



HERALD of HOLINESS

CHURCH OF THE NAZARENE • NOVEMBER 1, 1981

AN EDITORIAL

WE ARE MATERIAL BEINGS living in a materialistic world which demands that we have material things in order to exist. The law of living demands food, shelter, clothing—the basic necessities of life. But our constant peril is in the danger of being possessed by our possessions.

The philosophy of our materialistic culture is to measure all success and happiness by the acquisition of things, prestige, status, position. If we desire happiness, joy, and peace of mind, then acquire things; and if only we acquire enough things, life will be abundantly happy and satisfying.

But the terrible truth concerning materialism is that materialism becomes an insatiable monster. If we live for just the things of this life, we become caught up in our possessions. If one lives for money, the more he acquires the more he will desire, until there is never a point of satisfaction.

To live solely for this world and whatever it can offer results in death becoming the great separator, and at death all we have striven to attain and lived for is lost and lost forever. Death will find us impoverished and destitute and alone to meet God.

Jesus told the parable of a rich farmer who failed, not because of

his wealth, but rather because he was self-centered with his possessions. He was never generous toward God and his fellowman. He lived solely for himself and this present life.

Those of us who are Christ's rejoice in God's wonderful grace of full salvation which has brought redemption from sin and given to us His Spirit. We praise God for the thrilling story of missions around the world: for prayers answered, for souls won to Jesus, for money freely and lovingly given, for goals realized in church buildings and hospitals constructed, for success stories wherever the Good News is proclaimed, for every cup of cold water given in His name.

All our past victories and present blessings should encourage us to do more in bringing Christ to the lost of the earth. Our assignment is to declare His glory

everywhere and in every way possible until all men have heard the Good News. None of us has the right to hear the gospel twice as long as there remains a person in the world who has never heard the gospel once. There are millions of people who have never heard about Jesus. When we are liberal in our giving, praying, and service to God, we declare His glory and thus help keep our souls ready to meet the Lord.

Within a few days we again will lay on the altars of our churches our offering for world evangelism. Let us never forget that every privilege brings an inescapable responsibility to each of us. We have received Jesus and His salvation, and we are recipients of His material blessings; therefore, we bear responsibility of sharing with other men everywhere. Let us all be faithful to our duty of love and concern. □

THE DUTY OF PRIVILEGE

WE WHO HAVE RECEIVED JESUS
AND HIS SALVATION BEAR
RESPONSIBILITY OF SHARING WITH
OTHER MEN EVERYWHERE.



by General Superintendent Orville W. Jenkins

ACUP OF COLD WATER!" That seems such a small thing to give. God is always asking for small things, but I would prefer to give large, crowd-pleasing gifts.

We need to listen again, "A cup of cold water!"

It was hard for me to hear!

Autumn was working its magic on the Western Pennsylvania hills, showing the golds, browns, and startling reds. I drove along to the post office, oblivious to the beauty around me, blinded by my work with people and dreams of large ministry.

I culled through the mail! Some packages, advertising material that made the post office waste baskets, bills, and—Where had I seen that name before? The postmark was from a small town some distance away.

The letter started:

"Dear Rev. Mucci and congregation of the church."

I knew who it was! I knew she had moved, but didn't know where. There had not been any communication from the young widow. She had just vanished.

I had forgotten just how I heard about her misfortune—a wayward husband who had left her with three little girls. Anyway, for three months I had done my best to assist her, along with some of the folks in our church.

I had talked to her about her spiritual need, but it seemed the wickedness of her husband had embittered her until nothing got through.

She came to church a few times and the girls a bit more often, but there seemed to be no way to breach the wall of cynical apathy.

Her husband gave support for the children at first. As time slipped on, the support diminished. Her hope of his returning to them prevented her from divorcing him. Her love was so great she even tried to forget the other woman. Then the bitterness would spark frustrated, violent anger.

It was a bitter, true story. Her grandmother had willed \$6,000 to them. Since they had been married young and he lacked a skill, they decided to put him through a vocational school with that legacy.

She held family expenses to a minimum, allowing him to dress well and have lunch in the school dining hall. During this educational program, he met the other woman.

