

HERALD of HOLINESS

CHURCH OF THE NAZARENE / SEPTEMBER 1, 1982



AN EDITORIAL

THE ACID TEST OF SPIRITUALITY

“THE CONSCIOUS, ABIDING, MANIFESTING EXPERIENCE”
OF GODLIKE LOVE IS THE FINAL EVIDENCE.

RECENTLY I read the issue of the *Herald of Holiness* (November 24, 1915) dedicated to Dr. Phineas F. Bresee, founder of the Church of the Nazarene in the West, who on November 15 had joined the Church Triumphant.

Impressive to me was a statement our first general superintendent had dictated as his final word to the church:

My last message to all my people—ministers and laymen—is that they seek until they find the conscious, abiding, manifesting experience that Jesus insists on in Matthew 5:43 to 46, inclusive: not only in word but in deed and in truth; so shall Jesus be glorified.

The full quotation followed in which Jesus declares that godlike love is the acid test of the Christian profession. Then the editor, Dr. B. F. Haynes, commented: “What an index to the character and life of this holy man of God! Tenderness toward all, forgiveness toward the erring, and infinite compassion and patience with all—such were a few attributes which embellished his nature.”

Here indeed is the final evidence of full salvation—“The conscious, abiding, manifesting experience” of godlike love: not mere sentiment or saccharine feeling, but an undefeatable spirit of kindness and patience that triumphs in redemptive goodwill.

From the days of the apostles, two different concepts of the Spirit-filled life have vied for supremacy in the life and thought of the church: the ecstatic and the ethical.

“Ecstatic” spirituality was exemplified by the spiritual enthusiasts St. Paul addressed in 1 Corinthians, chapters 12 through 14. For such persons, to be filled with the Spirit is literally “to stand outside oneself,” to be caught up in some heavenly transport. The gifts of the Spirit—especially the more spectacular—are tangible evidence of the Spirit’s fullness.

Over against this position St. Paul advocates an “ethical” concept of the Spirit-filled life, the “more excellent way” of Christlike love described in 1 Corinthians 13. Although he himself had once been “caught up into paradise” in an exalted experience, he saw this as a dangerous temptation to spiritual pride from which the Lord had delivered him. The pinnacle of Christian spirituality is the confession with St. Paul of

my utter dependence on God’s grace in the awareness that in myself I am nothing—“For when I am weak, then am I strong” (2 Corinthians 12:10). At the opposite pole of a spirituality that exalts *self* is the Christian form that exalts *Christ*.

In making love the acid test of spirituality, Dr. Bresee was one with Jesus Christ, St. Paul, and Wesley.

Love [said Wesley] is the highest gift of God—humble, gentle, patient love. . . . There is nothing higher in religion; there is, in effect, nothing else; if you are looking for anything but more love, you are looking wide of the mark, you are out of the royal way. . . . Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing more, but more of that love described in the thirteenth [chapter] of the [First Epistle to the] Corinthians.

*Gracious Spirit, Holy Ghost,
Taught by Thee, we covet most,
Of Thy gifts at Pentecost,
Holy heavenly love.*

—Christopher Wordsworth,
1807-85 □



by General Superintendent William M. Greathouse

CHURCH is a New Testament word. It identifies the people of God with Christ as their Leader or Head. It is His visible body, the only example the world has of the Christian way and walk.

The New Testament scriptures speak of the church in general; *all* the Body of Christ regardless of where or whom they may be. They also speak of the church in particular; as "the church that is in their house" (Romans 16:5). Never is the church seen in a more sublime position than when Jesus calls it "my church" (Matthew 16:18). It is a living, moving organism.

The same designation, "called out ones," which defines the Israelites in the Old Testament, applies to the church in the New Testament. Lelia N. Morris wrote,

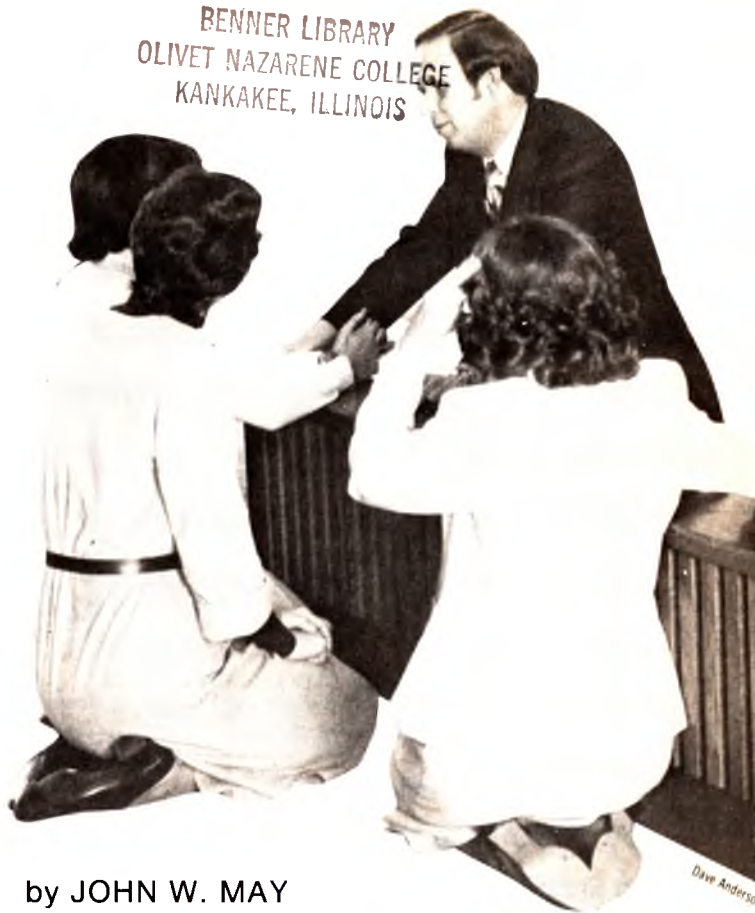
*Called from the world and its idols to flee,
Called from the bondage of sin to be free.*

The Israelites were travelers until they reached the Promised Land; the people of the church are sojourners; *in* the world but not *of* the world. The difference is not in faith but in function.

This came to me forcibly as I heard a group sing these words, "Let the church be the church." The modern-day church must be on guard lest it abdicate its mission and fail to function as it should.

Evangelism is always primary. Historically, the church has invariably taken a stand against social injustice and man's inhumanity to man, but its pri-

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by JOHN W. MAY

LET THE CHURCH BE THE CHURCH

mary function is spiritual. The problem of our day is that the church may be caught up with a multitude of meetings and causes and forget its mission. To demonstrate against social sins avails little if the church does not exhibit evangelistic vitality. Souls must be in its goals. This is not to propagate isolationism but evangelism.

The holiness church must never forget it has been raised up to proclaim Christian holiness to the world. To fail here is to surrender our reason for existence. To major on other issues is to become an imitator of other bodies, and the holiness church loses its unique mission.

The business of the church is basically spiritual. Everything else it does must contribute to this ultimate aim. The panacea for the problems of people is found in the words of Jesus, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

The time has come when the church must pick its priorities. If it will battle it must pick its battlefield. If it is to stand *up* it must stand *forth*. G. Campbell Morgan wrote, "If the church has not been victorious in the conflict with sin and sorrow and death, it is due to the unfaithfulness of the church. Let us not blame the Master and Leader."

The power is there, the plan is there, the purpose is clear, the mission of the church is to "go into all the

world," not merely philosophizing but evangelizing, preaching the gospel "to every creature." The church that fails here fails in its mission, regardless of its beautiful edifice, fully equipped family center, or seven days a week whirlwind of activities.

The primary issue at stake is souls. The church is not a museum of lifeless saints, nor is it a collection of hothouse plants; it is a garden of growing people in various stages of development.

Somewhere, sometime, every pastor and his people must face up to the truth that the bottom line is not activities but additions. An evangelistic church without altar services is a misnomer. A revivalistic church without revivals is a paradox. A holiness church without people becoming sanctified wholly is not worthy of its name.

It is certain that the church will always *be*, for Jesus promised to build His church so strong that all evil powers could not overcome it. But the challenge that faces us today is to cause it to *be evangelistic*. McLaughlin wrote in his commentary, "The great strength of the church is a spiritual experience and a burning testimony."

"Let the church be the church." Let it major in the salvation of souls and sanctification of believers. Let it build up the saints in the most holy faith. Let it not forget that its only reason for existence is to preach, proclaim, propagate, and press the claims of the gospel of Christ. Let its role always be clear. Let the church *really* be the church! □

JOHN W. MAY is superintendent of the Eastern Kentucky District and lives in Mount Sterling, Kentucky.



HERALD of HOLINESS

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

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

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

HOLINESS ACCENT APPRECIATED

I have really been enjoying the *Herald of Holiness*, especially in recent months. I want to commend you for the fine articles on holiness and sanctification. Our church has just had their second, five-week holiness revival, and I don't feel a holy life can be stressed too much. Keep up the good work.

*Mrs. Carol Rayborn
Myrtle Creek, Oregon*

MINISTRY FOR WOMEN

I wish to comment on Dr. Greathouse's editorial, "Women in Ministry," in the June 15 issue.

I am an elder in the Church of the Nazarene, a woman, a wife,

and mother of three grown children. In spite of being slightly handicapped, I went to Olivet Nazarene College at the age of 34, while raising and putting all three of our children through school. My husband successfully supported us all. All my life I have loved to read, to study, to write, and to learn. Why shouldn't I use these qualities in doing the Lord's work?

I would urge young women considering the ministry today not to allow the mood of the day in which we live to affect their thinking. The ministry is far more than just another way to cross the threshold into "men's territory." If you can say with Jeremiah, "His word is in my heart

like a burning fire shut up in my bones. I am weary of holding it in, indeed I cannot" (Jeremiah 20:9, NIV), and if His Holy Spirit compels you to preach—then do so. And may your numbers increase!

*Lois E. Aumiller
Springfield, Illinois*

EDITOR THANKED

Thank you, Mr. Editor, for your recent expositions on the "fruit of the Spirit." By focusing attention on these virtues, you are helping New Testament Christians better understand the Bible and its guidelines for holy living. How easy it is to consider the Old Testament Ten Commandments as the last word for New Testa-

(Continued on page 18)



CELEBRATING HOLINESS YOUTH MINISTRIES

by General Superintendent ORVILLE W. JENKINS

THE CHURCH OF THE NAZARENE is now entering the third year of our quinquennium of "Celebrating Christian Holiness." During this year we will be giving special emphasis to our youth and children's ministries.

It is interesting to observe that from our very beginning the church has attracted and appealed to large numbers of young people. A large segment of our church today is still made up of the young. Across the years we have given emphasis and place to their presence, activities, and participation in local church life, at the district level and in the general church through our colleges, international institutes, and general conventions. Our young people are a vital part of our total church life.

We have just concluded a busy summer's activity in which hundreds of youth camps and retreats, including "GREENLAKE '82," have been conducted across the church and around the world. During this special year of "Celebrating Holiness Youth Ministries," World Youth Congress will be held at Oaxtepec at the edge of Mexico City. Several hundreds of Nazarene youth, with their counselors and leaders from all over the world, will converge there next June, 1983.

To account totally for all the factors of this appeal and response from Nazarene youth is perhaps impossible. However, several matters are very evident.

1) Young people today, perhaps as always, respond to truth and honesty and are really hungry for spiritual reality. They are quick to see through the sham and facade of merely playing at church and religion. The simple preaching and teaching of the gospel of Jesus—who died to forgive man all his personal sins and who can redeem and transform life and give it wonderful meaning and purpose—appeals to young hearts and minds. Through the church they have

found the Lord and the assurance and joy of eternal life.

2) Furthermore they have also discovered that Jesus can, through His Spirit, fully sanctify the heart, cleansing from the principle of indwelling sin and giving power to live a holy life in an unholy world. The Spirit-filled life has brought them into harmony with and submission to God's perfect pattern and will for their lives.

3) Through our Nazarene colleges, Bible colleges, and seminary they are finding quality education and training for life's vocation and calling without being exposed to the pernicious teachings of the hedonistic and materialistic philosophies of a pagan culture. They are receiving high quality education in a Christian setting.

4) They respond to the love, care, and concern of Christian parents and a church where pastor and people also love and care for their young.

We thank God for our youth. In this year of special emphasis, join your pastor and Christian parents in prayer that a genuine holiness revival will come to your church and will reach your young people. Take time to know them individually; listen to their problems; know where they hurt and try to relieve the pain. Parents, keep clear lines of communication between yourself and your child. Maintain a family altar—a time when you can pray and talk together. Urge them to attend a Nazarene college. Even if they only attend a year or two and then transfer elsewhere to pursue their chosen field of study, the time spent in one of our colleges will be invaluable in training and in forming lifetime friendships.

Parents, pastors, people, and churches all working together can help make this a very fulfilling and rewarding year in the lives of our youth. We only have them for a short time, so let us invest our best to ensure their best for Christ and the church. □



ALL HE WANTED WAS MORE GRACE

by HERBERT McGONIGLE

ALTHOUGH JOHN WESLEY was either ignored or resented by most of the clergy of the established Church, there were some notable exceptions. Early Methodism had much cause to thank God for the support and labours of such "Methodist" Anglicans as William Grimshaw, Vincent Perronet, Henry Venn, and Samuel Walker. But one Anglican minister was to make a contribution that remains to this day an example and an inspiration to the holiness people everywhere. His name was Jean Guillaume de la Flechere, or, as it became Angli-

HERBERT McGONIGLE, an elder in the church, is on the faculty of British Isles Nazarene College in Manchester, England.

cised, John Fletcher. Wherever the message of scriptural holiness is loved, experienced, and proclaimed, the name of John Fletcher lives on, a name forever associated with holy living of the highest order. In short, John Fletcher was a saint, as shining an example of Christian holiness as any that can be named outside the New Testament.

John Fletcher was born at Nyon in Switzerland on September 12, 1729. He excelled in learning and planned to further his career with an army commission, serving the King of Portugal. But God had other plans for him. While he waited in Lisbon to board a man-of-war, a maid accidentally burned him with a kettle of hot water. Recovering some days later, he discovered his ship had sailed and so he changed his plans and went to England. Serving as a private tutor in a rich home, he heard of the Methodists as the people "who do nothing but pray." Resolving to meet them for himself, he found a Methodist society and through fellowship with its members, he found the Lord in the assurance of personal faith and salvation. Later he was ordained into the Church of England and was appointed vicar in the small village of Madeley in Shropshire in the west of England. There he remained a diligent pastor and shepherd of souls until his death in August 1785.

In 1757 John Fletcher first met John Wesley and a friendship and kinship was born that was to last unbroken for 28 years. Wesley had the highest regard for his Swiss friend and a week after Fletcher first helped Wesley in a Methodist service, the latter wrote: "How wonderful are the ways of God! When my bodily strength failed and none in England were able and willing to assist me, He sent me help from the mountains of Switzerland, and an helpmeet for me in every respect; where could I have found such another?"

Fletcher's personal testimony to full salvation was clear and enthusiastic: "I will confess Him to all the world . . . I am now dead indeed unto sin and alive unto God. He is my Prophet, Priest and King—my indwelling holiness—my all in all." He is best remembered as a writer because of his invaluable *Checks to Antinomianism* (which every holiness preacher *must* read!) in which he so ably defended Wesleyan doctrine, especially John Wesley's teaching on entire sanctification. The *Checks* found its greatest proof in the quality of his life. John Fletcher *lived* the doctrine he explained and proclaimed.

Tributes to Fletcher's Christlike life abound. Robert Southey, England's Poet Laureate and no friend of evangelical Christianity, wrote of him: "No age or country has ever produced a man of more fervent piety, or more perfect charity; no Church has ever possessed a more apostolic minister. Holiness with him was all in all. Fletcher in any communion would have been a saint." Robert Hall, an English Baptist, wrote that "Fletcher is a seraph who burns with the ardour of divine love." It is reported that when Voltaire, the French sceptic, was once asked if he had ever seen anyone like Christ, he replied: "I once met Fletcher of Madeley." Probably no one knew Fletcher better than John Wesley who had named him as his

successor to lead the Methodist societies if he outlived Wesley. But Wesley outlived all his early contemporaries and preaching Fletcher's funeral sermon from the text, "Mark the perfect man" (Psalm 37:37), he concluded: "Many exemplary men have I known, holy in heart and life, within fourscore years, but one equal to him I have not known, one so inwardly and outwardly devoted to God. So unblamable a character in every respect I have not found either in Europe or America; and I scarce expect to find another such on this side of eternity."

Three incidents in John Fletcher's life, out of many that could be chosen, illustrate the depth and reality of his experience of sanctifying grace. These incidents show how dead he was to the world, to fame, and to personal advantage, and how his whole life was a reflection of his Lord's in meekness, love, and goodness. First, his choice of Madeley Church. Soon after his ordination he was offered the vacancy of a parish church in Cheshire where the pastoral work was light and the stipend well above average. At the same time Madeley was suggested, a far less attractive parish and offering only half the stipend of the Cheshire vacancy. Fletcher immediately chose Madeley, saying that the other "offered too much money and too little work."

The second incident concerned his writings. In 1775 he published his final *Check*, dealing with Christian perfection. It was read by the Rev. Thomas Reader, a zealous Calvinist, who was very angry at Fletcher's holiness teaching. Reader set off for Madeley to meet Fletcher face-to-face and rebuke him for his "perfectionist heresy." Arriving at the vicarage, he was warmly welcomed by Fletcher who knew him by reputation. "Come in, come in, thou blessed of the Lord. Am I so honoured as to receive a visit from so esteemed a servant of my Master?" Mr. Reader was somewhat taken aback by this gracious reception and decided not to raise the doctrinal argument until the next day. But he never raised it! He stayed three days with Fletcher and so impressed was he with Fletcher's gentleness and loving spirit that he felt the dispute was unworthy of such holy fellowship. He returned home, saying later that he had never enjoyed such days of spiritual conversation and sanctified fellowship.

The third incident was concerned with Fletcher's growing public esteem. In 1776 he wrote a number of political pamphlets defending the government of King George III against attacks at home and abroad. The pamphlets were well received in high places and inquiries were made about their author. A government commissioner was dispatched from London to visit Fletcher officially and offer him any preferment he wanted. But Fletcher refused all the offers of a better living, financial rewards, and ecclesiastical elevation. The commissioner was at a loss to understand this strange man who wanted no worldly advance. Finally, in desperation, he said: "Mr. Fletcher, I am here by the government's authority to give you whatever you ask. Surely you will take some reward. What do you want?"

