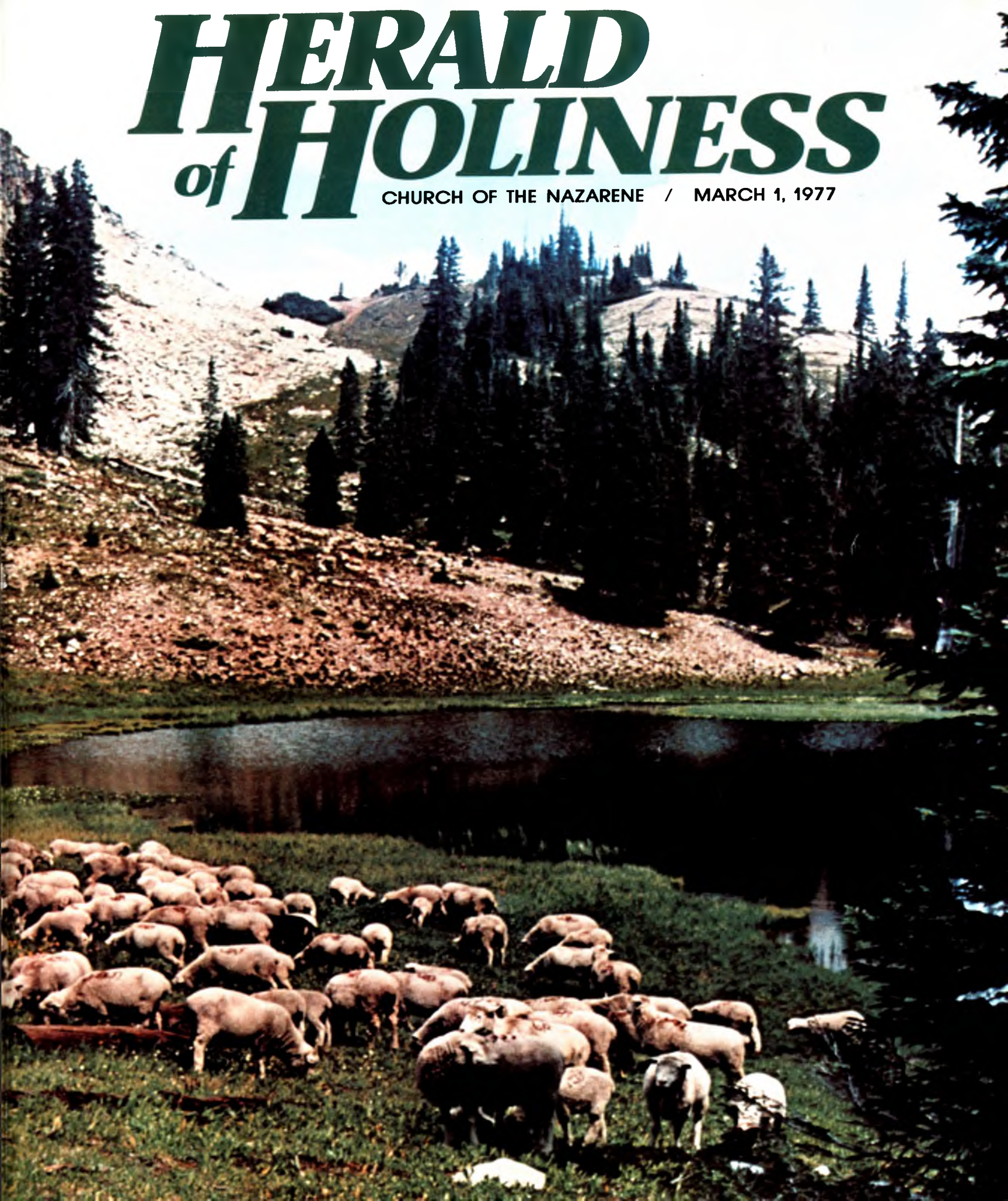


HERALD of HOLINESS

CHURCH OF THE NAZARENE / MARCH 1, 1977





by General Superintendent Charles H. Strickland

Concerning Prayer

THE CHURCH of the Nazarene is supported by a praying constituency. It is therefore natural to assume full cooperation with the World Day of Prayer scheduled for March 4. There are some real values to united prayer effort.

There is strength in united prayer. Christ reminded His disciples in Matthew 18:19, "... that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." This strength can be multiplied as the hearts of Christians around the world unite in expressions of common need.

There is also a blessed unity in united prayer. Doctrinal differences are laid aside and denominational boundaries obliterated when people join together in common prayer. A unity of purpose is achieved as common needs are universally expressed. Prayer also restores unity to the local church, and prayer becomes a powerful stabilizing force in the life of the family. People who become true intercessors find it easier to get along with their fellowmen.

United prayer also enlarges the scope of our praying. We become absorbed in the requests and needs of those beyond our

personal needs and even the pressing demands of our own congregations. Experience in this area of prayer will cause one to "ask largely" of God and thus become more aware of the genuine miracle power of God released through prayer.

There are many disturbed areas of our modern society which create a prayer challenge to the church at this time.

Let us pray for revival. Our world needs a spiritual awakening. The cry of every church leader is voiced by the prophet Habakkuk, "O Lord, revive thy work in the midst of the years" (Habakkuk 3:2).

We urge prayer for our world leaders. In these days of rapid change and critical international decisions, the heads of government need our prayer support.

We must also pray for the church. Let us pray for its leadership. Let us pray for its pastors and evangelists. Let us pray for its educators. Let us pray for its lay leadership. Let us pray for all those who have come under its influence. Let us pray for the multitudes who are not at this time hearing its message.

Let us all pray. □

WHILE VACATIONING in Michigan, we traveled by footpath through a forest. We were able to view several phenomena at close range. At one point the guidebook drew our attention to the difference in portions of the forest. On one side of the old road the forest had been logged off. Virgin forest was on the other side.

As the trees were cut, only the stumps were left. The hardwood stumps put up lively shoots. The pine stumps did not, but pine seedlings began growing. Soon the hardwood overshadowed and dominated the forest. What had originally been a pine forest was now predominately a hardwood forest. The logging operation had changed the entire complexion of the forest.

The words of John the Baptist came to me as we stood there. "The axe," he said, "is laid unto the root of the trees" (Matthew 3:10). The message of the forest spoke to me.

Once my life was full of sin, just as the forest was full of trees. I may have been able to change the outward aspects of my life. Habits could have been broken, language changed, outward attitudes made more acceptable. Such changes would have been just as short-lived as the logging operation of the forest. While the change may have looked drastic, soon other "trees" would have been growing in place of the removed ones.

To exchange profanity for external piety, sloth for greed, business dishonesty for spiritual pride, is of no profit. So the exchange of pine trees for hardwood trees did not change the fact of the forest's existence. The forest was different, to be sure, but the land was still not usable for anything else.

The sin of one's life may have been changed across the years, yet the soil of his life is still not usable to God until it has been fully cleared.

THE AXE IS LAID AT THE ROOT OF THE TREE

by HAROLD DeMOTT

Montpelier, Ind.

The importance of laying the axe of God at the root of the trees becomes evident. Not the surface change, but deep, heart-cleansing change is what God wants to bring. When the axe is laid at the root of the tree of sin, several things begin to happen in one's life.

First, things begin to fall. The trees will come down; the changes will be evident. Habits will come under the discipline of the Holy Spirit. Profanity will cease. Greed and dishonesty will no longer have a place. Yes, the changes will be drastic and quite evident, even as the change in the forest was apparent when the trees were cut.

Second, the changes will be deeper. Not only the tree, but the roots will be removed. Beyond the surface what is not evident or even visible to others will begin to change. Motives will be new. The desires and ambitions of life will become what God orders.

Deep, invisible changes are even more important and more lasting in nature than surface changes. Attitudes, motivations, and desires in one's life will have the longer impact on his living.

Third, the resources of life become available for new involvements. The trees of the forest dominate the soil and allow it to be used for nothing else. Clearing the land may seem to make it available, but the old roots are still using the soil, the water, the sunlight. Nothing else has a chance until the old stumps are rooted out.

God's new calling for mankind cannot be fulfilled until the old has been fully rooted out. The deeper work of God will open all manner of new possibilities.

Laying the axe at the root of the tree is God's plan from the beginning. When He brings salvation, the purpose is to remove the power of sin, stop the action of sinning, and make man available to the deeper work of the Holy Spirit. God's plan does not provide for the regrowth of sin!

Not only is the laying of the axe at the root of the tree God's plan from the beginning, it is also His gracious provision. Through the sanctifying power of the Holy Spirit, He will purify the heart of His child. He will root out all that is left of sin. However harmless it may seem, that stump must be rooted out if God's work is to be complete.

You can have the deeper cleansing of the Holy Spirit in your life if you ask for it and believe God for it. He has promised this to His children, and God always keeps His promises. □





HERALD OF HOLINESS

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Cover Photo: By D. W. Hildie

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LITTLE MARY heard the preacher talk about "besetting" sins and was quite impressed. However, she was somewhat confused, for she thought he referred to these vices as "upsetting" sins. A few days later she was visiting her aunt whose husband had strayed far from the Lord. "Aunt Lucy," Mary said, "I've been praying for Uncle Joe a lot these days. I've asked the Lord to help him get over his 'upsetting' sins."

"You mean 'besetting' sins, don't you, dear?" her aunt replied.

"No," said her niece, "I mean 'upsetting.' I just can't think of anything more upsetting than what he's doing!"

In Hebrews 12:1, we find these words, "Let us lay aside every weight, and the sin which doth so easily beset us." Another translation reads, "Let us fling aside every encumbrance, and the sin that so readily entangles our feet." Still another, "Let us lay aside every weight, and sin which clings so closely." And another, "Put away every encumbrance, and the sin entangling us."

My preference is the King James Version. My thought is taken from the words "The sin that doth so easily beset us." The thing that attracts our attention in this statement is the word "easily," "easily beset," "easily upset."

Before Pentecost Peter was so easily upset that when a little maid beset him, he swore and denied his Lord. The sign printed on the carton of certain articles to be shipped reads: "Handle with care." This same label might well be printed on both the front and the back of many Christians: "Handle with care."

The import of such a sign in connection with Christians would be "Handle with care, or you will insult them." "Handle with care, or you will make them mad." "Handle with care, or they'll be peeved." "Handle with care, or they won't pay anything to the church." "Handle with care, or she will quit the choir." "Handle with care, or she won't speak to somebody."

These "handle-with-care" Christians have an impediment which is a handicap to the highest Christian living. This handicap is described in the Bible as "the old man," the "root of bitterness," "yet carnal," "the sin which doth so easily beset us."

Every Christian has his besetting sin until he has been wholly sanctified. It is the sin over which he would backslide the quickest. It is the sin he is prone to make excuse for. It is the sin which he is tempted to believe he can never free himself from. With many it is anger; with others it is revenge or a retaliating spirit; with others it is pride; with still others it is envy and covetousness; a worldly spirit, fleshly lusts, and many other sins are the besetting sins in the breasts of many professed Christians.

The carnal mind is the besetting sin that affects everybody. You couldn't say pride is the besetting sin of the race, or that covetousness is the besetting sin of the race, or that lust is the besetting sin of the race. It's a racial virus that's in the racial stream. We're born into the world with it. Children are born



THE UPSETTING SIN

by MORRIS CHALFANT

Norwood, Ohio

into the world with it. They battle and struggle with it.

Whatever it may be, we are exhorted here to "lay it aside"; get rid of it; die out to it; submit to the crucifixion route until you can say with the Apostle Paul, "I am crucified with Christ, nevertheless I live"; and again, "knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Pardon won't take it away; confession won't take it away. There's only one way to get rid of that virus of sin and that's through cleansing. The cleansing Blood purchased for us the fiery baptism of the Holy Ghost, which will burn out and cleanse and purge, sanctify, and purify the heart.

If you know the Lord Jesus as your personal Saviour, this promise is yours: "If we confess our sins [plural], he is faithful and just to forgive our sins [plural] and to cleanse us from all unrighteousness [sin principle—besetting sin]" (1 John 1:9). Right now, will you confess and accept cleansing for your upsetting sin? "... let us lay aside every weight, and the sin which doth so easily beset us . . ." (Hebrews 12:1).

*Rock of Ages, cleft for me,
Let me hide myself in Thee.
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.* □

PEN POINTS

THE INVITATION

While on a recent vacation we visited Eureka Springs, Ark., enjoyed the Passion Play which is given there, and viewed the seven-story statue of Christ gleaming in the sunlight. The arms were outstretched to the people below as if to say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

The invitation to "come" is a pleasant one. It says, "I'm thinking about you," "You are welcome," "I want you," "I need you."

Christ's invitation to come includes a number of things:

An Invitation to Sonship—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). Children of God—what a heritage is ours! We rightfully claim every promise meant for the "here and now" and look forward to the final reading of the will and testament as we stand before God on the day of judgement.

An Invitation to Holiness—"But now being made free from sin, and become servants to God, ye have your

fruit unto holiness, and the end everlasting life" (Romans 6:22). Holiness—the capacity to live right in a sinful world, the Spirit of God energizing, guiding, teaching, comforting, cleansing.

An Invitation to Abundant Living—"Now unto him that is able to do exceeding abundantly above all that we ask or think" (Ephesians 3:20). We claim not only right living but happy, victorious living! The grace of God flows through us to produce bountiful living in the world today.

An Invitation to Heaven—"And if I go and prepare a place for you, I will come again, and receive you unto myself" (John 14:3). This is not an invitation for a vacation or short-term visit but an offer of permanent residency in the splendor of God's presence.

Christ's offer includes an R.S.V.P. Have you accepted your invitation? □

—FRANCES SIMPSON
Wichita, Kans.

THE DAY I last saw him, there was a high wind blowing stinging particles of snow in my face. I didn't waste time in getting out of the warm car, snapping a photograph, and getting back again out of the threatening storm.

He speaks very little English, for he is a native Basque. His only companions are his horse and his two well-trained Border-Collie sheep dogs. Slung from his saddle is a high-powered rifle which had accounted that winter for nearly 50 coyotes bent on harming the sheep which were entrusted to his care.

He rides the rough country all day and at evening returns to his tiny shepherd's trailer to prepare a hot meal and get a few hours of rest—provided the threatening storm does not require that he check on his sheep in the night. Tomorrow he begins the whole routine again as he saddles his horse and rides out across the barren, snow-swept Wyoming hills—tending his sheep.

His job is full-time. His one purpose in life is to tend that flock of sheep: to see that there is abundant pasture and water and to protect them from predators. He has no human com-

By D. W. HILDIE
Cheyenne, Wyo.

The Lord Is My

SHEEPHERDER



panionship, no television, and very little of human comfort.

David, the shepherd-boy-king, must have had a similar picture in mind as he wrote the most beloved and well known of the Psalms (the 23rd), which depicts God's tender relationship to His children. The care and provision of our God for us is infinitely greater than that of a human shepherd for his sheep, *and I need that kind of care!*

There are marauders lurking in the shadows of the way I walk: the tempter's agents of depression, loneliness, despair, and any one of 100 others in that coyote pack for which I need the provision of the Divine Shepherd—predators which are beyond my power to cope. I like to believe I am capable of fending for myself. But experience oft reminds me that I need the Shepherd's guidance in leading beside still waters, and His healing oil for my bruised spirit.

If the Lord is my Shepherd, *then I am the Lord's sheep.* While that expression conveys a sense of security which the ewe and her lamb may feel in the kindly care of the shepherd, it really means much more than that. Each individual sheep has responsibility, too.

Once a year the herd is brought into the close confines of the shearing corral. There that thick, luxuriant coat of heavy wool, which has protected from the cold bite of the winter's wind and the high-altitude heat of the summer's sun, is sheared right down to the skin.

Sometimes those power shears get too close, and

the blood will drip from one of the loose folds of skin. There is seldom a complaint from the sheep, either before, during, or after the shearing process. The sheep seems to accept this as its responsibility and gladly gives its wool as at least partial payment for the care of the shepherd.

However, the "stewardship" of the sheep does not end at that point. Those delightful little lambs, so lovingly mothered by the ewe, carefully protected by the shepherd from the bitter storms of the lambing season and from the predator bobcat and coyote—those little lambs represent market value in the meat markets and finally on the tables of those who enjoy the occasional lamb chop or roast leg of lamb.

To provide these gourmet delights, there is a day of separation out there on the sheep range when the truck pulls in and the lambs are separated from the flock to be shipped to market.

If I am to find comfort in those wonderful words "The Lord is my shepherd," then in the agonizing, frustrating, and harrowing moments of life, when my soul cries out for resource beyond the human . . . I must acknowledge that *I have some responsibilities*. To lay claim to His care, I must be totally obedient to His direction—even when it means walking through the valley in the terrifying shadow of death.

When it comes to stewardship of my resources, dare I lay claim to any of my possessions as being mine alone? The privilege of having been born in a

country which enjoys the highest living standard on the face of the earth is not a product of my superior intellect or strength. Why was I not born in some of the famine-stricken areas of the world?

Even the measure of health which is mine seems oftentimes to hang by slender thread! I may raise my voice in masculine pride and shout into the teeth of the impending storm: "I am the captain of my soul, I am the master of my fate." But if reason doesn't tell me, my experience will, that those words are empty of meaning in the real crunches of life.

So why should I *not* give of my time, my talent, and, yes, my money, as generously and uncomplainingly as the old ewe who unresistingly yields herself to the shears of the sheepshearer?

In all our sacrifices for the Master we ". . . have not yet resisted unto blood . . ." (Hebrews 12:4). We bear few if any physical scars in our stewardship for Him. The Apostle Paul urges us to present our bodies "a living sacrifice . . ." in light of "the mercies of God"—the all-engulfing care of the Good Shepherd. We are assured that in being thus yielded to His service, we shall come to know the will of God for our lives, which is at once "good, and acceptable, and perfect" (Romans 12:1-2).

So let's run that by again . . . *The Lord is my Shepherd . . .* that makes me the Lord's sheep! Bring on your sheep shears! □

discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON
Nazarene Theological Seminary
Kansas City



MAKING MEMORIES

Of a recently departed Christian a relative said, "I have only good memories of her." What an inheritance to leave—only good memories.

Some good memories just happen, but most of them are made. In the case of the departed one, her life was one of caring and sharing. She wept with those who wept and rejoiced with those who rejoiced (Romans 12:15). Her laughter was contagious; her love was spontaneous.

She never knew she was making good memories. She was just being her redeemed self—living lovingly, touching tenderly, and caring Christianly. In the process she left a legacy of good memories in the minds of those who knew her. Goodness, like greatness, is not recognizable by its owner; it is seen only by others.

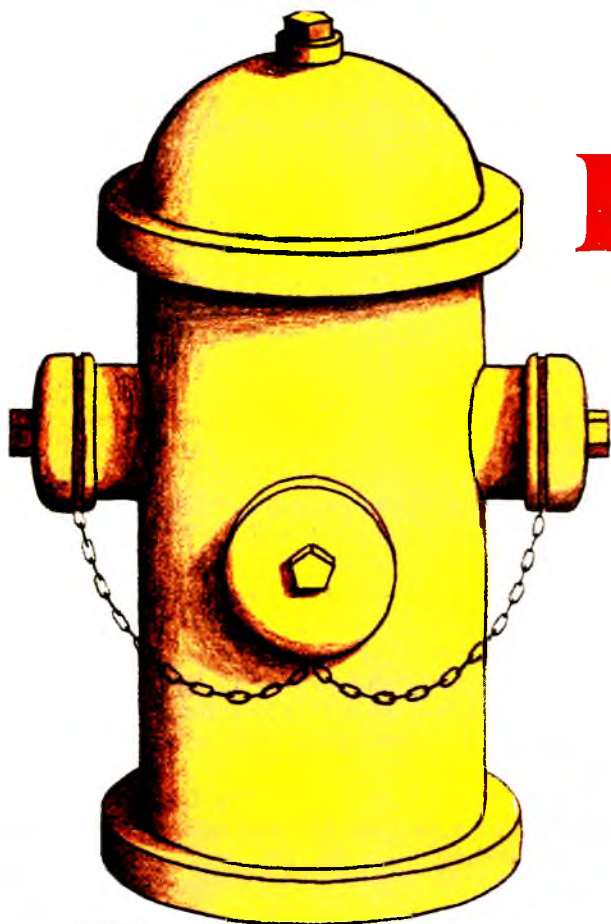
The Apostle Paul's life was enriched by the good memories he had of the Philippians. He wrote, "I thank God upon every remembrance of you"

(Philippians 1:3). What choice souls they must have been, to have brought pleasure to Paul though distance separated them and prison isolated him. Memories of them were with him, good memories, memories that warmed his heart as they warmed even the atmosphere of his cold prison cell.