The letter continued:

"With fall here again this year and Thanksgiving coming close, I reminded myself and my family about this time of year, *last year*.

"We were having a hard time . . . support checks were few. With the three girls, bare essentials seemed like luxuries.

"As Thanksgiving came closer, I couldn't get into the spirit. . . . I must confess I lost faith and felt a bitterness about life in general.

"Then, a few days before Thanksgiving, you came down with bag after bag of groceries, enough food to last us for a long time—even a turkey!

DALLAS MUCCI is superintendent of the New York District and resides in Yorktown Heights, New York.



Florence Sharp

A CUP OF COLD WATER

by DALLAS MUCCI

"I was speechless, and tearfully looked it over after you left. How thoughtful to give my family these groceries!

"Then I knew how wonderful things could be . . . How fortunate we were to receive this from the church.

"Since it's almost a year ago, many things have happened. You helped us get aid. I have a job a few hours a week and can add some money to provide our own Thanksgiving this year.

"Sorry we didn't let the church know. We've moved to ——— to a nicer house, at least the plumbing works. We are in this house because some dear people are renting it to me for less than the going price.

"Remember . . . you said often, 'God works in mysterious, but very practical ways.' Every day I feel our lives are going to be better!

"What I really want to express to you is my sincere thanks to everyone in the congregation for thinking of us last year . . . for being God's practical answer to us.

"Finally, I just hope that another family this year can be made as happy and thankful as we were last Thanksgiving. Now, we have faith. Again, thanks for everything."

As a pastor, I've often wondered if boxes at Christmas and Thanksgiving, where we gave a can of corn or 50 cents for the turkey, had much meaning.

This letter made me hear God's voice. Do you hear any message? □



HERALD of HOLINESS

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Letters

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.

CIVIL WAR BUFF WRITES

Your *Herald of Holiness* is full of excellent and interesting reading material and has been an inspiration to me in the few years I have been a Christian.

Being a Civil War buff, I thought I should clarify a statement that appeared in the 15 July edition by D. W. Hildie.

The 15,000 grey-clad troops marched into the face of the cannon on Cemetery Ridge on 3 July, 1863, not 1861.

Joseph T. Sheets
Circleville, Ohio

SCHMELZENBACH IMPROVED

In January I was sent to the hospital for a biopsy and when the report came back that I had a malignancy, it seemed my world came apart; but as the day was

set for surgery, I found peace and strength and confidence at my place of refuge. God was always there as I needed Him. The future was in His hands.

He supplied me with the greatest doctor you could hope to have, and a great and wonderful family in the church. We could never hope to reach them all, although we have tried. Telephone calls, letters, cards, and visits were much appreciated, and my room looked like a flower garden, but the most encouraging were the prayers I was assured of. It was overwhelming. The hard part was later when I took 40 treatments of cobalt—almost more than one can physically stand, but I had the assurance that you were praying.

Eight months have gone by now, and I am feeling stronger and better as the days go by. I have even been able to have a few short meetings, but am restricted to no more than two a month, and only weekends, but I am thankful to still be of some service to my Lord and the church.

Thank you again for being there when the crunch was on.

Elmer Schmelzenbach
Oklahoma City, Oklahoma

CHURCH WANTED

I just read "Miracle in Chocolate town" in the September 1 issue. I've been praying and requesting prayer for a Nazarene church in my town, population

(Continued on page 20)

HOW SHALL WE CELE- BRATE



“THE YEAR OF THE LAYMAN”?

By General Superintendent WILLIAM M. GREATHOUSE

TO SOME it may come as a shock to learn that the word “layman” (*laikos*) does not occur in the New Testament. But not to those who understand biblical religion.

The fundamental distinction in the New Testament is not between “clergy” and “laity” but between the entire “people of God” (the *laos*) and the “world.” The corollary truth is that *all* Christians are *ministers* of Jesus Christ.

In biblical terms, those called “clergy” are *representative* ministers, called out of the general ministry to represent the Church as “evangelists, pastors, and teachers,” et cetera (see Ephesians 4:7, 11-12). Any view of the so-called “clergy” must be seen in relation to the general ministry of all Christians.