"Sir," said Fletcher, "all I want is more grace." □

A LAYMAN TESTIFIES

by RODNEY E. JACKSON

AS I SIT HERE on a rain-soaked February Monday, it looks dark and dismal even at midday. My eyes roam over titles on our library shelf—*The Touch of Jesus, We Have an Altar, Why I Am a Nazarene, Called unto Holiness, Holiness for Every Day*. They tell the testimony of my life for me.

While the rain drizzles on, my mind goes back to that little schoolhouse in North Dakota where I first knelt and received Christ. My road was rocky until I discovered the truth that one of our book titles proclaims—*Prayer Can Change Your Life*. Then I was *Called unto Holiness* myself. Now, God is my Father, Keeper, and Answer to all my desires. He gave my wife and me Psalm 37:4-5 as a promise long ago and continues to fulfill it daily. My heart sings—"I know that my Redeemer liveth," "My God is real for I can feel Him in my soul." I count it a privilege to serve Him.

We lived in the San Francisco Bay area for over 30 years. I retired from my job as an aircraft mechanic with United Airlines after 34 years. We had prayed for a place where we could live in an atmosphere of peace and quiet during retirement. God continued to fulfill His promise to us by giving us five acres in the country on the Sacramento District. We are a part of the friendly Vacaville Church of the Nazarene. We hear good holiness preaching from our pastor, Rev. B. J. Knight, and enjoy the fellowship of these people who have "a mind to work."

God has given my wife, Ruby, and me two wonderful children and two grandchildren. Our son, Larry, is an aircraft mechanic with U. W. Civil Service. He and his family are members of the Vacaville church, where he is also a member of the board. Our daughter is an R.N. and a member of the Kansas City, Mo., First Church of the Nazarene.

God is so good! All I am or hope to be is in His hands. I have up-to-date victory. □



Rising Hope

by SHEILA HUDSON

AT 18 the very thought of dying filled me with horror. And yet, as a Christian, I felt I shouldn't have that fear. With feelings of great remorse, I sought the counsel of our very wise pastor's wife.

Her questions startled me. "How old are you? Do you have some serious illness?" As I cited my tender age and answered the second question negatively, she began explaining that God gives us grace from day to day for just what we need to face *that* day. "When you need dying grace you'll have it," she stated simply.

Sure enough, several years later when I faced a serious physical ailment in which death was a very definite possibility, I found that the old fear was gone and replacing it was a sense of calm commitment. The pastor's wife had been right! And so I began learning the lesson God had for me: *You can't borrow grace before you need it.*

As the years have gone by the Lord has had to impress upon me over and over that there is grace sufficient from day to day, but I can't get it all at once.

SHEILA HUDSON is a missionary with her husband, Robert, and is currently on furlough from San Salvador, El Salvador.

As we left for the mission field, thoughts of my parents' health and well-being began to plague me. I sometimes thought, I don't think I'll be able to stand it if something happens to either of them. Later, during our first furlough, my mother died very suddenly in tragic circumstances. At the precise moment that I heard the news, God's grace upheld and comforted in an indescribable way. Three years later, when I was once again on the field, word came of my father's totally unexpected death. Again, God's grace flooded my heart and life, and I found that I really could "stand" it after all. I couldn't borrow the grace before, and I wasted precious energy being concerned over how I would react "if," but when the moment of need came, there was grace enough and to spare.

But the Lord wasn't through with me yet. As a parent, one of my greatest anxieties was, "What if one of our daughters would get some terrible disease and die?" Our youngest, Kara, was just 15 months old when Managua, the capital city of Nicaragua, the country in which we were serving, was destroyed in an earthquake. Modern medical facilities ceased to exist for a time and the specialists were dispersed throughout the country and hard to locate. During this period, Kara became seriously ill with a temperature that soared to 105° for three days in a row. After attempting to treat her successfully and failing,

the local small-town doctor finally said, "I don't know what is wrong with her, but I've located a specialist in Granada. You'd better take her there." As we drove as quickly as we could, I held her fever-racked little body and prayed, "Lord, I want to keep her, but if You take her, it's all right." Peace flooded my heart. His grace was sufficient, even at that most difficult moment in my motherhood. Later, Kara recovered completely.

The Lord continued my lessons on "You Can't Borrow Grace." When we were transferred from Nicaragua to El Salvador four years ago, we were very concerned for the many friends we were leaving behind. As we heard more and more of the civil war in Nicaragua and knew that there was widespread fighting, we frequently called the missionaries there and said, "Any time you need to, feel free to come here. We're really concerned for your safety." They always assured us that they were fine. We would hang up the phone, look at each other, and say, "How can they stand it? How can they stay there? What are they doing to themselves and to their children?"

Then the tables were turned. We became the ones living in a war-torn country. We frequently received

calls from friends and loved ones in the States. "Please leave," they often said. "We don't think it is safe for you to be there." We assured them that we were fine and they, undoubtedly, hung up, looked at each other, and said some of the same things we had said a few years earlier. But you know, when we needed it, we had God's grace, His abundant grace, to live day by day in the situation we were in, with joy and peace. We couldn't borrow it a few years ago, but now the Holy Spirit was pouring it into our hearts and filling our lives with it. And we were finding that His grace is even sufficient for our children.

I know the Lord has further lessons in store for me on this theme of borrowing grace. In three years our oldest daughter, Kim, will go to college. That is a traumatic moment for any parent, but perhaps even more when one lives outside of the United States, because of distances, borders, and expenses involved. I've always pushed the thought of that moment away because it was "such a long time off." But suddenly it's just *three short years away!* My heart trembles, but the Holy Spirit whispers, "Remember, Sheila, you can't borrow grace. Just wait. I'll give it to you when you need it." And I know that He is right! □

HIS GRACE IS STILL AMAZING

by ROBERT E. MANER

ONE SUNDAY in February I gave local preacher's licenses to two fine young men in our church. Joel Menges and Bryan Keller are both outstanding young men. But their backgrounds are vastly different. Bryan was reared in a Nazarene home. Joel's home church and family life were different.

He says of his childhood church life, "Until I was about 12, I attended another church. Then I found

ROBERT E. MANER is pastor of First Church of the Nazarene, Valdosta, Georgia.

out I could get away with not going. It all seemed like a big put-on too. I guess there was something good there, but all I could see was the insincerity of the members. Even my older brother, Eric, dropped out at age 16 and began attending a Wesleyan church.

"Unfortunately" he continued, "when I was 13 I started drinking wine—just for kicks. By the time I reached 14, things really got bad. I started smoking pot with the fellows. One of the boys in our group had started drinking at 9 years of age. This boy was the supplier and thereby practically controlled the lives of the group."

Joel remembered that he would get "stoned," as he put it, before he even got to school. Needless to say, most of his high school years were wasted. He spent all available money on drugs—even lunch money.

He said, "After smoking pot for about three years I tried to quit. I could see what it was doing to me and I didn't like what I saw. I became depressed and frequently cried myself to sleep at night. My parents, who now were aware of my problem, made me promise I would quit. I tried without success. Eventually I discovered that I could substitute drinking for drugs. By drinking heavily I was at last able to get off pot."

Joel joined the Air Force July 20, 1979. He went through six weeks of basic training without alcohol. He also made it through Tech School without drinking. Once he was transferred to Moody Air Force Base, near Valdosta, Ga., his old problem returned. This time he reached the state where he was drinking alone.

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HIS GRACE IS STILL AMAZING

(Continued from page 9)

He said, "I knew I was heading for real trouble. I had a Gideon Bible that I tried to read. I even thought of going to church. I tried to pray to God for help, but nothing seemed to come of it. In that low state I went out one night with a drinking friend. While riding in his car I got sick so I asked him to stop. I got out and sat beside the road. All I could see was a big dark hole that I seemed to be falling into. It was the blackest darkness I had ever seen. I was deathly sick. A strong firm voice kept saying, 'Your destiny is hell!'"

"Down on my hands and knees I started shouting, 'I am not going to let you send me to hell!'"

His companion said, "Man, get hold of yourself. I am going to get you back to base."

Back in his room Joel's condition worsened. He got his little Gideon Bible out and tried to read. He found a chapter in 1 Timothy but it made little sense to him. He rushed to the bathroom, still clutching his Gideon Bible, where he remained draped over the commode. He said he could still feel hell all about him.

Joel called out in a desperate prayer to God, "Please send John Van Brocklin to me."

John Van Brocklin was another young airman who was attending the Church of the Nazarene in nearby Valdosta. In moments John was standing in his door. On May 30, 1980, at 2:30 a.m., John helped Joel find peace with God and within himself. John helped Joel find other Christian men on the base and a fellowship that he needed to encourage him.

Joel Menges and Bryan Keller rented a place in town and lived where they were away from the bad influence of former associates. They became active in the Church of the Nazarene. Both were called to preach and have served as much as their limited opportunities would allow. However, they felt they were selfish living in an isolated environment. So recently they moved back on base where their influence as Christians could count and their testimony could be heard.

A few weeks later, Joel was at the altar at the close of the Sunday evening service. I went to Joel and, kneeling beside him, asked him what his problem was.

He said, "Pastor, you know Bryan and I have moved back on base and you know why. I moved into one of the new barracks, which is actually very nice. But God has convicted me for that. I should have moved into the old barracks. It is hell over there. There are so many men who are in the shape I was in. That is where I need to be. God wants me to witness there."

Needless to say Joel Menges will need a lot of prayer from God's people as he returns to witness to what the grace of God can do. □



OFTEN IN OUR CHURCHES we hear the expression, "I love God." What does that mean? How can we love a God we cannot see? The problem lies both in our misperception of God and of love. To speak meaningfully of loving God requires that we understand what we are saying.

The First Epistle of John is permeated with the subject of love. Repeatedly, that first-century church was admonished: "Love one another." Interestingly, they are not once told to love God.

There must be a reason for this strange phenomenon. Rudolf Bultmann once said, "When you talk about man, you are talking about God; when you talk about God, you are talking about man." In a somewhat simpler form, Hubert Humphrey once said: "The way you treat your fellowman is a reflection of how you treat God." Is it not possible that John's message is: Loving God means loving one another?

In this Epistle, love is not posited as one among many of God's attributes. The very essence of God is summed up in the word *love*—"God is love" (4:8, 16). God, who is love, experiences life in all its breadth and depth with us.

God, who is love, created man in His own image. This must mean more than a mere reflection in a mirror. In Jesus, God expressed His idea of man—"the express image of [God]" (Hebrews 1:3). In that expressed image of God, Love Incarnate was revealed. Man, created in the image of God, is created to love, to commune, and to fellowship with others.

We love because God first loved us (1 John 4:10). And no one can say he loves God unless he loves his brother (1 John 4:20). As God enters into creative communion with His creatures, He expects us to love one another. Agape love is neither sentimental nor emotional. Agape love is not "warm fuzzies." Agape love extends even to those it does not like, because it is a love that demands nothing in return. It is in this sense that Jesus commands us to love our enemies (Matthew 5:44).

Man is truly human only when he seeks fellowship and communion; "Everyone who loves is born of God and knows God" (1 John 4:7, NASB). Furthermore, "If we love one another, God abides in us, and His

JERRY W. McCANT is associate professor of religion at Point Loma College, San Diego, California.

by JERRY W. McCANT

LOVING GOD MEANS LOVING ONE ANOTHER

love is perfected in us" (1 John 4:12, NASB)—and all that because we love one another! John surprises us when he writes, "If we walk in the light as He Himself is in the light, we have fellowship with *one another*" (1 John 1:7, NASB, italics added)! One would expect ". . . we have fellowship with God," but John says walking in the light means loving one another!

New Testament fellowship (not always the same as we find in the local church) is based on God's nature. We are made in His image and we are created for loving relationships. The essence of sin is to seek to make oneself invulnerable. Love means making oneself vulnerable; one who loves will experience hurt and pain. Walling ourselves off from others is to condemn oneself to separation and to refuse reconciliation. Refusing to give and accept love is the essence of sin.

To refuse to love is a perversion of man's essential being. When we do not love we become alienated from others, from God, and finally from ourselves. It leads to inauthentic living and meaningless existence. When the prodigal comes to himself, he must return to loving relationships; he is created in the image of God, who is love.

Man is made to love, but he is free. God leads by gentle persuasion and love, not coercion and force. Man is free to refuse his essential self. Of all God's creatures, only man has the autonomous sovereignty to refuse to be what God created him to be. A horse or dog cannot rebel against the Master's designs, but man is a rebel. In God's love there is freedom—real freedom, not illusory freedom.

This is not fated existence; I can choose. This allows me to choose, experiment, and fail. I can return, try again, realign; I can grow in God's love. God does not hem us in and smother us; He gives us room to become ourselves. Jesus came to demonstrate God's love for us. He told His disciples to love one another as He had loved them. To this He added, "By this all men will know that you are My disciples, if you have love for one another" (John 13:35, NASB). We do not prove our love to God by church attendance, tithing, or praying. Love for God is not proven by ceasing to smoke, dance, and drink. We prove that we love God when we love one another. Loving God really does mean loving one another.

"If someone says, 'I love God,' and hates his

brother, he is a liar" (1 John 4:20, NASB). Love for God cannot be talked about meaningfully outside of love for our fellowman. Agape love cannot be understood as a kind of sentimentalized liking of another person. Love means that I become a neighbor to anyone I meet who is in need. It may mean that instead of praying I will be bound to do something about my brother's condition. Both John and James make it clear that love (or pure religion) becomes actively engaged in ministering to others in need. Acting in love toward someone who needs us is the gospel incarnate. It is a total misunderstanding of the gospel when we see charitable acts of love and mercy as prelude to the gospel. We dare not be satisfied with sentimentally saying, "I love God," unless we are acting lovingly, caringly, and compassionately toward others.

One of the most disturbing passages in all the New Testament, for me, is Matthew 25. According to that passage, the question at the judgment will not be whether I have attended every service of the church, paid my tithes, and obeyed all the behavioral rules. The question will not be whether I drank, played cards, or smoked. The question will be: Did I act lovingly and mercifully toward the hungry, the thirsty, the stranger, the naked, the sick, and the imprisoned?

In this story of the judgment, both those on the right and those on the left deny they have ever seen the King in such need. But the King answers, "Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me" (v. 40, NASB). What we do for our fellowman is counted as having been done for Christ. It is consonant with the First Epistle of John that loving God means we love one another.

Really, every day is a kind of judgment day. Each day I must be accountable to man and God. Thus, I must live my life on a daily basis of love extended to my fellowman. This does not allow me to join the Charlie Browns who love humanity but hate people. I cannot love God and use people; I cannot love God and ignore people. I must not become so busy with loving God that I forget people. When I forget people and use people and ignore people I am doing that to God. But when I am expressing love and compassion for others, then I am truly expressing my deep love for God. *Loving God means loving people!* □

NOISE—unwanted sound—is a recognized problem in industry. With the advance of mechanization and automation came larger and noisier machines, and more hearing problems for workers. It has been proven that noise is damaging to hearing, creates stress, and has been responsible for many serious accidents.

A study done for the U.S. Environmental Protection Agency at the University of Miami showed monkeys suffered a 30 percent rise in blood pressure after exposure to urban noises day and night. Even when the monkeys were later put in a quiet atmosphere, their blood pressure did not drop.

Studies have also shown that noise can be a contributing factor in mental illness and makes people more susceptible to ulcers, arthritis, diabetes, and the ill effects of toxic chemicals.

EPA is spending millions of dollars on public awareness programs to combat noise. It reports some success with two dramatic posters. One shows an ear overprinted with the words, "The finest sound system in the world is slowly being destroyed." Another shows cracked glass which says, "If noise can shatter glass, imagine what it can do to your nerves."

The noise problem is nothing to snicker over, EPA warns. City traffic is already in the 90 decibels range, considered "very annoying" and "damaging to hearing" after eight hours exposure. And noise isn't confined to the city street, industry, or the rock concert. I'm sure I've been in church services where the "noise" level exceeded decibel levels permissible for industry. Good music pouring forth from mammoth amplifiers be-

JACK CONN is an equipment representative in Capital Assets Management for Union Carbide Corp., Nuclear Division, at Oak Ridge, Tennessee.



De Pont photo

IN DEFENSE OF QUIETNESS

by JACK CONN

comes noise when it exceeds one's decibel tolerance level. Our noisy world can have spiritual repercussions. A popular religious song on this theme asserts, "Lord, you'll have to speak a little louder. / Your children can't hear you above the din." That's a bit tongue-in-cheek, but thought-provoking.

God need not speak louder. Rather we need to be quieter, and find a time and place of quietness.

I have come to believe in quiet-

ness. From the nursery school to the nursing home, a time of quietness each day has its value, emotionally, physically, and spiritually. We need respite from the abrasion of noise, no matter the source. And noise can come from unusual sources in unexpected places. We once had a friendly goose in our neighborhood. Every time my wife and I would go for a quiet walk by the lake, this goose would come running to meet us and always the "talking" began on first sight. She followed close behind with an incessant monotone somewhere between a hiss and a quack. I supposed we were being subjected to "foul gossip." I'm not sure what the life span for geese is, but after a time, our web-footed parrot disappeared. Talked herself to death, I fancied. I defend quietness, but honestly I didn't lay a hand on that bird.

The New Testament asserts that Christians have a civic responsibility for quietness. The apostle Paul exhorted his son in the faith, Timothy, to teach the early Christians to pray and be thankful "For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (1 Timothy 2:2-3). Loud, demanding, threatening, and carping voices can be heard from the local to the national and international levels of government. They are only veneer, and a poor one, for the fears gnawing at the fabric of our system. When God is lost from our national conscience, noise will not compensate. We need to hear God say to America, as He did to ancient Israel, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not" (Isaiah 30:15). A blustering and indecisive national policy is not developed, it just evolves as quietness and confi-

dence based on faith in God slips away.

The present-day upsurge in the practice of various methods of meditation is indicative of a cry for quietness and tranquility. God, who moved in creation for six days, took a respite on the seventh. We, made in His image, defy His example to our hurt. One day out of seven for rest, relaxation, worship, and some quietness is a necessity, not an option. Church members, physically and emotionally drained, need to heed the promise, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31). The minister of the gospel

is not an exception. He, and sometimes his congregation, may think that he is a solar-powered satellite in a seven-day orbit. If that's so, you can be assured it's a decaying orbit. As Jesus and His disciples ministered to the multitudes, He said to the Twelve, "Come ye yourselves apart into a desert place, and rest a while" (Mark 6:31). Jesus recognized when they were drained and ineffective, when they needed the solitude and quietness of the desert wilderness.