There is a Japanese proverb which says, "One kind word can warm three winter months." When a kindness is done to us, we are immediately warmed by it, and through the miracle of memory we are rewarmed each time we remember that kindness.

We are making memories every day of our lives, memories that will be good or bad. Our past will figure prominently in the future of those who survive us.

The Bible says that "The memory of the just is blessed . . ." (Proverbs 10:7). May God help us to live in such a way so that, when we are gone, we will leave only good memories. □



A Decoration — or a Working Model?

by CARL N. HALL

Clearwater, Fla.

THE WATER I give him will become in him a spring of water welling up to everlasting life" (John 4:14, NIV); "Streams of living water will flow from within him" (John 7:38, NIV).

Some time ago city firemen in Visalia, Calif., painted the fire hydrant in front of Carl McInnes' home. They returned later to make sure it worked properly. When they twisted the handle with a wrench, the hydrant toppled over. It seems that McInnes had bought an old hydrant for a front-yard decoration. Firemen requested McInnes to move it elsewhere so it would never again be mistaken for a working model.

Professing Christians can either be "decorations" or "working models." The religion of one is all external. It depends on external occurrences, like a rivulet produced by a storm instead of being supplied by an inner spring. It consists of outward, perfunctory performances. Obedience is not enjoyed as meat, but accepted as medicine. The heartless, lifeless, compassionless "word for Jesus" that is spoken, the prayer that is parroted before men from a sense of duty, the almsgiving that is practiced to catch the appreciative eyes of others, the role playing performed to display one's adeptness in the mechanics of public worship—all may present a lovely facade, but such trimmings are dead, cold, and worthless.

A fire hydrant is useless unless connected to a stream of water which can flow through it. Only then is it a "working model."

Jesus made use of the most familiar objects, the most ordinary events, the most customary practices, to illustrate and enforce spiritual truth. To set forth

man's need of salvation, he spoke of thirst and of water. Jesus told the woman at the well He did not propose to give man simply a "drink of water" but to cause a spring, a fountain, to issue in his heart to quench the thirst of his spirit.

In regeneration, the experience is a "spring of water welling up . . ." This is for personal use, as Dr. Harry E. Jessop observed. This "spring" is for our own practical benefit, to slake our own thirst, so that we shall never thirst again. Outward form is replaced by a new and inner source. As Mayfield comments, "Stagnant pools in the soul are transformed into a gushing well."

In entire sanctification, it becomes "streams of living water" or "rivers" as the King James Version has it. W. T. Purkiser has suggested that "holiness is not a tank of water. It is a pipeline directly into the Reservoir." The Spirit-filled life is characterized by abundance. What before was external and limited now becomes "internal, dynamic, outflowing, and abundant." "The life that is open to God's fullness is reserved from ebb or fluctuation, and is independent of passing showers, with their pattering raindrops," writes F. B. Meyer.

helps to holy living

“Streams of living water” sets forth the abundance of life that should flow from each sanctified soul, who having received out of God’s fullness, should pass it on to a drought-stricken world. H. R. Reynolds says, “Just as a man comes and drinks of the water of life, he becomes himself a perennial source of life to others.” “Streams of living water”—as Dr. Forman Lincicome used to say, “That makes a man a whole irrigation system in and of himself!” There is a great difference in measure between a “well” or a “spring” and “rivers” or “streams.” The former is practically for one’s own benefit, but the latter—the overflow—is for the blessing of others. There isn’t a drop for the thirsty world until we get an experience that will cause us to overflow. We will never bless anyone until we get something in us that we can’t contain. This brings us into the inexhaustible life.

These “torrents of living water” (H. R. Reynolds) are the outflow of the spiritual life. A. B. Simpson comments, “This is the evidence that we are filled, because we cannot hold it longer, and now occupy ourselves in imparting the blessing to others.” Like Ezekiel’s river, it is flowing not in, but out, pouring streams of blessing through the dry and desert places of life. Simpson continues, “It makes us simple, sweet, exuberant, full-hearted, and enthusiastic for God, and our work and our words are the overflow of a life so deep and full that it brings its own witnesses, and it makes others long for the blessing that shines in our faces and speaks in our voices and springs in our glad and buoyant steps.” He concludes, “Let us come to him, and drink and drink again, and yet again, until our hearts are so full that we shall go out to find the sad, the sinning, and the suffering and comfort them with the comfort where-with we ourselves are comforted of God.”*


Do you know what it is to be satisfied? To communicate to others what you have received from the risen Lord? Make that unreserved consecration. Remove the rubbish which has occupied the place of the Holy Spirit. Put away the sin which has grieved Him. Deny self which has crowded Him out of your interior life. Put your soul in an eager, believing attitude toward Jesus, and He will flood you with all the fullness of the Holy Spirit, and “streams of living water” will flow from within you!

If one is unsaved, unblessed, unbelieving, unhoping, unloving; if no fresh, deep spiritual stream runs through one’s being; it is because he refuses to drink from the fountain that Jesus has opened. As we come initially to the Saviour, cisterns of stagnant water become “a spring of water welling up to everlasting life.” As we come again in total commitment, this “spring of water” gives way to “streams of living water” which flow from within.

As soon as life becomes positive, unselfish, and outflowing, it becomes immeasurably magnified. What was a spring has become streams of blessing in the life devoted to God and expended in blessing the world. And one becomes not a “decoration” but a genuine “working model.” □

* *The Holy Spirit, or Power from on High*, Vol. II, The Christian Alliance Publishing Co., N.Y., 1924, p. 51-54.

by DON HUGHES
Pasadena, Calif.



BOOK BRIEFS

FOR YOU

PETER THE ROCK-MAN

To prepare a profile of the Apostle Peter in 95 pages is an assignment for a writer schooled in the art of selectivity both in descriptive words and in significant incidents. Here is where author Dr. Frank G. Carver is impressive. He has taken one aspect of a many-faceted personality and developed a study of devotional depth and penetrating insight.

It is not unusual to designate Peter as the most colorful and dynamic of the Twelve. Yet it is also easy to feel kinship with him, for he seems to be the most human of the apostles.

His negative qualities were conspicuous: mercurial, vacillating, impulsive. Despite this, Jesus termed him “the Rock.” Here, as elsewhere, Peter endears himself to us as an example of the transforming power of Christ in taking our weaknesses and enduing them with vitality.

How encouraging to know that “a bruised reed shall he not break”; but rather He enriches it with new usefulness and with stamina; and “the smoking flax shall he not quench”; instead He fans the embers into flame with the breath of His empowering Spirit.

Apropos of this truth, author Carver quotes Dr. James Stewart, renowned Scottish preacher: “It is upon human weakness and not upon human strength that God intends to build His kingdom, that the excellency of the power may be of God and not of us.”

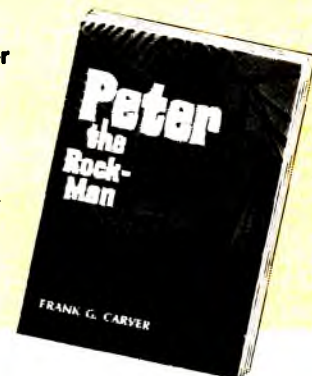
A prayerful reading of this book is sure to extend your spiritual horizon. □

Reviewed by Don Hughes

by Frank G. Carver

Beacon Hill Press
of Kansas City

See page 23
for Quickie Order Blank



LIFTING UP CHRIST

Our Sanctifying Savior

JESUS DRAWS MEN

A Georgia sweetheart she was! As a young wife, she was bereft of her husband when the flu epidemic swept through her small town and the surrounding area. With three young sons to raise, she tackled the task with holiness and hard work. God and the church were her first love!

In her home was a "prophet's chamber" where evangelists and other guests were entertained. The flowers on the Communion table every Sunday reflected the firstfruits of her love of gardening. Early each Sunday after Lewis, Paul, and Sid were on their own as responsible leaders, she drove out into the countryside to pick up children for Sunday school and church. All were helped, many were saved, and several were called to full-time Christian service. One such young man and his family now pastor in North Carolina.

Limited space prevents mention of Mrs. Minter, Mrs. "Josh" Floyd, Mrs. "Hallie" Shingler, Mrs. Spooner, and Mrs. Ira King, but this sketch of "Miss Florence" Shingler illustrates the impact one saved and sanctified person can have upon society and the world.

Jesus is God's great magnet. He said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

Much like a piece of metal that is drawn to a permanent magnet takes on magnetic qualities, we may also become attracted to and attractive for Jesus. A cluster of persons bearing His image—perfected and growing in love—becomes a church, a magnetic field (and force), and draws men everywhere to the transforming power of the Cross. Many are the bonds of love which induce men to discipleship.

BASICALLY, JESUS DRAWS MEN BY HIS SACRIFICE

In the cross of Christ (including His resurrection) we see revealed the holiness of God, the sinfulness of man, and the inspiring love of God. The upright beam reflects His righteousness and holiness which issues in judgment upon sin. Its head touches heaven; its shaft has gone as deep as hell. The horizontal beam symbolizes His love and grace which reaches around the world to all men everywhere.

As Erich Sauer explains, "He has turned this devilishly mean rebellion against His person into the atonement for the salvation of these rebels! He has answered this blow on His holy face with the kiss of reconciling love! We wrought the extreme of wicked-

ness against Him, but He has wrought the extreme of goodness toward us, and both at the same hour" (*The Triumph of the Crucified*).

It was not enough for man to understand the laws of holiness. He must observe the beauty of holiness in action. That is what happened at Calvary. There we see God at His best! For God was in Christ, "who for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:2).

A new David arose to slay the Goliath of evil, not with five stones but five wounds. He rescues man from sin's disaster so that he might become the masterpiece originally designed. Here we see the strong hand of God twisting a crown of thorns into a crown of glory.

The thief on the Cross responded to the magnetic Christ. The drawing power had begun. In frontier history, it is reported that Henry Clay, stepping from a stagecoach in the southern Pennsylvania mountains, held his ear to the ground and declared that he heard the resounding tread of oncoming feet—the migration westward of American pioneers. As He hung upon His cross, Jesus might well have listened to the footsteps of 10,000 times 10,000 who would become Christians because of His atoning death and resurrection.

JESUS ALSO DRAWS MEN BY HIS SCRIPTURES

The Bible is alive—cut it anywhere and it bleeds. In it are great and precious promises which unerringly point men to faith in Christ. The focus of the Gospels is upon the Cross—God's redeeming act for mankind. This "good news" is the "power of God unto salvation to everyone that believeth" (Romans 1:16).

The more intimately Jesus is known through His Word, the more highly He is appreciated. "The word is near you, in your mouth and in your heart—that is, the word of faith which we are preaching, that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved" (Romans 10:8-9, NASB). The Scriptures speak of Jesus and lend ethical

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opportunity for the Holy Spirit to draw men out of themselves to God.

JESUS DRAWS MEN BY HIS SPIRIT

The role of the Holy Spirit is to witness to and glorify Christ. He convinces men that they cannot make it on their own. That still, small voice clearly shows that the height of Christ's victory answers the depth of man's desperate need. The Spirit convicts a person of his sin, but this is always permeated with the hopeful possibility of new life in Christ. No man can come to the Master and confess that Jesus is Lord apart from the gracious work of the Holy Spirit (1 Corinthians 12:3).

The outpouring of the Spirit on the Day of Pentecost ushered in the most attractive period of Christian history. Insistent is the Spirit's voice which announces:

*Grace is flowing like a river;
Millions there have been supplied;
Still it flows as fresh as ever
From the Saviour's wounded side.*

FINALLY, JESUS DRAWS MEN BY HIS SERVANTS

Persons like "Miss Florence" represent Him in the world. "Without God, we cannot; without us, He will not." He has commissioned us to "go, and make disciples." Again He says, "I drew them with cords of a man, with bands of love" (Hosea 11:4).

Only God could open the way for His people through the Red Sea, but Moses had to stretch the rod across the waters. Only Christ could cause dead Lazarus to come forth, but human hands removed the stone. And only the Master could feed the multitude, but it required the unselfish sharing of a young but dedicated lad.

We are to win confidences by kindness and tell men that Jesus opened the road to God for them by His

life and death. It's great that we can say to them, "If you would know how the Almighty feels toward you, listen to the beating of your own heart and add to it infinity."

The shared gospel will have a telling effect such as when the light broke through to a seeker of Hindu background who exclaimed: "If the heart that rules the universe is like the gentle heart that broke on Calvary, He can have my heart forever!"

Some years ago, a brilliant young preacher of England named Rev. Charles Berry preached no gospel deeper than telling men to follow the example of Jesus' life. Not teaching the redeeming power of Jesus' shed blood, he was summoned late one night to the home of a mother who was dying without God. He recited his inadequate ideas until she frankly said, "That's no good for the likes of me. I can't be helped by an example. I am a poor, lost sinner!"

Whereupon Dr. Berry was shocked into sharing the simple gospel story taught him as a boy. In doing so, he remembered and quoted 1 John 1:9 which says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

It was enough, for her thirsty soul drank fully of the water of life and she was satisfied. "I got her in," says Dr. Berry, "before she died. She went home trusting in the atoning Blood." "Then," he adds, "something else happened. I got in myself. It was a wonderful conversion in my own life."

It excites us to sing with George Bennard:

*Oh, the old rugged Cross,
So despised by the world,
Has a wondrous attraction for me;
For the dear Lamb of God
Left His glory above
To bear it to dark Calvary.
So I'll cherish the old rugged Cross,
Till my trophies at last I lay down.
I will cling to the old rugged Cross,
And exchange it someday for a crown.* □

PEN POINTS

"I WILL PRAISE THEE..."

I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore (Psalm 86:12).

G. Campbell Morgan, well-known preacher and writer of yesteryear, made this startling statement: "How little we know, even in the worship of the Church today, of pure praise." He goes on to point out that praise is not prayer or thanksgiving but adoration of God for what He is in himself rather than for what He has done.

A beautiful Christmas hymn invites, "O come, let us adore Him." Adore—to love supremely, to honor highly. How inadequate in that respect seems our worship—often casual, perfunctory, inconstant.

Psalm 103 suggests the pervasiveness of the spirit of praise: "All that is within me, bless his holy name." Every faculty of the soul is called upon to unite in praise—affections, intellect, volition. Adoration is achieved only when there is an undivided heart, single-mindedness, and a yielded will.

Praising God is the most effective witness possible. The Psalmist exclaimed, "I will extol thee!" What a glorious privilege that I, a redeemed sinner, may also lift up my voice in praise to God "from whom all blessings flow."

In that same psalm, King David vows, "Every day will I bless thee." Praise is a constant set of the soul. In dark days as well as bright, in circumstances that test the very fiber of the soul, we have the promise that God will give to us "the garment of praise for the spirit of heaviness" (Isaiah 61:3).

*Praise ye the Lord! 'tis good to raise
Your hearts and voices in His praise;
His nature and His works invite
To make this duty our delight.* □

—M. A. (BUD) LUNN
Kansas City, Mo.

by LYLE K. POTTER
Westminster, Calif.

THE Spirit-filled life is entered by commitment and maintained through daily communion. To have communion with the Lord, it is imperative that early in the day, before our minds become cluttered and engrossed with the cares of life, we get alone and talk with Him and let Him speak to us.

This simply cannot be done between telephone calls or intermittent conversation with someone else. No one or no thing can be allowed to claim our attention or break into this brief time which has been set aside as His and His alone. When our attention will be given most of the day to the cares and demands of a busy life, association with members of our family, friends, or associations in our workaday world, the least we can do is reserve for Him at least 20 to 30 minutes early in the morning.

Meditation. As the time approaches for our "appointment with God," we gather in every wandering thought and wait quietly. A holy hush comes over us as we realize we are entering the very presence of the God of the universe, who made heaven and earth and gives us the very breath we breathe.

Who are we that such privilege should be ours? We are so unworthy. Yet we are here only because He invited us to come when He said, "Come boldly unto the throne of grace . . . and find grace to help in time of need" (Hebrews 4:16). And remember the promise "Draw nigh to God, and he will draw nigh to you" (James 4:8). So we come, saying with the songwriter, "Just as I am without one plea, but that Thy blood was shed for me . . ."

Oh, what rest, what peace, what security and assurance we find as we wait in His presence! "There is a place of quiet rest, / Near to the heart of God; . . . A place where all is joy and peace, / Near to the heart of God." For "there is rest from every care in the secret place of prayer." "Alone with God, the world forbidden, / Alone with God, O blest retreat! / Alone with God, and in Him hidden, / To hold with Him communion sweet."

Adoration and praise. Our hearts glow with love and gratitude to our wonderful Lord. We find ourselves saying, "Thank You, Lord, for Your wonderful presence, for this opportunity to talk with You—for being so good, so understanding and patient with me. Thank You for Your love when I have been so unlovely and unworthy. Thank You for sending Your Son to die on the Cross for me. Thank You for saving



my soul. Thank You for health and strength, for my home, my family, my companion, my friends, my church, and for all You have given me."

Spiritual renewal. "Before entering this new day, I pause to ask You for spiritual refreshing and replenishment. Dear Lord, I open my heart and ask You to give me a fresh infilling with Your Holy Spirit."

Reaffirmation of commitment. "Although I have already made a whole-life commitment, I want to tell You again that I am all Yours, and everything I have is unreservedly and completely in Your hands—my family, possessions, job, plans, and my future. 'I surrender all, / I surrender all. / All to Thee, my blessed Saviour, / I surrender all.'"

Petition and intercession. "As I face this new day, I am utterly helpless without You. Every moment I am going to look to You for grace, strength, and guidance—and I am determined not to disappoint or grieve You. From the depths of my heart I say, 'Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.' Help me witness for You as You give me opportunity and to speak the words You would have me say. I thank You in advance for Your strength in meeting difficult situations and solving problems which may be in store for me today.

"Dear Lord, I now lift up to You those on my prayer list who desperately need Your grace today [name each one] . . . and I announce my faith in Your mighty power to meet their needs."

A day of unbroken fellowship with Him. "I ask that Your presence be real to me throughout the entire day, that moment by moment Your Holy Spirit will possess me and be in complete control of everything You allow to touch my life. I would experience what the Psalmist meant when he spoke of abiding 'under the shadow of the Almighty,' and also the words of Jesus, 'Abide in me, and I in you' (John 15:4), as well as John saying, 'If we walk in the

light . . . we have fellowship one with another' (1 John 1:7)."

Letting God speak to us. Prayer time should always be followed by reverently reading the Scriptures and asking God to speak to us and apply the truth to our lives. We must heed His Word if we hope to stay alive spiritually, for Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4).