In the Church of Jesus Christ—the New Israel and Christ’s Body—the Old Testament disjunctions between priesthood and people, Jew and Gentile, are completely transcended.

What does all this have to do with our celebration of “The Year of the Layman”? To begin with, it elevates and hallows the role of the layman. Martin Luther once said that the vocation of the Christian ploughman is as sacred as that of the priest. That is true. But what are the implications of this biblical truth?

First of all, it reminds us afresh that all Christians constitute—

A Universal Priesthood.

God’s original purpose was that the *nation* of Israel

should be “a kingdom of priests” (see Exodus 19:5-6). It was apparently by divine accommodation to the people’s failure to live out in full obedience their covenant obligations that the priesthood was subsequently narrowed down to an official group within the community.

In the reconstitution of God’s people through Christ, the Church as the new Israel is once again given the privilege of becoming “a kingdom of priests” (Revelation 1:5, RSV).

As “a royal priesthood” (1 Peter 2:9) we are “to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Peter 2:5). This means:

1) As God’s priests we are to be a *worshipping* people. “We have an altar [Jesus Christ] from which those who serve the tabernacle have no right to eat,” we read in the Epistle to the Hebrews. “Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips giving thanks to His name” (13:10, 15, NKJV). What better place can any of us find to begin than with the Layman’s Covenant prepared for the celebration?

2) As “priests unto God,” we are called to be a *holy* people. No, we “*are* a holy nation” (1 Peter 2:9). We must *realize* our full sanctification by presenting our “bodies a living sacrifice, holy, acceptable to God, which is [our] reasonable service,” not being “conformed to this world” but being ever renewed in our minds by “the mind which was in Christ Jesus” (Romans 12:1, 2, NKJV; Philippians 2:5).

... "THE YEAR OF THE LAYMAN"?



3) As "a kingdom of priests" our ultimate calling is to be a *reconciling* people. The ministry of the priest is to become a mediator between sinful humanity and the holy God. Here is the New Testament word: "All things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation. . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:18, 21). Our very reason for being is to bring the world to the foot of the Cross. As those who have been reconciled, we must become reconcilers.

Furthermore, as the new Israel of God, we are to be—

God's Servant Community.

Someone has quipped,
How odd
of God
To choose
the Jews!

Really? It is odd only if you don't understand the Old Testament. Election was not an end in itself, to make Israel God's "pet." No, God chose Israel to be His *servant*. This was indeed a great privilege, to be the Lord's and called by His name; but it entailed a tremendous responsibility. "Thou art my servant, O Israel, in whom I will be glorified. . . . I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isaiah 49:3, 6). Israel was to be God's missionary! It was their blindness to this vocation which proved their undoing (see Isaiah 42:19-20).

As God's new Israel, we have been recommissioned to be His servant people: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, *that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light*" (1 Peter 2:9, RSV). "You are"—privilege; "that you may"—responsibility.

What does this have to do with us who call ourselves Nazarenes? Everything.

A sense of calling moved Dr. Phineas Bresee to de-

clare that God had raised up the Church of the Nazarene to "Christianize Christianity"! But the enemy would tempt us just to build a great denomination!

O Nazarenes! Where has our greatness been? In our fine church buildings? In our great institutions of learning? In our denominational respectability? To raise these questions is to answer them.

How shall we celebrate "The Year of the Layman"? In repentance and rededication to our original calling—all of us.

Does the holy passion which flamed in our fathers' hearts burn within us? Do we, like those first Nazarenes, throb to "give the gospel to every man in the same measure as we have received it"? And where is the spirit of sacrifice which drove those intrepid heroes of the Cross out "under the stars" to plant "centers of holy fire" everywhere and to "spread scriptural holiness to the ends of the earth"?

Let "The Year of the Layman" therefore become a call to REVIVAL in the Church of the Nazarene! A revival of the Pentecostal fervor that marked our best days. A revival of the sense of mission which brought us into existence. A revival of "righteousness and true holiness" among all our churches, districts and institutions. A revival of true Christian servanthood which will enable us, under God, to resist the tides of materialism, worldliness, and self-seeking which in our most prosperous and successful days could prove to be our undoing!

