

A large flock of sheep is gathered in a field, with a bright light flare on the right side. The sheep are of various colors, including white, brown, and black. The background shows a fence and trees. The overall scene is brightly lit, with a strong light flare on the right side.

HERALD of HOLINESS

CHURCH OF THE NAZARENE / APRIL 1, 1979

by General Superintendent Charles H. Strickland



The Love Slave

THE TWENTY-FIRST chapter of Exodus records the ancient Jewish ordinance regarding the servitude of a Hebrew servant. He was obligated to serve his master for six years. On the seventh year he was set free. Many did not desire this freedom but would say: "I love my master . . . I will not go out free" (verse 5). When this declaration was made the servant stood before the judges and "his master shall bore his ear through with an awl; and he shall serve him forever" (verse 6).

This relationship is a symbol of our relations with Christ. We were redeemed by Christ, and thus have become His servants. Our love for Christ is based upon this redemptive regeneration from sinful slavery and the cancellation of our debt of sin. In this relationship, new life is given and a new freedom is experienced.

Every Christian, however, is soon confronted with the issue of a deeper relationship, and the challenge of a deeper covenant with the Master for an unlimited service. It becomes a choice between becoming an ordinary follower or a totally committed servant of God. John Wesley taught that the Holy Spirit would set before every believer the

more excellent way, and invite him to aspire after the heights and depths of holiness. We are thus confronted with our own freedom or total servitude to Christ.

The choice we make has many consequences. To go free is to go alone. Our identity with Christ is broken, our joy ceases, our testimony is silenced, our prayer life is hindered, our convictions fade, our vision is dimmed, and our lives are barren.

But if we declare: "I love my Master; I will not go out free," a covenant is established. Here is the consecration of our all, the total abandonment of ourselves, and the new covenant of love service. We are cleansed; we are filled; we become identified with the Master's interests. We are those of the "pierced ear" who follow the will of the Master without question, without regard to cost, and with a desire only to please Him. Our love turns from the gratitude of the young Christian to a love of excellence in the maturity of this deeper relationship.

To those who become the love slaves of Christ, the letter to the Hebrews declares: "God is not ashamed to be called their God: for he hath prepared for them a city" (Hebrews 11:16). □

JESUS

THE WHITE painted letters of the sacred and loved name covered a whole side of the maroon-coloured bus parked at Chicago's snow-blanketed O'Hare Airport. Deep, thick, and trendy, the letters, if not the name, arrested the gaze of patient and impatient passengers on the 727 jet, already one hour late, en route for New York.

Standing parallel to the plane over its considerable period of kangaroo progress in the long line of flights seeking runway clearance, the bus testimony provoked query—who? what? where? Probably a youth, college, church or musical group had flown to an engagement, for the letters matched snow almost wheel deep.

Query became reflection. Did Jesus ever imagine or foresee that His name would be painted in contemporary script strikingly visible to patrons of 20th-century skyways? In the "windy city"—at O'Hare—in arctic conditions? There on the bus it was, a silent reminder of Bethlehem, the Cross inscription, and Paul's anticipation of the universal homage of every tongue and knee to Jesus, the King.

Apart from the unfathomable truth of the divine foreknowledge of all things, surely Jesus did visualize the worldwide, lasting prominence and power of His name. Amazingly, before His Passion and Pentecost, He declared:

"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

"Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mark 14:9).

And in his post-Resurrection commission: "Go ye into all the world, and preach the gospel to every creature . . . teach all nations . . . and, lo, I am with you always, even unto the end of the world" (Matthew 28:19-20; cf. Mark 11:15).

The devil did not need to show Jesus "all the kingdoms of the world," although he could emphasize the vainglory of the sinful world order in which, temporarily, he is "god." Jesus had world vision! He proclaimed, "God so loved the world . . ." and claimed, "For the bread of God is he which cometh down from heaven and giveth life to the world" (John 6:33). World events until the end of the age, including nation rising against nation and alien world religions, were within His consciousness.

That He could declare this vision and mission, claim the future building of a worldwide church and, ultimately, a world coronation, while He was still an ex-carpenter and traveling rabbi engaged in a brief ministry which would end in a cross and tomb, tran-

sends every figure of history and surpasses all human philosophy and prophecy. The world concepts and claims of Jesus are unique, totally divorced from the romanticism, glamor, and legend with which folklore and tradition surround great men and past events. History and hindsight can only pay awed tribute to His bold pronouncement of a world gospel, Church, and Kingdom. Only an infinite God could thus survey the future; and only a totally involved Man share humanity's travail and predict the final triumph of righteousness.

What faith He had in His men, His message, and His Father's mercy! He hinged a stupendous commission upon the Twelve and their associates, recently renewed in confidence and consecration. No other has dared so much with so few. None have hoped for so much from helpless sinners—that His gospel would provoke repentance, saving faith, baptismal confession, and observance to His teaching in every nation. He was confident, too, that His Father's long-suffering would permit the preaching of the gospel of the Kingdom to all nations before the end time. And that His church would be superior to every agency of evil, carrying its mission to the gates of hell itself.

Worldwide vision is as indispensable to every Nazarene as it was sublimely natural to Jesus. He did see in world-embracing grace His name upon a bus—the democracy of travel—in sub-zero Chicago: the name that endureth to all generations.

*Happy if with my latest breath
I may but gasp His name;
Preach Him to all and cry in death,
Behold, behold, the Lamb.* □

PASSING THROUGH DEERFIELD AT NIGHT

*The rain was falling,
Adding liquid darkness to a winter's eve.
The dim outline of the Meeting House
Framed the golden oblong brightness
That streamed from the open door.
And into that light,
In the plain dress of a farmer's wife,
Walked a seeker after God.
With the glow in her face stepped Humanity,
Out of the darkness.*

—RUSSEL METCALFE
Wollaston, Mass.

by ALBERT J. LOWN
Keighley, Yorkshire, England



HERALD OF HOLINESS

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

Contributing Editors:

V. H. LEWIS • ORVILLE W. JENKINS
GEORGE COULTER • CHARLES H. STRICKLAND
EUGENE L. STOWE • WILLIAM M. GREATHOUSE

General Superintendents, Church of the Nazarene

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MINISTR HAND and Thei

ONE PERSON in six in the United States is handicapped physically or mentally—a total of 55,000,000 handicapped persons!

Webster defines handicap as "A disadvantage that makes achievement unusually difficult."

What can the church do for the families of these persons and for the handicapped themselves? My own count tells me we do not have the same ratio of the handicapped in the church as in the general population. Yet I can think of no group that would benefit more from the gospel than these. Spiritual help is desperately needed by the family. Jesus was interested in the unfortunate, and there is no record that He turned any away. He healed the dumb spirit in the child (Mark 9:20-27). He opened the eyes of the man blind from birth (John 9:1-7). The gospel is for all. Yet the handicapped and their families have special problems that make it difficult to participate in the full activities of the church.

In this article I am thinking generally of many kinds of handicapped—the physically handicapped, the mentally retarded, the mentally ill, the emotionally ill, and those with learning disabilities.

I will not go into the details of our own experience. However, it has spanned many years. I'll just give general areas in which we have found help that can be of value to others. Our experience with our own child, and my husband's work in the field of mental retardation, has given us somewhat of a broad background. We have learned that no two cases are alike.

Before I give you a brief outline of things I believe we can do as a church to help, I want to share some things that have helped me.

I have had great support from my husband and our families, especially our mothers. My husband and I have been able to support each other when the need was evident. We have never blamed each other. In times of stress, and searching for the answer to "why," this could have been easy. But it would only have added more frustration and heartache.

The Scriptures have been a great anchor. I cannot emphasize enough how steadying is the Word of God! When buffeted and tempted by Satan to throw my faith overboard and doubt the wisdom and love of God, I would find a scripture to lean on. John 6:68; 1 Corinthians 10:13; and 2 Corinthians 1:4 all proved especially helpful.

Keeping busy helped me. It became necessary to go

to the HAPPY FAMILIES

by MAXINE JOHNSON
Houston, Tex.

to work during some of the most trying years. I was too tired at night to dwell on problems that have no answers, so was able to sleep.

Here are some broad guidelines we can follow in dealing with the families of the handicapped, and in some instances with the handicapped themselves.

1. Admit there is a problem. This is a most important step and in many cases a difficult one. It is more easily done with a physical handicap. With emotional problems, mental illness, and some lesser degrees of mental retardation, it is much harder. The tendency is to think the child will outgrow the problem, or to regard it as just a phase he is going through. Some older persons may need to decide for themselves that they need help, and be willing to seek it. But in any case they will need the encouragement of the family.

Once the big step is taken of admitting a need, the way is open to seek professional help. We do not feel ashamed to seek the help of doctors for physical ailments, such as diabetes or heart trouble. There is much that can be done to help the mentally retarded and mentally ill. In both instances the families may have to use public institutions. Do not be ashamed to do so. The best doctors in their fields are often available there, with counseling and rehabilitation programs for the individual, and at a cost to fit the family's means.

2. For the Christian the presence of any one of these handicaps can be a real strain on faith. The unanswerable question of why, or why *my* child, will assail us at the most unexpected times, as well as in our prayers and meditation. Understand, we cannot. Trust in God's wisdom, we must. The battle may last for many years.

Solid grounding in the Scriptures is a must. When all else fails, God's word will not fail His child! To this I can confidently testify.

When, after much prayer, healing does not come, we must learn to accept the situation and trust God for strength from day to day.

As for the non-Christian, we must try to lead them to God for help that we cannot give.

3. The handicap is not the fault of the parents. The strong inclination of parents is to blame them-

selves. If not openly, then inwardly they question over and over. What went wrong, or what did I do wrong? We must help them to see they are not at fault.

In the case of the man blind from birth (John 9:1-7) the disciples asked the question that many have asked since, "Who did sin, this man or his parents?" The answer was, "Neither."

The causes of abnormality—mental, physical, or emotional—are many. Sometimes medical people can shed light on the cause. In some cases no cause can be uncovered.

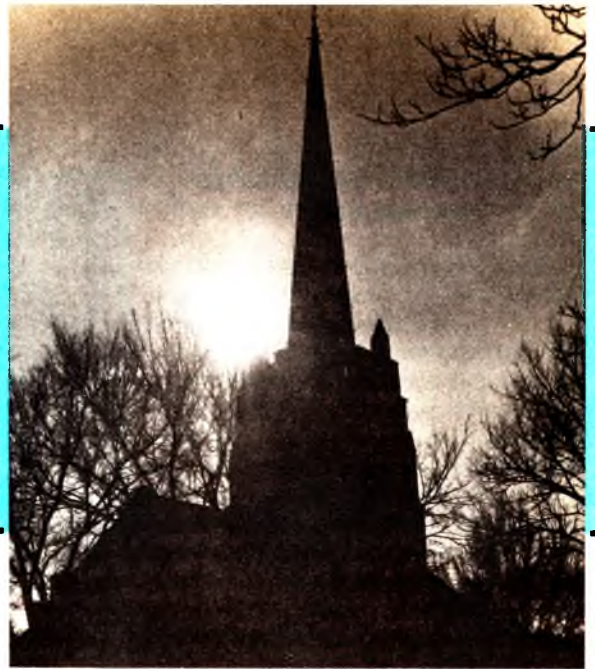
It brings great relief to the parents to learn they are not responsible for the child being handicapped. In the few cases where heredity is a factor, the parents can be helped to see they did nothing willfully to bring it about.

4. The family must lead as normal a life as possible. This should include church attendance, family get-togethers, and visits with friends. Include the handicapped as often as is practical.

Teach children and youth to be charitable and to accept the handicapped and their differences—both our own children and those in our Sunday school classes. Children can be cruel in their remarks, although this is often done in innocence. Without proper guidance they will grow into young people with little tolerance for those with lesser abilities. Nothing hurts parents more than to have their child ridiculed. If this happens within the setting of church activities, we can only expect the visiting family to drop out.

5. Admitting there is a problem often leads to a different manner of dealing with persons. The handicapped must be approached differently than normal people. Don't expect more of them than they can do. Get professional help to lead them to their maximum ability, then accept that as their best, and help the disadvantaged to accept it.

6. The greatest need of the handicapped is a friend. Most of us cannot offer medical advice and few of us are counselors, but all of us can be a friend. And surely he who is a friend to someone who has few friends will be called blessed in the kingdom of heaven. □



Richard Parker

by JERRY W. McCANT
San Diego, Calif.

SO RADICAL is the message of Jesus that we seldom find one who really believes it. His message and person were so attractive that men were anxious to be with Him. They, like "sinners" of any age, wanted to be near Jesus, if only they could get past the saints at the gate! "Saints at the gate" are the Pharisees who believe the *whole* of the gospel is "You will know a tree by the fruit it bears."

They called Him "A friend of sinners" (Luke 7:34). The epitaph was intended to be derogatory, but the nickname stuck. Luke's Jesus is indeed the Friend of sinners. One might appropriately write across the title page of the Third Gospel, "A Friend of Sinners."

Jesus, according to Luke, "came to seek and to save the lost" (Luke 19:10). He was interested in all the disinherited—women, Gentiles, children, sinners.

Jesus was clearly interested in sinners—43 times the Gospel of Luke uses that term. That is more than the other three Gospels combined. The Pharisees asked Jesus, "Why do you eat and drink with . . . sinners?" (Luke 5:30). Because He did eat with them, they said He himself was a glutton and drunkard, "a friend of . . . sinners"; (Luke 7:34). Simon thought He should not allow a sinner to touch Him, and questioned His integrity (7:36-39). But sinners loved Him: "Then drew near to him all the publicans and sinners to hear Him" (15:1). He ate dinner with sinners (19:7).

Pharisees denounced this "friend of sinners." However, Luke tells a beautiful story from the ministry of Jesus to illustrate that He was in truth "a friend of sinners." The story is found in Luke 7:36-50. Simon, a Pharisee, had invited Jesus home for dinner. One may ask why a Pharisee would invite "a friend of sinners" to be a dinner guest. Perhaps he was a collector of celebrities.

A more likely explanation is that he wanted to trap Jesus—"If he were a prophet, he would know what kind of woman is touching him" (7:36). Simon had omitted all the common courtesies of a good host (washing His feet, kiss of greeting, anointing the head). Add to this the fact that all three times Jesus is invited to the home of a Pharisee (7:36ff; 11:37; 14:1) Luke has Him in the position of castigating Pharisees and Simon's motives become clearer.

There was a woman in the city who was a great



sinner (probably a prostitute). She took advantage of the Eastern custom of wandering into the courtyard of a well-to-do host who had invited a popular rabbi for dinner. The surprise factor is that this woman was a notorious sinner known to all in the city—and she came to the house of a Pharisee.

All the common courtesies omitted by Simon were performed by this sinner at the feet of Jesus as He reclined at dinner. So great was the extravagance of her emotional outburst that she abandoned all proprieties and immodestly (for a Jewess), unbound her hair, and wiped His feet. He accepted her without reserve.

Analyze it any way you choose—Jesus is always on the side of the sinner in the Gospels. He never fails to align himself on the side of the sinner. The "saints at the gate" are always His opponents as He lovingly takes His position with the "great sinners."

Jesus' attitude toward "sinners" is one of total acceptance. There is love and forgiveness and He never lays down any preconditions for salvation. There is no sin so great that the person is obliterated, and Jesus accepts the total person. There is no questioning of her sincerity. Her expressions of love and desire to be forgiven were met with love, not preconditions that might stifle the newborn life. Moralizing with sinners is absent in the message and ministry of Jesus as it is with the woman about whom Luke tells us in this passage.

Some may protest that Zacchaeus is an exception to what has been said relative to preconditions for salvation. But Zacchaeus responded to Jesus in love with no preconditions laid down by Jesus. It was his

love response that prompted him to repay fourfold all he had stolen from anyone in the collection of taxes. Men can be trusted in their love relationship with Jesus. The Holy Spirit will teach men what they should do and how they should behave if care is taken not to preempt His work.

“Sinners” felt comfortable and at ease with Jesus. Could that be because He never treated them as “sinners”? He is always on the sinner’s side. Likewise it seems that the Pharisees were always uncomfortable in His presence. The truth is that the only sin Jesus ever condemned in His confrontations with people was the sin of self-righteousness.

Simon was terribly uncomfortable. A woman who was a “great sinner” was very much at ease. She was totally uninhibited—weeping, wiping His feet with

her hair; she kissed His feet and anointed them with expensive perfume. Amazingly, Jesus did not rebuke her. He did not even withdraw nervously and sanctimoniously—even though Simon thought He should have. Does it not follow that we are being truer to the Spirit of Jesus when persons feel comfortable with us even in their sins?

Jesus condemned no sin but that of self-righteousness. No sin compares to the assuming that we have no need of God’s abounding grace. So great must be our sense of need in the face of God’s grace that we can testify with the inspired writer: “Christ Jesus came into the world to save sinners, among whom I am chief” (1 Timothy 1:15).

In his farewell address to brethren at Ephesus, Paul said the ministry he received from the Lord was to testify of “the gospel of the grace of God” (Acts 20:24). Let there be no plaster saints, no perfectionists, but with Wesley proclaim: “I the chief of sinners am, but Jesus died for me.” What grace! How I need that grace! It is my only hope.

JESUS

Friend of Sinners

Self-righteousness is at an all-time high with Simon. Sin is at an all-time low with the woman. Jesus had something to say to Simon: two men owed 500 denarii and 50 denarii to their master, respectively. Both were broke and could not pay. The master forgave both. Now Jesus drives home His question: Which one loved more? Grudgingly, with supercilious condescension, Simon admits: I *suppose* the one who was forgiven more. What a predicament for Simon—he has now commended the “great sinner.”

Am I the “great sinner” or the Pharisee? So often have I been Simon the Pharisee that I blush with shame. Those few times when I’ve dared be honest, I’ve been more comfortable on the side of the sinner. There I weep, express my love for him and find total acceptance from Jesus. No matter how “marked with sin the scroll,” He accepts and forgives.

What, then, is my response to this message from God’s word addressed to me, as Kierkegaard would say? My souls exuberantly sings:

*Jesus! What a Friend for sinners!
Jesus! Lover of my soul!
Friends may fail me, foes assail me;
He, my Saviour, makes me whole.*

Then I join Karl Barth in saying that the profoundest theological insight I ever received was: “Jesus loves me, this I know; for the Bible tells me so!” □

The FRUIT of the SPIRIT Is . . .

by ROBERT E. MANER
Valdosta, Ga.