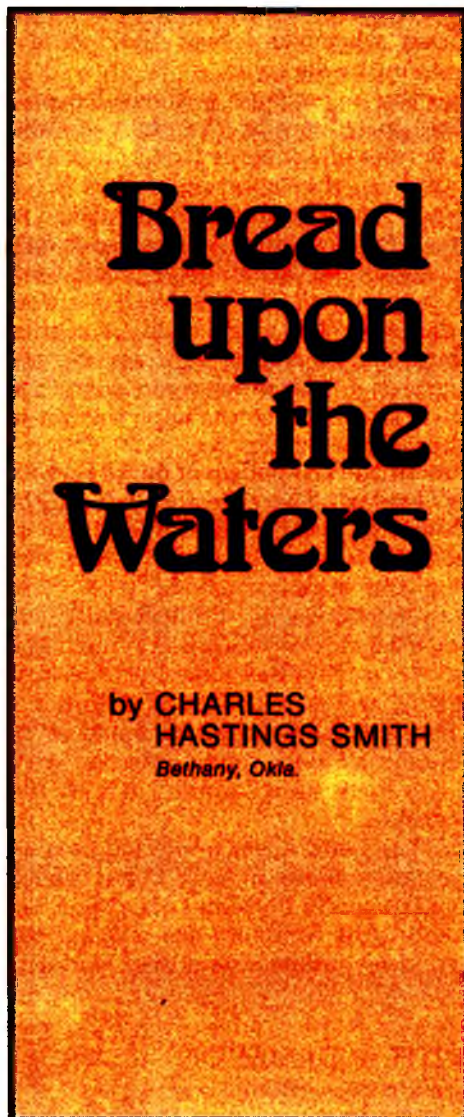
This is one way to be sure we never go back to a sinful life. "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). Again, the Psalmist says, "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). So, through His Word, God speaks to us. You can hear Him speak every day.

One day a man came to Sydney, Australia, who for years had lived in the back country in comparative seclusion. His first question was "What is everyone running for?"

We must stop running for a few minutes every day and wait on the Lord. "Prayer is not hurrying to the window of a religious drive-in restaurant for a moral sandwich or a cup of spiritual stimulant, but an unhurried communion with God," said Albert Day.

Taking time to silently and prayerfully wait in God's presence is not easy in an age which has a pathetic faith in self-efficiency, new and better methods, promotion, incessant activity at a faster and faster tempo. For many of us every waking moment is occupied, and we even have to steal time for work from the hours of sleep.

It may be necessary for us to completely reorganize our lives to make time for a daily appointment with God, but make time we *must*, or die spiritually. We may continue to exist, but we will not really *live*. Though it means discipline, effort, and sacrifice, it will be worth it. It is only those who "wait upon the Lord" who are enabled to mount up with wings as eagles, run without being weary, and walk without fainting (cf. Isaiah 40:31). □



THE FOREVER CHRIST

*Digger of oceans, Polisher of stars,
Hanger of planets and Healer of scars.
Sparrows' Mortician and Passover Lamb,
Feeder of ravens; Condemner of sham.
Cana Wine-Maker; Creator of light,
The Author who gives glad songs in the night.
Lover of children; Dispeller of dark,
Designer of blooms and soft willow-bark.
The leaves' Architect; Songwriter for birds,
Clean Rose of Sharon and Keeper of herds.
Thunder-Exploder on cloud-shrouded peaks,
Painter of sunsets and babies' pink cheeks.
Maker of heroes, those out of the wild,
Dry desert Gardener and Bethlehem's Child.
Weaver of rainbows and Bottler of tears,
Tinter of orchards and tulips' bright spears.
Galilee-Walker and Calmer of waves,
Full Seed of David; Conqueror of graves.
Sower of springtimes and Breather of wind,
Calvary's love-gift to all who have sinned.
Lazarus-Raiser and Magdalene's Friend,
Captain and Guide at the river's last bend.
Gadarene's Escort back home from the tombs,
Builder of mansions with heavenly rooms.
Abraham's Fruit Tree; Gethsemane's Door;
Christ, All-sufficient . . . and more, so much more.
Heaven's Attraction . . . the main Citizen,
The Church's Bridegroom, the endless Amen!*

the CHRISTIAN CALENDAR



SUFFERING AND DARKNESS AT PASSIONTIDE

The most solemn season of the church calendar is labeled the Passion. The fifth Sunday of Lent, sometimes called Passion Sunday, marks the beginning of the two-week period preceding Easter, which in somewhat archaic English has the name of Passiontide. The word *passion* is usually assumed to be derived from the Latin word meaning "suffering," although the *Oxford Dictionary of the Christian Church* suggests that this is false etymology, and the word actually derives from the Greek word for Pass-over. At any rate, the word has been taken traditionally as referring to the suffering of Christ.

During this fortnight in the Christian year we are thus reminded in Scripture and hymn of the anguish of the Savior. One of the most hauntingly beautiful of these hymns is "O Sacred Head, Now Wounded." Like many hymns, this one has special associations and affective memories for me. In 1964, we were attending a conference at a YMCA center on the shores of Lake Michigan. A prominent feature of the camp was a large tabernacle constructed of logs in such a way that the sides were open. It crowned one of the wooded dunes which looked out over the lake. Every evening at seven there was a vesper service of music and poetry and prayer conducted by Dr. David Napier, chaplain of the conference.

One evening as we made our way up the hill toward the tabernacle, storm clouds were gathering over the lake. In minutes, the rains came and the wind was lashing the trees just beyond the open sides of the building. Soon the lights were out and we were sitting in semidarkness. Without electricity, the planned program could not be carried out, since there were recordings to accompany the music. However, the choir was in place; the congregation was present. We were secure under the roof of the tabernacle but could see the driving rain and the force of the wind on tall pine trees. Almost spontaneously, but quietly, the choir began to sing,

*O Sacred Head, now wounded,
With grief and shame bowed down,
Now scornfully surrounded
With thorns, Thine only crown.*

I do not remember what other hymns were sung by the choir and later by the congregation. I remember being deeply moved by the awareness of the presence of God in that place, and I especially remember that one hymn. Associative memory always triggers for me a response so that whenever I hear the hymn, I relive that episode in the darkness.

Two years ago this experience was recalled at a union service held in Quincy on the night of Good Friday. It was a Service of Tenebrae (the word means "darkness"), a traditional celebration of Holy Week during which candles were gradually extinguished as various scriptures were read. Finally, there was only one candle left aglow. As the minister carried out that one candle, symbolic of Christ's death, we were sitting in total darkness. The single candle was then brought back into the sanctuary, representing the hope of the Resurrection; the worshippers were then bidden to go out in silence since the hope was yet to be realized by the glory of Easter.

Let us think about the symbolism of darkness with regard to Good Friday. There is first of all the association of darkness with chaos: the darkness which "was upon the face of the deep," which was pushed back by the creative act of God. This darkness came to symbolize, for biblical writers as well as later poets, the absence of God in human life. Thus for Dante the essence of hell is darkness because it represents total separation from God. For Milton in *Paradise Lost*, Satan with his cohorts is found in "A Dungeon horrible, on all sides round / As one great Furnace flam'd, yet from those flames / No light, but rather darkness visible."

If darkness is chaos and absence of God, we see how it comes to be symbolic of evil; but it also is associated with despair. So Job laments: "God has made my heart faint; the Almighty has terrified me; for I am hemmed in by darkness, and thick darkness

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covers my face" (Job 23:16-17, RSV). The blind Milton expressed Samson's despair in poignantly beautiful words:

*O dark, dark, dark, amid the blaze of noon,
Irrecoverably dark, total Eclipse
Without all hope of day!*

Samson is expressing not only the darkness of physical blindness; he is also expressing his awareness of defeat and failure. The mystics called this experience of despair "the dark night of the soul." The nineteenth-century poet Gerard Manley Hopkins put it this way:

*I wake and feel the fell of dark, not day.
What hours, O what black hours we have spent
This night! what sights you, heart, saw;
ways you went!
And more must, in yet longer light's delay.*

The final and greatest darkness in purely human terms is that of death. "The shadow of death" is a familiar and recurring motif in the Old Testament. Sir Francis Bacon said, "Men fear death as children fear to go in the dark."

All of these symbolic meanings come together in the darkness which Matthew records at the Crucifixion: "Now from the sixth hour there was darkness over all the land until the ninth hour." In a very real sense the darkness of chaos was threatening the light which had come into the world through the Incarnation. Jesus' agony on the Cross, His passion, was not only physical; it was an *agon*, a contest, with the powers of darkness and evil. For His disciples there was also despair as they were overwhelmed by a sense of loss and separation. Finally, the Cross represented the darkness of death. However, the message of the Cross and the Resurrection is that darkness would not prevail, either in the event of the Passion, or in the life of the Christian, who like the disciples comes to believe the glorious fact of the Resurrection. "The Light shines in the dark-

ness, and the darkness has not overcome it" (John 1:3, RSV).

It was during the Tenebrae service, while I was meditating on the symbolism of darkness, that I was also reminded of my earlier experience at Lake Michigan. While we were waiting in the semidarkness for the service to begin, I heard a few strains of music—"O Sacred Head, now wounded . . ." Now the familiar associations of that earlier experience were combined with the present consciousness of Good Friday, the Cross, Christ's death . . . darkness. The next morning all these were brought together in this poem:

TENEBRAE*

*On a tree-covered sand dune
on the shores of Lake Michigan
at vespers
in an open-sided tabernacle
open to the weather
open to the wind
The wind
gently at first
changing to a deeper roar
a mighty rushing wind
swaying the trees
whipping the trees
The trees
crossed like T's
planted in the sand
of a hill
one falls
then darkness
And in the darkness
a song—
"O Sacred Head, now wounded"* □

*Christianity and Literature, Vol. XXIV, spring, 1975. Reprinted by permission.

WHEN I CAN'T SLEEP

*When I couldn't sleep,
I used to count sheep,
As I tossed on my restless bed;
But since I've known Him,
I quietly lie
And talk to the Shepherd instead.*

*And I pray for the sheep
Who have gone astray,
And ask Him to tenderly hold
The little sick lambs,
So torn by the way,
And bring them back to the fold.*

*And He whispers to me
As I softly repeat
Sweet promises found in His Word;
And my burdens grow less
As I ask Him to bless,
For I know that the Shepherd has heard!*

—ALICE HANSCH MORTENSON
Racine, Wis. © 1976

Editorially Speaking . . .

by W. E. McCUMBER

THE MOTTO THAT NO ONE USES

On church letterheads I sometimes see the motto “The end of your search for a friendly church.” It’s a good motto when it’s true, and it should be true of all our churches. Anyone looking for friendly people should find them by attending church services.

There are some churches who say, not on their letterheads but in their theology, “The end of your search for the one, true church.” They sincerely believe that they are the one and only true people of Jesus Christ, and that all other churches are false. Some years ago a man said to me, “You Nazarenes think you are the only ones going to heaven.” I assured him that we did not think so, and told him that I would be happier if I could know that all Nazarenes were really en route to heaven.

But there is one motto that no church dares to use. I have never seen a bulletin board, letterhead, or sign reading, “The end of your search for a perfect church.” There is none, and there will never be one this side of the resurrection and heaven.

Of course, if there was one, we would not know it. We are so imperfect and defective that we have no capacity to recognize perfection. This was vividly borne out in the case of Jesus. He was perfect, but “he came to his own and his own did not receive him.” His own family thought He was “beside himself,” i.e., mentally ill. His enemies accused Him of terrible things such as gluttony, drunkenness, and demon possession. His disciples sometimes questioned His wisdom and love, and frequently misunderstood His words and deeds. This should not surprise us. When the whole human race is bent out of shape, they can’t see “straight” when it comes along.

If there was a perfect church, it would change if we joined it! The plain truth is, no one of us is all that he or she ought to be. We can say, by the grace of God we are not what we once were. But neither are we yet what we shall be, by the grace of God.

A preacher once challenged anyone who was perfect or who knew someone who was perfect to stand up.

One man stood up and said, “I’ve heard for years about one perfect man—my wife’s first husband!” No matter how much we love each other or brag on each other, however, the blunt fact is that we are unfinished projects, very imperfect.

Concerning the imperfection of the church, let me make three simple observations.

(1) The imperfection of the church is no excuse for avoiding worship. The Gospel records make it clear that Jesus was in the habit of going to the synagogue even though He found hypocrites and enemies there. Jesus wanted to be in the house of God on the day of worship, and He would not let the failures, faults, and flaws of other people keep Him away. We should not try to be more religious than Jesus! His example is our guide. Using flawed people as an alibi for not going to church is one of the most blatant forms of hypocrisy.

(2) The imperfection of the church is a reason for continuous penitence. The man who compared himself with others, especially with those whose reputations smelled the worst, could smugly pray, “God, I thank thee that I am not like other people.” But the man who looked at himself in the light of God’s presence could only pray, “Be merciful to me, the sinner.” The gap between what we are and what we need to become is large enough to keep us all humble and penitent. The church’s imperfections forbid a “holier than thou” attitude toward others, and remind us that we are pensioners who live by the constant undeserved mercies of God.

(3) The imperfection of the church is a challenge to unceasing moral growth. We are not perfect, but we are not happy about being imperfect! We ought to strive to improve the moral quality of our lives. We ought to examine ourselves, discipline ourselves, and keep making needed life changes. Being content with our present condition would spell spiritual tragedy. The church needs to pray constantly, “Lord, take us as we are and make us what we ought to be.” □

A thing is not bad just because it is old, nor is it good just because it is new. But the church should be more concerned about where it is going than where it has been.

HEADS OR TAILS?

Those who make decisions by flipping a coin ask, "Heads or tails?" That is a good question, however, to put to the Church. To the elect people of the old covenant, the nation of Israel, God gave this promise: "Thou shalt be the head and not the tail." It seems to me that God's people of the new covenant, the Church, ought to lay hold upon this same promise.

The Church should be the head and not the tail. That is one way of saying that the Church should lead and not simply follow. The Church should be a pioneering institution, blazing trails of righteousness, justice, and truth in the social order. Too much of the time it comes limping feebly along after others have endured the struggles and won the victories, weakly saying, "Me too!" The one establishment that ought to stand for the right of all people to be treated with fairness, dignity, and respect is the Church.

The Church should face the future and not simply point to the past. Probably the best thing about "the good old days" is the fact that they are gone and won't come back. The Bible says, "*Today*, if you hear his voice, harden not your hearts." As a missionary reminded one of my seminary professors, "Today is

the Holy Spirit's day." This is the day for our service and sacrifice, for our progress and victory.

Paul said, "Forgetting what lies behind and reaching forward to what lies ahead. I press on toward the goal . . ." (Philippians 3:13-14, NASB). Jesus said, "No one who puts his hand to the plow and looks back is fit for the kingdom of God" (Luke 9:62, RSV). You cannot plow a straight furrow looking over your shoulder to admire what you have done in the past.

This doesn't mean that the Church views history as "bunk" or forgets the lessons of history. Nor does it mean that the Church makes an idol of novelty or lives with a passion for innovation. A thing is not bad just because it is old, nor is it good just because it is new. But the church should be more concerned about where it is going than where it has been. The past is like Pilate's inscription; it cannot be changed. "What is written is written." Planning for progress is more important than grieving over yesterday's failures and blunders. Our task is to serve the present age.

Heads or tails? □

NO SNOW JOB ON SIN

While I am writing this, snow is falling here in New England where I live. It has continued all day, covering the earth with a soft white beauty, and decorating trees and shrubs beyond an artist's power to depict.

But it made me think also of a phrase that has entered our vocabulary—"snow job." When a salesman covers up the truth about the defects of his merchandise and persuades an unwitting customer to buy it, we call that sales pitch a snow job. That is the name we give to the politician's promise if it is made insincerely in order to garner votes.

A bit of verse called "*Snowfall*" puts it like this:

*How gently is hushed
The city's mad roar!
How silently grime
Is blanketed o'er!
Filth has been conquered,*

*One almost believes,
Until the next thaw
Rudely undeceives!*

After a snowfall the landscape may appear to be cleansed of all its grime, filth, and pollution. But warmer days will melt the snow and all the old rubbish will be exposed.

There are some who think God deals with sin in this way. The sin is not removed, merely covered over, and God is not supposed to see it through the covering of Christ's atonement. But God doesn't do a snow job on sin. He can and will cleanse the hearts of His people from sin, making them inwardly pure and morally strong.

Recent political scandals, such as Watergate, made us very much aware of cover-up as a human strategy of deception. God's way is cleanup. Our hearts are to be holy temples, not snowcapped manure piles. □

God's Word Insists on **RESPONSIBILITY**

THE FAMILIES OF ISRAEL stood in silence before the aged figure of their leader. He had just reminded them of their glorious history and the working of God in their midst. He had read to them the law which God had given through His servant Moses. Now they stood expectantly upon the sacred ground at Gilgal and were confronted with their responsibility. "Choose you this day whom ye will serve" was the challenge thrown out by Joshua (Joshua 24:14).

The shouted reply of the people echoed his words, "As for me and my house, we will serve the Lord." Their fathers had chosen to leave the land of Egypt. They, the sons, had marched across the river Jordan. They stood now in the Promised Land. But these facts were not enough. They had to choose. As quickly as their choice reached the ears of aged Joshua, he shot back the words "Nevertheless, you cannot serve the Lord." He laid before them the responsibility which they would be assuming, and once again they responded, "Nevertheless, we will serve the Lord." In order to walk with God, Israel had to accept responsibility.

The Scriptures record man's continual efforts to evade responsibility. Adam blamed Eve. Cain cried out, "Am I my brother's keeper?" David sent the Hittite home in an attempt to cover his acts; and when he could not create an appearance of transferred responsibility, he resorted to murder. The priest and the Levite "passed by on the other side," evading their responsibility to help their needy neighbour—a responsibility clearly spelled out in Deuteronomy 22. To be a Christian we must be responsible persons.

The Word says that we are responsible for our salvation: "Work out your own salvation with fear and trembling" (Philippians 2:12). Christ provided full salvation, but I must choose to accept it, I must choose to commit my life to Him. The choice is mine; I am responsible.

The Word says that we are responsible for our actions: Exodus 21:33-34 talks of the man who digs a pit and fails to fence it. Such a person is responsible if anyone falls into the pit. Deuteronomy 22:8 states that the builder of a house with a balcony but without a guardrail is responsible for those who fall from that balcony.

We readily recognize such responsibilities, but the Word goes on to present us with responsibility in every aspect of our lives. Husbands must love their wives (Colossians 3:19), wives must submit to their husbands (Ephesians 5:22), parents must teach and

correct their children (Ephesians 6:4). Genesis 18:19 points out that God chose Abraham because he was a man who accepted the responsibility to lead his family to the Lord. We must accept responsibility for our actions and for life.

The Word says that we are responsible for our response to the actions of others. Deuteronomy 22 tells of the neighbour whose ass was allowed to stray, and of the one who drove his cart into the ditch. It also reminds us of our responsibility to help, to restore, to bring healing and health.

Jesus, in Matthew 5:23-24, takes this aspect much further when He points out that if another person has something against me, it is my responsibility to try to put things right, and failure to accept that responsibility makes my gift at the altar of God unacceptable. "As much as lieth in you, be at peace with all men" (Romans 12:18). Again the responsibility is mine.

The Word says that we are responsible to evangelize the world. "Go ye into all the world," "Make disciples of all nations," "Ye are the light of the world," "Ye are the salt of the earth," "Ye shall be witnesses." These statements of Jesus have been repeated over and over again; they have become slogans and themes and creed, but they place upon me responsibility to take Christ to the world in which I live.

Evasion of responsibility has brought disaster to men. David's failure to act responsibly in his family led to rape and murder and treachery. His tears for Absalom and willingness to die for him were to no avail, for he had not been responsible (2 Samuel 18:33). So it is throughout the Word: Saul blamed the people and lost the kingdom; Herod blamed a dancing girl and beheaded John.