I submit that we can communicate best with God by having a quiet time with Him, the Word of Life. Want to be renewed mentally, emotionally, and spiritually? Purpose to have a quiet time—and defend it. □

Tyranny of the Moment

*We are not a people
without a past
or a people
without a future.*

*The tyranny of the moment
makes us impatient—
and thus we forget
that now
is an invitation
to care
for one whose today
was our yesterday!*

—HAROLD IVAN SMITH
Kansas City, Missouri



TOBACCO: FASCINATING KILLER

by WILLIAM GOODMAN

IT IS CULTIVATED and highly prized. The U.S. government continues a price support program for it and exports it. Third World countries pleading starvation are growing and using more of it. It is tobacco, the fascinating killer.

Each year, says the World Health Organization, tobacco kills 346,000 people in the United States.

Smoking has become the number one public health problem in the U.S., and the largest preventable cause of premature illness and death. Studies reveal that nonsmokers exposed to someone else's smoke may be harmed, also.

Few in our society have missed the grim experience of cancer striking a friend or relative. The disease of cancer is sharply increasing in only one area of the human body, the lungs.

This year an estimated 122,000 Americans will die of lung cancer. The reason for most of lung cancer death is smoking tobacco. Richard Doll and Richard Peto reported in the *Journal of the National Cancer Institute*, 1978: "71,000 men died of lung cancer. If they had not smoked, only 6,439 would have died. 24,080 women died of lung cancer. If they had not smoked, only 5,454 would have died!"

WILLIAM GOODMAN is a Nazarene elder and freelance writer, currently residing in Kansas City, Missouri.

Tobacco is as fascinating as a snake and just as deadly. Many smokers want to quit, but they are addicted and need help to quit.

Fifty-four million Americans smoke. Seventy-five percent were hooked by age 21. Among girls from the age of 12 through 14, smoking has increased drastically over the past 10 years.

What makes smoking tobacco so deadly?

1. There are 16 cancer-providing gases and chemicals in tobacco (ammonia, arsenic, acids, etc.).
2. The smoke from the burning tobacco enters the soft tissues of the mouth, throat, and lungs at 884° heat.
3. Nicotine in tobacco is known to be addicting.
4. Nicotine stimulates, then paralyzes the automatic nervous system.

The apostle Paul gives wise advice: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31). Christians should refuse tobacco, the fascinating killer. But more, they should encourage others, especially youth, to realize the killer among us. Tobacco has killed many of our friends.

The tragedy of America is that another 346,000 of our citizens will predictably be killed right before our eyes while we remain silent. □

THE STRONGHOLD OF LIFE

by MERRILL S. WILLIAMS



The Old City Walls of Jerusalem, Israel

Israel Transcript News

IF YOU CHOOSE, you can buy protection for just about anything you own. Through insurance you can protect your automobile, your home, even your life. Insurance is available for the most unlikely items. You can even arrange to protect your interests if the baseball players who work for you decide *not* to play!

A Christian, however, carries protection against spiritual loss. He owns an exclusive policy available only to Christians. He has a security that neither he nor the world can buy. God is his Protector. The Psalmist wrote, "The Lord is the stronghold of my life" (Psalm 27:1, NIV). Martin Luther echoed the Psalmist in the title of his well-known hymn, "A Mighty Fortress Is Our God."

The God who is our strong Fortress is gentle in His protection of us. The Psalmist goes on to say, "For he will keep me safe beneath his roof in the day of misfortune; he will hide me under the cover of his tent" (Psalm 27:5, NEB).

The people of God were a nomadic people. They lived in tents and moved from place to place in order to find food and water for themselves and their flocks. Their tents shaded them from the scorching sun by day and shielded them from the bitter cold of the desert night.

The KJV word for tent here is "pavilion." The word *pavilion* comes from the old French word that meant "tent." It in turn came from the Latin *papilio*, which meant "butterfly." Evidently the curtains of Roman tents resembled the wings of a butterfly! What could be more gentle than a butterfly?

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

There is here a picture of the gentleness of God in His protection of His own. Strength and gentleness do not contradict one another in God or in man. Indeed they complement each other. Strength without gentleness is tyranny. Gentleness without strength is sentimentality.

Surely the combination never appeared more striking and balanced than in God's Incarnation, Jesus Christ. And it was Jesus who said, "Come to me, all you who are weary and burdened, and I will give you rest . . . I am gentle and humble in heart, and you will find rest for your souls" (Matthew 11:28-29, NIV).

And our strong Protector makes us strong. This God who protects us with His gentle strength also imparts strength to us. Being human, we are already weak. But without His strength we are weak indeed.

One of the paradoxes of the Christian faith is that only as we acknowledge our weakness do we benefit from His strength. Paul said, "For when I am weak, then I am strong" (2 Corinthians 12:10, NIV). If we assert our human strength, our natural adequacy, we find that it crumbles in our hands. Luther, in the hymn already mentioned, describes our poverty of strength; "Did we in our own strength confide, / our striving would be losing." The prophet said that accomplishment in the spiritual realm comes "Not by might nor by power, but by my Spirit. . . ." (Zechariah 4:6, NIV).

When endowed with spiritual weapons, Paul says, we "have divine power to demolish [spiritual] strongholds" (2 Corinthians 10:4, NIV). The Lord who is our Stronghold enables us to defeat and destroy the strongholds of the enemy.

To the inhabitants of Jericho the weapons that Joshua and his followers wielded against that forti-

fied city must have seemed weak, even absurd. Imagine their response as Joshua led the people around the wall once each day for six days and then seven times on the seventh day. And all they carried were seven rams' horns! "What are they doing? Do they think us fools? Where are their weapons?" the people of Jericho must have said in astonishment.

But their mocking questions turned to shrieks of horror as the great wall collapsed onto godless people who did not understand the potency of spiritual strength.

The world today does not understand either. They smile knowingly at the Christian's arsenal of prayer, faith, love, and forgiveness. Thinking themselves wise, they become fools. For "God chose the foolish things of the world to shame the wise" (1 Corinthians 1:27, NIV).

God's strengthening power and protection come to us through Christ. Paul wrote that "the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus" (Philippians 4:7, NIV, italics mine).

God chose to display His strength in the frail humanity of His only Son. The world thought Him weak. "He saved others," they said, "but he can't save himself" (Matthew 27:42, NIV). He appeared powerless to the spiritually dull multitudes. But through His holy life He revealed the unlimited power of God.

And when we identify ourselves with Him, we receive the same power that raised Him from the dead. Then we understand, and are able to testify with, the Psalmist who said, "The Lord is the stronghold of my life—of whom shall I be afraid?" (Psalm 27:1, NIV). □

VISIBILITY "ZERO"

*The fog descends without warning,
enveloping us in a blanket of white mist
with eight to ten feet visibility.
We watch the white line closely,
ready for a sudden stop.
Now it's almost zero and we creep along,
trying to keep the faint glow
of a taillight ahead of us in sight—
Hoping that he knows where he's going.
Then suddenly, after a long grueling
stretch,
we emerge into the glimmer of sunlight.
Life gets just like that sometimes—
all fogged up with trials and cares,
and disappointments.
Then despair moves in and visibility
drops to zero.
But there's a light ahead,
and a guide in the thickest haze.
And He does know the way.
Keep your eyes on Christ,
Trust in His Word,
Hold fast to His hand even when you
cannot see;
It will be sunshine again soon.*

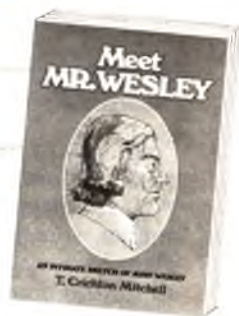
—MABEL P. ADAMSON
Kansas City, Missouri

Book Brief

MEET MR. WESLEY



T. CRICHTON MITCHELL,
author



JOHN WESLEY'S NAME is a household word; his brother's hymns are sung throughout Christendom; his holiness teaching has influenced religious life everywhere; and his incomparable sermons and writings have been preserved and reprinted for 200 years.

But what was he like? What kind of a man was John Wesley in real life?

Dr. T. Crichton Mitchell has described this outspoken, outdoor preacher as "a small man, and one

who hated screaming." As a boy in boarding school John allowed the bigger boys to steal his meat, eating only bread; as a young missionary in Georgia he muffed a proposal and lost the girl. Seventy years after a "ghost" plagued his mother's household, he was haunted by the memory.

This quiet man who hated screaming was strengthened by God to speak to immense crowds above the din of opposition. The timid individual became a confident preacher able to handle interruptions of "stones, brick-throwing, mud-slinging . . ." and "usually the wiry little preacher with the clear voice went on pressing his point"! He declared, "The more I am bidden to hold my peace, the more earnestly will I lift up my voice like a trumpet, and tell people what must be done in them before they can finally be saved by Jesus Christ."

Meet Mr. Wesley recaptures the charm and accentuation of Wesley's sermons by making the man himself come alive. This CLT book, with discussion questions after each of the seven chapters, is a refreshing and important contribution to holiness literature. □

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

the editor's STANDPOINT

HOW IS YOUR HEART?

Descriptions of character interest me. Canon H. P. Liddon, a famous Anglican minister, summed up his character in these words: “A heart of iron to myself, a heart of flesh to my neighbour, and a heart of fire to my God.”

A person needs a heart of iron toward self. The self cries for indulgence, pleasure, and ease the way a spoiled youngster whines for candy. In our affluent society, where people have been raised on junk food in ball parks, it's easy to cast off restraint and discipline. It's hard to struggle against the self's desire to be pampered and petted. It's hard to accept crosses, endure suffering, and pursue righteousness. Heroic Christian life calls for a heart steeled against the whimpers of self to be spared hardships.

Toward others we need a heart of flesh—warm, sensitive, and compassionate. Too many are hardhearted and softheaded. Too few are toughminded but tenderhearted. The pain, grief, and hunger of suffering people should elicit our sympathy and evoke our help. The lostness of the masses should stir us to strenuous efforts to reach them for Jesus Christ. We

will not pass by on the other side, but act as good Samaritans to evil's victims, if we have hearts of flesh. Binding wounds and paying bills for others will mark the life-style of Christians.

What makes possible a heart of iron to ourselves and a heart of flesh to our neighbors is a heart of fire toward God. The flame of devotion in our hearts, like the fire upon ancient Israel's altar, should be ever burning, should never go out.

God himself kindles that flame of love by giving us the Holy Spirit (Romans 5:5). We are to guard the flame by faithfully utilizing public and private means of grace. The altar of the heart must not become piled up with cold ashes. Paul's exhortation to Timothy is a message for us all: “Fan into flame the gift of God, which is in you” (2 Timothy 1:6).

Skevington Wood titled his biography of John Wesley, *The Burning Heart*. That's what we all need.

How is your heart toward yourself? toward your neighbor? toward God? Send the fire, Lord! □

CHOICE AND SERVICE

Joshua gathered the tribes of Israel to a place called Shechem for a covenant-renewal service. He recounted the mercies of God to the undeserving people, and challenged them to abandon all idols and serve the Lord. The closing words of his speech never fail to stir me, although I've read them hundreds of times: “But as for me and my house, we will serve the Lord.”

Unreservedly committed to such covenant-loyalty, he was eminently qualified to summon the people to a similar devotion: “Choose you this day whom you will serve.” There comes a time for choosing sides, for nailing down loyalties, for having done with slack-livered, yellow-bellied attempts to stand with one foot in the Lord's camp and the other in an idol's.

“Choose” defines “serve.” Service to God is not the mechanical response of robots who cannot act otherwise. I'm sure the Almighty could have made robots instead of persons. If modern industry can do it, whose wisdom is foolishness compared to His wisdom, so could God. What He wanted was not the

blind, programmed obedience of will-less slaves, but the loving obedience of sons and daughters.

“Serve” limits “choose.” We choose someone to serve. We cannot choose to have no master whatever. We will serve the Lord or we will serve an idol—someone or something that usurps the Lord's rightful place in our affection and lives. That idol may be the state, the market, the church, money, pleasure—the human mind can fabricate numbers of false gods. Serve we will, either the true God, whose service is our freedom, or a false god, whose service is our bondage.

We cannot choose not to choose. Neutrality toward God is impossible. We cannot choose not to serve. And we cannot choose both the Lord and some baal, for the Lord is a jealous God who will not give His glory to another. “If you forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after he has done you good.” Past mercies make judgment upon future idolatries inevitable! □

Greed is a moral cancer. It grows until it kills. The first grab provokes another, and another, and another—until a greedy person's whole life is spent grabbing for money, things, power, pleasure—whatever the rapacious heart is set on.

TRUE OR FALSE

In the *Peoria Journal Star* I read about an ex-convict who was sentenced again to 27 years in prison for attempted murder. He shot at a policeman, narrowly missing him.

The defendant, one Michael Stapleton, pled for a light sentence. He claimed that, while jailed and waiting trial, he had become a Christian. His commitment to the Lord, he insisted, was serious, and he was no longer a danger to others.

Judge Peter Paolucci was unimpressed. He found the claim to moral rehabilitation hard to believe.

I can understand the judge's position. Many offenders, hoping for release or light sentences, have pretended a conversion not actually experienced.

Some years ago an alcoholic begged me to help his wife, who was about to be sent to prison on a bad check charge. He swore that he had repented and was born again. If I would just help her, he was sure that she would soon find the Lord, too. I talked to the judge at her trial, and he let her off with a stiff proba-

tion. I paid the court costs myself. That very night the man got drunk, he and his wife had a battle royal, and I never once saw them in church.

Still, the transformation of criminals is possible, by the grace of God. I've known too many cases, evidenced by years of changed behavior, to question the power of the gospel. Not all prisoners who testify to sudden, dramatic conversions to Christ are trying to use religion to escape justice.

If Stapleton is sincere, he will swallow his disappointment and serve the Lord behind the bars, as many others are doing. If he was faking it, anger, hostility, and reversion to former patterns of thought, speech, and action will emerge to control his life. If he is sincere, may God be pleased to grant him the earliest possible release from prison. If not, may God vindicate the sentence handed down.

What of those who fake Christianity and seem to get away with it? Well, religion can be faked, but judgment cannot be escaped. Sometime, somewhere, it will come, to the destruction of the faker. □

GREED

B. Edgar Johnson, our general secretary, sends me memos, clippings, and suggestions from time to time. He makes a sincere effort to improve my education and, as a result, our church magazine.

One of these memos contained a quotation from General Superintendent emeritus Samuel Young. He spoke the words before he retired from that office and became emeritus, and their validity is timeless: "Greed is never satisfied with its first grab."

Greed is a moral cancer. It grows until it kills. The first grab provokes another, and another, and another—until a greedy person's whole life is spent grabbing for money, things, power, pleasure—whatever the rapacious heart is set on. Greed is like drinking salt water; it creates more thirst than it slakes.

Greed is no minor flaw, it is a deadly sin. It's no slight rash; it's a consuming virus. In our materialistic age it has reached epidemic proportions. There is no moral principle that greed will not betray, no friend it will not deceive, no office it will not corrupt.

In the world, greed has incited wars, sabotaged industries, toppled governments, enslaved masses, pol-

luted the environment, and brought the human race to the brink of annihilation.

In the church, greed has bartered the truth, corrupted the ministry, fleeced the people, and disgraced the Lord.

Because of greed Judas betrayed Jesus Christ. Because of greed Ananias lied to the Holy Spirit. Because of greed Simon Magnus tried to commercialize divine power. Because of greed Felix kept an innocent apostle in prison. Because of greed Diotrophes opposed the ministry of John. The trail of greed across the history of the Church is littered with the bones of men who released their grip on Christ to get their hands on money.

Unless we get rid of greed it will get rid of us. You can't satisfy greed, you can only crucify it. Greed never says, "I have enough." Its constant cry is, "More! More!" Only when self-centeredness is destroyed, only when Jacob becomes Israel, is greed overcome. For the destruction of greed, for the radical transformation from a thing-centered to a God-centered life, nothing suffices but the blood of Jesus Christ and the power of the Holy Spirit. □

ment Christians. Yet, how inadequate it is. The "fruit" is the culmination of the "root," which the Ten Commandments are in the progressive revelation of the Bible. So, thanks again, for helping us put first things first in the reading and understanding of God's Word.

Bill Holleman
South Bend, Indiana

PREACHING NEEDED

The *Herald of Holiness* is to be commended for the article "Unwanted Divorces—Unhealed Victims." These words could have been written by any number of us who have been through "unwanted divorce." The circumstances, mixed emotions, hurts, describe vividly what some of us have experienced.

When my marriage fell apart, after many years, I was empty and hurting. The person who pre-

sented the gospel to me was a Nazarene, and I saw my need and accepted Christ as my Savior.

When I went into the Nazarene church as a divorced person, I was sure there was no such thing as divorce among Christians. After several years in the church, I realize there are all too many broken homes in our churches.

I hasten to add that I, and others like me, have been loved and accepted into the fellowship of the Nazarene church, but unless one has "been there," one can't fully understand.

Now, my heart goes out to one who finds himself in this terrible situation. What we desperately need is preaching that will warn fathers and mothers of Satan's attack on the home—more preaching on the responsibilities of husbands and wives, as Christians. We must *learn* to be "strong in the Lord, and in the strength of his might"—and "Put on the full armor of God, that we might be

able to stand firm against the schemes of the devil."

May God bless and protect our homes.

Name withheld by request

BOOSTS RADIO MINISTRY

We are Nazarenes in heart experience and doctrinal beliefs but because of opportunities for serving our Lord elsewhere, we are not at present members of the Church of the Nazarene.

While still members in Apple Valley we had the privilege of beginning a radio ministry that has continued on a daily basis for nearly 18 years, thus we believe in radio and want to help in your special drive for World Mission Radio offering, presented in our July 1 *Herald of Holiness* (the greatest Christian publication, we believe). May the Lord continue to bless your work for the building of God's kingdom, is our prayer!

Lawrence and Pauline Bird
Apple Valley, California

A TIME TO SPEAK

by EVELYN JORDAN BALLARD

THE FRIENDS of the deceased began to mingle quietly and speak respectfully in low voices. Most of them had offered their condolences to the wife and daughter who had been seated on the front row of the funeral home chapel. The huge crowd that had come by as the family received friends was an unspoken tribute to the kind of person my brother-in-law had been.

Gladys, his only child (now a young lady), sat by my side. She had cried until there were no more tears. Her feelings were now ambivalent; happy because his suffering had ceased and he was enjoying the beauties of heaven; sad because of the loneliness his absence would bring.

