

*He has risen
from the dead..."*
(Matthew 28:7, NIV)

APR 5 '82

BENNER LIBRARY
OLIVET NAZARENE COLLEGE
KANKAKEE, ILLINOIS

HERALD of HOLINESS

CHURCH OF THE NAZARENE / APRIL 1, 1982

AN EDITORIAL

TWO FAITHFUL women made their way on that first Easter morning to the sepulchre where Jesus was buried. They carried with them the hope of the newly formed church and indeed the faith of all Christendom in the future. If they had found Jesus still in the tomb, all Christianity would have perished. Paul stated this in his letter to the Corinthians: "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Corinthians 15:14).

In the clear morning light came the angel of the Lord with the timeless message that has given Christianity its strength and hope: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead" (Matthew 28: 5-7). Through the passing centuries this message has continued to inspire hope in all who believe.

The message invites us to Christian certainty. "Come and see." The fact of the Resurrection is a well established historical event. The witness of the women,

and later the disciples, the many post-Resurrection appearances of Jesus, and the ancient Roman records substantiate the glorious fact that Jesus arose from the dead. The openness of Christianity to invite challenge and examination is a winning factor. Come and see an empty tomb. Come and see a living Christ. Come and experience the miracle of the new birth.

The message lifts our vision and hope beyond life's horizon. "He is risen." He conquered death and thus raised our hopes that because He lives we too shall live. Millions have faced death without fear and have found com-

fort also through the deep sorrow of bereavement. The hope of immortality is universal in mankind, and it becomes reality in the resurrection of Christ. Paul states in 1 Corinthians 15:22, "For as in Adam all die, even so in Christ shall all be made alive."

There is an urgency about the message of Easter. "Go quickly and tell his disciples that he is risen from the dead." It must be announced. It must be told. The waiting disciples heard it and new faith was born. A frustrated world must know. We must in our generation accelerate our efforts to bring this message of hope to all mankind. □

A MESSAGE OF HOPE

"COME AND SEE A LIVING CHRIST."



by General Superintendent Charles H. Strickland



H. Armstrong Roberts

on the THIRD DAY

by ROSS W. HAYSLIP

IT IS IN the first eight verses of the last chapter of the Gospel according to St. Mark that we have what is doubtless the oldest account of the resurrection of our Lord. Identical words are also used by Matthew and Luke to report the announcement of the angel at the empty tomb. The announcement was both negative and positive: "He is not here: for he is risen!" Mark reverses the order of the announcement by placing the positive statement first and the negative second.

The New Testament Church made this great fact central in their faith and preaching. It was a life-changing event for them. The first word of the risen Lord was a challenge to the mourner, "Woman, why weepest thou?" We recall that this was the same Jesus who wept by the graveside of His friend Lazarus in the presence of death. Death touched His heart in the days of His flesh but now in His glorified body He uses terms of comfort in the time of mourning. He had met death and conquered it, therefore He could bring hope to a heart in despair.

James Denney aptly said, "The apostles did not preach the Resurrection of Jesus as a mere fact. What they preached was the Gospel of the Resurrection." The gospel is good news and the message of Easter is not just a recounting of a historical event but rather a proclamation that salvation has been brought down. Men can now be saved from their sins and redeemed by a supernatural power.

The glorious message of entire sanctification rests upon the risen triumph of our Lord. Paul says, "the Spirit of him that raised up Jesus from the dead . . . shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

The message Paul brought was that a life of holiness is utterly impossible apart from the mighty energy that raised Christ from the dead. Paul expressed the longing of his life to the Philippians when he said, "that I may know him, and the power of his resurrection, and the fellowship of his sufferings" (3:10).

When Christ arose He made truth triumphant over falsehood. When He arose He cried out, "Peace be still," to the rolling billows of unrest. He became the Captain of our salvation to lead us to sure and certain victory over sin. He became the Pilot to guide us through the fog and storms on the sea of life and to sweep back the tidal wave of sins. After His resurrection He declared that all power was given to Him in heaven and in earth. He who was dead is alive again and is alive forevermore! □

ROSS W. HAYSLIP is the pastor of the First Church of the Nazarene in Tucson, Arizona.

Because of EASTER

*I cannot prove that Jesus rose
That first glad Easter day,
But I am sure He lives because
He hears me when I pray.*

*I cannot prove that God forgives,
And sets the conscience free,
And yet the guilt I used to know
No longer follows me.*

*I cannot prove there is a place
Christ promised to prepare,
And many dear ones I have loved
Are waiting for me there.*

*I cannot prove eternal life
For those who've been reborn,
But death no longer frightens me
Because of Easter morn.*

—ELMA BROOKS COMFORT
Olean, New York



HERALD of HOLINESS

W. E. McCUMBER, Editor in Chief
IVAN A. BEALS, Office Editor
MABEL ADAMSON, Editorial Assistant

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

Cover Photo: by H. Armstrong Roberts

Volume 71, Number 7 April 1, 1982 Whole Number 3347

Bible Quotations in this Issue:

Unidentified quotations are from the KJV. Quotations from the following translations are used by permission:
(RSV) From the *Revised Standard Version of the Bible*, copyrighted 1946, 1952, © 1971, 1973.
(NIV) From *The Holy Bible, New International Version*, copyright © 1978, by New York International Bible Society.

HERALD OF HOLINESS (USPS 241-440) is published semi-monthly by the NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109. Editorial Office at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141. **CHANGE OF ADDRESS:** Send us your new address, including ZIP code, as well as your old address, and enclose a label from a recent copy. **SUBSCRIPTION PRICE:** \$5.00 per year. Second-class postage paid at Kansas City, Mo. Litho in U.S.A.

IN THIS ISSUE

A MESSAGE OF HOPE	2	THE GATES OF DEATH	12
<i>General Superintendent Charles H. Strickland</i>		<i>Albert J. Lown</i>	
ON THE THIRD DAY	3	MERCY	13
<i>Ross W. Hayslip</i>		<i>Poem</i>	<i>Jack M. Scharn</i>
BECAUSE OF EASTER	3	THE PROBLEM OF IRRELEVANCE	13
<i>Poem</i>	<i>Elma Brooks Compfort</i>	<i>Phil Stout</i>	
LETTERS	4	ALL THE LONELY PEOPLE	14
		<i>Merrill S. Williams</i>	
EASTER SUNRISE	5	ONE YIELDED LIFE	16
<i>Mary E. Latham</i>		<i>Gordon L. Kennedy</i>	
SIN-BEARING LOVE	6	DEATH TO LIFE	17
<i>Ivan A. Beals</i>		<i>Poem</i>	<i>Mabel P. Adamson</i>
JESUS	7	THE TEXTURE OF MY DAYS	17
<i>Poem</i>	<i>Connie Riddle</i>	<i>Book Brief</i>	<i>Marva L. Weigelt</i>
HE KNEW THIS WOMAN'S SORROW	8	THE EDITOR'S STANDPOINT	18
<i>Gordon Chilvers</i>		<i>W. E. McCumber</i>	
MY JESUS IS GONE	9	BY ALL MEANS	20
<i>John B. Bryan</i>		<i>Nailing Down a Family</i>	<i>Ray Goins</i>
THE TRAGEDY OF EASTER	10	IN THE NEWS	21
<i>Morris Chalfant</i>		NEWS OF RELIGION	30
UNTIED ENDS	11	ANSWER CORNER	31
<i>Susan Jenkins</i>		LATE NEWS	35



Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

OTHER ADJECTIVES PREFERRED

In the light of Jesus' comments on divorce in Mark 10:2-10, I feel that the accommodation of Deuteronomy 24:1 was second best and not God's first and best will.

Amazing is a cute adjective to describe Solomon's degradation. How about *appalling* or *disgusting* to describe the wise (?) king's sexual excesses?

*Orval W. Akers
Anacortes, Washington*

SHARING A CONCEPT

I have just read "The Answer Corner" in the December 1 *Herald*. In response to the writer's question concerning when a believer receives the Holy Spirit, I

would like to share a concept that our pastor recently shared with us. He said, "When you are saved, you have *all* of the Holy Spirit. When you are sanctified wholly, *He* has all of you!"

This statement greatly reduced my confusion about this issue, and seems to be testified to as true by many sanctified Christians.

Just thought I would pass it along!

*Martha Blair
Eugene, Oregon*

GOD BEING HIMSELF

John May said in his article, "Behaviorial Holiness," "Holiness is the character of God," and "To love Him and follow Him in holy living brings perfect love, perfect

power, and spiritually motivated living."

There is more to be said. Actually holiness is the *very nature* of God and what we see and hear of Him is simply what *naturally* demonstrates itself in characteristics so that we describe Him. He *behaves* the way *He is*.

On the other hand, it is perfectly possible to decide to be like Him and to emulate Him and to practice holy living and to be completely deluded and to delude many others as well.

True holiness always is and resides within God himself and never in man. Man cannot be *holy* except as he *lets God be himself in and through him*. We are commanded to be holy with His holiness. (Continued on page 20)

AS THE EASTER SEASON approached, I was invited to conduct a series of services during Holy Week in a rural community. The picturesque old church provided a beautiful setting for the meetings.

The congregation was a delightful group of farming families, well acquainted with one another, and very devoted to the work of their church. It was a joy to bring them messages of inspiration.

The high point of the series was to be an early morning sunrise service on the rolling lawn of the church. Each year this event was included in the community's special plans for the celebration of Easter.

The day arrived. In the predawn we made our way to the location for the service. Until then I had not realized that the small cemetery in back of the church reached very close to the building. In the darkness the shadowy tombstones produced a gloomy framework for what had been planned as an occasion for rejoicing.

The scene was gray. And my spirit was engulfed in feelings of sadness. I seemed to share the experience of two other Marys long ago. It must have been dark as they groped their way, searching for the tomb of our Lord, wondering who would roll away the stone from the sepulcher.

The group gathering on the church lawn brought my thoughts back to the present. Many of the people appeared to share my heaviness of heart. Some, no doubt, had relatives and friends buried in the cemetery only a few feet from the place where we were meeting.

We began to sing a hymn. It was dark and the

MARY E. LATHAM is a retired Nazarene elder residing in Kansas City, Missouri. She has specialized in evangelism, children's work, and writing.

mood was somber, "Low in the grave He lay—Jesus, my Saviour!"

Then suddenly something happened. One brilliant streak of dawn broke into the sky. The effect was almost electric. Before we could comprehend what was really happening the sun was racing into view. The darkness disappeared. Our spirits were lifted.

Now the scene was flooded with light. It was an Easter sunrise! The words of the hymn changed to "Up from the grave He arose . . ." and climaxed with "Hallelujah! Christ arose!"

Hearts overflowed with praise to God for the fact of our Lord's resurrection. We serve a risen Savior!

I was reminded that on the first Easter morning the two Marys found Christ's tomb empty. I looked around. The graves near our little church were still sealed. But the darkness was gone, and there was new hope. Easter sunrise had brought again the promise of our Lord, "Because I live, you also will live" (John 14:19, NIV).

This is the perpetual promise of Easter—LIFE. Eternal life now—and forever! And LIGHT—to break the power of sin's darkness and to dispel the gloom of death. "The dead in Christ shall rise . . ." (1 Thessalonians 4:16).

Easter also renews our hope for reunion with those who have already joined the Church Triumphant. Read 1 Thessalonians 4:16-18. We can find comfort in those words.

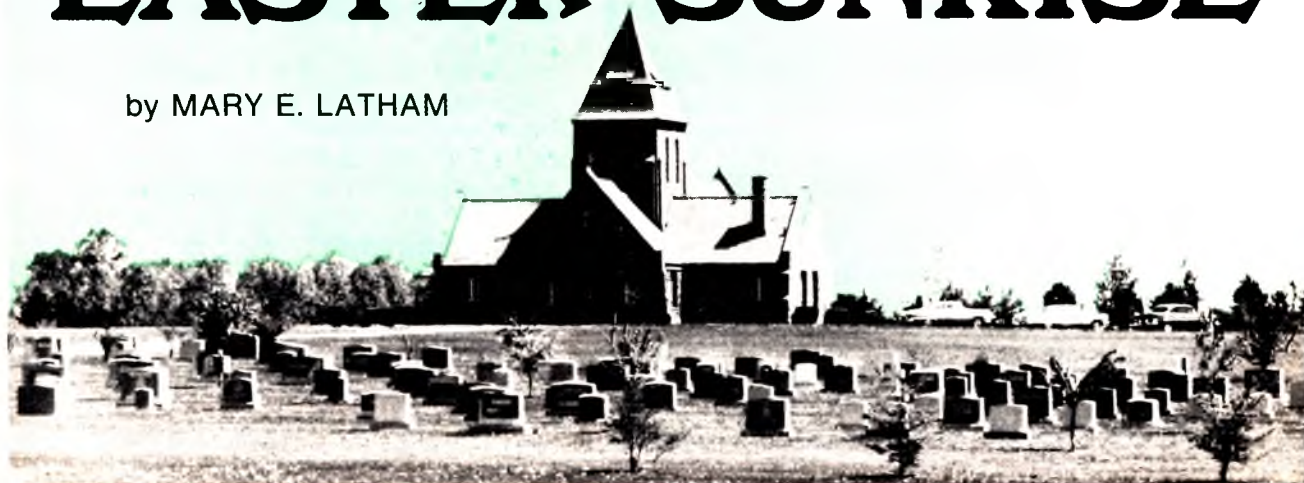
Let us celebrate that first Easter sunrise, and contemplate again its meaning for all who believe in Christ the Son of God.

Treasure His own words: "He that believeth on me hath everlasting life" (John 6:47).

And, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). And, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). □

EASTER SUNRISE

by MARY E. LATHAM



Wallowitch



SIN-BEARING LOVE

by IVAN A. BEALS

David Christofferson

ARCHIMEDES, Greek mathematician and inventor, once said, "Give me a place to stand, and I will move the earth." He figured the earth could be moved with a long enough pole and a properly set fulcrum.

This unlikely possibility depicts the humanist's view in coping with life's problems. He says, "Give man a place to stand, with enough time, money, and education, and he can cure his own ills." Man's power of reason is stressed to remove blight and work for social justice. But when such worthy goals are pursued apart from God, man's self-saving attempts are futile.

How can sinful man be redeemed unto God? The "brave new world" of man's own making can never succeed. Sin prevents it. Our captive plight requires divine action—we have neither the standing nor the power to move toward God. The "cost" is too great;

IVAN A. BEALS is office editor of the Herald of Holiness at the International Headquarters of the Church of the Nazarene in Kansas City, Missouri.

the ransom price for life freed from sin is too demanding. The needed Savior, unlike Archimedes' earth-moving plan, must come from outside this depraved world and be other than a sinful man.

The simplest gospel and the profoundest truth of Christian theology may be stated in four words—Jesus bore our sins. As St. Paul asserts, "Christ died for our sins according to the scriptures" (1 Corinthians 15:3).

This divine act of reconciliation, at-one-ment, reveals man's evil and the only means of his redemption from sin. The words of an invitation hymn, "Jesus paid it all; All to Him I owe," declare the mystery of Christ's passion and the sinner's only hope.

Adam obeyed selfish lust rather than the Creator. That sin spawned the break of all mankind with God's life and favor. Born of Mary, God's incarnate Son launched a loving career to heal that broken tie. Jesus Christ was thus sent as Son of man to join a hell-bound race, to suffer death which man's sin had incurred.

The Savior came as God's love and mercy to deal with our sins and yet do right by the divine law. Paul writes: "But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons". (Galatians 4:4-5, NIV).

This saving act was in the divine plan as "the Lamb slain from the foundation of the world" (Revelation 13:8). The heart of God held the Atonement in eternal process before it climaxed in human history.

Man's sin did not stun God, nor was Satan allowed to disrupt the cosmos beyond hope of redemption. Jesus, the Son, the Lamb of God, manifests uttermost love as He bears the sin of the world to the Cross, taking our place. His dying sacrifice cancels sin's penalty and brings divine forgiveness and cleansing to those who receive it by faith.

Some converts in central Africa speak of the death of Christ as "the victory of Golgotha." When one was asked why they did so, he made a cross with two sticks and said, "Just here at the Cross when Satan did his very worst, just here, just then, God did His very, very best. At the Cross the very worst and the very best meet."

Christ came to do something no one else could do. He came as God's supreme Love-Gift to men (John 3:16), not as the random offering of men to God. God freely gives of himself that by believing in Him we should not perish but have eternal life. The birth of Jesus into the world, coming to bear our sin in innocence, is both divine and human. Christ must thus be related to man that He should die for them. When John the Baptist first saw Jesus, he said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

Jesus' sinless life and holy teachings show He was worthy to die as our Savior. Redemption through His shed blood and death was foreshadowed by God's direction in the patriarchs' use of animal sacrifices in worship. It developed into the Jewish sacrificial system as divinely given to Moses.

The prophet Isaiah plainly foretells that true atonement will be made by the Suffering Servant: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed . . . and the Lord hath laid on him the iniquity of us all" (Isaiah 53:5-6).

One may simply define the Atonement as "the satisfaction offered to divine justice by Jesus Christ, who underwent, by His sufferings and death, the penalty due our sins." The dark side declares God's hatred of sin. But the radiant factor conveys the resolve of a heartbroken Father to reconcile shattered ties with His straying children.

Love is the saving motive, moving the Father to give His only begotten Son to be our Savior. And love constrains the sinless Christ to bear our sins. Paul declares, "God shows his love for us in that while we were yet sinners Christ died for us" (Romans 5:8, RSV).

Facing his own predicament, Dwight L. Moody declared, "I must die or get somebody to die for me. If the Bible doesn't teach that, it doesn't teach anything. And that is where the atonement of Jesus Christ comes in."

Someone has said, "Christ is our despair until He becomes our hope." His presence in the world completely disillusioned us about ourselves. We are moved to ask: "Can He release us from our sinful past?"

"Can He restore our self-respect?"

"Can He create within us the confidence of a brighter future?"

In each instance, God's gracious answer in Christ is "Yes!" This is what His atoning sin-bearing love is about.

Jesus' words to every penitent heart are, "Thy sins be forgiven thee."

The full meaning of the Atonement dawns upon us, not only when we see the mire of sin which grips us, but what deliverance Christ's sin-bearing love achieves. This was the insight of the penitent thief crucified with Jesus. As songwriter William Cowper penned:

*The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.*

We may not grasp *how* the shed blood of Jesus makes any difference in our lives, but by faith that crimson stream brings cleansing and healing to our sin-diseased beings.

Our Lord's life-blood sacrifice, dying for our sins, provides new life and fellowship with God. As our Sin-Bearer, Jesus is both our Sacrifice and Mediator. His perfect offering pays the penalty of sin and justifies us before the Father. By Christ's resurrection, He became the ever-living Sacrifice and mediating High Priest to satisfy divine justice in dealing with sin.

God does not condone sin or give any offhand forgiveness. He never says to His erring children, "Oh, well, never mind."

Rather, with the provision of forgiveness and

cleansing are the words, "Repent!" "Go, and sin no more."

Jesus Christ thus atones by the moral victory He achieved as a sinless man. By the contrast display of divine love, and by His sacrificial death, He breaks the bonds of sin. His triumphant life, death, and resurrection enable sinful man to become holy unto God. When we live in the light of His truth "we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

As the atoning person, Jesus brings healing and harmony to the hearts and lives of all who receive Him. Yet, He must endure the atoning death. Without the shedding of blood there is no forgiveness for sin (cf. Hebrews 9:22). Every act of His earthly life enfolded His ministry of reconciliation. But it all would have come to naught except His love moved Him to give His life bearing our sins. Thus Paul writes to Timothy, his son in the Lord, "For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men—the testimony given in its proper time" (1 Timothy 2:5-6, NIV).

God's remedy for the sins of all mankind for all time is atonement through Christ. This is why Jesus was born among men. Just as there was no means for Archimedes to move the earth, there is no way for man to save himself from sin and destruction. The Lord Jesus "gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father" (Galatians 1:3-4, NIV). But the provided remedy saves only those who receive its benefits by faith.