Acceptance of responsibility has led men to face life, to accept salvation, to receive hope, peace, love, and joy. Responsibility in the home results in healthy relationships between husband and wife, parents and children. Responsibility in the community brings peace and wholeness, stability and growth. Responsibility in the church leads to evangelism, prayer, concern and outreach to the lost, and the upbuilding of the saints. It all comes back to one fact—it is my choice, I must decide whom I will serve, and I need to decide today. □

by THEODORE P. ESSELSTYN

Nazarene Bible College of South Africa
Florida, Transvaal

SHOWERS OF BLESSING



The New "Showers of Blessing" Radio Ministry Speakers:

JANUARY
FEBRUARY
MARCH



Chuck Millhuff
*Evangelist
Author, recording artist*

APRIL
MAY
JUNE



Paul Cunningham
*Pastor, College Church
Olathe, Kans.*

JULY
AUGUST
SEPTEMBER



Earl Lee
*Pastor, First Church
Pasadena, Calif.; author*

OCTOBER
NOVEMBER
DECEMBER



Ponder Gilliland
*Pastor, First Church
Bethany, Okla.*

For more than 31 years, "Showers of Blessing" has been a part of the Church of the Nazarene's media ministry. It is heard each week on 529 radio stations throughout the English-speaking world.

Produced by
Nazarene Communications
Paul Skiles, Executive Director
6401 The Paseo • Kansas City, Mo. 64131

KBEN	Carrizo Springs	1450 kc.	9:30 a.m. Sun.
KBSN	Crane	970 kc.	10:15 a.m. Sun.
KDON	DE QUEEN, ARK.	1390 kc.	12:45 p.m. Sun.
KSEO-FM	DURANT, OKLA.	750 kc.	7:45 a.m. Sun.
KZOL	DURANT, OKLA.	107.1 mc.	7:45 a.m. Sun.
KJIM	Farwell	1570 kc.	12:30 p.m. Sun.
KGTM	Fort Worth	870 kc.	7:15 a.m. Sun.
NGTN-FM	Georgetown	1530 kc.	10:30 a.m. Sun.
NGYN	Georgetown	96.7 mc.	10:30 a.m. Sun.
KWRD	GUYMON, OKLA.	1210 kc.	11:15 a.m. Fri.
KCCA	Henderson	1470 kc.	1:00 p.m. Sun.
KBGH	Kilgore	1240 kc.	8:30 a.m. Sun.
KNDU	Memphis	1130 kc.	8:30 a.m. Sun.
KMUL	Mineola	1510 kc.	8:15 a.m. Sun.
KHIM-FM	Muleshoe	1380 kc.	7:00 a.m. Sun.
KBYP	Palestine	98.3 mc.	8:45 a.m. Sun.
KDSX	Shamrock	1580 kc.	8:30 a.m. Sun.
KDSX-FM	Sherman	950 kc.	8:15 a.m. Sun.
KOSY	Sherman	101.7 mc.	8:15 a.m. Sun.
KVWC	TEXARKANA, ARK.	790 kc.	10:00 a.m. Sun.
	Vernon	1490 kc.	8:15 a.m. Sun.

VIRGINIA

WIVE-FM	Ashland	100.1 mc.	7:45 p.m. Mon.
WBBC-FM	Blackstone	93.5 mc.	12:45 p.m. Sun.
WIVE-FM	Charlottesville	99.3 mc.	7:45 p.m. Mon.
WIVE-FM	Fredericksburg	95.6 mc.	7:45 p.m. Mon.
WLES	Lawrenceville	580 kc.	4:45 p.m. Sun.
WTID	Newport News	1270 kc.	7:00 a.m. Sun.
WVIR-FM	Norfolk	105.3 mc.	9:15 p.m. Sat.
WIVE-FM	Stafford	92.1 mc.	7:45 p.m. Mon.
WHPL	Winchester	610 kc.	

WASHINGTON

KBRO	Bremerton	1490 kc.	8:30 a.m. Sun.
KELA-FM	Centralia	102.9 mc.	9:00 a.m. Sun.
KOZI	Chelan	1230 kc.	8:30 a.m. Sun.
KCLX	Colfax	1450 kc.	9:00 a.m. Sun.
KOHU	HERMISTON, ORE.	1360 kc.	8:15 a.m. Sun.
KWYZ	Everett	1230 kc.	8:30 a.m. Sun.
KRPL	MOSCOW, IDA.	1400 kc.	8:00 a.m. Sun.
KPOR	Quincy	1370 kc.	8:30 a.m. Sun.
KGA	Spokane	1510 kc.	9:45 p.m. Wed.
KMBI	Spokane	1330 kc.	9:30 a.m. Sun.
KMBI-FM	Spokane	107.9 mc.	9:30 a.m. Sun.
KREW	Sunnyside	1230 kc.	10:30 a.m. Sun.
KTEL	Walla Walla	1490 kc.	8:30 a.m. Sun.
KBBO	Yakima	1390 kc.	12:45 p.m. Sun.

WEST VIRGINIA

WOMP-FM	BELLAIRE, OHIO	100.5 mc.	8:15 a.m. Sun.
WRST-FM	Clarksburg	106.5 mc.	1:15 p.m. Sun.
WONE	Elkins	1240 kc.	9:15 a.m. Sun.
WTCS	Fairmont	1490 kc.	7:00 p.m. Sun.
WVOW	Logan	1290 kc.	7:30 a.m. Sun.
WVOW-FM	Logan	101.9 mc.	7:30 a.m. Sun.
WETZ	New Martinsville	1330 kc.	9:45 a.m. Sat.
WVRC	Spencer	1400 kc.	9:00 a.m. Sun.

WISCONSIN

WISS	Berlin	1090 kc.	5:30 a.m. Sun.
WISS-FM	Berlin	102.3 mc.	5:30 a.m. Sun.
WIND	CHICAGO, ILL.	560 kc.	2:00 a.m. Mon.
WLDY	Ladysmith	1340 kc.	8:15 p.m. Sun.

WNWC-FM	Madison	102.5 mc.	2:15 p.m. Sun.
WRIC	Mauston	1270 kc.	12:45 p.m. Sun.
WRIC-FM	Mauston	92.1 mc.	12:45 p.m. Sun.
WVCY-FM	Milwaukee	107.7 mc.	8:30 p.m. Mon.
WRCO	Richland Center	1450 kc.	8:15 a.m. Sun.
WRCC-FM	Richland Center	100.9 mc.	8:15 a.m. Sun.

WYOMING

NOVE	Lander	1330 kc.	12:45 p.m. Sun.
KVCN	Wheatland	1340 kc.	7:45 a.m. Sun.

CANADA

CHCM	Marystown, Nfld.	560 kc.	6:45 p.m. Sun.
CJMB	N. Battleford, Sask.	1050 kc.	8:15 a.m. Sun.
CKGY	Red Deer, Alta.	1170 kc.	7:45 a.m. Sun.
CJRW	Summerside, P.E.I.	1240 kc.	10:00 p.m. Sun.
CHTM	Thompson, Man.	610 kc.	6:45 p.m. Wed.

OVERSEAS STATIONS

AFRICA

Trans World Radio	Manzini Swaziland	25 mtrs. 11760 kc.	9:15 a.m. Thu.
		49 mtrs. 4790 kc.	9:15 a.m. Thu.
		90 mtrs. 3240 kc.	9:00 p.m. Sat.

AUSTRALIA

4SB	Kingaroy, Queensland	1060 kc.	9:30 p.m. Sun.
2MW	Murwillumbah, N.S.W.	1440 kc.	8:45 p.m. Sun.
4WK	Warwick, Queensland	880 kc.	7:45 p.m. Sun.

CENTRAL AMERICA

VPM	Belize, Belize	834 kc.	6:00 a.m. Fri.
VPN	Belize, Belize	90 mtrs. 3300 kc.	6:00 a.m. Fri.
YNOL	Managua, Nicaragua	820 kc.	8:45 p.m. Sun.
HOR59	Panama City, R.P.	990 kc.	1:15 p.m. Sun.
HOXO	Panama City, R.P.	760 kc.	8:30 a.m. Sun.

EUROPE

Trans World Radio	Monte Carlo	41 mtrs. 7105 kc.	7:00 a.m. Wed. (GMT)
			8:00 a.m. Wed. (BST)

SOUTH AMERICA

ZFY	Georgetown Guyana	760 kc.	1:00 p.m. Sun.
		560 kc.	1:00 p.m. Sun.
		50 mtrs. 5981 kc.	1:00 p.m. Sun.
		92 mtrs. 3255 kc.	1:00 p.m. Sun.
HCJB	Quito Ecuador	31 mtrs. 9560 kc.	10:30 p.m. Tue.
		25 mtrs. 1915 kc.	10:30 p.m. Tue.
		49 mtrs. 6095 kc.	10:30 p.m. Tue.

ISLAND AREAS

ANTIGUA

ABS	St. Johns	620 kc.	2:00 p.m. Sun.
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BAHAMAS

ZNS 2	Nassau	1240 kc.	9:45 a.m. Sun.
ZNS-FM	Nassau	107.9 mc.	9:45 a.m. Sun.

BARBADOS

Radio Barbados	Bridgetown	900 kc.	2:00 p.m. Sun.
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BERMUDA

ZBM 1	Hamilton	1235 kc.	8:30 a.m. Sun.
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CEYLON

Radio Sri Lanka	Colombo	41 mtrs. 7190 kc.	7:30 p.m. Thu.
		19 mtrs. 15120 kc.	7:30 p.m. Thu.
		25 mtrs. 11725 kc.	7:30 p.m. Thu.

GRENADA

Radio Grenada	St. George's	535 kc.	5:45 p.m. Fri.
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JAMAICA

Radio Jamaica	Christiana	90.6 mc.	5:45 a.m. Sun.
	Kingston	720 kc.	5:45 a.m. Sun.
	Kingston	94.6 mc.	5:45 a.m. Sun.
	Mandeville	770 kc.	5:45 a.m. Sun.
	Montego Bay	550 kc.	5:45 a.m. Sun.
	Pt. Maria	580 kc.	5:45 a.m. Sun.

NEW ZEALAND

1X1	Auckland	1590 kc.	9:30 p.m. Sun.
4XD	Dunedin	1430 kc.	6:30 p.m. Sun.

OKINAWA

JOFF	Naha	1020 kc.	10:05 a.m. Sun.
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PHILIPPINES

DYVS	Bacolod City	1320 kc.	6:45 a.m. Sat.
DYRP	Iloilo City	990 kc.	6:30 a.m. Sun.
DZNS	Manila	680 kc.	8:00 p.m. Sun.
DZHG	Manila	49 mtrs. 6030 kc.	8:00 p.m. Sun.
DZB2	Manila	89 mtrs. 3345 kc.	8:00 p.m. Sun.

PUERTO RICO

WIVA-FM	Aguadilla	100.3 mc.	8:45 a.m. Sun.
WMIA	Arecibo	1070 kc.	8:45 a.m. Sun.
WTIL	Mayaguez	1300 kc.	9:45 a.m. Sun.
WIVV	Vieques	1370 kc.	12:30 p.m. Sun.

SAMOA

2AP	Apia	1420 kc.	5:30 p.m. Mon.
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ST. KITTS

ZIZ	Basseterre	570 kc.	6:00 p.m. Sun.
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TRINIDAD

Radio Trinidad	Port of Spain	730 kc.	8:45 p.m. Sun.
		95.1 mc.	8:45 p.m. Sun.

VIRGIN ISLANDS

WSTA	Charlotte Amalie, St. Thomas	1340 kc.	10:00 a.m. Sun.
WESP-FM	Charlotte Amalie	101.1 mc.	6:00 p.m. Sun.
WIVI-FM	Christiansted, St. Croix	99.5 mc.	11:30 a.m. Sun.

*Time unknown.



GENERAL BOARD 1977: (l. to r., front row) Rev. Richard Zanner, Mrs. L. S. Oliver, Rev. Makoto Oye; Dr. William M. Greathouse, Dr. V. H. Lewis, Dr. Eugene L. Stowe, Dr. Orville W. Jenkins, Dr. George Coulter, Dr. Charles H. Strickland, Dr. Harold Daniels, Mr. Blaine Proffitt, Dr. Willis Snowbarger, Dr. Gordon T. Olsen; (middle row) Dr. Homer Adams, Rev. Gordon Wetmore, Rev. W. Donald Wellman, Dr. Ponder Gilliland, Dr. Howard Hamlin, Dr. Dudley Powers, Mr. Ralph Marlowe, Rev. Jack Stone, Dr. H. Harvey Hendershot, Mr. Gerald Oliver, Dr. M. E. Clay, Dr. Raymond McClung, Dr.

Paul Cunningham, Dr. George Scutt, Rev. Robert H. Scott, Dr. Norman Bloom, Mr. Merritt Mann; (back row) Rev. Neil E. Hightower, Dr. E. V. Dlamini, Mr. Grey Forde, Rev. Holland Lewis, Rev. Ross W. Hayslip, Mr. Dick Willis, Rev. Morris Wilson, Dr. Robert Wilfong, Rev. Gene Fuller, Rev. Bill Draper, Mr. Bob Smee, Dr. Lloyd G. McArthur, Mr. Dallas Moore, Dr. J. Robert Mangum, Dr. Mark Moore, Rev. Juan Madrid. (Not pictured) Mr. Robert Collier, Mr. Vernon Lunn, Mr. Ivan Small, and Mr. E. H. Steenbergen.

GENERAL BOARD HEARS REPORTS FOR 1976

The new General Board, elected in Dallas in June, 1976, met in Kansas City, January 17-19, to organize for a quadrennium of "Lifting Up Christ."

Sessions were held in the recently purchased Fountain Plaza Building and the General Board auditorium. They heard the Board of General Superintendents and the executive directors report on their stewardship of the multi-faceted worldwide program of the denomination.

Following the pattern of recent years, the Board of General Superintendents asked one of its members to report on foreign visitation for the entire board. This year Dr. George Coulter was chosen. He rehearsed the travels of himself and his colleagues and enumerated the items of progress found.

Dr. Coulter also announced the appointment by the board of the personnel for the following commissions: **(1)** Commission on Internationalization of the Church—Orville W. Jenkins (chairman), V. H. Lewis, Eugene L.

Stowe, B. Edgar Johnson (secretary), Jerald D. Johnson, H. T. Reza, Paul R. Orjala, Florentin Alvarez, W. Shelburne Brown, Moon Kyung Cho, Roland Chopfield, M. E. Clay, E. V. Dlamini, Moises Esperilla, Ross Kida, Charles Muxworthy, Jose Peruch, Thomas Schofield, Bill Sullivan, Gordon Wetmore, David Whitelaw, Richard Zanner, and Clyde Golliber. **(2)** Commission to Study the Church Dollar—Kenneth Vogt, L. Guy Nees, Samuel Smith, Neil Rimginton, Grady Cantrell, Robert Foster, and Darrell Luther. **(3)** Commission on Associate Ministries—Bill Sullivan, Jack Sanders, Paul Benefiel, W. Donald Wellman, Millard Reed, Dexter Westhafer, John Wordsworth, Leland King, Robert Wilfong, W. E. McCumber, James Hamilton, and Dave Benson.

He concluded by exhorting, "Let us pray for the help of the Holy Spirit to enable us to make wise choices; let us ask Him to clarify our priorities; let us purpose to concentrate on the essentials; and let us seek by every means

possible to direct the whole spiritual, physical, and financial potential of the church toward the winning of a lost world to our Lord and Saviour, Jesus Christ."

The general secretary, Dr. B. Edgar Johnson, reported 6,789 churches around the world with 605,185 members. There are 8,371 ordained ministers, 3,976 licensed ministers, and 530 missionaries.

Ratification votes on constitutional changes which have been taken on all districts with assemblies following the General Assembly have been affirmative without exception.

A major part of the general secretary's energy was directed to the work of the Nineteenth General Assembly. Fifty-two tons of equipment were shipped in the main freight trucks from Kansas City to Dallas; there were three vanloads of additional exhibit materials, plus several smaller truckloads of special supplies.

Attendance at the General Assembly ranged from approximately 18,000 in the Thursday night service to 36,000 in the Sunday services. Between 37,000 and 40,000 persons were in at least one meeting of the General Assembly.

General Treasurer Norman O. Miller reported that the General Board income for 1976 reached an all-time high of \$23,431,292.84, an increase of 15.3 percent



duced. The Communications staff photographer conducted workshops in the World Mission Institute.

There has been active news gathering and dissemination throughout 1976, both to church leaders and secular news services, and there has been an excellent response to the telephone news service (12,714 calls in 344 operating days).

Paul Martin served effectively as a special field representative for Communications. His work was divided into three areas: (1) Sessions with pastors on Communications resources; (2) Radio station contacts for "Showers of Blessing"; and (3) TV station contacts for TV specials airing arrangements. He held 48 pastors' meetings with 901 in attendance during 1976.

Dr. Edward S. Mann, executive director of the Department of Education and the Ministry, reported that for the first time in several years all 12 institutions affiliated with the department have operated in the black.



Nazarene support of higher education reached an all-time high of \$6,552,759, with per capita support increasing approximately \$1.00 to \$14.23. The increase in enrollment is significant in view of the trend in college enrollments this year. There is 1 student for every 46 church members.

Implementing the far-reaching changes authorized by the General Assembly, there has been the preparation and publishing of the *Handbook on the Ministry*. As collateral to the new curricula and procedures, four study guides are in preparation for publication, one for each year of the ministerial course. The course for directors of Christian education will be incorporated in the same volume.

A brochure, *Continuing Education for Ministers in the Church of the Nazarene*, has been widely distributed. Eighty Nazarene ministers have enrolled for one or more of the 11 home study courses. In addition 2,000 CEU



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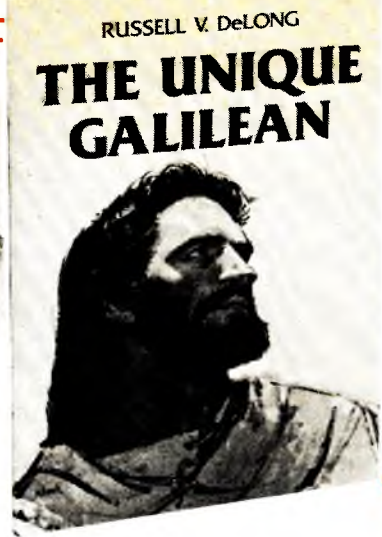
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Dr. Donald J. Gibson, executive director of the Department of Evangelism, reported there are 315 commissioned evangelists, 345 registered evangelists, 89 commissioned song evangelists, and 125 registered song evangelists.



He conducted 39 clinics, giving on-the-job training in personal evangelism to 927 pastors, evangelists, and lay leaders. Three additional mini-clinics were held. He congratulated 1,065 churches that were on the 1976 Evangelistic Honor Roll, as well as 22 churches that received 50 or more new Nazarenes in 1976.

He concluded that the 3.18 percent growth rate could have been better if it were not for the following statistics: 1,170 churches did not receive a member by profession of faith; 1,523 churches showed a net loss in membership in 1976; 640 churches reported the same membership as in 1975; 17,911 members were removed from the rolls by church board action; and 576 churches dropped over 10 percent of their membership from the rolls.

Dr. Raymond Hurn, executive director of the Department of Home Missions, said the average membership of the 195 new churches organized last quadrennium was 37, and the average number of professions of faith was 7.5 per church last year. Their Sunday school enrollment averaged 87 and Sunday school attendance, 49.



During 1976, the "Year of the New Church," 37 new churches were organized. In addition, 67 new works were started as missions. Of these, 12 are Spanish, 6 are black, 3 are Korean, and 3 are Chinese.

