Mar. 4-9; Glasgow, KY (Trinity), Mar. 18-23; Mount Vernon, IL (First), Mar. 25-30
- HUBARTT, LEONARD:** Roseville, IL, Mar. 4-9; Mentor, OH, Mar. 11-16; Monticello, IA, Mar. 18-23; Cedar Rapids, IA (Trinity), Mar. 25-30
- INGRAM, TED:** Atoka, OK (First), Mar. 3-9; Knox, PA, Mar. 18-23; Elwood City, PA, Mar. 25-30
- IRWIN, ED:** West Plains, MO, Mar. 5-16
- JACKSON, CHUCK & MARY:** Richmond, VA (Southside, Indoor Camp), Mar. 5-9; Houston, TX (First), Mar. 11-16; Shreveport, LA, Mar. 18-23; St. Marys, OH (N.W. Ohio Dist. Tour), Mar. 25-28
- JACKSON, PAUL & TRISH:** Brush, CO (Gary), Mar. 4-9; Rawlins, WY (First), Mar. 11-16; Kinnear, WY (Sunnyside), Mar. 18-23; Yuma, CO (First), Mar. 25-30
- JANTZ, CALVIN & MARIORIE:** La Junta, CO, Feb. 26--Mar. 2; Prescott, AZ (First), Mar. 11-16; Manteca, CA (First), Mar. 18-23; Modesto, CA (Trinity), Mar. 25-30
- JAYMES, RICHARD:** Pomroy, OH (United Brethren, Mount Hermon), Mar. 12-23
- JOHNSON, RON:** Concerts in Alberta, Canada, Mar. 2-3; Innisfail, Alta., Mar. 4-9; Wenatchee, WA, Mar. 11-16; Concerts in Oregon and California, Mar. 23-30
- LAKE, GEORGE M.:** Deputation Tours, Month of March
- LANIER, JOHN:** Chambersburg, PA (U.B.), Mar. 4-9; Chambersburg, PA (Free Brethren), Mar. 11-16; Gas City, IN, Mar. 25-30
- LASSELL, RAY & JAN:** McDonald, PA, Mar. 4-9; Rumersburg, PA, Mar. 11-16; Hawthorn, PA, Mar. 18-23
- LAXSON, WALLY & GINGER:** Bedford, IN (Seymour Indoor Camp), Mar. 4-9; Vancouver, WA, Mar. 11-16; Bethany, OK (Williams Memorial), Mar. 25-30
- LEMASTER, BEN:** Sterling, CO, Mar. 4-9; Fort Collins, CO, Mar. 11-16; Greeley, CO (Sunnyview), Mar. 18-23; Reedley, CA (Grace), Mar. 27-30
- LESTER, FRED R.:** Falls City, NE, Mar. 11-16; Lyons, KS, Mar. 25-30
- LIDDELL, P. L.:** Hopewell, VA, Mar. 4-9; Lynn, IN, Mar. 11-16; Marselles, IL, Mar. 18-23; Cheney, WA, Mar. 25-30
- LOMAN, LANE & JANET:** Cincinnati, OH (Springdale), Mar. 4-9; Nashville, TN (Blakemore), Mar. 10-16; New Albany, IN (Indoor Camp), Mar. 18-23; Selma, AL (First), Mar. 25-30
- LUSH, RON:** Oregon Pacific District Tour, Month of March
- MACK, WILLIAM:** Umonville, MI, Mar. 25-30
- MADDEN, PAUL:** Le Mars, IA, Mar. 25-30
- MANLEY, STEPHEN:** Fort Wayne, IN (Lake Ave.), Mar. 4-9; Georgetown, OH, Mar. 11-16; Wollaston, MA (ENC), Mar. 18-23; Vandalia, OH, Mar. 25-30
- MANN, L. THURL & MARY KAY:** Weirton, WV (First), Mar. 4-9; Centralia, WA, Mar. 16-19; Santa Cruz, CA, Mar. 21-23; Kingsburg, CA, Mar. 25-30
- MARKS, GARY & MARCIA:** Greenville, OH, Mar. 9-16
- MATTER, DAN:** West Palm Beach, FL, Mar. 6-16; Athens, AL, Mar. 25-30
- MAX, HOMER:** Montrose, IA, Mar. 4-9
- MCDONALD, CHARLIE:** Laurel, MS, Mar. 2-7
- MCKAIN, LARRY:** Meade, KS, Mar. 18-23
- MCWHIRTER, STUART:** Fayetteville, NC, Feb. 26--Mar. 2; Springfield, OH (Erie Ave.), Mar. 4-9; Vancouver, WA (Hillcrest), Mar. 11-16; Shelbyville, TN (First), Mar. 18-23; Hendersonville, TN, Mar. 25-30
- MEEK, WESLEY, SR.:** Glenwood, IA, Mar. 11-16; Mount Pleasant, IA, Mar. 18-23
- MELVIN, DOLORES:** Ewing, KY, Mar. 2-9; Mansfield, OH (Lighthouse Mission), Mar. 16-23
- MEREDITH, DWIGHT & NORMA JEAN:** Santa Fe, NM (First), Mar. 4-9
- MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH:** Conroe, TX, Mar. 2-6; Jacksonville, FL (Oak Hill), Mar. 9-13; Study Week, Mar. 16-20; Portage, IN (First), Mar. 23-28; Brunswick, OH, Mar. 30--Apr. 3
- MICKEY, BOB & IDA MAE:** Malden, MO (Heritage), Mar. 4-9
- MILLER, BERNARD F.:** Archbold, OH, Mar. 25-30

MILLHUFF, CHUCK: Olathe, KS (College), Mar. 2-9; Topeka, KS (Fairlawn), Mar. 12-16; Boise, ID (Five Mile), Mar. 19-23; Nampa, ID (Bethel), Mar. 25-30

MITCHELL, GARNETT: Murphysboro, IL (First), Mar. 14-16

MONTGOMERY, CLYDE: Campbellsburg, IN, Mar. 18-23; Evansville, IN (Beacon), Mar. 25-30

MOORE, NORMAN: Athens, OH (First), Mar. 4-9; Newark, OH (First), Mar. 11-16

MOYER, BRANCE: Crescent, OK (First), Mar. 9-23

MULLEN, DEVERNE: York, PA, Mar. 4-9; Newmarket, Ont., Mar. 16; Sebring, OH, Mar. 19-23

MYERS, HAROLD: Reserved, Mar. 4-9; Danville, IL (Oaklawn), Mar. 11-16; Rensselaer, IN, Mar. 18-23; Stevensville, MI (Harbert), Mar. 25-30

NASH, ROY J.: Nashville, TN (Inglewood), Mar. 18-23; Hillsboro, OH (First), Mar. 25-30

NEFF, LARRY & PAT: Lakeland, FL (Lakeside), Mar. 2; Jacksonville, FL (Central), Mar. 4-9; Roanoke, VA (First), Mar. 11-16; Alma, MI, Mar. 18-23; Burnips, MI, Mar. 24-30

ORNER TRIO MINISTRIES: Concerts in Mississippi and Louisiana, Mar. 4-9; Concerts in Texas and New Mexico, Mar. 11-16; Concerts in Arizona, Mar. 18-23; Tucson, AZ (Citywide Crus.), Mar. 24-30

OVERTON, WILLIAM: Brentwood, NJ, Mar. 4-9; Cambridge, MA, Mar. 18-23; Wycoff, NJ, Mar. 25-30