How can sinful man be redeemed unto God? We are reconciled by Christ's sin-bearing love, bonded by His shed blood. Charles Wesley, in the hymn "And Can It Be?" depicts the transaction:

*He left His Father's throne above,
So free, so infinite His grace!
Emptied himself of all but love,
And bled for Adam's helpless race.
'Tis mercy all, immense and free!
For, O my God, it found out me!* □

J ealous for my soul.
E levating to my spirit.
S avior—alive forever!
S nuffailing in my restoration.
S ensitive to my needs.

—CONNIE RIDDLE
Grandview, Missouri



by GORDON CHILVERS

HE Knew This Woman's Sorrow

SORROW can hurt us at any time of the year, Easter not being excluded. Sorrow strikes any of us deeply. How we long for a change in our life's pattern!

Mary was deeply distressed. She had loved one Person more than life itself. When He had died in bitter suffering she was there with Him.

She had been near His grave when they had buried Him. She was heartbroken. What could she do? She could visit His grave.

To her surprise the grave was empty. She was puzzled. Who had moved His body? Had it been stolen? Where had they put it?

She stood there sobbing. Many circumstances arise in our lives that bring tears. The grief that comes to us because of the death of one we love is a frequent reason for our weeping. Such tears are usual and in no sense are they evidence of weakness or to be restrained.

Suddenly she looked up through her tears and saw Someone approaching her. Perhaps He was the gardener of the grounds where the grave was. The "Gardener" asked a pointed question: "Why weepest thou? Whom seekest thou?"

Mary asked Him: "Sir, if thou have borne him

hence, tell me where thou hast laid him, and I will take him away" (John 20:15). How strong and determined was her love! She gave no clue on her method of removing a heavy body. It was a dead body packed and weighed down with spices. Love knows no limits on its strength.

Mary's tears were about to come to an end. Jesus had come to Mary's side to remove her sorrow and bring her the fullest joy. He said just one word to her—"Mary." It brought a revolutionary change in her outlook.

Some sorrows have an obvious cause and we feel free to discuss them with others. Other sorrows are too deep for words. They hurt us in the depths of our being. Sometimes we cannot talk of them because to do so would bring another person into disrepute. A wife may suffer because of her husband's or child's actions yet she cannot speak of it to anyone.

Our joy is that we can talk to Jesus about our deepest sorrow. We can speak of it to the One who sympathizes with us and understands our sorrow better than anyone because He felt it so severely. Indeed one of His titles is the "man of sorrows" (Isaiah 53:3). Also, we know that, unlike many people we meet today, He never betrays any secret we leave with Him.

Mary did not need to tell Him her name. Jesus knew that. The Lord has so many millions of people

GORDON CHILVERS is a free-lance writer from Norwich, England.

to care for in all parts of the world. Will the more obscure of us be known in general rather than specific terms?

Jesus has shown that He knows every detail of our lives. Not only does He know our name, He also knows the street where we live and can name it. When He wanted Ananias to visit Saul, He told him to go to "the street which is called Straight" (Acts 9:11). He knows, too, the exact house where we live. He sent a message to Cornelius, the centurion, giving him the address of the man he needed to contact, Peter. He was lodging at that time in the home of "Simon a tanner" and he lived at the seaside (Acts 10:6).

Further, Jesus knows exactly what it is like to live at that particular address. He said to one group of people: "I know . . . where thou dwellest, even where Satan's seat is" (Revelation 2:13). He knew how difficult it was for the Pergamos Christians to live in that place. Is living at our individual address the cause of our sorrow? Is our home the place where we are understood least? Jesus knows if it is so and can console us.

The fullest relief of sorrow can have only one cause: the presence of Jesus Christ. The Lord had come to Mary with His usual tenderness. Being with her, He had said the one word which had dried her tears at once and whispered the fullest consolation to her. She was then radiant with joy.

Jesus' presence is real to us especially when we are in deep sorrow. How much Jesus' presence with him meant to the apostle Paul! When Paul was suffering in Corinth, the Lord appeared to him and gave him this assurance: "I am with thee, and no man shall set on thee to hurt thee" (Acts 18:10). When Paul was in Jerusalem and sorrow was engulfing him, "the Lord stood by him, and said, Be of good cheer, Paul" (Acts 23:11).

We are assured of the Lord's perpetual presence with us. Just before He left His disciples He gave them this promise: "Lo, I am with you alway, even unto the end of the world" (Matthew 28:20). No day would come when any of His disciples would be deprived of His companionship. They could be in no place where He could not get to them. What consolation that is to us when sorrow digs its sharp thorns into our sides!

Because Jesus died and rose again for us, we are assured that one day we shall be in His immediate presence. Then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4).

That is the ultimate wiping away of every tear, but we do not have to wait for that day for Jesus to wipe away our present tears, as Mary found to her delight.

As His presence changed Mary's tears to the purest joy, so His presence with us now can bring us the deepest joy. When we look to Him, sorrow will lose its power to cripple us and we shall be able to rejoice in the Lord. □

MY JESUS IS GONE

by JOHN B. BRYAN

WHILE PASTORING in another state a few years ago, one of our Sunday School boys was struck and killed by a truck. Little four-and-one-half-year-old Freddie had spent much time talking with his mom about Jesus and had often expressed, in a childlike way, a love for the Lord. In his room he had a little picture of Jesus praying in the garden. One evening, Freddie started crying, as he entered the room. His picture was no longer on the wall! It had simply fallen behind a chair, but in a position where Freddie was unable to see it. With tears tracing themselves down the sides of his face, Freddie said to his mom, "My Jesus is gone!"

Soon his mom was able to calm his fears by assuring him that "his Jesus" had only fallen from the wall and was behind the chair.

In the early morning darkness of the beginning of a new week, Mary of Magdala made her way toward a garden tomb. Jesus had already fallen prey to the cold hand of death. He had now been sealed in a borrowed tomb. Then, as Mary approached the place of burial, she was shocked to find that the stone at the entrance of the tomb had been rolled aside. Horrified, she ran to find Peter and John to report her discovery. With excitement, she shouted, "My Jesus is gone! They have taken Him out of the tomb and I don't know where they have laid Him."

Later, as Mary is again at the tomb, with a heavy heart she weeps because of the apparent loss. Suddenly, she hears a voice. "Woman, why are you crying? Who is it you are looking for?" These were the first words which fell from the lips of Christ when He arose. They tell us that, though everything seemed different, there was one thing which death had not altered—the concern of Christ for those who love Him and the sympathy of Christ for those who weep.

Jesus revealed himself to Mary! And, oh, the joy of knowing that He is alive! He is not gone. He is here! □

JOHN B. BRYAN is the pastor of the Spokane, Washington, Shadle Park Church of the Nazarene.

THE TRAGEDY OF EASTER

by MORRIS CHALFANT

A PASTOR was reading the church notices in Saturday's paper before Easter. Most of the sermon topics used words such as "victory," "glory," "hope," "triumph." He wondered if he had used good judgment in selecting as his topic, "The Tragedy of Easter."

Upon entering the local florist shop on that wet and dreary Easter morning, the clerk greeted him. "Terrible day for Easter, isn't it?" The pastor agreed and the clerk responded, "Oh, well, tomorrow will be Monday and Easter will be over and everyone will forget about it until next year."

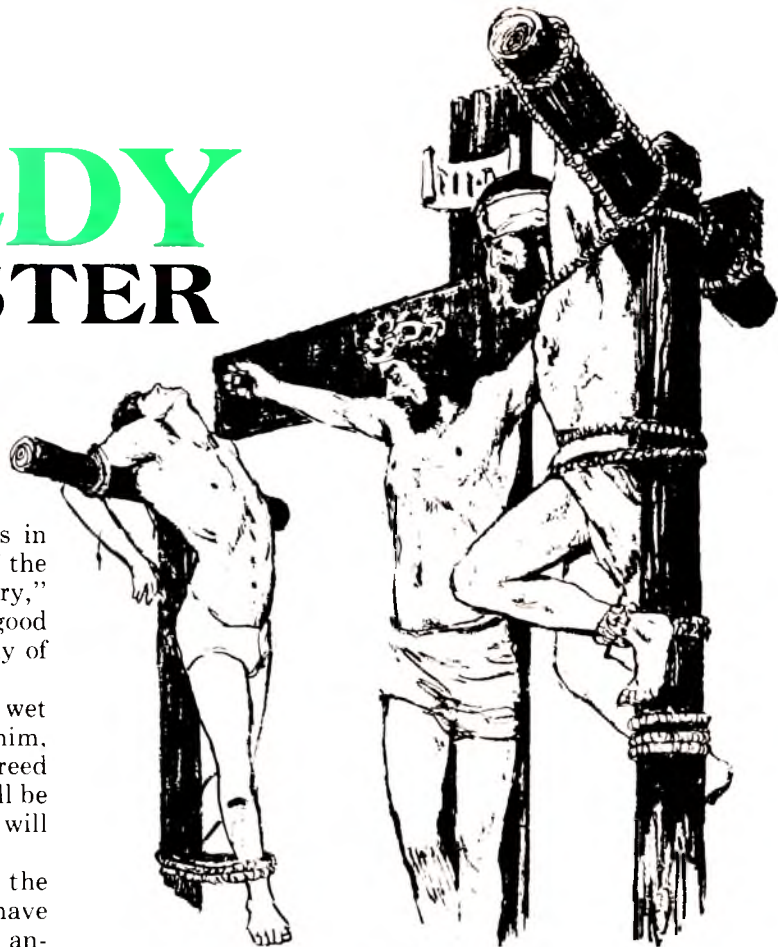
This, then, is the tragedy of Easter. When the corsages have withered, when the ham and eggs have been eaten, for many people Easter is over for another year.

The Easter story is not a fairy tale. It is the foundation fact at the center of the Christian faith. The first Christians knew that the life and teachings of Jesus would be a lovely dream and incapable of being lived unless superhuman power were available. They experienced this power three days after Jesus died on the Cross. The Resurrection was a stupendous manifestation of God's power. They couldn't explain the Resurrection; neither can we. It is rather the Resurrection that explains Christians. You cannot account for the Christian movement these 1,900 years without the Resurrection.

Easter is not just a day. Easter is not just a special religious observance. Easter is an experience which comes to men when, like the disciples of old, they have a personal encounter with the risen Lord, and find in Him the abundant and victorious Christian life.

Whatever our emphasis on Easter may be, one thing is certain: Unless we accept the risen and living Christ as our very own Savior from sin, all our talk about the dawning of that first Easter day will mean nothing to our souls. We may even proclaim, "The Lord is risen indeed," but unless His saving grace becomes a personal matter, His resurrection will have been in vain for us!

MORRIS CHALFANT is the pastor of the Church of the Nazarene in Norwood, Ohio.



Jesus' resurrection appearance changed His disciples' world in a moment. They were no longer a small band of scared men, huddled together, listening for footsteps of Temple sentries who might imprison them. They were new men whose faith and hope had been rekindled into a flame never to be extinguished. He gave them a new spirit. "He breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22).

The great change can be explained only by the Resurrection. What it meant to the disciples was the assurance that neither His death, nor their weakness and sin, could keep Him from loving them.

His love cannot be destroyed. It is eternal! Is that what it means to us now? It is if we have fully surrendered our lives to Him. Paul believed it, and said with resurrection faith, "I am persuaded, that neither death, nor life, nor angels, nor principalities . . . nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39).

Jesus was with them in spirit, calming their fears and whispering peace! "Lo, I am with you alway" (Matthew 28:20). He had promised them. Small wonder that the Early Church grew by leaps and bounds. Jesus' followers knew that the Resurrection was a fact, that Jesus was alive. He lived within their hearts!

But for many, the supreme question is not whether

the Resurrection is real, but whether it is relevant. After all, what difference does Easter really make in a world like ours?

Well, if all that Easter means is springtime and flowers and bunnies and eggs and new clothes and a semiannual trip to church, then Easter doesn't make too much difference in a world on the brink of catastrophe. It is then only a beautiful but irrelevant interlude in life's urgent concerns.

But if Easter means that when life is lived according to God's plan for the accomplishment of God's purpose—even if that plan and purpose include a cross—if it means that that kind of life can never be finally defeated, can never suffer permanent disaster, then that makes a terrific difference in a world where right seems so often on a cross.

If Easter means that God really cares what hap-

pens in this world and will personally see to it that Good Friday is always followed by Easter Sunday to those who are obedient to His will—then that makes a tremendous difference.

If Easter means that one day all the violence and hatred and bigotry and cruelty of Good Friday will be swallowed up in the victory and joy and peace and exaltation of Resurrection Day—if that's what Easter means, then a world torn by strife and defiled by sin should not only hear that good news, but should glory in it.

"A Christian," someone said recently, "is one who remembers two things: the death and the resurrection of Jesus Christ."

On this glad Easter, then, let us not only remember, let us rejoice—as we celebrate His victorious death, His empty tomb, and a risen Christ! □



by SUSAN JENKINS

LAUGHTER was ringing all through the lavender heather-covered meadows that morning. Somehow, when the Spirit of God is warming a place, laughter is easier, heartier, and comes often.

Five good friends and I were sitting on woolen plaid blankets, wrapped in bulky sweaters, sipping tea, and writing in our journals. We had raced through rain-slicked Edinburgh streets to catch the night train to Aviemore, and now, exhausted and exhilarated, we were sharing heavenly fellowship in these glorious highlands.

Dr. Helen Roseveare, a servant-leader, was sharing herself with us, from her commitment to God and 20 years of medical service in Africa, to repeated imprisonments, beatings, rapings, to the woman she is today—the author, speaker, and lover of people.

She was opening her deepest hurts, mixed together with incredible humor and gladness. Joy alongside the pain!

I was struggling with a nagging question.

"Why is there so much pain for the faithful servants of God?"

Someone else added, "And isolation and misunderstanding?"

Dr. Roseveare did not gloss over the facts with sugary words. "God may take you *all the way* to your breaking point. But He will always protect His own great name. When I was being beaten in Africa, I would cry out to God, and the beatings would stop."

We sat in the chilly silence for a while, and Linda said, with her thoughtful sensitivity, "We need to be willing to leave ends untied."

This gentle/tough lady nodded, "Exactly. To pray, 'Thank You, Lord, for entrusting this to me without an explanation.'" Being willing to leave ends untied means . . .

- leaving a loved one in the care of God;
- walking away from a conversation before it leads to unkind words and severed relationships;
- quietly allowing someone to find answers on their own;
- moving on to a greater calling; even when it means giving up earthly security;
- ending a wrong relationship, even if it means enduring loneliness for a time;
- stepping down from a position without bitterness;
- trusting God, without time limitations or conditional prayer.

Being willing to leave ends untied means participating in a life of absolute faith. It means becoming a servant-leader. It means truly trusting God, knowing He is tying the ends together in a perfectly woven tapestry, full of rich color and adventure, joy and pain, a tapestry custom-designed for our good and His glory. □

SUSAN JENKINS is a public school teacher in Livermore, California.



THE GATES OF DEATH

by ALBERT J. LOWN

THERE IS NEVER a day or night when mourning human hearts are not sharing the pain of parting and the sorrow of bereavement. Natural disasters and travel accidents monopolize headlines, but in less spectacular fashion, the "pale horse rider" makes his relentless daily round of homes and family circles. "In the midst of life we are in death," and because the advent of death is attended with mystery, separation, and suffering it is rightly called "the last enemy."

ALBERT J. LOWN is an evangelist from Keighley, Yorkshire, England, and a frequent contributor to religious periodicals.

"Have the gates of death been opened?" (Job 38:17). The question Job faced has been asked in every age and culture. There is no tribe or nation that has not grasped after knowledge concerning life beyond the grave—"that undiscovered country from whose bourne no traveller returns." Every religion, however crude, has offered some answer to man's quest for light upon what lies behind death's closed gates.

Archeology attests to this preoccupation of man's soul as it uncovers past civilizations. Pyramid builders and forest pygmies, primitive men and proud philosophers of every age and race have shared a ceaseless curiosity, blending hope and fear as they ask, "What after death?"

Because he is a spiritual being with a capacity for God, man instinctively refuses to sorrow without hope. We do not now provide the dead with tools, food, and slaves for life beyond the tomb as in Ur of the Chaldees; but standing before an open grave or in a cloistered crematorium, common hope as well as Christian faith declares, "He, or she, is not here." Death cannot be a cul-de-sac.

Fear is as instinctive and strong as hope, because we know from God's Word and within ourselves that death is connected with sin—therefore judgment must follow. Above loneliness and uncertainty, this was Robinson Crusoe's greatest fear, until he found his Bible and the love that casts out fear. "Who through fear of death were all their lifetime subject to bondage" is the comment of the writer of Hebrews upon man's universal sinnerhood (2:15). The Book of Job speaks for every soul when it asks, "Have the gates of death been opened?"

Hamlet was tortured by a dual query: Is there life after death? If so, what after death? Thomas expressed the same anxiety, asking Jesus, "Whither goest Thou?" (John 14:5, paraphrase). Men cannot argue with death, the appointment is inexorable; but they ceaselessly argue about death and its afterward. Do we lose identity? Will we know each other? Do we become disembodied spirits, or with what body will we come? Is there progress and service in the greater life? Will the waste of earth be compensated and its mysteries explained?

Canon Liddell, an eminent clergyman, was questioned about his greatest discovery. "That has still to come," he answered, "I expect to make it five minutes after I die." Liddell shared the anticipation expressed by the apostle Paul: "If in this only we have hope in Christ," Paul wrote, "we are of all men most miserable." But, he argued, "We shall be changed, in a moment, in the twinkling of an eye" (1 Corinthians 15:19, 51-52). We shall enter a new *sphere* of life, as different from the "earthly" as the liberated life of a flower differs from the dead buried bulb; a new *medium* of life, a spiritual body as perfectly fitted for an eternal world as the bodies of men are for earth, fish for seas, birds for air, and sun, moon, and stars for space.

Alongside the Old Testament question, the New Testament sets its own assurance: "I am He that liveth, and was dead . . . and have the keys of death and hell" (Revelation 1:18). The gates of death have

been opened! One has returned, and evidenced His resurrection "by many infallible proofs."

Logically, He could not be held of death, for a holy one could voluntarily stoop to taste the bitterness of death, but He could not and would not abide in its bondage. He could not see corruption. He arose, methodically folding shroud and face cloth at His rising. He appeared in majesty, amid tributes from nature, angels, and incredulous hearts filled with joy. Dying, He took with Him a dying thief and returned to verify that "he that believeth in me, though he were dead, yet shall he live" (John 11:25). We shall hear His voice on the other side, as Lazarus did though four days dead, and he conformed to His resurrection likeness. The scars of earth's crosses and losses will be healed with a transcending glory, yet hallowed in memory. And we will be as capable of clear identification as were the matchless trio on Hermon's Mount (Luke 9:30).

Jesus holds the keys to the gates of death and every experience of the past, present, and future. Because He lives, we shall live also and Easter Day should stamp its imprint upon every day. □

MERCY

*I caught a glimpse of mercy;
His face seemed sad, but kind.
I sensed His look of pardon
With pity underlined.*

*I saw this kingly Person
Dying on a tree,
Bearing the consequences
That sinners might go free.*

*I knew there was deliv'rance
From Satan's chafing rod;
I'd caught a glimpse of mercy,
It was the face of God.*

—JACK M. SCHARN
San Diego, California

The Problem of Irrelevance

by PHIL STOUT

LISTENING to a Christian radio station, I heard a song that disturbed me. The song was about the need to tell the world about Jesus Christ. Of course, I agree with the whole concept behind world evangelism; I believe that the world needs to know who Jesus is. But this song began by speaking about hungry children, and it made the statement that although these children are physically hungry they would gladly settle for a little love instead of something to eat. A question immediately popped into my mind: How do you love a starving child except by feeding him? I still have no answer to that question.

Is this song symptomatic of the church as a whole? Is there a possibility that we are so busy giving answers that we have not listened to the questions? Could it be that we are busy ministering but have not yet seen what needs exist? If so, then it is probable that the world sees the church as something archaic and irrelevant.