"Lord, send *this revival*—and let it begin in *me!*" □

TRANQUILLITY

*I am resting in the presence
Of His everlasting love;
I am feasting on the manna,
Those sweet morsels from above,
Like an earnest of the riches
And the joys prepared for me
When I reach those heavenly
mansions
And His face at last I'll see.*

*Although Satan would deprive me
Of my peace and inner joy,
I am clinging to God's promises
That nothing can destroy!
I am facing toward the sunrise
Of a new and glorious day,
Knowing that the love of God
Will hold me all the way!*

—ALICE HANSCHKE MORTENSON
Racine, Wisconsin

THE CHRISTIAN AND CONFIDENCE

by J. KENNETH GRIDER

YOU'RE the young man I'm expecting to become a U.S. Senator." That's what I said to an outstanding fellow who was just entering a university with plans for a law career.

Without a second's hesitation, and with complete seriousness, he said, "That will be a little while yet."

He did not say, "Don't expect too much of me"; or, "Not many people can become U.S. Senators"; or, "I don't have that kind of potential."

My compliment shocked even me, for I had not intended to say just that. The fact that it did not shock him made me glad I had said it. And it occasioned my musing on the wholesomeness of an attitude of that sort.

My mind raced back to the time when, as a college freshman, on being elected president of an organization, I walked to the front of the group and said, "I stand before you in fear and trembling."

It was about the last time I was elected president of anything in that college. My own confidence in my leadership ability could have been evaluated at F-triple minus, and it is no wonder my peers estimated it in just about the same way.

I used to think that to be humble is to be self-deprecating, and that to be meek is to be mild and weak. Now I'm pretty sure that a humble person can be a person of strengths, but one who knows that his strengths are not self-derived—that he has them by heaven's mercies and because of helps given him by parents, teachers, and friends.

The meek person is not one who is bland and spineless; he is a person of quiet strengths that are not paraded but that are as obvious to an observer as if they were.

I told a group of students recently that if I had my life to live over, this is the one way in which I would most like to change it. I would appraise myself as a person whom God made, who was remade by grace, to whom were given special gifts for confident use in Jesus Christ's Church. I would laud and applaud God for His helps, and I would stand straight up and use them every one. I would admit to myself, and perhaps to others, what I believe my strengths to be, and I would employ those strengths in Jesus Christ's

service with a highborn confidence.

God helping me, I would accept serious compliments with poise, realizing that the appraisal of others in Christ's Church is one way in which we find out what our gifts are.

If a Christian is a few bricks short of a full load in the department of personal confidence, there are several ways to bolster

that self-assurance. One way is to do one's homework well. Whether our work is to speak, to write, to counsel other persons, to operate a machine, to wait tables, to conduct sales meetings, to defend a client in court, or to operate on a patient, we can exude confidence when we have prepared adequately for what we are to do.

Another way in which we can bolster our self-confidence is simply to act confidently. If we do with precision and finesse whatever we are to do, acting out our doing it well, people associated with us will tend to pick up a feeling that we are doing it well. And our doing it well will tend to build up in us a feeling that we do our thing with expertise.

If what we are doing at a particular time is not something we want to do, we might go ahead and do it in our hit-and-miss way, but still with confidence, because we know, deep down, that while we are not real good at this, we are good at the things we want to be good at.

The really important factor in our feeling of confidence stems from our knowledge that we are accepted of God. Redeemed through Christ, we are no longer alienated from God. God as judge forgives us, gives us newness of life, and cleanses us from the acquired tendency to sin. God also is reconciled to us, and we to God. And God welcomes us into a family of faith-filled, love-filled, and hope-filled persons who make up the Church, over which Christ is the great Head.

Later, through the baptism with the Holy Spirit, we are cleansed from adamic sin and empowered for service. Besides, as we live out the holiness life, intending to obey God, we are cleansed by the blood of Christ from all our faults. If we Christians will more and more form in our minds this kind of understanding of what God does for us, it should help us toward the confidence I am speaking of.