OYLER, CALVIN & VIRGINIA: Mount Pleasant, TX, Mar. 4-9; Johnson, KS, Mar. 11-16; Newton, KS, Mar. 18-23; Paradise, KS, Mar. 25-30

PARADIS, BOB: Haverhill, MA, Mar. 29-30

PASSMORE EVANGELISTIC PARTY: Flint, MI, Mar. 4-9; Bryan, OH, Mar. 11-16; Sparlingville, MI (Wesleyan), Mar. 18-23; Bradford, PA (Oliver Drive), Mar. 25-30

PERDUE, NELSON: Middleport, OH, Mar. 4-9; Reserved, Mar. 10-16; The Plains, OH, Mar. 18-23; Berne, IN (Mount Hope), Mar. 25-30

PFEIFER, DON: Seymour, IN (Indoor Camp), Mar. 3-9; Point Pleasant, WV (First), Mar. 11-16; Parkersburg, WV (First), Mar. 18-23; St. Louis, MO (Overland), Mar. 25-30

PIERCE, BOYCE & CATHERINE: Port Richey, FL, Mar. 25-30

PITTS, PAUL: Eastern Michigan Concert Tour, Mar. 2-16; Howell, MI (Eastern Michigan Camp Meeting), Mar. 17-22

PORTER, JOHN & PATSY: Elizabethton, TN (First), Mar. 4-9; McMinnville, TN (Free Meth.), Mar. 11-16; Reserved, Mar. 18-23; Benton, AR (First), Mar. 25-30

POWELL, FRANK: Oakridge, OR, Mar. 26-30

PRIVETT, CALVIN: Savannah, GA (Eastside), Mar. 3-9

QUALLS, PAUL: Avon Park, FL (First), Mar. 4-9; Erlanger, KY (First), Mar. 11-16; Painesville, OH (First), Mar. 18-23

RICHARDS, LARRY & PHYLLIS: Greensfork, IN, Mar. 4-9; Shelbyville, IN (First), Mar. 11-16; Williamsburg, IN (First), Mar. 18-23

RICHMOND, RON: West Chester, PA, Mar. 2-9; Oxford, PA, Mar. 11-16; Malden, MA, Mar. 18-23; Keymar, MO (Evang. Christian), Mar. 26-30

ROAT, THOMAS: Redford, MO, Mar. 11-16

ROBERTS, WADE: Britton, MI (Ridgeway), Mar. 11-16

ROBERTSON, JAMES H.: Bonham, TX (First), Mar. 4-9

ROBINSON, TED: Willard, OH, Mar. 4-9; Pataskala, OH, Mar. 11-16; Painesville, OH, Mar. 18-23; Lexington, OH, Mar. 25-30

RODGERS, CLYDE: Caro, MI (Ellington), Mar. 9-16; Butler, NJ, Mar. 23-30

ROSS, MICHAEL: Pineville, NC, Mar. 18-23

ROTH, RONALD: Broseley, MO, Mar. 3-9; Rogersville, MO, Mar. 11-16; Mount Sterling, OH, Mar. 18-23; Bradleyville, MO, Mar. 25-30

ROTHWELL, MEL-THOMAS: Oklahoma City, OK (Southside), Mar. 11-16

SCHOONOVER, MODIE: Flat Rock, MI, Mar. 10-16; Poplar Bluff, MO (Northside), Mar. 18-23

SELFRIDGE, CARL: Elk City, KS, Mar. 24-30; Caney, KS, Mar. 31-Apr. 6

SIPES EVANGELISTIC TEAM: DeSoto, MO, Feb. 26-Mar. 2; Gary, IN, Mar. 4-9; Greenfield, IN (Stringtown), Mar. 11-16

SMITH, CHARLES HASTINGS: Sacramento, CA (Trinity), Mar. 5-9; Marysville, WA, Mar. 12-16; Olympia, WA (First), Mar. 19-23; Ontario, OR, Mar. 26-30

SMITH, DUANE: Trout, LA, Mar. 4-9; Millry, AL (First), Mar. 11-16; Perry, FL, Mar. 18-23; Vernon, AL, Mar. 25-30

SMITH, HAROLD & ORPHA: Snover, MI (Brethren in Christ), Mar. 13-16

SMITH, OTTIS & MARGUERITE: Bradley, IL (First), Mar. 4-9; Wmamac, IN, Mar. 11-16; Greenwood, IN, Mar. 18-23; Trenton, NJ (First), Mar. 25-30

SNIDER, C. W. & VICTORIA: Charleston, IL, Mar. 19-30

SPRAGUE EVANGELISTIC FAMILY, THE: Paris, IL (First), Mar. 4-9; Warren, OH (Bolindale), Mar. 11-16; Albany, KY (First), Mar. 18-23; Circleville, OH, Mar. 25-30

STAFFORD, DANIEL: Peru, IN, Mar. 10-16

STARK, EDDIE & MARGARET: Durant, OK, Mar. 11-16; Benton, AR (Valley View), Mar. 18-23; Little Rock (Springlake), Mar. 25-30

STEGALL, DAVID: Oklahoma City, OK (May Ave.), Mar. 4-9; Erick, OK, Mar. 11-16; Moberly, MO, Mar. 18-23; Lodi, MO, Mar. 25-30

STEVENSON, GEORGE: Abilene, TX (Trinity), Mar. 4-9; Amarillo, TX (San Jacinto), Mar. 11-16; New Castle, PA (First), Mar. 18-23; Lebanon, TN (First), Mar. 25-30

STREET, DAVID: Rock Mills, AL, Mar. 16-23; Fairfax, AL, Mar. 24-30

STRICKLAND, RICHARD: Newport, London, OH (C.C.C.U.), Feb. 26-Mar. 2; Oklahoma City, OK (Western Oaks), Mar. 4-9; Cincinnati, OH (Northern Hills), Mar. 19-23; Ridgway, PA (First), Mar. 27-30

SUTHERLAND, CHRIS: Confluence, PA, Mar. 4-9; Clearfield, PA, Mar. 11-16; Sharpsville, PA, Mar. 18-23; Detroit Lakes, MN, Mar. 25-30

SWANSON, ROBERT L.: Caddo, OK, Mar. 4-9; Fort Mill, SC (First), Mar. 18-23; Vanderbilt, PA, Mar. 25-30

SWEENEY, ROGER & EULETA: St. Louis, MO (Southside), Mar. 25-30

TAYLOR, EMMETT E.: Shawnee, OK (First), Mar. 2; Kissee Mills, MO (Ozark Chapel), Mar. 11-16

TAYLOR, ROBERT: Danville, VA (Calvary), Mar. 5-9; Woodridge, VA (Maryland Ave.), Mar. 11-16; Cincinnati, OH (Montana Ave.), Mar. 18-23; Bethel, OH, Mar. 25-30

THOMAS, J. MELTON: Carlsbad, NM (Church Street), Feb. 27-Mar. 2; Crowley, LA (First), Mar. 4-9; Midland, TX (First), Mar. 11-16; Yucca Valley, CA, Mar. 18-23; Layton, UT, Mar. 30-Apr. 6

THORNTON, RON: Joplin, MO (First), Mar. 11-16

THORNTON, WALLACE, SR., & MRS., & FAMILY: Nancy, KY (Naomi), Mar. 10-16; Reserved, Mar. 24-Apr. 20

TRIPP, HOWARD: Robeline, LA, Mar. 11-16; Reserved, Mar. 18-23; Richmond, KY (Blue Grass Zone Indoor Camp), Mar. 25-30