AROUND OUR CHURCH here in South Georgia are a lot of pecan trees. In the fall of the year you can walk beneath the trees and gather pecans. Some years there are more than others but always there are some. Now I am not an authority on trees. I can readily recognize the oak, pine, elm, and the like, but even among these I hardly know the different types. But one thing certain, I know the trees in the church yard are some kind of pecan trees. I know it by the fruit they bear.

Paul said we can know the presence of the Holy Spirit in our life by the fruit He bears. After having reviewed the works of the flesh in Galatians 5:19-21, he goes on to describe the fruit of the Spirit as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. What Paul is saying is that the quality of the Christian life is enhanced infinitely by the incoming of the sanctifying Spirit bearing the precious fruit of His presence.

Second on the list is joy. They are all vital. But how conspicuous is the absence of real joy in the life of the average Christian. The Bible says so much about this scarce commodity, it is surprising we say so little. Yet in far too many lives it is just not there. However we justify its absence, we are still denied by that absence one of the greatest provisions of the Spirit of God.

Now pecan trees vary in their fruitfulness because of some very definite factors. If there is insufficient water or soil-nutrition, they suffer. If insects or blight get to them, they are less fruitful. So in our lives, there are things that render the Spirit less fruitful. The joy of the Lord will be sadly lacking if we allow some things to enter.

Disobedience Will Destroy the Joy of the Lord. We cannot walk behind light and expect the joy to be present. A guilty conscience always makes for unhappiness. It is little wonder that some people live such drab, unhappy lives when we consider how they live. No better illustration of the tragedy of disobedience can be found than in the life of David. His disobedience led him finally to one of the most corrupt escapades in the Bible. The end result was not only adultery, but murder. When the prophet finally backed him in the corner, he repented and started back to God. His prayer is recorded in Psalm 51. In the long list of requests he made of God was the one, "Restore unto me the joy of thy salvation."

We Cannot Suppress the Hidden Man of the Heart and Have Joy. There is in each of us a hidden person seeking expression. Call it ego or whatever you will, we all know there is a voice on the inside that seeks to be heard. Each of us has been given a set of aptitudes and abilities. Unless these are used we are left with boredom and frustra-

tion. If we use only 40 percent of our aptitude, the result will be a 60 percent boredom factor.

The gift of the Spirit is not only the gift itself, but help in developing in us what God has placed there. Paul refers to this as the gifts of the Spirit. Far too many Christians never find their gift. Others do very little with the gift they do find. The end result is a lack of joy and satisfaction in their service to Christ. Worse yet, many actually offer almost no service to Christ. In the final analysis, it is not a matter of how much we have done; but rather how much we have done in the light of what we might have done and didn't.

If We Hope to Have the Joy of the Lord We Will Have to Accept Ourselves as We Are. There are two basic factors involved in self acceptance. (1) There are some things about ourselves we can and should

helps to holy living

change. We can improve our mind by study. We can improve our appearance and manners with some effort. We can polish our abilities by practice and the application of the things we learn.

(2) There are many things we can never change about our person. Some are too short or tall. Others have little physical beauty or attractiveness. People suffer from what they consider a bad background or a physical handicap. These may be real or supposed. Most of these things we can never change. By God's help we can come to the place where we will say, "OK, I am not going to be able to change my size much. I am short and fat and probably always will be. I will not let that destroy my life any longer. I will be a short and fat Spirit-filled Christian for Jesus. (You can change that to tall and skinny or whatever your problem happens to be.) I am going to live my life to its fullest. I accept myself the way I am. I will be happy with ME!"

The fact of the matter is, other people have been accepting you as you are all the time. You are the only one that it bothers anyway. People like you for yourself. When you begin to do the same thing, you will enjoy life a lot more. You will enjoy being a Christian more too.

Then We Have to Make Up Our Minds that We Are Going to Be Happy. We have all known people who enjoy their illness. It is about all the attention they have ever gotten in life. Likewise, there are many people who almost seem to enjoy being un-

happy, disgruntled souls. All they ever talk or think about is how bad it all is, or how bad they feel, or how mean everyone is, or whatever the current gripe may be for the day.

It may come as a shock for some, but happiness or unhappiness is an act of the will. The Psalmist said it a long time ago but it is still true, "This is the day which the Lord hath made; we will rejoice and be glad in it" (118:24). He said "will" rejoice and be glad.

This means, by the help of the Spirit of God, I will no longer dwell on the negative, destructive things in life. I will greet each day as a Christian with the assurance that this is the day God has given me to live for Him. I will live this day the best I can, with the sure knowledge that I am resting in the hollow of His hand. I am a child of God. I am going to start living like it. I will not be defeated and frustrated by the problems of life. I will take hold of every situation and face life with the promise that I am endowed with the power of the Holy Spirit. Because God cannot be conquered, neither can His child.

If it is true that this is the first day of the rest of my life, then it is time for me to begin living like it is. If I don't do something with my life, it is certain that no one else is going to come along and do it for me. Today is given me to use for the glory of God. How better can we glorify Him than by providing for the world a living exhibition of the joy of the Lord. I will bear the fruit of the Spirit. That includes joy. □

Don Dixon



THE JOY OF THE LORD

*The joy of the Lord is our strength,
Like a deep strong river it rides
Serenely over the rugged rocks
Of affliction and placidly hides
The small irritations and pebbles of hurt,
That might clog a small stream in its flow,
Changing its course from the original path
That God had meant it to go.*

*The joy of the Lord is our strength!
O Christian, rejoice and look up
To the great Creator of every good thing,
Who is constantly filling our cup!
The joy of the Lord is our strength;
Oh, may our lives constantly show
His joy and His peace—that others may seek
The depths of its life-giving flow!*

—ALICE HANSCH MORTENSON
Racine, Wis.

by WIL M. SPAITE
Porterville, Calif.



influence

Everette Howard . . .

CAPE VERDE—WHAT HAPPENS WHEN PEOPLE PRAY!

One of the most remarkable stories of Christian missions in the 20th century has been the growth of the Church of the Nazarene in the Cape Verde Islands. These nine volcanic islands are located in the Atlantic Ocean, 300 miles off the west coast of Africa.

In the year 1919, a small Cape Verdian seaman was converted in a street meeting in New Bedford, Mass. Returning to the Cape Verde Island of Fogo, he began to earnestly pray that God would send a missionary.

Years later, in the same city of New Bedford, another Cape Verdian was saved. John Diaz became the first Nazarene missionary, evangelizing on the Island of Brava, winning hundreds to Christ. He prayed that American Nazarenes would send a missionary to help.

As the day, March 9, 1936, dawned, missionaries Everette and Garnet Howard arrived in Cape Verde. The Howards were welcomed at their ship by John Diaz. Landing on shore, Everette dropped to his knees on the black sandy beach and prayed, "O God, bring Thy light to these in the darkness of Catholicism."

Soon after arriving, Everette and Garnet boarded a sailboat to visit the Island of Fogo. They made their way up the trail of the steep volcano. The native guide told the Howards of a "little religious man" who had been praying for a missionary. Everette asked the guide to run ahead and tell the man that missionaries were coming.

Scrambling down the trail came a gray-haired, brown-skinned man, barely four and one-half feet tall. He embraced Everette and wept. The little man lifted his eyes to the sky and cried out, "Thank You, Lord! For 17 years I have prayed . . . and You have sent my missionary."

In 1938, the Howards sailed to the Island of St. James and the capitol city of Praia. They were told it was impossible to begin a work there. No Protestant work had ever been attempted.

They found that no one would rent them a place to live. The priests told

everyone that they were "Protestant devils."

For three long months Everette and Garnet, three-year-old "Kiddy," and baby daughter Mary Jo lived on the beach. One day a man came and said, "Missionary, there is a two-room house you can rent." The Howards discovered it had been a "pest house" where they kept dying people. Only a few days before a woman had died there with tuberculosis. Undaunted, the Howards proceeded to fumigate every inch of the little shack. It became their home.

They started "having church" by waiting until the stillness of the night. Everette and Garnet would play the accordion and the folding organ and sing together. People came and stood in the shadows listening while Everette preached the gospel.

After the service one evening, a knock came at their door.

Luciano Barros introduced himself. He was the son of a former governor. He said, "Missionary, I heard what you said tonight. Your Portuguese is a little mixed up, but I understood. This news about Jesus is *what I've been waiting for* all my life."

Shortly thereafter another intelligent young man, Francisco Ferreira, was converted.

The Howards and their two converts began to face *mountains of impossibility*.

They attempted to evangelize Santa Catarina, a village in the interior of the island. They handed out Bibles and Gospels by the hundreds. All of a sudden the people stopped taking them. Looking behind them they saw a tall, young priest sprinkling holy water to purify the devils out of the air. The priest ordered all of the Bibles collected. They wept as he burned the Bibles in a huge bonfire.

Next, they tried to evangelize the city of San Domingues. A young priest stirred up 150 men, who began to stone them. Miraculously, they escaped.

The mountains of impossibility seemed to *grow*. People started holding demonstrations chanting, "The Protestant devils will be run out of the islands."



A modern-day miracle. In answer to definite prayer, God sent water out of volcanic rock in 1946. It continues to flow into this cistern.

Everette, Garnet, Luciano, Francisco, and a handful of others gathered in their little church-house. Everette told them, "We have got to stay here and pray until victory comes. We'll never make it . . . *unless God comes through.*"

That night there was a full moon. It shone through the cracks in the boarded up windows. Midnight came . . . they continued to pray . . . then 3 a.m. As the day dawned, a scripture promise was given to Everette, "And when Solomon made an end to praying . . . God filled the house" (cf. 2 Chronicles 7:1).

God's Spirit came! Luciano broke into a song of victory. Things looked the same outwardly, but they knew by faith that God would make things different.

A few days later there was a knock at the door. It was the priest who had ordered the people to stone them in San Domingues. He came into the house and gave his life to Christ. He returned to his Catholic congregation and testified, "Once I was blind, now I see." This same priest became a Nazarene preacher.

The young priest in Santa Catarina who had made the bonfire of the Bibles was genuinely converted. He also later became a Nazarene preacher. He built and pastored a church on the *very spot* where he had burned the Bibles.

Revival came! Hundreds of people began crowding in and around the small church building. Everette challenged them to pray for a building site and to ask largely.

He began to believe God for a certain whole city block. As the people prayed and fasted, Everette and missionary Clifford Gay (who had joined him from England) went to the auction where the property was to be sold. They knew their meager funds would limit their bidding against anyone.

The auctioneer opened for bids. To their amazement no one else showed up. Everette bid \$50.00. He declared, "God gave us that land. There is no other explanation, for it was much desired by landowners."

Thus encouraged by the greatness of God, they drew plans for a church that would seat 1,500 persons . . . in spite of the fact that materials were nearly nonexistent during World War II.

The building of the Chapman Memorial Church is an astounding story of ingenuity and sweat: rock was hauled manually . . . a vacated Italian army building provided the huge sanctuary beams . . . from a steel submarine net they cut nails . . . 1,800 sacks of cement came by a Cape Verdian sailboat from America.

Atop the completed steeple was erected a cross. At night it is lighted and can be seen for miles as a testimony to Christ's power.

Another modern-day miracle occurred on the Island of Fogo in 1946. Luciano was pastoring a group of poor people high within the volcanic crater. A drought had parched the land for many years. They knew that without water they would soon die.

Pastor Luciano felt impressed to *claim* God's promise to send water. He read to his people Isaiah 41:17-18:

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them. I will open up rivers in high places and mountains in the midst of the valleys."

Luciano declared, "Is this not God's promise for us? We are in a 'high place in the midst of a valley.' Let us believe God for a miracle of water!" They began praying and fasting day and night.

The impossible happened! In the middle of the night, God touched a perpendicular rock wall and *water began to flow* from it. A fountain began to run down the side of the mountain. The people shouted and sang, "God did for us what He did for Moses! He has brought water out of a barren rock." The water has never ceased flowing.

Cape Verde Nazarenes have shown how miracles happen through believing prayer. Across the years other dedicated missionaries have been instruments of God in Cape Verde. It has been among our fastest growing mission fields.

Everette and Garnet Howard are now living at the Nazarene retirement home in Temple City, Calif. In their "retirement" they speak every weekend in Faith Promise Conventions across the nation.

On July 5, 1975, the Cape Verde Islands became a new nation—"The Republic of Cape Verde." The church leadership was passed on to national workers. Two missionary couples are now serving in an advisory capacity—the Roy Hencks and the Duane Sraders.

What has happened to the church since Cape Verde is no longer governed by Portugal?

Missionary Duane Srader stated recently, "Last year our national district superintendent, Rev. Francisco Ferreira (one of Everette Howard's first converts), set a district Easter Sunday school attendance goal of 7,777. When the final count was given more than 15,000 attended. . . . In spite of a terrible nine-year drought, this is the *greatest day* the Cape Verde churches have ever experienced." □



The Howards returning from Cape Verde Islands for first furlough in 1940. Everette, Garnett, and Girls: Mary Jo (now Mrs. Forrest Cunningham) and Elizabeth Ann "Kiddy" (Mrs. Bill Sullivan). Maud Chapman Memorial Church is one of the

most impressive buildings (seating 1,500) in city of Praia. Since its dedication in 1943, this church has averaged about 1,000 in Sunday school.

Bunyan's Pilgrim's Progress

by HUGH GORMAN
Saskatchewan, Canada

JANUARY, 1978, marked the 300th anniversary of John Bunyan's *Pilgrim's Progress*. A book written in prison to pass away the time, and not meant for publication, became second only to the Bible in volume of sales. The author, a man born on the verge of poverty, and with very little education, is one of the great men in the history of the Christian Church.

John Bunyan tells us, "I was of a low and inconsiderable generation. My father's house being of that rank that is meanest and most despised of all families in the land." His father was a tinker—a repairer of pots and pans—and lived in Elstow, about 90 miles northwest of London. Thomas Bunyan earned enough to send John to school, where he learned to read and write. At home, John was taught the catechism every Sunday afternoon.

But John was no little angel. He professes to have been one of the greatest liars, and one of the most awful blasphemers, in the village. He also tells us that he was guilty of dancing, playing games, and taking a glass of ale in the local pub. "I was the very

ringleader . . . in all manner of vice and ungodliness," he confessed.

God began to deal with John Bunyan as a young man and, when on sinful escapades, he would be reminded of death, the Last Judgement, and hell. One night he had a dream which he never forgot. In the dream he saw all the sky ablaze, the earth was opening up beneath him, and he woke crying in terror, "O Lord, have mercy on me! . . . The Day of Judgement is come, and I am not prepared!"

When still a teenager Bunyan was drafted into the army, and there as a soldier he continued his life of sinning. On leaving the army, John got married, took over his father's tinker shop, and

began to make some changes in his life. He read the Bible daily, and attended church every Sunday. In time people began to respect him, and looked upon him as a moral, upright citizen.

But in his heart, John knew that he was not right with God, and God was continuing to convict him of his sins. One day, as he was walking in the country, he was troubled by the wickedness of his heart, and Jesus drew near. He reminded John of a verse of scripture he had read in Colossians 1:20, ". . . having made peace through the blood of his cross." That was the day when he threw down the arms of rebellion and committed his life to Jesus.

Bunyan joined the church, was baptized, became a deacon, and a few years later was commissioned to preach. While he was a pastor, an old law was brought into force which required all Englishmen to attend the Anglican church, and all non-Anglican pastors were forbidden to preach. John closed his church, but organized a secret underground one and continued to preach. He was caught and thrown into prison. A

PEN POINTS

GOD SENT ONE SUN (SON) FOR ALL

She had drawn me another picture. "This is special; just for you, Mommy," said Julie, with a twinkle in her eye that seems to shine best in a six-year-old. Even if her name hadn't been scrawled in the top right-hand corner, I would have recognized my daughter's drawing. For no matter what else is included in one of her pictures you could always count on a big, shining sun.

This picture was a little different from the others. There was very definitely a sun shining as bright as ever. In fact, there were two big yellow suns.

I said, "Honey, why did you make two suns?" In the middle of the paper she had drawn a little house, with multi-colored flowers growing on each side.

Julie explained that one sun was to shine on the flowers on one side of the house, and the other sun's job was to shine on the other flowers. I said, "Julie, God made just

one sun. He made it big enough to shine on all the flowers in the whole world." I told her that while the sun was shining on the flowers at her house, it was also shining on the flowers at her cousin Amy's house, who lived a long way from us.

Then I was reminded of another Son that God sent to the world. Aren't you glad that He's big enough to shine in my life and your life all at the same time? "I am with you always" was His promise to disciples who would be scattered through all nations. However far from each other we may be, He is close to all of us. One Son, but He shines on every Christian's life to make it bloom with His likeness. □

—**BONNIE MARTIN**
Bloomfield, Ia.

magistrate offered to release him if he promised never to preach again; John refused and was sent to Bedford Jail.

It was in this jail that John Bunyan wrote *The Pilgrim's Progress from This World to That Which Is to Come*. The story, like many in his day, is told in the form of fantasy:

As I walked through the wilderness of this world, I lighted on a certain place where was a den, and I laid me down in that place to sleep; and as I slept I dreamed a dream.

Christian, in this dream, has one leading passion, and that is to leave everything and seek only Christ and Paradise. So he leaves his poor wife and children, and begins his "progress" toward the "Celestial City." On the way he is joined by Hopeful, who gives a bright evangelical testimony:

One day I was very sad, I think sadder than at any time in my life, and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus Christ look down from heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved." But I replied, I am a great, a very great, sinner. And He answered, "My grace is sufficient for thee." . . . And now was my heart full of joy.

By and by, the pilgrims, after much hardship, reach their goal—the Celestial City, and find all that their hearts had been yearning for:

And lo, as they entered, they were transfigured, and they had raiment put on that looked like gold. There were also that met them with harps and crowns, and gave them to them—the harps to praise withal, and the crowns in token of honor . . . And behold, the city shone like the sun; the streets also were paved with gold, and in them walked many men, with crowns on their heads, palms in their hands, and golden harps to sing praises withal.