Look at this scenario with me. There is a man sitting on a park bench in a crisp November wind. The temperature is about 33 degrees and all he has on are thin pants and a short-sleeved shirt. To add to his discomfort, he has not put anything into his stomach except water for the last three days. A Christian walks up to the man, sits down beside him, and tells him about the love of God. Before leaving he hands the man a tract and says, "Good luck. Stay warm now, and try to get something to eat!"

What would you and I say of that kind of Chris-

tian? I would say that maybe he meant well but he was completely out of touch, to the point that he could not see need that sat beside him on a park bench. His words were simply irrelevant. Of course, that scenario is not original with me. It is first found in James 2:15-16. And what did James say of the kind words that the Christian gave to the man on that park bench? He merely asked this question: "What good is it?" (James 2:14, 16, NIV). I imagine that James would ask the same question of one who tried to give "love" to a starving child while leaving his groceries at home. What good is it?

The person handing out the tract on the park bench and the person giving "love" instead of food to a hungry child are like doctors prescribing medicine prior to diagnosing the disease. That makes the medicine irrelevant at best and dangerous at worst.

Can you imagine Jesus looking at the man who came to him because his daughter was sick and saying, "Rise, take up your bed and walk?" Of course not. Jesus did not have packaged phrases to hand out whenever someone needed help. Rather, Jesus had a feel for the hurts and needs of those around Him. Jesus was relevant.

Today the world needs the church as never before. And the world needs a relevant church; not a church that gives a tract where a loaf of bread is needed; not a church that says, "Stay warm now" when it should be saying, "Here, take my coat." Rather, the world needs a church that has a feel for the hurts and needs that are all around and that meets those needs as Jesus Christ himself would. Then, and only then, will the world know who Jesus is. □

PHIL STOUT is an evangelist in the Church of the Nazarene and resides in Goshen, Indiana.

by MERRILL S. WILLIAMS

ALL THE LON

WHAT ALL THE LONELY PEOPLE NEED IS THE CONCERN AND SUPPORT OF A BODY OF CHRISTIAN BELIEVERS

NOT LONG AGO I experienced the worst feeling of loneliness I can remember. A group of us had gone to Peru on a Work and Witness mission, and on the weekend between our two weeks of labor, we went high into the Andes Mountains. There we visited the city of Cajamarca, once the summer palace of the Inca rulers. The others in my group had taken an excursion, and I had remained behind at the town square near the hotel where we were staying.

I found myself alone in a country thousands of miles from home. The people spoke a language I could not understand and lived in a culture I knew little about. Without warning a depressing emotional darkness engulfed me. I was feeling in an occasional way, because I knew I would soon return home, what many people feel constantly—loneliness.

There is a difference between being alone and being lonely. Henry Thoreau said that he had never found a companion so companionable as solitude. He had discovered the joy of being alone but not lonely.

But in a world exploding in population, many are genuinely lonely. People stand alone in a crowd. They become one of many walking alone down a busy street in a large city, going home to an empty apartment, to a silent, lonely exist-

MERRILL S. WILLIAMS is a Nazarene missionary in the Republic of Philippines.

tence. A line from the song "Eleanor Rigby" expresses the pain of living and dying in anonymity and loneliness, "Ah, look at all the lonely people!"

The cause of loneliness is alienation.

Jesus met a lonely woman at a well one day. She had had five husbands, but failed to find a satisfying human relationship (John 4:4-42).

And the reason people are alienated from people is because they are alienated from God. As Paul wrote, "the sinful mind is hostile to God" (Romans 8:7, NIV). God created us for fellowship with himself, but Adam and Eve broke that fellowship and created disharmony between man and God. Since that first violation, others have perpetuated this disharmony between God and His creation.

In any personal relationship the answer to alienation is reconciliation. In order to mend broken relationships, husbands and wives, parents and children, friends and enemies must seek to be reconciled. They need to break down the walls that separate and divide, and build bridges of friendship and fellowship.

Yet only Jesus can replace loneliness with love. Only He can right the wrongness of the fractured relationship between a person and God. Before anyone can truly enjoy friends he must establish a relationship with the Friend of sinners. Jesus said to His disciples, "You are my friends . . ." (John 15:14, NIV).

Dwight Eisenhower was not baptized and did not join a church until after he had become president. When asked what song he would like sung at his baptismal service, he chose "What a Friend We Have in Jesus." Jesus can forgive sin, the cause of alienation, and bring man and God together. In Him there is at-one-ment.

But a person can know Jesus and still be lonely for human fel-



ELY PEOPLE



National Park Service Photo

lowship. Jesus is a precious Companion, but He does not replace the need for mutual love and support from other persons. In the Early Church God provided for this need through the ministry of the Holy Spirit. What took place between the body of believers was so new, so different, so unconventional that a new word had to be found to describe it—koinonia, the Fellowship.

The Fellowship took priority in the lives of those first church members. Indeed, they “devoted themselves to the . . . fellowship . . .” (Acts 2:42, NIV). But this Fellowship was unlike what we usually call fellowship. It was not just getting together after church on Sunday night, having a snack, and talking about the children or current events. It may have included this, but it certainly included much more.

The believers truly became one body. Luke could write of them, “All the believers were one in heart and mind” (Acts 4:32, NIV). No single believer needed to carry the weight of his problems, frustrations, and disappointments alone. He had become a member of a new body. E. Stanley Jones said that this Fellowship came close to being a corporate personality.

What all the lonely people need is the concern and support of a body of Christian believers, who take seriously the admonition of Paul to “carry each other’s burdens . . .” (Galatians 6:2, NIV). The lonely reach out in need and touch a hand reaching back in love.

James J. Lynch is a specialist in psychosomatic medicine at the University of Maryland Medical School. In his book, *The Broken Heart: The Medical Consequences of Loneliness*, he says that social isolation (loneliness) leads to emotional, then physical, deterioration. He cites as evidence the higher coronary death rate of Bos-

ton Irishmen compared to their kin in the old country. Irishmen in Ireland—where the ties of family and culture are more closely knit—boast a lower death rate than their uprooted brothers in Boston.

He also attributed the higher rate of death from heart disease in Nevada than in Utah to a similar reason. Nevada, he says, is more socially liberal and singles-oriented, while Utah has a religious tradition of strong family ties.

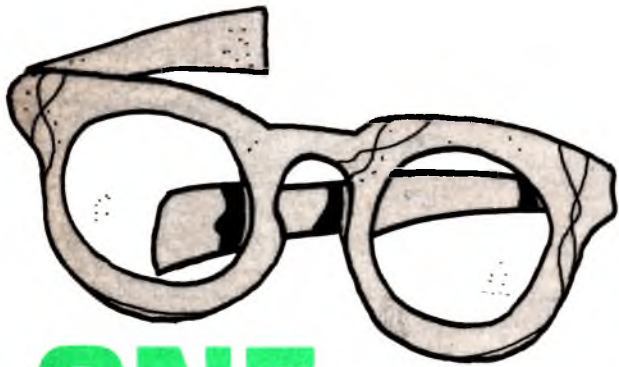
What does Lynch advise to reduce loneliness-induced diseases in our society? “The answer lies in reaffirming the importance of the family and in caring for friends and neighbors” (*Reader’s Digest*, December, 1977, p. 78). What other group of persons today has a higher motivation, a better opportunity, and a more able Assistant (the Holy Spirit) to minister to all the lonely people than the Church?

The giant redwoods of California—some of them 300 feet high—grow taller than any other trees in the world. Some of these forest giants were mature trees when Jesus was born almost 2,000 years ago. Since most trees have a root system as deep as the tree is tall, one would think the roots of the redwood would push deep into the earth to support the tree above them.

But the redwoods are different. In an effort to capture as much surface moisture as possible, their roots run surprisingly shallow. It seems unlikely that such a system could support its charge. It could not except for this: redwood trees grow in groves. You seldom see one growing alone.

And the roots of all the trees in the grove intertwine. When the storms blow, they stand because they do not stand alone. They all support and strengthen one another.

How much like the grove of redwoods is the Fellowship. No one need falter and fall before the storms of loneliness. We in the church must be caring people who befriend, comfort, and encourage all the lonely people. □



ONE YIELDED LIFE

by GORDON L. KENNEDY

WE MET OPEL on a beautiful midsummer Sunday morning as she entered our church for the first time. She was very shy and withdrawn from society. She was almost totally blind and had to be led by some member of the family.

Her clothes were dirty and ragged. Her hair was a stranger to shampoo, comb, or brush. She wore a pair of shell-rim glasses so out of shape that one lens rested on her cheek and the other on her eyebrow.

My heart went out to this little, stoop-shouldered teen. I took her cold, damp hand, introduced myself, and told her how glad I was to have her come to our church. I meant it.

It was my privilege to be her pastor, and her Sunday School teacher as well. Opel soon became one of our most faithful students. She was only absent when no one was there to bring her.

At the close of a Sunday service, I gave an altar call. Opel was among those who came forward and was wonderfully saved. From that day she began to take on a new look. The first thing we noticed was her hair; she had washed, set, and combed it. Her looks continued to improve week after week. Her clothes were cleaned and pressed, and her shoes polished. She did very well in spite of her blindness.

GORDON L. KENNEDY is a retired elder of the Church of the Nazarene, residing in Hamilton, Ohio.

The weeks became a year and Opel continued to grow spiritually. At the close of a message on holiness, I invited Christians to the altar to be sanctified wholly. Opel came forward. From that day she became one of the most radiant Christian girls we have ever known.

One day while I was studying and praying, the Lord impressed me to have a healing service. I announced it for two weeks later and announced it again the following Sunday, lest some had forgotten.

That Sunday, at the close of the service, I noticed Opel standing in the center aisle alone, as if waiting to see me. When I got to her she asked if I had time to talk. Our conversation went something like this:

"Pastor, do you think God would give me back my sight?"

"Are you happy as you are?" I asked.

"Oh, yes! Happier than I have ever been in my life."

"Suppose God should restore your sight and you began to see things differently, and you should lose Christ out of your life; would you want that to happen?"

"Oh, no! Never."

"If God should choose not to restore your sight, will you still serve Him?"

"Yes."

"Opel, you will have to settle such questions between you and the Lord. If you feel free to do so, come to the altar when the invitation is given, and I am sure God will give what is best for you." She followed my suggestion and prayed every day that week.

The following Sunday, when the invitation was given, Opel came and knelt at the altar. We anointed her and prayed that God would heal her according to His own will. She remained at the altar a few moments after all others had returned to their seats, then very quietly she rose to her feet and went to her seat. She remained quiet and thoughtful as she left for home. She gave no indication that God had healed her.

Wednesday evening she came to our midweek prayer service without help, and without her glasses. She was bubbling over with joy. *Her sight had been restored.* She testified, "I prayed for two days for God to heal me and give me back my sight. This morning while I was praying God said, 'If you want Me to heal you, you will have to get rid of those ugly glasses.' So I took them off and dropped them in the wastebasket, and as I did my sight began to return and has been getting better ever since."

Some weeks later she had an examination and found she now had 20-20 vision.

One day she asked me if there was anything she could do to help. We needed a teacher for the kindergarten class. I asked her if she could handle small children. "Oh, yes! And I love children." I told her to talk to our Sunday School superintendent, and he agreed she could have the class. The next Sunday she took charge of the kindergarten class with only

four pupils present. In about six weeks she had increased her class beyond the limit of her classroom. Not only did she do well with this class, but she was a great help in VBS. She became one of the best teachers we had and the children all loved her.

Opel began to earn her own money, doing housework and baby-sitting. She bought some new clothes, which evidenced her artistic taste for color combinations. Everyone marveled at the transformation God had wrought in this young life. From darkness to light, death to life, and rags to riches. What great things God can do with a yielded life!

On Easter Sunday our little church, an old converted schoolhouse, was filled to overflowing. Everyone dressed in their Easter attire but all stopped to stare when Opel came in. She wore a new, white, lace dress trimmed in pink ribbon; white gloves that extended over the forearm; nylon hose, and new, high-heeled shoes. She wore a cute little white hat that nestled on her carefully curled, strawberry blonde hair. Her big brown eyes were shining. She was a beautiful young lady, a miracle of God.

One Sunday she was missing from the service. Upon inquiry, we were told that some relatives had come to visit unexpectedly and she had returned with them to Michigan. While there she met a fine young Christian man, and after his term in the armed service, they were married.

Before leaving us, she gave my wife and me a picture of herself that she had made in a studio. We have kept it down through the years to remind us of what God can do with one yielded life. □

DEATH TO LIFE

*When Christ hung dying on the Cross,
His followers thought that all was lost,
They had no way to understand
Why He had not called an angel band
To rescue Him from those who scoffed.*

*When He was dealt that final wound,
All hope was gone, naught left but gloom;
Had He not died like other men?*

*This One on whom their hope was pinned
Lay silent now within the tomb.*

*They lacked the faith to comprehend
That death for Christ was not the end.*

*His words were still a mystery,
That "where He was, they too would be."
They only knew they'd lost their Friend.*

*Much less excuse have we to doubt,
For we look back upon that hour
And know that from the grave He 'rose,
Triumphant over all His foes,
Proclaiming death devoid of power.*

*No longer fear we death's domain—
In Christ, we die—to live again!*

—MABEL P. ADAMSON
Kansas City, Missouri

Book Brief

THE TEXTURE OF MY DAYS



MARVA L. WEIGELT,
author



My head is full of things that ought to be recorded in this journal—like:

I gave blood Friday
-and-
John Boy Baker is coming to visit

me from K.C. on Tuesday
-and-
today is a windily wonderful and sunny blue day—but I really want to record this supreme miracle
You and I are friends.

And so they go . . . these handwritten entries in this young adult's personal journal. Her topics cover everything from the wonder of seeing God in the ordinary corners of life, self-pity and doubt, following one's feelings, renewal, the sweet feelings of contentment, and a hundred others.

Marva is a perceptive individual who is able to help her readers over some of the bumpy roads of young life that she has experienced. Never preachy, always stimulating, *The Texture of My Days* is excellent spring reading for any person who enjoys words, confessions, poetry, life, and most of all—the inner workings of another "pilgrim's" search for abundant life.

This reviewer urges you to order a copy for yourself, and another for someone you care about. You'll both be richer for reading this book. □

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

the editor's STANDPOINT

SUNRISE

Sunrise services have been a part of Easter celebrations for centuries. Sometimes, to the disappointment and discomfort of those in attendance, the sun fails to put in an appearance.

I recall such a service one Easter Sunday at the lovely Cabrillo Park on Point Loma in San Diego. Situated between the ocean and bay, with a magnificent view in clear weather, it seemed to be an ideal spot for an inspiring service. And I was to preach—how much inspiration can one heart take!

Well, the sun never appeared. Heavy fog made the metal folding chairs run with water. The air was chilly enough to turn faces blue. The poor congregation sat hunched and huddled in obvious misery. Moved with compassion, I cut the sermon to six minutes. Their evident gratitude was almost embarrassing.

The whole experience reinforced some convictions. What really matters is not the hour of the service, or the beauty of the place, or the length of the message, or any other similar condition, but the presence of the Lord.

AT ANOTHER'S EXPENSE

I am writing this in a hotel room. Here every amenity for a traveler's comfort is provided. The room is large and the furnishings are lovely. In the spotless bathroom special soaps are a featured luxury. The towels are so large and thick they could have served as rugs in most of the parsonages I lived in.

Frankly, I'm not used to such plush surroundings. One reason why is clearly posted on a card mounted on the door. The cost of this room, for one occupant, is nearly \$100 a day. If I had to pay it, I wouldn't get a wink of sleep. I'd stare at the ceiling and think about my shrinking billfold. The truth is, I can only afford to live here because someone else, who has adequate resources, is footing the bill.

One of these days I will occupy finer quarters in a better city. I'll enter that city through a massive gate formed from pearl. I'll stroll around on streets of gold, viewing the wonders and sharing the glory. And I'll have a room in the Father's house, prepared for me by the Lord Jesus Christ. But I'll be there only because Someone else bore the cost.

And He was there. He always is, even when the human awareness and response is handicapped.

Easter does not mean that the sun will shine, that flowers will bloom, our comfort will be insured, that all things will turn out happily. Easter means that sin and death have been conquered, and that forgiveness, peace, and joy are available from God for all who will receive them by faith in Jesus Christ.

The resurrection of Jesus Christ means that He will be with us when it's dark, cold, lonely, and depressing. He will not fail us or forsake us when we are sick or injured or bereaved or forsaken or persecuted. The sun did rise on Easter morning, the sun of divine love. That sun shines in power and with blessing whatever our circumstances. That sun brings life and hope and that nothing can destroy.

Jesus Christ is alive forever. He has defeated sin and conquered death. In Him we are reconciled to God and assured of heaven. Nothing can dim the joy of that good news, not even wet seats, blue noses, and windy preachers!

Every citizen of the City of God will be there as a redeemed slave. Without exception, heaven's population will be made up of men and women who once were bound in sin, chained by guilt, crushed and degraded by dark, demonic forces beyond their control.

God loved those slaves, even though they were rebelling against Him, and in His love He sent His only Son to redeem them. Redemption, according to Scripture, involves a ransom—it means a *purchased* freedom. The price of our liberation from sin was the atoning death of Jesus. "You were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ" (1 Peter 1:18-19). The gates of heaven are hinged upon the cross of Christ!

I'm in the luxury and comfort of this hotel because someone is laying out "silver and gold." I'll be in heaven because Jesus Christ spent His life for me. My friends can't afford to keep me here long. But I'll be in the Father's house forever, because the merit and value of Christ's sacrifice is eternal.

A sun did rise on Easter morning, the sun of divine love. That sun shines in power and with blessing whatever our circumstances. That sun brings life and hope that nothing can destroy.

KINDNESS

“The fruit of the Spirit is gentleness.”

Most of our modern English translations read “kindness,” and that is the best rendering of the Greek word used by Paul.

This word is used to describe God’s saving actions towards sinners. Paul writes of “the riches” of that kindness, which is designed to lead sinners to repentance (Romans 2:4). God’s kindness to us “through Jesus Christ” is what makes possible our salvation by grace through faith (Ephesians 2:7; Titus 3:4). This kindness is the opposite of His “severity” by which sin is justly punished (Romans 11:22).

Christians, as the “elect of God,” are to “put on” this kindness (Colossians 3:12). In Paul’s own life, it became one of the traits by which his ministry was commended (2 Corinthians 6:6). A British scholar defines the Greek term as “graciousness,” and comments, “In men it is the sympathetic kindliness or sweetness of temper which puts others at their ease and shrinks from giving pain.”

Such kindness, then, means treating those who sin

against us in the same way God has treated us. Kindness is the disposition that underlies the forgiveness of sins. Instead of demanding and delivering the deserved punishment, kindness offers pardon and peace to the offender.

To exhibit toward others the graciousness which God has shown toward us is the fruit of the Spirit. He is the moral power that makes kindness possible. The heart of man, by nature, desires vengeance. It wants its pound of flesh. The heart, by grace, prefers to forgive, to effect reconciliation, to convert the enemy into a friend. The Holy Spirit, filling our hearts and controlling our lives, enables us to treat others as God has treated us.

We are commanded, “be kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake, has forgiven you” (Ephesians 4:32). Kindness prompts forgiveness, and that is the outgrowth of the Spirit’s indwelling.

Offenses are bound to come. The Holy Spirit will help us to meet them with forbearing and forgiving love—with kindness. □

CHRISTIAN INFLUENCE

Doris and I were driving along a Tennessee highway recently when a passing truck caught our attention. A neatly lettered sign on the trailer read “Trucking for Jesus.” Just as we were feeling good about a Christian trucker, we saw stenciled on the cab in similar letters, “Bad Influence No. 1.”

The signs cancel each other. If the driver was really trucking for Jesus he was a good influence. If he or his rig really was “Bad Influence No. 1,” he was trucking for the devil, not for the Lord.