TRISSEL, PAUL & MARY: Grenada, MS, Mar. 26-30

TUCKER, BILL & JEANETTE: Eastman, WI (Wesleyan), Mar. 4-9; Platteville, WI (First Free Meth.), Mar. 11-16; St. Charles, IL (Fox Valley First), Mar. 18-23; Marysville, OH, Mar. 25-30

VARIAN, BILL: Highland, IN (First), Mar. 11-16; Tyler, TX (First), Mar. 19-23; Vincennes, IN (Zone Revival), Mar. 25-31

WADE, E. BRUCE: Bonham, TX, Mar. 4-9

WADE, KENNETH: Bloomington, IL (Fairway Knolls), Mar. 11-16; Churubusco, IN, Mar. 25-30

WELCH, DAVID V.: Oak Park, IL, Mar. 12-16

WELCH, JONATHAN & ILONA: Beckley, WV (First), Mar. 11-16; Charleston, WV (First), Mar. 18-23; Canton, OH (First), Mar. 25-30

WELCH, W. B.: Oneonta, AL (First), Mar. 4-9; Great Falls, SC (First), Mar. 11-16; Marianna, FL (First), Mar. 18-23; Albemarle, NC (First), Mar. 25-30

WELLS, LINARD: Denton, TX (First), Mar. 4-9; Mineral Wells, TX (First), Mar. 10-16; Hillsboro, TX, Mar. 18-23; Lamesa, TX, Mar. 25-30

WHITE, JANIE & SON LIGHT: Concerts in Calif., Arizona, and Texas, Month of March

WILLIAMS, LARRY & LYNN: Sinton, TX, Mar. 4-9; Eureka, KS, Mar. 18-23; Burkbrunn, TX, Mar. 25-30

WILLIAMS, LAWRENCE: St. Joseph, MO, Mar. 18-23; Oklahoma City, OK, Mar. 25-30

WINEGARDEN, ROBERT: Grover Hill, OH, Mar. 26-Apr. 6

WINSTRYG, MARVIN: North Bloomfield, OH, Mar. 18-23; Orville, OH (First), Mar. 25-30

WISEHART, LENNY & JOY: East Liverpool, OH (Crusade), Mar. 4-9; Sterling, IL (First), Mar. 11-16; Champaign, IL (First), Mar. 18-23; Mattoon, IL (First), Mar. 25-30

WOODWARD, S. OREN: Tampa, FL (Town & Country), Feb. 26-Mar. 2; Griffin, GA (First), Mar. 4-9; Memphis, TN (First), Mar. 18-23; Lawrenceville, IL, Mar. 25-31

WYLIE, CHARLES: Atlanta, TX (First), Mar. 4-9; Muldrow, OK (First), Mar. 11-16; Gaylord, KS (First), Mar. 18-23; Elkhardt, KS (First), Mar. 25-30

WYRICK, DENNIS: Columbus, GA (Macon Rd.), Mar. 4-9; Grove City, OH (Darbydale), Mar. 11-16; Leesburg, VA, Mar. 18-23; Burlington, NC (First), Mar. 25-30

YATES, BEN: Sharpsville, PA (Interdenom. Area-wide Crus.), Mar. 9-11; Albion, PA, Mar. 19-23

ZELL, R. E.: Noble, OK, Mar. 4-9

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CARTER SPEAKS TO RELIGIOUS BROADCASTERS

The President of the United States, Jimmy Carter, spoke to the nearly 4,000 religious broadcasters at the 37th annual convention in the Washington-Hilton Hotel Monday evening, January 21.

In his brief address he testified to the spiritual strength he has received in exercising his office. He said, "Since becoming president I have had, as never before, to rely on God's help." He told the conferees that he and Mrs. Carter read the Bible together every night. He said, "We find new insight and inspiration for the present job from the passages we have known and loved since childhood."

The president related how in conversation with the vice-premier of China he had told him about the Gideon international Bible distributors and had also spoken to him about the need to open the gates of China to missionaries.

President Carter described the broadcast media as similar to the Oval Office in power. He shared his insight that "when you have such influence, humility does not come naturally, but the measure of greatness is how we exemplify the principles which we serve." He told them they must take over "full time" the explaining of what it means to be "born again." At the close of his remarks, President Carter went down to the floor of the auditorium to shake hands with many surprised and pleased people in the front seats.

The Department of Communications, through one of its predecessors, the Nazarene Radio League, is a charter member of National Religious Broadcasters, which through the years has grown to be an evangelical organization of more than 900 members and is recognized as a meaningful part of



The Akron District Men in Mission Team to Guayaquil, Ecuador, consisted of 20 members. The assignment was to build quarters for the married students at the seminary. Couples and their children had been sleeping on the floors of classrooms. When the team left, a beautiful apartment building was standing under the palm trees. Three members of the team returned to Ecuador to work with Missionary David Hayse to erect a steel roof on the new church in Ria Bamba, in the Andes Mountains. Another team member drilled a well at the seminary. Bill Davis is the Akron District Men in Mission director. Mrs. Floyd O. Fleming is district NWMS president.

the media. The program of its 1980 convention reflected the technological, political, and moral issues confronting these times. □

—NCN

MVNC PROFESSOR RECEIVES DOCTORATE

Dr. Donald Martin, a 10-year faculty member of Mount Vernon Nazarene College, received the Ph.D. degree in English education at Ohio State University during the winter graduation exercises held on December 7, 1979. His dissertation was entitled "Religious Dimensions of Representative Science Fiction."

Dr. Martin earned his A.B. from Taylor University in 1945, a B.D. from Asbury Seminary in 1948, and an M.A. from Ball State University



in 1959. Before coming to MVNC, he taught at Taylor, Marion, and Huntington colleges. Dr. Martin began his work through the National Defense Act as head of the English Department at Clearfork High School. He is an ordained minister in the Church of the Nazarene.

Martin also serves as a member on the National Council of Teachers of English, the Conference on English Education, and Science Research Incorporated. □



Sapulpa, Okla., First Church has three men with a combined total of over 90 years' service as board members. Pictured (l. to r.) are Dick Yochem, treasurer; Alvin Giese, secretary; Pastor Tom Bailey; and Bob Donaldson, trustee and former Sunday school superintendent.

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in March, 1979, and the inaugural lecture in the PLC Faculty Lecture Series in October, 1979. In December, 1979, she read two papers at the Modern Language Association National Convention in San Francisco.

The NEH Fellowship, which begins in June, 1980, will allow Professor Fitch to devote full time to her writing. She had received Summer Stipends from NEH for her work in this field in 1976, 1978, and 1979.

Professor Fitch, daughter of John and Dorcas Riley of Nampa, Ida., lives with her family in La Jolla, Calif. Dr. Fitch received her doctorate from Washington State University. Her husband, Philip, is chairman of the PLC Department of Education. Their daughter, Gailyn, is a senior in Latin American Studies at UCLA.

Dr. Fitch received her B.A. from Northwest Nazarene College in 1959. □

GOSPEL BROADCASTING DRAWS RESPONSE FROM CHINA

Small but definite response has come from China to gospel broadcasting. The Far East Broadcasting short-wave station, "The Voice of Friend-

ship," has been beaming programs to mainland China for several years. Among them is the Chinese language "Showers of Blessing," instituted as a memorial to Evangelist Paul Martin in 1977.

