NAZARENE COLLEGE DAY—April 27
Jesus placed life, and especially Christian life, forever on an exalted plane when He said, "Ye shall know the truth, and the truth shall make you free."

He put truth into the center of redemption when He prayed, "Sanctify them through thy truth."

He placed the Word of God at our disposal and offered all these when He continued, "Thy word is truth."

The framework for the good life is truth. The canopy over all life is truth. The benefit of what God offers is in the pursuit of and compliance with truth.

The truth to which Christ referred had the moral dimensions of His purpose and plan for mankind within its scope. In fact, the total structure of God's creation is dependent upon the truth. To deny this basic tenet of human existence is to leave man with error and a missing of what God planned life to be.

Education devoid of the moral truth dimension is a tragedy. It has given man a false assurance across the years and leaves him prey to the ravages of sin with its concomitant parts. This fact places Christian education at the forefront of the church's obligation to its constituents, and to society perishing without it.

Education, the training of human minds with the resulting "mind-set," is without doubt the strongest force in molding society, shaping governments, and shaping destiny.

Christian education is just as strong today and desperately needed in a world almost submerged in the muck of its own making.

But for us the primary responsibility is to provide for our youth the indispensable education within the Christian faith. We believe that this brings the redeemed person to life's best and to the fullest possible capacity to serve the church and society with faith and proper perspective of life values.

So across the years of our past the Church of the Nazarene has given of its resources to make this possible wherever we are ministering throughout the world.

In view of these facts, we have a great challenge and that is to bring to parents and youth alike the importance of our schools and colleges.

Around 80 out of 100 of our college-age young people do not attend a Nazarene college. This is for them an often tragic error. They are entering that dark and murky corridor that leads to shattered faith and wasted lives.

These youth are too important. They are too valuable. They are precious in God's sight. They are ours. Let's do our best to keep them.

Parents—be alert and guide your youth into one of our colleges.

Pastors—use your influence where it is important to direct them to a careful study of our college possibilities. I write this unabashed, for not only do I care for our young people, but I am able to state that our colleges are first class. They are second to none in quality of education.

Young people—you who read this, in this spring of decision—look to your Nazarene college, look at it carefully, write for materials. Go over to the campus, meet the faculty, study its curriculum. See for yourself. This is a big hour of life-shaping decision for you.

You have only one trip through life! Don't get detoured now! □
OME OF LIFE'S CRISSES come upon us unexpectedly and we must respond without sufficient thought or preparation. But there is one crisis that we as laity and clergy can prepare to meet. We know that every national enrollment projection for the 1980s forecasts declining numbers of students coming to our colleges and universities. Fewer students means sharply reduced operating funds for the colleges. There is little reason to believe that Nazarene schools will escape this numbers crunch. Only a very substantial increase in church growth can provide offsetting numbers for the anticipated student decline. We hope and pray the church does experience such growth, but planning norms indicate that we cannot assume the projected student decline will be alleviated in this way.

Another unpleasant fact we must face is that our family incomes are likely to be severely eroded for the foreseeable future, even as the costs of higher education accelerate. A truly challenging question for Nazarene families in the 80s will be: can we afford to send our children to a church college? Fortunately, there are many varieties of available scholarships and loans, but the cost question in the 1980s will become more pressing and must be square-

ly faced by Nazarene family heads and students as well.

These trends concern us because the colleges are so crucial to the church's future. Crucial in what ways? In our schools, devoted and highly trained professors demonstrate by example that faith and learning are compatible and mutually supportive. Our young people are therefore exposed to higher education in an atmosphere that demonstrates how knowledge and truth are centered in a creating God and a redeeming Savior. For many students, this kind of supportive program is essential if they are to emerge as well-grounded Christian servants.

Increasingly, too, our colleges have become centers for pastoral training through conferences, seminars, and classwork. The church colleges, then, provide advanced training for both laity and pastors, training that becomes ever more important as the Church of the Nazarene relates to a society where higher education is acquired by new millions each year.

Our colleges are central to our future. And in all likelihood they may now be approaching extraordinarily difficult times. What shall we then do?

The Church of the Nazarene supports its colleges in a truly commendable way, more generously perhaps than does any other American church. This support speaks well for the church leadership, for the sacrificing local church congregations, and for the colleges as well. Projected cost increases for higher education make it appear crucial that this level of support be continued into the 1980s. If this support is not maintained, our schools will have little choice but to pass along the staggering real costs of higher education to our young people. Increasing numbers of students will then feel obliged to enroll at local junior colleges or state universities where costs are more moderate. This is hardly a development that we should welcome. In fact, the long-range consequences for the church of such a trend might be severely adverse in nature.

Individual laypersons, too, must take the initiative to support their area colleges in exceptional ways. God is financially blessing many of our Nazarene laity. How many will respond to the pressing needs of their colleges through sacrificial gifts and through provision for the colleges in their wills? If individual Nazarene laypersons will catch a vision for their area college we need not fear for the college's financial future!

It is easy to state what our objectives ought to be: tuition must be kept as low as possible; a quality faculty must be retained and nourished. These objectives can be achieved if we keep before us the fundamental value of our colleges to the church and if we sacrifice accordingly.

I write as a layman who teaches in a state university, but who attends a church blessed by the presence of many persons educated in Nazarene colleges. They are people with devoted hearts, well-trained minds, and sensitive social consciences. These friends serve daily to remind us that the Nazarene schools training such exemplary Christian servants must remain high on our list of concerns.
Frequently the most important decisions of life are made between the ages of 18 and 22. During these years young people are forced to decide their educational and occupational goals, choose their life's companion, and define the religious and ethical philosophies they will hold for the next 50 or 60 years. These life-changing decisions are never made in a vacuum. They are molded by parents, pastors, peers, and a little-recognized but highly influential group of people—college professors.

The 20th president of the United States, James Garfield, understood the impact a teacher could have on a college-age student. He reflected on his college education by saying, "I would rather have a log hut with a simple bench, my teacher on one end than all the university buildings, apparatus, and libraries available."

Recognition of this simple philosophy seems to underlie the tremendous growth of today's Nazarene institutions of higher education. Facilities are expanding, new programs are emerging, and the latest in educational technology is not lacking. But Nazarene higher education is excelling during a difficult
WHAT DO COLLEGE TEACHERS DO ALL DAY?

period for private colleges because they are built on a foundation of dedicated and caring faculty.

For many years students, parents, and constituency across the denomination have believed that it is the commitment of Nazarene College faculty that allows the Church of the Nazarene to offer quality education. The "belief" that Nazarene faculty are dedicated to serving their students, their college, and their church, has been recently substantiated by research.*

During the spring semester of 1979, a comprehensive research project was conducted on the campuses of five of our Nazarene colleges in order to more fully understand how Nazarene college faculty use their professional time. This research project revealed that the average Nazarene college faculty member works 53.7 total hours each week. Many faculty reported work weeks of well over 60 hours per week. These hours are given to a variety of activities. The research found that the average faculty member spent 29.3 hours in instruction, 2.6 in research, 6.2 in public service, 6.4 in academic support activities, 4.1 in student services, and 5.1 in institutional administrative tasks.

Most significantly, the faculty reported that over half of their total time, 28.7 hours per week, was spent in direct contact with students. By comparison, a similar study was conducted at the University of California during the same time period, and it is exciting to find the Nazarene college faculty spent almost three times more hours in contact with students than did faculty at the University of California. Nazarene faculty are continuing to give significantly of themselves to the development of Nazarene youth in a time when the "serving" aspect of a college professor's work has nearly vanished from public colleges and universities.

Not only are Nazarene college faculty dedicated to serving students, but they are also serving the Church of the Nazarene. On the average, faculty are giving almost 10 hours a week in service to local Nazarene churches, educational zone churches, or the general church.

Along with service to students and the church, faculty members are called upon to serve on a variety of college committees, recruit students, write for professional journals, advise student organizations, offer service to community groups, conduct research, create new academic programs, and continue their own professional development. The findings of the research project indicated that faculty are fulfilling these varied demands by increasing their number of work hours, rather than limiting time devoted to students.

It is faculty dedication of this magnitude that allows the Church of the Nazarene to offer quality education that is fulfilling the objectives of our colleges, as expressed on the opening page of one Nazarene College Bulletin:

We seek in each member of our community to enlighten the mind, to enhance the quality of personality, to enkindle a never-ending search for truth, and to enable each, out of Christian love and concern, to serve mankind creatively and responsibly.

*Parrott, Roger L. "A Comparison of Faculty Members' Reported Professional Activities and the Workload Desires of College Presidents for Faculty Members in Five Liberal Arts Colleges of the Church of the Nazarene." Ph.D. dissertation, University of Maryland, 1979.

Bloom

WHERE YOU ARE PLANTED

Have you ever watched a tulip
As it pushes through the ground,
Spreading bright and cheerful contrast
To the bleakness all around?
It chooses not the season
When most blossoms grace the sod,
But is content to add its beauty
At the time arranged by God.
Have you noticed how the robin
Appears in early spring?
It matters not if crowds surround
To hear the song he sings.
Nor does he look for men's applause
Or lofty trees to rest,
For princes or for beggars
His throat swells to sing his best.
So Lord, I pledge my heart and hands
To serve Thee with delight,
Remembering that the humble tasks
Are great within Thy sight.
And as I work in my small world,
Make me content to be
A source of love and sunshine
In the place You've planted me.

-GERALDINE NICHOLAS
Scarborough, Ontario
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RECENTLY I overheard a bright high school senior describe some of the agony she was experiencing as she tried to decide what college she should attend. She commented, “In a way I would like to attend a Christian college; I could really enjoy the close relationships and personal attention I could get there. But I'm afraid I would be sheltered and not be able to face the real world after I graduated.” She continued, “If I went to State University, I would get a better education and get a better job when I graduated.”

I believe she is misinformed on several issues. (1) The realist at the typical Christian college knows that many social problems which exist in the personal lives of students at state universities also exist at the Christian college. The incidence rate, it is hoped, is lower on the Christian campus. (2) Even if one were sheltered, isolated, and protected on a Christian campus, is that necessarily detrimental to one’s adjustment in life? Each specific individual must decide. (3) A Christian liberal arts college prepares one for making a life as well as making a living.

I remember a conversation I had with a freshman in my office recently. “I’m transferring to State University because I can get more courses and a better education there for less money.” He too, I believe, was miseducated or uneducated about several facts. (1) While tuition charges per se at state supported universities are significantly lower than at the Nazarene colleges, the room, board, and other fees for residency campus life are typically higher. For the academic year 1979-80, the average total expense (tuition, room, board, and general fees) in one state university system was $2,801 ($3,913 for out-of-state students), while the average expense for all the Nazarene liberal arts colleges was $3,654. Eight hundred and fifty dollars for closer faculty-student contact, and a Christian social environment for nine months, is not a bad economic investment. (2) If he anticipated being a commuting student and compared fees for a residential experience at the Nazarene college with a commuter's experience of State University, he is confusing apples with oranges. When one compares residential fees versus commuting fees, one must include gas and oil expenses, other maintenance costs and depreciation, wear and tear on the car (currently 21c per mile), as well as the monetary value of the time ($2.90 an hour) spent in commuting. Those hidden, unmentioned education-related expenses quickly escalate the total cost of one's education. (3) At major universities well known for excellent graduate education, it must be remembered a major portion of undergraduate instruction (especially at the freshman and sophomore levels) is carried out by graduate teaching assistants with less experience and less educational background than the typical faculty at the typical Christian college. (I spent three years as a graduate teaching assistant in two different major universities.)

The best kept secret about the Christian liberal arts college is the reason for its existence. Faculty and administrators have successfully, too successfully, kept the secret. While we have shared with colleagues the reason for the college’s existence, mission and goals, we have communicated different rationale to parents, students (prospective and matriculated) and constituency. Christian colleges have sometimes defended their existence with timidity, uncertainty, and apology. If Christian colleges suffer from an inferiority complex, this influences campus attitudes about achievement potentials of faculty and students. The result is a strong tendency to cater to the mediocre in religious commitment, scholastic performance, intercollegiate athletics, and significant public service.