Before Bunyan's death, 100,000 copies of *Pilgrim's Progress* had been sold. Fifty-nine editions of it were printed in its first century. It has sold millions of copies since that time, having been translated into 108 languages. There was a time when it was in almost every home in England and North America. Common speech a century ago included phrases like Vanity Fair . . . Slough of Despond . . . Mr. Worldly Wiseman . . . Poor Ignorance. Today the book is no longer widely read.

Bunyan, released from prison, was allowed to preach again, and became one of the most popular pulpiteers in his day, and the recognized leader of his denomination. He also became a prolific writer, churning out more than 60 books, which were widely read in his day, and for many years after.

I was interested in what John Wesley had to say about John Bunyan and one of his books, in Wesley's sermon, "On Perfection." Wesley is refuting the error of those who insist that sin must remain in us till death, of whom John Bunyan was one. Wesley writes:

Pray compare this with that remarkable passage in John Bunyan's Holy War. "When Immanuel," says he, "had driven Diabolus and all his forces out of the city of Mansoul, Diabolus preferred a petition to Immanuel, that he might have only a small part of the city. When this was rejected, he begged to have only a little room within the walls." But Immanuel answered, he should have no place in it at all; no, not to rest the sole of his foot.

Had not the good old man (Bunyan) forgot himself? Did not the force of truth so prevail over him here as utterly to overturn his own system?—to assert perfection in the clearest manner? For if this is not salvation from sin, I cannot tell what is.


This is the 300th Anniversary of Bunyan's greatest book, *Pilgrim's Progress*. Get hold of a copy, start reading it, stick with it to the conclusion. It'll do you good! □

Reviewed by

MIRIAM HALL
Olathe, Kans.

BOOK BRIEFS

FOR YOU



MAMA'S KITCHEN WINDOW

If you are looking for light, inspirational reading, here is a book that will warm your heart!

The setting is the hills of Kentucky; the era, depression days. "Mama" was poor in this world's goods, but she set a fine example for others to follow, for regardless of circumstances, she was cheerful. She always had a Bible verse to quote, or an admonition from the Lord—that is, she did except the year the whippoorwill stayed away.

Author Alice J. Kinder, who writes about her own mother, is the wife of a science teacher in Pikeville, Ky., and lives not far from where she grew up. She recalls the excitement shared by her whole family when her father put a window in the kitchen—a window that became a lighthouse to guide the neighbors to her mother for help.

"Only by sharing our faith with others can we keep it growing for ourselves," was the philosophy of this woman who loved people, and watched from her kitchen window for opportunities to serve the Lord.

You will be challenged to do the same, as you peek through the window, into her life. □

by Alice J. Kinder

Beacon Hill Press
of Kansas City

To order,
see page 23.



COMING HOME

RECENTLY I've been thinking about "coming home," for having been away from my hometown, my family, and friends for four years, this week I've come home. (Actually, I believe that where I am—except when we're traveling—is home. We feel it's important for our children to know that the house, the town in which we now live is truly home, not a place where we happen to be while waiting to go somewhere else.)

For different people, at various times, under diverse circumstances, coming home may have distinctive meanings, elicit separate feelings. For instance, take the missionary who has been out of the country four years. This return has been planned since he left the last time, although thoughts and plans concerning the return were kept in the background. When the third year begins, return thoughts creep closer to the foreground. The anticipation of once again seeing family and friends, of walking down familiar paths, are happy, carefree thoughts.

But to be honest about it, there are other thoughts that cry for recognition. Where will we live? What rent will we have to pay? What kind of school will the children attend? What about a car? What about furniture, linens, dishes, etc., etc., etc.? It's too expensive to ship things back and forth, but probably none of us can maintain a home in the States while maintaining a home in some other country. Few are able to move in with relatives.

This is where we found ourselves a few months ago. We began to pray about each of these matters, and we were truly concerned. Of course, I felt our home church and my hometown was most desirable. But was the "home" door open?

In the meantime, a pastoral change took place. Add another apprehension—we don't know this pastor, he doesn't know us.

That apprehension was soon alleviated when we received a cable of greeting which assured us of their prayer support and concern. Soon after that a letter from the pastor—what will be your needs upon return? We related to him the concerns we felt, and tried to leave the details to the pastor and God. I wish I could tell you that immediately we relaxed and went on with full attention given to the task in Japan. It's too bad we don't learn very quickly. Never before had we been hungry, without shelter, without *all* our needs met—and often with extras—but we tend to forget this when faced with a new situation. How much energy of various kinds do we waste because we don't remember God's promise, as well as our past experience?

As the Lord spoke, reassuring us of His faithfulness, we began to relax, and to praise the Lord for all He would do through His people "back home."

Now we're on this side looking at the outcome. You wouldn't believe all that has been done! The local church arranged the rental of a neat house of adequate size, located just one block from the church. This enables our teen and junior boys to be active in the local church. The boys attend the best schools in the city. Shopping is only three blocks away.

When we walked into the house at 1:30 a.m., it was as if we had always lived there. The necessary things had been gathered and put in place in beautifully cleaned and painted rooms, the cupboards and refrigerator stocked, dishes, pans—everything a family needs was in its proper place. We turned back fresh beds, and after a month on the way from our home in Japan, we were at home in Port Huron, Mich.

"Coming home" to us has meant returning to a community of friends and pleasant memories. Although we knew the folks here supported us in our ministry in Japan, we were unprepared for the deep love and devotion to God's will that has been displayed in this thoughtful preparation for our homecoming.

How can this year be anything but fruitful and blessed of God as we serve Him here? □

by EMILY KELVINGTON

Japan





BRUSH ON -OR BRUSH OFF?

by MARY E. LATHAM
Kansas City

THE REPRODUCTION of Jesus Christ on the canvas of everyday life is the finest of the fine arts”!

The statement was made by Dr. R. T. Williams, late general superintendent in our church. I found the sentence among notes I had taken at a Christian workers’ conference many years ago. What a tremendous truth! And it has double meaning to one interested in art.

Since childhood I have been somewhat of a painter—have dabbled in just about every medium. Oils on canvas might be called a favorite. And fascinating too are today’s polymer paints. They work well on canvas—brush on easily and dry very quickly. But the kind of brush and the way the colors are applied determine the results. The finished product cannot always be called “art.”

Today I find myself examining a recent painting—analyzing brush strokes of vivid color on canvas. And I am thinking too of the statement Dr. Williams made to our workers’ conference. Do the hours result in art on the canvas of everyday life? How can the brush strokes of our daily actions project truly the image of Christ? His purpose in coming to our earth was to project the nature of God—to redeem a lost race. To each of us, His followers, He gave the responsibility and the privilege of projecting His likeness.

He endued us with the power of His Spirit. And we have many skills through which to work. Shall we compare them to brushes? The voice, for instance; what does the tone say? “Don’t bother me; you’re not important”? What does the inflection communicate? Irritation? Acceptance?

Jesus never rejected anyone. Even the sinful felt His concern for them as persons. Though He did not approve of their actions, He succeeded in communicating His caring and His desire to redeem them.

Sure, I know this is a practical world. The business of living requires efficiency and dis-

patch. But I also know that unless we can find a way in today’s rushing, frantic world to communicate, even in small ways and just in passing, the caring of Jesus, we can miss the whole point of serving Him. For we might never pass that same way again.

Such oversights miss not only the point, but also the richest rewards—and life’s deepest satisfactions.

Lord, let me improve in the art of projecting Your caring, even to those whose actions we do not approve. Let the brush strokes of my life today reproduce Christ and His love to a sinful, hating world—even in the face of personal suffering.

And never, Lord, never may I be guilty of giving my fellow Christians the brush-off. Let each relationship brush on new beauty to the canvas of everyday living. May every word make a contribution to the finest of the fine arts—“the reproduction of Jesus Christ on the canvas of everyday life.” □

IN EVERY CIRCUMSTANCE

*When the deepest desires of the heart
Cannot be fully expressed,
Jesus knows—and understands.*

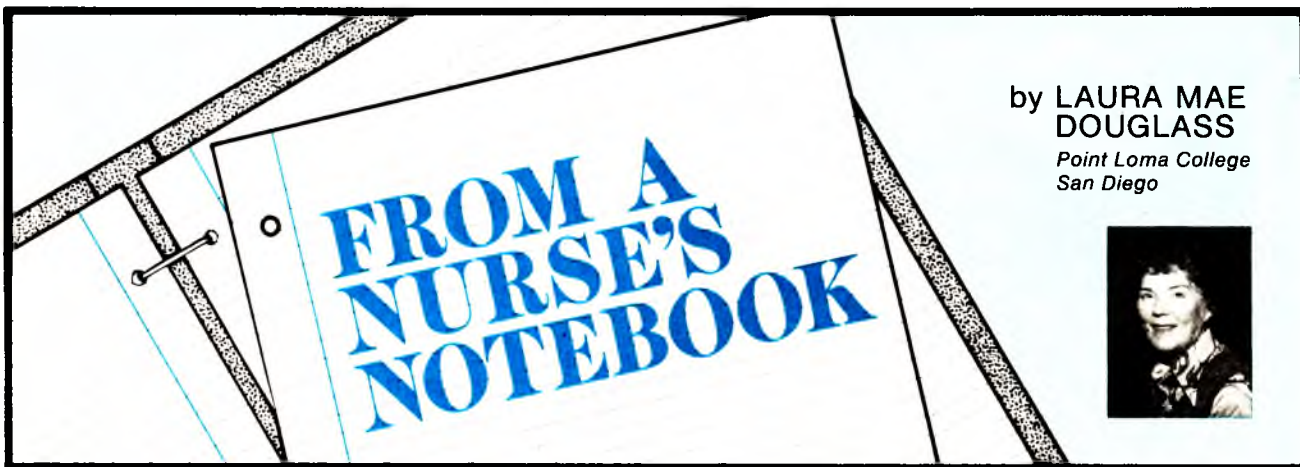
*When life’s circumstances weigh
Most heavily on the spirit,
Jesus knows—and lifts.*

*When the way looks dark
And you know not which way to turn,
Jesus knows—and leads.*

*When loved ones are gone
And you are engulfed in loneliness and despair,
Jesus knows—and is there!*

How wonderful to have a Friend like Jesus!

—MABEL P. ADAMSON
Kansas City, Mo.



WILT THOU BE MADE WHOLE?

Recently I attended a weekend conference on “Holistic Health.” Three thousand people representing all branches of health care services gathered to discuss what ingredients are needed to make man into a whole and healthy person.

Several hours were devoted to the plight of American civilization. The description was stark. We push and shove one another about and work ourselves to the point of exhaustion in order to get to some unidentifiable somewhere in life.

We overeat, fail to exercise, self-medicate, and drink and smoke indiscriminately. Last year Americans spent \$10 million on cigarettes, \$10.5 billion on alcohol and wine, \$35 million on tranquilizers and stimulants, and \$10 billion to control weight.

Through our own folly, Americans develop many problems. It was claimed that between 60 and 80 percent of all of our diseases are stress related. Ulcers, heart ailments, blood clots, and headaches are but a few aftermaths of insults heaped upon the body.

We Americans seem to think that we can violate our bodies in any way we please; then pull in to the nearest clinic or hospital for quick repairs. We have the attitude of, “I’ll leave my body for a checkup and I’ll pick it up in the morning,” fully expecting that recovery is that simple.

One physician reminded us that we were not created to become ill, but that because of the Fall of man, we are subject to imperfections. God’s plan for every person is that he develop to his fullest potential and achieve the highest level of wellness possible.

Dr. Elisabeth Kubler-Ross, noted authority on the death and dying process, spoke eloquently of the need to tune in to the wholeness of life.

“You are the most important person in the world. You are in this physical world for a very short span of time in relation to the total spectrum. That is why it is so important to live through all earthly experiences well so you can die well without loneliness and fear.”

She told us that nothing in this life is a coincidence. It was her wish that we could realize that all experiences are gifts to us from God, giving us an opportu-

nity to change and to grow—that if we sit in a garden among the flowers and have our every wish supplied, we will wither and die.

She spoke of the little deaths of life—The severely retarded child; the constant, grinding pain of arthritis; the imminent danger of an asthmatic attack; the repeated operations; the husband with the disease of jealousy; the wife with the sickness of a vindictive spirit. Facing these “mini-deaths” is what forms our character and makes it possible for us to cope with any crisis that comes into our lives, even that of death.

For the next two days all speakers in this large secular group dwelt on the subject of love as the basic answer to man’s predicament. The 13th chapter of First Corinthians was oft quoted. The interpretation given was that love is the basis for all health. Love is not competitive, it gives of self to others and does not expect anything in return. Health through the means of love means active participation.

It is caring for one’s body, mind, and spirit so that we may care for another. All we need to do is to harness up to the healing source, follow the laws of nature and stop violating the rules.

Although a “higher power” was referred to, the authorities did not identify the healing source as Jesus. As I listened, I recalled the account of our Savior bringing wholeness to all who would reach out: “And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole” (Mark 6:56).

Even the long-term, helpless ones were included: “When Jesus saw him lie, and knew that he had been now a long time in that case, he said unto him, wilt thou be made whole?” (John 5:6). The criteria to wellness in all cases was a decision on the part of the sick ones to accept the gift of healing from God. The account is that “. . . as many as touched him [Jesus] were made perfectly whole” (Matthew 14:36).

I came away from the conference feeling joyful that

many health professionals are realizing that wellness requires attention to the body, mind, *and* spirit. Please pray with me that those searching for increasing knowledge in this realm will be guided by the Holy Spirit to reach out and touch Jesus, requesting

that they themselves be made whole. Harnessing to the Source of power could have an impact on every patient in the nation. I am thrilled by that possibility! □

"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105)



LAMPLIGHT

LAMPLIGHT

THE PASSAGE FOR STUDY: 1 Peter 1:22-23 (NASB)

Peter writes to sorely tried Christians and tells them to be holy! Holiness will increase suffering, not lessen it. Why? Because human nature fears and distrusts those who are different. The more like Christ, the less like the world, then the more opposition we will encounter.

We are weak. How can we survive, and even flourish, as Christians in an unchristian world? *By the power of God's word!* That power is emphasized in our passage for study.

I. Two responsibilities are found in these verses.

(1) The first is *to love*. We are called upon to "love one another from the heart" (1:22). Loving from the mouth is no big challenge. Saying "I love you" does not require sincerity or guarantee commitment, as we all know. But to love from the heart is a huge challenge for a couple of reasons: The human heart is not naturally unselfish and loving, and people—even in the church—are not always lovable! But the only way the church can grow, and the only way it can attract others to Christ, is by emulating His giving and forgiving love (John 13:34-35).

(2) The second responsibility is

to grow. We are to "grow in respect to salvation" (2:2). This means to mature as Christians, to reach the full spiritual development God purposes for us. The church is not only damaged by immorality, it is also hindered by immaturity. To endure the world's opposition, and to achieve the church's mission, Christians need to grow up, to become well-muscled morally and mentally. Crybaby Christians won't make it.

These two responsibilities are closely related. Paul makes it clear in 1 Corinthians 12—14 that maturing in love is the answer to childishness.

II. One resource is stressed in these verses.

That resource is "the living and abiding word of God" (1:23). There are other resources, but this is the primary and inclusive one.

By "word of God" Peter refers to *the writing* of the prophets and *the preaching* of the apostles (1:24-25). The Word of God has three forms: (1) Jesus Christ, the incarnate Word (John 1:14); (2) Scripture, the written Word which witnesses to Christ (Luke 24:27); and Preaching, which proclaims Christ by expounding Scripture (1 Thessalonians 2:13).

(1) The Word of God *inspires love*. "... you have in obedience to the truth purified your souls for a sincere love of the brethren ... for you have been born again ... through the living and abiding word of God" (1:22-23).

Through the Word of God, preached and believed, we have *new life*—"born again"!

The natural fruitage of this new life is *love* (Galatians 5:22). The maturing and expression of love, however, can be hindered by disobedience.

Therefore the heart needs to be *purified*. The "carnal mind" which "does not subject itself to the law of God" (Romans 8:7) must be destroyed.

Just as God's Word instruments the new birth, so it instruments the cleansing of the believer's heart (John 17:17).

From the pure heart flows sincere love!

(2) The Word of God *produces growth*. "... like newborn babes, long for the pure milk of the word, that by it you may grow" (2:2).

Feeding is a figure for Christian life in this part of Peter's letter.

The "kindness of God" is "tasted" at conversion (2:3; cf. Psalm 34:8), and life begins.

Life develops as the "milk of the word" is ingested by the growing believer. For the mature disciple the Word of God is "meat" (Hebrews 5:12, 14).

As love is hindered by disobedience, so growth is hindered by wrong attitudes and actions. These must all be put aside (2:1). Heart purity is vital to both love and growth.

So here we are, called to be holy in an unholy world. Over against the weakness of "flesh" which withers "like grass" is placed the "word of God" which "abides forever" (1:24-25). We will make it, if we keep hearing and obeying the *life-giving, heart-cleansing, love-inspiring, growth-producing* Word of God. Are you feeding daily on His Word? □

The Editor's

STANDPOINT

MANIPULATING SECOND ADVENT DOCTRINE

I have just finished reading a fascinating book, *Clearing the Air*, by reporter/broadcaster Daniel Schorr. Among the issues and events covered by Mr. Schorr as a CBS reporter was the investigation of CIA involvement in plots to assassinate certain political rulers abroad. He tells of a number of plots against Fidel Castro, one of which was so bizarre that it seems incredible that sane men could have seriously proposed it. The plan was to "spread the word in Cuba of the imminent Second Coming of Christ, with the corollary message that Castro, the antichrist, would have to go." At a strategic moment, from American submarines, star-shells were to be fired into the night sky. It was hoped that this would inspire some Cubans to revolt against Castro.

The idea of political and military figures exploiting the biblical promise of the Second Coming for their own furtive purposes is repugnant. But even more repellent to the sensitive Christian conscience is the way people within the church have from time to time made themselves guilty of exploiting Second Coming doctrine for selfish reasons. The idea of the second coming of Christ is unfailingly intriguing to Bible-readers and churchgoers. Perhaps nothing will draw a crowd quicker or hold their attention better than sermons on this subject, especially if current events can be superimposed on prophetic signs, and more especially if some contemporary leader can be identified as the antichrist.