"Aunt Evelyn," she said, "See the man gesturing with his hands to Mother?"

"Yes."

"Well that is Mr. Barnett, the man that led Daddy

to Christ. After having surgery, he can't speak any more."

I had heard them speak of this man before, but I had not had an opportunity to meet him. Many times I had thanked God for this Christian friend who was obedient to the Holy Spirit as He prompted him to visit the home of my in-laws who were then unchurched and unsaved.

This brother-in-law had lived more than 60 years without understanding the plan of salvation. Mr. Barnett was able to make it simple and plain, and led Willie to Christ.

Soon his wife, Ruth, and their daughter were saved. Before long another sister-in-law and her family living in the same city found Christ.

It has only been five years since these people became Christians. I am more thankful than ever for the instant obedience of Mr. Barnett to the Holy Spirit's guidance. If he had procrastinated until his voice was gone, my kind, gentle brother-in-law might not have made it into heaven. He might have failed to understand that even a good man must be born again.

The preacher said, in Ecclesiastes 3:7, "There is a time to speak."

I pray that the Holy Spirit will instruct me when to speak and give me boldness to obey. □

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

IN THE NEWS

PEOPLE AND PLACES



John B. Bryan, pastor of the Spokane, Wash., Shadle Park Church, was awarded the Doctor of Ministry degree in church administration by the California Graduate School of Theology in Glendale, Calif., at the May 28 graduation. Dr. Bryan's dissertation was titled "The Relational Aspect of Prayer to Church Growth." □



Rev. Robert E. Bradford, pastor of the Santa Paula, Calif., Community Church, has received the Doctor of Ministry degree from the California Graduate School of Theology. Commencement was held at the school in Glendale, Calif., on May 28.

Dr. Bradford's dissertation is titled "The Pastor's Leadership Role in Equipping Laymen for Ministry." He is also a graduate of Pasadena College (1964) and Nazarene Theological Seminary (1967). He has pastored 16 years in the state of California. □



Terry L. Baldrige, son of Mr. and Mrs. Everett Baldrige, Bourbonnais, Ill., recently received his Doctor of Philosophy degree in musicology from the University of Kansas. Baldrige was a 1970 graduate of Olivet Nazarene College.

After beginning graduate studies at the University of Kansas in 1977, he received the Master of Music (1980) and Master of Philosophy (1981) degrees in preparation for the Ph.D., which he received on May 16. His dissertation, "Evolving Tastes in Hymn-tunes of the Methodist Episcopal Church in the Nineteenth Century," is a study of alterations made in the musical publications of that denomination.

Beginning this fall, Dr. Baldrige will be teaching music history and

theory at Mid-America Nazarene College in Olathe, Kans.

Dr. Baldrige is married to the former Linda Smith, and they have one daughter, Heidi. □

Kelli McBride, daughter of Mr. and Mrs. Ted McBride (Marilyn Granger), Tulsa, has been selected to perform with a national performing organization known as THE SOUND OF AMERICA Honor Band and Chorus. Kelli is a sophomore at Jenks High School and is in the Concert Choir, has performed in selected winter and sacred concerts, participated in ensembles, and has sung solos. She participated as a member of Oklahoma's All-State Chorus this past January in Oklahoma City.

The student musicians from nearly every state met on the campus of Dickinson College in Carlisle, Pa., on June 27. After four days of intensive rehearsal and orientation, the group departed for Frankfort, Germany. The 1982 European Concert Tour included nine performances in some of the most unique concert sites during its 26-day concert tour. Paris, Interlaken, Mannheim, Innsbruck, Heidelberg, Venice, Rothenberg, Vaduz, and London are some of the cities visited during the tour.

THE SOUND OF AMERICA Honor Band and Chorus, which is a Music Studies Program of Dickinson College, offers its participants the opportunity to receive college level credit as a member of this Education Studies Program. □

Bertha Knox, age 76, pastor of the Hillsboro, Ind., church for 20 years, has retired from the pastorate. Her last Sunday at the Hillsboro church was May 30.

In 1936, she began as an assistant pastor in Tucson, Ariz. She received a scholarship to Pasadena College in 1938. After completing her studies, she ministered at the Peniel Mission in Los Angeles.

Knox was ordained in 1942, and she stayed at the Peniel Mission until 1945. Then she went to her first pastorate in Fallon, Nev. In 1948 she went to Ogden, Utah. She remained there until 1953. She moved to State Line, Ind., and then to Hillsboro in 1962.

A special farewell service was held,

and a carry-in supper at the Veedersburg, Ind., church, with a combined evening service. Rev. Thomas Hermon, superintendent of the Northwest Indiana District, was the guest speaker. Special music was provided by Boyce and Kathrine Pearce of Danville, Ill. □

Chaplain William J. Strickland was recently selected for promotion to captain in the Naval Reserve Chaplain Corps. In a letter of congratulations from the Chief of Chaplains, Rear Admiral Ross Trower said of Chaplain Strickland: "Your selection bears witness to your proven performance, your dedication to duty, and your recognized potential as a part of the total force. I am grateful for your presence and readiness in the Reserve Program."

Chaplain Strickland's commanding officer wrote: "Your demonstrated ability, outstanding performance and dedication to duty, which were key factors in your selection, have been extremely helpful to me in commanding Naval Reserve Readiness Command Region Nine, Memphis. The Navy has a continuing need of officers of your caliber who are willing and capable of assuming increased responsibility and authority. Without the expertise provided by officers such as you, the Naval Reserve could not effectively continue. You can justly be proud of this selection, which is a major goal of all Naval officers."

Chaplain Strickland serves as staff chaplain for the Naval Reserve Readiness Command Region Nine, Memphis, which covers Tennessee, Kentucky, Alabama, Mississippi, and Arkansas. He is dean of the college at Trevecca Nazarene College and one of the teachers for the Pate Sunday School Class of Nashville First Church. □



On the occasion of Captain LeRoy A. Bevan's first official visit as the denominational chaplaincy coordinator, his initial contact was with Chaplain Lowell M. Malliett, senior chaplain at the United States Marine Corps Logistics Base in Albany, Ga., on June 3, 1982. Pictured (l. to r.) are: Major General L. F. Sullivan, USMC, commanding general; Captain LeRoy A. Bevan, CHC, USN (ret.); and Commander Lowell M. Malliett, CHC, USN, senior chaplain.



The NYI group from the Franklin, Ohio, church recently toured the Nazarene Publishing House with their sponsor, Gary Morgan. They were on an NYI trip that took them through Kansas City.



Mount Vernon Nazarene College's director of financial aid, Mr. Gary Rohmann, was recently elected as president-elect of the Ohio Association of Student Financial Aid Administrators for 1982-83. The association includes all major colleges and universities in Ohio. He will be in charge of programs, conference speakers, and other association activity. In 1983-84, as president, he will serve on working committees and represent Ohio in the Midwest Regional meetings, and act as a liaison with the Office of Education. Rohmann received his B.S. degree in business administration from Trevecca Nazarene College in 1975. He is currently working on his M.B.A. degree from Baldwin Wallace College.

SOME VERY IMPORTANT PEOPLE

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

ESTHER CARSON WINANS AWARD

Shelly Adamson, Port Orchard, Wash.
 Ramona Bailey, Eau Claire, Wis.
 Shandra Betz, Westland, Mich.
 Esther Blankenship, Vinton, Va.
 Heather Boelk, Bradley, Ill.
 Melinda Braymer, Sandusky, Ohio
 Kara Custer, Mount Vernon, Ohio
 Rosie DeLong, Bradley, Ill.
 Jennifer Dimbath, Lakeland, Fla.
 Wendy Doup, Mount Vernon, Ohio
 Juli Held, Sandusky, Ohio
 Sallie Hughes, Arvada, Colo.
 Tabitha Killingbeck, Westland, Mich.
 Christine Kolodji, Redding, Calif.
 Kelly Lewis, Lakeland, Fla.
 Cassandra Lierman, Chula Vista, Calif.

Jackie McDaniel, Wichita, Kans.
 Beth McWhorter, Vinton, Va.
 Michelle Plain, Alva, Okla.
 Melanie Roderick, Oregon, Ohio
 Stephane Shearer, Bucyrus, Ohio
 Ann Singh, Bradley, Ill.
 Dawn Smith, Dansville, Mich.
 Imogene Smith, Red Bluff, Calif.
 Yvonne Smith, Port Orchard, Wash.
 Sarah Snyder, Fort Meyers, Fla.
 Kim Somes, Pueblo, Colo.
 Pam Tilton, Oregon, Ohio
 Shelly Wernicke, Port Orchard, Wash.
 Amy Westover, Mount Vernon, Ohio
 Becky Williams, Dansville, Mich.
 Wendy Woodland, Dansville, Mich.

PHINEAS F. BRESEE AWARD

Ricky Alleman, Lakeland, Fla.
 Jerry Bower, Oregon, Ohio
 Joe Bower, Pueblo, Colo.
 Waylon Cash, Arvada, Colo.
 Erik Carlson, Wichita, Kans.
 Samuel Cleare, Bradley, Ill.
 Stephen Cleare, Bradley, Ill.
 Chip Cummins, Orlando, Fla.

George Dooley, Vinton, Va.
 Bruce Kaufman, Orlando, Fla.
 John Moore, Westland, Mich.
 Chuck Rebmann, Bradley, Ill.
 Shawn Robertson, Arvada, Colo.
 Brian Sanders, Redding, Calif.
 Jay Scott, Orlando, Fla.

The list of winners will be continued in future issues.



Rev. Harold McClain, a retired Nazarene elder from Cisco, Tex., is a real champion of the Nazarene Sunday School, as his famous Sunday School pin shows. On July 18, Rev. McClain was honored for 50 years of perfect attendance in his home church. Special greetings and congratulations were sent from Dr. Dean Wessels, director of Pensions Services; Dr. Kenneth Rice, director of Adult Ministries; Rev. Phil Riley, division director of Christian Life and Sunday School; and many others.

REVIVAL MAKES AN ETERNAL DIFFERENCE

Such was the impact on the Alpena, Mich., church, from an unusual revival meeting held May 11-18, according to Pastor William R. Hunter, Jr.

Rev. Hunter explains that when he came to Alpena two and one-half years

ago, he found a beautiful church building but only about 10 people left in a congregation that had suffered from one split and numerous other problems in its 29-year history. Average pastor stay during the 29 years was 18 months.

Five months before Paul and Trish Jackson were scheduled for a five-day revival, the congregation began to pray and Rev. Hunter began to preach with revival in mind.

There were groups of people around the church altar every night of every week, praying for revival.

When evangelists Paul and Trish arrived, they quickly identified with the congregation.

"I've never had an evangelist who worked as hard as these two precious people," says Rev. Hunter. "They prayed, sought the Lord's guidance for each song and message. They met with our ladies, our men, our teens, and with other pastors in our community."

The record shows 107 persons seeking help from God at the altar; 20 new people born into God's kingdom; 11 persons entirely sanctified; and 1 young man called to preach.

Six persons were touched by God in physical healing at the altars of the church, including a blind teenage girl.

Persons from 21 previously un-churched homes are now attending services at Alpena First Church. □



A Senior Adult Retreat with participants from six of the eight districts of the Mid-America Education Zone was held at Mid-America Nazarene College in Olathe, Kans., June 23-25. Among the activities were tours of the college campus, College Church of the Nazarene, and the Nazarene Publishing House. Rev. Eldon Kirks was the retreat director and Curt Simpson, a former NPH employee, served as tour guide to the facilities at 29th and Troost. This was the first Mid-America retreat of its kind and is likely to be the last, since next year, May 9-13, the Lake of the Ozarks NIROGA will be launched.



The Charity Puppeteers of the Riverside, Calif., Arlington Avenue Church, visited the publishing house recently to see how the literature of the Church of the Nazarene is produced. The tour was part of a summer trip. The puppeteers traveled with Deb and Ken Childress, sponsors. Dan Penn is pastor of the Arlington Avenue Church.



Three young women from Germany, friends of Randy and Lori Beckum of Kansas City, visited the Nazarene Publishing House June 30. Silke Hahn (l.) and Petra Erkner (r.) are members of Frankfurt First Church, where Freddie Otto is pastor, and Gisela Bienias (center) is from Stuttgart First Church, where Pastor Ludwig Duncker serves. The girls became acquainted with the Beckums while Randy, now attending Nazarene Theological Seminary, served as associate minister of youth and music at Frankfurt First Church.

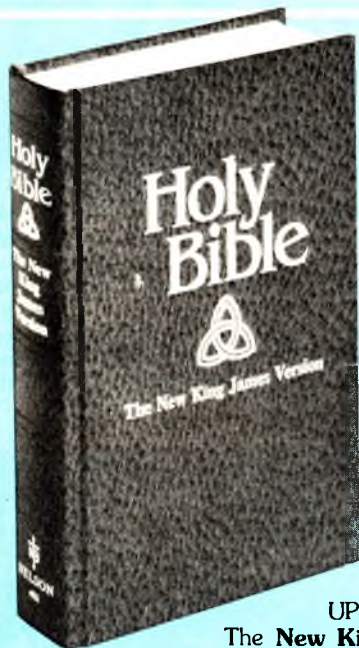


A group of 37 singing teens and their sponsors, from Bradenton, Fla., First Church, toured the Nazarene Publishing House June 23. According to Herb MacMillian, head sponsor, the trip was planned to inform the teens about the publishing ministry of the Church of the Nazarene. Rev. Pal Wright is pastor of the church.

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ARCHAIC VERBS & PRONOUNS UPDATED "Sheweth" now reads "shows," and "thee" reads "you" for ordinary people and "You" for God.

TRUE MEANINGS PRESERVED Because words have changed their meaning since the original translation, the meaning has been preserved rather than the actual word—for example, "naughtiness" is better understood as "wickedness" today.

THEOLOGICAL TERMS RETAINED Words that have special theological meaning for the Christian have been kept intact—words such as "atonement," which have no secular counterpart.

COMPLETE FOOTNOTES The footnotes on variant readings in the **New King James Version** are the most complete found in any Bible today.

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³⁹ And Jesus said, "For judgment come into this world, that those v not see may see, and that those w

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Recently, Pastor Warren E. Foxworthy, of the Charleston, W.Va., Elk River Church, participated in a "first ever" conference titled "TELECOMMUNICATIONS, COMPUTERS, AND THE LOCAL CHURCH." It outlined how computerization is moving into the church setting with unbelievable rapidity. Its use is not only for statistical data, but as a tool for education. Rev. Foxworthy is shown at the keyboard of a workshop computer.

BARNARD ACCEPTS ENC POST



Dr. Tom Barnard, dean of student development at Bethany Nazarene College since 1972, became executive assistant to the president at Eastern Nazarene College, Wollaston, Mass., effective August 1.

Dr. Barnard led in the establishment of several innovative programs during his 16 years as a faculty member and administrator at BNC. In 1968 he was instrumental in initiating a baccalaureate degree for the professional preparation of directors of Christian education. In 1970 and 1975 he directed research projects that charted the development of multiple-staff ministries in the Church of the Nazarene. In 1980 Barnard led a plan to consolidate the college's counseling services—chaplain, career planning, health, and educational tutorial—in one central area of the campus. Most recently the concept of "student development" has been adopted as the focus of the college's combined ministries to students, replacing the former activity-centered focus.

Dr. Barnard has been a member of Bethany, Okla., First Church. He has also been involved in the Oklahoma Sunday School Association, a statewide interdenominational organization, serving as its president from 1975-80. He has taught one of the largest adult Sunday School classes in the denomination since 1973. He currently serves on the Enduring Word Advisory Committee of the Church of the Nazarene. He is a member of the National Directors of Christian Education and

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National Association of Professors of Christian Education.

Dr. Barnard is a graduate of Pasadena-Point Loma College and has completed master's degrees at Bethany Nazarene College and Fuller Theological Seminary. His doctorate in higher education administration was completed at Oklahoma State University in 1974. He has contributed chapters in *Exploring Christian Education* and *How to Teach Adults Without Really Suffering*. A new book, *How to Grow an Adult Class*, is scheduled for publication this year.

Dr. Barnard is married to the former Madelyn Newcomer of Phoenix. They have two grown children, Gaylene Bumpus, and Bruce, both of Bethany. □

ANCS HOLDS THIRD BIENNIAL CONVENTION

The Association of Nazarene Christian Schools met in June at Olathe, Kans., College Church. Dr. Bill Draper, president of Point Loma College, was the keynote speaker. He focused on the need for high quality in Nazarene elementary and secondary education.

Dr. Richard Spindle, assistant academic dean, Mid-America Nazarene College, and Dr. Beryl Dillman, professor of education, Point Loma College, outlined programs available at Nazarene colleges for Christian school-teachers. Tim White, newly appointed general director of Nazarene Christian Schools, unveiled plans for a general church-sponsored Christian school organization that would encompass both preschool/day-care and elementary/secondary education, and discussed plans to provide detailed resources to those in this field.

Dr. Jerald D. Johnson, responsible general superintendent for the Division of Christian Life and Sunday School, brought greetings from the Board of General Superintendents and affirmed their support for this ministry.

To facilitate a smooth transition into the new organization, the current



Dr. Bill Draper presents the keynote address.



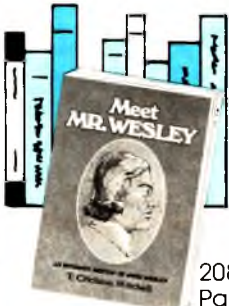
Pictured are the delegates to the ANCS Convention. Shown (front row, l. to r.) are the ANCS officers: Roy Schanaker; Dorothy Madden; Ron Miller; Tim White, executive board member; Miriam Hall, Children's Ministries director; and Dwight Collins.

officers were reelected to the executive board. They include Mr. Ronald Miller, Florissant, Mo., president; Dr. Roy Schanaker, Kent, Wash., vice-president; Mr. Dwight Collins, Nor-

walk, Calif., vice-president; and Mrs. Dorothy Madden, Tempe, Ariz., secretary-treasurer. Tim White was also elected to the executive board to assist during the transition. □



Pictured (l. to r.), from Sanborn, N.Y., St. Paul's Church, are Carl Lockett, Jr., Charles Robertson, Pastor Albert W. Shaw, Mr. and Mrs. John Rance. The four shown with the pastor were called to preach during this assembly year. Each one has received a local preacher's license and is enrolled in the Home Course of Study. St. Paul's Church is only three and a half years old. Mr. and Mrs. John Rance are pastoring the Lockport, N.Y., Rainbow Church, started by St. Paul's in November, 1980. Carl Lockett, Jr., conducts a Bible study in Youngstown, which promises to become a preaching point. Charles Robertson has focused his energies in helping St. Paul's Church to grow.