The first French-Canadian pastor is in Montreal, Quebec, to follow up on contacts from the French radio broadcast. Rev. Roy Fuller, 10 years a pio-

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neer superintendent in Italy, has accepted the Canada French superintendency assignment and will be in Canada this summer.

On July 1, 1976, the realignment of the mission departments was effected. Overseas districts were transferred to the Department of World Mission. The three Hispanic districts, the North American Indian District, and the Indian Bible School were received by the Department of Home Missions. Rev. Roger E. Bowman has been named director of cross-cultural ministries.

There are 242 long-term loans totaling \$3,776,531.48, with a monthly repayment rate of \$52,851.30. The short-term loans number 12, with \$153,642.95 on loan. Depositors number 605, with \$2,546,957.64 on deposit.

Sixty-one districts participated by giving awards provided by the Department of Home Missions in the Growing Church Achievement program.

Rev. Robert Crew, executive consultant for the Division of Life Income Gifts and Bequests, rates 1976 as the best in the brief four-year history of the division.



During this year, 37 new Life-Income Agreements totaling \$768,108, which is an average of \$20,760 per trust, have been completed. Twenty-one are irrevocable trust agreements totaling \$287,560, which is an average of \$13,693 per trust. Sixteen are revocable trust agreements totaling \$480,548, which is an average of \$30,034 per trust.

In addition to the new trusts established, the division received \$955,275 from bequests, special gifts, and charitable remainder from trusts.

Estate planning clinics were conducted by office representatives in local churches, preachers' retreats, laymen's retreats, and other appropriate places. Through these clinics 1,334 persons were assisted in the preparation of their estate plans, which provided 1,266 bequests to the church.

Mrs. Wanda Knox, executive secretary of the NWMS, reported the world membership at 400,162, with a total of \$10,286,991.64 raised in 1976.



The World Mission Radio Offering in 1976 brought in more than the goal of \$150,000. A new goal of \$175,000 has been set for 1977.

Although both Alabaster and Medical Plan and Retirement have shown good gains this year, the actual need



GROWING CHURCH ACHIEVEMENT WINNERS LEAD THE WAY TO A GROWING DISTRICT

Winners will be announced at District Assembly

in these two areas has increased more rapidly than the gains. These have been chosen by the General Council as main areas of emphasis for 1977.

Dr. Dean Wessels, executive director of the Department of Pensions and Benevolence, reported that last year, Nazarenes paid a record 93.26 percent of the denominational Pensions and Benevolence budget. That figure represents over \$3 million. Twenty-seven districts paid over 95 percent of their budgets with seven paying at least 100 percent. For the third consecutive year every district paid at least 90 percent of its Pensions and Benevolence budget.



Recommendation was made that the "Basic" pension benefit be increased to \$160 per month for retired elders with 40 or more years of service, which is double the maximum amount of \$80 when the program began six years ago.

Dr. Wessels concluded by saying,

"The latest figures from the general secretary show the average salary plus cash benefits for a Nazarene pastor to be \$7,324. We should strive for a figure of \$10,000 plus parsonage before the end of the decade."

The Department of Publication and the Nazarene Publishing House is under the leadership of Mr. M. A. (Bud) Lunn. He reported that serious problems caused by inflation shadow the whole publishing program of the church. Sales for the year 1976 were estimated to be \$9 million, an increase of \$551,912 over 1975, or about 6.5 percent increase.



The purchase of the Safeway Store property at 2828 Troost was completed. Its 14,350 square feet is ideal for warehousing with high ceiling and sprinkler system. Adjacent to the building and a part of the acquisition is an asphalt parking lot of 43,582 square feet. This gives NPH control



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of all the properties on the four corners of 29th and Troost and improves the overall appearance.

Dr. Fred Parker, book editor and secretary of the Book Committee, says 968,971 books were sold in 1976, which represents a 17 percent increase over the previous year and over 100,000 volumes above the previous high reached in 1973.



Adding significantly to this achievement is the fact that new titles (including two Pedestal Press) totaled 65, another record. These new editions accounted for 607,621 of the books published. The remaining 361,350 were reprints of standing volumes.

Among the best-sellers for the year were *Why Millions Believe* (Parrott), which topped 100,000; *In His Likeness* (Knight), which reached 37,000 and *The Toothpaste Express* (Doll), of which 20,000 were printed.

The Book Committee processed 127 manuscripts, including 49 which had been assigned and 78 which were submitted for consideration on a freelance basis. Of the latter, 18 were accepted for publication.

Dr. Jerald Johnson, executive director of the Department of World Mission, began his report with words about Mozambique.



He said, "The year 1976 was marked by elation with the release of Hugh Friberg and Armand Doll from the Mozambique prison, and deep concern for the nearly 11,000 Nazarenes who remain in that country in constant uncertainty and peril. We must not forget to pray earnestly and constantly for their protection . . . We are not writing Mozambique off.

"Thousands of Mozambique men still come to the Republic of South Africa to work in the mines. We are maintaining the mission council under the name of Mozambique and Mines Council. A number of Mozambique missionaries will be stationed where they can minister to these men. . . . They will be our voice to the church in Mozambique to let them know they are not forgotten."

The South African church is continuing to move ahead. Two new Bible school campuses are being built, one in Port Elizabeth for the Coloured and Indian students, and one in Durban for Bantu students.

Recently the South African government established a new tribal homeland which included the Ethel Lucas Memorial Hospital at Acornhoek. In keeping with their policy, they have taken over the hospital, renaming it

Tintswale, which means "mercy." It will become the property of the homeland government when it can be staffed by local doctors and nurses. For the present, our medical staff has been requested to stay, with full freedom to evangelize in the hospital.

The registration of the church in Nigeria is a basic "must" before the church in that land can be established.

The realignment of districts overseas has brought added responsibility to the Department of World Mission,

with the addition of the European, South African, Samoan, Australian, New Zealand, Middle European, Scandinavian, and Netherlands districts.

Asia continues to provide ripe fields for evangelization. Revival fires are still burning in Korea. The Philippine Islands are experiencing unusual response and may be the location of the next evangelism explosion in the Pacific.

The reconstruction work in Guate-

For God So Loved



... He Gave.

How Amazing!
How Overwhelming!
How Beautiful!
And how much more so when we realize—

God Still Loves the World!

Let Us Give—
Because He Gave.

EASTER OFFERING
For World Evangelism
GOAL: \$5,200,000

mala Northeast continues at an unbelievable pace. Work teams from the United States, sent on a carefully spaced schedule, have kept the work moving ahead. To date, 10 buildings have been constructed.

More than 30 churches and parsonages will be built before the project is finished. Plans are already made to train Guatemalans to erect cement block homes for the people, for which the materials will be provided at cost.

He concluded with these words, "The Great Commission motivates us. The task is not yet accomplished. The challenges we accept, and in doing so, face the year 1977 with optimism, courage, and faith in His all-encompassing promises."

Rev. Mel McCullough, executive director of the new Department of Youth Ministries, described the variety of methods used to bring young people to an encounter with Christ.



He identified them as teen summer camps, Youth Week, publications, summer ministries, Bible Society offering, and secular campus ministry.

In 1976 the monthly junior/senior high periodical *Conquest* was renamed *Bread* and carries a new format. *Junior Topics* is now *HELPS*, a quarterly resource packet for children's ministries (NJF). *Journeys of Faith*, formerly *Young Adult Discussion Outlines*, is now a quarterly Bible study and discussion designed for young adults.

Six hundred thirty-four delegates from more than 40 nations participated in the General NYPS Convention activities. The experience included a presentation of a hurting world and a case for Christian caring. The response is still coming for world hunger—the Hunger Fund now totals almost \$13,000.

A World Youth Conference will be in Estes Park, Colo., July 18-23, 1978. This will be a youth discipleship and evangelism conference. Every effort will be made to assure international representation and give youth from many other nations the opportunity to visit the church in North America and share what the Spirit is doing in their part of this global village.

There are 31 active-duty Nazarene U.S. military chaplains who are providing spiritual care for military personnel and their families. In addition to these chaplains, thousands of pieces of free literature, and the ministry of "post pastors," two Nazarene retreats have been held for military personnel and their families during this past year. □

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EVANGELISTS' SLOTS

As reported to Visual Art Department, Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.

A well-planned revival will involve people in doing things that will necessitate the direct leadership of the Holy Spirit in accomplishing the work set forth by the Word of God.

- ANDREWS, GEORGE D.:** Northeast, Md., Mar. 1-6; Dalton, Mass. (Berkshire), Mar. 8-13; Roanoke, Ala., Mar. 15-20; Burlington, N.C. (West), Mar. 22-27; Calvert, Ala., Mar. 29-Apr. 3
- ARCHER, RONALD:** Harmon, Okla., Mar. 6-13
- ARMSTRONG, CHARLES R.:** Carmi, Ill. (1st), Mar. 22-27
- ATTIG, WALTER:** Grinnell, Ia. (Bresee), Mar. 1-6; Havana, Ill., Mar. 15-20; Decatur, Ill. (Oak Grove), Mar. 29-Apr. 3
- BABCOCK, KENNETH & MILDRED:** Holy Land Tour, Mar. 6-16; Pawtucket, R.I. (Emmanuel), Mar. 22-27
- BAILEY, CLARENCE & THELMA:** Celina, Ohio (Church of God), Mar. 20-27
- BAILEY, C. D.:** Galesburg, Ill. (1st), Mar. 14-20; Des Moines, Ia. (Eastside), Mar. 21-27; Princeton, Ind. (1st), Mar. 29-Apr. 3
- BAKER, RICHARD C.:** Adrian, Ga. (Emmanuel), Mar. 8-13; Auburn, Pa. (German Br.), Mar. 16-27
- BELL, JAMES & JEAN:** Alvin, Tex., Mar. 1-6; Bonham, Tex., Mar. 8-13; Wichita, Kans. (Eastridge), Mar. 15-20
- BERTOLETS, MUSICAL:** Chrisman, Ill., Mar. 13-20; Mitchell, S.D. (1st), Mar. 22-27; Fessenden, N.D., Mar. 29-Apr. 3
- BLUE, DAVID & DANA:** Ala. (Concert Tour), Mar. 1-7; Gallatin, Tenn. (1st), Mar. 8-13
- BOHI, JAMES:** Hannibal, Mo. (1st), Mar. 2-6; Toledo, Ohio (crus.), Mar. 8-13; Griggsville, Ill. (zone hol. conv.), Mar. 17-20; Oskaloosa, Ia. (1st), Mar. 24-27
- BOHI, ROY:** Bloomfield, Ia., Mar. 1-6; Nebo, Ill., Mar. 8-13; Winfield, Kans., Mar. 15-20; Newton, Kans. (1st), Mar. 22-27; Marlow, Okla., Mar. 29-Apr. 3
- BOND, GARY C.:** Colorado Springs, Colo. (Trinity), Mar. 1-6; Sterling, Colo., Mar. 8-13; Findlay, Ohio (1st), Mar. 15-20; Albion, Pa., Mar. 22-27; Noblesville, Ind. (1st), Mar. 29-Apr. 3
- BONE, LAWRENCE H.:** LaPunite, Calif., Mar. 1-6; Crescent City, Calif., Mar. 7-13; Torrance, Calif., Mar. 15-20; Tucson, Ariz. (Catalina Vista), Mar. 28-Apr. 3
- BRICOE, JOHN:** Burr Oak, Kans., Feb. 28-Mar. 6
- BROOKS, STANLEY:** Pitman, N.J., Mar. 11-20
- BROWN, ROGER:** Akron, Ohio (Kenmore), Mar. 1-6; Howell, Mich., Mar. 8-13; Iuka, Ill. (Un. Meth.), Mar. 14-20; Dayton, Ohio (1st), Mar. 22-27
- BUCKLES-BURKE EVANGELISTIC TEAM:** Gary, Ind. (Blackoak), Mar. 1-6; Modoc, Ind., Mar. 15-20; Ft. Wayne, Ind. (1st), Mar. 22-27; Peoria, Ill. (Golden Acres), Mar. 29-Apr. 10
- BUDD, JAY B.:** Utica, Ohio, Mar. 15-20
- CANEN, DAVID L.:** Griffin, Ga., Mar. 7-13; Wrightsville, Ga., Mar. 15-20
- CAUDILL, STEVE & SUE:** Danville, Ill. (indoor camp), Mar. 2-6; Shreveport, La. (Werner Park), Mar. 8-13; Lima, Ohio (1st), Mar. 15-20; Washington Court House, Ohio (CCCU), Mar. 22-27; St. Marys, Ohio (1st), Mar. 29-Apr. 3
- CAYTON, JOHN:** Leicester, Vt., Mar. 1-6; Shawville, Quebec (Wes. Meth.), Mar. 8-13; Waterford, Pa., Mar. 15-20; Belle Vernon, Pa., Mar. 22-27; Titusville, Pa., Mar. 29-Apr. 3
- CLARK, GENE:** Mishawaka, Ind. (South Side), Mar. 1-6; Kent, Ohio, Mar. 8-13; Cleveland, Ohio (West Side), Mar. 20-27; Excelsior Springs, Mo., Mar. 29-Apr. 3
- CLIFT, NORVIE O.:** Elko, Nev., Mar. 8-13; Kimberly, Ida., Mar. 14-20; Salt Lake City, Utah (Central), Mar. 21-27
- CLINE, JERRY:** Montpelier, Ind. (Union Chapel), Mar. 1-6; Cookeville, Tenn., Mar. 8-13; Niles, Ohio (1st), Mar. 15-20; Amelia, Ohio, Mar. 22-27; Owensboro, Ky. (2nd St.), Mar. 28-Apr. 3
- COBB, BILL & TERRI:** Mustang, Okla., Mar. 1-6; El Dorado, Kans., Mar. 8-13; Meade, Kans., Mar. 14-20; Chanute, Kans., Mar. 22-27; Scott City, Kans., Mar. 29-Apr. 3
- COY, JIM:** Huntington, Ind. (1st), Mar. 21-27; Warren, Ind. (Hillcrest), Mar. 29-Apr. 3
- CULBERTSON, BERNIE:** Union, Ore., Mar. 8-13; Randle, Wash., Mar. 23-27; Salem, Ore. (South), Mar. 29-Apr. 3
- DAMRON, GARY N.:** Hopkinsville, Ky., Mar. 7-13; Carrollton, Mo., Mar. 21-27
- DARNELL, H. E.:** Loveland, Ohio, Mar. 3-13; Pittsburgh, Pa., Mar. 17-27
- DELL, JIMMY:** Temple, Tex. (1st), Mar. 2-6; Vacaville, Calif. (1st), Mar. 13-16; Cleburne, Tex. (1st), Mar. 17-20; Delta, Colo., Mar. 23-27
- DENNIS, DARRELL & BETTY:** Indianapolis, Ind. (North Side), Mar. 15-20
- DISHON, MELVIN:** Lebanon, Tenn., Mar. 22-27; Franklin, Ind., Mar. 28-Apr. 3
- DIXON, GEORGE & CHARLOTTE:** Rialto, Calif. (1st), Mar. 1-6; Mesa, Ariz. (Lehi), Mar. 8-13; Page, Ariz., Mar. 15-20; Calif. (gospel concert tour), Mar. 21-31
- DOSS, JOHN W.:** Elizabethtown, Tenn., Mar. 1-6
- DUNMIRE, RALPH & JOANN:** Pineville, La. (Edgewood Dr. Free Meth.), Mar. 8-13; Ironton, Ohio (1st), Mar. 15-20; Charleston, W.Va. (Elk River), Mar. 29-Apr. 3
- DUNN, DON:** Hubbard, Ohio, Mar. 8-13
- EDWARDS, TERRY:** Hereford, Tex., Mar. 1-6; Salisaw, Okla., Mar. 8-13
- ELLINGSON, R. LEE:** Cincinnati, Ohio (Western Hills), Mar. 1-6; Greenfield, Ind. (Bible Covenant), Mar. 10-13; Harriman, Tenn. (Bible Meth.), Mar. 14-20; Alexandria, Ind. (Wes.), Mar. 21-27
- ELLWANGER, C. WILLIAM:** El Paso, Tex. (1st), Mar. 1-6; Independence, Mo. (1st), Mar. 8-13; Dexter, Mo. (Southwest), Mar. 15-20; Covington, Ky. (Central), Mar. 22-27; Fairfield, Ia., Mar. 29-Apr. 3
- EMSLEY, ROBERT:** Waco, Tex. (1st), Mar. 1-6; Stephenville, Tex., Mar. 8-13; Peoria, Ill. (Faith), Mar. 15-20; Blue Island, Ill., Mar. 22-27; Libby, Mont., Mar. 29-Apr. 3
- ERICKSON, A. WILLIAM:** Conway, Ark. (1st), Mar. 1-6; Goose Creek, S.C., Mar. 8-13; Greenville, S.C., Mar. 15-20; Staunton, Va., Mar. 22-27; Topeka, Kans. (Oakland), Mar. 29-Apr. 3
- FELTER, JASON:** London, Ohio (CCCUC), Mar. 1-6; Circleville, Ohio (1st), Mar. 8-13; Youngstown, Ohio, Mar. 15-20; Ann Arbor, Mich. (1st), Mar. 22-27; Oak Hill, Ohio (Wes.), Mar. 29-Apr. 3
- FISHER, C. WILLIAM:** Medford, Ore. (1st), Mar. 1-6; Ashland, Ore., Mar. 8-13; San Jose, Calif. (Central), Mar. 15-20; Alameda, Calif., Mar. 22-27
- FORTNER, ROBERT E.:** Logan, Ohio (1st), Mar. 4-13; New Lexington, Ohio (1st), Mar. 15-20; Canton, Ohio (Emmanuel), Mar. 22-27; Greensburg, Ky. (Summersville), Mar. 29-Apr. 3
- FRODGE, HAROLD C.:** Danville, Ill. (Cedar Grove), Mar. 2-6; Bloomington, Ill. (Fairway Knolls), Mar. 7-13; Merrillville, Ind. (Independence Hill), Mar. 14-20; Owensville, Ind., Mar. 21-27
- GATES, KENNETH:** Penn's Creek, Pa. (Zion Un. Meth.), Mar. 13-20; Penn's Creek, Pa. (St. Peter's Un. Meth.), Mar. 21-27; Rushville, Ind., Mar. 29-Apr. 3
- GAWTHORP, WAYLAND & JOAN:** Hattiesburg, Miss. (1st), Mar. 1-6; Jackson, Ga., Mar. 8-13; Morris, Ill., Mar. 15-20; North Pekin, Ill., Mar. 22-27; Clinton, Tenn. (Wes.), Mar. 29-Apr. 3
- GLAZE, HAROLD & MARILYN:** Piedmont, Mo. (1st), Feb. 28-Mar. 6; Rittman, Ohio (1st), Mar. 9-13; Springfield, Ohio (Central), Mar. 15-20; Andover, Ohio (Cherry Valley), Mar. 22-27; Searcy, Ark. (1st), Mar. 29-Apr. 3
- GLENDENNING, PAUL A.:** Fort Scott, Kans. (1st), Mar. 9; Deerfield, Mo. (Ch. of God Hol.), Mar. 11-13; Des Moines, Ia. (East Side), Mar. 15-20; Galesburg, Ill., Mar. 22-27
- GREEN, JAMES & ROSEMARY:** Evansville, Ind. (hol. conv.), Mar. 1-6; Springfield, Mo. (1st), Mar. 9-13; Granite City, Ill. (1st), Mar. 15-20; St. Louis, Mo. (Bridgeton), Mar. 22-27; Baytown, Tex., Mar. 29-Apr. 3
- GRIMES, BILLY:** Dallas, Tex. (Casa View), Mar. 1-6; Mt. Pleasant, Tex., Mar. 8-13; Longview, Tex. (Northside), Mar. 15-20
- GRINDLEY, GERALD & JANICE:** Greenville, Ohio (Pleasant View Miss.), Mar. 2-6; Swartz Creek, Mich. (concert), Mar. 13 (p.m.); Beaverton, Mich., Mar. 15-20; Saginaw, Mich. (Central), Mar. 22-27; Bentley, Mich. (Wes.), Mar. 29-Apr. 3
- GUY, MARION O.:** Carlsbad, N.M., Mar. 1-6; Ft. Worth, Tex. (West Ridge), Mar. 13-20
- HAINES, GARY:** Watonga, Okla. (1st), Mar. 1-6; Warsaw, Ind. (1st), Mar. 8-13; Kokomo, Ind. (1st), Mar. 15-20; Danville, Ill. (Southside), Mar. 22-27; Bethany, Okla. (1st & BNC), Mar. 28-31
- HALL, CARL:** Phenix City, Ala., Mar. 1-6; Dublin, Ga. (1st), Mar. 15-20; Louisville, Ky. (Southside), Mar. 22-27; Erlanger, Ky. (1st), Mar. 29-Apr. 3
- HAMILTON, MARK:** Clay City, Ind. (Union Chapel), Mar. 1-6; West Baden, Ind. (Springs Valley), Mar. 22-27; Bloomington, Ind. (Zion), Mar. 29-Apr. 3
- HANCOCK, BOYD C.:** Fredricktown, Mo., Mar. 1-6; El Dorado, Kans., Mar. 8-13; Vermillion, S.D., Mar. 15-20; Quincy, Ill. (Emmanuel), Mar. 22-27; Creve Coeur, Ill., Mar. 29-Apr. 3
- HARROLD, JOHN W.:** Bloomfield, Mo. (1st), Mar. 8-13; Momence, Ill. (1st), Mar. 22-27; Cedarburg, Wis. (1st), Mar. 29-Apr. 3
- HATHAWAY, KENNETH:** De Soto, Mo., Mar. 1-6; Alamogordo, N.M., Mar. 11-13; El Centro, Calif., Mar. 15-20; Hermosa Beach, Calif., Mar. 22-27; North Hollywood, Calif., Mar. 29-Apr. 3
- HEASLEY, JIMMY & FERN:** Wichita Falls, Tex. (University Pk.), Mar. 8-13; Broken Arrow, Okla. (1st), Mar. 22-27; Ft. Scott, Kans. (1st), Mar. 29-Apr. 3
- HESS, BILL:** Barnsdall, Okla. (1st), Mar. 8-13; St. Louis, Mo. (Central), Mar. 15-20
- HICKS, JOHN DAVID:** Montreal, Quebec (1st), Mar. 11-13
- HOECKLE, WESLEY W.:** Benton, Ark., Mar. 1-6; Crockett, Tex., Mar. 9-20; Beebe, Ark., Mar. 22-Apr. 3
- HOLLEY, C. D.:** Burrows, Ind. (Un. Pres.), Mar. 1-6; Holt, Mich., Mar. 8-13; Jackson, Mich. (Grace), Mar. 15-20; Saginaw, Mich. (Central), Mar. 22-27; Ridge Farm, Ill., Mar. 29-Apr. 3
- HOLLOWAY, WARREN O.:** Mannassas, Va., Mar. 1-6; Bedford, Pa., Mar. 8-13; Floyd, Va., Mar. 15-20; Laurel, Del., Mar. 22-27; Virginia Beach, Va. (Tidewater Central), Mar. 29-Apr. 3
- HOOTS, BOB:** Louisville, Ky. (city-wide), Feb. 28-Mar. 6; Hurricane, W.Va. (Teays Valley), Mar. 8-13; Louisville, Ky. (Trinity), Mar. 15-20; New Albany, Ind. (city-wide), Mar. 22-27
- HOWARD, MICHAEL:** Longwood, Fla., Mar. 7-13; Idabel, Okla., Mar. 15-20
- HUBARTT, LEONARD:** Ottumwa, Ia. (Trinity), Feb. 28-Mar. 6; Montpelier, Ind. (Pleasantdale Un. Meth.), Mar. 16-20; Selma, Ind. (Harris Chapel), Mar. 22-27; Warren, Ind. (Hillcrest), Mar. 29-Apr. 3
- HUNDLEY, EDWARD J.:** Circleville, Ohio (CCCU Campus), Mar. 14-20; Fremont, Ohio (1st), Mar. 28-Apr. 3
- INGLAND, WILMA JEAN:** Mount Gilead, Ohio (Christ), Mar. 14-20; East Palestine, Ohio, Mar. 28-Apr. 3
- IRWIN, ED:** Portsmouth, Ohio, Mar. 1-6; Weirton, W.Va. (1st), Mar. 8-13; Smithfield, Ill., Mar. 15-20; Bishopville, S.C. (Ashewood), Mar. 22-27; The Plains, Ohio, Mar. 29-Apr. 4
- JACKSON, CHUCK & MARY:** Dayton, Ohio (Huber Heights), Mar. 1-6; East Liverpool, Ohio (1st), Mar. 8-13; West Mifflin, Pa. (Terr.), Mar. 15-20; Huntsville, Ala. (1st-Indoor Camp), Mar. 22-27
- JACKSON, PAUL & TRISH:** Alberta, Minn. (1st), Mar. 8-13
- JAGGER, KENNETH:** Colorado Springs, Colo. (Black Forest), Mar. 1-6
- JANTZ, CALVIN & MARJORIE:** Pittsfield, Ill. (1st), Mar. 8-13; Marion, Ind. (Lincoln Blvd.), Mar. 15-20; Highland, Ind. (1st), Mar. 22-27; Fairborn, Ohio (Wrightview), Mar. 29-Apr. 3
- JAYMES, RICHARD:** St. David, Ill., Mar. 7-13; Archbold, Ohio, Mar. 15-20
- JEWETT, LARRY & PAT:** Middlesburg, Pa. (God's Miss.), Mar. 4-13; Greenfield, Ind. (Stringtown), Mar. 15-20; Lake Charles, La. (College Park), Mar. 25-Apr. 3
- JOHNSON, RON:** Decatur, Ill. (1st), Mar. 1-6; Lewiston, Ida. (Warner Ave. Alliance), Mar. 11-16; Wash. Pac. Dist.