Typical responses by students and parents as to why a particular Christian college was chosen include:
"I went to find a husband."
"My parents wanted me to go."
"They teach the religious doctrines I believe."
"I could get involved in a significant way in campus events such as student government, religious life, etc."
"My friends at church were going there and they asked me to consider it."
"I couldn't get a job, so what was left to do?"

While these are important considerations, they are clearly secondary to the mission of Christian liberal arts education. As Arthur Holmes suggests in his book, The Idea of a Christian College, the primary reason is the integration of faith and learning. Integration is not simply spicing up a secular curriculum with a couple of required courses in Bible and theology, or teaching a secular curriculum in a Christian environment with Christian faculty and required chapel. Integration in the curricular program involves the relating of academic disciplines to a biblical philosophy and personal faith. Two perspectives contribute to integration: an examination and evaluation of one's academic field in the light of one's understanding of biblical thought, and examination of our biblical faith and religious experience as understood from the scholarship of our discipline. Integration is not complete until the two perspectives unite to form a synthesis.

For example, if one attempts to integrate Christian faith and psychology, several considerations are important. What does the Bible have to say regarding the traditional theoretical assumptions made in modern psychology? How does modern psychological knowledge contribute to our understanding of, and belief in, God and the Bible? Integration is more than Christianizing and proof-texting psychology, or psychologizing Christianity. It involves merging those two separate lines of thought into a unity, one comprehensive belief/value structure. What I have learned in the library and laboratory strengthens my faith and commitment to serve God, and my faith makes learning a sacred and hallowed calling.

This mission of integration cannot be simply, quickly or passively accomplished. I do not believe it can be accomplished in the first two years of college attendance, for it requires (1) a thorough understanding of one's academic discipline, (2) an in-depth working knowledge of biblical theology, (3) a personal faith, and (4) an ability, motivation, and curiosity for putting all these into a comprehensive synthesis.

When viewed in this manner, the Christian liberal arts education is not inferior. It is more noble and more difficult than compartmentalized and devaluated secular education, and it underscores a unity in life, faith, thought, and action. The mission of the Christian liberal arts college is more comprehensive and more demanding of students and faculty than its counterparts in secular education. If a student wants an easy education, the Christian college is not the place. The only unity about the typical university is a common name and funding source. They are most appropriately termed "multi-versities."

The Christian college cannot afford to keep its purpose secret. Our students must be told, our supporters must be told, our competition must be told. Higher education specialists have predicted that private colleges without a clear understanding of their mission and purpose will not survive the 1980s. Christian liberal arts education is education with a plus—the integration and unity of truth. "For God did not give us a spirit of timidity but a spirit of power and love and self-control" (2 Timothy 1:7, RSV).
BY THE GRACE OF GOD!

by JERRY McCANT
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A little psychology has made us mad! It has caused us to develop the pessimistic, fatalistic adage, "I am what I am and I cannot change." With such shallow thinking we have learned to excuse ourselves from many responsibilities. We have learned to blame others for our state of affairs, and then we add, "I am what I am and I cannot change."

Parents take the rap most of the time. However one turns out, he is able to blame his parents—they started it all. They were either too strict or not strict enough. They were either not loving or they were overly indulgent. We blame our problems and predicaments on parents—they were too rich, too poor; too religious, not religious enough; too demanding, too permissive. If one could have a second chance, he might wish to choose his parents more deliberately.

Circumstances are often blamed for our sorry plights. One will say, "I was raised on the wrong side of the tracks," while another insists he lived in such luxury that he never became a sensitive soul. The circumstances surrounding one's birth and childhood are formative influences. It is so easy to blame our aberrant and unacceptable behavior on the accidental circumstances of our lives.

What prisoners that makes of us when we declare that we are as we are and cannot change! Such a fatalistic position robs us of the glory of the changing, transforming grace of God.

The apostle Paul would never have endured any view that so imprisoned the soul. He might have complained that he too had a "bad start." After all, he was born a Jew, influenced by pharisaism, and had no predisposition to Christianity. By standards applied to other apostles, Paul was no apostle at all and some people never let him forget that fact. He was the last one to whom the Lord appeared—to one untimely born, one who had been aborted. He was the least of the apostles and not "fit to be called an apostle" (1 Corinthians 15:9, NASB). Using the powerful adversative, "but," Paul declares, "But by the grace of God I am what I am."

One cannot reverse the circumstances of his birth and early childhood. There is no second chance for one to choose his parents more carefully! All of us could join Charlie Brown in bemoaning the fact that life is unfair because in this game there is no warm-up session. We are thrown into the game of life irretrievably with all its circumstances. There is, then, a sense in which we cannot change the way things are.

This is precisely the point at which grace enters...at the point where I cannot do anything. It is sometimes said that God helps those who help themselves. That is only a partial truth. The message of grace is that God helps those who cannot help themselves. Sometimes we talk of meeting God halfway, but grace tells us that God has already come all the way to man. "For while we were still helpless, at the right time Christ died for the ungodly" (Romans 5:6, NASB). Paul heard the Lord say: "My grace is sufficient for you, for power is perfected in weakness" (2 Corinthians 12:9, NASB).

The truth is that we cannot always change ourselves. If we could, then grace would be unnecessary and we would be our own saviors. But grace comes to open up our futures to all the potentials that lie within us and to effectively close the door on our pasts. Because of the amazing grace of God it is possible for one to become "a new creature" in Christ (2 Corinthians 5:17). Such radical newness comes not through human self-effort or merit but through God's grace.

Grace cannot be calculated in the average or the norm. When grace is the added ingredient in one's life, there is no way to forecast the results. Circumstances and past experiences may dictate that we say: "Like father, like child." But grace makes the incalculable difference so that one is raised above his past and his circumstances. With holy defiance one can say, "BUT by the grace of God I am what I am"!

Process theology claims that the essence of sin is the failure to realize one's potentialities. Stated in
Pauline terms, sin is the failure to appropriate the grace of God in our lives. We are not bound by the past and its circumstances. There is never cause to say in abject surrender, “I am what I am and I cannot change.” Grace comes to say that life can be different—NOW! This is the faith by which I live. No, grace has not made me a great man like the apostle Paul, or even like Billy Graham. But you should have known me before grace found me! “By the grace of God I am what I am”!

It’s possible. And preferable. Not many people try it. Even fewer succeed at it. But the rewards are unbelievable.

How can we children of God learn to live life on two levels at the same time? To be busy: thinking, speaking, calculating, meeting all the demands of external affairs; yet, within, at a deeper level, be in prayer and adoration, praise and worship!

It begins, as Thomas Kelly points out, in a style of alternation. We move from one level to another. We carry on conversation with our family, or friends, on one level. Then we hasten to communicate with Christ on the other (deeper) level. We alternate between the two. There is interplay. But we find that preoccupation with either level brings the loss of the other.

How may we learn the profound secret of living the life of prayer without ceasing? How may we develop the art of living on both levels simultaneously? By quiet, persistent practice. By establishing a constant vigilance, without strain. By reassertions of the will.

Even then, there will be lapses and failures, painful and awkward. But behind the scenes, we slowly learn to keep up the life of prayer and inward worship. Alternation gradually yields to concurrence.

We long for the unbroken communion and adoration . . . and, to be sure. He longs for us to find it. He supplements our weakness. God himself works in our souls, in their deepest depths. To quote Kelly, “The processes of inward prayer do not grow more complex, but more simple.”

There are times when prayer pours forth in mighty volume and originality such as we cannot create. It rolls through us like a gigantic tide. We may suppose these depths of prayer are our achievement, but this humanistic account misses the autonomy of the life of prayer. We pray, yet it is not we who pray but a Greater who prays in us. The God of love is wooing us to His holy life.

Let us begin where we are, now. Live this present moment, this present hour, this day, in utter submission and openness to Him. We will walk on the streets, chat with friends, follow our pursuits. But every moment, behind the scenes, let us be in prayer, offering ourselves in continuous obedience.

I have not mastered the fine art of split-level living. I’m not sure I would qualify as a first grader in this school. But I have enrolled. And I like the course. It’s a thrilling adventure. Will you join me?

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

—Matthew 6:33
When reading Scripture, we often pass over words that are seemingly unimportant in order to arrive at words that we feel are key and significant. Such is the case in Paul’s letter to the church at Thessalonica. He wrote, “Furthermore then we beseech you, brethren, and exhort you . . .” (1 Thessalonians 4:1). We read these words and hurry on to continue the remainder of the text which deals with the experience of entire sanctification.

Important for our understanding of this portion of Scripture is Paul’s use of “beseech.” Beseech in this instance has two meanings. The first synonym we find for the word is “beg.” The verse could just as easily have been written, “Furthermore then we beg you . . .” Since the Holy Spirit is directing the writing of these scriptures we can interpret this to mean that God is begging us to be sanctified.

Think of it! God begging us to be sanctified.

We can visualize Christ stretched on the cross, begging us to enter into the experience of being sanctified wholly. My heart is deeply moved when I realize again the condescension of an almighty God begging, bleeding, dying for me. Against this kind of plea from God I offer no defense, but gladly surrender my life to His sanctifying grace.

My faith has found a resting place not in device nor creed.
I trust the ever-living One, His wounds for me shall plead.
Enough for me that Jesus saves, this ends my fear and doubt.
A sinful soul I come to Him, He’ll never cast me out.

My heart is leaning on the Word, the written Word of God.
Salvation by my Saviour’s name, salvation through His blood.
I need no other argument; I need no other plea.
It is enough that Jesus died, and that He died for me (Lidie H. Edmunds).

The second synonym of the word beseech is “decree.” It is God’s decree that we be sanctified. “For this is the will of God, even your sanctification” (1 Thessalonians 4:3). From the word decree we can move to the word commandment. This definition is especially emphasized in the context of this scripture, as Paul continues to write, “For ye know what commandments we gave you by the Lord Jesus” (1 Thessalonians 4:2). We could read the first verse, “Furthermore then we command you . . .” Thus, it is God’s commandment that we be sanctified.

The word “command” often carries with it harsh connotations, almost as though God were taking us out to the woodshed for strict disciplining. This is unfortunate. The commandments of God are always meant for our good, for our best interest. The use of the word command really implies that “this is the very best for you.” The Scriptures tell us that “God’s commandments are not grievous” (1 John 5:3). Further, it is vital that the commandments become the foundation principle of life. Thus God’s commandments are meant for our good (the very best for our lives) and should be followed until they become the abiding principles of life.

In the Old Testament commandments, God is really saying to us that the very best for our lives, for our personalities, and for everyone around us, is that we do not steal, that we remember the Lord’s day and keep it holy, that we do not commit adultery, that we honor our fathers and mothers, that we do not take the Lord’s name in vain, that we do not covet, that we do not kill, and that we do not lie.

In the New Testament, Jesus said that the very best for us, for our personalities, and for everyone around us, is to “Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . .” and to “. . . love thy neighbour as thyself” (Matthew 22:37, 39).

In the letter to the church at Thessalonica, Paul writes that the very best for our lives, for our personalities, and for ev-
everyone around us, is that we should be sanctified. We need to emphasize again that it is not just Paul writing, but it is the Holy Spirit directing our lives to be sanctified. Against this kind of divine concern, I offer no resistance, but rather surrender my life to God for His sanctifying grace.

Jesus, see me at Thy feet,
With my sacrifice complete.
I am bringing all to Thee;
Thine alone I'll be.
Oh, how patient Thou hast been
With my pride and inbred sin!
Oh, what mercy Thou hast shown,
Grace and love unknown!

Lord, I loathe myself and sin;
Enter now and make me clean.
Make my heart just like Thine own;
Come, Lord, take Thy throne.
Have Thy way, Lord, have Thy way;
This with all my heart I say.
I'll obey Thee, come what may.
Dear Lord, have Thy way."

(George Bennard)

Yes, “beseech” is an important word in this text. And so is “you.” “I beseech you . . .” Have you been sanctified wholly?

1. Used by permission of The Rodeheaver Company.

Congregations are molded by pastors. Bresee shaped Los Angeles First Church in ways which linger still. H. H. Wise left an indelible influence on Nashville First Church. Hugh C. Benner left his prophetic mark on Kansas City First Church. And H. V. Miller etched his ministry on Chicago First Church. The evidence is obvious; a minister molds a church.