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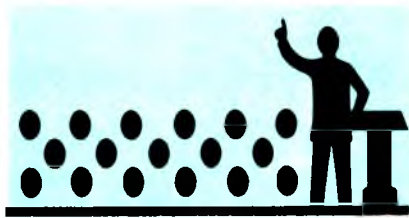
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EVANGELISTS' SLATES

ADAMS, MICHAEL: Sylvania, OH Sept 7-12; St Marys, OH (1st), Sept 14-19; Worthington KY, Sept 21-26; Augusta, KY, Sept 28-Oct 3

ARMSTRONG, CHARLES: Augusta, ME (1st), Sept 7-12

ARMSTRONGS, LEON, LINDA & FAMILY: Concerts in North Carolina Sept 1-14; Greensboro, NC (Concord Friends), Sept 15-19; High Point, NC (John Wesley College Chapel Service), Sept 21; Roanoke, VA (East Gate) Sept 21-26; Staunton, VA Sept 28-Oct 3

ATKINSON, DEAN & PAT: Ferguson, MO, Sept 27-Oct 3

BAKER, RICHARD C.: Grafton, OH (Midview), Sept 7-12; Uniontown, OH (Trinity), Sept 14-19; Upper Sandusky, OH, Sept 21-26; Buffalo, WV, Sept 27-Oct 3

BALDWIN, DEAN: Mound, IA, Sept 1-5; Neosho, MO, Sept 7-12; Chula Vista, CA, Sept 14-19; Oklahoma City, OK (Del City), Sept 21-26; Springdale, AR, Sept 28-Oct 3

BEARDEN, LES: Cincinnati, OH (Montana Ave.), Sept 7-12; Spencer, WV (1st), Sept 14-19; Mannington, WV (1st), Sept 21-26; Charleston, WV (Dunbar), Sept 28-Oct 3

BEATY, BRYAN, BEATY TRIO & RANDY: Westlake, LA (1st), Aug 31-Sept 5; Grenada, MS, Sept 14-19; Vivian, LA, Sept 21-26; Houma, LA, Sept 28-Oct 3

BELL, JAMES & JEAN: Pennsville, NJ (1st), Sept 15-19; Reading, PA (Calvary), Sept 22-26; Baltimore, MD (Marley Park), Sept 29-Oct 3

BELIEVERS: See Pfeiffer, Don and Believers

BENDER EVANGELISTIC PARTY: Bristol, TN (1st), Sept 3-12; Benton, AR (1st), Sept 17-26

BLUE, DAVE & DANA: Brunswick, OH, Sept 21; Barberton, OH, Sept 22-26

BLYTHE, ELLIS: Wauchula, FL (1st), Sept 7-12; Norwood, NC, Sept 14-19; Pineville, NC (1st), Sept 21-26; Shelby, NC (New Bethel Miss. Meth.), Sept 28-Oct 3

BOCK, DON: Ashland, KY (Williams Creek), Sept 7-12; New Burlington, OH, Sept 14-19; Morrow, OH, Sept 21-26; Hebron, OH, Sept 28-Oct 3

BOND, GARY & BETH: Champaign, IL (1st), Sept 7-12; Marshall, IA (interdenominational Camp), Sept 21-26; Ridgeway, MI, Sept 28-Oct 3

BREWINGTON, JANE: Tullahoma, TN (1st), Sept 8-19; Midland, MI (Bethel), Sept 21-Oct 3

BRISCOE, JOHN & FAMILY: Pataskala, OH, Sept 7-12; Dodson, IA (interdenominational Camp), Sept 28-Oct 3

BROOKS, GERALD & JUNE: Benton, IL (1st), Sept 3-12; Sunbury, OH (1st), Sept 14-19; Lockport, NY (1st), Sept 21-26; Orbesonia, PA (1st), Sept 28-Oct 3

BROWN, ROGER: Clay City, IN (Union Chapel), Sept 1-5; St Albans, WV, Sept 8-12; Jefferson, OH, Sept 15-19; Belle, WV, Sept 21-26; Greentown, OH, Sept 28-Oct 3

BUCKLES-BURKE EVANGELISTIC TEAM: Chester, WV, Sept 7-12; Mount Gilead, OH, Sept 14-19; North Manchester, IN, Sept 21-26; Chicago, IL (Northside), Sept 28-Oct 3

BUDD, JAY: Middleport, OH, Sept 12-19; Proctorville, OH (Holiday Drive), Sept 28-Oct 3

CASTEEL, HOWARD: Rushville, IL, Sept 7-12; Wardell, MO, Sept 15-26; Piedmont, MO, Sept 28-Oct 3

CAYTON, JOHN: Barrett, WV, Sept 7-12; Sistersville, WV, Sept 14-19; South Point, OH (1st), Sept 21-26; Brunswick, OH, Sept 28-Oct 3

CHAMBERS, LEON: Gadsden, AL (1st), Sept 8-12; Sebring, FL, Sept 14-19; Gainesville, FL (1st), Sept 21-26

CHASE, FRANK: Winfield, KS, Sept 14-19; Augusta, KS (1st), Sept 21-26

CHRISTNER, JACK: North Haverhill, NH (Trinity), Sept 9-19; Sligo, PA, Sept 21-26; Belle Vernon, PA, Sept 28-Oct 3

COLLINS, LUTHER: Costa Rica Evangelistic Tour, Sept 1-5; Reserved, Sept 6-12; Walnut Creek, CA, Sept 21-26; Reserved, Sept 27-Oct 2

CONE, ANDREW: Lake Placid, NY, Sept 14-19; Middleton, PA, Sept 26-Oct 3

COY, JAMES & MARTHA: Aroma Park, IL, Sept 14-19; Munster, IN (1st), Sept 28-Oct 3

CRABTREE, J. C.: Troy, OH (interdenominational), Aug 31-

Sept 5; Washington Court House, OH (1st), Sept 7-12; St Marys, OH (1st), Sept 14-19; Springfield, OH (CCCU), Sept 21-26; New Castle, IN (Westview), Sept 29-Oct 3

CRANDALL, VERNON & BARBARA: Rockford, IL (Auburn Rd.), Aug 31-Sept 5; Danville, IL (Southside), Sept 7-12; Davenport, IA, Sept 14-19; Creston, IA, Sept 21-26; Cozad, NE, Sept 28-Oct 3

DARNELL, H. E.: Duncansville, PA, Sept 2-12; New Bethlehem, PA, Sept 16-26

DAWS, LEONARD: Lawrenceburg, IN (Ludlow Hill), Sept 12-19; Reserved, Sept 20-26; London, KY, Sept 27-Oct 3

DELL, JIMMY: Reserved, Sept 2-5; Fullerton, CA (1st), Sept 8-12; Eureka, CA (1st), Sept 18-22; Crescent City, CA, Sept 23-26

DENNIS, CARL V.: Floyd, VA, Sept 21-26

DENNIS, DARRELL AND FAMILY: Steel, AL, Sept 7-12; Rossville, GA (Fairview), Sept 14-19; Chester, SC (1st), Sept 21-26; Logansport, IN, Sept 28-Oct 3

DENNISON, MARVIN: Topeka, KS (Oaklawn), Sept 14-19; Osawatimie, KS, Sept 23-26

DIXON, GEORGE & CHARLOTTE: Freeport, NY, Sept 10-12; Brentwood, NY, Sept 15-19; Frostburg, MD (Moscow), Sept 22-26; Washington, PA (Congo), Sept 29-Oct 3

DOROUGH, JIM & CAROL: Reserved, Sept 2-3; Clinton, IL (1st), Sept 7-12; State College, PA, Sept 14-19; Monroe, LA (1st), Sept 21-26; Garland, TX (1st), Sept 28-Oct 3

DOYLE, P. R.: Cortland, NY (CCCU), Sept 21-26; Albany, NY, Sept 28-Oct 3

DUNMIRE, RALPH & JOANN: Clarksburg, WV (1st), Sept 7-12; Nashville, TN (Immanuel), Sept 14-19; Ironton, OH (1st), Sept 21-26; Barnesville, GA (1st), Sept 28-Oct 3

DUNN, DON: Akron, OH (Cottage Grove), Sept 7-12; Westerville, OH, Sept 14-19; Arona, PA, Sept 21-26; Marion, OH (Kensington Place), Sept 28-Oct 3

EASTMAN, RICK: East Peoria, IL (1st), Sept 7-12; Janesville, WI (Randolph Park), Sept 14-19; Bradley, IL (1st), Sept 21-26; Ashland, KY (Summit), Sept 28-Oct 3

EBY, PAUL & MARTHA ANN: Pelham, TN (Chapmans Chapel), Sept 12; Lexington, KY (Calvary), Sept 15-19

ERICKSON, A. WILLIAM: Williamsburg, IN, Sept 7-12; Shreveport, LA (1st), Sept 14-19; Vicksburg, MS (1st), Sept 21-26; Battle Creek, MI (1st), Sept 28-Oct 3

ESSELBURN, BUD—THE KINGS MESSENGERS: Scio, OH, Sept 14-19; Shelby, OH, Sept 21-26

FILES, GLORIA; AND ADAMS, DOROTHY: Gettysburg, PA, Sept 7-12; Trappe, MD (Wes. Meth.), Sept 14-19; Elizabethtown, PA (Christian Miss. Alliance), Sept 28-Oct 3

FINE, LARRY: Springfield, MO (Grace), Sept 24-26

FISHER, WILLIAM: Temple, TX (1st), Sept 7-12; Joplin, MO (1st), Sept 14-19; Carthage, MO (1st), Sept 21-26; Raytown, MO (Southwood), Sept 28-Oct 3

FLORENCE, ERNEST: Monrovia, IN (Willow Grove), Sept 21-26

FORTNER, ROBERT: Parkersburg, IL, Sept 7-12; Charleston, IL, Sept 14-19; Martinsville, IN (Trinity), Sept 21-26

FRANKLIN, DAVID: DuQuoin, IL, Sept 14-19; Jerseyville, IL, Sept 21-26

FRODGE, HAROLD: New Martinsville, WV (1st), Sept 7-12; Lakeview, OH (Indian Lake), Sept 14-26; Beckley, WV (1st), Sept 28-Oct 3

GAWTHORP, WAYLAND: Georgetown, PA (Imperial), Sept 7-12; Midland, PA (Ohioville), Sept 14-19; Clinton, TN (1st Wes.), Sept 21-26; Marshall, IL, Sept 28-Oct 3

GORMAN, HUGH: Cody, WY (1st), Sept 14-19; Holt, MI, Sept 21-26; Saratoga Springs, NY (Grace), Sept 28-Oct 3

GRAY, BOB & BECKY: Seagraves, TX, Sept 8-12; Lawton, OK (1st), Sept 14-19; Brooklyn, IA (Brethren), Sept 21-26; Reserved, Sept 28-Oct 3

GREEN, JAMES & ROSEMARY: Montrose, CO, Sept 8-12; Portland, IN, Sept 14-19; South Bend, IN (1st), Sept 21-26; Huntington, WV (1st), Sept 28-Oct 3

GRIMES, BILLY: Mena, AR (1st), Sept 14-19; McCloud, OK (Twin Lakes), Sept 21-26

GRINDLEY, GERALD & JANICE: Wichita Falls, TX (1st), Sept 7-12; Fayette, OH (1st), Sept 15-19; Hicksville, OH (1st), Sept 22; Bryan, OH, Sept 28-Oct 3

GROVES, C. WILLIAM: Dayton, OH (Northridge), Sept 7-12; Fairborn, OH (1st), Sept 14-19; Sullivan, IN, Sept 21-26; Jeffersonville, IN (1st), Sept 28-Oct 3

HAINES, GARY: Anderson, IN, Sept 7-12; Pekin, IL (1st), Sept 18-22; Streator, IL (1st), Sept 23-26; Reserved, Sept 27-Oct 1

HALL, CARL: Ocoee, FL, Sept 7-12; Miami, FL (Central), Sept 14-19; Roanoke, VA (Grandview Heights), Sept 21-26; Lenoir City, TN (White Wing), Sept 28-Oct 3

HANCOCK, BOYD: Omaha, NE (Fay Boulevard), Sept 7-12; Marshall, TX (Fairview), Sept 14-19; Cisco, TX, Sept 21-26; Abilene, TX (Southwest), Sept 28-Oct 3

HAYNES, CHARLES & MYRT: Atlanta, GA (Brookhaven), Sept 7-12; Atlanta, GA (Riverside), Sept 14-19; Pelham, TN (Chapmans Chapel), Sept 21-26; Cookeville, TN (1st), Sept 28-Oct 3

HISE, RON: Canadian Revivals, Sept 19-Oct 2

HORNE, ROGER AND BECKY: Tennessee Dist. Camp, Sept 17-19

HOWARD, RICHARD: Temple, PA (Trinity), Sept. 10-12; Ripley, OH, Sept 14-19; Reserved, Sept 21-27

HUBARTT, LEONARD: Danville, IL (Oaklawn), Sept 14-19; Princeton, IL, Sept 21-26; Fort Wayne, IN (Nease Memorial), Sept 28-Oct 3

INGALLS, JAMES: Hastings, NE (1st), Sept. 7-12; Morrilton, IN, Sept 14-19; Warren, PA (1st), Sept 28-Oct 3

JACKSON, CHUCK & MARY: Columbus, MS (1st), Sept. 7-12; Reserved, Sept. 14-19; Bucyrus, OH (1st), Sept 21-26; Brunswick, GA, Sept 28-Oct 3

JACKSON, PAUL & TRISH: Monroeville, AL (1st), Sept 7-12

JAMES, RANDY & MARY JANE: West Baden, IN (Springs Valley), Sept 7-12; Ravenna, KY (1st), Sept 14-19; Griggsville, IL (1st), Sept 21-26; Shipshewana, IN (1st), Sept 28-Oct 3

JANTZ, CALVIN & MARJORIE: Rapid City, SD (1st), Sept. 1-12; St. Joseph, MO (1st), Sept 14-19; Sylvia, KS (Pleasant Hill), Sept 21-26; Trenton, MO, Sept 28-Oct 3

JOHNSON, RON: Concerts in Oregon and Washington, Sept 1-12; Concerts in British Columbia, Canada, Sept 18-26

JONES, TERRY: Kenner, LA (1st), Sept. 8-12; Pine Bluff, AR (Oak Park), Sept. 14-19; East Brewton, AL (1st), Sept 21-26; Harrison, AR (1st), Sept 29-Oct 3

JUSTICE, MEL AND DONNA: Pioneer, OH, Sept 14-19; Gibsonburg, OH, Sept 21-26; Pontiac, MI (1st), Sept 28-Oct 3

LAING, GERALD: New Haven, IN, Sept. 14-19; Canton, IL (East Side), Sept 28-Oct 3

LASSELL, RAY & JIAN: Louisville, IL (United Meth.), Sept. 7-12; Indianapolis, IN (Southwest), Sept. 14-19; Newburgh, IN, Sept. 21-26; Westfield, IN (Union Bible Seminary), Sept 27-Oct 1

LAWSON, WAYNE: Walla, Walla, WA (Aldersgate), Aug. 31-Sept. 5; Stevenson, WA, Sept 7-12; Ridgefield, WA (Trinity Baptist), Sept 15-19; Benton City, WA, Sept 21-26; The Dalles, OR, Sept 28-Oct 3

LAXSON, WALLY & GINGER: Houston, TX (1st), Sept. 8-12; Albertville, AL (1st), Sept 14-19; Oklahoma City, OK (Williams Memorial), Sept 22-26; Houston, TX (1st), Sept 29-Oct 3

LECKRON, LARRY: Miami, FL (Central), Sept. 14-19; New Philadelphia, OH (1st), Sept. 22-26

LECRONE, ION & BETH: Concerts in New Mexico, Sept 1-6; Carlsbad, NM (Church Street), Sept 7-12; Waurika, OK, Sept 14-19; East Mich. Dist. Laymen's Retreat, Sept 24-26; Concerts in Michigan, Sept 28-Oct 6

LEIDY, ARNOLD: Deming, NM, Sept 8-12; El Paso, TX (Northgate), Sept 14-19; El Paso, TX (Immanuel), Sept 21-26; Seward, AK, Sept 28-Oct 3

LEONARD, J. C.: Ottumwa, IA (Northside), Sept 7-12; Corydon, IA, Sept 14-19; Lacona, IA, Sept 21-26

LESTER, FRED R.: Knoxville, IA (1st), Sept 7-12; Mason City, IA (1st), Sept 14-19; Kansas City, KS (Victory Hills), Sept 21-26

LIDELL, P. L.: Albany, OR (1st), Sept 7-12; Columbus, OH (Beechwood), Sept 14-19; Belle, WV, Sept 21-26; Huntington, WV (1st), Sept 29-Oct 3

LUTHI, RON: Monticello, FL, Sept 28-Oct 3

MANLEY, STEPHEN: Britt, IA, Sept 1-5; Mitchell, SD, Sept 12-16; Englewood, CO (1st), Sept. 19-26; Selah, WA, Sept 28-Oct 3

MANN, L. THURL & MARY KAY: Nashville, IN, Sept. 1-5; Dillon, IL, Sept 7-11; Waterloo, IN, Sept 14-19; New Philadelphia, OH (1st), Sept 21-26; Aurora, IL (1st), Sept 28-Oct 3

MARTIN, LEON: Longview, TX (Aldersgate), Sept 12-17; Brownwood, TX (1st), Sept 19-26

MARTIN, W. DALE: Dallas, TX (1st), Sept 8-12; Natchez, MS (1st), Sept 14-19; Gordonville, TN, Sept 22-26; Georgetown, KY, Sept 28-Oct 3

MATTER, DAN AND ANNY: Muncie, IN (North Walnut), Sept 6-12; Hale, MI (Lake Sage), Sept 20-26

MAYO, CLIFFORD: Rodessa, LA (McCoey), Sept 14-19

McCUSTION, MARK & PATRICIA: Reserved, Sept 7-12; Dinuba, CA, Sept 14-19; Washougal, WA, Sept 21-26; Colfax, WA, Sept 28-Oct 3

McKELLIPS, DALLAS A., SR.: McPherson, KS (1st), Sept 7-12; Newman Grove, NE, Sept 14-19; Burr Oak, KS, Sept 21-26; Piedmont, OK, Sept 29-Oct 3