Jesus Christ calls us to an “all or nothing” commitment. We cannot follow Him and wallow in sin. As someone has put it, we can’t follow the Lamb while we are riding the goat. Our Lord made the terms of discipleship explicit: “Whosoever does not bear his cross, and come after me, cannot be my disciple.”

The apostle John is equally clear: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.” Christianity cuts across the grain of this world, for this world is dominated by lust, greed, and

force, all springing from deep self-centeredness. Being a Christian puts you on a collision course with the philosophies, values, and habits of this God-dishonoring, Christ-rejecting world.

To boast of a bad influence while claiming to be a follower of Christ is an insult to Him. It makes a travesty of His teachings and a farce of one’s profession.

Paul wrote of men “whose God is their belly, and whose glory is their shame, who mind earthly things.” Although these moral degenerates professed to be Christians, the apostle bluntly identified them as “enemies of the cross of Christ, whose end is destruction.” Against their baneful influence, Paul set his own life as a safe model: “Brethren, be followers together of me, and mark them which walk so as you have us for an example.”

If you are trucking for Jesus, you will not exert a bad influence. If you are wielding a bad influence, you are not trucking for Jesus. It is just that simple. □

Total surrender of ourselves to God in a *continuing* attitude of dependence upon God, allows God, himself, to live in and through us and to show forth true holiness which is not the product of our striving to emulate Him but is God himself being who and what He is, and it is *natural* for Him to be. In *this* way there is *no* secret self-congratulatory aspect to our living but only love, joy, peace, and infinite patience with others. People are *never* turned off by *true* holiness, unless, of course, they are being made aware of their own phoniness and are resisting the idea of surrender—as the Pharisees did. Sinners however, who are under no delusions about their hopeless condition, flock around true holiness as hungry dogs to a juicy bone!

Perfect love pours in unmeasured and perfect power and true spirituality—and are clearly demonstrated through the one who is entirely consecrated and wait-

ing always for God's own nature and life and works to occupy and fill him. This is the secret of *Jesus'* life as man.

Mrs. Edward Foxworthy
Madison, Alabama

LET'S BE READY

I am a full-time evangelist in our great church. I thank God for the Church of the Nazarene and for the *Herald of Holiness*.

Everywhere I go people want to hear the Word of God preached. I preach that the return of Jesus Christ in the Rapture could come at any moment and we should be ready.

The Signs of the Times are already fulfilled and Jesus Christ said, "When these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

I thank God that I am looking for the Savior to come again. Some may be looking for the Anti-Christ before the Rapture—but not me! No great Tribulation for God's Church to go through.

We will escape "all these [terrible] things that shall come to pass" (Luke 21:36).

Children of God, let's all plan to meet in the air when that great day comes (1 Thessalonians 4:13-18).

Don Ballard

Memphis, Tennessee

WELL-CHOSEN FORMAT

It isn't often that one has an opportunity to read a periodical that serves the function that *Herald of Holiness* does. Although I do not agree with all of your doctrines, I do agree with those who use a periodical to spread the message of Jesus Christ and His Word unequivocally.

This is the strength of your periodical. You center articles around the Bible and its truths. Also, you take positions on difficult subjects and stand by them.

In a time when the vogue is to compromise, or to use entertainment to win people, your format is well chosen.

May the Lord bless your continued efforts.

J. M. Fox

Roxana, Illinois

Nailing Down a Family

by RAY GOIN



JEREMY AND CHRIS WOOD are two of the blondest boys I have ever seen. When they first showed up on the new church construction site, all the workers thought they were just a couple of curious neighbor kids who had come to see what was happening on their block. They were as curious as a couple of kittens in a yarn shop, as the ensuing barrage of questions confirmed. After their multitude of inquiries, they finally got around to asking if they could help us build the church. To my surprise, the foreman on the job, Mr. Virgil Rogers, said, "OK."

For the next several weeks the boys showed up nearly every day. Each had a hammer hung from his belt and was ready for work. They told us that their mom and dad had said it was "OK" also. Over those weeks, many scores of nails were sunk into our sanctuary floor by two sharp young men, ages four and eight. In addition to the nailing, trash hauling was one of their specialties.

RAY GOIN pastors the Carson, Washington, Church of the Nazarene.

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

Our willingness to allow these boys to help, and their eagerness to help, caused their parents to be as curious as the boys had been in the beginning. What made them the most curious was the fact that workers would call out to Chris and Jeremy as they drove by on their way to the construction site, letting them know it was time to go to work.

Two Sundays after we dedicated the new church, Chris and Jeremy insisted that their mother should come to "their" church. Donna Wood came that Sunday, and the following Sunday the whole family was in church, including the father, Gary, and little sister, Heidi.

Upon visiting them the following week, I discovered they had strayed from the Lord and were desiring to renew a relationship they once had with Him. They prayed a prayer for renewal in their home, and again at the church altar, as a family. At the following Easter service, all the children were dedicated to the Lord.

Gary and Donna have since joined the church. Donna is a Sunday School teacher and Gary is serving on our board. Gary is a sergeant with the Skamania County Sheriff's Department, in charge of the deputies protecting Mount St. Helens. What a joy it has been to see them grow in the Lord. □

IN THE NEWS

PEOPLE AND PLACES



Rev. Marcellus (Mark) Long of Mount Sterling, Ill. and former Nazarene pastor for several years in Hardin, Ill., and Brunswick, Mo., has become a professor at

Transylvania Bible School, Freeport, Pa. TBS is an interdenominational holiness Bible college, especially for students with financial need, preparing for Christian service. Rev. Long is teaching hermeneutics, the Second Coming, Harmony of the Gospels and a Christian approach to philosophy. □

JAN LANHAM NAMED TO ASSIST IN GREENLAKE '82



The planning committees of GREENLAKE '82 have announced the addition of Jan Lanham to the staff of the event. Jan has already begun her work with Dr. Cecil

Paul, morning presentations speaker, in coauthoring the major resource text for the week. She is also working with Dave Best, assistant director of GREENLAKE '82, in the development of the Leader Resource Packet and student study pieces for the text, to be used in the small-group dialog sessions immediately after each morning's concept presentation. Mrs. Lanham will also be equipping the small-group leaders prior to the event.

A graduate of Eastern Nazarene College, with a master's degree in history

from Boston College, Jan is currently involved in a Ph.D. program in pastoral psychology at Boston University. The program involves the integration of psychology and theology in preparation for service in clinical counseling, teaching, and other related areas.

She has served as professor of history and currently serves as associate dean of students at ENC, involved in counseling college students, coordinating the student-to-student counseling program, and helping to facilitate student activities. She has spoken for various local churches and retreats, and has been published in *Come Ye Apart* and *Standard*. The former Jan Simonson is married to Tim Lanham, who is presently working as a clinical social worker with families at a community mental health agency in the Boston area.

GREENLAKE '82, a special event for campus/career youth, is scheduled for August 17-22, 1982. The conference is sponsored by Youth Ministries. Students from both Nazarene and state or private colleges and all career youth (ages 18-29) are invited to attend. Applications are available now from the student government office at each Nazarene college, or by writing:

Mike Estep GREENLAKE '82
6401 The Paseo
Kansas City, MO 64131. □

SUPERINTENDENTS DISCUSS MINISTERS' COMPENSATION

On February 17, during Nazarene Leaders' Conference, Pensions and Benefits Services sponsored the 16th annual breakfast for new district superintendents elected or appointed on United States or Canadian districts during the previous year.

Dr. Dean Wessels, director, and office staff member Rev. Paul Fitzgerald and Rev. Joe Huddlestone were present to answer questions.

Discussion centered around compensation, "Basic" Pension, Social Security, and employee benefits for the Nazarene minister and local church staff.

Superintendents present were Rev. F. Thomas Bailey, Dakota; Rev. John Hancock, Sr., Illinois; Rev. Charles Muxworthy, Canada Pacific; Rev. Doyle C. Smith, East Tennessee; Rev. Leon Wyss, New Mexico. □

INDIAN BIBLE COLLEGE BOARD APPROVES PLAN TO DOUBLE ENROLLMENT

A six-step agenda for campus improvement was approved January 15 by the Nazarene Indian College Board meeting in Albuquerque, N.M.

The meeting was called to deal with such pressing issues as increasing enrollment, seeking accreditation from the National Bible School Board of Accreditation, and providing for extensive improvements on the campus.

President Wayne Stark and Rev. Jerry Appleby, ethnic/urban coordinator for Church Extension Ministries, met with the board as did Mr. Jerome Richardson, president of the Association of Nazarene Building Professionals, who reported on short- and long-range campus improvements.

After the agenda was approved, board member Rev. Mike Wauqua closed in prayer saying, "Long we've waited for this moment. . . ."

Rev. Appleby later commented, "If we accomplish what we have set out to accomplish, we will have launched ourselves upon a project of doubling the enrollment of our school."

The six steps are:

1. Insulate and install proper heating for the gymnasium.
2. Move the chapel/church into the gymnasium on a temporary basis.
3. Expand the library into the space which has been occupied by the chapel/church. This will provide adequate space for book display and for a much-needed additional classroom.
4. Drill a new well and set up an approved water purification system.
5. Begin construction on a dormitory for married couples. This would provide housing for 20 to 24 couples in one-, two-, and three-bedroom units.
6. Remodel the present dormitory wing into classrooms, providing adequate classroom space for a doubled enrollment.

These plans were reviewed by the Church Growth Committee and received General Board approval. □



New district superintendents are shown (l. to r.): Rev. John Hancock, Sr., Rev. Leon Wyss, Rev. F. Thomas Bailey, Rev. Doyle C. Smith, and Rev. Charles Muxworthy.

SOME VERY IMPORTANT PEOPLE

The highest awards issued in our Caravan program are the Esther Carson Winans award for girls and the Phineas F. Bresee award for boys. We congratulate these award winners, and all who worked with them in the program.

ESTHER CARSON WINANS AWARD

Lucinda Barnett, Bakersfield, Calif.
Tacia Carey, Shawnee, Kans.
Andrea Chenault, Collinsville, Ill.
Teresa Cline, Kankakee, Ill.
Candice Lee Clough, New Carlisle, Ohio
Jody Cottle, Howell, Mich.
Tammy Crozier, Hammond, Ind.
Lorrageia Cullen, Princeton, Fla.
Joanne Delrio, Hammond, Ind.
Debbie Doegnes, New Carlisle, Ohio
Julianne M. Edgar, Seattle, Wash.
Kristina Elston, Howell, Mich.
Lorraine Horner, Waterville, Vt.
Michelle Hufford, Kansas City, Mo.
Kim Jessup, Pocatello, Ida.
Lisa Johnson, Kankakee, Ill.
Amy Kener, Overland Park, Kans.
Melinda Krohe, Arenzville, Ill.
Pam Krohe, Arenzville, Ill.
Tiffany Liebman, Bethany, Okla.
Shawn Lowe, Decatur, Ill.

Rhonda Lynn, Bakersfield, Calif.
Stephanie McCoy, Bakersfield, Calif.
Susan McGarraugh, Bethany, Okla.
Laura Matheny, Bridgeton, Mo.
Kendra Mitchell, Bakersfield, Calif.
Lori Pierren, Pocatello, Ida.
Sue Porter, Bridgeton, Mo.
Debbie Pulley, Taylorville, Ill.
Andrea Reno, Kankakee, Ill.
Christi Smith, Bridgeton, Mo.
Lisa Snow, Wellington, New Zealand
Charlotte Stephens, Idaho Falls, Ida.
Heidi Taresh, Pocatello, Ida.
Pamela Taylor, Overland Park, Kans.
LeAnna Tisdale, Idaho Falls, Ida.
Billie Ruth Vantree, Bethany, Okla.
Karen Watson, Eden, Md.
Tammy Willet, Hammond, Ind.
Susan Worthan, Yukon, Okla.
Michelle Young, Amarillo, Tex.

PHINEAS F. BRESEE AWARD

John Anscombe, Howell, Mich.
Brad Cordell, Redding, Calif.
Elbert D. Cude, Albany, Ga.
Ray A. Duncan, Albany, Ga.
Jim Elder, Royal City, Wash.
Gregory Foster, Fayetteville, N.C.
Paul Gooden, Woodbridge, Va.
Randy Gregory, Eden, Md.
Johnny Grill, Howell, Mich.
Steven Johnson, New Carlisle, Ohio
Jeffrey Ketchum, Howell, Mich.

Brian Lehner, St. Johns, Mich.
Gene McCreless, Lakeland, Fla.
George Robertson, Mount Vernon, Ohio
Brandon Roetcisoender, Royal City, Wash.
Kyle Schneider, Wichita, Kans.
Jeff Shaw, St. Johns, Mich.
Blair Spindle, Olathe, Kans.
Greg Springs, Wichita Falls, Tex.
Daniel Tippitt, Taylorville, Ill.
Sean Ware, Wichita Falls, Tex.
Travis Werner, Fayetteville, N.C.

The list of winners will be continued in future issues.



Rev. Torsten Janshon of Switzerland and Mrs. Doris Carnahan of Maryland, during a session of the three-day meeting of the General NWMS Council. Rev. Janshon represents the Europe and Middle East Region on the council, while Mrs. Carnahan represents the Eastern U.S. Region.

NWMS LEADERS DISCUSS INTERNATIONAL CHALLENGES

Nazarene World Mission Society leaders met February in Kansas City and worked on some of the challenges associated with being an international church.

Challenges included language and distance barriers that tend to isolate nonstateside districts, blocking the flow of vital communication and Nazarene published materials that come out of the Kansas City headquarters.

Nazarene leaders dealing with these issues were international members of the General NWMS Council.

In addition to citing language and distance problems, council members said other universal constraints included the need to define the roles of people involved in ministry on the international regions.

Universal needs expressed included the following:

—Need for international regional workshops.

—Need to adapt the basic NWMS program for each international region.

—Need for international districts to have personal contact with missionaries from other world areas.

—Need for audiovisuals that can be adapted to different languages.

A formal statement on internationalization was drawn up by the General NWMS Council, and was submitted to the Internationalization Commission.

In other business of the three-day meeting, the council:

—Recommended the creation of a Men in Mission task force to review ways of getting a high level of men's involvement into the mainstream of NWMS.

—Set a goal of getting *World Mission* magazine in each Nazarene family unit.



VACATION BIBLE SCHOOL

1982 VBS INTRODUCTORY PACKET

Everything you need for planning a successful VBS.

V-482 A \$22.50 value for **\$12.95***

1982 VBS DIRECTOR'S RESOURCE PACKET

Timesaving ideas for opening/closing gatherings.

V-1982 **\$6.95***

SAVE ON COMBINATION OFFER

V-482C Introductory and Director's Packet **ONLY \$18.95***

PLAN — ORDER NOW!

*Plus 7% for postage and handling
Prices subject to change without notice

NAZARENE PUBLISHING HOUSE

Post Office Box 527 Kansas City Missouri 64141

—Recommended October 1, 1983, as a denomination-wide day of fasting.

Members of the council include the following representatives from each Nazarene region in the world: Dr. E. V. Dlamini of Swaziland (representing Africa); Mrs. Ricareda Valenzuela of the Philippines (Asia); Mrs. Ruth Hightower of Manitoba (Canada); Mrs. Evelyn Gibson of Michigan (Central U.S.); Mrs. Barbara Fleming of Ohio (East Central U.S.); Mrs. Doris Carnahan of Maryland (Eastern U.S.); Rev. Torsten Janshon of Switzerland (Europe, Middle East); Mrs. Carmen Esperilla of Mexico (Mexico, Central America, Caribbean); Mrs. Tommie Parrish of Kansas (North Central U.S.); Mrs. Jo Kincaid of Idaho (Northwest U.S.); Mrs. Linda A. Gonzalez of Uruguay (South America); Drs. W. Stephen Gunter of Oklahoma (South Central U.S.); Mrs. Nina Gunter of South Carolina (Southeast U.S.); Mrs. Wilma Shaw of California (Southwest U.S.); and Rev. W. John Kerr of Australia (South Pacific).

Other council members are: Rev. Richard Gammill of California (Men in Mission director-at-large); Dr. L.

Guy Nees, director of World Mission; Mrs. Lela Jackson of Oregon, general president; and Mrs. Phyllis H. Brown, general director. □

NEW COMPUTER AT MVNC

The Computer Center of Mount Vernon Nazarene College recently updated its facility with the installation of the Digital Equipment Corporation (DEC) VAX 11/750 computer system during the holiday recess. The new 11/750 is the latest and most versatile mini-computer manufactured by DEC.

The addition of the new main computer system includes three primary components: the computer, called a central processing unit; a disk drive; and a magnetic tape system. The purchase of the \$146,000 system is another progressive step by MVNC's Computer Center to combine the most modern facilities available with excellent instruction.

The new VAX replaces an aging DEC PDP 11. Operating at its limit, the PDP 11 was able to support just 8 terminals and has a memory of only 65 thousand characters. The new VAX 11/750 is able to support 16 terminals and can be expanded to 32 and has a memory of 1 million characters which can be expanded to 2 million.

One advantage of having the new computer is found in the disk system, which is used as a storage medium for programs. While the old system had a total capacity of 5 million characters, the new system's capacity is 124 million characters.

The new system also has a magnetic tape unit that is used to back up the system and transport the program. □




Dr. Richard Jones works with the new computer system at MVNC.

Mount Vernon Nazarene College's Computer Science Program offers both outstanding facilities and qualified faculty. The faculty includes Dr. Richard Jones, director; Dr. Gerald Lashley, holding an Ed.D. in math education and post doctoral work in computer science; and Jim Kiper, with M.S. degrees in math and computer science, and finishing a Ph.D. in computer science. In addition, the college is planning a March, 1983, groundbreaking for a new classroom building that will contain laboratory space for introductory and advanced computer science classes.

Partial funding for the new computer system was provided through generous donations by Mr. Ralph Hodges of Management Decisions Development Corporation of Fairfield, Mr. Harold Arnette of Information Control Corporation of Mount Vernon, and the Mount Vernon Community Trust.

The computer science program at MVNC, with approximately 60 students, has grown steadily since its inception in 1970. □



Book Briefs

ORDER COUPON

See page 17 for description.

Please send _____ copies of

THE TEXTURE OF MY DAYS

by **Marva L. Weigelt**

at **\$2.50** each to:

176 pages
Paper

Date _____ 1982

Name _____

Street _____

City _____

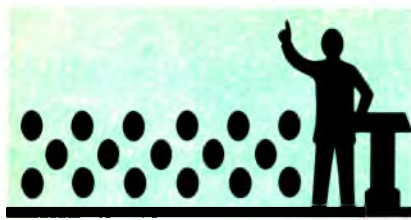
State/Province _____ Zip _____

CHECK or **MONEY ORDER** Enclosed \$ _____

CHARGE (30-day) **TO:** Personal _____ other account _____

Clip and Mail TODAY!