But churches shape their pastors too. The tough-minded church board with a 9:00-5:00 workday mentality may pressure a lazy preacher, but breaks the spirit of a true shepherd. The church with appreciation for effective Bible preaching may draw the best out of a developing preacher but frighten the promoter to an apparently greener field of service. The apathetic congregation may cause some preachers to quit in utter frustration. The evangelistic church will make an evangelist of its pastor both in and out of the pulpit. And a caring, loving fellowship may make a pastor work well beyond human energy levels.

Congregations shape their pastors’ leadership skills. As we all know, God never meant for our spiritual leaders to be errand boys—even for good causes. Rather He planned for the pastor to be a shepherd of the flock and a kind of spiritual father to the family. Pastors are called by God to be our spiritual leaders, and God expects congregations to follow their ministers.

Congregations mold their pastors by their involvement in Kingdom service. Part of the pastor’s task is to baptize believers, dedicate infants, bury the dead, and serve Communion—all priestly functions done only by ministers. But these unique roles of the pastor can be overemphasized until the minister is expected to be a sort of superstar or a substitute saint for the entire congregation. Competent service to Christ by lay people greatly influences a pastor’s ministry.

At first the young minister is flattered by the congregation’s praise; “You are so much better than Pastor Jones who just left.” Such affirmation after years of books, classes, and red-penciled examinations is heady stuff. But soon the long hours and the lack of genuine spiritual achievement in the church forces the pastor to question the commitments of his flock, and he concludes that his people are apathetic or not serious about their commitments. In a local church this human tendency to spectator sports shapes a pastor’s ministry in ways he may never be able to change. The end result is a pastor who seems to insist on doing everything; a leader with little ability to delegate responsibility or share ministry.

Everyone, including pastors, grows when they are appreciated; nearly everyone shrivels a little when they are criticized. Obviously, no one human being can be expert preacher, teacher, counselor, financier, administrator, and theologian. Why not appreciate his strengths and down-play his faults? Ministers are shaped negatively by blame but they grow from worthy praise.

You can shape your pastor’s ministry toward mediocrity or nobility.
Thank God for the Small Church, Too!

by RICHARD LEE SPINDLE
Kansas City, Missouri

I HAVE WANTED to say it for a long time, but I just did not seem to find the words. Thinking about it evokes emotions of gratitude and joy. It is so meaningful because it has been a formative force in my own life. The lid has been kept on long enough. I might as well say it: "Thank God for the small church, too!"

Now, I am not clamoring for smallness. I do not propose breaking all the large churches down so we can have all small churches. I do not believe we should be satisfied to remain small. There is no special merit in fewer numbers. Smallness does not equal "holy" any more than largeness equals "sinful" or "worldly." There is a special flavor and appeal about each size church—small, medium, and large. But I am especially grateful for small churches because a small church "dug me out." I am also thankful that the Church of the Nazarene has maintained a vision of planting churches even in small towns.

It is simply incredible that the church would plant a church in my little hometown. People were leaving. Industry was dying. No supermarkets there. No superhighway there. Not much chance of ever having a "super church" there either! But the church officials believed that a holiness church could provide a unique ministry and offer some people the opportunity to be saved, to be sanctified wholly, and to participate in the life of the Kingdom. This is exactly what happened to me and my family. The little church found my mother. Through her godly influence, all three children of our family were saved to serve through that small church.

If you could have seen that church, you would have known immediately that it was not a "super church." Nothing "super" about it! It just did not fit the picture, folks, of a thriving, modern church. It was a little, square, white-framed building with a tin roof. No central air. No padded pews. No organ. No youth pastor. No robed choir.

Leaping into my mind is a picture of my Sunday school teacher. She taught a class with several ages of little children mixed together. Using the little picture card with the scripture on the back, she told us about Jesus Christ who had died to save kids like us. She said He understood us and cared for us more than we could even imagine. She said He wanted us to live our lives for Him and love Him. Then she would place her old, gnarled hands on our heads and pray a prayer like: "O, precious Jesus, keep Your hand in the life of this young man. Keep him from a life of sin. Help him to pray and read the Bible and live his life pleasing to You. May he live his life, Lord, so You can be proud of him. Amen!" More than I knew, I needed that.

But her ministry to us did not stop with the "second bell" when Sunday school class was over. No! All during the days of the weeks of our young lives, our Sunday school teacher phoned, wrote cards, visited our homes, and encouraged us. A beautiful picture of holiness and caring was this dear saint. She invested a bit of her very self in me. I will never be the same because of her. And she did it all as her cancer-ridden life was ebbing away!

How could I forget the morning our dear pastor struggled in his sermon to conjugate a verb! Having been deprived of formal education, he often struggled to express himself properly. This morning he described Zaccheus's ascent into the tree to see Jesus by proclaiming loudly: "And Zaccheus dimmed . . . clammed . . . er, I mean . . . clummed up in the sycamore tree!" Naturally, we had a great laugh and he laughed, but God blessed the message anyway. In the next moment, his eyes filled with tears of compassion, the pastor stretched his arms out to us and with a voice of tenderness and love cried, "Is there someone here who needs to see Jesus?" Our hearts melted so quickly we forgot the pastor's grammar. All we could see now was Jesus!

This is not to say that small churches and lack of education are synonymous. This is even less true today than it was in earlier years! Some very wise and educated and dynamic people are vitally involved in small churches. The point is that although things did not always flow as smoothly as they might and people were not always as polished as they could have been, God seemed to find ways to use the
people available as instruments of His grace and nurture.

Talk about a leadership training ground! John Dewey had nothing on my church! We learned to sing harmony by doing or we did not learn. We learned to sing harmony by trying “Life’s Railway to Heaven” on Sunday morning. (Somehow that song does not seem like a Sunday morning song to me now!) A teenage boy often played the old upright piano for congregational singing. Since he could only play in the key of “C,” the songs were often terribly low or screechingly high! An older man directed the singing by moving his thumb up and down to the beat of the song. A young lady learned to teach the singing by moving his thumb up and down to the beat of the song. A young lady learned to teach Sunday school by teaching. We learned to organize by organizing.

A dear sister would clip a piece out of the young people’s program book and say to me, “Would you read this on the program tonight?” I would read it. Next Sunday, it was my turn to get scissor-happy and clip pieces out and organize a program for NYPS. The kids knew the program was not always first-class and polished, but they did not seem to be concerned because they were learning how to lead, how to work with people, how to be good churchmen, and that was important.

Revival meetings! We had them! All kinds. Every year we had them. Two or three times during the year we had them. Some of our evangelists really preached loudly and told scary stories. They seemed to really get people to the altar. Other evangelists were quiet and prayerful and they seemed to help you in a different kind of way. I am glad that going to the altar when you had a need was the thing to do. I want my children and grandchildren to feel the same freedom.

In the modern church of the 1980s, we must not lose the simplicity of the gospel and the commission of the church so clearly lived out in churches like the one I have described.

We still need people who will love and care for our children; teach them the Bible; teach them how to pray; teach them to serve. We still need to affect a ministry with teens that will allow them to discover and use their God-given gifts of ministry in an atmosphere of Christian concern. We still need the freedom and spontaneity of the Spirit that encourages an atmosphere of revival and spiritual blessing.

These kinds of things have characterized the Church of the Nazarene I have known! The small church has no corner on the market, but a small church can have every one of the elements mentioned.

So, pastors and members of small churches: Keep reaching people! Keep leading them to Christ!

Keep preaching the “good news” to them!
Keep singing, praying, and fellowshipping with them!
Keep teaching them the Bible and training them to be good churchmen and leaders!
Keep the altar open, the glory down, and the healing ministries of holy compassion flowing from your fellowship!

Thank God for the small church, too!

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**Book Brief**

**CATCH AN ANGEL’S WING**

A Christian’s View of Death

**GENE VAN NOTE, author**

“I had been a pastor for only four years when my Sunday afternoon nap was interrupted with the tragic news that one of our Sunday school boys had just been killed by a train.

“Four days later, I stood with his nine-year-old brother under the stars in the Sacramento Valley. The heartbroken lad asked one of life’s toughest questions, ‘Where is my brother?’

“That question prompted a 20-year search that ultimately resulted in the writing of Catch an Angel’s Wing. The book is a pastor’s answer to the cry, ‘Where is my brother?’”

Author Gene Van Note’s inspiration for writing a book about death from the Christian perspective emphasizes the great mystery surrounding this natural phenomenon that touches every life. The work’s subtitle is a subtle reminder that at times Christians seem less Christian when confronted by death than at any other time. As Van Note reminds us, death is not the blackness shutting out light; it is snuffing out the candle because dawn has come.

Bertha Munro, in Truth for Today, says it so strikingly: “Someone has tampered with death—that Someone is God! Death is not final. No longer need we feel when we lay our loved ones in the grave that the last word has been spoken. There is One whose finger will roll away the stone, as a very little thing.”

Author Van Note expands this concept, giving the reader an idea of death based on faith in God’s promises. This faith provides the Christian a perspective that is different from the unbeliever. When he or a loved one stands at Jordan’s menacing waters, as did Hopeful in Pilgrim’s Progress before he plunged into the chilly stream: “Be of good cheer, for I feel the bottom and it is sound.”

In the 76 pages of Catch an Angel’s Wing, there is comfort for the bereaved and assurance for all whose faith is anchored beyond the veil.

Beacon Hill Press of Kansas City

To order, see page 23.
YOU'RE CRAZY! "You can't afford it!"
"There's no way you can do it!" These were some of the comments I heard when I announced my plans to go to a Nazarene college. It had been six years since I graduated from high school, and during that period of time I never felt any pull toward college. Now God was making it clear to me that I must go, even though it seemed impossible. I had no money. My dad was on a kidney machine, and I had already lost my mother. This was something that called for my complete dependence upon God. I decided if God wanted me to go to a Christian college, then He would foot the bill!

Right away I enrolled at Trevecca Nazarene College in Nashville, Tenn., and was ready to start the next quarter. I had no idea how I would pay the bill. Just a week before registration my father passed away at home. A few days later I headed for Nashville and attended my first class. I still had no money, there was one thing I had—"faith."

It appeared to me that some of the Christians I knew had the wrong kind of faith. They would testify of their faith in God in a situation, then worry about how they were going to solve their problem. I found a definition of faith in Hebrews 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen." Faith means going out on a limb, out on the tiny branches that just cannot support you. Then you know that the only way you're going to keep from falling is for God to hold you up; that's faith. That is what I was putting to work.

Weeks passed and the end of my first quarter at school was near. That quarter's bill was due in two short weeks, but still I had no money. I kept praying and trusting God to bring it in somehow, and I knew He would. One day I picked up my mail and found a letter from an insurance company. I opened it and discovered that I was one of the beneficiaries on my dad's insurance policy. A check was enclosed for over $4,000!

Of course that took care of a few quarters' tuition at Trevecca, but one spring I ran out again. Once again I had to climb that tree and scoot away out on that limb. I went in to talk with the financial director because the bill was due within a week. I knew that I owed $500 on that quarter, but there was no money in sight. The financial director told me that a certain professor had come by the office that week and put a $500 scholarship on my account! The Lord works in mysterious ways!

I finally became a senior and had a great senior year, holding weekend revival meetings with my roommate. I left for Thanksgiving and Christmas break, knowing that I had exhausted all funds once again. Money had become scarce at Trevecca and it looked like I would not be able to return unless I had the money in advance.

While at home at Atlanta First Church, Rev. Jim Diehl was preaching about "the bigger the problem, the bigger the faith." It is still heard throughout the church—"There is no hurry." And because its strategy has been so effective, the urgency for winning souls and the value of time meets with blunted seriousness.

Now, whether the strategy is at work in your church, only you can determine. But wherever it is used, it needs to be combated by a wide-awake, alert, aggressive church, whose attention is on Christ and whose mission hears the countdown to the Second Coming.

Where the church loses its consciousness of the lateness of time, there it loses, also, its urgency to be about its mission. Mediocrity and indifference then characterize the church.