Word from the station tells of several hundred letters received, among them references to "Showers of Blessing." Some of the letters are from people who have been serving Christ for years, against great odds. Some are from new converts.

Here are excerpts from three letters from China:

"I do want a picture of Jesus Christ because I have never seen Him before. Sometimes I want to pray, but I am not sure what object I should pray to."

"I accepted the Lord Jesus Christ as my Savior because He died on the Cross to redeem me. I know I am a big sinner; I have to repent and turn away from sin. I do not have a Bible and I also lack help from brothers and sisters in the Lord. Please help me to solve my problem."

"I want to enrich myself as quickly as possible and to learn more of the Word of God so that I can tell the message of Jesus to more people whenever the opportunity comes." □

—NCR

PLC PROFESSOR RECEIVES NEH GRANT

The National Endowment for the Humanities has named Dr. Noel Riley Fitch, professor of literature at Point Loma College, a 1980-81 fellow. The Fellowship for Independent Study and Research, the largest individual grant (\$20,000) given by NEH, is to cover a 12-month period.



Professor Fitch hopes to complete her history of the Shakespeare and Company Bookshop (1919-1941), a center for Paris literary life between the First and Second World Wars, and the publisher of James Joyce's *Ulysses*. For several years Professor Fitch has been studying the artistic activities in Paris during the 20s and 30s. Smaller grants have previously allowed her to study in Paris, London, and the eastern United States. In addition to extensive research in libraries from Princeton to Paris, she has interviewed dozens of persons and corresponded with hundreds of writers, former patrons, and employees of the bookshop.

While engaged in writing the first draft of her history, Professor Fitch has shared her findings in several scholarly articles and lectures. Two such lectures were held at Princeton

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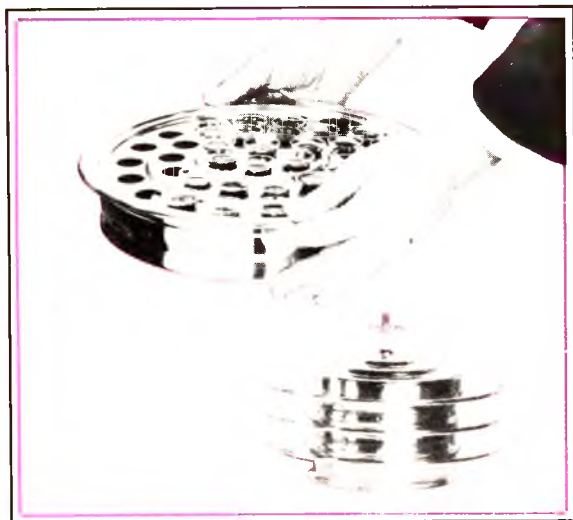
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Hawaii	April 16-17
Western Latin America	April 23-24
Intermountain	May 8-9
New Mexico	May 14-15
Northeast Oklahoma	May 28-29
Upstate New York	June 5-6

GEORGE COULTER

Mississippi	April 17-18
Alabama	April 23-24
San Antonio	May 1-2
Eastern Latin America	May 10
Maine	May 21-22
Canada Central	May 30-31
New England	June 4-5

EUGENE L. STOWE

Sacramento	April 18-19
Central California	April 25-26
Philadelphia	April 30—May 1
North Florida	May 15-16
Oregon Pacific	May 23-24
Canada West	May 29-30
Canada Pacific	June 6-7

ORVILLE W. JENKINS

Washington	April 16-17
New York	April 25-26
Central Florida	May 6-7
British Isles North	May 12-13
British Isles South	May 17-19
Arizona	May 29-30
Rocky Mountain	June 5-6

CHARLES H. STRICKLAND

Washington Pacific Northwest	April 24-25
Los Angeles	April 30—May 1
Southern Florida	May 9-10
Canada Atlantic	May 21-22
Kentucky	May 30-31
	June 5-6

WILLIAM M. GREATHOUSE

Central Latin America	April 17-18
West Texas	April 24-25
Southern California	May 15-16
Northern California	May 22-23
Alaska	May 29-30
American Indian	June 5
General Conventions	June 19-21
General Assembly	June 22-27

MOVING MINISTERS

ROBERT W. ADAMS from Muskogee (Okla.) Trinity to Harrison, Ark.
CHARLES E. BERTRAM from evangelism to Muncie (Ind.) Forest Park
RUSSELL BREWER from associate, New Albany (Ind.) First to Cloverdale, Ind.
CARL D. CRAIG from associate, Newton, Kans., to Nevada, Mo.
G. G. GRIFFITHS from Bourbonnais, Ill., to Anderson (Ind.) Fifth Street
JAMES L. LESTER from Arenzville (Ill.) Bethel to Salem (Ill.) Grace
CLYDE H. McCUNE from Kingman, Ariz., to Clatskanie, Ore.
TERRY G. PIERCE from Lone Pine, Calif., to Albuquerque (N.M.) Holiday Park
ROBERT L. SHORT from Oshkosh, Wis., to Marion (Ind.) Lincoln Boulevard
JOHN W. UHL to Nappanee, Ind.
DWIGHT D. UMBEL from Ridgeville, Ind., to associate, Lynn, Ind.
CLINTON L. WASSON to Orland, Ind.
NEIL B. WISEMAN to Pompano Beach, Fla.

MOVING MISSIONARIES:

NITA CLEGG, Swaziland, Furlough Address: 407 N. Garfield Ave., Rotan, TX 79546
ARMAND DOLL, Jamaica, New United States Address: 609 Crockett Dr., Lakeland, FL 33803
RUTH DECH, Costa Rica, Furlough Address: c/o Esther Schandorff, 4930 Del Mar, No. 205, San Diego, CA 92107
WESLEY HARRIS, New Appointee to Bolivia, Language Study Address: Apartado Postal 100, San Francisco de Dos Rios, San Jose, Costa Rica
FRANK HOWIE, Mozambique and Mines, New Furlough Address: 631 James Reckitt Ave., Hull, HU8 0LR, England
HAZEL PASS, African Editorial Board, New Furlough Address: 24 Fiona St., Discovery, Florida, TVL 1710, Republic of South Africa
JERRY PORTER, Costa Rica, Furlough Address: 176 Knob Hill Apts., 9414 Myrtle, Kansas City, MO 64132
LOLIS ROBRUGH, Swaziland, Field Address: P O Box 3, Siteki, Swaziland
JOHN SLUYTER, Argentina, Field Address: c/o Rev. Don Davis, Km. 50-C.C. 154, 1629 Pilar, Pcia. de Buenos Aires, Argentina
TOM SPALDING, Panama, New Field Address: Box 2097 Balboa, Canal Zone, Panama
PHIL STEIGLEDER, Trans South Africa, New Field Address: P.O. Box 17031, Congella, Natal, 4031, Republic of South Africa
MARY WALLACE, Chile, Field Address: c/o Seminario Biblico Nazareno, Casilla 1132, Correo Central, Santiago, Chile

RECOMMENDATIONS

REV. C. R. ARMSTRONG, 2614 E. Yukon St., Tampa, Fla. 33605 (813-932-2838), has reentered the field of evangelism. He is holding successful meetings with effective ministry.—

J. V. Morsch, Central Florida district superintendent.

This is to recommend CHUCK AND MARY JACKSON as they reenter the field of song evangelism. They are available for revivals, camps, special concerts, etc. Their address is: Chuck and Mary Jackson, 8300 N. Palafox, Pensacola, FL 32504 (904-476-4458).—D. Moody Gunter, South Carolina district superintendent.