Precisely because the doctrine of the Second Coming is biblical, and precisely because we may expect the "promise of his coming" to be fulfilled, this message ought to be preached. But those who preach it should be careful to examine their motivation and method of doing so.

Paul called upon the Church to "comfort one another" with the promise of Christ's return (1 Thessalonians 4:18). Sermons I have heard rarely sounded the note of encouragement. Instead, they were, to discerning listeners, an obvious attempt to bolster sagging attendance and a scare tactic to increase response. Of course the size of the crowd and the number of "seekers" could easily be interpreted as

criteria of success.

Sober and cautious exegesis is nearly always too undramatic to do the trick. One must be daringly specific, naming the "beast" and setting the date, at least within narrow boundaries. Anyone who will take the time to investigate the confusion and harm such bull-dogmatic interpretations have done during church history will be appalled and saddened. The end result has not been positive. Thoughtful persons have been so put off by sensation-mongering that it is hard to get a sober hearing for this glorious scriptural promise.

How little those CIA plotters really believed in the imminent coming of Christ is obvious, because His return as the One who is to judge the world in righteousness would spell the doom of men so wicked as to make the truth of His coming an instrument of their own political designs. And a preacher who trumpets this doctrine, motivated by selfish purposes, advertises to his own conscience that his heart disowns what his mouth proclaims.

We believe that Christ is coming again, and we ought to declare the truth with legitimate warning and wooing notes. What we must guard against is the manipulation and huckstering of a message that our Lord intends as a warning against evildoers but as an encouragement to His followers.

Of course, the doctrine of the Second Coming is not the only one which lends itself to easy manipulation. Healing has been a fruitful field for those who would enrich themselves by capitalizing on the pain and illness of others. Jesus can, and does, heal the sick by a direct putting forth of His power. And the sick are often too desperate for help to examine the motives and lives of those who parade as healers. All kinds of promises are made, and all kinds of gimmicks are advertised, which prey upon the ill. Extravagant claims of healing are a sure way to get a crowd and rake in money.

Perversion of any biblical truth for personal gain is a sordid business. The precious truth of Christ's return has been sadly misused by too many. □

Lacking divine power, our congregations will become clubs, not churches. Our pastors will become managers, not leaders. Our goals will become cultural, not spiritual.

A LOST ART?

I was leafing through a magazine when an ad caught and held my eyes. Madison Avenue products seldom intrigue me, but this was unusual. Large letters read, "The lost art of looking up." Opposite the text was a picture of an eagle in flight, its majestic wings outspread.

The Whirlpool Corporation ad went on to deplore the fact that "progress is worshipped while standards are ignored," and to affirm that "standards and morals should be practiced by everyone, every day."

That's good preaching for a business firm.

And that's a healthy warning for the church.

We can lose "the art of looking up" by reducing the demand for holiness—those standards and morals of Christlikeness that Christians ought to practice every day.

The New Testament makes it clear that worldliness has threatened the church from the beginning. The Bible demands, "Be holy . . . in all your behavior" (1 Peter 1:15, NASB). It warns, "Friendship of the world is enmity with God" (James 4:4). We are

commanded, "Be not conformed to this world" (Romans 12:2); and, "Love not the world" (1 John 2:15). In such passages "world" obviously refers to human society in its sinful and self-centered existence. The commitment of God's people, by contrast, is to moral excellence—to Christlikeness.

The church can lose "the art of looking up" by neglecting prayer, by attempting its life and work in its own wisdom and strength.

"Our sufficiency is of God"—not of ourselves, however learned or talented we may be. The only power by which the church can be holy, and proclaim the gospel effectively, is the power of God, available to us through prayer and faith. All human programs and promotions are futile substitutes for that power.

Lacking divine power, our congregations will become clubs, not churches. Our pastors will become managers, not leaders. Our goals will become cultural, not spiritual. And we will be en route to death.

Let's not lose the art of looking up! □

I WON'T BE THERE

Sometimes I am "inspired" to write for the *Herald* by reading the *Herald*.

While I was browsing through the January 15 issue my eyes caught the words "He'll be there!" Above the exclamatory announcement was the picture of a friend, handsome Dr. James Hamilton, who teaches with distinction at our seminary. The mug shot and "he'll be there!" are parts of an advertisement of the Laymen's Conference, scheduled for San Diego in July.

In earlier issues I had noticed similar ads—different faces, same text. Now, without the benefit of a photograph I am declaring, I won't be there!

I'd like to be there. San Diego, for any reason at any season, is a choice place to be. (I lived there for a year while teaching at Point Loma College. Through the entire year I kept telling the Lord that it is a perfect place to spend the rest of my life. Instead, He sent me to the rockbound coast and snow-filled winters of New England.) San Diego, for a happy, help-

ful event like the Laymen's Conference, would be terrific! But I can't go. I'm not an invited layman, but an uninvited clergyman, so I don't qualify.

So why this editorial? To lament? To complain? To express jealousy or resentment? No, that is precisely *not* the point of these paragraphs.

I'm glad Dr. Hamilton will be there. He will do those laymen good, and they will help him. The San Diego experience will be enriching and joy-producing for all who can attend.

The whole point is this: We should be glad for the blessings others receive, even when we can't have these same privileges. Love "does not seek its own" and "is not jealous" (1 Corinthians 13:4, 5). We who teach and testify about perfect love must be willing to be measured by these standards. Do we rejoice in the achievements of others? In their "promotions"? In their awards? Or does the green-eyed monster chew up our hearts and spit out resentment?

He'll be there! Aren't you glad? □



Jock and Betty Greig have served in Calgary, Alberta, Canada, First Church for a number of years as greeters. Jock (r.) is receiving the Distinguished Service Award for serving many years as head usher.



Jack Clifford (l.) was presented the Distinguished Service Award by Pastor James W. Daniel of Henryetta, Okla., First Church, for 24 years of service as director of music. Also, a reception was given in honor of Mr. Clifford and he was presented with a love offering.



Mrs. Sarah St. Germain of the Augusta, Me., First Church, was presented the Distinguished Award at a Harvest Supper in her honor on October 22. Making the presentation is District Superintendent J. E. Shankel (l.) and Pastor Larry Fairbanks. Mrs. St. Germain served for 21 years as Sunday school superintendent and many years as children's church director. Rev. Shankel was her pastor for 7 of those 21 years.



Pastor Gale W. Shafer of the Ellensburg, Wash., church recently presented the Distinguished Service Award to Dr. Tran Pasa. The award was made to Dr. Pasa for years of faithful service as Sunday school teacher, Sunday school superintendent, church board member, and helper in church remodeling.



Oliver V. McMahon, of the Post, Tex., church, was honored recently with O. V. McMahon Day, and presented with a Distinguished Service Award. He has served for many years as a Sunday school teacher; he was Sunday school superintendent for 21 years; he has been a member of the local church board for 43 years. He joined the Church of the Nazarene at Goldthwaite, Tex., in 1914, and transferred his membership to the Post church in 1925, serving in many varied capacities since that time. After the death of his wife, Edna, in January of 1970, he gave money for a memorial chapel in South Africa, the construction of which was supervised by Rev. Kenneth Rogers, missionary. Pictured (l. to r.) are Mr. Earl Rogers, Sunday school superintendent and father of Missionary Rogers; Mr. Oliver V. McMahon; and Pastor Philip Daniels.

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Rev. J. W. McGuffey of the Dallas District retired after 37 years in the ministry. He was presented with a plaque at the assembly. Pictured with him is his wife and (l. to r.) Dr. and Mrs. George Coulter, general superintendent; and Dr. and Mrs. W. M. Lynch, district superintendent.



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Pearl Knox and Iva Lovelace were presented Distinguished Service Awards recently by the Tempe, Ariz., First Church for their many years of church office work and for their years of dedicated service in the NWMS. The awards were presented in the morning worship service, with a reception and card shower following the evening service. Pictured (l. to r.) are Julee Guthrie, NWMS president; Pearl Knox; Iva Lovelace; and Pastor Stanley McElrath.



Pastor Robert "Bud" Prentice of the Shreveport, La., Huntington Park Church was the recipient of the Distinguished Service Award recently. Mrs. Marie White, local NWMS medical mission secretary, made the presentation during observance of Pastor Appreciation Day. Witnessing the ceremony are Mrs. Prentice and Mrs. Norma Merritt, local NWMS president.



The Distinguished Service Award was recently presented to Mrs. Ruth Porter by the NWMS of Houston Bellaire Church. Present for the service on January 18 were two of Mrs. Porter's children. Pictured (l. to r.) are Mrs. Robert (Jean) Cate, Mrs. Porter, and Rev. William Porter—currently on furlough from his assignment as Nazarene mission director to New Zealand. Mrs. Porter's other two sons, Tom and James, were not able to be present. In presenting the award, NWMS President Mrs. Gary (Jane) Swiger cited Mrs. Porter as a pioneer member of the local church, her service as NWMS president, church board member, and Sunday school teacher. Rev. Terry Curtis is pastor of the church.



Pastor Paul Thornhill of Broken Bow, Okla., First Church, recently presented the Distinguished Service Award to D. T. and Pat Rains. The Rainses have served in every church position during their 27 years in the Broken Bow church.



Roscoe and Wilma Babb were presented a Distinguished Service Award August 14 at the Palouse, Wash., church. They have been members of the church for 39 years. It was also the occasion of their 50th anniversary. Pictured (l. to r.) are: Pastor R. Jay Spivey; Margaret Prater, NWMS president; and Wilma and Roscoe Babb.



A Distinguished Service Award was presented to Mrs. Floyd Carpenter by the NWMS of Bradford, Pa., First Church, on December 14, along with a corsage and bouquet of roses. A "This Is Your Life" program included appearances by friends and relatives as well as letters and original poems of tribute by members and friends. Mrs. Carpenter served as NWMS president for 20 years and has been an outstanding laywoman for more than 40 years, especially in the field of visitation. A reception for members, family, and friends followed the program.



Mr. Leo Denney was honored recently for 21 years as Sunday school superintendent of the New Castle, Ind., Broad Street Church. Dr. Donald Peal, pastor, presented him with a Distinguished Service Award. Leatha Shelley (r.) is the NWMS president.



On December 4, 1977, Santa Maria, Calif., Maria Highlands Church NWMS presented Mary Munger (r.), a charter member, with a Distinguished Service Award. The presentation was made by NWMS President Lucy Brown as the highlight of a "This Is Your Life" service in honor of Mrs. Munger. Slides, tapes, and personal expressions by friends and relatives were used to set forth her dedicated life.

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Recently a Distinguished Service Award was presented to Mr. Russell Porter (L.) by his Sunday school class, family, and friends. The award was made to Mr. Porter on Laymen's Sunday after he brought the morning message. Pastor Adrian Keeton of the Frostburg, Md., church presented the certificate to him.



Rev. Nelson Henck (r.) is shown receiving the Distinguished Service Award from the Muncy, Pa., Fairview Church, presented by Pastor Ronald A. Warfle. Rev. Henck has served the church since 1919, locally, and as song evangelist, evangelist, and pastor. He is now retired and a member of the Fairview Church.



A Distinguished Service Award was presented to Rev. Mrs. Laura B. Post on Sunday, January 15, 1978, by the Melbourne, Fla., Eau Gallie Church. It was given for 25 years of service to the Lord as pastor; and for 60 years as Sunday school teacher. She gave her heart to the Lord as a teenager and was called to preach. She is reading the Bible through for the 35th time. Pictured (l. to r.) are: Mrs. Mary C. Atcher, NWMS president; Mrs. Post; and Pastor Ken Hostetler.



On December 11, the NWMS of the Lethbridge, Alberta, Canada, church presented a Distinguished Service Award to Laura and David Dunbar in appreciation of outstanding service. They have been active in the church for 34 years. Pictured are: (l.) Mrs. Louise Pedersen, NWMS president; Mr. and Mrs. Dunbar; and (r.) Pastor John Davidson.

OF PEOPLE AND PLACES

Allan James is the new executive director of the Prince Edward Island division of the Canadian Mental Health Association. His appointment was announced recently by Ken DesRoches, president of the P.E.I. division.



Originally from Alberta, Mr. James is a graduate of Lindsay Thurber Composite High School in Red Deer and a graduate of the Canadian Nazarene College in Winnipeg, Manitoba. He holds a liberal arts degree, majoring in religion and counselling. Since graduation from college, Mr. James has been employed as a high school teacher, a coordinator of youth activities at the Church of the Nazarene in Skowhegan, Me., and as pastor of the Church of the Nazarene in Sherwood. During his seven years of pastoral experience, Mr. James has had extensive managerial and counselling experience and has worked directly with the mentally ill. □

Mrs. R. A. Stuart was honored by the Henderson, Tex., church for her 91st birthday on December 11. She has been a member of the church for 61 years. □



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Ben Sherrill, head of the Social Work Department at Northwest Nazarene College, was recently accepted into The Academy of Certified Social Workers. Sherrill received his A.B. degree from Bethany Nazarene College in 1963 and his M.A. degree from Portland State University in 1972. He has been teaching at NNC since 1972. □



Seattle Police Officer **Myrle L. Carner**, a member of the Aurora Church, was the subject of a feature article in the *Seattle Times* for his activities and leadership in the fast-growing Fellowship of Christian Peace Officers. Carner, a 10-year veteran of the Police Department, said the purpose of the organization is to conduct and promote Christian fellowship among police officers and to bring others to a saving knowledge of Jesus Christ. □



In appreciation for over 50 years of outstanding service to his church, and on the occasion of his birthday, Warren Lahue was the guest of honor at a testimonial dinner given by members and friends of the Lowell, Mass., First Church. On January 21, the local congregation joined by family, civic, and business friends, as well as representatives from Eastern Nazarene College and the New England District, came to say "thank you" to a successful businessman and Christian churchman. Pastor Jon Gray emceed the evening, which featured tributes in song, verse (including a poem written for the occasion by Dr. Ed Mann), and a keynote address brought by Dr. Donald Irwin, president of ENC. Warren was presented with an original oil seascape, painted by Maine artist Jean MacLean, as well as a memory book containing photos, telegrams, and many personal notes of congratulation and sentiment. At First Church, he is teacher of a junior boys' Sunday school class, member of the Finance Committee, and chairman of the Board of Trustees. At ENC, he is treasurer, member of the Executive and Finance committees, and chairman of the Investment Committee. He also chairs the Investment Committee for the New England District, as well as holding membership on the Church Extension and Home Missions boards.

Lois Zackmire, income and expense accountant at Midwest Research Institute, is the first recipient of the Leon T. Swan Award. Ms. Zackmire has been with MRI since 1957. She is a graduate of Olivet Nazarene College in Kankakee, Ill., lives in Grandview, Mo., and is a member of the Grandview church.

The late Leon T. Swan was with the institute from 1945 until he retired in 1970 as administrative vice-president and treasurer. The Swan Award will be presented annually by the officers of MRI to a member of the administrative staff who makes an outstanding contribution to the administrative services of the institute. □

Louie Edwards was Sunday school superintendent at the Augusta, Ky., church for 50 years. The church planned a special day in his honor. Louis Edwards Day was to be October 9. Many activities were planned and special guests were expected. However, Louie died just 10 days prior to his day. Louie Edwards Day was canceled. To honor his memory, the church has set up a Louie Edwards Memorial Fund, which will be used for beautification of the exterior of the church. Rev. David Robirds is the pastor. □

Carson N. Snow, pastor of Albany, Ore., First Church, has been awarded the degree Doctor of Ministry, by Luther Rice Seminary of Jacksonville, Fla. He began the program while pastoring in St. Augustine, Fla.

Dr. Snow's previous educational achievements include the A.B. and Th.B. degrees from Bethany Nazarene College, and the M.Div. from Luther Rice Seminary. He also did graduate work at Southwest Texas State and Western Theological Seminary. □




Distinguished Service Awards were presented to a father and his son at the Pueblo, Colo., Belmont Church. Mr. Herbert Hawkins, age 95, is a faithful member of the church. Rev. Ray J. Hawkins, pastor of the church at the time of the award, is now associate pastor in Clovis, N.M. Pictured are (l. to r.): Mr. Herbert Hawkins, Rev. Ray J. Hawkins and Dr. Loyd L. Smith, director of Christian Life, presenting the awards.