—C. NEIL STRAIT
Lansing, Michigan

OUT-ON-A-LIMB FAITH

by DANNY GODDARD
Greensboro, North Carolina

SATAN'S STRATEGY

In his book, A World of Differences, Bob Laurent shares an interesting story about all the legions of hell getting together to discuss their strategy. Their reason for meeting was that the church was making great headway, and the gathering was called to devise a plan for slowing it down.

One of Satan's men spoke up and said he thought the people should be told, "There is no heaven." But that was soon turned down because it had been tried without too much success.

Another thought he had a good idea and said just tell them, "There is no hell." But that didn't take either.

Finally one spoke up and said, "Tell them there is no hurry!" The idea was accepted and the forces of Satan went to work. (Bob Laurent, A World of Differences, Fleming H. Revell, 1975, pp. 107-8).

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—C. NEIL STRAIT
Lansing, Michigan
INFLATION IMPOVERISHES

by NEIL E. HIGHTOWER

Winnipeg, Manitoba

A NUMBER of years ago, President Dwight Eisenhower defined inflation in these picturesque words: "When a housewife takes a purseful of money to the store and returns with a market basket full of groceries, that’s normal; but, when she takes a market basket full of money to the store and returns with a purseful of groceries, that’s inflation!"

Inflation is a social and economic robber that pilfers our pocketbooks in spite of civilized development. We can’t seem to cope with the necessary balance of production and consumer requirements, between real wealth and our luxurious, bogus wishes. Inflation is felt by many economists to be our worst problem in human society.

There is another kind of inflation that is far more serious than economics—spiritual inflation. It is trying to live high spiritually without building the foundations of spiritual discipline. It is the debilitating practice of defining spiritual achievement, or spiritual worship services, in terms of the feeling-level only. It is letting ourselves become enamored with the religious hucksterism on media programs which insists that God intends for us to be perennially in good health and in constant financial comfort. This definition of spirituality would place us in a spiritual cocoon, entirely separated from the real world that has suffering, as well as other ingredients, in the normal level of living.

This kind of spiritual inflation has robbed us of the nobility of teeth-gritting. It doesn’t know how to worship and love God who sometimes frowns even on His beloved children. It makes us spiritual hypochondriacs, with our “experience forefinger” constantly on the pulse of our feelings. It robs us of the willingness to live by decades, or generations, instead of instantly.

What Charles Collingwood said on December 25, 1965, as the closing statement of the CBS News Summary of 1965, is fitting:

"The world has seen man invade the awesome domain of space and maintain himself there. Even more we have seen this powerful and rich nation tackle a problem almost as old as the race—poverty. Yet in spite of these awesome feats, we haven’t been able to stop war or the awful blight of racial prejudice. Profoundly our inability is revealed in our awful spiritual poverty. We have the technical know-how, but are sadly impoverished in the essential realm of the spirit.

Unless Christians balance their emotional levels with rational evaluation and input, they will find themselves plagued with spiritual inflation. Their spiritual life will be honeycombed by insecurity, and spiritual inflation will become a way of life. The advice of St. Paul is good to live by: "I will pray with my spirit, but I will also pray with my mind. I will sing with my spirit, but I will also sing with my mind" (1 Corinthians 14:15, NIV). □

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I made it through four years of college, graduated and now I’m a pastor. I’ve heard parents say they can’t afford to send their kids to college. I’ve heard people testify of their unshakable faith in God, then they worry themselves into hospitals. I’ve seen people pray about a problem, and say, “It’s in God’s hands,” then rack their brains trying to figure out a solution. What we need is faith. I don’t mean a flimsy half-trust in the Lord. I’m talking about that “get-out-on-a-limb” kind of faith! I am convinced that if God is in it, you can do anything. Get out on a limb and the Lord will not let you fall! □
OUR COLLEGES—WITNESSES TO FAITH

God never intended for man to live in ignorance. He is the God who, in the beginning, said, “Let there be light.” Education has been God’s intention for man as surely as it has been man’s aspiration for himself.

Remember, too, that God created “the heavens and the earth.” He determined what man’s environment should be. He is concerned, therefore, with man’s learning in the so-called secular fields, as in the so-called sacred or spiritual realms.

The church has been right in promoting institutions of learning. Faith seeks understanding, and faith wisely provides places and means for acquiring that understanding. Our Nazarene colleges are witnesses to our faith in God as Creator and Redeemer of mankind, and to our faith in Jesus Christ as the One through whom that creative and redemptive work is done.

Our colleges are witnesses, also, to our faith in the church, in its willingness to supply its youth with opportunity for education in a Christian atmosphere. The history of each college is filled with the heroism of men and women who believed so passionately in Christian education that they gave their lives and their money to found and sustain our colleges.

Each year one Sunday is designated Nazarene College Day. This year it falls on April 27. It is a day to thank God for our schools, and to pledge anew our support for them. It is a day to pray for our administrators, faculties, staffs, and students, and to make public expressions of appreciation for them all. It is a day to rejoice that such institutions exist, and to renew our determination that they flourish.

The history of church-related colleges contains a grave warning. These colleges have gradually drifted from the beliefs and aims of the churches which founded them, finally becoming almost indistinguishable from secular colleges. How much of that sad drift resulted from decreasing interest in, and prayers for, the colleges on the part of the churches? God says, “let light shine out of darkness.” As we believe in God, let us believe in and support our colleges. Keep them alive and well through our prayers and gifts!

“GO STRAIGHT TO HIM”

In the Journal of John Wesley, under the date of Sunday, December 9, 1739, this entry appears: “I expounded in the evening to a small, but deeply serious company, ‘There is one Mediator between God and men, the Man Christ Jesus,’ and exhorted them earnestly to go straight to Him, with all their miseries, follies, and sins.”

That, it seems to me, is the Christian mission and message in a nutshell.

Jesus Christ is the one, and the only one, who stands between God and men. He represents God to men and represents men to God. The entire Old Covenant priesthood, with its generations of priests and thousands of sacrifices, has been displaced by one Priest, one Sacrifice—Jesus Christ, who is both perfect Priest and perfect Sacrifice. His offering was “once for all,” and it never needs to be repeated, so other mediators are unnecessary.

For that reason we can “go straight to Him.” We do not need to go to His mother, or to a priest, or to a pastor. We can go straight to Jesus who has made the throne of judgment a throne of mercy. God will hear us, accept us, forgive us, adopt us, and sustain us when we come to Him through Jesus Christ alone.

And we can go straight to Him with all our “miseries, follies, and sins.” There is no point in waiting until we are “fit” to approach Him. We can never clean up our own lives. We can never atone for our misdeeds. We can never change our hearts. Our only hope is Jesus Christ, and to Him we can come just as we are and just where we are. He has done all that needs to be done to make our salvation possible. Therefore, “now is the day of salvation,” today and not tomorrow.

This good news of the “one Mediator” is inscribed in the Bible. The task of the church is to do just what John Wesley did that December night, expound the message and exhort those who listen to go straight to Jesus Christ!

One Mediator, and that one is sufficient for all!
The editorial below is written by Dr. Mark R. Moore, executive director of the Department of Education and the Ministry.

THE NAZARENE GOLD MARKET

His face looked like a clock stopped at 20 minutes after eight. "Investing in a Christian college is like buying Chrysler stock," he grumbled.

Of course, he was wrong. Pouring dollars and dedication into our colleges and seminary has been more like investing in the gold market. Or, more accurately, laying up treasures where neither rust nor moth can corrupt.

True, some Protestant "church-related" colleges have turned out to be about as useful as snowshoes in Hawaii. But our schools are different—they are "church colleges," not "church-related colleges." The difference is crucial and must be preserved. The past and future of our church and our colleges are so intertwined as to be nearly indistinguishable. The mission of the church and the mission of our colleges and seminary are twin.

And this merged mission is natural, for the schools are the children of the church, brought forth at no small travail. As the church's children, the schools must never cease to honor their parent, the church. Or, to change the metaphor, each of our schools owes a debt to the church. It is entirely appropriate to ask, "Are the payments being made?"

I have no way of answering that question from a binary digital computer—I don't even understand Fortran. But I have seen the informal ledger. For years, I have watched an endless stream of graduates lay aside caps and gowns and take up tasks of hurling javelins of gospel light into the double dark midnight of a world lost in sin. They have faithfully taken up vital roles of leadership and responsibility in the church.

From earliest times, the Church has set aside some of its members for special training so they could in turn serve as minister-servants to the Church. Our church could not exist without ministers characterized by sound doctrine, trained minds and warm hearts. Likewise, our church would fail without the thousands of college-trained laymen who serve her in many important ways. I am grateful for the godly men and women who have established and perpetuated our colleges and seminary through great sacrifice. Literally hundreds of thousands of people have been blessed because of them. From my vantage point over the years, I say that the payments are being made, the books balance.

Today, Nazarene schools do many things well. Send them backward, awkward, inexperienced kids, and they expose them to truth encounters of the spiritual kind and return them to the church as skilled pastors, educators, evangelists, counselors, nurses, missionaries, staff ministers, businessmen, schoolteachers, social workers, etc.

In addition, I see the Nazarene college as an outpost of the church in an area where secularized intellectual culture dominates. The college, rather than hiding what is non-Christian from the student, reveals these issues to him or her from the perspective of Christian faith. Thus the student struggling to develop ethical standards has an environment of understanding, support, and guidance in which to do so. With ethics, morality, and standards of holiness hammered out on the anvil of truth and anchored in his innermost being, the secular culture will not easily deter the Nazarene college youth from his spiritual objectives.

"But I can't afford to send my children to a private college, Nazarene or otherwise." I've heard such well-meaning Jeremiahs in full wail many times. The argument is weak, if by "afford" you mean dollar costs alone. With the educational grants, loans, scholarships, and jobs available, an education in one of our schools can be "afforded" by almost everyone. But when "afford" is understood in terms of spiritual priorities, Christian environment, and teachers who pray for their students, the argument against sending one's children to a Christian college disappears like sand castles at high tide. Is it not more accurate to say, "I must afford to send my children to a Nazarene college"?

The administrators of our schools are committed to carrying out the mandates of the church under the appropriate governing boards. They are also committed to enhancing the welfare of the students. Faculty members are committed to stimulating and guiding the mind and character of our young people. When it comes to values, ethics, and religion, a student frequently learns more from a good teacher than from a good book. Faculty members are the heart of all our schools.

I will never live long enough to forget the contributions Nazarene professors made to my life. Their loyalty to God, the church, and the college brought forth similar qualities in my own young heart. Their commitment to truth and academic excellence in a helping atmosphere has brought me to appreciate these pursuits more than ever. I thrill at the opportunities our young people have of attending Nazarene schools. And I encourage all to invest in the "gold market" of Nazarene higher education.

APRIL 15, 1980 17
In Anticipation of Pentecost Sunday and the Church of the Nazarene’s 20th General Assembly, the Board of General Superintendents declare...
A Call to Prayer

The Church of the Nazarene is approaching another historic General Assembly. This great international gathering will have serious responsibilities because of the overshadowing problems of a world in crisis.

Throughout history the people of God have found comfort, strength, guidance, and victory through united prayer. God has always honored and blessed His people “when they had prayed.” Crises have been resolved, revivals born, miracles recorded, and great periods of growth experienced as a result of prevailing and intercessory prayer.

The first Christian Pentecost became one of the church’s finest hours. In obedience to our Lord’s final words to “tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49), the disciples were “all with one accord in one place” (Acts 2:1) when the Holy Spirit was outpoured upon them—filling them, cleansing them, pervading the inner depths of their personalities, and stimulating them to a new intensity of life which launched the Church on its awesome assignment of evangelizing the world.

The dynamic spiritual renewal of Pentecost is the need of the hour. Your Board of General Superintendents proclaims Pentecost (Whitsunday) Sunday, May 25, as a special day of intercessory prayer throughout the Church of the Nazarene. From 6 a.m. to 6 p.m. on that day we ask that every church, the chapels on our college campuses, hospital chapels, every mission station, all missions and institutions throughout the world be open for a continuous chain of prayer. We solicit every Nazarene in every area of the world to unite and form a link in this chain of united prayer. Let us pray with deep sincerity and supplication. Let us pray with the humility of confession until we can rise in the obedience of faith.

Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting. Psalm 139:23-24

BOARD OF GENERAL SUPERINTENDENTS
The Louisiana Moral & Civic Foundation Board of Trustees, in its annual meeting held December 17, 1979, in Alexandria, La., elected Rev. Ray Faulk, pastor of the Kenner, La., First Church, to a three-year term.

LMCF, a Religious and Educational Foundation, was organized in 1942, and seeks to be an extension of the Church into areas that the Church is not readily able to go, according to Ken Ward, its executive director.

In addition to being elected to the Board of Trustees, Rev. Faulk will assume a position on the Church Committee and the Promotion Committee.

SHOE MAKER LEAVES DEPARTMENT OF YOUTH

For two and a half years, Norm Shoemaker has served as program director for the Department of Youth Ministries. As of February 1, Norm left the department to resume full-time study at the Nazarene Theological Seminary. He will, however, remain as part-time consultant for General Convention activities and the 1980 Summer Ministries involvement.

Under Norm’s leadership, 100 students have been selected annually for participation in the Summer Student Ministries Program. Besides interviewing at all of the Nazarene colleges, organizing the training camp, and administrating the details of the various ministry endeavors, Norm initiated an advance equipping process for the students. This involved preparatory Bible study, related reading, and once-a-week meeting with a support partner as well as with other students on campus appointed to the program.

Other innovations in the Summer Ministries program while Norm was director included AIM, Athletes in Mission, and ISM, International Student Missions. Under AIM, a basketball team toured the Philippines in 1978, playing and witnessing to 62,500. ISM is an enlargement of the Student Mission Corps concept, which brings international students as well as North American students together in a ministry assignment.

Also at the heart of Norm Shoemaker’s ministry has been the discipling emphasis. He authored the lead book in the discipleship series: Discipleship Is More than a Twelve-Letter Word. Norm is also the author of WOW, Workshop on Witnessing, and Life in God’s Family, part of the camp curriculum series.

In 1979, Norm headed the first retreat gathering of the Professional Youth Minister. Because of its success, the next one is already planned for April, 1981.

Norm’s ministry has alternated between local church and denominational. He has served as youth minister for Pasadena Breese Avenue and Bethany, Okla., First; director of Youth Adult Ministries at Colorado Springs First; and director of College Age and Singles at Nampa, Idaho, College Church. He previously served under Paul Skiles in the NYPS Department and Mel McCullough in the Youth Department.

Norm; his wife, Judy; and his three sons, Scott, Steve, and David, live in Olathe, Kansas.

GENERAL BOARD FEBRUARY MEETING

The General Board met for its 57th annual session February 25-29, 1980. The month later time was scheduled to facilitate the move to medium and long-range planning by the denomination’s international board of ministers and laymen representing all regions of the world where the church is ministering.

Beginning with the quinquennium 1980-85 in late June, the board will make decisions that will be implemented at least a year ahead, beginning January 1 after its meeting.

The board elected Rev. Bill Sullivan (district superintendent of North Carolina) to become the executive director of the Department of Evangelism, a position left vacant by the move of Dr. Don Gibson to be district superintendent of Eastern Michigan in September, 1979. Rev. Sullivan will begin his work immediately.

The board also elected Rev. Wesley Tracy, professor of religious education at Nazarene Theological Seminary, to the office of editor of the Preacher’s Magazine, succeeding Rev. Neil Wiesman. Tracy had been managing editor of the quarterly magazine.

Twenty-two missionaries were placed under appointment upon the recommendation of the Department of World Mission and the Board of General Superintendents. They are: Miss Carolyn Clinkingbeard—General Appointment
Mr. and Mrs. Kelvin St. John—Guatemala
Miss Mary Porteuse—General Appointment
Rev. and Mrs. Dwain Zimmerman—Peru
Mr. and Mrs. Lynn Shmidt—General Appointment
Rev. and Mrs. Claude Sisler—Chile
Rev. and Mrs. Merrill Williams—India
Rev. and Mrs. Kenneth Blish—Ecuador
Rev. and Mrs. Joe Techau—Papua New Guinea
Rev. and Mrs. John Armstrong—Colombia
Rev. and Mrs. Maxie Harris—General Appointment
Mr. Max Brammer—Papua New Guinea Medical

Mrs. Miriam Mellinger Brammer—reappointment to Papua New Guinea Medical.

General Superintendent Dr. Eugene L. Stowe reported for the Board of General Superintendents. He said:

"Overseas travel and responsibilities have claimed a sizable portion of the year's scheduling." Immediately following last year's General Board meeting Dr. and Mrs. George Coulter visited Central America where Dr. Coulter presided at district assemblies on the Guatemalan Southeast, Guatemalan Northeast, and Costa Rica districts. He also visited the Central American seminary in Costa Rica. A few weeks later the Coulters traveled to India. There Dr. Coulter presided at the first assembly of the new Eastern Maharashtra District and also at the Western Maharashtra District assembly. They also visited the hospital and schools.

Dr. Orville W. Jenkins recently returned from a 32-day visit to the South Pacific. In Samoa he conducted a mini-assembly. In New Zealand he presided at the assembly where the overhead projector was used to report church growth.

The Madang area was designated as a pioneer area.

Dr. Jenkins also visited our hospital at Kudjip. The next stop was in Australia where he conducted what was to be the last assembly for Dr. A. A. E. Berg who passed away during the year. Dr. Jenkins presided at the northern and southern district assemblies and visited the Bible college. Indonesia was visited last, and Dr. Jenkins reports that two new churches have been organized.

January 25 through March 1, Dr. and Mrs. William M. Greathouse visited South America. He conducted assemblies on the Peru North and Peru South districts as well as the first assembly in Ecuador, where we now have six fully organized churches. The 32nd assembly of the Bolivia district was held in La Paz. Following this, Dr. Greathouse conducted assemblies on the Argentina Central and South districts and in Uruguay and Chile. Their final stop was in Colombia, where he presided at the first assembly on this young district.

Dr. and Mrs. V. H. Lewis traveled to Europe in February. In Italy he reports that Rev. Salvatore Scogna-miglio is giving strong leadership to the district. From there they went to the Middle European assembly. The final two assemblies were held in Holland and Denmark, after which they visited the Bible college.

The Madang area was designated as a pioneer area.

Dr. Stowe flew January 26 to Brazil, where he dedicated the beautiful new Bible college building in Campinas and conducted the assembly on the Southeast district. A third district in north Brazil is under way.

From Brazil they flew to Africa and spent four weeks visiting every field including Rhodesia (Zimbabwe). They held preachers' meetings on several fields.

Dr. and Mrs. Charles H. Strickland made their second visit to the Orient in February and March. Their first stop was in Hong Kong, and from there they went to Taiwan and Japan. Japan voted to request regular district status.

Next they visited Korea for the assemblies on the South and Central districts. In the Philippines, Dr. Strickland presided at assemblies of the Western Visayan, Eastern Visayan-Mindanao, Luzon, and Metro-Manila districts.

In late March Dr. Coulter held the district assembly in Trinidad. In June he made the first visit to Cuba by a

The Ideal Gift for Mother's Day

SUNDAY DINNER  By Lora Lee Parrott

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general superintendent in more than 20 years. He ordained 14 new elders.
Dr. Strickland presided at the Puerto Rico District Assembly in July.
In October, Dr. Jenkins conducted the fifth assembly for the Jamaica District.
In November, Dr. Greathouse held assemblies in Mexico. These included the Southeast, Northwest, Northeast, and Central districts, as well as the first assemblies on the new East, North, and West districts.
Dr. Lewis returned to Europe in November, where he visited in West Berlin and conducted the assembly in Portugal. He journeyed to the Middle East, where he held a mini-assembly in Jordan and contacted the Syria-Lebanon District.
In December, Dr. Strickland flew to Haiti to conduct assemblies on the two districts in this country. From there he went to the Dominican Republic for the district assembly.
Dr. Coulter made a final trip to Central America in January of 1980 and presided at assemblies on the following districts: Guatemala Southeast, Guatemala Southwest; Guatemala Northeast; Panama; Costa Rica; Belize; Honduras; and El Salvador.
Dr. Stowe announced that a gift of $300,000 from the estate of the son of Rev. Leo C. King provided the major portion of the cost of the new conference center. It was recommended that the building be officially named the "Leo and Mattie King Conference Center."
The new conference center will meet an urgent need in housing continuing education classes for pastors, evangelists, district superintendents, and lay persons, as well as several seminar programs. It will also be used for seminars on retirement for senior ministers.
The general secretary reported that there are now 123 regular and mission districts; there are 54 national mission and pioneer districts, for a total of 177 districts, or a gain of 5 for the year.
Income figures show $30,908,855.13 was received by the general treasurer during 1979. The per capita giving for the world church was $384.42. In the United States, where the Princeton Religion Research Center found that the average American gave $239 to religious organizations, Nazarenes gave $453.54.
The Department of Pensions and Benevolence announced that the basic pension for retired ministers will increase from $4.50 to $5.00 per month beginning April 1, 1980.
The General Board approved the organization of Nigeria into a nation-
Plans for the establishment of a Bible mission district with an ordained Nigerian pastor to be appointed as district superintendent. Ndiya, where the first Church of the Nazarene has been established in Nigeria, will be the national headquarters. Fourteen churches will make up the district. Plans for the establishment of a Bible college will be instituted. This new district is to be represented at the General Assembly.

The Department of Evangelism accepted the recommendation of the Board of General Superintendents that since the Manual assigns responsibility for growth of the local church and pastoral ministry to it, it will work to blend evangelism and pastoral ministries together in one program.

The Department of Youth Ministries announced that upon recommendation of NYI the periodical ETCETERA will be discontinued and a new periodical, ONE, will be created which will focus on the needs of any career-age youth of the evangelical faith, whether located on a secular campus, Nazarene campus, or in a local church.

Concerned that the church in America is not matching the growth in work areas, the general superintendents and the General Board are exploring the most effective and efficient ways to provide the leadership and impetus to the kind of spiritual resurgence that will result in meaningful ministry to the world's current needs as well as to regain the growth momentum the church recorded in earlier days.

Resolutions from various departments of the General Board and commissions were referred to the General Assembly in June. Other structural and functional changes are being considered by a specially appointed committee: Millard Reed, Clarence Kinzler, T. C. Sanders, Phillip Riley, Gerald Decker, Jack Morris, Thane Minor, Willis Brown, and General Secretary B. Edgar Johnson.

The General Board elected its officers for 1980 to serve until the General Assembly, June 19-27. They are: Robert Wilfong of Kennett, Pa., chairman; Gordon Wemore, Kansas City, president; Robert Collier, West Vancouver, B.C., Canada, first vice-president; Robert H. Scott, Orange, Calif., second vice-president; and members-at-large: Vernon Lunn, Detroit; Richard Zanner, West Germany; Jack Stone, Princeton, Fla.

GILLILAND ADDRESSES PASTORS AT NAE

Dr. Ponder Gilliland, pastor of Bethany, Okla., First Church, spoke to pastors at the National Association of Evangelicals convention March 4, at Hyatt House Hotel at Los Angeles International Airport.

Speaking on the pastor as equipper, Dr. Gilliland said, "This is the day of gimmick hunting, of miracle ministers and magic methods. And yet, God's Word is the great understanding of what our work in the church, and as part of the church, is all about."

Other speakers at the special pre-convention Pastors' Day were Dr. William E. Yaeger, pastor of the First Baptist Church in Modesto, Calif., and Dr. Stephen F. Olford, radio broadcaster and NAE minister-at-large.

More than 400 pastors stood Tuesday afternoon at the closing session, rededicating themselves to expository preaching.

Later, in general business sessions of the National Association of Evangelicals, Bishop J. Floyd Williams, general superintendent of the Pentecostal Holiness Church, was installed as the 20th president of the organization. Upon receiving the presidential gavel as a symbol of his new position, Williams presented outgoing President Carl H. Landquist with a gavel in remembrance of his service to NAE.

Other officers elected by the NAE at the 1980 annual convention included: Dr. Arthur E. Gay, Jr., first vice-president; Dr. David McKenna, second vice-president; Dr. Louis King, secretary; and Mr. Paul A. Steiner, treasurer.