If I were 20 again, a young Christian freshly embarked upon adulthood, and someone would say, "I expect you to write for millions, and for generations not yet born," I hope I would respond similarly to the way the young man did: "That will be a little while yet." □

J. KENNETH GRIDER is professor of theology at Nazarene Theological Seminary in Kansas City, Missouri.

HUNDREDS of years before the Lord Jesus Christ was born, the prophet Isaiah wrote of Him:

Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all (53:4-6).

Centuries later, an angel of the Lord appeared to Joseph with this good word: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is

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conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1: 20-21).

Later, the apostle Paul, speaking of Jesus Christ, wrote, "For he [God] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21). And the author of the Book of Hebrews wrote, "But now once in the end of the world hath he [Christ] appeared to put away sin by the sacrifice of himself" (9: 26).

Why did the Eternal Son of God leave heaven's glory; become incarnate in the Babe of Bethlehem; live a life of perfect obedience and fellowship with His Father; and die on Calvary's Cross? It was to provide, by the vicarious sacrifice of himself, a once-for-all, utterly complete and adequate redemption for the sin and the sins of every son and daughter of Adam's

lost race! His moral example was peerless; His teachings were revolutionary; His concern for the needy and suffering was exemplary. But all of these were secondary to the central purpose of His coming—redemption! There is nothing that you and I can or need to do to add to that. It is complete, unrepeatable, final! As Oswald Chambers cryptically remarked: "The whole human race is condemned to salvation by the Cross of our Lord." By that he did not mean that all men will be saved, because our favorable response to what Jesus accomplished is necessary. But, as Peter declared, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

One of the mysteries of our Lord's life was why, at the beginning of His public ministry, He sought water baptism at the hands of John the Baptist. John's baptism was a baptism of repentance for those who had sinned. But our Lord was completely free of racial sin, and He never had committed acts of sin for which He needed pardon. But as He stood in that line of publicans, liars, thieves, adulterers, prostitutes, and hypocritical Pharisees awaiting baptism at the hands of John, He testified to His profound identification with you and me and all other sinners as our Sin-bearer. He thereby accepted His vocation, His "calling" of God. And in response, the Holy Spirit descended and remained upon Him, and His Father in heaven declared, "Thou art my beloved Son, in whom I am well pleased" (Mark 1:11). The loving heart of the eternal God rejoiced to see His only begotten Son voluntarily accepting His role as the Lamb of God!

It is therefore obvious that the cross of Jesus Christ did not just happen. The central purpose of the Incarnation was that Jesus should bear away the sin of the world on His cross. The physical, emotional, and mental suffering of Jesus on the Cross was excruciating. But none of these could compare with the spiritual suffering as He took upon himself the massed



HIS CROSS— AND OURS

by PAUL T. CULBERTSON

sin of the human race, as He became "sin" for you and me. Salvation is so free because it cost the Son of God so much!

But what about our response to His cross? Have we accepted the free gift of forgiveness and eternal life? Have we responded affirmatively to His call to discipleship? Again and again Jesus confronted His followers with challenges like this:

If any man come to me, and hate not his father, and mother, and wife, and children, and brothers, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple (*Luke 14:26-27*).

What is the cross that you and I, as His disciples, are called upon to bear?

First, it involves an identification with Him in His attitude toward the sin which took Him to His cross. This involves repentance, a godly sorrow for the sins for which we are responsible, and a cleansing from the sin of the world that the Lamb of God bore away on His cross. Our cross involves being personally "crucified with Christ" (*Galatians 2:20*; *Romans 6:1-7*), in order that we may be raised in the likeness of His resurrection: "Being made free from sin . . . ye have your fruit unto holiness, and the end everlasting life" (*Romans 6:22*).

Second, our cross involves an identification with the whole "world view" of our Lord. This involves the sacrifice, the "making holy" of all that is good. It involves the dedication of all that we have and are to Him and His kingdom. Relationships to mothers, fathers, brothers, sisters, and children are not evil in themselves. Our possessions—houses, lands, bonds—are not in themselves evil. One's own life is valuable and precious in God's sight. Why, then, does Jesus demand that we "hate" all of these if we are to be His disciples? It is because they become relative evils if they become competitors of the best—our absolute loyalty to Him. It is a matter of priorities. He and His kingdom must be really first in our values and loyalties.