"Bell" (Isabelle)

Mitchell is a member of the Home Department of the Augusta, Me., First Church. She recently celebrated her 100th birthday. She enjoys writing and receiving letters. She reads the Bible daily and faithfully reads the *Herald of Holiness*, *Come Ye Apart*, and the *Standard*. Mrs. Daisy Perkins is the Home Department supervisor. There are 12 workers who call on the 26 Home Department members. Rev. Larry Fairbanks is the pastor. □



Rev. Norman Falk was honored at a dinner sponsored by the congregation of the Westlock, Alberta, Canada, Eastglen Church. Rev. Falk graduated from Canadian Nazarene College at Red Deer, Alberta, in the spring of 1947 with the Th.B. degree. He has ministered as a full-time pastor in Saskatchewan, four churches in Alberta, and two in British Columbia. He has been pastor of the Eastglen Church for 6 years. In recognition of his 30 years as a minister, the congregation presented Rev. Falk with an engraved and mounted plaque. □



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- BECKETT, C. FRANK:** Martinsburg, WV (First), Apr. 5-16; Chesterhill, OH, Apr. 18-23
- BELL, JAMES & JEAN:** Jefferson, OH (First), Apr. 2; Logan, OH (First), Apr. 3-9; Columbus, OH (West Broad), Apr. 11-16; Huntington, WV (First), Apr. 18-23
- BELL, WAYNE & TEENA:** Tyler, TX (Flint), Apr. 3-9; Butte, MT (First), Apr. 18-23; Mabelvale, AR (South Arkansas District Junior Rally Day), Apr. 29
- BENDER EVANGELISTIC PARTY:** Red Oak, IA, Apr. 1-9; Knights-town, IN, Apr. 14-23
- BERTOLETS, MUSICAL:** Kingston, MO, Apr. 4-9; Liberty, MO, Apr. 11-16; Waurika, OK, Apr. 18-23; Cimmaron, KS, Apr. 25-30
- BOHI, JAMES:** Houston, TX (Spring Branch), Apr. 5-9; Saginaw, MI (Sheridan Avenue), Apr. 16; Marion, OH (First), Apr. 18-23
- BOHI, ROY:** Duncan, OK (Oak Avenue), Apr. 4-9; Bedford, IN (Indiana Indoor Camp), Apr. 11-16
- BOND, GARY & BETH:** Eastern Michigan Dist. NYI Tour, Apr. 3-9; Ironton, OH (First), Apr. 11-16; Vicksburg, MI (Chapman Memorial), Apr. 18-23
- BONE, LAWRENCE H.:** Valley City, ND, Apr. 3-9; Sawyer, ND, Apr. 11-16; Fargo, ND (South), Apr. 18-23; Spencer, SD, Apr. 25-30
- BROOKS, STANLEY:** Plattsburg, NY, Apr. 9-16
- BROWN, ROGER:** Wadsworth, OH (First), Apr. 4-9; Springfield, OH (First), Apr. 11-16; Gallipolis, OH, (First), Apr. 25-30
- BUCKLES-BURKE EVANGELISTIC TEAM:** Kokomo, IN (Bon Air), Apr. 5-9; Logansport, IN (Fairview), Apr. 11-16; Kokomo, IN (Sal Army), Apr. 18-23; Portage, IN (Grace), Apr. 25-30
- CAMPBELL, BILL:** Backus, MN, Apr. 4-9; Brainerd, MN, Apr. 11-16; Detroit Lake, MN, Apr. 18-23; St. Marys, OH, Apr. 25-30
- CANEN, DAVID L.:** Swansboro, GA, Apr. 3-9; Macon, GA (Shurlington), Apr. 11-16; West Mifflin, PA, Apr. 18-23
- CAUDILL, STEVE & SUE:** Bryan, OH, Apr. 4-9; Endicott, NY, Apr. 11-16; Charleston, WV (First), Apr. 18-23; Greencastle, IN (First), Apr. 25-30
- CAYTON, JOHN:** Yarmouth, ME, Apr. 4-9; Williston-Burlington, VT, Apr. 11-16; Monongahela, PA (First), Apr. 18-23
- CELEBRATION TRIO, THE:** Bluefield, WV, Apr. 2 (a.m.); Beckley, WV, Apr. 2 (p.m.); Logan, WV, Apr. 4-9; Akron, OH (Kenmore), Apr. 16; Craigsville, WV, Apr. 18-23; East Liverpool, OH (First), Apr. 30 (a.m.); Warren, OH (First), Apr. 30 (p.m.)
- CLARK, GENE:** Louisville, OH (Akron Dist.), Apr. 4-9; Perrysburg, OH, Apr. 11-16; Waukesha, WI, Apr. 18-23; Waverly, OH, Apr. 25-30
- CLIFT, NORVIE:** Barstow, CA, Apr. 2-9; San Francisco, CA (Chinese), Apr. 14-16
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- CRABTREE, JAMES:** West Columbia, SC (Central), Apr. 4-9; Jasper, AL (First), Apr. 11-16; New Castle, IN (Broad St.), Apr. 18-23; Dolton, IL, Apr. 25-30
- CRANE, BILLY D.:** Johnson City, TN, Apr. 4-9; DeSoto, MO, Apr. 11-16; Modoc, IN, Apr. 18-23; Dayton, OH (Central), Apr. 25-30
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- CULBERTSON, BERNIE:** Anchorage, AK (Jewel Lake), Apr. 4-9; Nome, AK, Apr. 11-16; New Westminster, B.C., Canada (Royal View), Apr. 25-30
- DARNELL, H. E.:** Southport, IN, Apr. 5-16
- DELL, JIMMY:** Philippine Islands, month of April
- DISHON, MELVIN:** Clarksville, TN (Memorial), Apr. 4-9; Monterey, TN, Apr. 18-23
- DIXON, GEORGE & CHARLOTTE:** Santa Ana, CA, Apr. 4-9; Gospel Concert Tour (West), Apr. 10-23; Delta, CO, Apr. 25-30
- DUNMIRE, RALPH & JOANN:** Parkersburg, WV (First), Apr. 4-9; Fairborn, OH (Wrightview), Apr. 11-16; Newell, WV (First), Apr. 25-30
- DUNN, DON:** Willard, OH, Apr. 18-23; Freedom, PA, Apr. 25-30
- DURHAM, GARY, & THE CLARION TRIO:** Lawton, OK (First), Apr. 11-16; Nowata, OK (First), Apr. 18-23; Larned, KS (First), Apr. 25-30
- EDWARDS, LOU:** Rising Sun, IN, Apr. 4-9; Covington, KY (Eastside), Apr. 11-16
- EDWARDS, TERRY:** Lenoir City, TN (White Wing), Apr. 1-16; Hamilton, OH (Tuley Road), Apr. 18-23
- EVERLETH, LEE:** Charleston, WV (Elk River), Apr. 4-9; Coshocton, OH, Apr. 18-23; Troy, OH (First), Apr. 30—May 7
- EVERMAN, WAYNE:** Olive Hill, KY, Apr. 4-9; Irondale, OH, Apr. 12-16; Clintonville, KY, Apr. 25-30
- FELTER, JASON:** Shadyside, OH, Apr. 4-9; Marion, IN, Apr. 11-16; Marion, IN, Apr. 18-23; Evansville, IN, Apr. 25-30
- FILES, GLORIA; & ADAMS, DOROTHY:** Harrington, DE (W Meth), Apr. 18-23; Hartford, CT, Apr. 25-30
- FISHER, C. WILLIAM:** Fort Worth, TX (Northside), Apr. 4-9; Dallas, TX (First), Apr. 11-16; Topeka, KS (First), Apr. 18-23; Hastings, NE, Apr. 25-30
- FLORENCE, ERNEST:** North Pekin, IL, Apr. 4-9; Freedom, IN, Apr. 10-16; Fountain City, IN (Friends), Apr. 17-23; Richmond, IN (Wes.), Apr. 24-30
- FORTNER, ROBERT:** Collinsville, IL (First), Apr. 4-9; Linton, IN, Apr. 11-16; Villa Grove, IL, Apr. 18-23; Louisville, IL (First U.M.), Apr. 24-30
- FREEMAN, MARY ANN:** Bath, IL, Apr. 17-23
- FROGGE, HAROLD:** Griggsville, IL, Apr. 4-9; Princeton, IL, Apr. 11-16; Beckley, WV, Apr. 18-23; Robinson, IL, Apr. 25-30
- GADBOW, C. D.:** Clarion, IA, Apr. 4-9; Ames, IA, Apr. 11-16
- GAGNON, DAVE & KAREN:** Bucyrus, OH, Apr. 4-9; Charleston Heights, SC (First), Apr. 11-16; Binghamton, NY (First), Apr. 19-23; Preston, CT, Apr. 26-30
- GATES, KENNETH W.:** Parkersburg, WV (Evang. Meth.), Apr. 3-9
- GAUTHROP, WAYLAND:** Bainbridge, GA (First), Apr. 4-9; Crowley, LA (Ebenezer), Apr. 11-16; Tullahoma, TN (First), Apr. 18-23; St. Marys, OH (First Wes.), Apr. 25-30
- GLENDENNING, PAUL & BOBBIE:** Galesburg, IL (First), Mar. 30—Apr. 2; Berne, IN (Mount Hope), Apr. 4-9; Goshen, IN (First), Apr. 11-16; Georgetown, IL (First), Apr. 18-23; Spiceland, IN (First), Apr. 25-30
- GORMANS, THE SINGING:** Shelbyville, KY (First), Mar. 27—Apr. 2; Eastview, KY (Wes.), Apr. 14-23; Louisville, KY (Okolona), Apr. 25-30
- GRAVAT, HAROLD F.:** Sidney, MT, Apr. 5-11; Caruthersville, MO, Apr. 19-23; Memphis, TN (North), Apr. 23-30
- GREEN, JAMES & ROSEMARY:** Ottawa, IL (First), Apr. 4-9; Port Huron, MI (North Hills), Apr. 11-16; Warren Woods, MI, Apr. 19-23; Rochester, MI, Apr. 25-30
- GRIMES, BILLY:** Grand Prairie, TX (First), Apr. 11-16
- GRINDLEY, GERALD & JANICE:** Flat Rock, MI, Apr. 4-9; Marlton, NJ (Wiley), Apr. 12-16; Columbiana, OH, Apr. 18-23; Grand Rapids, MI (Fuller Avenue), Apr. 25-30
- GUY, MARION O.:** Selmer, TN, Apr. 2-9; Glenwood Springs, CO, Apr. 16-23
- HAINES, GARY:** McAllen, TX (First), Apr. 4-9; Fort Worth, TX (Haltom City), Apr. 11-16; El Paso, TX (Montwood), Apr. 21-23; Bridgeton, MO, Apr. 25-30
- HALL, CARL:** Murphysboro, IL, Apr. 4-9; Ferguson, MO, Apr. 11-16; Gainesville, GA, Apr. 18-23; Greentown, OH, Apr. 25-30
- HANCOCK, BOYD:** Nebo, IL, Apr. 4-9; Sardonia, OH, Apr. 9-11; Esther, MO, Apr. 18-23; Millington, TN, Apr. 25-30
- HARRISON, ROBERT:** Russellville, AR, Apr. 2-9; Pryor, OK, Apr. 16-23
- HATHAWAY, KEN:** Mount Pleasant, TX, Apr. 4-9; Reserved, Apr. 10-16; Morrilton, AR, Apr. 18-23; Texarkana, TX (North), Apr. 25-30
- HEASLEY, JIMMY & FERN:** Truth or Consequences, NM, Apr. 1-23; Burkburnett, TX, Apr. 25-30
- HICKS, JOHN DAVID:** Yorkton, Sask., Canada, Apr. 14-16
- HILDIE, D. W.:** Kenai, AK (First), Apr. 2-9; Whitehorse, Y.T., Canada, Apr. 16-23
- HOECKLE, WESLEY W.:** Omaha, NE (First), Apr. 9-16; Blackwell, OK, Apr. 18-23; Medford, OK, Apr. 24-30
- HOLLEY, C. D.:** Hastings, MI, Apr. 4-9; Granite City, IL (First), Apr. 11-16; Charlotte, MI, Apr. 25-30
- HUBARTT, LEONARD:** Columbus, IN (First), Apr. 4-9; Merrillville, IN (First), Apr. 11-16; Sioux City, IA (First), Apr. 18-23; Rock Island, IL (First), Apr. 25-30
- HUNDLEY, EDWARD:** Berne, IN (First), Apr. 10-16; Lakeview, OH (Indian Lake Northside), Apr. 24-30
- IRWIN, ED:** Shelbyville, IN (First), Apr. 9-16
- JACKSON, CHUCK & MARY:** Houston, TX, Apr. 5-9; Abernathy, TX (First), Apr. 10-16; Concerts in KS, Apr. 18-23; Bolingbrook, IL, Apr. 26-30
- JACKSON EVANGELISTIC TEAM:** Innisfail, Alta., Canada, Apr. 13-16; Red Deer, Alta., Canada (Westpark), Apr. 18-23; Concerts, Apr. 25-30
- JANTZ, CALVIN & MARGORIE:** Muncie, IN (Southside), Apr. 4-9; Moundsville, WV (First), Apr. 11-16; New Albany, IN (Zone Indoor Camp), Apr. 18-23; Fairmont, WV (First), Apr. 25-30
- JAYMES, RICHARD:** Philipsburg, PA, Apr. 3-9; Dayton, OH (West Acres), Apr. 10-16; Chillicothe, OH (West Side), Apr. 25-30
- JONES, CLAUDE W.:** Circleville, PA, Apr. 8-9; Muncie, IN, Apr. 11-16; Louisville, KY, Apr. 18-23; Grand Rapids, MI, Apr. 25-30
- LAING, GERALD D.:** Spring Arbor, MI, Apr. 5-9; Fort Wayne, IN (Trinity), Apr. 11-16; Kalamazoo, MI (First), Apr. 18-23; Holt, MI, Apr. 25-30
- LAMBERT, MARSHALL:** Beech Grove, IN, Apr. 4-9; Indianapolis, IN (Eagle Dale), Apr. 11-16; Colliers, WV, Apr. 20-30
- LANIER, JOHN H.:** Thornport, OH (C.C.C.U.), Apr. 10-16; Washington C.H., OH, Apr. 17-23; Fulton, OH, Apr. 26—May 7
- LASSELL, RAY & JAN:** Helmsburg, IN, Apr. 4-9; North Vernon, IN, Apr. 11-16; Harrison, OH, Apr. 18-23; Marysville, OH, Apr. 25-30
- LAXSON, WALLY & GINGER:** South Gate, CA, Apr. 11-16
- LECKRONE, LARRY:** Murphysboro, IL (First), Apr. 4-9; Lawrence, KS (First), Apr. 11-16; Gainesville, GA, Apr. 18-23; Savannah, GA (Central), Apr. 25-30
- LEMASTER, BEN:** Covina, CA, Apr. 5-9; Arcata, CA, Apr. 11-16; Fortuna, CA, Apr. 18-23
- LESTER, FRED R.:** Geff, IL (U.M.), Apr. 4-9; Vandalia, OH, Apr. 11-16; Marion, OH (First), Apr. 18-23; Harlingen, TX, Apr. 25-30
- LIDDELL, P. L.:** Bucyrus, OH, Apr. 4-9; Toronto, OH, Apr. 11-16; Sebring, OH (First), Apr. 18-23; Kankakee, IL (First), Apr. 25-30
- LOMAN, LANE & JANET:** Princeton, IN, Apr. 4-9; Reserved, Apr. 11-16; Franklin, OH (S.W. Ohio Dist. NYI), Apr. 17-23; Louisville, KY (Hikes Point), Apr. 25-30
- LUSH, RON:** Kalama, WA, Apr. 5-9; Clatskanie, OR, Apr. 12-16; Kennewick, WA, Apr. 19-23
- LUTHI, RON:** Holyoke, CO, Apr. 25-30
- MANLEY, STEPHEN:** Rome, NY, Apr. 4-9; Endicott, NY (First), Apr. 11-16; Warren, MI (Warren Woods), Apr. 18-23; Greencastle, IN (First), Apr. 25-30
- MANN, L. THURL:** Clovis, CA (First), Apr. 4-9; Reedley, CA (First), Apr. 11-16; Reserved, Apr. 18-23; Edmond, OK (Waterloo), Apr. 25-30

MAYO, CLIFFORD: Tucson, AZ (Catalina Vista), Apr. 11-16; Tucson, AZ (Sahuara), Apr. 18-23

McKINNEY, ROY T.: Parkersburg, WV (First), Apr. 4-9; Bowling Green, OH (First U. Breth.), Apr. 11-16; Circleville, OH (First), Apr. 18-23

McWHIRTER, STUART: Bradley, IL (First), Apr. 4-9; Ironton, OH (First), Apr. 11-16; New Albany, IN (Area Crusade), Apr. 18-23; Gallipolis, OH, Apr. 25-30

MEREDITH, DWIGHT & NORMA JEAN: Wichita, KS (Grace), Apr. 3-9; Golden, CO, Apr. 11-16; Newton Falls, OH, Apr. 25-30

MEYER, BOB: Independence, MO (First), Apr. 2-6; Cimarron, KS (Kansas Dist. Young Adult Retreat), Apr. 7-9; Cimarron, KS, Apr. 10-12; Garden City, KS (Kansas Dist. SS & Pastors' Conf.), Apr. 14-15; Garden City, KS, Apr. 16-20; Wichita, KS (West Side), Apr. 23-28

MICKEY, BOB: McKinleyville, CA, Apr. 4-9; Crescent City, CA, Apr. 14-16; Laverne, OK, Apr. 19-23; Dewey, OK, Apr. 25-30

MILLHUFF, CHUCK: Xenia, OH (First), Apr. 2-9; Denver, CO (First), Apr. 30

MONTGOMERY, CLYDE: Jackson, MS (Northside), Apr. 11-16; Scottsburg, IN, Apr. 18-23; Crothersville, IN, Apr. 24-30

MOYER, BRANCE E.: San Angelo, TX (Trinity), Apr. 11-16; Ballinger, TX (First), Apr. 18-23

MULLEN, DEVERNE H.: DeLand, FL, Apr. 11-16; Old Hickory, TN, Apr. 18-23

MYERS, HAROLD: Ridge Farm, IL, Apr. 4-9; Farmer City, IL, Apr. 11-16; Reserved, Apr. 18-23; Grand Rapids, MI (West), Apr. 25-30

NEFF, LARRY & PAT: Shelbyville, IL, Apr. 4-9; Owego, NY (First), Apr. 11-16; Hampton, VA, Apr. 18-23; Spencer, WV, Apr. 25-30

NEUSCHWANGER, ALBERT: Lexington, KY (First), Apr. 4-9; Minot, ND (First), Apr. 16-23; Dayton, OH (Beaver-creek), Apr. 25-30

NEWTON, DAN: Gladstone, MI (Free Meth.), Apr. 16-23

OVERTON, WILLIAM: Newark, OH (Comm. Wes.), Apr. 4-9; Chestertown, MD, Apr. 11-16; Orange, VA, Apr. 18-23; Brunswick, ME, Apr. 26-30

OYLER, CALVIN B.: Hoisington, KS, Apr. 11-16

PASSMORE EVANGELISTIC PARTY: Vienna, VA, Apr. 4-9; Dayton, OH, Apr. 11-16; Niles, OH (First), Apr. 18-23; Urichville, OH (Rush Comm.), Apr. 25-30

PEMBLE, AL & FAMILY: Livingston, MT, Apr. 5-9; Lander, WY, Apr. 11-16; Benedict, ND, Apr. 19-23; St. Croix Falls, WI, Apr. 28—May 7

PERDUE, NELSON S.: Dwight, IL, Apr. 3-9; West Milton, OH, Apr. 11-16; Hicksville, OH, Apr. 18-23; Rising Sun, OH, Apr. 25-30

PIERCE, BOYCE & CATHERINE: Oneonta, AL, Apr. 4-9; Meridian, MS (Oakland Hgts.), Apr. 11-16; Huntington, IN, Apr. 18-23; Aroma Park, IL, Apr. 25-30

PITTS, PAUL: Cincinnati, OH (Price Hill), Apr. 16; Anderson, IN (West Cross Street Alliance), Apr. 17-23; Fairfield, OH (First), Apr. 25-30