MEREDITH, DWIGHT & NORMA JEAN: Harmon, OK, Sept 21-26

MEYER, BOB & BARBARA: DYNAMICS OF SPIRITUAL GROWTH: Reserved, Sept. 5-9; Auburn, IN, Sept 12-16; Reserved, Sept. 19-23; South Carolina Dist. Lay Retreat, Sept 24-26

MICKEY, BOB: Ropesville, TX, Sept 7-12; Yukon, OK, Sept 14-19

MILLER, HENRY & RUTH: Millville, NJ, Sept 22-26

MILLER, PAULINE: Pleasantville, OH, Sept 21-26

MILLHUFF, CHUCK: Oakland, CA (1st), Sept 8-12; Reserved, Sept 15-19; Corpus Christi, TX (Trinity), Sept 22-26

MOSS, UDELL: Broadview, NM, Sept 21-26

MOYER, BRANCE: Lombard, IL (1st), Sept 14-19; Hensley, AR

NEWS OF EVANGELISM

(Springlake), Sept. 21-26: Divine, TX, Sept. 28—Oct. 3
MURPHY, MARK: Springfield, IL (Southside), Sept. 7-12; Tipp City, OH, Sept. 15-19; Lincoln, IL, Sept. 21-23; Battle Creek, MI (1st), Sept. 28—Oct. 3
MYERS, HAROLD: Pana, IL, Sept. 7-12; Virden, IL, Sept. 14-19; Decatur, IL (West), Sept. 21-26; Arenzville, IL (Bethel), Sept. 28—Oct. 3
NEFF, LARRY & PAT: Pontiac, MI (Hilcrest), Sept. 7-12; Logan, WV, Sept. 14-19; Celina, OH, Sept. 21-22; Lexington, KY (Indoor Blue Grass Crusade), Sept. 28—Oct. 3
OVERTON, WILLIAM: New Matamoras, OH, Sept. 7-12; Woodsfield, OH, Sept. 14-19; High Point, NC (Thomasville), Sept. 21-26; Burnham, PA, Sept. 28—Oct. 3
PALMER, JAMES: Indianapolis, IN (Southside), Sept. 7-12; Dubuque, IA (1st), Sept. 14-19; Sarcouxie, MO, Sept. 21-26; Lamar, MO (1st), Sept. 28—Oct. 3
PARR, PAUL: Eastbank, WV, Sept. 14-19
PASSMORE EVANGELISTIC PARTY: DuBois, PA, Sept. 7-12; Lapeer, MI, Sept. 14-19; Port Huron, MI, Sept. 21-26; St. Louis, MI, Sept. 29—Oct. 3
PATTERSON, DORMAN: Tiltonsville, OH, Sept. 21-26; Bradford, PA (Boliva Drive), Sept. 28—Oct. 3
PERDUE, NELSON: Coshocton, OH, Sept. 7-12; Jackson, OH, Sept. 14-19; South Bend, IN, Sept. 21-26; Greentown, OH, Sept. 28—Oct. 3
PFEIFER, DON, AND BELIEVERS: Cory, IN, Sept. 1-5; Burlington, NC (1st), Sept. 7-12; Parkersburg, WV (Broadway), Sept. 14-19; Newton, IA, Sept. 21-26; Colorado Springs, CO (Bible College), Sept. 27—Oct. 1
PHILLIPS, W. D.: Cincinnati, OH (Lockland), Sept. 14-19; Burton, MI (Evergreen Wes.), Sept. 21-26
PITTS, PAUL: Haidor Lillenas Presentations, c/o Victory Films, Box 3630, Arcadia, CA 91006, Month of September
PORTER, JOHN & PATSY: Selma, AL (1st), Sept. 7-12; Lanell, AL (Hughley), Sept. 14-19; Reserved, Sept. 21-26; Hopkinsville, KY (1st), Sept. 28—Oct. 3
QUALLS, PAUL: Charleston, WV (1st), Sept. 21-26
RICHARDS, LARRY & PHYLLIS: Martinsville, IN (1st), Sept. 5; Cambridge City, IN, Sept. 7-12; North Vernon, IN (1st), Sept. 19-24; Mercer, PA, Sept. 28—Oct. 3
RITCHIE, L. L.: West Chester, OH (Pisgah Community), Sept. 21-26
ROBINSON, TED: Cadillac, MI (Cherry Grove), Sept. 7-12; Jefferson, OH (Calvary), Sept. 15-19; Wellston, OH (1st), Sept. 21-26; Lexington, OH, Sept. 28—Oct. 3
ROSS, MICHAEL: Odon, IN, Sept. 7-12; Kansas City, KS (Bethel Glen), Sept. 19-24; Bryan, OH, Sept. 28—Oct. 3
ROTH, RON: Erie, PA (1st), Sept. 7-12; Brandon, VT (Leister), Sept. 14-19; Bradford, PA (1st), Sept. 21-26; Frankclay, MO, Sept. 28—Oct. 3
RUNYAN, DAVID: Quincy, IL, Sept. 3-5; Amarillo, TX (1st), Sept. 10-12; Harmon, OK, Sept. 20-26
SHALLEY, JIM: Bluffton, IN (1st), Aug. 30—Sept. 5; East Lake, OH (Willow Lake), Sept. 29—Oct. 3
SHANK, JOHN: Smithfield, IL, Sept. 7-12; Decatur, IN, Sept. 14-19; Waterford, OH, Sept. 21-26; Toronto, OH, Sept. 28—Oct. 3
SHOMO, RICHARD: Danville, VA (Calvary), Sept. 21-26
SMITH, CHARLES HASTINGS: Circleville, OH (CCCU), Sept. 8-12; Woodbridge, VA (1st), Sept. 15-19; Bucyrus, OH (1st), Sept. 21-26; Fostoria, OH (1st), Sept. 28—Oct. 3
SMITH, DUANE: Wellington, KS, Sept. 14-19; Sidney, NE, Sept. 21-26; Aztec, NM, Sept. 28—Oct. 3
SMITH, HAROLD & ORPHA: Gladstone, MI (Free Meth.), Sept. 7-12; Manistique, MI (Free Meth.), Sept. 14-19; Attica, MI (Beulah), Sept. 21-26
SMITH, OTTIS & MARGUERITE: New Castle, PA (Highland Heights U B in Christ), Sept. 7-12; Taylorville, IL (1st), Sept. 14-19; Wagoner, OK, Sept. 21-26; Chesterfield, IN, Sept. 28—Oct. 3
SPROWLS, EARL: Pascagoula, MS, Sept. 7-12; Ramus, MI (Pine Grove Tabernacle), Sept. 19-26; Laurel, MS (Bethlehem), Sept. 28—Oct. 3
STARNE, SAM: Rossville, IL, Sept. 8-12; Hoopston, IL (Westside), Sept. 24-26
STEGALL, DAVID: Tulsa, OK (Southwest), Sept. 7-12; Goodland, KS, Sept. 14-19; New Castle, IN (Southside), Sept. 24—Oct. 3
STEVENSON, GEORGE: Wichita Falls, TX (1st), Sept. 7-12; Cincinnati, OH (Fairfax), Sept. 14-19; Topeka, KS (Fairlawn), Sept. 21-26; Roanoke, VA (Fallon Park Wes.), Sept. 28—Oct. 3
STREET, DAVID: Clarksburg, WV, Sept. 7-12; Clay, WV (Lizemore), Sept. 14-19; Monticello, IA, Sept. 21-26; Evansville, IN, Sept. 28—Oct. 3
SUTTON, VEL & ARLENE: Lincoln, NE (1st), Sept. 10-12
TAYLOR, CLIFF: Snoqualmie, WA, Sept. 7-12; Calgary, Alberta (North Hill), Sept. 14-19; Eckville, Alberta, Sept. 20-26
TAYLOR, ROBERT: Springfield, IL (Southside), Sept. 7-12; Ashland, KY (Grace), Sept. 14-19; Bluefield, WV (1st), Sept. 21-26; Charlotte, NC (Calvary), Sept. 28—Oct. 3
TRIPP, HOWARD: Jacksonville, FL (North), Sept. 7-12; Shady-side, OH, Sept. 21-26
TUCKER, BILL & JEANETTE: Yakima, WA (Bethel), Sept. 14-

19; Payette, ID, Sept. 21-26; Laramie, WY (1st), Sept. 28—Oct. 3
VARIAN, BILL: St. Albans, WV, Sept. 8-12; Findlay, OH, Sept. 14-19; Seymour, IN (1st), Sept. 21-26; North Little Rock, AR (1st), Sept. 28—Oct. 3
WADE, KENNETH & CAROL: Petersburg, IN, Sept. 7-12; Caro, MI (Ellington), Sept. 14-19; Reserved, Sept. 21-26; Warren, IN (Hilcrest), Sept. 28—Oct. 3
WALKER, LAWRENCE: Olean, NY, Sept. 14-19; Barberton, OH (Mount Summit), Sept. 28—Oct. 3
WELCH, W. B.: Timlin, PA, Sept. 7-12; Kingstree, SC, Sept. 14-19; Laurens, SC, Sept. 21-26; Spartanburg, SC (Sharon), Sept. 28—Oct. 3
WELLS, LINARD: Troup, TX (Martins Chapel), Sept. 7-12; Tuttle, OK, Sept. 14-19; Bonham, TX (1st), Sept. 21-26; Kewanee, IL (Grace), Sept. 28—Oct. 3
WHITLATCH, CRAIG: Sioux City, IA (Grace), Sept. 21-26
WILLIAMS, LARRY: Jacksonville, TX, Sept. 7-12; El Dorado, AR (1st), Sept. 14-19; San Antonio, TX (Valley Hi), Sept. 29—Oct. 3
WILLIAMS, LAWRENCE: Torrington, WY, Sept. 15-19; West Plains, MO, Sept. 20-26
WISEHART, LENNY & JOY: Pinelov Family Camp, Sept. 3-6; Lancaster, OH (1st), Sept. 14-19; Marion, OH (1st), Sept. 21-26
WOODWARD, S. OREN & FAYE: Claremont, NH, Sept. 7-12; Worcester, MA (1st), Sept. 14-19; Malden, MA, Sept. 21-26; Jerome, PA, Sept. 28—Oct. 3
WYLIE, CHARLES: Alum Creek, WV, Sept. 1-12; Antlers, OK (1st), Sept. 14-19; Mangum, OK (1st), Sept. 21-26; Snyder, OK, Sept. 28—Oct. 3
WYRICK, DENNIS: Danville, KY, Sept. 7-12; South Charleston, WV (Grace), Sept. 15-19; Covington, KY (Eastside), Sept. 21-26; Lexington, KY (Indoor Camp), Sept. 28—Oct. 3
ZELL, R. E.: Little Rock, AR (Collegeville), Sept. 14-19; Texarkana, TX (North), Sept. 21-26; Gainesville, TX (1st), Sept. 28—Oct. 3

Bethany, Okla., First Church recently had a children's revival with *Dr. James Garlow*, staff member in charge of lay ministry, doing the preaching. The music was provided by the children's choirs of the church and other specials by the children. Many children attended each night and responded to the invitation. Marilyn Millikan is director of children's ministries. □

—Ponder W. Gilliland, pastor

Aurora, Ill.: Elmwood Drive Church recently had a revival with *Rev. Esteban Velasquez* as special speaker. All services but one were in Spanish. Sunday morning the altars were lined with people (Spanish and Anglo) seeking God for the strength and courage to do His will. □

—David Johnson, pastor

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TRAINING BRINGS UNEXPECTED BONUS

One pastor, Rev. Charles Jones of Colorado Springs Eastborough Church, discovered unexpected benefits to his church through lay evangelism training.

"Really," he says, "these benefits were a serendipity" to the Nazarenes in Action Personal Training Program produced by Evangelism Ministries.

"I began to sense several things happening after about 8 weeks into the 14-week Personal Evangelism training," he says. "We were leading people to Christ and seeing some of them established in our church, but the extra benefits have proven to be almost as significant as the immediate new families.

"First, the key men of my congregation who were being trained became 'new men' . . . Our men began to mature. They began to think as leaders."

Several of the men who took the training are now board members. One was elected chairman of the Board of Christian Life and Sunday School. Support for necessary expenditures became more evident as more and more of the congregation began to see

what it took to build the church and the ministry of outreach.

"They became more serious-minded about the total ministry," says Rev. Jones.

A general exposure seminar on evangelism was staged under the heading of "Total Mobilization" to set the stage for the Nazarenes in Action Personal Evangelism training.

Providing leadership skills to those who already have the will for outreach was an open door for these excited laymen to the Eastborough Church. And the outreach that they are now engendering provides for ever-increasing community impact. □

CENTRAL FLORIDA DISTRICT ORGANIZES BIG MAC

Dr. J. V. Morsch, superintendent of the Central Florida District, is encouraging all the churches to initiate some kind of mission action. Each local church is asked to have a Mission Action Committee. At the district level, the Mission Action Committee has been dubbed the "Big Mac." The "Big Mac" will give leadership to district strategy.

On July 10, more than 50 pastors came from across the Central Florida District to the district center at Orlando to interact with Dr. Raymond



Part of the crowd that assembled for the meeting.



Dr. J. V. Morsch, district superintendent, discusses "Big Mac" plans at a Saturday morning breakfast. Seated is Dr. Raymond W. Hurn, director of Church Extension Ministries.

Hurn, Church Extension Ministries, and Rev. Jerry Appleby, Ethnic/Urban coordinator, in formulating plans for evangelization of Central Florida's multinational population. □

FOR THE RECORD

DISTRICT ASSEMBLY REPORTS

MICHIGAN

The 69th annual assembly of the Michigan District met at Indian Lake Nazarene Camp, Vicksburg, Mich. District Superintendent C. Neil Strait, completing the first year of an extended term, reported.

Dr. Jerald D. Johnson, presiding general superintendent, ordained James Melvin Raum and Edwin Eugene Self.

Elders James A. Adams, Jack E. Holcomb, Branson C. Roberts, and Erwin A. Self; laywoman Maxine Akers, and laymen William C. Damon, Al Overholt, and James B. Schweigert were elected to the Advisory Board.

Mrs. Erwin A. (Leona) Self was elected NWMS president; Alan W. Scott was elected NYI president; and Mark H. Moore was reelected chairman of the Board of CL/SS.

COLORADO

The 74th annual assembly of the Colorado District met at Colorado Springs. District Superintendent M. Harold Daniels, completing the third year of an extended term, reported.

Presiding General Superintendent Charles H. Strickland ordained Duane Carter Brush, Nora Jane Brush, Melvin Dean Daywitt, Ronald William Gillman, and Donald W. Pierce.

Elected to the Advisory Board were elders Bill Coulter, Don Freese, Orlando Jantz, and W. Donald Wellman, and laymen David Allen, Willis Brown, Dean Thoman, and George Turner.

Trude Conrad was reelected NWMS president; Ford Hubbard was elected NYI president; and Richard Turner was elected chairman of the Board of CL/SS.

CHICAGO CENTRAL

The 78th annual assembly of the Chicago Central District met at Bourbonnais, Ill. Retiring District Superintendent Forrest W. Nash reported a new church, Chicago East Indian. E. Keith Bottles was elected district superintendent for one year.

Presiding General Superintendent Charles H.



Pictured with Dr. V. H. Lewis (r.) are the North Central Ohio District ordinands and their spouses. Shown (l. to r.) are: Charles O. Sheefel, Tina M. Hunt, C. Michael Courtney, E. Waitman Hager, and Michael M. Hancock.

Strickland ordained Richard Allen Bachman, James Harlan Boardman, Grover Lee Brooks, Francis Leslie Lovell, Abraham John Athialy, and P. G. Chako.

Elders R. J. Cerrato, Melvin McCullough, and Jack Stone, and laymen Willis Snowbarger, Lon Williams, and Delbert Remole were elected to the Advisory Board.

Mrs. Joan Bottles was elected NWMS president; Woodie Stevens was reelected NYI president; and G. A. Parker was reelected chairman of the Board of CL/SS.

CANADA QUEBEC

The third annual assembly of the Canada Quebec District met at Montreal First Church, Dollard Des Ormeaux, Que. District Superintendent Roy Fuller, reappointed for one year, reported.

Dr. Charles H. Strickland was the presiding general superintendent.

Elected to the Advisory Board were elders E. Lee Holder and Eugene Morris, and laymen Serge LaPalme and Bill Atkinson.

Karen Milne, Dave Holtz, and Harry Schell were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

ROCKY MOUNTAIN

The 55th annual assembly of the Rocky Mountain District met at Billings, Mont. District Superintendent Darrel L. Slack, completing the third year of an extended term, reported.

Dr. William M. Greathouse, presiding general superintendent, ordained David Scharff.

Elders Fred Moon and Arnold Carlson, and laymen Gail Fremont and Gary D. Lund were elected to the Advisory Board.

Mrs. Lois Thorpe, Howard Ours, and John W. Bullock were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

NORTH ARKANSAS

The 30th annual assembly of the North Arkansas District met at Conway, Ark. District Superintendent Thomas M. Cox, completing the second year of an extended term, reported.

Presiding General Superintendent Eugene L. Stowe ordained Michael M. Higgins and Danny Hall.

Elected to the Advisory Board were elders Bob Stovall and Terry Rohlmeier, and laymen Wallace Nolen and Dale Webster.

Wyoma Cox was reelected NWMS president; Keven Wentworth was elected NYI president; and Terry Rohlmeier was reelected chairman of the Board of CL/SS.

HOUSTON

The 35th annual assembly of the Houston District met at Spring Branch Church in Houston, Tex. District Superintendent D. W. Thaxton, reelected to a four-year term, reported.

Dr. Eugene L. Stowe, presiding general super-

intendent, ordained Robert Coyle Brookins and Robert Eugene Flint.

Elders L. Eugene Plemons and Clarence Spaulding, and laymen Jacob W. Blankenship and John Bundy were elected to the Advisory Board.

Mrs. Duane McKay, Kerry Mills, and LeRoy Spradling were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

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SAMUEL E. BYRD to Laona, Wis.
 JAMES E. CAMPBELL to Osgood, Ind.
 ALVA E. DOTSON from Keokuk, Ia., to Doylestown, Ohio
 HERBERT O. GRIMM from Jackson, Ohio, to Charleston (S.C.) Dorchester Road
 DAVID F. HAIL from evangelist to Indianapolis (Ind.) Broad Ripple
 JAMES H. HOLT to Bethel (Ind.) Chapel
 JAMES L. JOHNSON from associate, Tyler (Tex.) Lakeview to associate, Dayton (Ohio) First
 RONALD K. McCORMACK from Jamestown, Ky., to Louisville (Ky.) Southside
 D. D. MIDDLETON from Catlettsburg (Ky.) Southside to Ravenna, Ky.