Evangelists may be reached through the Department of Evangelism's toll-free number, 800-821-2154.

VITAL STATISTICS

DEATHS

REV. LEON L. ADAMS, SR., 64, died Jan. 9 in North Huntingdon, Pa. Funeral services were conducted by Rev. W. Nevin Crouse. Rev. Adams pastored churches in Pennsylvania and Missouri. Surviving are his wife, Naomi Duncan Adams; 3 sons, Rev. Leon L., Jr., Rev. Loren L., and Leonard E.; 3 daughters, Mrs. Loretta Gwynn, Mrs. LaVerne Appleby, and Noreen Ilena Adams; and 13 grandchildren.

NELLIE V. CALHOUN died Dec. 6 in Memphis, Tenn. Funeral services were conducted by Rev. Dean Hess and Rev. Robert Scott. She is survived by her husband, Rev. Harold; 2 sons, Rev. Doyle and Rev. Ronald; 2 daughters, Mrs. Ardith Howard and Mrs. Althea Crouse; 11 grandchildren; 1 great-grandchild; 2 brothers; and 1 sister.

ROBERT W. DAY, 71, died Jan. 7 in Columbus, Ohio. Funeral services were conducted by Rev. Jackson Phillips in Columbus First Church. Interment was in Cleveland, Ohio, with Rev. William Gatlin officiating. He is survived by his wife, Helen; two sons, Daniel and David; seven grandchildren; two great-grandchildren; and one brother.

MRS. CLOA E. MILLER, 94, died Jan. 3 in Grand Ledge, Mich. Funeral services were conducted by Rev. C. Neil Strait, pastor of Lansing First Church. Interment was in Willard, Ohio, with Rev. James May officiating. She is survived by two daughters, Edith Holcomb and Mrs. C. H. (Dorothy) Skeen; five grandchildren; and four great-grandchildren.

OSCAR WILLIAM PIPPETT, 90, died Nov. 26 in Bellflower, Calif. Funeral services were conducted by Revs. Dean Shaw, Joseph Holloway, and Joe Meade. Interment was in Whittier, Calif. Surviving are 2 sons, Oscar W., Jr. and Floyd A.; 4 daughters, Mary Eggleston, Rebecca Unfried, Aletta Edwards, and Alice Barton; 9 grandchildren; 20 great-grandchildren; 1 great-great-grandchild; and 2 sisters.

MR. LESTER KENNETH QUICK died Dec. 24 in Edmonds, Wash. Funeral services were conducted in Seattle First Church by Rev. James Tharpe. Survivors include his wife, Laura; 2 sons, James L. and Daniel L.; 3 daughters,

NEWS OF RELIGION

TEEN POLL TERMS BIBLE A LARGELY UNREAD BOOK. The Bible is something nearly every home has but very few teenagers regularly read, says the latest Gallup Youth Survey. Only 1 teen in 10 reads the Bible daily while one quarter of them had never even opened it, the survey reported. Twenty-four percent said they read the Bible at least weekly, but Gallup said that figure was "somewhat misleading, since it may well include those teens who read the Bible in the course of a church service." The survey was conducted among a representative national cross-section of more than 1,000 teenagers between 13 and 18 years old.

Protestant teenagers appeared to read scripture more often than Roman Catholics, with 43 percent of them reporting at least weekly or daily Bible reading compared to 22 percent for Catholics.

Broad regional differences were found in the frequency of Bible reading, indicated that the "Bible belt" is still a real geographical location, not just a state of mind. In southern states the combined total of daily and weekly readers was 47 percent, and in the Midwest 36 percent. But in the theologically more liberal and ecumenical Northeast, only 6 percent picked up a Bible daily, 14 percent did so weekly and 35 percent said they had never read it. □

MUSLIMS ACCELERATE WESTERN EVANGELISM. Muslims have stepped up their missionary outreach, according to Willi Hopfner, executive secretary of Orient Service, an evangelical Protestant agency at work in the Muslim world. He told a recent conference in Kaub, West Germany that the first 36 imams (teachers) and preachers had graduated from the recently established mission academy in Mecca.

In addition, Hopfner said attempts were under way to unite national Muslim missionary organizations and to train Muslim missionaries in specialized subjects. The Koran, the sacred book of the Muslim faith, has been translated into 24 European and 104 other languages, he reported. A Koran Fund has also been announced, and 3 million copies of that book are to be distributed free of charge to Muslim communities in Europe.

Mr. Hopfner pointed out that many Muslims now live in western European countries. In France and Great Britain, he claimed they form the second largest religious groups. In West Germany, they are the third largest group. Hopfner called on the church of West Germany to become involved in evangelistic outreach to the 1.4 million Muslims now living in the country. The Muslim world population is estimated to be about 700 million. □

NEW ZEALAND METHODISTS CONFIRM UNITY DECISION. The Methodist Church of New Zealand has reaffirmed its commitment to the concept of organic union with the nation's Anglican, Presbyterian, and Associated Churches of Christ. At a recent annual Methodist conference in Auckland, delegates voted overwhelmingly to confirm a decision of 1978 to "covenant" the church to work with other negotiating churches at the local level, and to share in a unification of ministries. The vote was 236 to 1, with 1 "neutral."

Delegates also adopted without discussion a statement of the Methodist Church's union committee affirming its continuing desire for the "visible unity" of the negotiating churches and its rejection of "any conscious action which leads to further division or to an uncreative isolationism." Methodists, in an endeavor to explore "new possibilities in the unity and mission of the church in the 1980s," have urged the other negotiating churches to provide their younger leadership "to share in the ecumenical vision and explore untravelled ways." A national gathering to promote this move is envisaged for the second half of 1980. □

"Showers of Blessing" PROGRAM SCHEDULE



March 9
"Judah—The Intercessor"

by W. E. McCumber

March 16
"Moses—Face-to-Face with God"

by W. E. McCumber

Molly, Bonnie Aman, and Jewell Coverstone; and 10 grandchildren.

CHARLES NEELY SHERRILL, 69, died Sept. 19 in Oklahoma City. Funeral services were conducted in Bethany First Church by Rev. Ponder Gilliland and Rev. Sam Stearman. He is survived by his wife, Juanita; one son, Charles T.; one daughter, Carolyn McGarraugh; five grandchildren; four brothers; and one sister.

NAOMI K. TAYLOR, 72, died Sept. 29 in Oregon City, Ore. Funeral services were conducted by Rev. Lowell Ellis and Rev. Bertram Peterson in Woodburn, Ore. Survivors include her husband, Rev. George F.; 2 sons, Capt. Fred S. Dunning and Lee Dunning; 2 stepdaughters, Ruth Pentecost and Joy Seitz; 13 grandchildren; and 6 great-grandchildren.

EDNA YATES, 88, died Dec. 27 in Hutchinson, Kans. Funeral services were conducted by Rev. Orlando Jantz and Rev. Robert Barnard in Sylvia, Kans. She is survived by 2 sons, Claude and Roy; 6 grandchildren; 15 great-grandchildren; and 1 sister.