KINDNESS

Kindness is the action of a sympathetic soul that bolsters the heart of the receiver with a courage to face the eventualities of everyday life with the tread of a conqueror.

Kindness is heaven's oil of lubrication that smooths the friction of life's misunderstandings, when applied by a friend—to a foe!

Kindness is the overflow of a heart of love toward all those who would impede its progress by a hostile attitude and a spirit of rebellion.

O God, in this world where, at times, cruel words fall from the lips, without a thought of final judgment; give me the courage to be kind, tenderhearted, and forgiving, even as You, for Christ's sake, have forgiven me.

—ALTON HACKER
Santa Ana, California

The first Adam failed at the point of sacrificing (making holy; *Romans 12:1-2*) the "good" things of life. Jesus, the *last* Adam lived the whole of His life for the glory of God, and He demands the same from you and me if we would be His disciples!

Finally, our cross involves a deep, personal identification with our Lord in His ongoing concern for the underprivileged, the suffering, the hungry, the poverty-stricken of our world. Jesus suffered not only that once for our sins on "the lonely tree," but His heart still aches as He identifies deeply with needy and suffering people today. And He calls upon you and me to accept our share of His burden of concern. The apostle Paul had done so, and provides an example for us if we would be His disciples:

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death (*Philippians 3:10*).

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake,

which is the church (*Colossians 1:24*).

As we read the Gospels and listen to Jesus, His call to discipleship seems almost overly severe and overwhelming in its directness and personal demand. But we must never forget that He was the Son of God. His challenge was always conditional—*If!* It was universal—*any man!* It involved a total commitment: "All that he hath"! He insisted that each of us carefully calculate the cost (*Luke 14:28-32*). And He asserted that His call involved losing one's life to find it again (*Matthew 10:39*).

It was by *faith* that the unique God-Man, the Lord Jesus Christ, was able to live His life of perfect obedience to the Father, and finally go to His cross and win His decisive victory over sin and all the demonic forces of Satan. And the apostle Paul declares that, after we have been crucified with Christ, and have taken up our crosses as true disciples, we do not need to live that life in our own strength, or even by our own faith alone. No, the apostle declares that "the life which I now live . . . I live by the faith of the Son of God, who loved me, and gave himself for me" (*Galatians 2:20*). □



Camerique

NOT LONG AGO we sustained a heartbreaking loss in our family. Three-month-old Brandon, my son's only child, went suddenly from us. Seemingly in good health, he took ill and was gone in less than 24 hours!

During the anxious time of waiting the outcome of open-heart surgery at Children's Hospital and when it became apparent that he could not survive, my wife said, "We weep, not really for Brandon, but for ourselves. When I lost Mother I wouldn't have brought her back if I could, yet my grief was deep, but it was for myself in missing her so, not for her." I silently agreed.

Standing outside the hospital afterwards, I saw it to be a glorious day. The trees were adorned in brilliant October colors. A soft breeze blew, and cottony clouds sailed overhead in a sea of intense blue. It was the kind of day you want your memory to capture and hold. The thought then struck me with almost unbearable impact, "But Brandon will *never* see a day such as this!"

I began to review other experiences that my grandson would never know: Making a friend, playing ball, picking a dandelion, smelling a lilac blossom, riding a bike, opening Christmas presents, eating an apple, climbing a tree—ah, yes, those trees! In April, for their wedding anniversary, we had given my son and his wife two sweet cherry trees for their yard. "These are for my grandson to climb," I had joked with Karl as we planted them, "and I guarantee that when he is big enough to climb them, they'll be ready."

CLARE ST. JOHN pastors the Jacksonville, Florida, Oak Hill Church of the Nazarene.

Brandon was born not long afterward and both he and the trees grew well through the summer, the trees watered with the frequent rains of a good growing season and Brandon with all the loving care a baby needs. The trees are now well on their way to becoming respectable climbing trees, but there will be no little boy named Brandon to climb them! Their place is well-occupied, but his is now empty!