PORTER, JOHN R.: Greensburg, KY (Summerville), Apr. 4-9; Cookeville, TN (First), Apr. 11-16; Elizabethton, TN (First), Apr. 18-23; Phillipi, WV (First), Apr. 25-30

POWELL, FRANK: Mansfield, OH (First), Apr. 2-9

PRESSON, DWIGHT E.: Long Beach, CA (Westside), Apr. 4-9; Dexter, MO (First), Apr. 10-16; Placentia, CA, Apr. 30—May 7

PRIVETT, CALVIN C.: Sheffield, AL (First), Apr. 4-9; Rossville, GA (Chickamunga), Apr. 11-16; Pelham, TN (Chapman's Chapel), Apr. 18-23; Savannah, GA (First), Apr. 25-30

QUALLS, PAUL: Augusta, GA (First), Apr. 4-9; Mobile, AL (First), Apr. 11-16; Circleville, OH, Apr. 18-23

REED, DOROTHY: Danville, IL (West Side), Apr. 20-30

REYNOLDS, PHIL: Rockport, IN, Apr. 4-9; Goshen, IN, Apr. 11-16; Waukesha, WI (First), Apr. 18-23; Cincinnati, OH (Western Hills), Apr. 25-30

RICHARDS, LARRY & PHYLLIS: New Castle, IN (First), Apr. 2; Indianapolis, IN (Southside), Apr. 12-16

ROBERTS, WADE W.: Fort Morgan, CO, Apr. 10-16; Mount Morris, MI, Apr. 18-23; Lapeer, MI, Apr. 25-30

ROBINSON, TED L.: Hammond, IN (Woodlawn), Apr. 4-9; Mansfield, OH (Grace), Apr. 11-16; Carey, OH (Ridge Chapel), Apr. 18-23; Delaware, OH, Apr. 25-30

RODGERS, CLYDE B.: Hyde, PA (Wes.), Apr. 3-9; Little Valley, NY (Wes.), Apr. 12-16; Carthage, NY, Apr. 19-30

ROTHWELL, MEL-THOMAS: Des Moines, IA (Eastside), Apr. 30—May 7

RUTHERFORD, BOB: Shelbyville, KY, Mar. 27—Apr. 2; Jamestown, TN (Pleasant Green), Apr. 4-9

SANDERS, E. H.: Kendallville, IN (First), Apr. 4-9; Claremore, OK (First), Apr. 18-23; Coweta, OK (First), Apr. 25-30

SCHOONOVER, MODIE M.: Lynchburg, VA, Apr. 3-9; Collingdale, PA, Apr. 10-16; Muncy, PA (Fairview), Apr. 17-23

SHARP, CHARLES & FAMILY: Many, LA (First), Apr. 4-9; Robeline, LA (Friendship), Apr. 11-16; West Memphis, AR (First), Apr. 18-23; Clarksdale, MS (First), Apr. 25-30

SHEA, A. J.: Trenton, OH, Apr. 18-23

SHOMO, PHIL: Bluffton, IN, Apr. 4-9; Anderson, IN (First), Apr. 11-16; Middletown, IN, Apr. 18-23; Anderson, IN (Free Meth.), Apr. 25-30

SIPES EVANGELISTIC TEAM: Canyon, TX, Apr. 4-9; Mount-tainair, NM, Apr. 18-23

SMITH, CHARLES HASTINGS: Dallas, TX (Bruton Terr.), Apr. 5-9; Roanoke, VA (First), Apr. 12-16; Des Moines, IA (First), Apr. 26-30

SMITH, DUANE: Alexandria, LA (First), Apr. 4-9; McGehee, AR, Apr. 11-16; Rock Hill, SC (First), Apr. 18-23; Corry, PA, Apr. 25-30

SMITH, HAROLD L.: Deckerville, MI (Wheatland Miss.), Apr. 5-9; Hillsdale, MI, Apr. 11-16; Midland, MI (Bethel), Apr. 26-30

SMITH, OTTIS & MARGURITE: Bath, ME (First), Apr. 4-9; Leeds, ME, Apr. 11-16; Malden, MA, Apr. 18-23; Ephrata, PA, Apr. 25-30

SNELL, DALE E.: Louisville, KY (Trinity), Apr. 4-9; Valparaiso, IN (First), Apr. 11-16; Knox, IN, Apr. 18-23; Reserved, Apr. 24-30

SNIDER, C. W. & VICTORIA: Pleasanton, KS, Apr. 1-23; Washington, IN, Apr. 27—May 7

SPARKS, ASA: Parkersburg, WV (Marrtown), Apr. 11-16; West Carrollton, OH, Apr. 18-23

SPROWLS, EARL L.: Roseville, MI (Metropolitan), Apr. 11-16; Sumner, MI (Center), Apr. 18-23; Sault Ste. Marie, MI (First), Apr. 25-30

STAFFORD, DANIEL: Corydon, IN (Wes. Meth.), Apr. 4-9; Grahn, KY, Apr. 10-16; Gratz, PA (Wes. Miss.), Apr. 20-30

STARNS, SAM L.: Shipshewana, IN, Apr. 4-9; Beardstown, IL, Apr. 23-30

STEEN, CURTIS: Piedmont, OK, Apr. 6-9

STEGALL, DAVID: Texas City, TX (First), Apr. 7-16; Pauls Valley, OK, Apr. 25-30

STEVENS, GEORGE: Galax, VA, Apr. 4-9; Atlanta, GA (Brook-haven), Apr. 11-16; Virginia Beach, VA (First), Apr. 18-23; Boswell, PA, Apr. 25-30

STREET, DAVID: Stinesville, IN, Apr. 10-16; Baraboo, WI (Vic-tory Chapel), Apr. 17-23; Murray, KY, Apr. 24-30

STRICKLAND, RICHARD: Wadsworth, OH (First), Apr. 5-9; Springfield, OH, Apr. 12-16; Huntington Woods (Fern-dale), MI, Apr. 21-23; Fairfield, OH (First), Apr. 25-30

STUBBS, LLOYD: Erlanger, KY (First), Apr. 11-16

SWEENEY, ROBERT & EULETA: Cedar Rapids, IA (Trinity), Apr. 24-30

TAYLOR, CLIFF: Omaha, NE (First), Apr. 10-16; North Platte, NE (First), Apr. 17-23

TAYLOR, EMMETT E.: Merrillville, IN, Apr. 4-9; Mansfield, IL, Apr. 11-16; Durant, OK, Apr. 17-23; Henryetta, OK, Apr. 25-30

THORNTON, RON & BONNIE: Buchanan, MI, Apr. 4-9; Farm-ington, IL, Apr. 11-16; Greenrock, IL, Apr. 18-23; Peoria, IL (Forrest Hill), Apr. 25-30

TRIPP, HOWARD: Fairland, IN (Triton Central), Apr. 4-9; Covington, KY (East Side), April 11-16; Bradford, PA (Bolver Drive), Apr. 18-23

TUCKER, BILL & JANETTE: Tipton, IN (Trinity Wes.), Apr. 4-9; Albion, MI (First), Apr. 11-16; Canton, IL (Maples Mill), Apr. 18-23; Springfield, OH (Central), Apr. 25-30

TUCKER, RALPH: Denver, CO (Lowell), Apr. 11-16

TURNOCK, J. JAMES: Cortland, NY, Apr. 5-9; Cincinnati, OH (Montana Avenue), Apr. 12-17; West Lafayette, IN, Apr. 19-23; Ottawa, KS, Apr. 26-30

VARIAN, BILL: Dayton, OH (Kettering), Apr. 4-9; Anderson, IN (First), Apr. 11-16; Charleston, WV (First), Apr. 18-23; Seymour, IN (First), Apr. 30—May 7

WADE, E. BRUCE: Hooker, OK, Apr. 4-9

WADE, KENNETH: Curtisville, PA, Apr. 25-30

WARD, LLOYD & GERTRUDE: Manchester, GA, Apr. 11-16; Nashville, TN (Radnor), Apr. 18-23; Anderson, IN (Fair-fax), Apr. 25-30

WELCH, JONATHAN & ILONA: Shipshewana, IN, Apr. 4-9; Reserved, Apr. 11-16; Kansas City, MO (First), Apr. 18-23; Rock Island, IL, Apr. 25-30

WELCH, W. B.: Idabell, OK, Mar. 28—Apr. 9; Hawthorn, PA, Apr. 16-23

WEST, EDNA: Beavertown, PA, Apr. 14-23; McConnelsville, OH, Apr. 30—May 7

WILLIAMS, LARRY: Reserved, Apr. 8-16; Atlanta, TX, Apr. 23; Greenville, TX (Peniel), Apr. 28-30

WILLIAMS, LAWRENCE: Vici, OK, Apr. 10-16; Alameda, CA (First), Apr. 24-30

WINGARD, TOM: Elyria, OH, Apr. 11-16; Van Wert, OH, Apr. 18-23; Charlotte, NC (Calvary), Apr. 26-30

WISEHART, LENNY & JOY: Lafayette, IN (First), Apr. 4-9; Crawfordsville, IN, Apr. 11-16; Lima, OH, Apr. 18-23; Columbus, OH (First), Apr. 25-30

WOODWARD, S. OREN: Rockhill, SC, Apr. 4-9; Norfolk, VA (Calvary), Apr. 11-16; Craigsville, VA (Estaline Valley), Apr. 18-23; Sparta, NJ, Apr. 25-30

WRIGHT, E. GUY & FAMILY: Colliers, WV (Hooverson Hgts.), Apr. 4-9; Port Allegany, PA (First), Apr. 11-16; Titus-ville, PA, Apr. 18-23; Sistersville, WV, Apr. 25-30

WYLIE, CHARLES: Springfield, MO (East Grand), Apr. 4-9; Falls City, NE (First), Apr. 11-16; York, NE (First), Apr. 18-23; Hull, IL, Apr. 25-30

WYRICK, DENNIS E.: Wintersville, OH, Apr. 4-9; Fairborn, OH (Wrightview), Apr. 11-16; Grafton, OH (Midview), Apr. 18-23; Harrisonburg, VA (First), Apr. 25-30

ZELL, R. E. & MRS.: Buffalo, KS, Apr. 11-16; Chanute, KS, Apr. 18-23

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

NEWS OF REVIVAL

God's anointing upon the meeting was the answer at **Evansville, Ind., Grace Church**. According to Pastor Ronald White, "There was singing; there was shouting; there were tears of repentance, of happiness, of joy. There was sound biblical preaching and stirring testimonies. God's presence was real, alive, and felt. . . . One gentleman who has been saved for about a year and sanctified just three weeks ago, came to the altar every night just out of gratitude and thankfulness for what God has done for him." □

Pastor James M. Walker, of **Phenix City, Ala., First Church** reports a fall weekend revival with Wally and Ginger Laxson and Rev. James Goins, pastor at the Cottondale, Ala., church. There were approximately 30 seekers. One who "had been in a backslidden condition for 13 years and had a smoking problem . . . was reclaimed." A month later, Evangelists Darrell and Betty Dennis came for a meeting. "The Sunday evening we were to close God broke in on the service in a very unusual way. During the song service people began coming to the altar. It was very evident that God was not

through with us. We all were in agreement that the meeting should continue and Darrell canceled his next meeting. There was no preaching until the last Sunday evening and never a barren altar." □

Pastor Leon Patrick of **Tuscaloosa, Ala., Holton Heights Church** writes, "Rev. Dale Snell did a fantastic job. God used him to bring real revival in our church. We reached 12 new families and had 40 victories at the altar. We baptized 9 brand-new people and reached our state representative, who prayed at the altar." □

MISSIONARIES APPOINTED 1978



Don and Glenda Bell
Teacher/Nurse
General Appointment



Lowell and Marilyn Clark
Minister/Teacher
Malawi



Raymond and Donna Couey
Minister/Teacher
General Appointment



Judy Bowes
Nurse
Papua New Guinea



David and Carolita Fraley
Businessman/Teacher
General Appointment



Carl and Shirley Romey
Minister/Homemaker
General Appointment



Richard and Bonnie Ryding
Minister/Nurse
Zambia



Ethel Bull
Nurse
Swaziland



Jonathan and Magda Salgado
Minister/Teacher
Guatemala



Kurt and Susan Schmidlin
Minister/Homemaker
General Appointment



Doug and Peggy Terry
Minister/Teacher
Denmark

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PICTURED

John and Sandra Estey
Teacher/Teacher
Swaziland



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| MP-304 Mother's Day and Father's Day No. 4 95c | MP-501 Promotion Day Program Builder 95c |
| MP-305 Mother's Day and Father's Day No. 5 95c | MP-601 Special Events in the Church 95c |
| MP-107 Children's Day and Rally Day No. 7 95c | MP-701 Young People's Program Builder 95c |
| MP-202 Missionary Program Builder No. 2 95c | |

NOTE: For a complete listing, consult the latest copy of our "Master Buying Guide."

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Ron Tanner (l), minister of music at Covington, Ky., Central Church, served as chairman of the Music Committee for the Greater Cincinnati Billy Graham Crusade. As a part of his duties, he assembled a choir which consisted of 4,152 people. Cliff Barrows (r.), well-known member of the team, expressed his appreciation for Ron's part in making this, according to Dr. Graham, one of the most Spirit-filled crusades the Graham association has ever had.



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The Chandler, Okla., church, on the Northeast Oklahoma District, was completely destroyed by fire the night of December 30. The damage is totaled at \$180,000. Arson has been determined. Pastor C. B. Jarvis reported that insurance would cover rebuilding, as the church had updated its insurance last summer, almost doubling it. The congregation will be meeting temporarily in the Seventh-Day Adventist Church in Chandler.

Indian District superintendent, and Rev. Carlos Gonzzatti, of Pueblo, Colo. Rev. Gonzzatti has been very active in successful Mexican migrant evangelism and church planting.

March 27-29, Canadian Nazarene College heard two speakers from diverse home missionary assignments. Rev. Walter McPherson of Newfoundland represented the bi-vocational pastor, and Rev. Don Nicholas of Toronto Kennedy Road Church represented the strategy of a strong church parenting a new church.

Rev. and Mrs. Walter McPherson teach school, support themselves totally, and have started a Church of the Nazarene in Corner Brook, Newfoundland, in their home. They are representative of a large group of men and women who have helped to found Churches of the Nazarene across North America.

The Kennedy Road Church was parented by the Main Street Church, which was founded by old Toronto First Church. Both Main Street and Kennedy Road are involved in the parenting process at this time. □

COLLEGE CAMPUS HOME MISSION BLITZ

The Department of Home Missions is conducting a series of campus home missionary chapels by request of the colleges.

Dr. Raymond W. Hurn says, "While we have always had occasional home mission speakers in college chapels throughout the years, there are more and more requests by the colleges for understanding and information of the missionary assignment in the United States and Canada."

The purpose of the campus Home Mission Blitz is to inform the student body about missionary work being done in the cities, and to provide models of that missionary involvement through the use of home missionary speakers.

Usually two speakers representing racial minorities, inner-city work, or new church planting are sent to each campus. The speakers appear in chapel and are available to dialog with students and to speak in college classrooms where desired.

A goal of the Department of Home Missions is to find greater involvement of the young people of the church in the mission of Christ, making disciples.

The opening series of the campus

Home Mission Blitz was February 7-9 when Rev. Warren Rogers, Jr., who is assisting in a Black inner-city church in Kansas City; and Rev. Wayne Brown, pastor of a new home mission church in a suburb of El Paso, Tex., spoke at Bethany Nazarene College.

The Nazarene Bible College was led in their campus blitz on March 6-8 by Rev. Julian Gunn, North American



Dr. Raymond Kratzer, Northwest district superintendent, reported that the third annual evangelism clinic, held in Kennewick, Wash., January 30—February 1 with 42 trainees enrolled, was the largest. The host pastor, Rev. Arden Sickenberger, along with Rev. Ron McGilvra of Richland, Wash., and Rev. Gerald Cole of Pasco, Wash., organized the clinic and furnished prospects for "on-the-job" training. As a result of the clinic, there were 130 proclamations, 28 assurances of faith, and 26 commitments to Christ. Twenty-seven pastors and laymen from the Northwest District served as trainers. They were joined by Rev. Bill Childress of Seattle Highland Park; Rev. Ron Tyler of Cottage Grove, Ore.; Marty Cunningham of Gladstone, Ore.; Mrs. Evonne Neuenschwander of Kansas City. Dr. Don J. Gibson, executive director, and Rev. Dwight Neuenschwander, coordinator of special programs, of the Department of Evangelism directed the clinic.

NEWS OF CHURCHES

On May 15, the **Rising Sun, Md., church** held opening and dedication services for their new multipurpose building. It has an auditorium that will seat 450 and will house a Sunday school of 200. During the week the building will be used for a day-care center and recreation. The structure was built almost entirely by the congregation, taking 16 months to complete. The cost of the building was \$92,000. The estimated value of the building, including equipment and the 13 acres of land, is \$286,000. The building concept was developed by Pastor Richard A. Moore, who also served as general contractor. District Superintendent Roy E. Carnahan brought the dedication message. □

Rev. John Hay, superintendent of the Indianapolis District, reports that the **Indianapolis Southport Church** burned to the ground the morning of January 18. It was a total loss. The cause of the fire had not been determined at the time of reporting.

The church was insured for \$300,000, but it is estimated that twice that amount will be needed to replace the building and furnishings. Rev. J. D. Stafford is the pastor of the 100-member church. □

The **Odessa, Tex., Golder Avenue Church** recently had a mortgage-burning service. Pastor Edwin Morse and Earl Ballew, charter member of the church, participated. "This was accomplished through faithfulness and Faith Promise." □

The **South Austin Church of Austin, Tex.**, hosted the Evangelism Clinic held recently for the San Antonio District, where Rev. Harold Graves is superintendent. Pastor Randall Wyles reports, "I had great reservation at the outset about placing some of the good prospects for our church into the hands of the trainers for the clinic. Yet as the clinic began and we went into the homes of our prospects, I saw one after another give their hearts to the Lord as they were being led through the steps of personal evangelism."

The clinic ended on Wednesday afternoon, and that evening one of the new converts came to the Bible study and gave his testimony of the saving power of Christ. Sunday morning, eight of the nine that had accepted Christ during the clinic came forward at the close of the service to make a public profession. That evening another man accepted Christ as a result of his being in the Sunday morning service.