BIRTHS

to REV. BILL AND PAM (WILLIAMS) DAVIS, Modesto, Calif., a girl, Hope Celeste, Jan. 16
to F. DON AND NANCY (CARTER) DUNLAP, Memphis, Tenn., a girl, Lori Beth, Jan. 9
to JOHN AND ANN HASKIN, Colorado Springs, Colo., a girl, Jessica Ann, Oct. 19

to REV. RODNEY P. AND MIRIAM (STYERS) KUHN, Athens, W.Va., a boy, Chad Eric, Jan. 4
to S/SGT. MYRON A. AND VIRGINIA (BARR) LEDYARD, Urbana, Ill., a boy, Matthew Allen, Dec. 13

to DANIEL J. AND DEBORAH MCKINNEY, Tuscaloosa, Ala., a boy, Daniel Joseph II, Dec. 13

to GARY AND MARSHA (CLEM) MOCK, Sarasota, Fla., a boy, Douglas William, Dec. 29

to JERRY AND SUSAN (JAMES) SHELTON, Lubbock, Tex., a girl, Christina LeAnn, Jan. 14
to DAVID AND KATHY (GRIFFITH) TAYLOR, Athens, W.Va., a girl, Melissa Dawn, Jan. 6

to JOHN AND BRENDA (WHITE) WYRICK, Princetown, W.Va., a girl, Terina Michelle, Dec. 18

MARRIAGES

BONNIE CRAIGUE and JEFFREY McPHAIL at Wolfeboro, N.H., Oct. 6

BRENDA M. DAVIS and RONALD D. CROFORD at Virginia Beach, Va., Oct. 27

RUTH LORENE MORSE and STEVEN (LYNN) BURKHART at Newton, Kans., Dec. 29

FAITH WILLINDA ELLIOTT and JAY GREGORY BYBEE at Tyler, Tex., Jan. 5

ANNIVERSARIES

MR. AND MRS. THOMAS FRANKLIN LUTES celebrated their 50th wedding anniversary De-

ember 16, 1979. A reception was hosted by their children, Dr. and Mrs. Charles McClain Spencer and Mr. and Mrs. David William Lutes, at the old mansion, Battle-Friedman Home in Tuscaloosa, Ala. Many friends and former neighbors attended this occasion.

BURL AND LETA PHILLIPS MEAD, of Hillsboro, Tex., were honored at a 50th anniversary celebration December 23, 1979, at their home. Their son, Doug Mead and wife of Wellington, Tex., and daughter June Mead Sprehe and husband Forrest of Centralia, Ill., hosted the event. They have seven grandchildren. The Meads have been members of the Church of the Nazarene for over 50 years.

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.

General Superintendents Emeritus and Retired: D. I. Vanderpool, 11424 N. 37th Pl., Phoenix, AZ 85028; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, CO 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 66207; Edward Lawlor, LeRondelet Apt. No. 206, 1150 Anchorage Ln., San Diego, CA 92106.

THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

Several years ago I read that in the printed or written Hebrew language there are minute markings very hard to distinguish. The writer claimed that because of this the word translated "ravens" in 1 Kings 17:4 should have been translated "Arabs." I don't remember who the author was, but I do remember that he was apparently a Bible-believing person. I'd like to know your opinion regarding his statement.

The "minute markings" are used to indicate vowel sounds, for the Hebrew alphabet has no vowels, only consonants. By changing these vowel pointings the Hebrew word can become "Arabs" or "steppe-dwellers" instead of ravens. However, there is no compelling reason to change them, for God could very well have used ravens to transport food to Elijah. I like Matthew Henry's quaint remark: "The caterers were very unlikely," but they show that God "can serve his own purpose by the meanest creatures as effectually as by the mightiest." □

What is the official stand of our church concerning attending plays in the Civic Theater?

There are three references to "the theater" in our *Manual*.

The first (26.2) enjoins us to "evidence our commitment to God" by "avoiding evil of every kind," including "Music, literature, and entertainments that dishonor God (the theater . . .)"

The second (33.1) sets forth three principles to govern our practices. "The third principle is the obligation to witness against social evils by . . . the refusal to patronize and thereby lend influence to the industries which are known to be

purveyors of this kind of entertainment. This would include the avoidance of the motion picture theater . . ."

The third reference (378.4) is in a section spelling out the duties of the Christian Action Committee. These include, "To alert our people regarding . . . the theater . . ."

The references in 26.2 and 378.4 seem a little ambiguous. Whether the *civic theater* is included as a *place* to be avoided, or whether the specific *performance* being presented there is the only issue involved, I cannot determine from the *Manual* wording.

My limitations notwithstanding, these *Manual* paragraphs set forth the official position. □

Our Sunday school class is divided on the meaning of Matthew 18:19. Some say it means that if two or three pray for a fallen brother, he will be saved. Others say no one is saved or restored against his will.

Will you please comment on the meaning of this scripture?

It is true that no one is ever saved or restored against his will. God does not coerce us to be His people. But the will does not operate in a vacuum. It is subject to influence, and the decision of a lost man to be saved, or of an erring brother to be reconciled and restored, is influenced by our intercessory prayer.

In context, Jesus is setting some difficult responsibilities before the church—to seek the lost (vv. 10-14), to recover the sinning brother (vv. 15-16), to exclude the unrepentant and obstinate member (vv. 17-18). For such tasks we need, and He gives, the assurance of His presence (v. 20) and of answered prayer (v. 19). □

Elkhart, Kans.: The church had a revival with *Evangelist Dave Fraser*. He brought the Word of God both in song and sermon. The Word had its effect on the lives of all present. Many sought the Lord for saving and sanctifying power. Two new families were reached with the gospel and found salvation at the altar. A love offering was received for the pastor and family, but even greater, the church reached out in love to a family

in deep financial need with a gift of \$200 to help in their time of trouble. □

—Will Haworth, pastor

Winslow, Ind.: The church had a revival with *Evangelist Charles Wylie*. Mrs. Wylie, Deanna, and David were the singers. The Holy Spirit was manifested in every service. Rev. Wylie's preaching and the special singing were used of God to bring victory. Two teens were saved and one sanctified. All of our people testified that they were helped. The healing service Saturday evening was a time of real blessing. □

—Stannard E. Phelps, pastor

Crestwood, Ill.: *Calvary Church* had a revival with the *Passmore Evangelistic Party*. Mrs. Passmore's ministry on the instruments and readings were directed by the Spirit, and Rev. Passmore's preaching was with love, yet doctrinal and contained pungent truths from God's Word. Twenty people found help at an altar of prayer, including a man who was gloriously reclaimed and has but six months to live. One teenage boy felt the call to preach. □

—W. D. Huffman, pastor

Delta, Ohio: The church had a revival with *Evangelists Dan and Ann Matter*. Under their ministry, many found real help for their lives, and a number found Christ as Savior for the first time. Mrs. Matter ministered to the children in special services, reaching a number of new homes. Rev. and Mrs. Matter presented an excellent program on safety and good manners in the local grade schools which were well received by both students and faculty. Their well-rounded ministry was an asset to the local church. □

—Clarence A. Barror, pastor

Grand Haven, Mich.: The church had a revival with *Evangelist William E. Varian*. Forty people received definite help at the altar and everyone experienced an uplift in their faith. We give all the praise and glory to our Savior for the great things He is doing. □