- Concerts, Mar. 20; Ore. Pac. Dist. Concerts, Mar. 27
- JONES, CLAUDE W.:** Newark, Del. (1st), Mar. 1-6; New Freedom, Pa., Mar. 15-20; Victoria, Va. (1st), Mar. 22-27; Richmond, Va. (1st), Mar. 29—Apr. 3
- KOHR, CHARLES A.:** Clearfield, Pa., Mar. 2-13; Somerset, Pa., Mar. 20-27
- KRATZ, ELDON & KAY:** St. Louis, Mo. (Webster Groves), Mar. 26-27
- LANIER, JOHN H.:** Middleport, Ohio, Mar. 1-6; Ritland, Ohio, Mar. 7-13; Marion, Ind. (Christian), Mar. 16-27
- LASSELL, RAY:** Montgomery, Ala., Mar. 1-6; Sebring, Fla., Mar. 8-13; Hartsville, S.C. (1st), Mar. 15-20; Reserved, Mar. 22—Apr. 3
- LAXSON, WALLY & GINGER:** Seymour, Ind. (indoor camp), Mar. 8-13; New Albany, Ind. (indoor camp), Mar. 22-27; Hamilton, Ohio (Tuley Rd.), Mar. 29—Apr. 3
- LECKRONE, LARRY:** Kansas City, Kans. (Wall Ave.), Mar. 2-6; Independence, Mo. (1st), Mar. 8-13; Evangelism Clinic (Colo. Dist.), Mar. 14-16; Chillicothe, Ohio (1st), Mar. 29—Apr. 3
- LEMASTER, BEN:** Modesto, Calif. (Trinity), Mar. 1-6; Delano, Calif., Mar. 8-13
- LESTER, FRED:** Shelbyville, Ill., Mar. 15-20; Washington, Ind. (Free Meth.), Mar. 22-27
- LIDDELL, P. L.:** Lake City, Fla., Mar. 1-6; Pinellas Park, Fla., Mar. 8-13; Mt. Prospect, Ill., Mar. 15-20; Lansing, Mich., Mar. 22-27; Akron, Ohio (Evang. Cong.), Mar. 29—Apr. 3
- LINDER, LLOYD:** Anderson, Ind. (Indian Meadows), Mar. 6-13
- LOMAN, LANE & JANET:** New Castle, Ind. (Free Meth.), Mar. 1-6; Monroe, Mich. (Free Meth.), Mar. 8-13; Flint, Mich. (Free Meth.), Mar. 15-20; Port Huron, Mich. (Free Meth.), Mar. 22-27; Auburn Heights, Mich. (Free Meth.), Mar. 29—Apr. 3
- LUSH, RON & MYRTLEBEL:** Vancouver, Wash. (area-wide), Mar. 1-6
- MANLEY, STEPHEN:** Three Rivers, Mich., Mar. 1-6; Marion, Ind. (Park Lynn), Mar. 8-13; Alexandria, Ind., Mar. 15-20; Bluffton, Ind. (1st), Mar. 22-27; Chillicothe, Ohio (1st), Mar. 29—Apr. 3
- MARLIN, BEN:** Michigan City, Ind., Mar. 1-6; Shreveport, La. (Werner Park), Mar. 8-13; Toccoa, Ga., Mar. 15-20; Fitzgerald, Ga., Mar. 22-27; Memphis, Tenn. (Millington), Mar. 29—Apr. 3
- MAYO, CLIFFORD:** Ropesville, Tex., Mar. 8-13
- McABEE, P. J.:** Monrovia, Ind., Mar. 8-13; Plainfield, Ind., Mar. 15-20; Spring Valley, Ind., Mar. 22-27; Vincennes, Ind. (indoor camp), Mar. 29—Apr. 3
- McCLURE, DARL B.:** Johnstown, Ohio, Mar. 6-13; Van Wert, Ohio (Mt. Pleasant Un. Br.), Mar. 16-25; Kenton, Ohio, Mar. 27—Apr. 3
- McKINNEY, ROY T.:** Nashville, Tenn. (Calvary), Mar. 29—Apr. 3
- McWHIRTER, G. STUART:** Richmond, Ky. (area indoor camp), Mar. 1-6; Toledo, Ohio (city-wide), Mar. 8-13; Middletown, Ohio (1st), Mar. 15-20; Dayton, Ohio (1st), Mar. 22-27
- MEREDITH, DWIGHT & NORMA JEAN:** Moravia, Ia., Mar. 8-13
- MERRITT, HERBERT & ANN:** Sublette, Kans., Mar. 1-6; Wichita, Kans. (Olivet), Mar. 8-13; Wichita, Kans. (Indian Hills), Mar. 15-20; Bethany, Okla. (Meridian Park), Mar. 22-27; Wichita, Kans. (Westside), Mar. 29—Apr. 3
- MICKEY, BOB:** Shamrock, Tex., Mar. 8-13; Buffalo, Kans., Mar. 15-20; Drexel, Mo., Mar. 22-27
- MILLHUFF, CHARLES:** Lynchburg, Va. (Thomas Rd. Bapt.), Mar. 4-6; McCrory, Ark., Mar. 8-13; Corpus Christi, Tex. (1st), Mar. 16-20; Roanoke, Va. (1st Wes.), Mar. 22-27; High Point, N.C. (1st Wes.), Mar. 29—Apr. 3
- MONTGOMERY, CLYDE:** Scottsburg, Ind., Mar. 22-27; Alpena, Mich., Mar. 29—Apr. 3
- MORRIS, CLYDE H.:** Barrett, W.Va., Mar. 1-6; Byesville, Ohio, Mar. 14-20; Sistersville, W.Va., Mar. 21-27
- MULLEN, DeVERNE H.:** Yorkton, Sask., Mar. 1-6; Millford, Sask., Mar. 8-13; Calgary, Alta. (North Hill), Mar. 15-20; Richmond, Va., Mar. 29—Apr. 3
- MYERS, HAROLD:** Weidman, Mich., Mar. 1-6; Flushing, Mich. (Wes.), Mar. 8-13; Hillsdale, Mich., Mar. 15-20; Rochester, Mich., Mar. 22-27; Roseville, Mich., Mar. 29—Apr. 3
- NEFF, LARRY & PAT:** Richmond, Ky. (Bluegrass Zone Indoor Camp), Mar. 1-6; Piqua, Ohio, Mar. 7-13; Shelbyville, Ill., Mar. 15-20; Burnips, Mich., Mar. 21-27; Virginia Beach, Va. (Tidewater Central), Mar. 29—Apr. 3
- NEUSCHWANGER, ALBERT:** Danville, Ill. (indoor camp), Mar. 2-6; Cape Girardeau, Mo., Mar. 8-13; Columbus, Ohio (West Broad), Mar. 14-20; Britt, Ia., Mar. 21-27; Sioux City, Ia., Mar. 28—Apr. 3
- ORIHOO, DALE M.:** Williamsburg, Ohio, Mar. 16-27
- OVERTON, WILLIAM D.:** Bartow, Fla., Mar. 1-6; Bridgeton, N.J., Mar. 22-27
- PASSMORE EVANGELISTIC PARTY:** Chestertown, Md., Mar. 1-6; Orrville, Ohio, Mar. 8-13; California, Ky., Mar. 15-20; Cumberland, Md. (1st), Mar. 22-27; Hamburg, N.Y., Mar. 29—Apr. 3
- PECK, JOHN:** Reedley, Calif., Mar. 1-6; Coalinga, Calif., Mar. 8-13; Eagle Mountain, Calif., Mar. 16-27
- PEMBLE, AL, FAMILY:** Decatur, Ga., Mar. 1-6; St. Augustine, Fla. (1st), Mar. 15-20; Albany, Ky. (North Side), Mar. 23-27
- PERDUE, NELSON:** Piqua, Ohio; Mar. 7-13; Defiance, Ohio, Mar. 14-20
- PHILLIPS, GENE E.:** Tahoka, Tex. (Grassland), Mar. 1-6; Lake Charles, La., Mar. 25—Apr. 3
- PIERCE, BOYCE & CATHERINE:** Oneonta, Ala. (Mt. Zion), Mar. 1-6; Crane Hill, Ala. (Beulah), Mar. 8-13; Langdale, Ala., Mar. 15-20; York, S.C., Mar. 22-27; Columbia, S.C. (Evang. Meth.), Mar. 29—Apr. 3
- PITTS, PAUL:** San Antonio Dist. Concert Tour, Mar. 1-6; Ala. Dist. Concert Tour, Mar. 15-20; Ga. Dist. Concert Tour, Mar. 22-27
- PORTER, JOHN R.:** Columbiana, Ala. (1st), Mar. 4-6; White Springs, Fla. (Suwannee), Mar. 8-13; Donalsonville, Ga. (1st), Mar. 15-20; Bainbridge, Ga. (1st), Mar. 22-27; Robertsdale, Ala. (1st), Mar. 29—Apr. 3
- POWELL, CURTICE L.:** Liberty, Ohio, (Marysville), Mar. 29—Apr. 3
- POWELL, FRANK:** Viborg, S.D., Mar. 22-27
- QUALLS, PAUL:** Gallipolis, Ohio (1st), Mar. 1-6; Jacksonville, Fla. (Lem Turner Rd.), Mar. 26—Apr. 3
- READER, GEORGE H. D.:** Odgen, Ill., Mar. 13-20; Dupo, Ill., Mar. 27—Apr. 3
- REED, DOROTHY:** Urbana, Ill. (Faith), Mar. 9-20
- RHAME, JOHN D.:** Bernie, Mo., Mar. 21-27
- RICHARDS, LARRY & PHYLLIS:** Martinsville, Ind. (Trinity), Mar. 15-20; New Castle, Ind. (1st), Mar. 27
- RICHARDSON, PAUL E.:** Aurora, Ill. (1st), Mar. 1-6; Clinton, Ill. (1st), Mar. 8-13; Bradley, Ill. (1st), Mar. 29—Apr. 3
- ROACH, DOUGLAS F.:** Brownwood, Tex. (Bluffview), Mar. 8-13; Pampa, Tex. (1st), Mar. 15-20; San Angelo, Tex. (1st), Mar. 22-27; Breckenridge, Tex., Mar. 29—Apr. 3
- RUTHERFORD, BOB:** Beebe, Ark., Mar. 6-13
- SANDERS, E. H.:** Higgins, Tex., Mar. 1-6; Wagoner, Okla. (1st), Mar. 8-13; Indianapolis, Ind. (Broad Ripple), Mar. 22-27
- SCHMELZENBACH, ELMER:** Decatur, Ind., Mar. 3-6; San Antonio, Tex. (Halffield), Mar. 9-13; Shawnee, Okla. (1st), Mar. 16-20; Cimarron, Kans., Mar. 23-27; Tulsa, Okla. (St. Paul), Mar. 30—Apr. 3
- SCHOONOVER, MODIE M.:** Fayette, Ohio, Mar. 1-6; Wapakoneta, Ohio, Mar. 14-20; Eaton, Ohio, Mar. 22-27
- SHARPLES, J. J.:** Tucson, Ariz., Feb. 27—Mar. 6
- SHARP, CHARLES:** Midwest City, Okla. (Bressee), Mar. 1-6; Cherokee, Okla., Mar. 8-13; Wister, Okla., Mar. 15-20; Caddo, Okla., Mar. 22-27
- SHEA, ALBERT J.:** Cincinnati, Ohio (Mt. Carmel), Mar. 20-27
- SHUMAKE, C. E.:** Nebo, Ill., Mar. 8-13; Oneonta, Ala. (Union Hill), Mar. 14-20
- SIPES, JOHN R.:** Canyon, Tex., Mar. 29—Apr. 3
- SLACK, DOUGLAS:** Spencer, Ind., Mar. 8-13; Muncie, Ind., Mar. 15-20; Lawrenceburg, Tenn., Mar. 29—Apr. 3
- SMITH, C. HASTINGS:** Orange, Calif. (1st), Mar. 2-6; Banning, Calif. (1st), Mar. 9-13; San Diego, Calif. (Clairemont), Mar. 16-20; Concord, Calif. (1st), Mar. 30—Apr. 3
- SMITH, OTTIS & MARGUERITE:** DeRidder, La., Mar. 1-6; Grenada, Miss. (1st), Mar. 8-13; Emporia, Kans. (1st), Mar. 15-20; Naperville, Ill. (Trinity), Mar. 22-27; Barnesville, Ohio, Mar. 29—Apr. 3
- SMITH, RICHARD A.:** Woodsfield, Ohio, Mar. 8-13
- SNELL, DALE E.:** Birmingham, Ala. (West Haven), Mar. 1-6; Mt. Vernon, Ill., Mar. 14-20; Taylorville, Ill. (Free Meth.), Mar. 22-27
- SNOW, DONALD E.:** Grand Rapids, Mich. (West), Mar. 30—Apr. 10
- SPARKS, ASA:** Millford, Del., Mar. 29—Apr. 3
- SPRAGUE EVANGELISTIC FAMILY:** Goshen, Ark., Mar. 1-6; Graham, Tex., Mar. 8-13; Neosho, Mo., Mar. 15-20; Wyoming, Ill., Mar. 22-27
- STAFFORD, DANIEL:** Columbus, Ind. (indoor camp), Feb. 25—Mar. 6; Cincinnati, Ohio, Mar. 7-13; Beech City, Ohio, Mar. 18-27; Breckenridge, Mich., Mar. 28—Apr. 3
- STARNES, SAM:** Gibson City, Ill. (1st), Mar. 6-13; Hinton, W.Va., Mar. 29—Apr. 3
- STEGALL, DAVID:** Walters, Okla., Mar. 1-6; Moravia, Ia., Mar. 8-13; Meade, Kans., Mar. 15-20; Chanute, Kans., Mar. 22-27; Marlow, Okla., Mar. 29—Apr. 3
- STEWART, PAUL:** Calera, Ala. (1st), Mar. 22-27; Jacksonville, Fla. (Lem Turner Rd.), Mar. 29—Apr. 3
- STRICKLAND, RICHARD L.:** Akron, Ohio (Kenmore), Mar. 1-6; Kankakee, Ill. (1st), Mar. 8-13; Lima, Ohio (1st), Mar. 15-20; Bloomington, Ill. (1st), Mar. 22-27; Coshocton, Ohio (1st), Mar. 29—Apr. 3
- TAYLOR, CLIFF:** Gridley, Calif., Mar. 20-25; Fairfield, Calif., Mar. 27-30
- THOMAS, J. MELTON:** Midway, Ohio, Mar. 1-6; Weirton, W.Va. (1st), Mar. 8-13; Morgantown, W.Va., Mar. 15-20; St. Louis, Mo. (Bridgeton), Mar. 22-27; Van Wert, Ohio, Mar. 29—Apr. 3
- THORNTON, RON & BONNIE:** Derby, Kans., Mar. 8-13; Anderson, Mo. (Banner), Mar. 15-20; Tabor, Ia. (Weaver Mem.), Mar. 22-27; Lacon, Ill., Mar. 29—Apr. 3
- TRIPP, HOWARD:** Jasper, Ala., Mar. 15-20; Sheffield, Ala. (1st), Mar. 22-27
- TUCKER, BILL & JEANETTE:** Van Buren, Ind., Mar. 1-6; Farmland, Ind., Mar. 7-13; Montpelier, Ind., Mar. 15-20; Muncie, Ind. (Emmanuel), Mar. 22-27; Anderson, Ind. (Columbus Ave.), Mar. 29—Apr. 3
- TURNOCK, JOHN J.:** Elmwood, Mich., Mar. 1-6; Canton, Ohio (1st), Mar. 8-13; Pana, Ill. (1st), Mar. 14-20; Cushing, Okla., Mar. 22-27; Oklahoma City, Okla. (Oakcliff), Mar. 29—Apr. 3
- VARIAN, WILLIAM:** Gallipolis, Ohio (1st), Mar. 1-6; Howell, Mich. (Tyndall Mem.), Mar. 8-13; Granite City, Ill. (1st), Mar. 15-20; Huntington, W.Va. (1st), Mar. 22-27; Eugene, Ore. (1st), Mar. 30—Apr. 3
- WALKER, LAWRENCE:** McArthur, Ohio, Mar. 22-27; Cambridge, Ohio (1st), Mar. 29—Apr. 3
- WARD, LLOYD:** Ft. Myers, Fla. (1st), Mar. 6-13; Huntingburg, Ind., Mar. 20-27
- WELCH, W. B.:** Columbia, S.C. (1st), Mar. 1-6; Memphis, Tenn. (North), Mar. 20-27
- WHITED, CURTIS:** Jacksonville, Tex., Mar. 7-13
- WILLIAMS, LAWRENCE:** Little Rock, Ark. (Rose Hill), Mar. 14-20; Nevada, Mo., Mar. 21-27
- WISE, DAVE:** Ft. Wayne, Ind. (Lake Ave.), Mar. 8-13; Greenville, Ohio (1st), Mar. 14-20
- WISEHART, LENNY & JOY:** Eureka, Calif. (1st), Mar. 4-13; Fortuna, Calif., Mar. 15-20; Salinas, Calif., Mar. 22-27; San Jose, Calif. (1st), Mar. 29—Apr. 3
- WRIGHT, EARL GUY:** Martinsville, Va. (Fort Trial), Mar. 1-6; Moundsville, W.Va., Mar. 8-13; Brighton, Tenn. (Tipton Co.), Mar. 15-20; Waverly, Tenn., Mar. 22-27
- WYLIE, CHARLES:** Texas City, Tex. (1st), Mar. 8-13; Center, Tex. (1st), Mar. 15-20; Sulphur Springs, Tex. (1st), Mar. 22-27; Oklahoma City, Okla. (Shields), Mar. 29—Apr. 3
- WYRICK, DENNIS E.:** Sylacauga, Ala. (1st), Mar. 1-6; Sidney, Ohio, Mar. 8-13; Ironton, Ohio (1st), Mar. 15-20; Dunbar, W.Va., Mar. 22-27