NAZARENE PUBLISHING HOUSE • Post Office Box 527, Kansas City, Missouri 64141



EVANGELIST'S SLATES

ARMSTRONG, DONNELL: Harbert, MI, Apr. 6-11; Buffalo, WV (New Buffalo), Apr. 25-May 2

ARMSTRONGS, LEON, LINDA & FAMILY: Marion, VA (7-Mile Ford), Apr. 6-11; Orange, VA, Apr. 13-18; Suffolk, VA, Apr. 20-25; Covington, VA, Apr. 27-May 2

BAKER, RICHARD C.: McConnelsville, OH, Apr. 6-11; Georgetown, PA (Imperial), Apr. 13-18; Pottstown, PA, Apr. 20-25; Princeton, WV, Apr. 27-May 2

BALDWIN, DEAN: Rapid City, SD, Apr. 6-18; Spearfish, SD, Apr. 20-25; Mt. Sterling, IL, Apr. 27-May 2

BEARDEN, LES: Loveland, OH (1st), Mar. 30-Apr. 4; Hillsboro, OH (1st), Apr. 6-11; Raleigh, NC (1st), Apr. 13-18; Vienna, VA, Apr. 20-25; Fairborn, OH (Wrightview), Apr. 27-May 2

BELL, JAMES & JEAN: Monett, MO (1st), Mar. 31-Apr. 4; Reserved, Apr. 5-11; Cincinnati, OH (Clifton Ave.), Apr. 14-18; Owasso, OK, Apr. 21-25

BELIEVERS: See Don Pfeiffer Evangelistic Team

BENDER EVANGELISTIC PARTY: Kingsport, TN (Calvary), Apr. 16-25

BLUE, DAVE & DANA: Mt. Vernon Nazarene College, Apr. 7 p.m.; Ashland, KY (Plaza), Apr. 11-14; Lexington, KY (Calvary), Apr. 15-18; Lubbock, TX, Apr. 25; West Texas District Assembly, Apr. 26-28; Decatur, IL (1st), Apr. 30-May 2

BLTYHE, ELLIS: Perry, FL, Apr. 20-25

BOCK, DON: Sciotoville, OH, Apr. 6-11; Pleasantville, OH, Apr. 13-18; Ravenna, OH, Apr. 20-25; Homer City, PA, Apr. 28-May 2

BOHI, JIM & COMPANY: Montrose, CO, Apr. 9-11; Louisville, KY (Broadway), Apr. 14-18; Oklahoma City, OK (Calvary), Apr. 20-25; Placencia, CA, Apr. 30-May 2

BREWINGTON, JANE: Beaverton, MI, Mar. 30-Apr. 4; Litchfield, MN, Apr. 11-18; Wausau, WI, Apr. 20-25

BRISCOE FAMILY, THE JOHN: Duncan, OK (1st United Meth.), Apr. 4-6; Beeville, TX (1st), Apr. 13-18; Apr. 21-May 2; Concerts in Alabama, Ohio, Pennsylvania & Massachusetts

BROOKS, GERALD & JUNE: Battle Creek, MI (Morgan Road), Apr. 16-25; Tiffin, OH (1st), Apr. 27-May 2

BROWN, ROGER: Springfield, OH (High), Apr. 6-11; Parkersburg, WV (1st), Apr. 13-18; Barborton, OH (1st), Apr. 27-May 2

BUCKLES-BURKE EVANGELISTIC TEAM: Morenci, MI, Apr. 6-11; Celina, OH, Apr. 13-18; Lima, OH (1st), Apr. 20-25; Montpelier, OH, Apr. 27-May 2

BURCH, SAM: Larned, KS, Apr. 1-11; Griggsville, IL, Apr. 13-18; Hutchinson, KS (Westside), Apr. 20-25; Oswego, KS, Apr. 27-May 2

CAYTON, JOHN: Orbisonia, PA, Apr. 6-11; Parkersburg, WV (Broadway), Apr. 14-25; Bradford, PA (1st), Apr. 27-May 2

CHAMBERS, LEON & MILDRED: Gallatin, TN, Apr. 18-22; Clarksville, TN (1st), Apr. 27-May 2

CHASE, FRANK: Taloga, OK (Camp Creek), Apr. 20-25

CHRISTNER, JACK: Albion, PA, Apr. 7-11; Vanderbilt, PA, Apr. 13-18; Washington, PA (Hart Ave.), Apr. 20-25; Kittanning, PA, Apr. 27-May 2

COLLINS, LUTHER: Reserved, Apr. 6-11; Moses Lake, WA (1st), Apr. 13-18; Pasco, WA, Apr. 20-25

CONNETT, JOHN W.: Weldon, IL (Shiloh Chapel United Meth.), Apr. 18; Farmer City, IL, Apr. 25-28

COY, JIM & MARTHA: Hamburg, NY, Apr. 6-11; Buffalo, NY, Apr. 13-18; South Haven, IN, Apr. 20-25; State Line, IN, Apr. 27-May 2

CRABTREE, J. C.: Burlington, IA (1st), Mar. 30-Apr. 4; Chattanooga, TN (Calvary), Apr. 6-11; Martinsville, IN (1st), Apr. 13-18; Chattanooga, TN (Eastridge), Apr. 20-25; Huntington, WV (1st), Apr. 27-May 2

CRANDALL, VERNON & BARBARA: Williamsburg, OH (1st), Apr. 6-11; Albany, KY (1st), Apr. 13-18; Versailles, KY, Apr. 20-25; Eaton, OH (1st), Apr. 27-May 2

CULBERTSON, BERNIE: Sheridan, WY, Apr. 7-11

DARNELL, H. E.: Beach City, OH, Apr. 1-11; Greenville, PA, Apr. 15-25; Summitville, IN, Apr. 29-May 9

DAWS, LEONARD: Meadville, PA, Apr. 13-18; Confluence, PA, Apr. 20-25

DELL, JIMMY: Meade, KS, Apr. 1-4; Soldotna, AK, Apr. 14-18; Anchorage, AK, Apr. 20-25; NW Oklahoma Laymen's Retreat, Apr. 30-May 2

DENNINSON, MARVIN: Berkeley, CA, Apr. 18; San Bernardino, CA (Calvary Baptist), Apr. 21-25

DENNIS, DARRELL, BETTY & FAMILY: Louisville, KY (Farmdale), Mar. 30-Apr. 4; Mt. Vernon, OH, Apr. 13-18; Clinton, IA (1st), Apr. 20-25; State Line, IN, Apr. 27-May 2

DIXON, GEORGE & CHARLOTTE: Mesa, AZ (Lehi Indian Mission), Mar. 28-Apr. 4; Tucson, AZ (Indian Mission), Apr. 7-11; Peoria, AZ (Indian School), Apr. 16-18; Winslow, AZ (Dilcon), Apr. 23-28; Tees NosPos, AZ (Indian Mission), Apr. 30-May 9

DOROUGH, JIM & CAROL: Macropy, AR, Apr. 6-11; London, OH, Apr. 13-18; Marshall, TX, Apr. 20-25; Topeka, KS (Oakland), Apr. 27-May 2

DUNMIRE, RALPH & JOANN: Greenville, TX (1st), Apr. 9-11; Rockwall, TX (Free Meth.), Apr. 13-18; Jamestown, TN (Pine Haven), Apr. 27-May 2

DUNN, DON: Clyde, OH, Apr. 6-11; Shelby, OH, Apr. 13-18; Colliers, WV (Hooverson Heights), Apr. 20-25; Minford, OH, Apr. 27-May 9

EASTMAN, RICK: Dayton, OH (Beaver Creek), Mar. 30-Apr. 4; Minneapolis, MN (Brooklyn Center), Apr. 13-18; Oregon, IL (1st), Apr. 20-25; Ft. Wayne, IN (Fairfield), Apr. 27-May 2

EBY, PAUL & MARTHA ANN: Greensburg, KY (Summersville), Apr. 14-18

ERICKSON, WILLIAM: Kansas City, MO (St. Paul's), Apr. 6-11; Knoxville, TN (1st), Apr. 13-18; Goldsboro, NC, Apr. 20-25; Waynesburg, PA (1st), Apr. 27-May 2

ESSELBURN, BUD ("THE KING'S MESSENGERS"): Warsaw, OH (1st), Mar. 31-Apr. 4; Bylesville, OH, Apr. 6-11; Cambridge, OH, Apr. 18-25; Girard, OH, Apr. 27-May 2

FILES, GLORIA; & ADAMS, DOROTHY: Largo, FL (Free Methodist), Mar. 30-Apr. 4; Williamsburg, VA, Apr. 27-May 2

FISHER, C. WILLIAM: Midwest City, OK (Chapman Memorial), Apr. 13-18; Great Bend, KS (1st), Apr. 20-25; Shelbyville, IN, Apr. 27-May 2

FLORENCE, ERNEST: Inez, KY, Apr. 6-11; Hagerstown, IN, Apr. 13-18; Danville, IL (Oaklawn), Apr. 20-25; Aberdeen, OH, Apr. 27-May 2

FORTNER, ROBERT: Albany, KY (Northside), Apr. 7-18; Carms, IL (Brownsville United Meth.), Apr. 20-25; Linton, IN, Apr. 27-May 2

FRODGE, HAROLD: Tuscola, IL, Apr. 6-11; Redford, MO, Apr. 13-18; Charleston, IL, Apr. 20-25; Orleans, IN, Apr. 27-May 2

GAWTHORP, WAYLAND: Robinson, IL (Wes.), Apr. 6-11; Charleston, IL (Wes.), Apr. 13-18; Johnstown, OH, Apr. 20-25; Greensboro, IN, Apr. 27-May 2

GORMAN, HUGH: Harmattan, Alberta, Apr. 4-9; Rimbey, Alberta, Apr. 13-18; Goose Bay, Newfoundland, Apr. 27-May 2

GRAY, BOB & BECKY: Topeka, KS (1st), Apr. 13-18; Chickasha, OK, Apr. 20-25; Claremore, OK, Apr. 27-May 2

GREEN, JIM AND ROSEMARY: Overland, MO, Apr. 7-11; Pontiac, MI (Hillcrest), Apr. 13-18; Bethany, OK (Williams Memorial), Apr. 20-25; Hoopetown, IL (1st), Apr. 27-May 2

GRIMES, BILLY: Waco, TX (Trinity Heights), Apr. 6-11; Chickasha, OK, Apr. 20-25; Las Animas, CO, Apr. 27-May 2

GRINDLEY, GERALD & JANICE: Pontiac, MI (1st Wes.), Apr. 6-11; Roanoke, VA (Garden City), Apr. 13-18; Roanoke, VA (Emmanuel Wes.), Apr. 27-May 2

HALL, CARL: Nashville, TN (Grace), Apr. 6-11; Ottumwa, IA (City-wide Holiness Convention), Apr. 14-18; Grand Rapids, MI (Fuller Ave.), Apr. 20-25; Maysville, KY, Apr. 27-May 2

HANCOCK, BOYD: Craig, MO, Mar. 30-Apr. 4; Springdale, AR (1st), Apr. 20-25

HAYNES, CHARLES & MYRT: Decherd, TN (1st), Apr. 6-11; Decherd, TN (Warrens Chapel), Apr. 13-18; Somerset, KY (1st), Apr. 20-25; Bainbridge, GA (1st), Apr. 27-May 2

HILL, HOWARD: St. Petersburg, FL (1st), Apr. 6-11

HOWARD, RICHARD: Lowell, MA (1st), Apr. 6-11; Beverly, MA, Apr. 13-18

INGALLS, JAMES: San Francisco, CA (1st), Apr. 7-11; San Pablo, CA, Apr. 13-18

JACKSON, CHUCK & MARY: Jamestown, ND (1st), Apr. 7-11; Mandan, ND (1st), Apr. 13-18; Scranton, KS (Covenant), Apr. 23-28; Mexico, MO, Apr. 27; Monroe, OH (1st), Apr. 30-May 2

JACKSON, PAUL & TRISH: Reserved, Apr. 6-12; Hoisington, KS (1st), Apr. 13-18; Chanute, KS (1st), Apr. 20-25

JAMES, RANDY & MARY JANE: Swayzee, IN, Apr. 6-11; Marion, IN (1st), Apr. 13-18; Campbellsville, KY (1st), Apr. 20-25; Huntington, IN (Faith Chapel), Apr. 27-May 2

JANTZ, CALVIN & MARJORIE: Kansas City, KS (Metropolitan),

Apr. 6-11; Saina, KS (1st), Apr. 13-18; Yorktown, IN, Apr. 20-25; Ann Arbor, MI (1st), Apr. 27-May 2

JAYMES, RICHARD: Middleport, OH, Mar. 31-Apr. 18; Pomerooy, OH, Apr. 20-May 2

JOHNSON, RON: Concerts in Wyoming and California, Month of April

JUSTICE, MEL & DONNA: Hamilton, OH (Eaton Road), Mar. 30-Apr. 4; Southwest Ohio Home Missions, Apr. 6-11; Buchanan, MI, Apr. 13-18; Sardina, OH, Apr. 20-25; Hamilton, OH (Williamsdale), Apr. 26-May 2

LAING, GERALD: Cass City, MI, Apr. 6-11; Jackson, MI (Grace), Apr. 13-18; Williamston, MI, Apr. 21-25; Lowell, MI, Apr. 27-May 2

LASSELL, RAY & JAN: Greenfield, IN (Grace), Apr. 6-11; Georgetown, IN, Apr. 13-18; Morton, IL, Apr. 20-25; Indianapolis, IN (Clermont), Apr. 27-May 2

LAWSON, WAYNE: Cle Elum, WA, Apr. 14-18

LAXSON, WALLY & GINGER: Hereford, TX, Apr. 7-11; Cape Girardeau, MO, Apr. 13-18; Roanoke, VA, Apr. 27-May 2

LECKRONE, LARRY: Logan, OH, Apr. 5-11; Erie, PA, Apr. 20-25; NE Indiana Indoor Zone Camp, Apr. 26-May 2

LECRONE, JON & BETH: Concerts in California, Apr. 1-10; Bakersfield, CA (Faith), Apr. 11 a.m.; Tehachapi, CA, Apr. 11 p.m.; Clovis, NM (1st), Apr. 14; Blackwell, OK, Apr. 18; Duncan, OK, Apr. 20-25; Concerts in Montana, Apr. 26-30

LEONARD, J. C.: Indianapolis, IN (Eastside), Apr. 6-11

LIDDELL, P. L.: West Lake, OH (Parkside), Apr. 2-11; Williamsburg, IN, Apr. 13-18; Sturgis, MI (1st), Apr. 20-25; Hoopetown, IL (1st), Apr. 27-May 2

LUTHI, RON: Gaylord, KS, Apr. 6-11; Mulvane, KS, Apr. 13-18; Bonner Springs, KS, Apr. 20-25; Cherryvale, KS, Apr. 26-May 2

MANLEY, STEPHEN: Florissant, MO (Trinity), Apr. 6-11; Columbus, OH (1st), Apr. 14-18; Chillicothe, OH (1st), Apr. 20-25; Kansas City, MO (1st), Apr. 27-May 2

MANN, L. THURL & MARY KAY: West Mifflin, PA (Pittsburg Terr.), Apr. 6-11; Clarion, PA, Apr. 14-18; Wooster, OH (1st), Apr. 20-25; Rochester, NY (Trinity), Apr. 27-May 2

MARTIN, W. DALE: Greensboro, NC (Rolling Roads), Apr. 6-11; Mt. Gilead, OH (1st), Apr. 13-18; Carbon, IN (1st), Apr. 21-25; Bluefield, WV (1st), Apr. 27-May 2

MATTER, DAN & ANN: Ft. Wayne, IN (Child Evangelism Rally), Apr. 25; Hicksville, OH, Apr. 26-May 2

MAX, HOMER: Boone, IA, Apr. 11-16; Hewitt, MN, Apr. 20-25

MAYO, CLIFFORD: Grand Prairie, TX (1st), Apr. 6-12

MCCUITION, MARK & PATRICIA: Charlestown, IN, Apr. 6-11; Sunbury, OH, Apr. 13-18; Oil City, PA, Apr. 20-25; Laurel, DE, Apr. 27-May 2

MCWHIRTER, G. STUART: Hereford, TX, Apr. 7-11; Cape Girardeau, MO, Apr. 13-18; Marion, OH (1st), Apr. 20-25; Roanoke, VA (1st), Apr. 27-May 2

MELVIN, DOLORES: Dallas, TX (Lake June), Apr. 4-11; Broken Bow, OK (1st), Apr. 13-18; DeQueen, AR (1st), Apr. 21-May 2

MEREDITH, DWIGHT & NORMA JEAN: Kingman, KS, Apr. 20-25; Delphos, KS (Wes.), Apr. 27-May 2

MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Reserved, Apr. 4-15; South Charleston, WV (Davis Creek), Apr. 18-22; Canton, OH (1st), Apr. 25-29

MILLER, PAULINE: Sweeney, TX, Apr. 14-18

MILLHUFF, CHUCK: Washington Court House, OH (Heritage Mem.), Apr. 4; Washington Court House, OH (Vet Mem Aud. Reap Rally), Apr. 5; Lakeland, FL, Apr. 11-14; Olathe, KS (College), Apr. 16-17; Denver, CO (Lakeland), Apr. 18-25

MIRACLE, WALTER: Indianapolis, IN (Friendly), Apr. 6-11; Butler, PA, Apr. 7-May 2

MOORE, NORMAN: Farmington, NM, Mar. 31-Apr. 4; Ukiah, CA, Apr. 7-11; Claremont, CA, Apr. 13-18; Dallas, TX (D.A.C.I. Institute), Apr. 19-22; Charleston, WV (Elk River), Apr. 27-May 2

MORRIS, CLYDE: Bellevue, OH, Apr. 6-11; Charleston, WV (Valley Grove), Apr. 20-25

MOYER, BRANCE: Iola, KS (1st), Apr. 13-18

MULLEN, DEVERNE: Coshocton, OH, Apr. 13-18; Ravenna, OH, Apr. 20-25

MYERS, HAROLD: Reserved, Apr. 6-25; Ypsilanti, MI (Wes.), Apr. 27-May 2

OVERTON, WILLIAM: Harrisonville, PA (Pleasant Ridge), Apr. 6-11; Glassboro, NJ (Pitman), Apr. 13-18; Oxford, PA, Apr. 20-25

OYLER, CALVIN: University Park, IA (Union Liberty Comm.), Apr. 4-6; Council Bluffs, IA, Apr. 9-11; Fairfield, IA, Apr. 20-25

PALMER, JAMES: Indianapolis, IN (Southport), Apr. 1-11; Reserved, Apr. 13-18; Farmington, MO (1st), Apr. 20-25; Seymour, IN (Peters Switch), Apr. 27-May 2

PASSMORE EVANGELISTIC PARTY: Monroeville, IN, Apr. 6-11; Westport, IN, Apr. 13-18; Wabash, IN, Apr. 20-25; The Plains, OH, Apr. 27-May 2

PATTERSON, DORMAN: North Jackson, OH, Apr. 6-11; Delroy, OH, Apr. 27-May 2

PERDUE, NELSON: Springfield, OH (High), Apr. 6-11; Roanoke,

VA, Apr. 13-18; Mt. Vernon Nazarene College, Apr. 20-25; Barberton, OH, Apr. 27—May 2

PFEIFER DON EVANGELISTIC TEAM: Circleville, OH, Apr. 6-11; Nacogdoches, TX (Indoor Camp), Apr. 13-18; Jacksonville, FL (Oak Hill), Apr. 27—May 2

PHILLIPS, W. D.: Warren, OH (Bolindale), Apr. 27—May 2

PITTS, PAUL: Concert Tour, Month of April

PORTER, JOHN & PATSY: Sparta, TN (Smithville), Apr. 8-11; New Richmond, OH (1st), Apr. 13-18; Batavia, OH (Community), Apr. 20-25; Ripley, OH (1st), Apr. 27—May 2

QUALLS, PAUL: Columbus, OH (White Hall), Apr. 20-25; St Albans, WV, Apr. 27—May 2

REED, DOROTHY: Gary, IN (Aetna), Apr. 27—May 2

RICHARDS, LARRY & PHYLLIS: Valeen, IN (Wes.), Apr. 9-11; Indianapolis, IN (Southwest), Apr. 13-18; Mitchell, IN (Indoor Camp), Apr. 20-25; Brownstown (First), Apr. 27—May 2

RICHARDSON, PAUL: Esther, MO (Esther-Flat River), Apr. 6-11

ROBINSON, TED: Grafton, OH (Midview), Apr. 6-11; Reynoldsburg, OH, Apr. 13-18; London, OH, Apr. 20-25; Piqua, OH, Apr. 27—May 2

ROSS, MICHAEL: Homestead, FL, Mar. 31—Apr. 4; Selma, IN (Harris Chapel), Apr. 6-11; Lowell, IN (1st), Apr. 13-18; Arcadia, FL (1st), Apr. 20-25; Clearmont, FL (1st), Apr. 27—May 2

ROTH, RON: Salina, KS (Belmont Blvd.), Apr. 6-11; Sikeston, MO (Eastside), Apr. 20-25; Claremore, OK (1st), Apr. 27—May 2

SHALLEY, JIM: Garrett, IN, Apr. 19-25

SHANK, JOHN: Belpre, OH, Apr. 6-11; Akron, OH (Ellet), Apr. 13-18; Erie, PA (1st), Apr. 20-25; Green Rock, IL, Apr. 27—May 2