Former NAE President Paul S. Rees was presented the first "Faithful Servant" award at a luncheon of the Social Action Commission, Wednesday, March 5. The citation honored him as a servant of the holistic gospel, who for 60 years has ministered the Word of God around the world, first as pastor in the Evangelical Covenant Church of America, and then as vice-president-at-large of World Vision International.

At the closing banquet Thursday night, March 6, Dr. Robert A. Cook, president of The King's College of Briarcliff Manor, N.Y., called for a renewal of emphasis on Sunday school. He reminded the conference that a prospering Sunday school must be built upon a commitment to God and His Word, the Bible. —NCN

WORK AND WITNESS TEAM TO MEXICO

Recently a Work and Witness Team from the Northwest District went to Metapa, Mexico, to construct a chapel for this mission outpost. Twenty-three team members raised the money for the project and provided for all their own expenses for the trip. Project foreman was Mr. Milton Salisbury of Moscow, Idaho.

The team was composed of members from churches across the district. Several Mexican men worked side by side with the team in the construction of the chapel. The team worked long hours, but also found time to enjoy the inspiration of the Metapa and Tele Vocan people.

The Work and Witness Team, whose project was arranged by Mrs. Perry Winkle, district NWMS president, returned home on November 19, tired, excited, inspired, and challenged with the work of missions. They agreed it was time and money well invested in the lives of their new Mexican Nazarene friends. —NCN

BOOK BRIEFS

See page 13 for description.

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On Sunday morning, singles from Maine to Indiana to Florida and Alabama found themselves bound together in a significant time of sharing, introspection, and Communion. The positive response to this meaningful weekend has caused the planning committee to begin arrangements for another “Weekend in New England” next year—January 9-11, 1981.

Harold Ivan Smith, general director of Single Adult Ministries, leads a seminar at the winter weekend retreat for singles in New Hampshire.

**SINGLE ADULTS SHARE “WEEKEND IN NEW ENGLAND”**

In mid-January, 150 single adults from the eastern United States gathered at Seminole Point Lodge in Sunapee, N.H., for a weekend of winter sports, seminars, and fellowship under the sponsorship of the New England NYI, the Eastern Regional NYI, and the general Church of the Nazarene.

Under the direction of New England Career Youth Director Mary-Beth Taylor, the retreat was intended to capitalize on New England winter weather and ski country. While New England’s driest winter on record kept snow at a minimum, the focus turned to special speaker, Harold Ivan Smith, Nazarene general director of Single Adult Ministries, and to the other seminar leaders—Kathy Montgomery, director of the Nashua, N.H., Senior Center; Mary-Beth Taylor, now a student at Nazarene Theological Seminary; Bill Nielson, associate pastor at Baltimore First Church; and Dick Pritchard, director of Communications for Eastern Nazarene College.


Harold Ivan Smith, who writes under the pen name of Jason Towner, spent many moments with single adults between his seminars at the New Hampshire winter weekend retreat.

Kathy Montgomery, New England District NYI president, leads a seminar for single adults at the midwinter retreat for the Eastern Region.

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Small clusters of single adults shared times of fellowship at the Eastern Regional Singles’ Retreat. The winter weekend in New Hampshire drew 150 single adults from Maine to Indiana to Florida.

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TOUR "B"—"TRUMAN'S HOMETOWN"
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Headquarters and Nazarene Publishing House Tours will be available on the following days:
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June 24 and 25—1:30-4:00 p.m.
THE CHURCH IN THE DECADE OF THE EIGHTIES

Dr. Eugene L. Stowe chats with Dr. B. G. Wiggs (r.), district superintendent of Southwest Indiana.

Perhaps the people who will be the major human factors in determining what the Church of the Nazarene will be and do in the 80s were together under one roof February 20-22. The place was the Sheraton Royal Hotel of Kansas City; the occasion, the Leadership Conference. Dr. William M. Greathouse, general superintendent, gave the keynote address.

Dr. D. I. Vanderpool

General Superintendent Emeritus Dr. D. I. Vanderpool was there with his son, Rev. Crawford T. Vanderpool, superintendent of the Arizona District.

Dr. Samuel Young, also a general superintendent emeritus, was there to add encouragement and thoughtful concern.

At a dinner meeting which opened the conference Wednesday, February 20, W. E. McCumber, editor of the Herald of Holiness announced that subscriptions to the church's official magazine stood at an all-time high, just under 200,000. He commended the work of the district superintendents and district subscription drive directors.

The superintendent of the winning district in each of the five groups of districts in the United States and Canada (grouped according to membership total) was called to the front and received his award.

Goals for each district in the 1980 subscription drive were distributed.

Dr. George Coulter

Dr. George Coulter, general superintendent who will retire from this position in June, called for fervent proclamation of the message of holiness.

The general superintendents urged the church leaders to join them in developing the theme for the 1980-85 quinquennium: "CELEBRATING CHRISTIAN HOLINESS."

1980-81—The Year of the Minister—"Celebrating the Holiness Ministry"

1981-82—The Year of the Layman—"Celebrating Holiness Lay Ministries"

1982-83—The Year of Youth—"Celebrating Holiness Children's and Youth Ministries"

1983-84—The Year of Diamond Jubilee—"Celebrating Our Holiness Heritage"

1984-85—The Year of Church Growth—"Celebrating Holiness Evangelism."

The wives of the leaders joined in evening sessions and held their own during the days. On Thursday, they enjoyed a tour and luncheon, courtesy of the Nazarene Publishing House. □

Editor McCumber presents Herald of Holiness subscription drive winners: (l. to r.) District Superintendents James E. Hunton, Illinois (Group 1); Roy E. Carnahan, Washington (Group 2); George Scutt, Northwest Indiana (Group 3); Wendell O. Paris, Southeast Oklahoma (Group 4); and Phillip M. Riley, Dakota (Group 5).
JAMAICA DISTRICT HOLDS FIRST EVANGELISM CLINICS

A new sense of urgency to spread the gospel gripped Jamaican Nazarenes as they participated in what has been voiced as the most challenging and interesting clinic to be held on this district. "We thought it would be great, but it was far greater than we thought," was one of the expressions heard after the clinic.

Rev. Dwight Neuenschwander, along with six other trainers through the Department of Evangelism at Headquarters, were responsible for the clinics. During this time also, Rev. and Mrs. Armand Doll, mission director for Jamaica, who now resides in Florida, participated and supported all the sessions.

Two clinics were held on the district: one in the main city—Kingston, and the other in the second largest city, Montego Bay. Though many were hindered from participating because of working hours, the people showed great interest and enthusiasm in all of the sessions.

The Kingston Clinic ended with a musical rally, which featured Mrs. Dwight Neuenschwander and other members of the team. Mrs. Neuenschwander also held a music workshop in Kingston.

Already the effects of the clinic have been seen in various churches on the district as pastors and laymen are showing an increase in membership of 44 percent in church membership. The NYI membership is 223; the NWMS membership is 400. Both of these figures represent respectable gains. The past year (1979) showed a grand total raised of £A187,531, a gain of £A17,168, or 10 percent.

Visits during the past year of Dr. and Mrs. Edward Lawlor, Rev. and Mrs. Maurice Hall, and Dr. and Mrs. Paul Orjala enhanced the spiritual atmosphere and deepened the realization that the church is international.

SIX MARRIAGE ENRICHMENT LEADER COUPLES CERTIFIED

Six couples have been added to the roster of trained marriage enrichment leaders. All six are clergy couples. Four from the Sacramento District are: Bob and Monda Simmons, Floyd and Joan Hughes, Byron and Nancy Ford, Ray and Carolyn Sanders.

One couple is from the Northern California District, Larry and Jean Webb. The sixth couple is from the Los Angeles District, Bob and Giaphre Harding. This brings the number of trained leader couples to 39.

Several of the six couples have already led retreats or growth groups in their respective churches. This is the primary objective of the trained couple—to use their skills right where they are in local church ministry.

The training retreat for these couples was held in Sacramento and because the trainees were clergy, the event began on Monday evening and adjourned on Thursday noon.

In order to qualify for training and certification, couples must have first attended a regular Nazarene Marriage Enrichment retreat. Step two is to submit an application (provided by the Marriage & Family Life Office) which calls for a letter of recommendation from the pastor of the couple, if laymen, or district superintendent, if clergy.

Write to J. Paul and Marilyn Turner, Directors, Marriage & Family Life, 6401 The Paseo, Kansas City, MO 64131.

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FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION


CENTRAL FLORIDA—May 6-7. South Florida Heights Church of the Nazarene, 3003 S. Florida Ave., Lakeland, FL 33803. Host Pastor: John M. Gardner. General Superintendent: Dr. George Coulter.


CANADA FRENCH—May 11-12. Montreal First Church of the Nazarene, 455 Spring Garden Rd., Dollard des Ormeaux, Quebec H9B 1T2. Host Pastor: Lee Holder. General Superintendent: Dr. George Coulter. (This is a mini-assembly to organize the district.)


NAZARENE CAMP MEETINGS


MOVING MINISTERS

RICHARD F. BRINSLEY from Boardman, Ohio to New Richmond, Ohio

JERRY CLINE from evangelism to Columbia, Ky.

C. DALE COBLE from Atwood, Okla., to Antlers, Okla.

WAYNE DUNLAP from Danville, Ill. Calvary to Martinsville, Ill. Trinity

DON C. FARNSWORTH from Los Angeles Highland Park to Rolla, Mo.

ELMER E. MCCORMICK from Martinsville, Ill. Trinity to Connersville, Ind. First

JAMES L. MATHEWS from Hattiesburg, Miss. to Indianapolis Broad Ripple

JOHN M. MELLISH from Pageland, S.C., to Bamberg, S.C.

ROBERT L. MURROW to Hobart, Okla.

JACK MYERS, SR., to Goose Creek, S.C., Charleston Calvary

JOE STEPHEN POWELL to Camby, Ind.


NOEL SOMERVILLE from Hull, Northumber- side, England, to Dromore, Co. Down, Northern Ireland

MILTON L. TURNER from evangelism to Long Beach, Miss.

WILLIAM A. WHITE from Palmrya, Ind. to (home mission work) Hardinsburg, Ky.

HAROLD W. WILCOX from Rosemead, Calif. to Los Angeles Highland Park

MOVING MISSIONARIES:

ROBERT ASHLEY, Windward Islands, Furlough Address: 5243 Sereno Dr., Temple City, CA 91780

BESSIE BLACK, San Antonio Nazarene Seminary, New Address: Rte. 17, Box 124 B.C., San Antonio, TX 78228

GARY BUNCH, Brazil, Field Address: Caixa Postal 1098, 13.100 Campinas, Sao Paulo, Brazil

VICTOR EDWARDS, Argentina, Field Address: Iglesia Evangelica del Nazareno, c.c. 308, Formosa 3600. Prov. de Formosa, Argentina

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PATRICK PAGE, R.S.A. N., Furlough Address: Rte. 5, Box 210, Fort Scott, KS 66701

JUANITA PATE, R.S.A. N., New Field Address: P.O. Box 899, 0700 Pietersburg, R.S.A.

WENDELL WOODS, Japan, Field Address: 101 Kobuke Cho, Chiba City, Japan 281

BERGE NAJARIAN, Windward Islands, Field Address: P.O. Box 261, St. Georges, Grenada, West Indies

ANNOUNCEMENTS

Kansas City Nall Avenue Church (formerly Rainbow Blvd. Church) is celebrating its 50th anniversary this year. Former members are invited to attend a homecoming and missionary service on Wednesday, June 18, at 7:30 p.m. Mrs. Mary Anderson, retired missionary to India, will be the guest speaker. Music will be furnished by the Jack and Richard Scharn families. Rev. Bill Coulter is the present pastor. Reception and tour of the new church facilities will follow the service. Please write to the church, 6301 Nall Ave., Prairie Village, KS 66202 if you plan to attend and if you need transportation from Kansas City hotels.

March 30 marked the 50th Anniversary of the Bethel, Ohio, Church. A banquet in honor of this event will be held Saturday, May 10, 1980, at 5:30 p.m. at the U.S. Grant Vocational School in Bethel, and will include special music, a photo display of various facets of the church's history, a guest speaker, and guest appearances by some of the former pastors. The Sunday morning service will begin at 9:30 a.m. For banquet reservations contact Mr. and Mrs. Me Allen, 2828 State Route 133, Bethel, OH 45106 (513-734-4592).