A "Basic Christian Beliefs" class was begun with 15 being disciplined. Since the clinic, 3 more have been led to Christ through personal evangelism and are now added to the class. □



Over 2,000 attended both morning and evening services of the opening day in Nampa, Ida., First Church's new \$2.5 million sanctuary on November 20. The free-style auditorium with adjoining chapel, parlor, and other facilities, seats 2,225, including the chapel which is partially open to the main sanctuary. Rev. Charles E. Higgins is the senior pastor. Altar services characterized both opening meetings. Ray Bowman of Nampa, Nazarene architect, designed the building, which was over a year in construction. Mr. Max B. Durbin was the staff member in charge of building administration.

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Earlier this year the General NWMS Council welcomed two new international representatives to their annual meeting. They are Rev. Mrs. Ricareda Valenzuela from the Philippines, and Rev. Joseph Murugan from Guyana. Pictured (standing l. to r.) are: Dr. George Coulter, general superintendent sponsor; Rev. Joseph Murugan, Intercontinental Zone III representative; Dr. Paul Gamertsfelder, East Central Zone; Mrs. Wilma Shaw, Southwest Zone; Mrs. Ruth Hightower, Canadian Zone; Mrs. Nina Gunter, Southeast Zone; Dr. Evelyn Witthoff, Central Zone; Mrs. Maxine Hamlin, North Central Zone. Seated (l. to r.) are: Mrs. Kay Hermon, South Central Zone; Rev. Mrs. Ricareda Valenzuela, Intercontinental Zone II; Mrs. L. S. Oliver, general NWMS president; Wanda Knox, NWMS executive director; Mrs. Elizabeth Grace, Intercontinental Zone I; Mrs. Doris Carnahan, Eastern Zone. Not pictured are: Dr. Jerald Johnson, executive director, Department of World Mission; Mr. Eddie Gray, Northwest Zone. The council reports a deep awareness of the Spirit's guidance during their sessions.

DISTRICT ASSEMBLY INFORMATION

HAWAII—April 19-20. Honolulu First Church, 408 N. Judd St., Honolulu, HI 96817. Host Pastor: Jerry Appleby. General Superintendent: Dr. William M. Greathouse.

CENTRAL LATIN AMERICAN—April 20-21. General Superintendent: Dr. Orville W. Jenkins.

SACRAMENTO—April 21-22. First Church of the Nazarene, 1820 28th St., Sacramento, CA 95816. Host Pastor: Robert Simmons. General Superintendent: Dr. Charles H. Strickland.

WASHINGTON—April 26-27. Baltimore First Church, 8801 Rogers Ave., Ellicott City, MD 21043. Host Pastor: George E. Teague. General Superintendent: Dr. V. H. Lewis.

WASHINGTON PACIFIC—April 26-27. Hillcrest Church of the Nazarene, 3609 Main St., Vancouver, WA 98663. Host pastor: Wayne Quinn. General Superintendent: Dr. George Coulter.

WESTERN LATIN AMERICAN—April 26-27. General Superintendent: Dr. William M. Greathouse.

CENTRAL CALIFORNIA—April 28-29. First Baptist Church, 1401 E. Lansing, Fresno, CA 93704. Host Pastor: Carl Baker. General Superintendent: Dr. Charles H. Strickland.

MOVING MISSIONARIES

REV. & MRS. JOHN ANDERSON, India, field address: 14 Boulevard Rd., New Delhi, India 110 054.

REV. & MRS. ARMAND DOLL, Caribbean Evangelist permanent address: 175 N.E. 129th St., North Miami, FL 33161.

MRS. GWEN GALLOWAY, Spanish-American Nazarene Seminary, field address: 8807 Brigadoon, San Antonio, TX 78250.

REV. & MRS. STEPHEN HEAP, Brazil, furlough address: 1017 Whispering Oak Rd., Oklahoma City, OK 73127.

REV. & MRS. ROBERT PERRY, Swaziland, furlough address: 4000 Anderson Rd., No. 81, Nashville, TN 37217.

MISS NANCY SEALE, Papua New Guinea, field address: P.O. Box 456, Mount Hagen, W.H.P., Papua New Guinea.

REV. & MRS. WALLACE WHITE, Papua New Guinea, field address: P.O. Box 6210, Boroko, Port Moresby, Papua New Guinea.

REV. & MRS. RONALD WILLARD, Zambia, field address: Box 181, Kitwe, Zambia, Africa.

REV. & MRS. LARRY WRIGHT, Rhodesia, field address: P.O. Box 1055, Salisbury, Rhodesia, Africa.

ANNOUNCEMENT

Charleston, W. Va., First Church will celebrate its 50th anniversary June 23-25, 1978, with special events planned during the weekend. On Sunday, June 25, there will be special services featuring speakers and music. An invitation is extended to all former pastors, members, and friends of First Church to attend this anniversary celebration. For further information, contact Mrs. Dan Armstrong, 1465 Pennsylvania Ave., St. Albans, WV 25177.

RECOMMENDATIONS

I recommend REV. CARL SELFRIDGE, now pastor at Carl Junction, Mo., to our churches as preacher and singer. He will be entering the field of evangelism this August and is making up his slate at this time. He can carry the full program in the local church. His address is 403 S. Cowgill, Carl Junction, MO 64834.—James C. Hester, Joplin district superintendent.

REV. WILLIAM STUTTS, Box 187, Buffalo, KS 66717, is entering the field of evangelism. He has been a pastor on our district and will do his best for any church. I recommend him to our churches. He is an ordained elder.—James C. Hester, Joplin district superintendent.

VITAL STATISTICS

DEATHS

MYRTLE DORLAND ALEXANDER, 62, died Dec. 29 in Austin, Tex. Funeral services at Florence, Ala. First Church were conducted by Rev. Eldon R. Hotle and Dr. Lee Allison. A second service was held in Joplin, Mo., conducted by Rev. B. J. Garber. Interment was in Carthage, Mo. Surviving are her husband, Dr. Kliem Alexander; two sons, Charles and Edward; and three grandchildren.

FRANK McCLAIN CASSIDY, 91, died Feb. 10 in Broken Arrow, Mo. Funeral services were conducted by Rev. Dean Ferguson, with Rev. Bill Stone assisting. He is survived by his wife, Tabitha; one son, Herbert; two daughters, Mrs. Maybelle Gallup and Mrs. Betty Harris; five grandchildren; a number of nieces and nephews; four brothers; and one sister.

WILBERT ELING, 75, died Jan. 20 in Sault Ste. Marie, Mich. Officiating at the service were Rev. James Rickel and Rev. Earl Kilpatrick. Survivors include his wife, Beatrice; 1 son; 5 daughters; 13 grandchildren; 6 great-grandchildren; and 1 brother.

JOHN FISHER, 74, died Feb. 1 in Harvey, Ill. Services were conducted by Rev. Merle Sapp and Rev. Ted DeBolt. Surviving are his wife, Marie; one daughter, Mrs. Robert (Inez) Metz-

ger; one son, Rev. Ralph W.; and six grandchildren.

REV. R. B. GILMORE, 91, died Feb. 16 in Dallas. He spent a total of 54 years in active service as evangelist and pastor. Funeral services were conducted by Rev. J. Lewis Ingle, Rev. Leon Martin, and District Superintendent W. M. Lynch. Interment was in Roswell, N.M. He is survived by his wife, Allie Mae Wiese Elder; a daughter, Bernice Bogal; four step-daughters, Francis Unfried, Ruth Ingle, Lois White, Eugenia Mae Roach; one stepson, Frank Wiese; six grandchildren; two great-grandchildren, one brother, and one sister. A memorial fund for home mission work has been established.

L. H. GRESHAM, 95, died Jan. 31 in Altus, Okla. Funeral services were conducted by Rev. T. O. Parsons. Survivors include two sons, Dr. L. Paul and Luke W.; two daughters, Eunice and Josephine; two grandchildren; and one great-grandchild.

MRS. MYRTLE (SHERMAN) HATCHER, 76, died Nov. 27 in Detroit, Mich. Funeral services were conducted by District Superintendent Ernest W. Martin and Rev. James Mellich. Survivors include her husband, Rev. Jerry Hatcher; one daughter, Charlyne Doerle; four grandchildren; and a sister, Mrs. Harvey S. Galloway.

EMMA MARTIN, 81, died Feb. 23 in Jacksonville, Tex. Funeral services were conducted by Rev. Billy Grimes and Rev. R. A. Holloway. Survivors are: three sons, Rev. Leon, H. O., and F. O.; four daughters, Beulah Alexander, Lela Mae Scruggs, Lottie Spraggins and Nellie Grimes; and one sister.

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NEWS

OF RELIGION

REV. GERALD T. McCOMMON, 48, died Jan. 29 in Robertsdale, Ala. He had pastored in churches in Tennessee and Georgia. Funeral services were conducted in Chattanooga, Tenn., First Church, conducted by Rev. John R. Andrus, East Tennessee District Superintendent Glen Jones, Alabama District Superintendent W. Charles Oliver, and Rev. Neil Schland. Rev. McCommon is survived by his wife, Violet; a son, Eugene; his parents; three brothers; and one sister.

WILMA MAY (MOORE) MEYER, 60, died Feb. 8 in Greenwood, Ind. Funeral services were conducted by Rev. Chester Plummer and Rev. Carl Ingersoll. She is survived by her husband, Roy; two stepdaughters, Betty Lou Reed and Beulah Mae Landers; two stepsons, Richard and Melvin; four grandchildren; and a number of great-grandchildren and great-great-grandchildren.

MYRTLE FRANCIS MORROW, 76, died Feb. 1 in Columbia, Mo. Rev. Larry Scott and Rev. Steven R. Cakebread conducted the funeral services, with interment at Brookfield, Mo. Surviving her are two stepsons, Ben, Jr., and Gerald; a number of grandchildren, nieces and nephews; three brothers; and four sisters.

FRED PATTERSON, 84, died Jan. 28 in Wellington, Tex. Funeral services were conducted by Rev. J. D. Henson. He is survived by one daughter, Mrs. Betty White; two sons, Fred Lee and Harry Lowell; and four grandchildren.

REV. LESLIE CLAUDE POE, 74, died Feb. 4 in Zephyrhills, Fla. Funeral services were conducted by Rev. James H. Erickson and District Superintendent J. V. Morsch. Rev. Poe pastored churches in Mississippi, Arkansas, and Florida, and was State Prison chaplain in Florida for six years. He is survived by his wife, Trudy; 5 sons, Kenneth, Charles, Don, Ben and Bill; 11 grandchildren; two brothers and two sisters.

REV. JOHN GILBERT RUSHING, 73, died Dec. 11 in Shreveport, La. Funeral services were conducted by District Superintendent Ralph West, assisted by Rev. Robert Prentice. Rev. Rushing pastored in Alabama, Arkansas, Oklahoma, Missouri, Tennessee, and Louisiana. Survivors include his wife, Arvie; 5 daughters, Montine Webb, Eudora Moseley, Charline Hughen, Roberta Ganzer, and Sylvia Lou Crouch; 11 grandchildren; 3 great-grandchildren; 3 sisters; and 2 brothers.

FRANCES M. SHAW, 84, died Feb. 19 at Broken Bow, Neb. Funeral services were conducted at Arnold, Neb., by Rev. Milford Simonds and Rev. Richard Urbach. She is survived by three daughters, Mrs. Lucille Tiede, Mrs. Winifred Johnson, and Mrs. Esther Milligan; two sons, Loye and Rev. Dean; one brother; and two sisters.

REV. MRS. LEONA L. STEARLEY, 81, died Feb. 17 in Brazil, Ind. Funeral services were con-

HOUSE APPROVES CHILD PORNOGRAPHY STATUTE. The House of Representatives has given final approval to a bill to protect children from sexual exploitation. The measure will now go to President Carter for his signature.

The bill finally passed was introduced into the Senate on May 23, 1977, by Senators John C. Culver (D-Iowa) and Charles McC. Mathias (R-Md.). Several other bills dealing with child prostitution and child pornography were introduced in Congress last year.

Culver noted that the new law, if signed by the President, will make three changes in the United States Code. It will make it a federal crime to use any child under 16 in the production of pornographic material; prohibit the interstate transportation of any child for the purpose of prostitution or other commercial exploitation; and ban the sale and distribution of obscene material that depicts any child in sexually explicit conduct.

The measure provides penalties of up to 10 years in prison with a \$10,000 fine for first offenders, and up to 15 years in prison with a \$15,000 fine for second offenders. □

"SCIENTIFIC CREATIONISM" ADVOCATED FOR SCHOOLS. A student at the Yale Law School has argued in a scholarly paper that presentation of "scientific creationism" in public school textbooks would not violate the separation of church and state.

In a paper in the January issue of the *Yale Law Journal* entitled, "Freedom of Religion and Science Instruction in Public Schools," Wendell R. Bird also asserts that "exclusive instruction by public secondary and elementary schools in the general theory of evolution abridges the free exercise of creationist students and parents."

Mr. Bird maintains that "just as instruction in the general theory [of evolution] does not have a primary effect of aid or opposition to religion, presentation of scientific creationism does not have a primary effect that establishes religion." □

NEW ISRAELI LAW PROHIBITS BRIBING CONVERTS. As of April 1 this year, it will be illegal to offer or give money "or other material benefits" to induce someone to change his religion in Israel, according to the *Jerusalem Post*.

Likewise, the paper noted, it will be against the law to receive money or benefits for changing one's religion—or even for agreeing to do so—or taking any action that would lead to someone else changing his religion.

The move was described by the *Post* as the first real antimissionary legislation ever attempted here. The Knesset passed on second and final readings a private member's bill introduced by Yehuda Meir Abramowitz.

In other action, Jews for Jesus challenged the Israel High Court which is denying Israeli citizenship to Eileen Dorflinger of Connecticut. Ms. Dorflinger, whose parents are both American Jews, insists in the court petition that she remains a Jew, despite her acceptance of Jeshua (Jesus) "as the Messiah of our people."

"I have not converted to any other religion," she maintains. □

OLD CHINESE BIBLE OUTDATED. Language changes inside China have been so extensive in the last 25 years that the 60-year-old Chinese Bible translation is now outdated.

Chinese books, which once opened in reverse, now open the same way as western books, and writing is now horizontal instead of vertical. There have also been major changes in the punctuation system, and many pictograph characters have been simplified or eliminated from the language.

A contemporary language Bible, 10 years in the making by Asian Outreach, a missionary organization, is scheduled for completion at the end of this year. The Chinese Living New Testament in the approved style is now in circulation in small quantities inside mainland China. □

"Showers of Blessing" PROGRAM SCHEDULE

April 9

"Transforming Your Thorn"

by Alan Rodda

April 16

"Pathways to Power"

by Alan Rodda

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ I teach the adult class in our church school, and I have a question for you. In Luke 14:23 the word "compel" is used. I have always believed this word meant to take a rope or a lasso with you to bring them in. Am I a little too strong with it or not?

I've noticed "Good News for Modern Man" uses the word "make" so I may not be too far off.

I would appreciate an answer from you.

The word "compel" does not justify any use of physical or political coercion. It points to the fact that the poor, the maimed, and the blind would be reluctant to accept the invitation, regarding themselves as unworthy or unprepared to enter the banquet hall. They must be compelled "not by outward violence but by the instant urgency of the invitation," as one commentator puts it. The whole

point is not to deprive them of freedom, but to get them to exercise that freedom.

After all, if "the master of the house" was willing to use force he could have rounded up the original invitees for the banquet!

What we must use to "bring them in" is convincing love and persuasive argument. □

■ In Genesis 1:26 we read, "And God said, let us make man in our image." "Us" and "our" mean more than one. Who are the others?

Old Testament scholars offer two answers to this question. (1) God is represented here as addressing His heavenly council, comprised of the angels, who are elsewhere called "sons of God" (cf. Job 1:6). (2) The writer of Genesis is using what is called "the plural of majesty" to indicate the inexpressible and immeasurable power and glory of man's Creator. Our English word "God" is used re-

peatedly in the Old Testament to translate *Elohim*, which is plural. Personally, I think this second answer is the best one.

Of course, many Christian readers and thinkers, looking back on Genesis 1:26 in the light of the New Testament disclosure of Christ and the Holy Spirit, see in these plural pronouns a "foregleam" of the Trinity. □

■ This question may seem strange to you, but it has been bothering me, and I felt I needed an answer, if possible. Luke 2:40, 52 suggests that Jesus' development proceeded along normal lines. We are also told that He was tempted in all points as we are, yet without sin. (I do not question this.) Does this mean that Jesus felt, or had normal sexual desires and temptations? I mean no disrespect in asking this.

Scripture makes it clear that Jesus was fully, truly human.

Because He was *fully* human, we assume that He had a fully developed sex drive. The extent to which He was tempted in this area, we simply do not know.

Because He was *truly* human, His sex drive was completely subordinated to God's will and work for His life, as were all His other physiological drives. We are told explicitly of His subordination of the appetite for food (Matthew 4:1-4; John 4:31-34). We may have an implicit reference to His

subordination of the appetite for sex in Matthew 19:11-12. His obedience "unto death, even the death of the cross" (Philippians 2:8) shows His complete subordination of all physical life to the kingdom of God.

In a recent book, *The Jesus Model*, David McKenna has a good discussion of this matter, and concludes that "the place of sex in Jesus' life remains a mystery to us"—precisely because we are not informed about it in Scripture. What Scripture does affirm clearly is that Jesus was fully human, often tempted, but never sinned. □

ducted by Rev. Melbourn Sorensen and Rev. Fred Smith. Mrs. Stearley pastored in Indiana, Illinois, New Mexico, and Oklahoma. She is survived by her husband, Herman; one daughter, Rosemary; and one sister.