Pictured (l. to r.) are the ordinands and wives of the Central Ohio District with District Superintendent J. Wilmer Lambert; Rev. and Mrs. Stanley G. Johnson; Rev. and Mrs. George Joseph Leatherwood; Rev. and Mrs. Timothy Lynn Riggs; and Dr. Orville W. Jenkins, general superintendent.

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 KEVIN C. RODGERS from associate, Richardson (Tex.) First to Plano, Tex., Westside (Mission)
 LELAND SMITH from student, Nazarene Bible College, Colorado Springs, Colo., to Vermillion, S.D.
 ROBERT D. SMITH to Cleveland, Okla.
 HOUSTON THOMPSON to Oshkosh, Wis.
 JEFF WATTERS to associate, Wooster, Ohio
 MICHAEL R. WILLIAMS from Doylestown, Ohio, to Elyria, Ohio
 MILTON S. WILSON, JR., from Redwood Falls, Minn., to Viroqua, Wis.

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*Specialized Assignment Personnel

ANNOUNCEMENTS

The Collinsville, Okla., church will observe its 60th anniversary with special services on Sunday, October 3. Services will include sermons by former pastors, special music, covered-dish luncheon, and the afternoon service will recognize the charter members present, with testimonies and fellowship. All former members, pastors, and friends are invited. Written greetings from those who will be unable to attend are urged. Address all correspondence to Pastor Tommy Loving, Box 328, Collinsville, OK 74021, Telephone 918-371-2236.

Carthage, Mo., First Church will celebrate its 60th anniversary, October 16-17. A special homecoming invitation is extended to all members and friends. Contact Rev. B. J. Garber, P.O. Box 812, Carthage, MO 64836.

The Grand Haven, Mich., church will celebrate its 50th anniversary during the week of October 17-24. The special services on the 17th will include messages from former pastors, special music, and a church family reunion dinner. All former members and friends are cordially invited to share in this celebration. Another special feature of the week will be a holiness revival with Dr. Orville W. Jenkins. For further information please contact Rev. Eugene E. Vickery, 1620 Beechtree, Grand Haven, MI 49417.

Lansing, Mich., South Church will celebrate its 50th anniversary on October 17. Dr. Jerald D. Johnson, general superintendent, will be the guest speaker. The Speer Family will present a concert in the evening service. All former pastors, members, and friends are invited to attend this "Day of Rediscovery and Expectation for the Future." Rev. Richard A. Lashley, Sr., is the pastor. For further information, write to South Church of the Nazarene, 401 W. Holmes Rd., Lansing, MI 48910.

Cape Girardeau, Mo., First Church will celebrate its 50th anniversary on October 17. Pastor Douglas Clem and congregation invite all former pastors and families, district superintendents, members, and friends to attend or send greetings to be read. Services will be held on Sunday, 9:45 a.m., 10:45 a.m., and 3 p.m. Rev. Arthur E. Mottram, district superintendent, will bring the morning message. An all-church dinner will follow the morning service. Send correspondence to the church: 2601 Independence, Cape Girardeau, MO 36701, or call 314-335-6767 or 335-3677.

Merced, Calif., First Church will celebrate its 60th anniversary October 16-17. Pastor J. Robert Meade and congregation invite all former pastors, members, and friends to join in this celebration. The schedule includes a picnic Saturday, 3-9 p.m., at Lake Yosemite Rotary Cove. There will be Sunday services at 10 a.m., 2-4 p.m., and 6 p.m. Rev. Fletcher Galloway, first pastor, will be bringing the morning message. For more information write First Church of the Nazarene, 1717 E. Olive Ave., Merced, CA 95340. Telephone 209-723-3707.

Pueblo, Colo., First Church will celebrate its 60th anniversary on Sunday, October 10, with special services throughout the day. All former pastors and members are encouraged to be present. Greetings will be acknowledged at the services. Correspondence should be addressed to P.O. Box 3095, Pueblo, CO 81005.

The Zillah, Wash., church will celebrate its 50th anniversary September 17-19. Former pastors, Thomas Weatherby, Charles Wilkes, Donald Craker, and Paul Barber, will be the featured speakers. The Gospel Sons, a quartet, will provide music for this special weekend of celebration.

All former members and friends are invited to attend this time of celebration. For further information, please contact Pastor Wallace C. Miller, P.O. Box 166, Zillah, WA 98953. Phone 509-829-5166 or 509-829-5338.

The White Springs, Fla. (Suwannee River), Church will celebrate its 50th anniversary on October 3. Special speakers will be Dr. J. T. Gassett, district superintendent, and Rev. Henry P. Cooper, a product of the ministry of Suwannee River Church. Special music will be provided by the Ed Cooper Singers. Dinner on the grounds will be served at noon. All former pastors, members, and friends are urged to attend. For further information contact Rev. James A. Mapes, Rte. 1, Box 190, White Springs, FL 32096.

Announcements should reach us three months prior to the date of the event announced.

RECOMMENDATIONS

REV. ROBERT MORRIS, elder in the Church of the Nazarene on the South Carolina District, is entering the field of evangelism. I recommend him to our churches. He has been a successful pastor. Contact him at 215 Green St., Bamberg, SC 29003—*D. Moody Gunter, South Carolina district superintendent.*

REV. DAVE COTTAM is entering the field of song evangelism. He has served as an associate minister of youth and as an associate minister of music. I am pleased to recommend him to our pastors and churches. He may be reached at 508 Cherry Vale, Edmond, OK 73034—*Bill E. Burch, Northwest Oklahoma district superintendent.*

I recommend REV. RON TAYLOR, elder in the Church of the Nazarene on the South Carolina District, to the field of evangelism. He has been a successful pastor. He can be contacted at Rte. 1, Box 44B, Chickamauga, GA 30707.—*D. Moody Gunter, South Carolina district superintendent.*

Evangelists may be reached through Evangelism Ministries' toll-free number, 800-821-2154.

VITAL STATISTICS

DEATHS

REV. MERRILL G. BASSETT, 77, died June 11 in Bakersfield, Calif. Funeral services were conducted by District Superintendent Wil Spaite and Revs. Irving Sullivan, Leonard Hall, and Napoleon Graham. Rev. Bassett pastored churches in Michigan, Indiana, Colorado, New Mexico, Nevada, and California. Survivors include his wife, Esther; three sons, Lowell, Milton, and Paul; eight grandchildren; and two sisters.

BRADLEY SCOTT BROOKS, 13, died July 19 in Antigo, Wis., in a farm accident. Funeral services were conducted in Birnamwood, Wis., by District Superintendent J. Ted Holstein, Rev. Perm Gustafson, and Rev. Frank Watkins. He is survived by his parents, Rev. Charles and Dottie Brooks; one sister, Bobbie Sue; and his maternal grandparents.

MRS. ANNA MAY CLEVENGER, 91, died July 6 in Excelsior Springs, Mo. Funeral services were conducted by Rev. Ivan Lathrop, Jr. She is survived by 3 sons, Roy, Robert, and Richard; 5 daughters, Edna Holman, Georgia Mitchell, Lorene McClean, Ella Grebb, and Paulene Chambers; 19 grandchildren; 37 great-grandchildren; and 12 great-great-grandchildren.

REV. JASON H. FELTER, commissioned evangelist, 65, died April 9 in Saginaw, Mich. Funeral services were conducted by District Superintendent J. V. Morsch. Interment was in Brooksville, Fla. Surviving are his wife, Geneva (Wilson); two sons, David and Edwin, and five grandchildren.

MRS. HAZEL MARIE (ROHRBACK) HECKERT, 77, died July 17 in Allentown, Pa. Funeral services were conducted by District Superinten-

dent Paul Mangum and Revs. Philip Chatto, Lloyd Gordon, Philip Metcalfe, Claire Fischer, and Philip Doyle. Survivors include her husband, Rev. H. E. Heckert; 3 daughters, Mrs. Lloyd (Lynn) Lanham, Mrs. Herbert (Beverly) Smetheram, and Mrs. James (Patricia) Fischmann; 10 grandchildren; and 5 great-grandchildren.

GEORGE HUTCHINSON, 80, died July 15 in Fulton, N.Y. Funeral services were conducted by Rev. Richard Wood. There are no immediate family survivors.

GRACE MEEK, 83, died July 3 in Rochester, Ind. Funeral services were conducted by Rev. Frank Voss and Rev. Maurice Kent. She is survived by 1 son, Rev. Emmett Meek; 2 daughters, Mrs. Raymond (Ruth) Enyart and Mrs. A. J. (Olga) Cook; 16 grandchildren; 25 great-grandchildren; and 3 great-great-grandchildren.


GERTIE S. MURPHY, 64, died Feb. 16 in New Albany, Ind. Funeral services were conducted by Rev. Gary Pate and Rev. Don Ratliff. She is survived by her husband, Robert; one son, Joe Mahoney; three daughters, Shirley Cooper, Doris Mariani, and Sherry Anderson; six grandchildren; and three sisters.

ROY W. PHILEMON, 72, died July 5 in Charlotte, N.C. Funeral services were conducted by Rev. John R. Clayton. Surviving are his wife, Mary; one son, Roy W., Jr.; four grandchildren; one great-grandchild; two brothers; and three sisters.

MINNIE O. PITTENGER, 93, died July 7 in Chico, Calif. Funeral services were conducted by Rev. James Monck and Rev. Gary Moore. She is survived by 1 son, Herman; 2 daughters, Aletha Burney and Mrs. Joseph (Ellen) Penn;

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6 grandchildren; 15 great-grandchildren; and 3 great-great-grandchildren.

LYNN HARRIS REED, 33, died July 15 in Fulton, N.Y. Funeral services were conducted by Rev. Richard Wood. Surviving are her husband, William; two sons, Tracy and William; two daughters, Tammy and Share; her parents; two brothers; and two sisters.

MRS. ELIZABETH (COOK) THOMPSON, 92, died July 8 in Manchester, Conn. Funeral services were conducted by Rev. Neale McLain and Rev. George Emmitt. Surviving are 1 son, Tom; 6 daughters, Mrs. Irene Lowery, Mrs. Pat Harrison, Mrs. Ruth Ellison, Mrs. Kay Dolin, Mrs. Mae Hetrick, and Mrs. Ethyl Robinson; 22 grandchildren; and 30 great-grandchildren.

REV. HAROLD L. VOLK, 75, died Mar. 14 in Nampa, Ida. Funeral services were conducted by Rev. Clarence J. Kinzler, Rev. L. S. Oliver, and District Superintendent Hoyle C. Thomas. Rev. Volk was a longtime evangelist in the Church of the Nazarene. Surviving are his wife, Mary; two daughters, Mrs. Julian (Naomi) Haggood and Mrs. Ernest (Virginia) Thompson; six grandchildren; and one great-grandchild.

REV. CURTIS D. WITHROW, 84, died May 28 in Danville, Va. Funeral services were conducted by Rev. L. E. Humrick and Rev. Rick Withrow. He had pastored churches in Ohio, New York, Indiana, and Virginia, and was also a commissioned evangelist. He is survived by one son, Rev. Rick Withrow; three daughters, Nancy Christensen, Evelyn Freeman, and Elizabeth Merwin; nine grandchildren; one brother; and one sister.

BIRTHS

to BOB AND ELIZABETH (EADS) CARROLL, Oklahoma City, Okla., a girl, Marla JoAnn, June 25

to EVANGELIST FRANK AND RAMONA (WHITTAKER) CHASE, Bethany, Okla., a boy, John Frank, July 9

to REV. DONALD AND JANICE (MOORE) DUNN, Weston, Mo., a boy, David Ryan, June 10

to JAMES AND KATHLEEN FORRESTER, Belleville, Mich., a girl, Kristina Louise, Apr. 30

to DEAN AND SANDRA (SCHILLING) FRALEY, Oklahoma City, Okla., a girl, Dana LeAnn, Apr. 2

to REV. H. R. AND CHRISTINE (HAUMESSER) GRIMM, Zanesville, Ohio, a boy, Jeremy Russell, March 13

to REV. DAVID AND LINDA HALVERSON, Seattle, Wash., a boy, Zachariah David, July 21

to DAVID AND CLARA HEATH, Jacksonville, Fla., a girl, Davina Marie, July 25

to REV. RANDY T. AND MICHELLE HODGES, East Peoria, Ill., a boy, Adam Thomas, Apr. 5

to REV. JAMES L. AND MARY E. (PATTERSON) JOHNSON, Dayton, Ohio, a boy, James Lee, May 27

to WAYNE AND SHARON (PALUSZKIEWICZ) KRESTEL, Midlothian, Ill., a girl, Kara Joy, Apr. 24



"Showers of Blessing"
PROGRAM SCHEDULE

September 12
"The Fool"

September 19
"Big Promise to Little People"

by W. E. McCumber, speaker

NEWS OF RELIGION

SALVATION ARMY REAFFIRMS COMMITMENT TO MINORITY MINISTRY.

In a position statement on ministry to minorities, Commissioner John D. Needham, national commander, strongly reaffirmed the Salvation Army's commitment to meeting the spiritual and social needs of people of all races, creeds, and cultures. "I am convinced that The Salvation Army has been raised up by God to bring to the world its soul-saving message through service to all persons without regard to racial or cultural identification," he declared.

Stressing that spiritual emphasis must continue to be the predominant characteristic of all the organization's services, the national commander also pointed out the need for recruitment and training of minority leadership and development of cultural awareness programs. Commissioner Needham said that priority must be given to creating cross-cultural ministry models, identifying existing programs relevant to the life experience of minorities and developing corps community centers that "reflect an indigenous profile in terms of ethnicity, need and language." □

NUMBER OF MUSLIMS IN GERMANY INCREASING RAPIDLY.

Michael Mildenerger, Islam specialist within the Protestant Church in Germany, stated in an interview that over the last few years Islam has become a major challenge to Christian churches, a challenge that the churches "cannot simply ignore." Mildenerger of Frankfurt am Main, pointed out that the 1.8 million Muslims living in West Germany already represented one-third of all foreigners, and that the figure was rising rapidly. Most of the Muslims in West Germany are Turkish "guest workers" and their families. Cultural and religious differences between them and the rest of the German population are the root of great tensions and conflicts.

Referring to the relationship between Christians and Muslims, Mildenerger stated that these two groups, together with the Jews, had a "broad basis of common experiences and beliefs." All three based their beliefs on God's revelation that originated mainly in the Old Testament but had developed in different directions, the developments being in some cases contradictory and sometimes leading to outright hostility between the religions. The main source of conflict was the person of Jesus Christ. Although the difference between the Christian faith and Islam was greater than that between the church and the Jewish faith, Muslims could not simply be regarded as "heathens" with no knowledge of God. Nevertheless, the fact that "truth and salvation lies in the Gospel of Jesus Christ" applies to all people, even Muslims. □

NEW YORK SCHOOL BOARD REJECTS BIOLOGY TEXTS THAT DOWNPLAY DARWIN.

The New York City board of education has rejected three high school biology textbooks for use in city public schools because of allegedly inadequate treatment of the Darwinian theory of evolution. Board officials said that two of three books were also unacceptable because of what the educators termed uncritical endorsement of the Bible-based creationism theory.

Dr. Wayne A. Moyer, executive director of the National Association of Biology Teachers in Reston, Va., said studies of biology textbooks have been done, showing in the last 10 years "a clear reduction in the number of words used to cover evolution, natural selection, and related topics that deal with the general theme of evolution as population genetics."

Board members held that [one] book "does not state that evolution is accepted by most scientists today, and presents special creation without characterizing it as a supernatural explanation that is outside the domain of science." The board objected to another text which stated that "another hypothesis about the creation of the universe with all its life forms is special creation, which gives God the critical role in creation. . . ." □

to REV. GALEN AND JOYCE (MILES) LEMON, North, Va., a *girl*, Sara Gale, May 22
to STEVE AND CINDY (SPORMAN) LOROS, Costa Mesa, Calif., a *girl*, Kelly Ann, June 2
to RAYNARD LEE AND SHARON (MAZE) MARTIN, Olathe, Kans., a *boy*, Raynard Eric, June 16

to DR. WENDEL AND JUDY (TAYLOR) NIXON, Columbia, S.C., a *girl*, Taylor Michelle, July 4
to HENRY AND ESTHER (WANKEL) WEIS, Jefferson, S.D., a *girl*, Tracy Danelle, July 15
to FRANK AND DEBBIE (BURNES) WIEDMER, Troy, Kans., a *boy*, Kevin Robert, May 28

ADOPTION

by PHIL AND PATTY (CANADAY) HARRIS, Overland Park, Kans., a *girl*, Tiffany Nicole, born Feb. 16

MARRIAGES

CHERYL Y. THRASHER and REV. MARK J. BANE at Princeton, Fla., June 6

LINDA JOYCE PHILEMON and ROGER HANEY at Jacksonville, Fla., June 19

CAROLYN RENEE SHRADER and RICK LANE EATON at Modesto, Calif., June 20

KATHLEEN CHERYL LINCICOME and D. MARK WANNER at Zanesville, Ohio, June 26

DEBBIE SNELL and GARY O'SHELL at Colorado Springs, Colo., July 2

LORI JANETTE HENDRICKS and JAY LINDEY STEWART at Shawnee, Okla., July 10

JUDY GAIL MATTHEWS and EDWARD VAL-ENTINE GRUBER at Bellmore, N.Y., July 10

ANNIVERSARIES

On June 27, the golden wedding anniversary of REV. C. GLENN BOLLING AND VIRGINIA SEXTON BOLLING was celebrated at the New Commercial Bank Building in Grayson, Ky., by around 100 guests. The festivities were under the direction of Mrs. Mary Wilcox, a cousin of Rev. Bolling, assisted by her daughter-in-law, Mrs. Verla Wilcox. Special guests were Dr. and Mrs. John May, superintendent of the East Kentucky District, and Rev. Allen Wilcox, local pastor in Grayson. Tributes were read by Rev. Wilcox and Dr. May, and the wedding vows were repeated.

More than 150 people gathered at Frazier Hall at the Valley Center Church in Covina, Calif., to honor DR. AND MRS. MILTON STOCKMAN on the occasion of their golden wedding celebration on June 6. The sponsors of the celebration were the children and grandchildren, all of

whom were in attendance. Also in attendance were two great-grandchildren.

The Stockmans accepted their first pastorate in 1933 and pastored churches in Louisiana, Colorado, and California for 15 years, and devoted over 30 years to educational work before retiring in 1973. Dr. Stockman is still a part-time faculty member at Azusa Pacific University.