SHOMO, PHIL: Oklahoma City, OK (Portland Ave.), Apr. 4-7; Mustang, OK, Apr. 11; Springfield, IN (Luray), Apr. 13-18; Portland, IN, Apr. 20-25

SMITH, CHARLES HASTINGS: Kokomo, IN (Bel Aire), Apr. 7-11; Pontiac, MI (Hillcrest), Apr. 13-18

SMITH, DUANE: Rockford, IL (Samuelson Rd.), Apr. 6-11; Ottawa, IL (South), Apr. 13-18; Newell, WV (Glendale), Apr. 20-25; Grove City, PA, Apr. 27—May 2

SMITH, OTTIS & MARGUERITE: Wells, NY (Wes.), Apr. 6-11; Muncy, PA (Fairview), Apr. 13-18; Grosse Pointe, MI (Bethel), Apr. 20-25; Bradley, IL, Apr. 27—May 2

SPROWLS, EARL: Jackson, MS (1st), Apr. 6-11; Weidman, MI, Apr. 20-25

STANTON, TED & DONNA: Middleport, OH, Apr. 2-4; Montpelier, IN, Apr. 11

STEGAL, DAVID: Nebo, IL, Apr. 6-11; West Frankfort, IL, Apr. 13-18; Carl Junction, MO, Apr. 23—May 2

STEVENSON, GEORGE: West Milin, PA (Lincoln Place), Apr. 6-11; Somerset, PA, Apr. 13-18; Toronto, OH (1st), Apr. 20-25; Lynchburg, VA, Apr. 27—May 2

SUTTON, VEL & ARLENE: Broken Bow, NE, Apr. 10-11

SWANSON, ROBERT: Morgantown, KY, Apr. 6-11; Cedar Falls, IA, Apr. 13-18; South Milwaukee, WI, Apr. 20-25

TAYLOR, ROBERT: Corbin, KY, Apr. 7-11; Hamilton, OH (Tuley Rd.), Apr. 13-18; Charleston, WV (Southeast), Apr. 20-25; California, PA, Apr. 27—May 2

THOMAS, J. MELTON: McKinney, TX, Mar. 30—Apr. 4; Lewisburg, TN (1st), Apr. 6-11; Lewisville, TX, Apr. 13-18; Plainview, TX (1st), Apr. 20-25; Manhattan, KS (1st), Apr. 27—May 2

TRIPP, HOWARD: North Vernon, IN, Mar. 30—Apr. 4; Cambridge City, IN, Apr. 6-11; Cold Springs, KY (Highland Heights), Apr. 13-18; Jacksonville, FL (North), Apr. 20-25; Millington, TN, Apr. 27—May 2

TUCKER, BILL & JEANETTE: Newburgh, IN, Apr. 6-11; Corydon, IN (Christian Missionary), Apr. 13-18; Uhrichsville, OH, Apr. 20-25; Marion, IN (Lincoln Blvd.), Apr. 27—May 2

WADE, KENNETH & CAROL: Belle Vernon, PA, Apr. 6-11; Uhrichsville, OH, Apr. 13-18; Ronceverte, WV, Apr. 27—May 2

WALKER, LAWRENCE: Conneaut, OH (Kellogsville), Apr. 4-11; Warren, OH (Morgandale), Apr. 13-18; Reserved, Apr. 27—May 2

WELCH, DARLENE: Akron, OH, Apr. 29

WELLS, LINARD: Jacksonville, TX (Mt. Hope), Apr. 6-11; Tishomingo, OK (1st), Apr. 13-18; Belle Chasse, LA (New Orleans Westbank), Apr. 20-25; Tuscaloosa, AL (Alberta), Apr. 27—May 2

WEST, EDDY: Grangeville, ID, Mar. 28—Apr. 2; Mesa, AZ (1st), Apr. 4-7; Las Cruces, NM, Apr. 13-18; El Paso, TX (Northgate), Apr. 21-28

WEST, EDNA: Roseville, OH (1st), Apr. 18-25; Fairborn, OH (Missionary), Apr. 27—May 2

WHITLATCH, CRAIG: Britt, IA (Zion), Apr. 2-4; Boone, IA, Apr. 11-18; Sioux City, IA (Grace), Apr. 25; Camp Winde- mere, Missouri District Preachers' Retreat, Apr. 26-29

WILLIAMS, LARRY: Reserved, Apr. 6-11; Grand Saline, TX, Apr. 13-18; Bonham, TX, Apr. 20-25

WILLIAMS, LAWRENCE: Osseo, MN, Apr. 20-25

WISEHART, LENNY & JOY: Springfield, OH (1st), Apr. 6-11; West Chester, OH (Pisgah), Apr. 13-18; Grove City, OH (1st), Apr. 20-25; Reserved, Apr. 26—May 2

WOODWARD, S. OREN & FAYE: Oakland, MD, Apr. 6-11; Cumberland, MD (1st), Apr. 13-18; Delmar, MD, Apr. 20-25; Eldersburg, MD (S. Carroll), Apr. 27—May 2

WYLIE, CHARLES: Neodesha, KS (1st), Apr. 6-11; Burlington, KS (1st), Apr. 13-18; Derby, KS (1st), Apr. 20-25; Carnegie, OK (1st), Apr. 27—May 2

WYRICK, DENNIS: Roanoke, VA (Grandview Heights), Mar. 30—Apr. 4; Columbus, OH, Apr. 20-25

NEWS OF EVANGELISM

Cookeville, Tenn.: The church recently experienced a glorious time of revival with the preaching and singing ministry of *Rev. and Mrs. Russell Coffee*. Many found spiritual victory at the altar night after night. The morning service saw a revival spirit outpoured. The final evening service was climactic with shouts of praise and testimony. The revival spirit still lingers on with people being reached for God and the church. □

—Don Simmons, *pastor*

St. Charles, Ill.: The Fox Valley First Church recently had a wonderful revival. The church was renewed under the anointed preaching of *Rev. Paul Lloyd* of Appleton, Wis. *Dr. and Mrs. Roy L. Ragsdale*, *Rev. Lloyd's* daughter and son-in-law and song director and organist in the local church, were the song evangelists. Both Sunday morning and evening services, the altar was lined with seekers. □

—Merle M. Bright, *pastor*

Olean, N.Y.: The church recently had a series of special meetings with *Evangelist John Cayton* of Middleboro, Mass. The entire week was crowned with glorious victory. Three people were saved; three believers were sanctified wholly. The altar was lined with the members and board members asking for revival. □

—Larry Mancini, *pastor*

Charleston, S. C.: St. Andrews Church recently had a revival with *Evangelist W. Dale Martin*. Attendance for the week was excellent and the response to the preaching was good. Five people were saved and 27 were reclaimed. Two members were

healed. On Saturday night as the organist was playing for the altar service, God healed her. Scleroderma had crippled her hands, affecting her ability to play. Her fingers straightened out for the first time in nine years. □

—T. Larry Williams, *pastor*

Fifth International Laymen's Retreat

You are cordially invited to join 3,000 Nazarene lay men and women in one of North America's most magnificent cities.

SHARING MINISTRY AND MISSION

- Challenging speakers & teachers
- Excursions & tours
- Bible studies
- Praise gatherings
- Concerts & features
- Recreation
- Music

July 6-11, 1982

Write for brochure and application:
International Laymen's Retreat
6401 The Paseo
Kansas City, MO 64131



DISTRICT **HERALD** SUBSCRIPTION CAMPAIGN WINNERS HONORED



Pictured (l. to r.) are the five winning district superintendents: Rev. F. Thomas Bailey, Dakota; Rev. Wendell O. Paris, Southeast Oklahoma; Rev. Roy Carnahan, Washington; Rev. John Hancock, Illinois; and Rev. Floyd Pounds, Northwestern Illinois.

Five district superintendents and their campaign managers were recognized for outstanding 1981 *HERALD OF HOLINESS* subscription campaigns at the annual Nazarene Leadership Conference held in February at the Sheraton Royal Hotel in Kansas City. Each team, representing one of the five district groupings, had massed the highest percent of its district goal.

W. E. McCumber, *Herald* editor, presented each superintendent winner with an imported porcelain bust of John Wesley.

Often cited as the "sweat and brawn" behind the campaigns are the district managers. Although not present for the annual Kansas City conference, each winning campaign manager has received a \$100 gift certificate from Nazarene Publishing House.

NPH manager and *Herald* publisher, M. A. (Bud) Lunn, congratulates all winners and every church that participated so wholeheartedly in the 1981 subscription drive.

Group winners are:

GROUP I (8,500 members or more)

Highest percent: Illinois District
 Rev. Jim Blue, Campaign Manager
 Rev. John Hancock, Superintendent
 Others attaining 100% or more:
 Northwest Indiana, Central Ohio

GROUP II (6,500-8,499 members)

Highest percent: Washington

Rev. Charles Fraser, Campaign Manager
 Rev. Roy Carnahan, Superintendent
 Others attaining 100% or more:
 Philadelphia

GROUP III (5,000-6,499 members)

Highest percent: Northwestern Illinois
 Rev. Gary Cable, Campaign Manager
 Rev. Floyd Pounds, Superintendent
 Others attaining 100% or more:
 Northwest Indiana

GROUP IV (3,500-4,999 members)

Highest percent: Southeast Oklahoma
 Rev. M. Gene Wilson, Campaign Manager
 Rev. Wendell O. Paris, Superintendent
 Others attaining 100% or more:
 Maine, Canada West

GROUP V (3,499 members or less)

Highest percent: Dakota
 Delroy Bender, Campaign Manager
 Rev. F. Thomas Bailey, Superintendent
 Others attaining 100% or more:
 Alaska, Canada Pacific, Nebraska, Rocky Mountain and Wisconsin.

Campaigns for the 1982 season are well underway. With the theme, "VOTE!" every Nazarene and friend of the church is asked to speak out for Christian reading; to cast a vote for good literature—a subscription to the *HERALD OF HOLINESS*. □



Superintendents of districts attaining 100% or more of their goals are shown (l. to r.): Rev. Thomas M. Hermon, Northwest Indiana; Rev. Charles Muxworthy, Canada Pacific; Rev. Darrel L. Slack, Rocky Mountain; Rev. J. Ted Holstein, Wisconsin; Rev. Robert W. Sheppard, Alaska; Rev. B. G. Wiggs, Southwest Indiana; Rev. J. E. Shankel, Maine; Rev. J. Wilmer Lambert, Central Ohio; Rev. Jim Diehl, Nebraska; Rev. Alexander Ardrey, Canada West; and Rev. Paul D. Mangum, Philadelphia.

PENSIONS AND BENEFITS SERVICES OFFERS ACCIDENTAL DEATH AND DISMEMBERMENT INSURANCE

Pensions and Benefits Services announces an Accidental Death and Dismemberment Insurance plan will become available May 1, 1982. This plan has been developed for church employees (Nazarene ministers and laymen) who are working 30 hours or more as the paid employee of a Nazarene church or church agency, and who are affiliated with a United States or Canadian district which is participating in the Pensions and Benefits Fund. Full-time evangelists and song evangelists may also apply for coverage.

This plan is especially designed to offer extra protection from the financial hardships of accidental fatality or dismemberment. It provides help to those desiring additional security for their loved ones.

Benefit options range from \$50,000 to \$200,000 of insurance coverage. Dependent coverage is also an available option. Each dependent unit covers all eligible family members for one premium amount. Extremely low premiums are characteristic of this insurance.

Pensions and Benefits Services has negotiated this plan to combine sound insurance protection with low-cost group premiums. Many church boards will want to provide this plan as another employee benefit. Detailed information along with applications may be secured by writing Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131, or phone (816) 333-7000. □

FOR THE RECORD

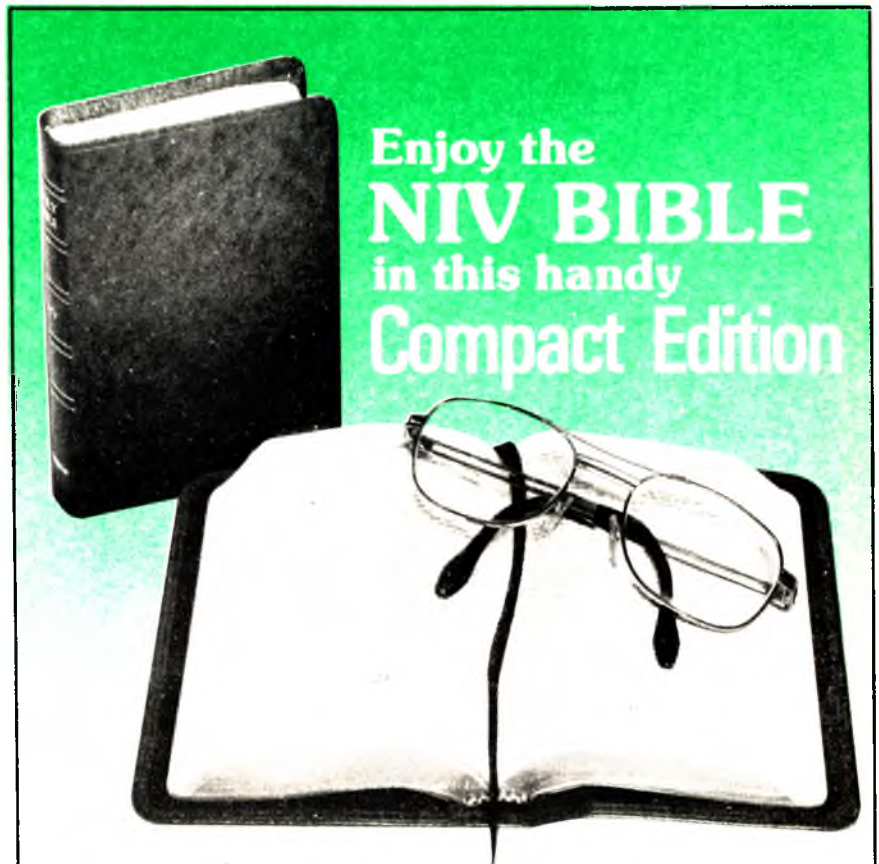
DISTRICT ASSEMBLY INFORMATION

PHILADELPHIA—May 5-6. Evangelical Free Church, Hilltop Rd., Hershey, PA 17033. Host Pastor: Rev. Bayse. General Superintendent: Dr. Jerald D. Johnson.

NORTHWEST—May 5-6. First Church, N. 9004 Country Homes Blvd., Spokane, WA 99208. Host Pastor: James Tapley. General Superintendent: Dr. Eugene L. Stowe.

ALABAMA—May 6-7—Civic Center (downtown area), 510 5th St. S.W., P.O. Box 788, Cullman, AL 35055. Host Pastor: Charles Fountain. General Superintendent: Dr. Charles H. Strickland.

CENTRAL FLORIDA—May 11-12. Lakeside South Florida Heights Church, 3003 So. Florida Ave., Lakeland, FL 33803. Host Pastor: Nathan Price. General Superintendent: Dr. William M. Greathouse.



For those wishing a small-size edition of the *New International Version* this special edition will meet your need. Its 5½" x 3¾" page size makes it a delight to use and carry and convenient to slip into the pocket or purse. And only ¾" thick.

A miniature of the large size editions with double-column text . . . special typographical features . . . subject headings . . . translators' footnotes . . . table of weights and measures . . . super India paper . . . gilt edges . . . gold stamped . . . ribbon marker. 1,150 pages. Edge-lined half-circuit on leather editions help protect pages. Boxed.

Your choice of five bindings . . .

- TR-80693** Brown Skivertex \$18.95
- TR-80694** Burgundy Skivertex \$18.95
- TR-80695** Black Leather \$29.95
- TR-80696** Brown Leather \$29.95
- TR-80697** Burgundy Leather \$29.95

Prices subject to change without notice

SAMPLE OF PRINT

The Vine and the Branches
15 "I am the true vine and my Father is the gardener. He cuts off every branch in me that bears no fruit, while

For other editions of NIV Bibles and New Testaments, consult our latest Books/Bibles/Gifts catalog.

A Bible You'll Use Daily and Enjoy Giving as a Gift

NAZARENE PUBLISHING HOUSE • Post Office Box 527, Kansas City, Missouri 64141



Church Choir Arrangements for **PENTECOST SUNDAY—May 30**

Every church plans special music for Christmas and Easter. Why not for Pentecost—a significant anniversary Sunday for Nazarene choirs to present music emphasizing the experience of Pentecost.



DOVE DESCENDING

For SATB choir, by Bryan Jeffrey/Tom Fettke, reviews Christ's life, anticipates the blessing of Pentecost. Includes narration, congregational participations, place for message. Approximately 20 minutes.

MB-440	Choral Book*	\$2.50
TA-225C	Cassette Tape	\$6.98
L-225C	Book/Cassette	\$8.45

LIFE IN THE SPIRIT

Fifteen well-known hymns for choir with narration and congregation involvement celebrates the wonder and power of Pentecost. Includes "Holy Spirit, Be My Guide," "Fill My Cup, Lord." Approximately 40 minutes.

MB-409	Choral Book*	\$2.95
L-7153	Stereo Album	\$6.98
L-7153C	Book/Album	\$8.95

BY MY SPIRIT

Music and scripture on the mission and ministry of the Holy Spirit. Thirteen songs compiled by R. W. Stringfield and arranged by Tom Keene include "Cleanse Me," "Ye Shall Be Witnesses." Approximately 30 minutes.

MB-348	Choral Book*	\$2.95
L-7084	Stereo Album	\$6.98
L-7084C	Book/Album	\$8.95

*Information on Accompaniment Tapes available upon request.

Octavo Arrangements (SATB) also suitable for Pentecost Sunday

AN-2438	BY HIS SPIRIT, Fettke	AN-1130	LET THY MANTLE FALL ON ME, Hawkins
AN-1174	CLEANSE ME, Maori Melody/Yarbrough	AN-1145	LET THY MANTLE FALL ON ME (SSATB), Hawkins/Mickelson
AN-2441	COME DOWN AS THE FIRE, Fettke	AT-1135	O BLESSED HOLY SPIRIT, Fettke
AN-2446	FILL ME NOW, Pritchard/Fettke	AT-1155	SPIRIT OF GOD, DESCEND, Atkinson/Linn
AN-2477	GENTLE HOLY SPIRIT, Johnson/Mickelson	AT-1017	YE SHALL BE WITNESSES, Kirk
AN-2419	HOLY SPIRIT, BE MY GUIDE, Cope/Mickelson (SSATB)		

Each, 50c

Prices subject to change without notice.

*Plan NOW for Special
Music on This
Historic Sunday*

NOTE: Choir leaders wishing examination copies should request them RIGHT AWAY so arrangements most suited to your choir can be ordered in ample time for rehearsals. When making your selections you will want to plan for both morning and evening services.

NAZARENE PUBLISHING HOUSE • P.O. Box 527, Kansas City, Missouri 64141

LOUISIANA—May 12-13. First Church of the Nazarene, 8429 Kingston Rd., P.O. Box 8967, Shreveport, LA 71108. Host Pastor: A. Wayne Mills. General Superintendent: Dr. Orville W. Jenkins.

SAN ANTONIO—May 13-14. Grace Church, 1006 Koenig Ln., Austin, TX 78756. Host Pastor: Harry Evans. General Superintendent: Dr. Charles H. Strickland.

SOUTHERN CALIFORNIA—May 13-14. Rain-cross Auditorium, 3443 Orange St., Riverside, CA 92501. Host Pastor: Dan Penn, Arlington Church. General Superintendent: Dr. V. H. Lewis.

ALASKA—June 3-4. First Church of the Nazarene, 402 11th Ave., Fairbanks, AK 99701. Host Pastor: Roy Nickels. General Superintendent: Dr. V. H. Lewis.

MOVING MINISTERS

MICHAEL E. BANNON from Manning, Ore., to Felida, Wash.