RECOMMENDATIONS

REV. GEORGE GRACE, of 909 W. Ninth, Coffeyville, Kan., is reentering the field of evangelism after having pastored the Marsh-
Rev. Anderson. Interm ent was in San Diego, Calif., with Dr. Draper and Rev. Anderson officiating. He is survived by his parents, Mr. and Mrs. Bruce Frampton; and one brother, Richard.

REV. RICHARD C. GODDARD, 89, died Feb. 20 in Lake Wales, Fla. Funeral services were conducted in Atlanta, Ga., by Rev. Danny Goddard, a grandson. He is survived by 3 sons; 12 grandchildren; and 8 great-grandchildren.

MARY E. GRIMM, 54, died Nov. 12 in Galipolis, Ohio. Funeral services were conducted by Dr. Terrell C. Sanders, Jr., district superintendent; Dr. R. D. Brown; and Rev. William C. Thorpe. She is survived by her husband, Rev. Lloyd D., Jr.; two sons, John D. and James R. (Bob); five grandchildren; her mother; four brothers; and one sister.

PEARL E HORTON, 87, died Jan. 27 in Bethany, Okla. Funeral services were conducted by Rev. Sam Steamman and Rev. Gene Core. She is survived by 1 son, Grant; 4 daughters, Vera Robinson, Veda Sapp, Ivia Gilliland, and Ileen Hamilton; 8 grandchildren; 25 great-grandchildren; and 3 great-great-grandchildren.

BERNICE VALLOW ISGRIGG, 84, died Feb. 6 in San Jose, Calif. Memorial services were conducted by Rev. Richard M. Powers. She is survived by four sons, E. Wesley, David V., James W., Richard L.; two daughters, Mabel Isgrigg and Giaoyas Clifton; two brothers; and one sister.

DR. MINNIE A. LAUERMAN, 79, died Feb. 22 in Seward, Neb. Funeral services were conducted in Lincoln, Neb., by Rev. William H. Conkling.

MRS. EARL McCALL, 74, died Mar. 1 in Crowley, La. Funeral services were conducted by Revs. A. H. Hoppaun, Winston P. Lowe, R. A. Isbell, and Ron Estes. Surviving are one son, Dorsey; two daughters, Audrey Amy and Fannie Faulk; five grandchildren; and seven great-grandchildren.

BETT R. MOORE, 71, died Feb. 10 in Eustis, Fla. Funeral services were conducted by Rev. Franklin Stephens. Survivors include his wife, Della; two daughters, Mrs. Mary Smith and Mrs. Martha Pepper; five grandchildren; two brothers, and one sister.

EDITH RAP, 76, died Feb. 18 in Lincoln, Neb. Funeral services were conducted by Rev. C. Howard Wade. She is survived by her husband, Rev. L. J. Rap; 3 sons, Loren, Oren, Willis, Cart; and 17 grandchildren; 3 great-grandchildren; and 1 brother.

MRS. GEORGE R. SMITH, 82, died Feb. 11 in Sherwood, Ark. He is survived by 4 sons, Walter, Winfield, J. D., and Kenneth; 4 daughters, Mrs.}

**COMMITTEE ASKS U.S. OBSERVANCE TO MARK 1,400TH YEAR OF ISLAM.** With Islamic nations becoming ever more important to U.S. international diplomacy, a private committee headed by two ex-diplomats is organizing an American celebration of 14 centuries of Islam. One of the former ambassadors, William R. Crawford, describes the primary purpose of "Islam Centennial Fourteen" as enhancing public understanding of Islam as a cultural force in world history and its role today as the dominant religion in countries stretching from Morocco to Indonesia.

"If as a by-product of this, we can also communicate to the Muslim world that our minds are not closed to Islamic values, so much the better," Mr. Crawford said in an interview in Los Angeles.

Mr. Crawford, 51, has served as U.S. ambassador to Cyprus and the Yemen Arab Republic. Committee organizers also persuaded ex-ambassador Lucius D. Battle to become chairman of the three-year centennial effort. Mr. Crawford denies any suggestion that this is a government project.

**INCREASE IN BIBLE OUTPUT REPORTED IN SOVIET UNION.** Tens of thousands of Bibles have been made available to Russian Christians recently with the approval of the Soviet government. A report from the American Bible Society (ABS) in New York indicates that Christians recently printed 20,000 Bibles in Leningrad and shipped them to Moscow for distribution. The printing was paid for with offerings received from the government-recognized Baptist body, and shipping was financed through gifts collected by Bible societies and Baptist churches around the world. Last year, the Russian Orthodox Church was given permission to print 50,000 Bibles, the fourth such printing since World War II.

**JAPANESE HOPE TO "REBUILD" THE BIBLE'S TOWER OF BABEL.** "Reconstruction" of the biblical Tower of Babel is under consideration by a team of academics from Japan's Kyoto University. A spokesman for the team said that the Iraqi government had requested help from Japan to create a "museum city" out of the ancient city of Babylon as a tourist center on the Euphrates River about 55 miles south of Baghdad.

The long-considered project, the spokesman said, calls for partial restoration of Babylon with rebuilding of the Tower of Babel.

According to Genesis 11:1-9, a great tower was erected in the land of Shinar and left unfinished because Yahweh confounded the speech of the builders. The city was called Babel or "confusion" (from the Hebrew balal, "to mix, confuse").

**SWISS DEFEAT MEASURE TO SEVER TIES BETWEEN CHURCH AND STATE.** By a 3-to-1 margin, voters in Switzerland have rejected a referendum that would have separated church and state within two years. With only slightly more than a third of the registered voters casting ballots, 1,052,294 (79 percent) voted "no" and 281,760 (21 percent) voted "yes" to a proposed amendment to the Swiss Federal Constitution that would have completely separated church and state in all 26 cantons.

**YUGOSLAV SEMINARY.** An evangelical seminary in the Communist country of Yugoslavia has doubled in size since it opened in 1976, and now has 50 students. It maintains university standards, its degrees are recognized, and it has had a steady flow of guest lecturers from around the world.

Although Christian groups must register with the government there, Bibles circulate freely and church services are not monitored as closely as in some other Communist countries.
Lucille Harris, Mrs. Adele Long, Mrs. Martha Schafer, and Mrs. Alma Wilkinson; 16 grandchildren; and 12 great-grandchildren.

REV. SHERL. D. SMITH, 73, died Dec. 29 in Salem, Ore. Funeral services were conducted by Rev. H. B. London, Jr. Rev. Smith pastored churches in Wisconsin, Minnesota, and California. Survivors include his wife, Doris; a foster daughter, Virginia Lee McCowan; and one brother.

MRS. ALMEDA WHITCHEER, 79, died Jan. 14 in Chico, Calif. Funeral services were conducted by Rev. Paul Benefiel, Los Angeles district superintendent. Interment was in Ontario, Calif. Survivors include 4 sons, Daniel Edgar, John Thomas, James F., and Maurice E.; 4 daughters, Ida E. Segesman, Agnes V. Montgomery, Alice C. Pullen, and Delores Roughton; 44 grandchildren; 51 great-grandchildren; and 1 sister.

MRS. LILLIE DELI WININGER, 91, died Mar. 3 in Sandy, Ore. Funeral services were conducted by Rev. L. C. Schwanz. She is survived by her husband, Rev. B. F.; 3 sons, Jim, David, and Franklin; 2 daughters, Violet and Anna; 19 grandchildren; and 8 great-grandchildren.

BIRTHS

to JOHN AND ROXIE (DAVIS) BOGART, Laurel, Miss., a boy, Ryan Donald, Jan. 11

to ROLLY AND KAREN (HENWOOD) COW-AN, Red Deer, Alberta, Canada, a boy, Scott David, Feb. 18

to JAMES AND DEBORAH (HASKINS) DALTON, Olathe, Kans., a girl, Jami Lynn, Feb. 23

to BRUCE AND LINDA (SHUPE) DAVIS, Bourbons, Ill., a girl, Jessica Morgan, Jan. 21

to DAVID AND FONDA FAHRINGER, Swazi-land, a girl, Tiffany Ann, Feb. 1

to DONALD AND WILLENE (JOHNSON) PLUFF, Overland Park, Kans., a boy, Nathan James, Feb. 22

to REV. BUD AND SALLY (HOOPENGAR-NER) REEDY, Shawnee, Kans., a boy, Gregory Bayse, Mar. 1

to REV. WAYNE AND YVONNE (ROBINSON) RUTHERFORD, Lenoir City, Tenn., a boy, Stephen Wayne, Mar. 5

to JERRY AND CHERYL (MURRAY) SCHIS-LER, Indianapolis, Ind., twin girls, Jaime Lea and Michele Renee, Dec. 15

to JOHN AND ANN (MOYE) SCHORTING- HOUSE, Spruce Pine, N.C., a girl, Kimberly Dawn, Feb. 26

to REV. STEVE AND JANICE (TOLLY) STO-CIIILL, Cherryvale, Kans., a boy, Matthew Pat-rick, Mar. 7

to REV. ROSCOE L AND MARSHA (PRICE) STRUNK, III., a boy, Mark David, Jan. 15

to DWAYNE AND SONJA (BROWN) TATE, Corsicana, Tex., a girl, Holly Lynn, Jan. 29

to MARK AND KAREN (CARLSON) VER-TREES, Clarksville, Tenn., a girl, Sara Rebecca, Jan. 3

to REV. SAM AND MARTHANAN (EDMONDS) WOOD, Houston, Tex., a boy, Samuel Edmond, Jan. 9

MARRIAGES

SUSAN VAN Note and DAVID LOMAX at Palmyra, Mo., Aug. 11

ROSE ANNETTE BOONE and BRYAN H. ALISON at McComb, Miss., Feb. 9

CHARLENE ELKINS and MARVIN NOR- FLEET, Jr., at Nashville Tenn., Feb. 16

ANNIVERSARIES

MR. AND MRS. JOHN RENSBERGER were surprised by the Nappanee, Ind., church, January 20, on the occasion of their 60th wedding anniversary. The day was designated "Rensberger Sunday." The Rensbergers have served the church in nearly every lay capacity during their many years of service.

DIRECTORIES

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

Conducted by W. E. McCumber, Editor

What is the story behind the Dead Sea Scrolls? If they are genuine, why aren't they part of our Bible?

The story is much too long to be told here. These scrolls are the remains of an ancient library, belonging to a Jewish sect, which were discovered in some caves in the area of the Dead Sea. They contain fragments of the Old Testament, of commentaries on various parts of the Old Testament, and of the teachings of the sect. They are not in our Bible for the same reason that other ancient and genuine literature is not. They were not inspired and intended by God to be part of the Bible. Their origin, nature, and purpose is different. They are of limited help in understanding some of the backgrounds and language of Scripture.
NEWS OF EVANGELISM

Olathe, Kans.: The Westside Church recently had a revival with Evangelist Fred R. Lester. The meeting was Sunday over Sunday, with the crowds growing each evening. Average attendance during all services was greater than the Sunday morning average last year. Sunday morning the front of the church was lined with over 50 seekers. Some comments of the revival included: “This meeting turned my life around.” “I have never understood tithing in this light.” “First time I ever wanted to come to a revival meeting.” “I was planning a hunting trip for that week, but after the first service, I knew I did not want to miss. I cancelled my trip.”

(A new Christian.)

—Leon D. Skinner pastor

Jersey City, N.J.: The church had a gracious outpouring of the Holy Spirit. There was also a bountiful harvest of souls. The Lord used the anointed ministry of our evangelists, Rev. and Mrs. Timothy Singell, in an unusual way. Revival fires continue to burn. More and more people are finding victory and newness of life in Jesus.

—Donald F. Tucker, pastor

Orlando, Fla.: Central Church has just experienced one of the best revivals in recent years with Evangelist Gary Henecke and Song Evangelist Pat Duncan. The revival was preceeded with 12 hours of continual prayer daily for three months before the revival. The services were well attended, and several found definite spiritual victory.

—Jim Cummins. pastor

Ravenna, Ohio: First Church recently had a revival with Rev. Don Dunn as the evangelist and Professor Paul Qualls as the singer. Several new families found help at the altar under the Spirit-filled ministry of Don Dunn.