NOTE: The evangelists' slates are printed in the *Herald* monthly. The full directory is published monthly in the *Preacher's Magazine*.

NEWS OF REVIVAL

The Leipsic, Ohio, church had revival services January 11-16 with Rev. Nelson Perdue as the evangelist. There were over 45 seekers during the revival. Pastor Gilbert Brewer provided special music throughout the week. □

Pastor Rex G. Morris reports one of the best-attended revivals in recent years at the Brush, Colo., church. "Jimmy Dell, singer-evangelist, not only spoke to the church but captured the attention and hearts of the community. There were some real victories at the altar." □

Kannapolis, N.C., Westside Church reports recent revival with Pastor M. D. Cline and the Singing Chandlers. "Night after night there were testimonies of salvation and witness to second blessing holiness." Seven new Nazarenes joined the church. □

NEWS OF REVIVAL

The **Dover, Del., Calvary Church** recently held a multi-faceted series of services featuring the messages of Pastor David J. Sparks, Rev. David E. Sparks, and Rev. L. E. Sparks, three generations of ordained Nazarene ministers. There were Bible-study services with expository sermons by Pastor David J. Sparks; the revival messages of Rev. L. E. Sparks from Canada; and a three-day mini family-life conference with Rev. David E. Sparks. "There were approximately 30 people at the altars of the church during the meeting, which was marked by a great atmosphere of melting and melding." □

Pastor William Chenault reports a successful revival at the **Springfield, Ill., South Side Church** with Evangelist William Varian. "The entire church was spiritually deepened through his ministry." ■

DISTRICT ASSEMBLY SCHEDULE

V. H. LEWIS

Sacramento	April 22-23
Central California	April 29-30
West Texas	May 4-5
North Florida	May 19-20
Southern Florida	May 25-26
Canada West	June 16-17
Rocky Mountain	June 23-24
Southwestern Ohio	July 8-9
Northwestern Ohio	July 13-14

Northeastern Indiana	July 21-22
Kansas	August 3-4
Iowa	August 12-13
Minnesota	August 26-27
Southwest Oklahoma	September 8-9

GEORGE COULTER

Washington	April 27-28
New York	May 6-7
Philadelphia	May 11-12
British Isles North	May 23-24
British Isles South	May 28-30
Canada Atlantic	June 24-25
Upstate New York	June 30-July 1
Michigan	July 13-14
Eastern Michigan	July 20-21
Pittsburgh	July 28-29
Northwestern Illinois	August 11-12
Dallas	August 19-20
South Arkansas	August 24-25

EUGENE L. STOWE

Hawaii	April 21-22
Western Latin America	April 27-28
Los Angeles	May 13-14
New Mexico	May 19-20
Northeast Oklahoma	June 15-16
Kentucky	June 21-22
Dakota	July 7-8
Central Ohio	July 20-21
Southwest Indiana	July 28-29
Akron	August 4-5
Georgia	August 11-12
South Carolina	August 25-26
North Carolina	September 1-2

ORVILLE W. JENKINS

Mississippi	May 5-6
Alabama	May 11-12
Central Florida	May 17-18
Eastern Latin America	May 27-28
Canada Central	June 9-10
Maine	June 15-16
Chicago Central	June 24-25
Eastern Kentucky	July 7-8
New England	July 14-15
East Tennessee	July 28-29
West Virginia	August 4-5
Virginia	August 11-12
Kansas City	August 24-25
Southeast Oklahoma	September 1-2

CHARLES H. STRICKLAND

Central Latin America	April 21-22
San Antonio	May 4-5
Arizona	May 12-13
Southern California	May 18-19
American Indian	June 9
North Central Ohio	June 29-30
Colorado	July 7-8
Northern California	July 21-22
Northwest Oklahoma	July 27-28
Indianapolis	August 3-4
Joplin	August 18-19
Missouri	September 1-2
Louisiana	September 7-8

WILLIAM M. GREATHOUSE

Washington Pacific	April 29-30
Northwest	May 4-5
Oregon Pacific	May 13-14
Intermountain	May 26-27
Canada Pacific	June 3-4
Alaska	June 9-10
Nebraska	June 23-24
North Arkansas	July 13-14
Houston	July 20-21
Illinois	July 27-28
Tennessee	August 10-11
Northwest Indiana	August 18-19
Wisconsin	August 25-26

MOVING MINISTERS

PAUL ALDRICH from Cape Girardeau, Mo., to Springfield (Mo.) First
 WAYNE F. BEARD to Ironton (Ohio) Elm St.
 AARON BESS from Fredericksburg, Va., to Highland Springs, Va.
 W. J. BLACKMON from Bridgewater (Va.)

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V-5577	Teen Teaching Packet	\$3.50
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JERRY CHANDLER from Warrenton, Va., to Parsons, W.Va.
GERALD R. COLE from Ellensburg, Wash., to Pasco, Wash.
HENRY B. CORLEY from Meansville (Ga.) Pine Mountain to Fayetteville (Tenn.) First
RON EADENS from Fredericksburg, Va.
GLEN ELLIS from Texhoma, Okla., to Hilda (Mo.) Ozark Chapel
C. C. FULTON from Houston (Tex.) North Shore to Paris, Tex.
ROBERT GAUT from evangelism to Garnett, Kans.
WILLIAM B. GUSSLER, SR., to Lithopolis, Ohio
C. B. JARVIS to associate, Marlow, Okla.
ERNE LEWIS from associate, Little Rock (Ark.) North to Bridgewater (Va.) Spring Creek
L. E. LOVELL to associate, Jackson (Miss.) Emmanuel
A. T. MCKINLEY from Dalhart, Tex., to Laverne, Okla.
EARL MAYS, JR., from Morehead, Ky., to Clintonville, Ky.
LARRY OELGER from Mountain View, Mo., to Perryville (Mo.) First
LARRY PARSONS from Harlan (Ky.) Steven Fisher Memorial to Evarts, Ky.
JERRY O. RICHARDS from Midland, Tex., to Chanute, Kans.
C. W. ROACH from Lake Jackson, Tex., to Texas City, Tex.
JAMES L. SMITH to Ogden, Utah
SAMUEL P. SMITH to Lucasville, Ohio
DARRELL SPENCER from Little Rock (Ark.) North Grace to Craigsville (Va.) Estaline Valley
JOHN M. SWEENEY from San Diego (Calif.) Pacific Beach to Idaho Falls, Ida.
DON WILBUR from associate, Ontario, Ore., to Harper, Ore.

CORRECTION:

ROLAND DUNLOP remains the pastor at Owego, N.Y. **JOHN L. MORAN** has moved to Owego, N.Y., with a retirement status.

MOVING MISSIONARIES

REV. AND MRS. BRUCE BLOWERS, Papua New Guinea, field address: P.O. Box 456, Mt. Hagen, W.H.D., Papua New Guinea
REV. AND MRS. DAVID BROWNING, Republic of the Philippines, field address: P.O. Box 448, Iloilo City, Republic of the Philippines
REV. AND MRS. HAROLD HAMPTON, Latin American Evangelist, permanent stateside address: Rte. 4, Box 4095, Skyline Dr., Nampa, Ida. 83651
REV. AND MRS. PHILLIP TORGRIMSON, Peru, furlough address: 13 Plaza Dr., Mt. Vernon, Ohio 43050

ANNOUNCEMENT

For health reasons Evangelist **Charles C. Davidson** is limiting his work largely to sacred musical concerts or to song evangelist for revivals.

RECOMMENDATION

The **MILES LAWHORN FAMILY** is entering the field of song evangelism full-time. Brother Lawhorn is a registered song evangelist on the Eastern Kentucky District. I recommend them to our churches everywhere for concerts, revivals, and other meetings. Write them: 5028 Suter Dr., Nashville, Tenn. 37211.—*John W. May, Eastern Kentucky district superintendent.*

REV. C. B. CARLETON has retired from the pastorate after 41 years of active ministry and will be serving the church as a registered evangelist. He is a strong preacher and an effective soul winner. I am happy to recommend him to our people.—*Reeford L. Chaney, Alabama district superintendent.*



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VITAL STATISTICS

DEATHS

ANDREW ALDERIN, 79, died Jan. 18 at Garrison, N.D. Services were conducted by Rev. Daniel Tennyson and Rev. V. Willard. Surviving are his wife, Esther; a twin sister; and five grandchildren.

VANCE ARMSTRONG, 41, died Jan. 3 in W.Va. Revs. Roger Hahn, Gardner, and Singletary conducted the funeral services. He is survived by his wife, Carolyn; two daughters; and two sons.

REV. WILLIAM TORBETT ARMSTRONG, SR., 69, died Jan. 15 in Twin Falls, Ida. Funeral services were conducted by Rev. Joe Norton, assisted by Rev. Charles Dodd. He is survived by his wife, Irene; one son, Dr. William Torbett, Jr.; two sisters; and two brothers.

FLORENCE PERILLAR CHENAULT, 72, died Jan. 4 in Memphis, Tenn. Funeral services were conducted by Rev. Curtis Cook and Rev. James L. Stewart. Survivors include her daughter, Mrs. Betty Jane Seatriz; two grandchildren; and one great-grandchild.

MRS. GLADYS M. CRAIG, 81, died Dec. 31 in Columbus, Ohio. Rev. Tom Hoppe conducted the funeral services and interment was in Mt. Gilead, Ohio. She is survived by her husband, James, and one daughter, Mrs. A. E. (Pauline) Miller.

MRS. ETHEL ELIZABETH (HENRE) CURTIS, 70, died Dec. 12 at Olivehurst, Calif. A memorial service was conducted in the Olivehurst church by Rev. Russel R. McCollom. Funeral services were conducted in Kansas City, Kans., by Rev. Russel R. McCollom and Rev. George Harrison. She is survived by her husband, John; 4 sons, Richard Henre, Marvin Henre, Jerald Henre, and Steven Henre; 1 stepdaughter, Arminda Curtis; 1 brother; 2 sisters; and 16 grandchildren.

MRS. BEULAH GAMERTSFELDER, 79, died Jan. 14 at Columbus, Ohio. Funeral services were conducted by Rev. E. K. Richey and Rev. William C. Thorpe, with interment at Coshoc-ton, Ohio. Survivors include 3 sons, Dr. Paul,

John, and Karl; 2 daughters, Ruth Bachman and Mrs. Hubert (Mary) Park; 15 grandchildren; and 5 great-grandchildren.

ARTHUR HODGE, 73, died Jan. 5 in Memphis, Tenn. Services were conducted in Jacksonville, Fla., by Rev. Aubrey Ponce and Rev. Giddens. He is survived by his wife, Duffy; 1 son, Douglas; 3 daughters, Mrs. Linton (Stella) Drake, Mrs. James (Melver) Boone, and Mrs. Edythe Leddy; 11 grandchildren; and 4 great-grandchildren.

REV. ALECK G. JEFFRIES, 65, died Aug. 21 in Eugene, Ore. The memorial service was at Eugene First Church, with Rev. Walter Lanman and District Superintendent Carl Clendenen officiating. Interment was at Ashland, Ore., and Rev. Daniel H. Penn and Rev. Gene Skidgel officiated. Survivors include his wife, Esther; one daughter, Gwen Kirtland; two sons, Ron and George; and four grandchildren.

AUSTIN A. LEE, 59, died Dec. 28 in Burlingame, Calif. Rev. William B. Franklin conducted the funeral service. Surviving are his wife, Edith; three sons, Dwayne, Dale, and Dennis; one daughter, Dalene; two brothers; and two grandchildren.

JENNIE K. MOORE, 91, died Nov. 15. Funeral services were at Ft. Recovery, Ohio, with interment in Hollidaysburg, Pa., and were conducted by Rev. Jim Stewart. She is survived by four sons, Norman, Paul, Mark, and Lawrence; one daughter, Mrs. George (Esther) Jetter; and a number of grandchildren and great-grandchildren.

IRVING PRITCHETT, 49, died Jan. 9 in Bridgeton, N.J. Interment was in Millville, N.J. The services were conducted by Rev. Richard A. Frank. He is survived by his wife, Regina; two sons, Irving and Mark; and one daughter, Kathy.

MRS. BERTHA MAY WORDSWORTH, 88, died Sept. 17 in Seattle, Wash. Funeral services were conducted by Rev. Paul Anderson and District Superintendent Dr. Bert Daniels, in Kirkland, Wash., with interment in Floral Hills, near Seattle. She is survived by her husband, Rev. E. E. Wordsworth; one son, Dr. John E. Words-

worth; two daughters, Mrs. Miriam Reeves and Mrs. Art Davis; and a number of grandchildren and great-grandchildren.

BIRTHS

to REV. RONALD WAYNE AND DOLORES (HAWKINS) BERRY, Monahans, Tex., a girl, Lorie Renee, Dec. 26

to JAMES AND CYNTHIA (DABNEY) BRISCOE, Yuba City, Calif., a boy, James Robert, Jan. 5

to JERRY AND JEANNE (CHILTON) BRITT, Phoenix, Ariz., a girl, Andrea Nicole, Jan. 6

to JAMES AND NANCY (GALBREATH) BROWN, Phoenix, Ariz., a boy, Ryan William, Dec. 30

to RONALD AND CAROL (JORDAN) BROWNING, Dixon, Calif., a girl, Elizabeth Ann, Jan. 16

to REV. RICHARD C. AND BEVERLY (CHAN-NELL) DAGES, Laurel, Miss., a girl, Evelyn Annette, Jan. 13

to TIMOTHY AND DOROTHY (WILLIAMS) GEE, Pontiac, Mich., a boy, Michael Ryan, Sept. 21

to RAY AND MARVELLEE (ELLIOTT) GOODWIN, Enid, Okla., a boy, Matthew Elliott, Dec. 17

to LESTER L. AND MORNALIEE (RILEY) HALE, Oklahoma City, a girl, Jo Hanna Kristin, Dec. 24

to REV. DUANE AND MARY JO (FARQUHAR) HASKINS, Cherokee, Okla., a boy, Andrew Ernest, Jan. 7

to RON AND KAREN (ANDERSON) HOLLOWAY, San Jose, Calif., a boy, James Ryan, Jan. 12

to REV. RON W. AND HELEN (HERRING) McCORMICK, Bridgeton, N.J., a boy, Todd Jason, Dec. 20

to WILLIAM GLENN AND SHIRLEY (MIZNER) McDONALD, Robins A.F.B., Ga., a girl, Kirsten Renee, Oct. 4

to MARTIN AND KATHY (LUKACS) McDONNELL, Mercer, Pa., a girl, Melissa Kay, Dec. 31

to KENNETH AND JACKIE (WOOD) McINTYRE, Tuscaloosa, Ala., a boy, Robert Vincent, Jan. 12

to GARY AND VICKIE (WESSELS) MORSCH, Bethany, Okla., a girl, Amy Lou, Jan. 19

to DAVID AND CAROL MYERS, Fostoria, Ohio, twins, Jason Allen and Jennifer Ann, Sept. 9

to DR. WENDEL L. AND JUDY (TAYLOR) NIXON, Crailsheim, Germany, a boy, Michael Griffin, Dec. 27

to REV. WILLIAM AND LINDA (McWILLIAMS) PARSONS, Utica, Ohio, a boy, Justin William, Nov. 12

to JAMES AND MARCIA REES, Nashville, Ill., a girl, Holly Lynette, Nov. 27

to RUSSELL, JR., AND ALICE STANLEY, Lodi, Calif., a boy, Matthew Russell, Oct. 23

to REV. JAMES L. AND JOAN (HAWKS) STEWART, Memphis, Tenn., a girl, Heather Nicole, Nov. 23

NEWS

OF RELIGION

FRENCH MUSICIAN SAYS OLD TESTAMENT WAS WRITTEN TO BE SUNG. A French musician and composer says she has evidence to prove that tiny symbols thought to be accent marks on early texts of the Old Testament are actually signs of a musical scale.