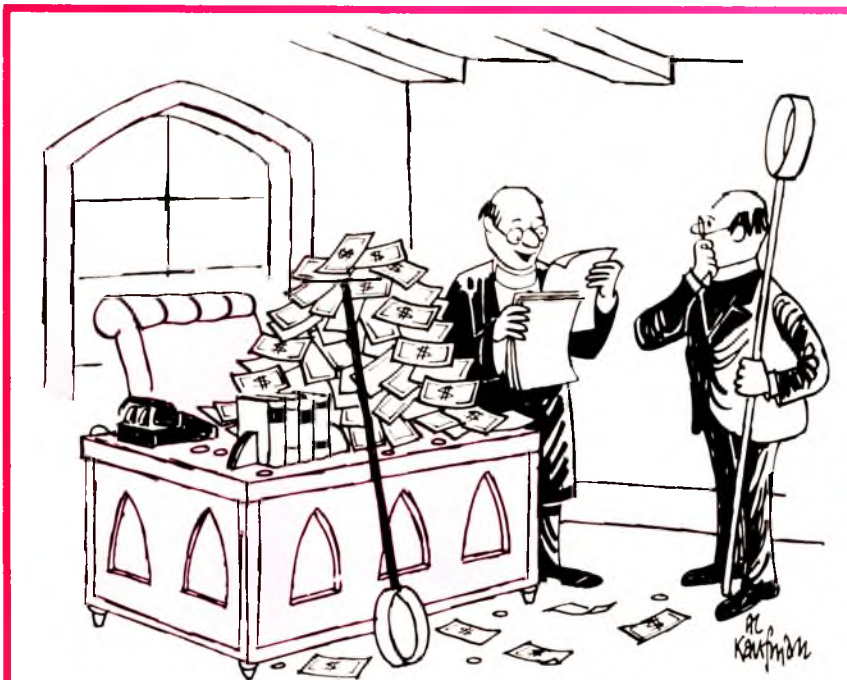
—Eugene E. Vickery, pastor

McLoud, Okla.: *Twin Lakes Church* experienced a spiritual upsurge during the week of revival with *Evangelist C. D. Holley* and *Song Evangelists Rev. and Mrs. Charles Sharp*. The revival was preceded by four weeks of prayer and fasting. There were approximately 30 seekers at the altar through the week. Many were saved, some sanctified, and others received help in overcoming problems. □

—Bill Holley, pastor

Charleston, W.Va.: *Elk River Church* had a revival with *Evangelist Les Bearden* and *Song Evangelists Roger and Kurt Brown* and *Randy Ledsome*. With excellent attendance and packed altars each night, it was one of the best revivals in the history of the church. One of the outstanding things was the attendance, enthusiasm, and participation of our youth. Averaging 70 teens per night, they brought their Bibles, their friends, and sat on the front rows. They participated in each altar service. □

—Warren E. Foxworthy, pastor



"Let's go over my sermon again. Surely I must have said something."

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GENERAL CHURCH LOAN FUND—CANADA

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THE CHURCH SCENE



The **Memphis, Tenn., Frayser church** recently burned two mortgages at one time, making the church debt free. One building, the former parsonage now used as an educational annex, was paid off 15 years early, as was a 24 ft. x 40 ft. portable classroom, added to the property 2 years ago.

Participating in burning the mortgages were Pastor James L. Stewart, trustees Walter and Gloria Burness, Dr. H. Harvey Hendershot, district superintendent; Mae Hayden, long-time steward whose gift helped make it possible to pay off the old parsonage early; and Ronnie Hopper, trustee. □

The **Thetford Church of the Nazarene** in East Anglia, British Isles South District, is young, but it has already made an impact on hundreds of Thetford townfolk.

Pastors Colin Wood and Trevor Overton report that nearly 250 attended a choir concert, and over 60 attended a special "family service" sponsored by the new church which was organized May 6, 1979. □

The **Bellefontaine, Ohio, church** recently dedicated their new 1,800-sq. ft. fellowship hall and educational unit. It was named Fritzlans Hall in honor of Rev. and Mrs. Andrew D. Fritzlan, who served as missionaries to



The Hilo, Hawaii, church.

India for 35 years, and Mr. and Mrs. Leslie Fritzlan, who served for 13 years in India and for 24 years in various posts in the local church. Rev. Andrew Fritzlan died in March, 1974.

Dr. James R. Blankenship, district superintendent, was the guest speaker for the morning service. A dinner given in honor of the Fritzlans followed in the fellowship hall. Rev. Stephen R. Lowe is the pastor. □

THE IMPOSSIBLE BECAME POSSIBLE

On July 2, 1979, the Hilo, Hawaii, church began construction of new facilities, relocating on 3.91 acres, purchased in 1977. More than 5,800 hours

were donated in volunteer labor. Total labor costs for the church were under \$2,000. John and Esther Atkinson (a contractor from Fort Collins, Colo. —members of Fort Collins First Church) came to supervise the work for six weeks during the very crucial beginning stage.

Before the Atkinsons left, Phil Parsons (a carpenter from Eugene, Ore.) came to assist. Two weeks later, his



Recently, the vision of Pastor Don Nicholas and Rev. Harold Sukhraj, associate, and the Toronto Kennedy Road Church, was realized. Pictured is part of the crowd attending the organizational meeting of the Toronto Altona Road Church, with 25 charter members. District Superintendent Lorne MacMillan (l.) installed Pastor and Mrs. Glenn Reeder as the first pastors of the new congregation. Rev. Reeder graduated from Nazarene Theological Seminary with the class of 1979. Toronto Altona Road is experiencing phenomenal growth. Many found spiritual help in a revival with Rev. Fletcher Tink recently.

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wife, Pearl, joined him, along with Harold and Eunice Olsen (a painter also from Eugene, Ore.—all members of Eugene, Ore., First Church). The Olsens worked one month, and Phil stayed to oversee the work for about 10 weeks.

Two days after Phil left, Hank and Agnes Harrington (a dry-wall taper, finisher, and texturer from Chico, Calif.—members of Chico First Church) spent two weeks doing the dry wall, preparing it for painting.

While the Harringtons were still working, the Atkinsons were able to return and help in the final two weeks before the dedication.

During the five months of construction, there were only three days that the church was without a professional worker, all fellow Nazarenes. These people came just when their particular special abilities were needed. Pastor Bob Killen says, "How grateful we are for these dedicated Nazarenes who, because of their love for the Lord,

gave of their time, money, and effort to make our dream become a reality."

The week before dedication, District Superintendent Darrell Teare also came and helped with the final details. The dream came true on November 25, 1979, when the new sanctuary and classroom building was dedicated with Dr. William M. Greathouse, general superintendent, and Rev. Teare participating.

The impossible was made possible—with God! □

by PATTI POWERS

Independence, Missouri



Clark and Clark

Winning the Baby-sitter

GOING BACK to work had not been an easy decision. A 16-month-old boy who had captured his mother's heart and her deepest concerns

was not easily left in the hands of "just any old sitter." But financial obligations and a seminary-student husband seemed to indicate the need for a time to work for a time.

Mary had done some sitting for me before, and I had complete confidence in her capabilities. She was willing to watch Peter full time, so I went back to work.

Each day dropping off and picking up Peter became a great time for my husband and me to visit and learn a little more about Mary and her husband, Mark. It was not long before we realized that here was a young couple who had become disillusioned in their church and unstable in their faith. Their Christian walk had receded into the corners of their lives, only to haunt them with a reminder of their lack.

We began to pray for them. Our daily visits and talk of our church must have left an impression on them, for Mary asked me about visiting our church. My heart sang with excitement, for this was the day I had planned to invite them! God was one step ahead of me!

**"By ALL MEANS...
Save Some"**

In the weeks that followed our friendship and sharing times continued. Mark, Mary, and daughter Angela became regulars at our Sunday morning services. Soon they were opening wide their searching hearts—asking questions and listening intently to the answers we believed Christ had provided. Our prayers continued, and others joined us.