BIRTHS

to GARY AND NANCY (DOBSON) BRACKEN, Nashville, Tenn., a girl, Rebekah Marie, Jan. 4 to LARRY AND ANNETTE (BURTON) BODINE, Choctaw, Okla., a boy, Lawrence Adam, Jan. 24

to PHILIP DAVID AND SHARON (CRONISE) BOWLES, Nashville, Tenn., a boy, Colin Philip, Feb. 16

to LARRY AND RUTH (BYRD) CATTLE, Colby, Kans., a girl, Rebecca Jan, Nov. 24

to REV. DAVID AND DEBRA (BEALS) CRAMER, Olean, N.Y., a girl, Heather Lynne, Feb. 1 to REV. RANDALL E. AND BONNIE DAVEY, Toledo, Ohio, a girl, Kristen Erin, Sept. 5

to REV. RICHARD A. AND BONNIE DEVEN-DORF, Woodsville, N.H., a boy, Micah Aaron, Nov. 7

to HARLEY AND KAY KNULL, Tyler, Tex., a girl, Amanda Elaine, Jan. 27

to MARK AND KATHY (ROBINSON) LATHAM, Tulsa, Okla., a boy, Benjamin Thomas, Feb. 21 to LARRY AND CONNIE (DUKE) LECKRONE, Grandview, Mo., a girl, Melynda Carmen, Feb. 19

to BART AND PHYLLIS (JONES) RUSTIN, Hugo, Okla., a boy, Brent Aaron, Nov. 26

to ROBERT AND SUELLEN (SCHMIDT) THOMPSON, Soldotna, Alaska, a boy, Patrick Glenn, Dec. 7

to KENNETH AND PATRICIA (STUCKEY) ZINGERY, Vicksburg, Miss., a boy, Byron "Cory" Courtney, Feb. 9

ANNIVERSARIES

DR. AND MRS. DAVID HYND celebrated their 60th anniversary January 2. Many congratulatory cards came from Africa, Britain, and U.S.A. with expressions of love, friendship, and good wishes. Their marriage vows were made to each other in 1918 in the Glasgow, Scotland, Parkhead Church.

All of the family were with them for the celebration. Samuel and Phyllis came from Manzini with two grandchildren, Audrey and Margie—the only absentee was the oldest grandchild, Elizabeth, who is studying in the U.S.A. Their daughter, Margaret, came from Shongwe Mission Hospital in Transvaal where she works. The oldest daughter, Isabel, flew out from London, accompanied by Mrs. Esabel Edwards, the only surviving member of Mrs. Hynd's family, and who was bridesmaid at their wedding.

The family prepared a reception at their home in Mbabane when over 100 friends, black and white, from around Swaziland, came to celebrate the happy occasion.

MR. AND MRS. DEWITT LAHUE celebrated their 60th wedding anniversary at an open house, February 12, at the Twin Falls, Ida., church. Their children hosted this event. The Lahues have daughters, 13 grandchildren, and 14 great-grandchildren. There are four generations of the Lahues in the Twin Falls church.

DIRECTORIES

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

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

CHRISTIAN LIFE



HAPPENINGS

by Melton Wienecke

ELIZABETH— RETIRED, BUT NOT GONE

"She'll always be with us—we remember her in so many ways for so many reasons. And the influence and progress of the work she did in her 15 years with the Department of Church Schools will continue, like ripples on the water."



Elizabeth Jones came to the Nazarene headquarters in 1962 as story paper editor for primaries. In 1966 she became editor of all primary curriculum for the church and spent many hours in field representation. She helped build a new age-level curricu-



Dr. Elmer Towns (r.) of *Christian Life* magazine presents "Oklahoma's Fastest Growing Sunday School" award to Dr. Leslie Wright (l.), director of Christian education for Bethany, Okla., First Church. The award was presented at the International Association of Christian Education Convention held last October in Detroit. More than 50,000 delegates attended the three-day convention. In the past seven years, since Dr. Ponder Gilliland began his ministry at Bethany, average Sunday school attendance has increased more than 700 per Sunday. Dr. Leslie Wright has been director of Christian education at Bethany First Church since May, 1976. He formerly held the same position for three years at Long Beach, Calif., First Church.

lum to meet the various needs of children of all ages.

One of seven children, Elizabeth Brown was saved at the age of 10. Very early in life she enjoyed the world of books and was a sensitive, imaginative child. The Brown family had little material wealth, but they had an abundance of love, warmth, and humor. Her grandmother, who lived with them, filled her mind with stories.

When Elizabeth finished high school, her family moved to Kansas City where she was employed as secretary to Mr. Mervel Lunn at the Nazarene Publishing House. At First Church she met and married Clare Hartley Jones, banker and lawyer.

While their four children were growing up, Elizabeth began writing stories for children and took some classes at the University of Missouri, Kansas City. When the last child entered kindergarten, she returned to college full-time.

Her first book, *God's Loving Kindness*, was published in 1948. In the ensuing years she authored some 20 books, hundreds of articles and poems, many lessons, filmstrip script, stories, and puzzles to enhance the world of children and show them God's love.

Though she retired November 15, 1977, her influence lives on in the Division of Christian Life.

Elizabeth plans to continue writing, to travel, and to indulge her 12 grandchildren and 2 great-grandchildren. Perhaps she will also find time to visit her friends and co-workers in the Division of Christian Life headquarters. □

CHILDREN'S DEPARTMENT, KANSAS CITY, LOSES ONE EDITOR, GAINS ONE

With the retirement of Elizabeth Jones from the curriculum team, Miriam Hall, executive director of the Department of Children's Ministries, announces two editorial staff changes.

Evelyn Beals, former nursery curriculum editor, is the new editor of primary curriculum, replacing Mrs. Jones.

A public school elementary teacher and preschool and day-care center director, Lynda Boardman has been named editor of nursery curriculum, replacing Evelyn Beals.

As primary editor, Mrs. Beals is responsible for editing the *Primary Teacher*, *Primary Activities*, *Primary Bible Stories*, and *Wonder Time*, and prepares items for the *Primary Teaching Resources* packet.

She served on the Aldersgate Plan-



THE SPEER FAMILY



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ning Committee and conducted workshops across the country and classes at Mid-America Nazarene College. She is a contributing editor of *The Edge* magazine.

Mrs. Beals graduated from Olivet Nazarene College with a B.A. in English and a minor in elementary education. She taught public school for 16 years.

Mrs. Boardman will edit the *Nursery Teacher*, *Nursery Activities*, *Bible Stories for Twos*, and *Bible Stories for Threes*, and will prepare items for the *Nursery Teaching Resources* packet. She will join the Aldersgate preschool committee, which is outlining new nursery curriculum.

A graduate of Bethany Nazarene College, Mrs. Boardman has an additional 30 hours of study in elementary education. She taught school for 10 years in kindergarten, second, and fourth grades. She has taught and written preschool curriculum and directed the Mustard Seed Preschool and Day Care Center in Kansas City.

Her local church involvement includes teaching and supervising in Sunday school and VBS, and directing children's music.

A third-generation Nazarene, Lyn-



da was born into the parsonage home of Rev. and Mrs. Herbert Land. She is the wife of James H. Boardman. They have three sons: Steven, 13; Charles, 8; and Todd, 4 years old. □



Amy Case was recently awarded the Esther Carson Winans award in the Los Alamos, N.M., La Vista Church. To Amy's left is her Caravan director, Becky Timson, and on the right is her mother, Ramona Case, and Pastor Raymond Lane.

OKLAHOMA CITY JUNIORS MINISTER TO CHILDREN IN HOSPITAL

Juniors at Capitol Hill Church, Oklahoma City, have been busy on Sunday evenings. They recently completed a CST course on stewardship, "Who's First?" and are busy putting their stewardship into action.

They recently completed 23 "Family of God" books for children in South Community Hospital, Oklahoma City. The books have plenty of "something to do" in them for children who are hospitalized. Completed books have colorful posterboard covers containing a *Discovery* story paper from their Sunday school materials, activity and color sheets, a page for seasonal decorations, sucker, balloon, crayons, pencil, sack puppet, pictures, a "Family

of God" pin, a tract, and the church's address and phone number.

"Our leftover children's Sunday school and teacher's resource materials have become useful," says Pastor Bob Carroll.

This community service project has kept minds and hands busy about the Master's business for several Sunday nights. Under the direction of Supervisor Phyllis Wallis; helper, Delorse East; and director of children's ministries, Pete McDonnall, the juniors, both preschool and school age, are kept active. □



Richmond, Va., Southside Church presented the first Bresee award ever earned in that church, and one of the first to be earned in the state. Celebrating the event are Co-directors Charlotte and Dawson Spivey (l); Jim Gunter, district director; Gary Hess, Caravaner who earned the Bresee award; Frank Lavy, guide; Rev. C. L. Thompson, pastor.



Thirteen-year-old Randy Ridley was recently awarded the Scout's God and Church award by Scoutmaster Clarence Fisher, (r), and Pastor Carby Carney of the Belen, N.M., church. The rarely awarded medal (only about one-tenth of one percent of boys entering Scouts ever win the award) represents about six months of work. This includes a study in the parables, a review of church history including a comprehensive study of our missions work, and communicating with a missionary from Swaziland. Pastor Carney is counselor for this program.



In a candlelight service, the Wainwright, Alberta, Canada, church presented hats and scarves to 14 Caravaners who completed initial requirements for Caravan. They organized December 11, 1977. Keith Brower is the director, with help from Guides Garry Miller and Bud Sargent, and from Marian Brower and Beth Sargent. Pictured (back row, l. to r.) are: Guides Garry Miller and Bud Sargent, Director Keith Brower, Marian Brower, Beth Sargent.



Odessa, Tex., First Church recently presented four Sunday school perfect attendance pins. Pastor Norman Rickey (l); Lillian Burnett, 23rd-year pin; Leslie Lindsey, 18th-year pin; Annie Tate, 16th-year pin; Rev. S. E. Tate, 16th-year pin.

A Significant Recognition for PENTECOST SUNDAY—May 14

THE HONORED GUEST

The dynamic message on the Holy Spirit by Dr. G. B. Williamson, general superintendent emeritus, professionally hand-lettered in soft colors and lithographed on a Sno-Parch paper. 8¼ x 23 inches.

Everyone would appreciate having this deluxe print—a silent reminder of God's presence—gracing the wall of the home. And they can with these **special, low quantity prices** allowing for church-wide distribution.

Or have it decoupage or framed and present it as an extra special award.

P-396 \$1.25; 10 for \$3.50; 25 for \$6.25; 50 for \$7.50; 100 for \$12.50

NOTE: Quantity prices good through May 15, 1978



He will come only when we make Him welcome. He will bring rich rewards with Him. He will stay only as long as His presence is recognized and appreciated. He will make the conscience sensitive and help keep it clean. He will listen to every confession without interruption. He will keep faithful souls as we sleep. He will make routine work joy and provide special grace in time of crisis. He will give us strength and courage to firmly witness. He will make the blessing of every meal true, thanksgiving and partaking of the bread like a sacrament. He will make home religion more of a real experience of fellowship with Christ.

This Honored Guest is the Holy Spirit of whom Jesus said, "He may abide with you for ever."

A fitting climax to the great seven-week campaign
ALL TOGETHER THROUGH THE HOLY SPIRIT

Anticipate your needs **NOW** for Pentecost Sunday and Order **AT ONCE** while ample stock available

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by WAYNE NAUMAN
Colorado Springs

The Saving Power of the Gospel

HE CAME TO CHURCH looking for a girl and found Jesus.

I got acquainted with this young man and invited him to church. He came regularly, but informed me several times that the only reason he came was because he was interested in finding a girl friend there.

I agreed that this was a good reason to go to church, but unknown to him I was praying that he not only would find a girl friend but that he would find the Savior.

Several weeks passed. He came to my home one day and said that he had been thinking about this matter of going to church. There had to be something more than just going over there and talking about the Bible, the weather, and meeting friends.

The Spirit spoke to me and said, "I'm talking to him and calling him; now is the time to help him spiritually."

So I said to him, "Yes, there is more to it than that, and I think I can help you, but could I pray with you first?" He con-

sented, and we had prayer. After the prayer I related to him the simple gospel story. We separated without event.

A few days later I saw him again. He was all excited, hardly able to contain himself. He said, "Wayne, I found it! Something has happened to me! I'm different! I've found Jesus!"

I said, "That sounds good to me. Tell me about it." So he went on, "You know the other day when you presented the gospel to me, God spoke to me and said, 'Can you believe it's just that simple?' I said, 'Yes I can believe it.' Then God revealed to me that Jesus had become my Savior and had taken away my sin."

Another person has come to know Jesus as his Savior because he heard the simple gospel story and believed.

The apostle Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." This has become a reality in Tom's life.

P.S. He has also found Kathie! □

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

NEW STEP IN SWAZILAND

In conjunction with the recent visit to Swaziland of Dr. Jerald Johnson, executive director of the Department of World Mission, Dr. Howard Miller has been appointed as acting chief administrator of all Nazarene medical services in Swaziland.

Dr. Miller has resigned his present position as vice-president of financial affairs at Northwest Nazarene College, a post which he has held since 1963, and expects to move his family to Swaziland at the end of August.

Dr. Paul Riley, longtime missionary to Africa, has accepted the assignment of medical director of the Raleigh Fitkin Memorial Hospital in Swaziland during the period of transition.

Dr. Samuel Hynd, who has served at the hospital for 28 years as physician, surgeon, administrator, and head of station, has chosen to enter private practice in Swaziland.

Dr. Hynd gave a quarter of a century of devoted service to the hospital and the church, and just recently was instrumental in securing a large grant from sources in Holland and West Germany for reconstruction of the hospital buildings.

Missionaries will continue to serve in the hospital as long as requested by the Swazi people, but the administration, maintenance, and support of the hospital will increasingly move into the hands of the Swaziland church. □

—Department of World Mission

TAIWAN DISTRICT ASSEMBLY

The Republic of China-Taiwan District Assembly convened February 14-15 at the Nazarene Bible College in Taipei. District Superintendent Rev. M. T. Pan gave an inspiring report of the District Superintendent and Evangelism Conference. He challenged the district to continue toward the goals of "Lifting Up Christ," proclaiming holiness and being an evangelistic church.

Rev. Pan also challenged the churches to speed up their self-support schedules to relieve the burden on the general church. Two churches, San Chung and Feng Shan, took the step of faith and became fully self-supporting. San Chung was six months ahead of schedule.

District membership increased by 14 percent, and total income for all purposes doubled over last year. Giving for world missions was 4 percent.

A spirit of unity prevailed throughout the assembly. A Communion service was held as a final expression of a desire to "Lift Up Christ." □



PRAYERLIFE SEMINARS TAPED

The Prayerlife Seminars conducted by Ms. Glaphre Gilliland, prayer consultant, Bethany, Okla., have received such widespread response that she does not have sufficient time and strength to accept all the invitations that come from churches and prayer groups. The decision was made to employ video cassette tapes and film to extend her prayer ministry.

Four seminars have been videotaped for release on both 1/2-in. video cassette tape and 16-mm. film format, one seminar each for children, teens, adults, and families.

By June 1, video cassette tapes and other resource materials which include leader's manuals, transparencies, and notebooks will be completed. The film version will be released later.

The beautiful, professionally-done series will enable unlimited numbers of individuals and groups to have the benefits of the prayer insight of this remarkable lady. □

—NCN

NAZARENE A CANDIDATE FOR CONGRESS

Mr. James A. Sheets, a Democrat of Quincy, Mass., has filed as a candidate for Congress from the 11th Congressional District of Massachusetts.

Mr. Sheets, 42, is a member of the South Weymouth, Mass., church, and is a graduate of Eastern Nazarene College. He has served on the city council of Quincy for eight years and as a member of the Massachusetts House of Representatives for four years.

He is an educator with a major in history and government. He taught for three years at ENC and two years at Quincy Junior College.

He is married to the former Joann Roberts. They have four children.

Mr. Sheets says, "This campaign will be waged as a positive effort, and we shall seek the office on the basis of our own qualifications and record,

rather than through the often-used method of attacking the other candidates."

If elected he will be the first member of the Church of the Nazarene, at the time of his election, to serve in the U.S. Congress. □

—NCN

WORSHIPS IN JAPAN AND KANSAS CITY ON THE SAME DAY

Dr. Mary Scott worshipped Sunday morning in the Church of the Nazarene in Chiba, Japan, and in Kansas City First Church at night. She took a flight from Tokyo Sunday afternoon, February 26, and because of the international date-line arrived in Kansas City Sunday afternoon, February 26.

Dr. Scott, who retired in March, 1975, after 25 years as executive secretary of the Nazarene World Missionary Society, spent the last two years teaching in Japan Christian Junior College in Chiba. □

—NCN

BOND JOINS BIBLE COLLEGE FACULTY

Rev. Jim Bond, who has pastored the First Church of the Nazarene in Colorado Springs since June, 1975, has accepted an invitation to join the faculty at Nazarene Bible College. He presented his resignation to the church board, February 19.

Rev. Bond assumed his responsibilities at Nazarene Bible College as assistant professor of practical theology, March 6, the beginning of the spring quarter. He continued his pulpit ministry in the church through the month of March. □

—NCN





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1978 VBS PUBLICITY SUPPLIES

A "family" of publicity pieces—To reach new families for VBS and church. All in full color with beautiful reproduction to carry out the theme "Discovery, My Place in God's World." Use for posting, door-to-door distribution, and mailing. Inexpensive, and real attention-getters with ample space for dates, time, and place of your 1978 VBS program.



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Brand-new for 1978. In front of your church this colorfully designed, silk-screened banner will catch the eye of those passing by. Theme is printed with weatherproof inks on plasticized material (will not tear) 10 x 3 feet.

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WOODEN BANNER FRAME. Use to mount all VBS banners. Hardware included.

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Children of all ages love 'em. With everyone wearing this colorful, pinstyle, metal button, interest is sure to be high for VBS. ¾" dia. Packaged in 50s.

V-278 **1 pkg., \$2.50**

BALLOON

Adds excitement to the publicity, decorations, and even a parade; something everybody always enjoys taking home. Assorted bright colors. Inflation size: approx. 9" dia. Packaged in 50s.

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Use every day of the school to help children realize their stewardship responsibilities. Even adults can contribute toward the expenses. Large currency size with full-color picture. Easy-opening tab device, with space for name. Packaged in 100s.

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For bulletin boards, classroom, or any conspicuous place. 16 x 12".

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B. DODGER

For mass distribution to the passerby or inserted in mailings and bulletins. 5½ x 7½". Packaged in 100s.

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C. POSTCARD

For invitations and last-minute reminders. 5½ x 3¼". Packaged in 50s.

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For contacting new children and adults after VBS and inviting them to church. 5½ x 3¼". Packaged in 50s.

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