—Jay Harold Keiser. pastor

Mountain Home, Ida.: The church recently had a revival with Rev. Ed West, evangelist. The impact of his ministry in song and gospel preaching reached all ages. God touched the hearts of teens, adults, and senior citizens, as many prayed each night and received spiritual help.

—B. Duane Sonnerberg. pastor

Henryetta, Okla.: First Church recently had a wonderful revival with Rev. Frank Chase as evangelist, and Chaplain Dick and Evangelist Lucille Law, Frank's sponsors. There were 35 seekers at the altar, and the entire church was blessed by the unusual ministry of Rev. Chase. He spent 22 years in various jails and prisons. Through a miracle, with many years left to serve, he was granted a parole. God wonderfully saved him 2 years ago and called him to preach.

—Rosa Lee. pastor

St. John's, Antigua: The Beacon Light Church had a revival with Evangelist and Singer, Rev. Bill Campbell. Seekers lined the altar almost every night. Many testified to salvation and sanctification. Thanks to God for the faithfulness of the Holy Spirit which was felt nightly. Average attendance was 210.

—Gary Bracken. associate pastor

THE CHURCH SCENE

On Sunday, January 20, a memorial tribute was paid to Rev. C. C. and Myrtle Montandon, pioneer holiness preachers, in the Modesto, Calif. church.

Children, grandchildren, and great-grandchildren participated in the service. A bronze altar set, consisting of a cross, two candlesticks, and two vases were presented in memory of the Montandons to Pastor Harold Little.

Through the ministry of Rev. and Mrs. Montandon, over 30 churches were organized in Texas, Oklahoma, and New Mexico. The late general superintendent, Hardy C. Powers, was converted in a revival meeting where the Montandons were preaching in Grassland, Tex.

Participating for the family in the memorial service were Dr. Carlos Montandon, Harold E. Stiverson, Nina Montandon Stiverson, Faye Montandon Antrim, Marylee Roberts Montandon, Wallace G. Richardson, and Jenny Montandon Richardson.

KENTUCKY CHURCH WITNESSES TO ITS CITY

Pastor Eugene Figge and the Mayfield, Ky., church received front page attention in the Mayfield Messenger, February 16.

The church property had been sold to a savings and loan association. The church will relocate in a much larger property 12 blocks away. The congregation voted not only to relocate and build all new facilities, but also to build a "Praise" church in Haiti at the same time. The church will raise the money, and a Work and Witness Team
will go in July, 1981, to construct it.

Rev. Figge, pastor of the church since November, 1972, says:

"Nazarenes are just ordinary people made up of all different backgrounds who have discovered a meaningful relationship to Jesus Christ.

"We are excited about what God has done for us. Most of our lives have been changed dramatically by Him. We have discovered that we all need forgiveness and that Jesus died to forgive us all! We rejoice in the new life He has given us."

Mount Sterling, Ohio, First Church dedicated its new sanctuary on February 17, with Dr. William M. Greathouse, general superintendent, the special speaker. Dr. James Blankenship, superintendent of the Northwestern Ohio District, prayed the dedicatory prayer. Revs. H. B. Wilson and Dale Eades, and the "Living Proof" of Mount Vernon Nazarene College participated in the services throughout the day. The new sanctuary will seat 432. The project included moving the 60-ton parsonage across the street to make room for the 6,700-sq.-ft. addition which also houses the nursery, rest rooms, a large foyer, and choir room. Rev. Robert W. McNeely has pastored the congregation for the past 19 years, during which four adjoining properties have been purchased and two major building programs have been completed to house the growing ministry and expanded activities.

SINGLE ADULTS: Our Biggest Unmet Challenge

BY GENE VAN NOTE

Whether an as-yet-unmarried youth, a divorced person, a widow or widower, or a chosen way of life, there is an unmarried adult for every married couple in our country. The church, a family-oriented institution, tends to forget this one third of the adults.

Starting with the important point of awareness, the author discusses programs and support structures the local church may develop to minister to the needs of this special group. A Text. 112 pages. Paper $1.95

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DEPARTMENT OF PENSIONS ANNOUNCES INCREASED RETURN ON TAX-SHELTERED ANNUITY

The General Board through the Investment Committee has approved a newly negotiated contract with Northwestern National Life Insurance Company, for the Supplemental Retirement Program (a tax-sheltered annuity).

The annuity will now pay 10\(\frac{1}{2}\) percent per year on all funds deposited after January 1, 1980. All funds deposited before February 1, 1976, that have been drawing 7\(\frac{3}{4}\) percent, will begin accumulating interest at the rate of 9 percent, effective January 1, 1980.

A new higher guaranteed annuity rate was also secured. Those who choose to purchase life annuities upon retirement will receive an increased amount of monthly lifetime annuity.

Currently, over 2,000 are enrolled in this investment program for retirement which is available for pastors, evangelists, and all lay employees of the Church of the Nazarene or its institutions.

Participants continue to pay no expense or load factors. Since February 1, 1976, no participant has been charged a load or expense factor in this plan. (Participants in other private tax-sheltered annuity plans have been charged as high as 40 percent of all funds deposited for the load factor.) In the Nazarene annuity, invested funds return interest on 100 cents per dollar! This represents a tremendous savings to Nazarene participants.

Inquiries concerning details of these recent improvements should be directed to Dean Wessels, Department of Pensions, 6401 The Paseo, Kansas City, MO 64131.

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VIRGIE'S Story

by Verna Melvin

Worthington, Kentucky

IN THE WEEK preceding Easter Sunday, Virgie, age 80, found the Lord. She had been a backslider for years. The setting was unusual, to say the least. We were at one of the six nursing homes to which our church ministers for our 10 a.m. Bible study. We, the First Church of the Nazarene in Worthington, Ky., have been reaching out to the 22 or more patients in the small home there for over a year. There are three to five laywomen who go every week, and God had been good to bless our services.

We were discussing the miracle Peter and John performed by raising the lame man to his feet and seeing him walk in the name of Jesus. We were talking about the power of Pentecost. Virgie broke into the teaching, crying, and said she had once been saved and baptized, but had gone back on the Lord. We asked her if she had ever asked His forgiveness for her backsliding, and she said, “Oh, yes I have, but Jesus won’t hear my prayer!” She insisted that she had prayed many times with no assurance that He had forgiven her. We asked her to listen as closely to the lesson as she could, and promised after the lesson to pray for His forgiveness to be realized again in her heart. She wept and said it would do no good, that He did not want her and there was no use in praying. We gave her a Bible to hold, the ladies who were with me gathered around her, we began to pray. We encouraged her to repeat the sinner’s prayer for forgiveness, and asked her to believe God to do the work. All of a sudden she began to rock back and forth in her chair. She dropped the Bible and began to clap her hands and shout, “He has come!” over and over, with tears of joy running down her face.

We were all crying and praising our wonderful Christ for this 11th-hour miracle. She got to her feet and walked about 12 feet, back and forth across the room, clapping her hands and praising God. All the while she was saying over and over, “Thank You, Jesus; thank You, Jesus!” Virgie had been confined to a wheelchair and could move only with the aid of a walker. Now, like the man in the Bible lesson, she walked and praised God.

God healed her spiritually; she has the most peaceful look on her face now. The fear and worry lines are all erased, and she is a blessing to visit and to talk with.

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God healed her spiritually; she has the most peaceful look on her face now. The fear and worry lines are all erased, and she is a blessing to visit and to talk with.

Thank You, God, for sending us to Virgie in time. Remind us again that the aged and shut-in are not all ready to meet You! Send us, O Lord. Use us as Your hands, Your feet, Your voice, Your eyes, that Your death be not in vain!
NPH EXPANDS MINISTRY TO THE BLIND

The Nazarene Publishing House is taking steps to expand its ministry to the blind and handicapped who cannot read normal print. The plans are to produce a recorded edition of the Holiness Evangel and to enlarge present library services. Rev. Boyd C. Hancock will serve as consultant and temporary editor of the new magazine.

The magazine will be published quarterly, recorded on cassettes, and will contain approximately 90 minutes of listening time. The braille edition of the Holiness Evangel, a bimonthly publication, has been enjoyed by readers for more than 20 years. The recorded edition will serve as a supplement to the braille Evangel and will enlarge the ministry. Both magazines are unique in that they are designed to present the Wesleyan holiness message, thus making material available which cannot be secured from other sources.

In addition to handling the World Mission and missionary books on tape, the library services will be enlarged to include other recorded books which will be made available on loan. Hundreds of letters have been received from those whose lives have been enriched by this ministry. The new edition will make a further vital contribution to the spiritual welfare of the sight-handicapped.

HAROLD E. RASER TO JOIN NTS FACULTY

Harold Eugene Raser, currently instructor in religion at Asbury College, Wilmore, Ky., has accepted election as assistant professor of the history of Christianity at Nazarene Theological Seminary and will commence teaching there in the autumn semester of the 1980-81 school year. He will work principally in the area of the history of North American Christianity, including the history and polity of the Church of the Nazarene. He holds the Ph.D. degree from Fuller Theological Seminary,where he graduated magna cum laude in 1974. Raser was ordained elder on the Kentucky District where, in addition to his full-time teaching responsibilities at Asbury, he has served since 1977 as children's pastor at Lexington, Ky., First Church.

Raser's wife, Joy Atteberry Raser, teaches elementary school and is a leader in local educational groups. The Rasers have a daughter, Erika Dawn. They presently live in Nicholasville, Ky.

PERU ASSEMBLIES ELECT SUPERINTENDENTS

Dr. Jerald Johnson, executive director of the Department of World Mission, reports from Peru that the Peru South District reelected Rev. Ernesto Lozano and extended the call for two years. In the Peru North District, Rev. Modesto Rivera was elected district superintendent on the sixth ballot. A new national-mission district was organized to be called the Peru San Martin District. Rev. Alberto Zamora was appointed district superintendent.

RING TO ASSIST BROWN IN IRELAND

General Superintendent Charles H. Strickland has appointed Rev. Billy H. Ring, pastor of Asheville, N.C., First Church, to pastor the church in Dublin, Ireland, and assist Rev. Harold Brown, district superintendent, in the work of establishing a pioneer district in that nation.

A native of West Virginia, Rev. Ring had pastored churches in Jackson and Tifton, Ga., before accepting his present pastorate in Asheville, N.C., six years ago.

Rev. Billy and Mrs. Jeannette Ring are the parents of five children. They expect to move to their new assignment after General Assembly.

BAGGETT TO LEAVE SUPERINTENDENCY IN JULY

Dr. Dallas Baggett, superintendent of the Southwestern Ohio District, has announced his intention of concluding his 18 years of ministry as a district superintendent at the district assembly, July 18-19, in Middletown, Ohio. He expects to return to the field of evangelism and give his full time to it.

NAZARENE TELEVISION MINISTRY HAS BUSY APRIL SCHEDULE

Nazarene Television ministry continues its airing of the special: Family: Handle with Care, featuring Dr. James Dobson. It will be aired in the following market areas during April:

- Flint-Saginaw-Bay City, Mich. (WJRT, Channel 12)
- Jackson, Miss. (WLBT, Channel 3)
- Boise, Idaho (KIVI, Channel 6)
- Middletown, Ohio (WTRF, Channel 7)
- Wichita Falls (Tex.)-Lawton, Okla. (KSWO, Channel 7)
- Pittsburgh, Pa. (WPQH, Channel 53)
- Johnstown, Pa. (WJAC, Channel 6)
- Columbus, S.C. (WLTX, Channel 19)

The Nazarene Television format is to air the special program in prime time in as many market areas as can be organized. Production costs are underwritten by funds raised by the 20/20 VISION Committee from among interested people. Air time cost, promotion, and follow-up are the responsibility of churches in the market areas. As the two sources of support combine, the television ministry will continue and expand.
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**ST MATTHEW 15**

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
29 And he said, Come. And when Peter was come down out of the ship,

7: Ye hypocrite prophesy of you 8: This people dr 7th day unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was 

**EXODUS 16, 17**

hearkened not unto Moses; but 7th day morning, and it bred worms, and stank: and Moses was 

30 So the 31 And called the n

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