Mrs. Suzanne Haik Vantoura, along with a synagogue cantor, has prepared an album of psalms performed as she believes they were 2,000 years ago.

Her decoded album of the Old Testament, according to UPI reports, has been a best-selling classical album in Paris.

Mrs. Vantoura's book, *La Musique de la Bible Revelee* (The Music of the Bible Revealed), explains the broken code and provides examples from the Bible.

Her research began in 1940 when she and her parents, of Jewish ancestry, fled to Bordeaux to escape the invading Nazi army. Mrs. Vantoura, then 28, studied her Bible and reconstructed what she believes to be the musical code. □

BILLY GRAHAM ON ALCOHOL. Billy Graham, at a press conference in Washington, D.C., January 26, said the recent press release about alcohol was incorrect and out of context. He denied that he said, "Jimmy Carter should drink a highball." He stated his position was that although there is no direct Scripture passage commanding total abstinence, in view of all we have learned about alcohol and what it does to bodies and lives, he felt the proper Christian witness was one of total abstinence from the use of alcohol as a beverage. □

NEW DEFINITION OF RELIGION URGED FOR "RELIGIOUS TIME" ON NETWORK. An interreligious conference under the auspices of the Australian Broadcasting Commission (ABC) Religious Broadcasts Department has recommended that the department's scope include "nontranscendental philosophies which do not embrace a belief in a supreme being."

The ABC invited 14 Christians, 2 Jews, a Muslim, and 5 leaders of various rationalist and humanist societies to the meeting. Rev. James Peter, department head, said the conference recommended also that the department name be changed to Department of Religions and World Views.

In a paper prepared for the conference, Mr. Peter said the department "understands religion to be any set of practices and/or ideas which one believes will lead to liberation or fulfillment of one's being, and it understands also that for many people an essential expression of religion is communal." □

CLEAVER'S "PROFESSION OF FAITH" SPONSORED BY TEXAS BAPTISTS. Eldridge Cleaver, the former black militant and Communist who has professed his faith in Jesus Christ, will proclaim his conversion to Christianity in a television advertising campaign in Texas.

The promotion is part of a four-week campaign in February and March sponsored by the Baptist General Convention of Texas.

Among others featured in the TV ads are Dean Jones, the actor; Jeannie C. Riley, the country and western singer; and Billy Johnson, the Houston Oilers' football player. □

"THE PILGRIM'S PROGRESS" ON TAPE. A best-selling book for 300 years, *The Pilgrim's Progress*, by John Bunyan, has now been put on tape by Roderick B. Manson in London, England.

The album has six long-play records offering six hours of reading, designed especially for shut-ins, blind persons, and the elderly. □

"Showers of Blessing" PROGRAM SCHEDULE



March 6

"History, the Instant Replay"

by Chuck Millhuff

March 13

"In His Presence"

by Chuck Millhuff



THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ **Christ is coequal with the Father and the Holy Spirit as God. How can it be that the Son, Jesus Christ, does not know the time, nor the hour, of His return?**

Evidently the Incarnation meant that Jesus, as a man, was subject to the same laws of growth in knowledge as are other men, and, therefore, He did not know at the time He spoke the words in Matthew 24:36 the precise time when He would come again. He may know now, but I don't, and so I want to live in readiness for that

event!

The Man Jesus was not coequal with the Father, obviously. He experienced weariness (compare Isaiah 40:28 and John 4:6). Nevertheless, Jesus was the incarnate Word of God who was "with God" and "was God" before the world's creation. □

■ **Why couldn't the Dome of the Rock, the Islamic temple that stands on Mount Moriah and is desecrating the Jewish Temple site, be the "abomination of desolation" described in Daniel 8:9-14; 11:31, 45; and 12:11?**

It could be if that's what Daniel meant by it. Most expositors, however, think that Daniel refers to the desecration of the Temple by a Syrian ruler, Antiochus IV, in December, 168 B.C. A pagan altar was erected where the Jews' altar of sacrifice stood, and a

hog was offered to Zeus on it.

Four years later, with the defeat of the Syrians, the Temple was purified and rededicated, an event still commemorated by the Jews annually in their feast of Hanukkah. □

■ **How does the Church of the Nazarene justify the custom of more than one person praying out loud at the same time?**

To begin with, this custom prevails in some local churches, but not in all of them and probably not in most of them.

I have attended services where all praying aloud at once was encouraged. Frankly, I found it distracting and confusing, and was not edified by it. But I reasoned that some must find it helpful and a blessing, or the practice would not have developed and continued.

That, I suppose, is what "justifies" any custom in worship, that some find it a means of blessing. I don't think it is commanded by Scripture. Nor is it forbidden there, unless it violates Paul's instruction to "let all things be done properly and in an orderly manner" (1 Corinthians 14:40). Paul is, of

course, referring to the practice of praying and speaking in "tongues," which threatened the peace and unity of the church in Corinth. Sometimes when many voices are competing in prayer, even though all are using the same language, a noise level of indistinct sounds is created that rivals the confusion of "tongues."

To sum up, it is a local custom, neither enjoined or prohibited by Scripture, and must be assessed in the light of its value for those who do it that way. And if most of the people in your church do it that way, hang in there, enduring whatever you can't enjoy, for the sake of the other and greater measures of value you find in its fellowship. □

■ **What do you think of bringing Santa Claus into the church for the Christmas program?**

Unless it's to get him converted, I would not favor it myself. It seems to me that in our society the Santa myth gets more publicity than the Nativity story. We do not make the latter more

impressive by recognizing the former in our churches. All of our worship should exalt Jesus Christ, not any saint, real or imaginary. □

to RON AND RUTH (SCHERMERHORN) WAHL, Evans City, Pa., a boy, Jason Lee, Jan. 20

to JOHNNY AND RACHEL (WHITLOCK) WATSON, Bethany, Okla., a girl, Jennifer Lynne, Dec. 14

to ROBERT AND MARSHA (BURNS) WATT, Mercer, Pa., a girl, Michelle Lee, Dec. 17

to GEORGE AND PAULETTE (BEANE) WHITTEN, Nashville, Tenn., a girl, Valerie Suzanne, Dec. 21

MARRIAGES

RICHALENE RUBBA and WILBERT SYLVESTER JOHNSON at Millville, N.J., Jan. 8

CLARA HENDRY and PHIL PINEDA at Baldwin Park, Calif., Oct. 16

LOIS SANDERS and DAVID CASTANEDA at Baldwin Park, Calif., Dec. 4

LINDA FIKE and DAVID HESSE at Celina, Ohio, Jan. 1

BARBARA ELAINE BANNISTER and JAMES FREDRICK McNEILL III at Memphis, Tenn., Aug. 27

LINDA LEE KESSLER and ALVIN L. PHIPPS at Kansas City, Kans., Feb. 12

ANNIVERSARIES

REV. AND MRS. C. C. CHAPMAN recently celebrated their fiftieth wedding anniversary at the Salem, Ore., First Church. The reception was given by their two children: J. Perry and Helen Chapman and Paul and Esther (Chapman) Poe. They have five grandchildren. The Chapmans pastored in churches in Indiana; the last was Indianapolis Northside.

MR. AND MRS. HENRY O. HOWE were recently honored at a reception at the Salem, Ore., Keizer Church to celebrate their sixty-fourth wedding anniversary. The couple's 14 children were hosts for the anniversary party. The children include Mrs. Hazel Bewley, Rex Howe, Henry Howe, Jr., Floyd Howe, all of Salem; Mrs. Ruth Joiner and Mrs. Kathleen Laws of Eugene, Ore.; Mrs. Pauline Britton of Los Angeles; Mrs. Ethel Joyner of Junction City, Ore.; Mrs. Vanona Tracy of Fairbanks, Alaska; Garold Howe of Valselt, Ore.; Stanley Howe of Brooks, Ore.; Ernest Howe of California; Thaddeus Howe of Medford, Ore.; and Jessie Howe of Silverton, Ore. The family includes 57 grandchildren, 60 great-grandchildren, and 3 great-great-grandchildren.

REV. AND MRS. WILLIAM E. MASTER celebrated their fiftieth wedding anniversary with an open house January 23. It was given by their children and friends at their home in Anderson, Mo.

A fiftieth wedding anniversary reception was held in honor of MR. AND MRS. ELLIS POSEY on Jan. 1 at the Choctaw Room of the Chickasaw Motor Inn, Sulphur, Okla. Hosting the event were their five children and families: Mr. and Mrs. Robert Neal, Liberal, Kans.; Mr. and Mrs. Lloyd Posey, Texarkana, Ark.; Mrs. Dorothy Warner, Midwest City, Okla.; Rev. and Mrs. David Chandler, Little Rock, Ark.; and Mr. and Mrs. Clayton Posey, New Canaan, Conn. The Poseys moved to Sulphur, Okla., in 1965 and have been active members of the Sulphur, Okla., church. They have 15 grandchildren and 3 great-grandchildren.

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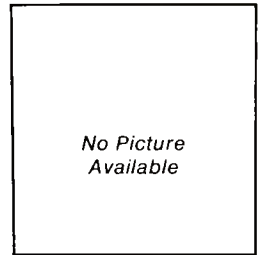
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Eleanor Brocklebank
Nurse
Swaziland

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- VA-3251 Jesus Tried Before Pilate
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Eduardo & Jill Llanes
Teacher/Nurse
Central American Nazarene Seminary/
Costa Rica

the evening session of its annual meeting, Monday, January 17.

Twelve were given general appointment status which means they will be assigned to particular fields by the executive director of the Department of World Mission and the general superintendent in jurisdiction. They are: Dr. and Mrs. Patrick Page, Rev. and Mrs. Russell Lovett, Rev. and Mrs. Alden Sproull, Rev. and Mrs. Ronald Willard, Rev. and Mrs. Jim Sage, and Rev. and Mrs. Larry Duckworth.

The following were given specific appointments: Mr. and Mrs. Dean Tate to the Swaziland Medical Council;

Mr. and Mrs. William Wagner, Swaziland Church Growth and Evangelism Council; Rev. and Mrs. Robert Woodruff, New Guinea; Rev. and Mrs. Donald Stults, Korea; Rev. and Mrs. Stephen Baird, Indonesia; Rev. and Mrs. Tom Cook, Chile; Rev. and Mrs. Jim Palmer, Colombia; Rev. and Mrs. Phillip Torgrimson, Colombia; Miss Eleanor Brocklebank, Swaziland; Miss Della Marie MacLachlan, New Guinea; and Mr. and Mrs. Eduardo Llanes who were elected to a career missionary status after having served under a specialized ministry contract and are assigned to Central American Nazarene Seminary. □



Mrs. Vernon (Carolyn) Lunn, Farmington Hills, Mich., will appear on one of the three telecasts of the BILLY GRAHAM SOUTHEAST MICHIGAN (Detroit area) CRUSADE, to be released nationwide in the second week of March. Carolyn and her husband served as members of the Executive Committee for the crusade held in October, 1976, at the Pontiac Stadium, seating 80,000 people. As chairlady of the Women's Ministry, she gave her testimony as a Christian wife and homemaker before Dr. Graham spoke on "The Christian Home."



Russell & Donna Lovett
Minister/Teacher
General Appointment



James & Barbara Sage
Minister/Nurse
General Appointment



Phillip & Sharolyn Torgrimson
Minister/Homemaker
Colombia



Della MacLachlan
Secretary
Papua New Guinea



Alden & Victoria Sproull
Minister/Homemaker
General Appointment



William & Sherrill Wagner
Broadcast Engineer/Homemaker
Swaziland Church Growth Council



Patrick & Christine Page
Doctor/Teacher
General Appointment



Donald & Lucinda Stults
Minister/Nurse
Korea



Ronald & Sara Willard
Minister/Homemaker
General Appointment



James & Alice Palmer
Minister/Nurse
Colombia



Dean & Betty Tate
Teacher/Nurse
Swaziland Medical Council



Robert & Susan Woodruff
Minister/Nurse
Papua New Guinea

by RONALD M. ADAMS
Trenton, N.J.

It Was Not in Vain

ONE HOUR and 300 miles put me in Boston at our Malden church. Trenton to Boston; that's a long way to go to make a call. But I had been invited to share as a trainer in the New England District Personal Evangelism Clinic with Dr. Donald Gibson.

There were many good results coming from this clinic, but one especially thrills my heart. In the Sunday morning service following the clinic, Pastor Harold Parry reported about 15 persons made public confession of having received Christ the week before in their homes. He went on to say that following the morning message, the altar was lined with people praying together until two o'clock in the afternoon. Among them was Dorothy, a widow who had listened attentively to the gospel presentation as it was shared with her. Her heart was touched; and although she did

not openly receive Christ that evening, I felt that in her heart she committed her life to Christ. She was one of those who went to the altar on Sunday morning. Later that evening she wrote me a letter telling of her joy in finding Jesus Christ as her personal Saviour. Here is a portion of that letter: "I couldn't go to bed tonight without letting you know your visit to my house was not in vain. This morning I received Jesus Christ as my personal Saviour after nearly two years of groping and wandering.

"You were constantly on my mind today; and I couldn't help but think back when you asked me how I knew the chair would hold me up, and I said I had sat in it. Well, now I know Jesus will hold me up, because I would have fallen flat on my face."

That made the 300 miles worth it all. □

***"By All Means . . .
Save Some"***

SPIRITUAL RENEWAL IN AFRICA

The all-Africa missionary retreat held in Manzini, Swaziland, January 31—February 3 was a time of spiritual renewal and fellowship for Nazarene missionaries.

Conducted by Rev. Darrell Teare, area coordinator, with General Superintendent Eugene L. Stowe as the speaker, the sessions brought together more than 250 Nazarene missionaries and their children. Several from the hospital at Acornhoek were the only missionaries not present.

Sharing the worldwide concern of the denomination, the missionaries gave \$700 to build an altar and pulpit for the Bel Air Church of the Nazarene in Port-au-Prince, Haiti, half a world away.

Dr. Stowe and Rev. Teare spent the weekend at Acornhoek to share the highlights of the retreat with the missionaries who had not been able to attend. □

—Department of World Mission

MIRIAM HALL NEW EXECUTIVE DIRECTOR OF CHILDREN'S MINISTRIES

Dr. V. H. Lewis, general superintendent, announced Friday, February 4, that Miriam J. Hall (Mrs. Herbert E.) had accepted the election by the General Board as executive director of children's ministries, effective June 1. She will serve as a consultant until that time.

This is a new department of the General Board provided by legislation passed at the General Assembly in June, 1976, in Dallas. Mrs. Hall, the first woman to be a departmental executive, was elected January 17 at the annual meeting of the General Board.

Born in Dayton, Ohio, Mrs. Hall graduated from Olivet Nazarene College with a B.S. in elementary education and obtained an M.A. degree in reading from the University of Northern Colorado. She and her husband live in Arvada, Colo., and are members of the Denver Lakewood Church, where she is the director of children's ministries. They have one daughter, Amy, age 8. The Halls will move to Kansas City in June.

Mrs. Hall has been involved in educational activities for 25 years. She taught in elementary schools for nine years.

She was hired by Ohio State University to write objectives for a kindergarten through high school career education program. She developed a language arts program for the public schools of Boise, Ida. She assisted the

Bureau of Indian Affairs to write a reading program for Alaskan Eskimos and Aleut Indians. She has served on task forces to formulate a process for curriculum development and to study kindergarten education.

She is now serving as reading coordinator for kindergarten through high school in the Jefferson County (West Denver) public school system. □

—NCN

REV. GRADY CANTRELL TO NORTHERN CALIFORNIA

Grady Cantrell has served as superintendent of the former Idaho-Oregon and now Intermountain District for nine years. Before his election as superintendent, he pastored the Boise, Ida., First Church. He has also pastored four churches in Northern California: Modesto, Richmond, Wasco, and Alameda.

Rev. Cantrell succeeds Dr. E. E. Zachary, who resigned to become the Northwest representative for the executive consultant of Life Income Gifts and Bequests. Dr. and Mrs. Zachary will make their home in Vancouver, Wash. □

—NCN

ANNOUNCEMENT

With the approval of the Board of General Superintendents and after consulting with the district advisory board, I have appointed Rev. Grady Cantrell district superintendent of the Northern California District. He will assume his new assignment March 15, 1977.

—V. H. LEWIS
General Superintendent

HUNGER FUND FOR HAITI

On the drought-stricken island of La Gonave, Haiti, where Haitians are starving to death, relief agencies, overwhelmed with the magnitude of trying to provide aid, are asking each church denomination to care for its own needy. There are 500 Nazarenes on the island. The Church of the Nazarene is solely responsible for their sustenance.

The Department of World Mission has set up a program to meet this critical need: (1) Several thousand dollars have been sent from the Nazarene Hunger Fund to purchase a limited amount of relief food that is available on the main island for immediate aid; and (2) The department will purchase 100 sacks of seed corn to be given to the families for planting when the rains come again.

"We estimate that this program of

hunger relief will cost \$25,000 or more," Dr. Jerald Johnson said, "and we are depending on the Nazarene Hunger Fund for this." □

—NCN

EARTHQUAKE-STRICKEN GUATEMALAN CHURCH MAKES GAIN

The new Guatemala Northeast District met February 7-8 for their annual assembly the first full year after the destructive earthquake.

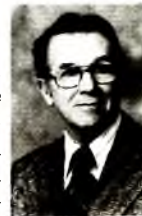
Reports from the 56 churches, 3 more than last year, revealed a net gain in members of 784 for a total of 6,125. A remarkable figure of \$212,000 was given for all purposes by these disaster-plagued people.

The district superintendent, Rev. Alfonso Barrientos, was reelected with an encouraging vote. □

—NCN

STEWARDSHIP TAUGHT BY FILM

Dr. Earl Wolf, interim executive director of the Department of Stewardship, announced that a yet-to-be-titled film on stewardship will be released May 1.



The film is in part a Bible study from the Book of Genesis led by Rev. Reuben Welch, professor of religion at Point Loma College. It has been produced by Nazarene Communications. The setting is a laymen's retreat at a seaside retreat center.

The film will present material on the following concerns: (1) financial stewardship (tithing, offerings); (2) stewardship of life (time, talent); and (3) stewardship of God's creation (ecology).

Although the film is available without charge to local churches, three filmstrips for follow-up teaching can be purchased from the Nazarene Publishing House. □

—NCN

RHODESIAN MISSIONARIES ORDERED TO TAKE PRECAUTIONARY MEASURES

Rev. Darrell Teare, area coordinator, was in Africa during February, visiting Nazarene missionaries in Rhodesia. He told them, on behalf of Dr. Jerald Johnson, executive director of the Department of World Mission, to take precautionary measures in the light of the tense political situation.

Two Roman Catholic missions recently suffered attack by guerrillas. □

—NCN

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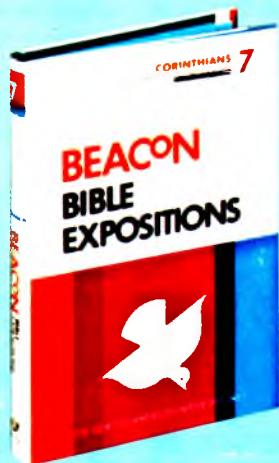


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