HOLLIS E. BOSTON from Cleveland (Ohio) Westside to Van Wert, Ohio

GLEN E. CLARK from Newcastle (N.B., Canada) Faith to Collingwood, Ontario

KENT W. CONRAD from associate, Spokane (Wash.) First to Tulsa Regency Park

DANIEL J. DERKSEN from Burnaby, B.C., Canada to Calgary (Alta., Canada) North Hill

ERNEST DUNN from Bolton (England) Brownlow-Fold to Scottforth, Lancaster, England

RICHARD E. GATLIN from Cleveland (Ohio) First to Wooster, Ohio

ROBERT J. GRAHAM to Owen Sound, Ontario, Canada

HUGH R. GRIMM from Talent, Ore. (mission), to Cooperdale, Ohio

DENNIS E. HOLCOMBE, SR., to Opelika, Ala.

DAVID JACKSON from Troon, Ayrshire, to Heysham, Lancaster, England

SOLOMON W. L. KEKOA from Wahiawa (Hawaii) English to Hanapepe, Hawaii.

LOUIS M. LAMPHIRE from Crewe, Va., to Toledo (Ohio) Northpoint

LARRY W. LEONARD from Tulsa Regency Park to Nazarene Headquarters, Kansas City

MICHAEL H. LITSEY from Hanapepe, Hawaii, to Kailua-Kona, Hawaii

JAMES C. MARTIN from Edinburgh, Clermiston, to Llay, N. Wales

JOSEPH D. MONTAGUE from associate, Abbotsford, B.C., Canada, to Rocky Mountain House, Alta., Canada

DAVID R. MORRISON to St. Catharines, Ont., Canada

PAUL A. PIERCE from South Weymouth, Mass., to La Mirada, Calif.

DAVID THIRKELL from Llay, N. Wales, to Taunton, Somerset (mission)

MICHAEL L. WHITE from Felida, Wash., to Friday Harbor, Wash. (mission)

MOVING MISSIONARIES

DELLA MacLACHLAN, Papua New Guinea. Field address: P.O. Box 376, Mt. Hagen, W.H.P., Papua New Guinea

JUDITH MARTIN, Japan, Field address: 101 Kobuke Cho, Chiba Shi, 281 Japan

DON OWENS, Regional Director, Asia/South Pacific, P.O. Box 179, Greenhills 3113, Metro Manila, Republic of the Philippines

MERRILL S. WILLIAMS, Republic of the Philippines, Field address: 17 Manga Rd., New Manila, Quezon City, Republic of the Philippines

ANNOUNCEMENTS

The Blevins, Ark., Bells Chapel Church is celebrating its 75th anniversary on April 25. The church will be in revival April 20-25 with some of the former pastors helping in the services. Pastor Richard Deaton and members cordially invite past members and friends to come and join in the celebration. For more

information, contact Bells Chapel Church, Rte. 1, Box 28, Blevins, AR 71825; phone (501) 874-2272.

Effingham, Ill., First Church will celebrate its 60th anniversary with special services on June 6. Rev. John Hancock, district superintendent, will be the special speaker. All members, former pastors and members, and friends are invited to attend. For more information, call Rev. Terry Stivers, pastor, (217) 868-5300; or write Rte. 5, Box 41A, Effingham, IL 62401.

The Buffalo, Kans., church will celebrate its 67th anniversary on June 6. After the worship service at 11 a.m., there will be an outdoor basket dinner. A special afternoon service will begin at 3 p.m. Dr. James Hester, superintendent of the Joplin District, will be the speaker for both services. All former pastors, members, and friends are invited. For further information, contact Rev. Larry Knudson, pastor, Box 7, Buffalo, KS 66717, or call (316) 537-2770.

The International Falls, Minn., church will celebrate its 50th anniversary on June 13. Dr. W. H. Deitz, former pastor, and Rev. Virgil Grover, Minnesota district superintendent, will be the featured speakers. All former pastors, members, and friends are invited to attend. For further information, please contact the pastor, Rev. Raymond Beekman, 711 7th St., International Falls, MN 56649; phone (218) 283-3208.

VITAL STATISTICS

DR. MARY TANNER FRAME—1899-1982

Dr. Mary Findlay Tanner Frame passed away in Scotland on January 15, 1982. She was the wife of the late Dr. George Frame, superintendent of the British Isles North District for many years, and was a member of the Sharpe Memorial, Parkhead, Glasgow, Scotland, Church. Dr. Mary Tanner Frame was born in Kilmornock, Scotland, July 31, 1899. She was a graduate of Skerry's College in Glasgow and of Edinburgh University, earning the degrees of M.B. and Ch.B., and from the medical school of the University of Glasgow.

She worked in hospitals in Glasgow and Edin-

burgh before going to work in the Raleigh Fitkin Memorial Hospital at Manzini, Swaziland. She served in Swaziland from 1930 to 1939, and was in the United States on her way back to Swaziland after furlough when her booking to Africa was canceled because of World War II.

Dr. Tanner was at the Samaritan Hospital in Nampa, Ida., until she was able to join a convoy in Halifax, Nova Scotia, and in later life was married to Dr. George Frame, who preceded her in death in 1979.

Dr. Mary Tanner Frame had been in ill health for the past few years and was in a nursing home at the time of her death.

Her funeral was held on January 19, 1982, in the Glasgow, Scotland, Sharpe Memorial (Parkhead) Church. Rev. Colin Wood, pastor, conducted the service, assisted by Dr. David Tarrant, superintendent of the British Isles North District; Dr. Thomas Schofield, superintendent of the British Isles South District; and Dr. Hugh Rae, president of British Isles Nazarene College.

Mrs. Frame is survived by one sister, and a stepson, Mr. Cyril Frame.

DEATHS

HARRY ALBERT FITE, 67, died Oct. 30 in Brighton, Tenn. Funeral services were conducted by Revs. Dwayne Hood, Howard Young, and David Patton. He is survived by his wife, Margaret; 3 daughters, Doris Smith, Carolyn Burt, and Faye Millette; 12 grandchildren; 1 great-granddaughter; 2 brothers; and 2 sisters.

CLINTON "RANDY" HAMILTON, 22, died Aug. 24 in Vallejo, Calif. Funeral services were conducted by Rev. Larry Smith, Rev. Leroy Tipton, and District Superintendent Grady Cantrell. He is survived by his parents, Rev. Carl R. and Carol Hamilton; one brother, Charles (Chuck); and one sister, Cheryl.

MARY M. HAYES, 82, died Jan. 27 in Arlington, Tex. Funeral services were conducted by Rev. Hugh L. Smith. She is survived by one daughter, Dorothy Price; two grandchildren; and five great-grandchildren.

MRS. ANNIE PRISCILLA HICKS, 86, died Nov. 7 in New Westminster, B.C., Canada. Funeral services were conducted by Rev. John McKnight and Rev. Wesley G. Campbell. She is

survived by two sons, Rev. Paul B. Hicks and LeRoy Hicks; five grandchildren; and two great-grandchildren.

MRS. EMMA HICKS, 91, died Dec. 11 in Huntsville, Ala. Funeral services were conducted by her grandson, Rev. Donald Hicks, and Rev. R. E. Brown. She is survived by 4 children; 15 grandchildren; 18 great-grandchildren; 1 great-great-grandchild; and 1 sister.

MRS. HAZEL LONGNECKER died Aug. 23 in Seymour, Ind. Funeral services were conducted by District Superintendent B. G. Wiggs and Rev. Gerald Green. Surviving are her husband, Rev. J. L. Longnecker; 2 daughters, Mrs. Barbara Mitchell and Mrs. Nona Jewell; 5 grandchildren; and 13 great-grandchildren.

MRS. BETTY JANE MacPHERSON, 51, of Independence, Mo., died Feb. 15 in Kansas City. Funeral services were conducted by District Superintendent Milton Parrish, Rev. Joseph Biscoe, and Rev. Paul Cunningham. She is survived by her husband, Rev. Neil MacPherson; two sons, Tom and Paul; and her parents.

REV. CLARENCE T. MOORE, 94, died Jan. 28 in Coldwater, Ohio. Funeral services were conducted by Rev. Verl Ballmer in Fort Recovery, Ohio. Rev. Moore had most of his ministry in Ohio. He is survived by 4 sons, Lawrence A., Norman L., Paul K., and Mark E.; 1 daughter, Esther M. Jetter; 21 grandchildren; 29 great-grandchildren; and 1 brother.

BERTA MAE (LABENSKE) MOSS, 69, died Nov. 9 in Albuquerque, N.M. Memorial services were conducted at Los Lunas, N.M. Surviving are her husband, Clyde; one son, Bill; two brothers; and one sister.

RUFUS M. (RUSTY) NEELEY, 56, died Feb. 5 in Jacksonville, Fla. Rev. Aubrey Ponce, Sr., officiated at the funeral services. He is survived by his wife, Margie Snodgrass Neeley; one daughter, Nancy; and one son, Rufus.

WALTER LEE PALMER, 84, died Feb. 13 in Dexter, Mo. Funeral services were conducted by Pastor Roland Becker. Survivors include his wife, Lottie; 4 sons, Nelson, Rev. James, Rev. Norman, and Rev. Preston; 6 daughters, Ethel Cecil, Vesta Harden, Betty Lou Spane, Faye Young, Neoma Gibson, Leona Downs; 25 grand-

In gratitude for the grace of Christ that makes a holy life possible, I covenant, as His disciple and in obedience to His Word to:

EACH DAY—Read and obey God's Word. (Colossians 3:16)

Pray for myself and others. (1 Thessalonians 5:17)

Seek to perfect holiness of heart and life by:

- Living the life of holiness in the home;
- Demonstrating holiness in my social life;
- Exhibiting holiness on my job.

(1 Thessalonians 5:23-24)

Avoid, as much as possible, the appearance of evil in:

- What I read;
- What I watch;
- Where I go. (1 Thessalonians 5:22)

REGULARLY—Attend the services of my church. (Hebrews 10:25)

SYSTEMATICALLY—Return to the Lord at least the first tenth of all I gain. (Malachi 3:10)

AS I HAVE OPPORTUNITY, SHARE:

- My goods with those in need. (1 John 3:17)
- Myself through caring for others. (1 John 4:7)
- My testimony of life and word. (Acts 1:8)

DEPENDING COMPLETELY ON THE HOLY SPIRIT, I WILL ENDEAVOR TO KEEP THIS COVENANT DURING THE "YEAR OF THE LAYMAN."

"NOT AN OCCASION FOR GUILT BUT AN OPPORTUNITY FOR GROWTH."

LENT/EASTER

an appropriate season of the year to renew your Christian commitment

Year of the Layman COVENANT



Designed in the style of an official document and printed in two colors on a tinted parchmentlike paper. Signature line provided for layman's personal response. A distinctive and meaningful wall hanging when framed. 8½ x 11".

U-81 Package of 25 for **\$2.50**

MINIATURE SIZE. 3¾ x 4½" scored for folding in half and slipping in one's wallet. Index stock.

U-82 Package of 25 for **\$2.00**

Make It a Church-wide Project

Order enough to distribute to the entire lay membership

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141

Prices subject to change without notice.

children; 25 great-grandchildren; 2 great-great-grandchildren; and 2 sisters.

MR. LEO C. PHILLIPS, 64, died Feb. 8 in Winfield, Kans. Funeral services were conducted by Rev. E. R. Houston. He is survived by his wife, Helen; 1 son, Jim; 10 daughters, Carlene, Mrs. John (Lynn) Merritt, Mrs. Charles (Karen) Wylie, Mrs. Jimmie (Diane) Dean, Mrs. Jim (Kay) Perdaris, Mrs. Ron (Pam) Doyle, Mrs. Doug (Deanna) Long, Connie, Mrs. Dave (Sherri) Beebe, and Lisa. 15 grandchildren; 2 brothers; and 3 sisters.

MRS. G. E. PRATER (LUCY), 73, died Dec. 19 in Arlington, Tex. Funeral services were conducted by Rev. Hugh L. Smith and Dr. H. E. East. Surviving are her husband, G. E.; one son, Eugene; and two daughters, Benita McElhanan and Joann Weaver.

AGNES ROSENHAMMER of Wollaston, Mass., died Feb. 4 in Quincy, Mass. Funeral services were conducted by Rev. Russell Metcalfe and Rev. Jay Patton. Interment was in Hempstead, Long Island, N.Y. She is survived by a sister, Rita, and her stepmother, Ruth Rosenhammer.

MR. FERDINAND J. SCHMIDT, SR., 83, died Feb. 14 in rural Denhoff, N.D. Funeral services were conducted by Rev. William S. Brown and Rev. David Donovan. He is survived by his wife, Susana; three sons, Robert, Ferdinand, Jr., and Sidney; three daughters, Mrs. Wesley (Evelyn) Gross, Mrs. Gerald (Jeanette) Clark, and Susana Schmidt; five grandchildren; two step-grandchildren; and one foster grandchild.

MRS. GRACE W. SHARP, 85, died Jan. 14 in Fort Mill, S.C. Private services were conducted by Rev. Jesse Sims of Rock Hill, S.C., and graveside services were conducted by Rev. Archer of Mount Vernon, Ohio. Survivors include 2 daughters, Evelyn A. Logsdon and Sue L. Pitchford; 3 grandchildren; and 10 great-grandchildren.

CECIL F. THOMPSON, 74, died Feb. 14 in Nampa, Ida. Funeral services were conducted by Rev. Clarence Kinzler and Dr. John E. Riley. Survivors include his wife, Blanche; two sons, Harold D. and Rev. Cecil A.; six grandchildren; six great-grandchildren; one brother; and one sister.

ROY EDWIN UNDERWOOD, 80, died Jan. 19 in Paulding, Ohio. Funeral services were conducted by Rev. Ronald Bishop in Payne, Ohio. Survivors include his wife, Louise; three sons, George, Kenneth, and Robert; five daughters, Mrs. Dorothy Baker, Mrs. Ruth Shoemaker, Mrs. Mary Jane Barnell, Betty Underwood, and Mrs. Janet Miles; nine grandchildren; one great-grandchild; and one brother.

JOSEPH JAMES WOODS, 76, died Dec. 30 in Endicott, N.Y. His home was in Owego, N.Y. Funeral services were conducted by Rev. Clair Fisher and Rev. John Moran. Interment was in Keene, N.H. He is survived by his wife, Bertha; one daughter, Mrs. Kenneth (Lorraine) Eash, Jr.; four grandchildren; and two stepbrothers.

SCIENTISTS ENLIST COMPUTER IN "WHO WROTE GENESIS" CONTROVERSY. Who wrote—or how many authors wrote—the Book of Genesis is a question which many Bible scholars have asked for the past 200 years. Scientists at the Technion, Israel's Institute of Technology, gave the problem to a computer, which answered that Genesis had only one author.

A team of researchers, coordinated by Prof. Yehuda Radday, a Bible scholar in the Technion's general studies department, fed the over 20,000 words of Genesis into a computer, which conducted a painstaking and complete analysis of the books' linguistic make-up. After appraising the computer data, the scientists concluded that Genesis most likely was written by one hand.

These findings support the view held for centuries that the five books of Moses, which include Genesis, had one author. Traditionalists held that it was Moses himself. In the past few hundred years, however, some scholars have attributed the book to three authors, due to contradictions and repetitions in the text. □

NAZARENE CHURCH LEADER SUPPORTS PROCTER AND GAMBLE DENIAL OF "SATANISM" LINK. In a letter to the Public Affairs Division of the Procter and Gamble Co., Dr. B. Edgar Johnson, general secretary of the Church of the Nazarene, expressed "deep regret that Procter and Gamble has become the victim of unfounded rumor concerning its trademark."

The letter was written in response to a communique from Procter and Gamble repudiating several rumors originating on the West Coast that the Moon and Stars trademark of P & G signified some connection with satanism or devil worship. Other rumors have linked the company with the Moonies. In the letter addressed to Dr. Johnson, Kathy Gilbert of the Public Affairs Division of Procter and Gamble wrote: "Our moon and stars symbol represents only P & G and has no other connection."

The Moon and Stars symbol was originally used (beginning 1851) to identify crates of Star Candles, an early Procter and Gamble product, as they were shipped down the Ohio River. The symbol evolved into a cluster of 13 stars, representing the 13 original states, and a man-in-the-moon profile, a popular fancy of the time. The trademark was registered with the U.S. Patent Office in 1882.

"It is most unfortunate," Dr. Johnson wrote, "that any churches anywhere become the purveyors of gossip or evil surmises that are injurious to good name or reputation." □

POLISH BIBLE SOCIETY WORKERS MAINTAIN DISTRIBUTION OF SCRIPTURES. Bible Society workers in Poland have been in touch with their colleagues outside for the first time since martial law shut them off from the rest of the world, according to an American Bible Society source in New York. Contact was made in Warsaw by the representative of a leading U.S. evangelical organization who was bringing in aid supplies to the Polish people. He was able to meet with Barbara Enholm-Narzynska, who heads the Bible Society of Poland, and who told him the staff was in good health, and that Scripture distribution was going on normally in spite of a gasoline shortage.

Mrs. Narzynska also reported that a shipment of 35,000 Polish Bibles supplied by other Bible Societies, including the American Bible Society, had reached Poland safely just before martial law was imposed. A license has also been granted by the authorities for the Bible Society in Poland to import 50 tons of Bible paper, presently in very short supply, for the printing of their own Bibles. □

"Showers of Blessing"

PROGRAM SCHEDULE



April 1
"Too Good to Be True!"

April 18
"God's Finger"

by W. E. McCumber, speaker

BIRTHS

to LONNIE AND DIANE ACTON, Springfield, Ohio, a boy, Lonnie Earl, Jan. 13
 to JOHN AND GLENDA ARMSTRONG, San Jose, Costa Rica, a girl, Heidi Noel, Dec. 22
 to WESLEY AND KATHY (MAY) BANDY, Covington, Ky., a girl, Tiffany Lynn, Dec. 11
 to CLIFFORD AND JANICE (POLLARD) BROWN, Pratt, Kans., a boy, Kyle David, Dec. 2
 to NEIL AND MARGIE (FOX) CASTLE, Longview, Wash., a girl, Jessica Jane, Nov. 16
 to BOB AND GAYLA (PERINI) DeLAY, Broken Arrow, Okla., a boy, Kevin Edmond, Nov. 13
 to HARLEY AND CHERYL DIXON, Eugene, Ore., a boy, Cory Adam, Dec. 7
 to RICK AND ANNE (KERNS) FRYE, Olathe, Kans., a girl, Koree Anne, Sept. 9
 to MARK AND KATHLEEN FULTON, Brisbane, Australia, a boy, Jon Mark, Jan. 14
 to RONALD AND JEANETTE (CLINE) HIGGINBOTHAM, Charleston, W. Va., a boy, Adam Lee, Jan. 31
 to ART AND JAN (McCRACKIN) LEWIS, Penhold, Alberta, Canada, a boy, Justin Arthur-Harvey, Feb. 1
 to STEVEN KENT AND REBECCA (ELLIOTT) NELSON, Irving, Tex., a boy, Brandon Kent, Feb. 4
 to GEORGE AND CAROL OGDEN, Springfield, Ohio, a girl, Barbara Jean, Feb. 13

to FRANK AND ANNE RATTI, Eugene, Ore., a girl, Sarah Elizabeth, Dec. 18
 to REV. KEITH AND JEAN (DELK) ROSS, Connersville, Ind., a girl, Sarah Elizabeth, Oct. 23
 to ROBERT AND GINA SIMPSON, Brisbane, Australia, a girl, Danielle Ann, Dec. 31
 to LARRY AND BEVERLY (SUMNER) SMITH, Nashville, Tenn., a girl, Katherine Denise, Jan. 11
 to DENNIS AND KAREN WOLFARD, Eugene, Ore., a girl, Lori Jo, Feb. 9

MARRIAGES

LORAL A. McDONALD and REX P. HENCK at Tulsa, Okla., Sept. 12
 NANCY NEET and ROD HOUSER at Eugene, Ore., Feb. 20

ANNIVERSARIES

Three hundred people gathered at Columbus, Ohio First Church on January 9 to honor DR. AND MRS. MILES SIMMONS on their golden wedding day. Miles Simmons III and Lottie Swann were married January 3, 1932, in Dallas, Tex., First Church. They renewed their vows before their sons, Rev. Robert of Sacramento, Calif., and Rev. Miles IV of Westborough, Mass. Attendants were Mr. and Mrs. Ralph Swann

(Opal Pickard), who were attendants at their wedding 50 years ago, and the Simmons' grandchildren: Miles V, Mark, Andrea, and Rhonda. Monda (Mrs. Robert) Simmons was the soloist.