One beautiful Sunday morning service—the first of a revival campaign—Mark and Mary went forward at the altar call. They placed their lives in Christ's hands. It was not one message that brought this about. It was a shared friendship, it was many prayers, it was a genuine care and concern expressed by many in the church, it was God guiding and preparing their hearts to listen to Jesus—all of these things crystalized into those beautiful moments around the altar.

Growth has continued—we praise God for that! Mark and Mary are searching out God's will in their lives, and are working hard to be a serving lay couple in the church.

We hear much about the "Cradle Roll" ministry—reaching into homes through contacts with families who have new babies. Perhaps our need for a baby-sitter provided us with a different sort of "Cradle Roll" ministry, giving us a chance to reach into a good home which lacked the joy of living in Jesus Christ.

Not long ago Mary took time out from baby-sitting to spend more time with her daughter. We have a new sitter, a wonderful mother with a great family. We sense a need there also. Could it be that God is providing another chance for our "Cradle Roll" ministry to open up? Once again, our "foot is in the door," and we are excited about the possibilities God may bring about! □

THE LEES HEAR FROM GARY

Pastor Earl and Hazel Lee of Pasadena, Calif., First Church have received a letter from their son, Gary, who is one of the 50 Americans held hostage in Iran. Earlier the State Department had alerted them to the possibility of its coming, and arrive it did, Saturday, January 26!

Gary had received a copy of the King James Version of the Bible and told how much he enjoyed comparing it with the *Good News Bible* which he had been given earlier.

The Lees were encouraged by the overall tone of the letter, and the healthy state of mind it indicated. They feel that prayers have been answered. They are thankful for all the interest and prayer support they have received, and count on continued prayers for Gary and all the hostages. □

—NCN

INTERPRETATION PROGRAM PLANNED FOR GENERAL ASSEMBLY

Everything possible will be done at the Twentieth General Assembly in Kansas City, June 19-27, to help delegates and visitors whose language is other than English to be abreast of events.

The interpretation program envisions two groups of people: official interpreters, and conversational interpreters. The official interpreters will provide by shortwave transmission simultaneous translations in eight languages: Spanish, Portuguese, German, French, Japanese, Korean, Chinese, and Zulu. However, there will be a need for non-official or conversational interpreters to be available to answer questions and to aid those visiting by making them feel at home with conversations in their own language.

Karen Phillips of the staff of International Publications Board, is coor-

dinating the program. She says, "If people are interested in participating in the internationalization of the church through the interpretation program for the 1980 General Assembly and are conversant in a language other than English, they should contact me. I would be glad to help them render this kind of service."

She adds that she can be contacted at International Publications, 6401 The Paseo, Kansas City, MO 64131. □

—NCN

OLIVET ACCREDITED FOR NURSING

Olivet Nazarene College has received full accreditation from the National League for Nursing for the bachelor of science degree program which was instituted in 1968. The program has been approved by the Illinois Department of Education and Registration since its inception.

Prof. Albertta David, who is head of the Division of Nursing Education, said there have been 371 graduates from this degree program from 1971 through 1979. About 60 more will graduate next May, including 10 who completed their course work in the fall semester of 1979.

The department has 18 faculty members and more than 230 students in the four-year program. □

—NCN

REPORT FROM OREGON

The Oregon Pacific District had set a goal of 10 churches to be organized by February 10. Actually 6 organizations were completed, with a total of 138 members, 65 of which were new Nazarenes.

The churches were organized at Redmond, Estacada, Reedsport, Lakeview, Forest Grove, and Central Point (Eugene). □

—NCN

YOUTH MINISTRIES AT LAKE PLACID

The Department of Youth Ministries, the Department of Home Missions, the Upstate New York District, and the district Nazarene Youth International sponsored a "coffeehouse" for visitors to the Winter Olympics in Lake Placid, N.Y., February 13-24. It was conducted in the fellowship hall of the Lake Placid Church of the Nazarene, providing a place to relax and enjoy refreshments in a Christian atmosphere.

Mike Estep of the Department of Youth Ministries and the Upstate N.Y. Impact Team were responsible for the program. Free religious materials such as *Bread, ETC*, the *Herald of Holiness*, etc., were provided. Teens

and members of the local church served refreshments and fellowshiped with the visitors, sharing their faith with many interested people. Religious films were shown at night, and the district Impact Team provided music from time to time.

The Sunday services were held at their regular times, with Mike Estep and the Impact Team participating. Rev. Dorman Patterson is the host pastor. □

NCN

ANNOUNCEMENT

With the unanimous endorsement of the Board of General Superintendents, and in consultation with the District Advisory Board of the Tennessee District, I have appointed Rev. Talmadge Johnson (now superintendent of the Mississippi District) as superintendent of the Tennessee District. This appointment is effective April 19, 1980.

—V. H. Lewis
General Superintendent

TALMADGE JOHNSON DISTRICT SUPERINTENDENT IN TENNESSEE

General Superintendent Dr. V. H. Lewis, in consultation with the District Advisory Board and with the approval of the Board of General Superintendents, has appointed Rev. W. Talmadge Johnson district superintendent of the Tennessee District, effective April 19. He will replace Dr. Harvey Hendershot who resigned to become the Director of Church Relations and Development for Trevecca Nazarene College.

Talmadge Johnson will complete five years as district superintendent of the Mississippi District in April. The assembly meets in Jackson, Miss., April 17-18.

Previous to his appointment in Mississippi, Rev. Johnson was pastor of Oklahoma City Western Oaks Church on the Southwest Oklahoma District for 10 years, and at Elk City, Okla., for 4 years.

He is a graduate of Bethany Nazarene College where he obtained the Bachelor of Arts and Master of Arts degrees.

He was general president of the Nazarene Young People's Society for four years, 1972-1976, and a member of the General Council of that organization 1968-1972.

Rev. and Mrs. Johnson have two sons: Michael, a student at Trevecca Nazarene College, and Jeffrey, who is a junior in high school. □

—NCN

ANNOUNCEMENT

The Board of General Superintendents wishes to express sincere appreciation to the people called Nazarenes around the world for the record-breaking Thanksgiving Offering for world evangelism. The grand total received was \$6,433,034 which exceeds our goal by more than \$183,000 and is \$122,000 more than the 1978 offering. To God be the glory for this tremendous outpouring of compassion from our people. We pledge that it will be used for the purpose of "Lifting Up Christ" as fast and as far as possible.

EUGENE L. STOWE for the BOARD OF GENERAL SUPERINTENDENTS

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Brand-new for 1980. In front of your church this colorfully designed, silk-screened banner will catch the eye of those passing by. Theme is printed with weatherproof inks on plasticized material (will not tear) 10 x 3 feet.

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Wooden Banner Frame. Use to mount all VBS banners. Hardware included.

UX-400 9.95
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For bulletin boards, classroom, or any conspicuous place. Display in public buildings, (16 x 12)).

V-1080 25c; 12 for \$2.00

DODGER

For mass distribution to the passerby or inserted in mailings and bulletins. Canvass the neighborhood and pass our dodgers. 5 1/2 x 7 1/2". Packaged in 100s.

V-2080 1 pkg., \$2.95

POSTCARD

For invitations and last-minute reminders. Send to all prospective students. 5 1/2 x 3 1/4". Packaged in 50s.

V-3080 1 pkg., \$1.75

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For contacting new children and adults after VBS and inviting them to church. 5 1/2 x 3 1/4". Packaged in 50s.

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