The Stockmans have three daughters, nine grandchildren, and two great-grandchildren. A daughter and a grandson are deceased.

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THE ANSWER CORNER

Conducted
by W. E.
McCumber,
Editor

What is your honest opinion on understanding the Book of Revelation? In reading one commentary on it, the author says we are failing completely when we don't study the Book of Revelation. But I pray and read and study and so much of it I can't grasp and just get confused. I know it is the word of God, but it is a mystery.

My honest opinion (and I don't intend to give any dishonest opinions) is that no one *fully* understands Revelation except the Lord. I have come to this opinion after reading Revelation scores of times in many translations, and after reading many commentaries, ancient and recent, on the book. Every commentator of stature that I've consulted admits that in places he is unsure of how to interpret some details of the book.

But the central message of Revelation is clear—the ultimate and eternal triumph of Jesus Christ, the Lord of lords and King of kings (1:5; 1:17; 5:6-13; 17:14; 19:6; 21:1-5; 22:12 are sample passages that make this theme clear). And in His triumph His people will share, whatever sufferings their earthly pilgrimage may involve (1:5-6; 2:7; 3:5; 3:21; 5:9-10; 7:14-17; 19:6-9; 22:3-5). Revelation was written to bear witness to the Lamb, not the Beast, and a good way to read and study it is to concentrate on what it says about Jesus Christ as the Lamb of God. □

I am recovering from a stroke and am not too well yet. I told my daughter God did not put the stroke on me, but allowed it, and she can't understand it. I can't explain it to her satisfactorily. I would appreciate an answer. I'm sure many others would.

Perhaps no one can supply an answer that will be satisfactory. We live in a "fallen" world where accident and disease are part of humanity's

everyday experience. God has not chosen to exempt His people from all illness and harm. Pain, grief, and trouble come to righteous and unrighteous alike. Sometimes God heals His sick or injured people. Sometimes He does not. Even faith healers get sick and die! But God gives all who trust in Him the courage and strength to persevere in faith through whatever happens, and their lives become a witness to others. And God prepares for His people an eternal home where sin, sorrow, and suffering will never be elements of their experience again. Compared to that "eternal weight of glory" all our present mental and physical sufferings are a "light affliction," as Paul teaches in 2 Corinthians 4:7-18. □

Psalm 29:9, in the NIV, says, "The voice of the Lord twists the oaks and strips the forest bare." A footnote says, "The Lord makes the deer give birth." Other versions say "maketh the hinds to calve." Could you please explain this? It seems to me there is no connection whatever between "twisting the oaks" and causing "deer to give birth" or "hinds to calve."

The different translations result from the different opinions of textual critics. Some prefer a Hebrew text that translates, as in the KJV, "maketh the hinds to calve." A severe thunderstorm, called here "the voice of the Lord," frightens the does into giving birth prematurely to their calves. Other scholars prefer an alternate reading of the Hebrew text which translates, as in the RSV, "makes the oaks to whirl." The strong winds accompanying the thunderstorms twist the trees and strip them of foliage. These are not two ways of translating the same text, but translations of two possible texts. Because we have numbers of ancient manuscripts which are not identical, the problem of "variants" and "alternative readings" arises. When a translation carries a footnote giving an alternative reading it means the translators were not sure which was the truest rendering of the original. □

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THE CHURCH SCENE



On June 30, some 30 couples reaffirmed their wedding vows at **Davenport, Ia., First Church** in a special ceremony designed to reinforce the value of the home. Pastor Donald J. Kelly, who conducted the ceremony, said the program originally was designed for church members who wanted to say their wedding vows again. It was opened to non-church members after several relatives and friends said they would like to participate.

In a letter to the news media, Rebecca M. Bennett, the church's adult director, said the church "has been quite concerned with the deteriorating state of homelife in our community. According to a recent newscast on TV, for every two marriages, there is one divorce. . . . This is our way of saying we believe in and support the home." □

Rev. and Mrs. Jess Rains, retired elder and wife, led the group of senior

adults known in **Amarillo, Tex., First Church** as the "Young-at-Heart." This group has a membership of 40, with an average monthly attendance of 35. They have made and donated lap robes, bibs, gowns, pajamas, and booties for patients in rest homes in and near Amarillo. They have furnished the new prayer room and purchased a wheelchair. Other activities include tours of interesting places and assisting Pastor Graves in visitation. □

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The **Homer City, Pa., church** was dedicated recently on the Pittsburgh District. Rev. Jerry D. Lambert, district superintendent, brought the dedicatory message. The sanctuary seats 350. The classrooms were built also to accommodate 350. This completes the total relocation project. A new parsonage was completed last fall on this seven and a half acres. The new church and parsonage were half paid for at the time of dedication. Rev. C. Driftmyer is the pastor.



The **Millington, Mich., church** celebrated an unusual homecoming June 13 with five former pastors and wives present. Pictured (l. to r.) are: (first row) Mr. and Mrs. Mac Pettys, retiring treasurer of 13 years; Rev. and Mrs. Collins Thornton, Rev. and Mrs. Charles Hoose; (second row) Rev. and Mrs. Robert Milner, Rev. and Mrs. Milton Bunker, Mrs. Irma Lempke; (third row) Rev. and Mrs. Ken Book and family, Rev. and Mrs. Harold Stratton; Mr. and Mrs. Harry Spender, retiring secretary of 25 years; and Dr. Don Gibson, district superintendent.



In June, 1980, Buz Lassiter left his job at the Little Rock, Ark., Fire Department and his carpet business to pastor the Cove, Ark., Pleasant Grove Church. It was a one-room church with a membership of 25. The property had been secured and membership reorganized from a joint 50-year arrangement of Methodists and Nazarenes. Pictured is the \$30,000 debt-free addition built by donated labor. Dr. Donald Irwin, district superintendent, dedicated the new facility Easter Sunday. The average attendance for April was 145. Following a recent revival, held by the pastor, 25 people were baptized.



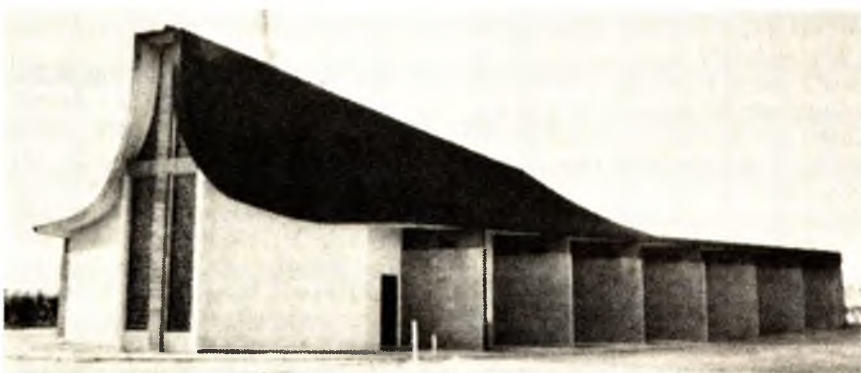
Princeton, W.Va., First Church youth performed Dottie Rambo's "Down By the Creek Bank," to a record night service crowd of 225. There was also a repeat performance with 185 in attendance. The Pipestem State Park has scheduled the group to perform in the state park amphitheater this summer. Christy Church directed the musical. James E. McCormick is the pastor.



On March 28, 1982, District Superintendent Roy Carnahan organized the St. Charles Church of the Nazarene with 29 charter members. The church presently meets in the Bannister and Huntingdon Community Centers in St. Charles City near Waldorf, Md. Rev. William S. Russell, a recent graduate of Nazarene Bible College and Mid-America Nazarene College, was appointed pastor. The group came together in September 1981 as a church-type mission sponsored by the Indian Head, Melwood, and Washington Trinity churches. St. Charles City became the 72nd church now functioning on the Washington District.



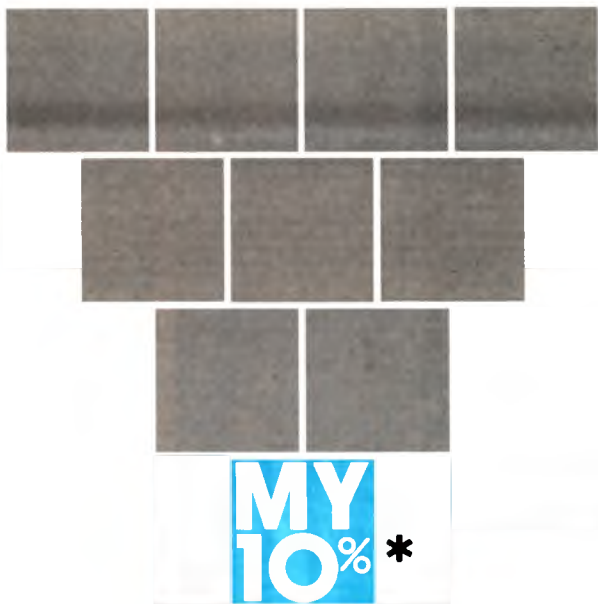
Saginaw, Mich., Valley Church has a five-generation family of Nazarenes. Shown is great-great-grandmother, Anna Dewar, age 85, holding Kristina Michelle Crapo at 5 weeks. Back row (l. to r.) are: Mike Crapo, father; Judy Crapo, grandmother; and Arthur Dewar, great-grandfather.



Dedication services for the new sanctuary of the Denair-Turlock, Calif., church were conducted Sunday, May 23, with Dr. George Coulter, general superintendent emeritus, as the guest speaker. Dr. Coulter began his ministry in the United States as pastor of this church. The building has 8,500 sq. ft. and seats 320. It is located on seven acres of property in the "growth direction" of both Denair and Turlock. The property is valued in excess of \$600,000 and was built for \$450,000. Many hours of labor, as well as materials, were donated. Dan Alger is the current pastor. Dr. Wil M. Spaitte, district superintendent, was absent on dedication day due to illness. He joined the congregation June 27 and led in the dedication of the church furniture, which was installed the previous week.



The Crapo family has a second five-generation tie in the Church of the Nazarene. Shown is great-great-grandfather, David N. Crapo, Sr., age 86, holding Kristina Michelle Crapo at 8 weeks. He is a charter member of Griffin, Ga., First Church. Back row (l. to r.) are: Mike Crapo, father; Norm Crapo, grandfather; and James Crapo, great-grandfather.



HELPS 100 PERCENT

*TITHING IS NOT A STRUGGLE WHEN THE QUESTION OF TOTAL SURRENDER TO THE WILL OF GOD IS SETTLED.

DR. MARY SCOTT UNDERGOES SURGERY

Dr. Mary Scott, former general NWMS executive secretary, entered the Olathe Kans., Community Hospital August 9 to undergo additional hip replacement surgery. □

—NN

DR. SWIM IS FETED UPON SECOND RETIREMENT



Dr. Roy E. Swim was honored Sunday night, August 8, at Kansas City First Church for his "sixteen years of faithful service as Minister of Visitation." A reception for the Swims followed at the close of the service.

Dr. Swim served 32 years as editor in the Department of Church Schools before this later career. □

—NN

WILCON II PLANNING/STEERING COMMITTEE

WILCON II Planning/Steering Committee met at King Conference Center August 9 and 10 in preparation for the next conferences.

WILCON is a series of regional personal enrichment conferences for ministers' wives. The first is scheduled for November 1983 at Trevecca Nazarene College. Mrs. Faye Stowe and Mrs. Alice Johnson, general superintendents' wives, are among the group. Mrs. Stowe chaired the meeting. □

—NN

NEW MEMBER ELECTED TO GENERAL BOARD

Rev. Gilbert M. Hughes, pastor of the Muncie, Ind., Southside Church has been elected to serve as a General Board member representing the Central U.S.A. Region. Rev. Hughes' election was to fill a vacancy left by the death of Rev. Gerald Green of Seymour, Ind., earlier this year.

Ordained in 1951 by the Northwest Indiana District, Rev. Hughes is a graduate of Olivet Nazarene College and Nazarene Theological Seminary. He served five pastorates on the Illinois District from 1954-1981, when he moved to Muncie Southside Church.

In addition to pastoral work, Rev. Hughes has served on many district boards, Olivet Nazarene College

Nazarene Bible College graduates play a vital role in the life of the church as pastors, missionaries, and evangelists. The church leans heavily on NBC to help meet the ministerial personnel needs of the denomination. May we count on full support of all our churches in the annual NBC offering October 10?

JERALD D. JOHNSON, Secretary
BOARD OF GENERAL SUPERINTENDENTS

Trustees, and was a delegate to the 18th, 19th, and 20th General Assemblies.

Rev. Hughes and his wife, Naydine, have one son, Darrell. □

—NN

NAZARENE MULTIPLE STAFF ASSOCIATION MEETS

NMSA held its biennial meeting, August 10-12 at Mid-America Nazarene College. General Superintendent Eugene L. Stowe brought the opening address Tuesday evening, with Church Growth Director Bill Sullivan and Pastoral Ministries Director Wilbur Brannon addressing the group of approximately 100 senior and associate pastors on Wednesday and Thursday. □

—NN

MANC GETS CHALLENGE GRANT

Mid-America Nazarene College has announced that the Mabee Foundation of Tulsa, Okla., has awarded a challenge grant to the college in the amount of \$750,000.

The funds will be used for the "Cornerstone and Wisdom Campaign," which includes a new library building, renovation of the present library for use as an administration building and classroom facilities, and remodeling of the Osborn Building for use as a science facility. □

—NN

NAZARENES IN NORTHWEST INVOLVED IN BILLY GRAHAM CRUSADES

Rev. Charles Higgins, pastor of Nampa Ida., First Church served as vice-chairman of the Boise/Treasure Valley Billy Graham Crusade August 8-15, and said that churches as far away as 250 miles brought groups to that city for the crusade.

Rev. James Tapley, pastor of Spokane Wash., First Church was a member of the Executive Planning

Committee of the Spokane: Inland Empire Crusade, and advised that approximately 30,000 people attended during the August 22-29 gathering. All Nazarene churches in the area participated in prayer groups and Christian Life and Witness classes. □

—NN

MOST SENIOR ELDER

Rev. Chris McNichol, who will celebrate his 101st birthday on October 25, was recently visited by General Secretary B. Edgar Johnson, at the nursing home where he resides in Owen Sound, Ontario.

"His spirit was radiant, his voice was strong," Dr. Johnson said, "and the following Sunday when he attended the Clarksburg Camp, it kept intact the continuous string of camp meetings he has attended since early in the century."

Brother McNichol shared his testimony with Dr. Johnson:

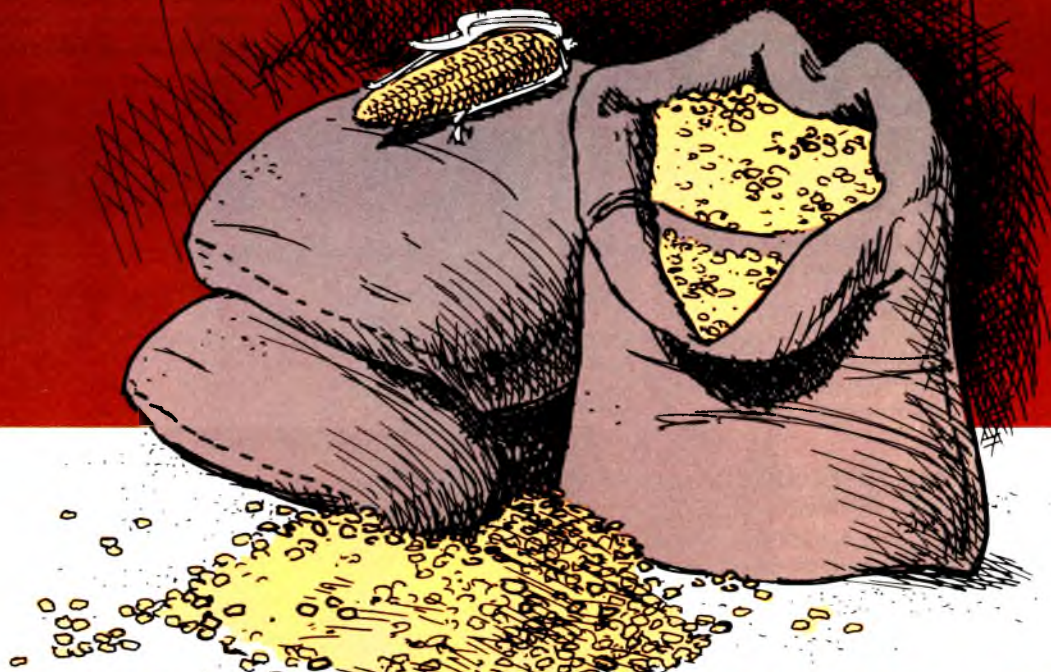
"The thing that made the difference in my life is that I got through to holiness in my early ministry. The anointing of the Holy Spirit was my great joy. Like Peter I can say I was 'kept by the power of God through faith.'"

His testimony continued with the spontaneous quoting of numerous scriptures. □

—NN



Shown (l. to r.) are Rev. Chris McNichol and Dr. B. Edgar Johnson.



HARVEST HANDS

1982 Sunday School Attendance Celebration

EVERYBODY NEEDED FOR THE HARVEST

Scripture, Matthew 9:38: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Celebration: 6 Sundays Sept. 26 - Oct. 31

- Sept. 26 Prepare for the Harvest (Kickoff Sunday)
- Oct. 3 Gathering of the Hands (Everybody Bring Somebody)
- Oct. 10 Harvest Hands Dinner (Banquet, Potluck, Carry-in dinner, Feeding of the Hands, Scripture "Come to the Feast") Canadian Rally Day
- Oct. 17 The Young in the Harvest (First emphasis of "The Year of the Young"—The Young in the Harvest, Happiness and Service)
- Oct. 24 Reaping the Harvest (Evangelistic, "Beating the Storm")
- Oct. 31 Harvest Rally Day (Bringing in the Sheaves)

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S-150	LETTER	With message for sending every member	Pkg. 50, \$2.50; 2 pkg. or more, each \$2.25	
S-155	LETTERHEAD	Blank for special promotion	Pkg. 50, \$2.50; 2 pkg. or more, each \$2.25	
U-151	COMMITMENT CARD	3" X 5"	For giving every member	Pkg. 50, \$1.95
SF-150	SONG SHEET	For distribution to congregation	Pkg. 25, \$2.50	
SI-150	BANNER	3' x 10'	For church lobby/lawn	\$29.95
UX-400	BANNER FRAME	For above banner		\$10.95

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