A committee from Columbus First Church, where Dr. Simmons was pastor for 22 years, worked with the Simmons' sons in planning the day. A book, "I Remember When," made up of letters and remembrances from friends, colleagues and former parishioners, was given to the Simmons. A three-octave set of Schulmerich handbells was presented to the church in their honor.

DIRECTORIES

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

GENERAL SUPERINTENDENTS EMERITUS: D. I. Vanderpool, 9204 N. Olive Ln., Sun Lakes, AZ 85224; Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 62207; Edward Lawlor, Le-Rondelet Apt. No. 206, 1150 Anchorage Ln., San Diego, CA 92106; George Coulter, 9310 Canterbury, Leawood, KS 66206.

THE ANSWER

CORNER

Conducted by W. E. McCumber, Editor

I have two questions: (1) How can the Church of the Nazarene teach modesty of dress and at the same time approve of mixed bathing? What is more indecent than swimwear? (2) How can we say that it is wrong to buy groceries on Sunday, but it is okay to eat in a restaurant?

I have one answer—inconsistency.

The Book of Matthew tells of a man who gave his servants some money to invest, the gain to belong to the master.

People give their tithes and offerings to God and use them as tax deductions.

Since this money belongs to God and they would not be able to derive a tax reduction except by reason of having given to God, it seems to me that the tax saving also belongs to God.

If they keep the tax saving for themselves, are they doing right?

I realize these deductions are legal but is it right to take these deductions unless the tax saving is passed along to God? What is your opinion.

To be honest, the matter never occurred to me. Figuring income tax is already hard enough for me, without having to figure, in addition, what my tax saving is because I've tithed.

I also get a tax saving because I'm married to Doris, and claim her as an exemption. Does this mean that my tax saving on this item belongs to her? She would like that!

But seriously, we Nazarenes have always regarded the tithe as a floor, not a ceiling. Our giving is supposed to be a matter of *tithes and of*

offerings. Where this is done the additional amount you ask about will be quickly covered anyhow—without more bookkeeping involved.

Your conscientiousness in this matter is to be commended, but I don't think we need a "rule" in this regard—just generous hearts. When it comes down to the bottom line, all our money is God's and should be spent and given as He wills.

Sunday is our Christian Sabbath. What is our stand in the light of Exodus 20:8-11?

In the church I attend, we have members who come to church regularly and teach SS classes, who think nothing of going hunting or fishing or working in the garden or fixing some broken-down machinery on Sunday. This is a common practice on Sunday with some of our people.

Has the commandment changed that much since I was a boy?

I was taught that it was wrong to fish, hunt, and do unnecessary work on the Sabbath day.

I would appreciate if you could clarify the stand the Church of the Nazarene takes on the Sabbath day.

I can "clarify" the *official* stand of our church. It is found in the *Manual*, paragraph 26, as one of our "General Rules." We are to avoid "evil of every kind, including . . . Profaning of the Lord's Day by participation in unnecessary secular activities, thereby indulging in practices which deny its sanctity."

The key words, I think, are "unnecessary" and "secular." Hunting and fishing would, it seems to me, fit both categories and except for emergencies, so would machinery repairs.

The Lord's Day should be devoted to spiritual growth, physical rest, and social service.

PASTORS RECEIVE CITATION OF MERIT AWARD

Fifty-one Nazarene pastors received the distinguished Citation of Merit award during 1981—the inaugural year of the new award.

The Citation of Merit is presented to each pastor who successfully sponsors the planting of a new church or the renewal of a church.

In 1981 Citations of Merit were awarded to 34 pastors for sponsoring new work and to 17 pastors for sponsoring the renewal of a church. All 17 renewal citations were awarded on the South Carolina District.

Oregon Pacific District led in the number of citations for new churches with 19.

Citations of Merit are presented by the various districts in cooperation with Church Extension Ministries.

In each case, a handsome plaque is presented to the sponsoring church, and a fine display folder is presented to the pastor for his personal memento of his part in sponsoring the birth or renewal of a church.

Citation of Merit winners for 1981 by district with sponsoring agency and new church are as follows:

NEW CHURCH SPONSORS

District/Sponsor Agency	Pastor	New Church	District/Sponsor Agency	Pastor	New Church
Arizona					
Las Vegas First	Jim Hamilton	Moapa Valley	Oregon City	Gerald Manker	Estacada
Phoenix Biltmore	Henry Cheatwood	Carefree	Prineville	Darwin Grimm	West Linn
Tucson First	Ross Hayslip	Oro Valley	Prospect	John Bennett	Redmond
Eastern Michigan			Springfield First	Howard Mosely	Central Point
Metropolitan	Steve Anthony	New Baltimore			Rogue River
Sterling Heights	Lee Baker	New Baltimore			Applegate-Veneta
Warren Woods	James Mellish	New Baltimore			Eugene Southwest Hills
Iowa					Junction City
Cedar Falls	Duane Houston	Waterloo			Springfield Eastside
New England			Rocky Mountain		
Manchester, Conn.	Neale O. McLain	Willimantic, Conn.	Casper, Wyo	Arnold Carlson, Jr	Gillette, Wyo.
Northeast Oklahoma			Southeast Oklahoma		
Davenport	Cleon Powell	Stroud	Muldrow	Robert Donham	Roland
Oregon Pacific			Upstate New York		
Ashland	Gene Skidgel	Central Point	Fulton	Dennis M. Scott	Parrish
Beaverton	Marlyn Anderson	Rogue River	Virginia		
Cottage Grove	Ron Tyler	Cedar Mill	Newport News	Dennis Frey	Gloucester
		Tualatin	Richmond Woodville	Roland Chopfield	Richmond Mount Zion
		Applegate-Veneta	Wisconsin		
		Drain	Janesville	David Sorrel	Fort Atkinson
		Eugene Southwest Hills			
		Junction City			
		Lakeview			
		Springfield Eastside			
Central Point	Tom Culp	Central Point	RENEWAL OF CHURCH		
Culver-Redmond	James Schuman	Rogue River	District/Sponsor Agency	Pastor	Sponsored Church
Culver-Redmond	Robert Heneghan	Madras	South Carolina		
Eagle Point	Ralph Craig	Madras	Batesburg	T. W. Mitchell	New Ellenton
Eugene Fairfield	Roy Green	Central Point	Bennettsville	J. L. Power	Lancaster
		Rogue River	Casey	James Taylor	Estill
		Applegate-Veneta			Buford
		Eugene Southwest Hills			Buford
		Junction City	Chester	C. O. Moser	Buford
		Springfield Eastside	Columbia First	Ron Doolittle	Estill
Eugene First	M. Kent Anderson	Applegate-Veneta			New Ellenton
		Eugene Southwest Hills			Buford
		Junction City			Estill
		Springfield Eastside	Columbia Grace	Harold Liner	New Ellenton
Grants Pass	Ralph Huit	Central Point			Buford
Hillsboro	Ernie McNaught	Rogue River			Estill
Junction City		Forest Grove	Florence	Dana Snodgrass	Hartsville Calvary
Medford First	Ron Greeno	Goldson-Cheshire	Fort Mill	Robert Sumner	Lancaster
		Central Point	Hartsville First	Max Downs	New Ellenton
		Rogue River	Orangeburg First	Greg Keller	Kingstree
Medford Rogue Valley	E. E. Etter	Central Point	Rockhill First	Terry Soles	Lancaster
		Rogue River	Rockhill Grace	Jesse Sims	Lancaster
		Central Point	Rockhill Oakdale	Donald Swanson	Lancaster
		Rogue River	Rockhill West Main	Vivian Pressley	Lancaster
North Bend-Bay Area	Gene Anspach	Reedsport	Sumter Calvary	G. W. Harrell	Kingstree
Oakridge	Robert Bauer	Applegate-Veneta	West Columbia Central	Harry Widener	Buford
		Eugene Southwest Hills			Estill
		Junction City	West Columbia First	Ken Murray	Buford
		Springfield Eastside			Estill

THE CHURCH SCENE

The Loveland, Colo., church celebrated the final payment of its indebtedness with a mortgage-burning ceremony on January 31. District Superintendent Harold Daniels and Mrs. Daniels were present for the occasion and the entire congregation was treated to a catered smorgasboard dinner.

Church property includes the sanctuary, educational unit, and gymnasium/fellowship hall valued at over \$600,000. Rev. and Mrs. Henry Wells have pastored the Loveland church for eight and a half years. □

Rev. Tom Bailey, superintendent of the Dakota District, officiated at the dedication ceremony of the Watertown, S.D., church November 29. Rev. Stephen Mounts, pastor of the local congregation, assisted at the 3 p.m. service.

The 18-month-old congregation purchased the 200-seating-capacity building for \$55,000 and moved in last July. With the support of the Dakota District, the general church, and the fine people of the Watertown fellowship, a down payment of almost \$25,000 was made, leaving the church with a 20-year, \$30,000 mortgage. The Watertown church, which was organized on April 12, 1981, has a membership of 17 and averages 25 in Sunday School. □



A NOTE OF THANKS

"I would like to use this means to express our heartfelt appreciation for all that you have done for us. The Pension and the many gifts have made the last days of our journey richer and blessed through you and our great church."

—Retired minister from Missouri

The "Basic" Pension and Benefit programs for Nazarene ministers and their widows is provided by you through payment of your local church's Pensions and Benefits Fund.

—Pensions and Benefits Services

Everything you want to know about VBS



VACATION BIBLE SCHOOL. A Creative Summer Ministry
By Jeannette Wienecke, General Director, Vacation Bible School

88 pages. 8½" x 11" format. Plastic ring binder. Paper. **\$4.50**

Important Guidelines for a Successful VBS!

NAZARENE PUBLISHING HOUSE • P.O. Box 527, Kansas City, Missouri 64141

Price subject to change without notice



Dr. Jerald D. Johnson, general superintendent, was the special speaker during the first revival campaign of the Rossville, Ga., Battlefield Parkway Church. Record attendance was noted each service as many came to share the richness of God's presence during the January, 1982, revival. Rev. Carl Thompson of Chattanooga, Tenn., First Church conducted the music and ministered in song. The Battlefield Parkway Church of the Nazarene is a reality of a vision begun four years ago. Located near the historic surroundings of the Civil War, the Battlefield Parkway Church was officially organized on May 10, 1981, with 37 charter members. The present membership is 53. The congregation is worshipping in a store building. Property has been purchased in a rapidly growing area of a four-lane state highway.



The St. Charles, Mo., Harvester Church recently dedicated its new facilities with Dr. Jerald D. Johnson, general superintendent, as special guest. The church is located on 16 acres. A multipurpose building by design, it contains 13,360 sq. ft., with a present seating capacity of 250, expandable to 400; a large activity center; kitchen, 10 classrooms; a useful multipurpose room; and 2 offices. The land was acquired for \$64,000. The building cost was \$340,000. The appraised value of both is \$575,000, with an indebtedness of \$287,500. Rev. Gene Grate is the pastor.



Seasonal Items You'll Want to Order RIGHT AWAY!



MOTHER'S DAY MAY 9

MOTHER'S DAY AND FATHER'S DAY PROGRAM BUILDER NO. 6. Mother's—There are 19 pages of recitations, skits, and other program items.

Father's—Many good programs which contain a collection of bright pieces and songs.

MP-306 **\$1.50**

BUTTERFLY STICKPIN. This beautiful gold pin will be cherished for many years. Butterfly wings are made of delicate wire mesh. A fastener at bottom holds pin on clothing.

GI-80S **\$2.95**

Books

MAMA'S KITCHEN WINDOW, by Alice Kinder. People with problems beat a path to Mama's door. She ministered to the physical need of others and never failed to add a spiritual dimension to everything. Great reading for all mothers. 96 pages. Paper. **\$2.50**

I TALK TO MYSELF A LOT, by Audre Pitts. All ages will enjoy and especially mothers in the plus 60s. The author shows through believing God and not taking life too seriously, our burdens can be lifted. She will keep you laughing to the end. **\$2.25**

SMILE FAMILY SEWING KIT. Contains sewing kit and plastic lace rain bonnet. Smile Family printed in black on yellow vinyl case.

AW-700 **98c**

WOOD 'N LEATHER MOTHER PLAQUE. Dark-stained plaque has leather with imprint, "Mother, May God's love bless you always." Red colored flowers are at bottom of plaque. Size, 5 x 7". (NW)

M-115SW **\$5.95**

SLIM LINE BOOKMARK. Sealed in clear, flexible vinyl. Imprinted, "To Mother, May God's Love Bless You Always."

BM-3128 **49c; 12 for \$5.39**

MEMO BOOKS. Keep a shopping list in these attractively designed spiral-wire bound memo books. Will fit nicely in pocket or purse. It has a bird-cover design with 80 lined sheets. Size, 3 x 5".

S-49 **19c**

FATHER'S DAY JUNE 20

PAPA'S NEIGHBORS, by Alice J. Kinder. The author tells about Papa's high principles before his conversion, but it was after his conversion that he became a great man of faith in both word and deed. Will inspire other fathers to live a life for the Lord. Paper. **\$2.50**

FATHER'S DAY PEN. Comes in assortment of colors with imprint, "Father's Day Greeting. 'As for me and my house, we will serve the Lord.' Joshua 24:15b."

PE-496F Each, **35c; box of 24 \$7.50**

PRAYING HANDS LETTER OPENER. Stainless steel blade with gold praying hands on walnut. Size: 7".

GI-3619 **\$1.95**

"DAD" BOOKMARK. It has a light brown background with dark brown printing and tassel. It is fade-proof thread laminated in durable transparent plastic. Imprinted with Proverbs 22:1 and 3 John 4. (NW)

BM-7120 **69c**

PRAYING HANDS KEY RING. This is a durable split ring for keys. It has a 1" diameter round pewter metal with praying hands and serenity prayer on the back. (PAL)

AW-3541 **25c**

FOUR-WAY POCKET SCREWDRIVER. Four different size bits with praying hands design and text, "Prayer Opens Heaven's Door." Key chain included. 1½ inches.

AW-17 **69c**

FIVE-WAY KNIFE. Precision steel, chrome finish. Includes knife, opener, screwdriver, nail file, cuticle aid. Praying Hands and text, "God Answers Prayer," is die-stamped.

AW-7 **\$1.50**

Book by Dr. James Dobson

STRAIGHT TALK TO MEN AND THEIR WIVES.

In an age of blurring sex roles, Dr. Dobson offers a re-definition of manliness. He discusses a man and his wife, children, work, money, authority, emotions, sexuality, God, midlife crisis, and death. Cloth ... **\$8.95**

For other related materials, consult our latest catalogs. Free upon request. Prices subject to change without notice.

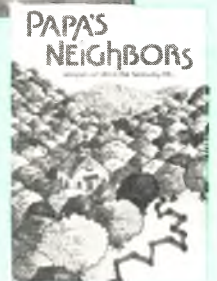


MP-306



BM-3128

BM-7120



S-49



AW-700



AW-3541



M-115SW



GI-80S



AW-7



PE-496F

GATES ACCEPTS POSITION IN THE DIVISION OF WORLD MISSION



Rev. Charles W. Gates, missionary to Brazil for 24 years, has accepted the position of candidate secretary and missionary pastor in the Division of World Mission, Dr. L. Guy Nees announced.

He will fill the vacancy left when Rev. Arthur Evans resigned to accept a pastorate in Sapulpa, Okla.

Rev. Gates' duties will include the processing of applications for missionary service, maintaining close contact with missionaries' children in the United States for college, and contact with active missionaries in times of illness.

Rev. Gates has been on furlough in the United States since September, 1981. He expects to take up his duties in July. □

—NCN

EARL WOLF RETIRES AFTER 27 YEARS OF SERVICE



At the first session of the 1982 General Board meeting, Dr. Earl C. Wolf was honored for his years of service to the Church of the Nazarene. He retired on April 1, after 27 years at International Headquarters.

Dr. Wolf has served as director of Christian Service Training since 1971. He began his work at Nazarene Headquarters in 1955 as editor of adult curriculum materials, a position he held for 17 years. From 1971 to 1977 he was executive director of the General Stewardship Commission. In recent years he also served as director of Chaplaincy Services.

Prior to his Kansas City assignments, Dr. Wolf pastored for 16 years in Connecticut and Pennsylvania. He graduated from Eastern Nazarene College and received the honorary D.D. degree from that institution in 1972. From 1965 to 1974 he was instructor in religious education at Nazarene Theological Seminary in Kansas City.

Dr. Wolf is the author of several books, commentaries, and booklets including: *My Gold and My God*, *The Living Word*, *Choice Illustrations*, *Tithing Is for Today, Now That You're*

Parents (Beacon Counseling Series), *Proverbs* (Beacon Bible Commentary), *Exodus* (Search the Scriptures). Two other titles will be published shortly: *After the Launch* and *1, 2, & 3 John* (Beacon Small-Group Bible Studies).

Dr. and Mrs. Wolf plan to remain in Kansas City. Dr. Wolf will continue his work on the *Beacon Small-Group Bible Studies* with the Nazarene Publishing House. □

—NCN

FIRST MISSIONARY TO NIGERIA



Dr. L. Guy Nees, Division of World Mission director, has announced that Dr. Wilfredo Manaois from Iloilo City, Philippines, has been given a specialized assignment to Nigeria to work with District Superintendent John Udoh and especially to open a Nazarene Bible college. Dr. Manaois is the first Nazarene missionary assigned to Nigeria.

He is a graduate of the Nazarene Bible College in Baguio City, Philippines, with a Th.B. degree. He also holds the B.S. in Ed. degree from the Far Eastern University in Manila; the M.A. in English from the University of Baguio City; the M.Ed. from the University of the Philippines; and the Doctor of Education in education management from Western Visayan State College at Iloilo City.

Dr. Manaois pastored three years at

the College Church of the Nazarene in Baguio City and one year at Binalbagan. He served as Bible college director at Iloilo Bible College and was superintendent of the Western Visayan District from 1974-1980.

Dr. Manaois was a member of the original REAP team which went to Nigeria in 1980 to introduce the Church of the Nazarene to Rev. Udoh and his pastors who were then asking to become a part of the church. Training classes were held with the pastors, and services were held in several churches.

Mrs. Manaois is equally well qualified educationally, holding degrees of B.Mus.Ed., B.S.C. in Home Economics, Bachelor of religious education and the M.Ed.

Dr. and Mrs. Manaois have both been teaching in Nazarene colleges in the Philippines.

They have six children from 11 to 23 years of age. □

BNC CHOIR WINS STATE COMPETITION

The Bethany Nazarene College 40-voice "Chorale," under the direction of Professor David Lunn Miller, took first place in the State of Oklahoma Great American Choral Festival. The award was in the non-choreography division.

The BNC choir was given a commemorative medallion, a cash award of \$1,000, and the opportunity to compete in the South Central Regional competition, April 24, in Dallas. □

—NCN



The connection between International Laymen's Retreat chairman Vernon Lunn (l.) of Alexander Hamilton Insurance Co. in Detroit and Canadian coordinator Ron Mercer (r.), president of Xerox of Canada, in Don Mills, Ontario, is clear. The July 6-11 event in Toronto promises a never-to-be-forgotten experience for 3,000 Nazarene lay men and women. Mercer has assured Mr. Lunn that the warmest of welcomes awaits retreat attenders in this, one of North America's most magnificent cities. Write for a brochure and application: Laymen's Retreat, 6401 The Paseo, Kansas City, MO 64131.

From
Him,
Through
Him,



To Him.

Easter Offering for World Evangelism
Church of the Nazarene