So I wept that day, and as I wept I said aloud, though no one was nearby, "No, I'm not weeping for myself, I weep for Brandon."

But today my mind has shifted. (Perhaps it is because the leaves are fast falling and the gray sky drips rain and the breeze has turned to wind, sharp and cold.) In what is now a more inhospitable world, my thoughts go beyond the sky to a place I've never seen. I know it is a place and not simply a state or condition, since He who cannot lie said so (John 14:2). To this place of unmatched beauty (Revelation 21) we go immediately upon death without the delay of "soul-sleeping" (2 Corinthians 4:8; Philipians 1:23).

My faith is not yet strong enough to make heaven as real as I wish it were. I live so much by sense and so little by faith. I know that the things which are seen are temporal and the things unseen are eternal, but I am strongly affected by the earth on which I live. My knowledge is but a fragment of the whole truth.

So, on second thought, maybe my weeping is *not* for Brandon! I am the one whose eyes are yet "hold-en." I am the one still in a world sullied and scarred by sin. I am the one of incomplete under-

standing, "seeing through a glass darkly." My tears are for myself!

Jesus is the one person who lived in this world with unlimited knowledge of that life to come. He had lived *there* before living *here* (John 17:4, 24). Standing one day at the grave of His friend, Lazarus, He was about to command "come forth," but before that "he wept." The brother was about to be restored to his grieving sisters; *why* would Jesus weep

then? There are those who believe that He did so because He was calling a man back to a sorrowing world!

As I remember my little grandson, so suddenly snatched from the arms of those who love him, I weep. But the tears are not for him who is in the presence of the Living Lord; they are for us who remain in this "vale of tears," we who still await our Graduation Day. □

DEVOTIONS AT BEDTIME

by MYRON L. TWEED

MMUSIC creates an environment and sets an atmosphere for activity. Studies show that small children will accept any standard placed before them. They are very trusting and look for guidance.

Prayers at bedtime provide an opportunity for children to commit the events of the past day, and tomorrow's promise, to God.

1. Mother or Father can sing of God's love and blessing during the happy days ahead:

*Children of the Heavenly Father
Safely in His bosom gather;
Nestling bird nor star in heaven
Such a refuge e'er was given.*

*God His own doth tend and nourish;
In His holy courts they flourish.
From all evil things He spares them;
In His mighty arms He bears them.*

*Though He giveth or He taketh,
God His children ne'er forsaketh;
We may trust His purpose wholly,
'Tis His children's welfare solely.*

Author: Sandell-Berg (Swedish Folk Melody)

*Jesus, tender Shepherd, hear me,
Bless Thy little lamb tonight.
Through the darkness be Thou near me
Keep me safe till morning light.
Thou has clothed me, warmed and fed me;
Listen to my evening prayer.* Author: Stainer (Duncan)

2. While the children are preparing for bed, you may play records of familiar selections. Songs of goodness build worthwhile Christian values.

The ABC Stories of Jesus—Anita Bryant
(Columbia)

Hans Christian Andersen—His Songs and
Stories (Columbia)

Children's Album—Mitch Miller (Columbia)

Favorite Songs and Stories for Children
(Zondervan)

MYRON L. TWEED is a professor of music at Point Loma College in San Diego, California.



Tharpe

Rudyard Kipling's Just So Stories (*Disneyland*)
Kids of the Kingdom—Ann Herring (*Sparrow*)
Here Come the Kids—Paul Johnson Sonlife
(Lillenas)
Story-telling Man—Medema (*Word*)
The Music Machine—Agape (*Sparrow*)

Music which creates an atmosphere of peace and quiet confidence is most conducive to tranquil rest.

3. The honest prayers of children are the most memorable in family life. The parent may recite scripture based on God's promises. At first the mother or father will lead the prayer—sentence by sentence. Also children may recite short prayers from memory:

Jesus, friend of little children

Be a friend to me

Take my hand and ever keep me

Close to Thee. Amen.

Thank you Lord for saving my soul

Thank you Lord for making me whole

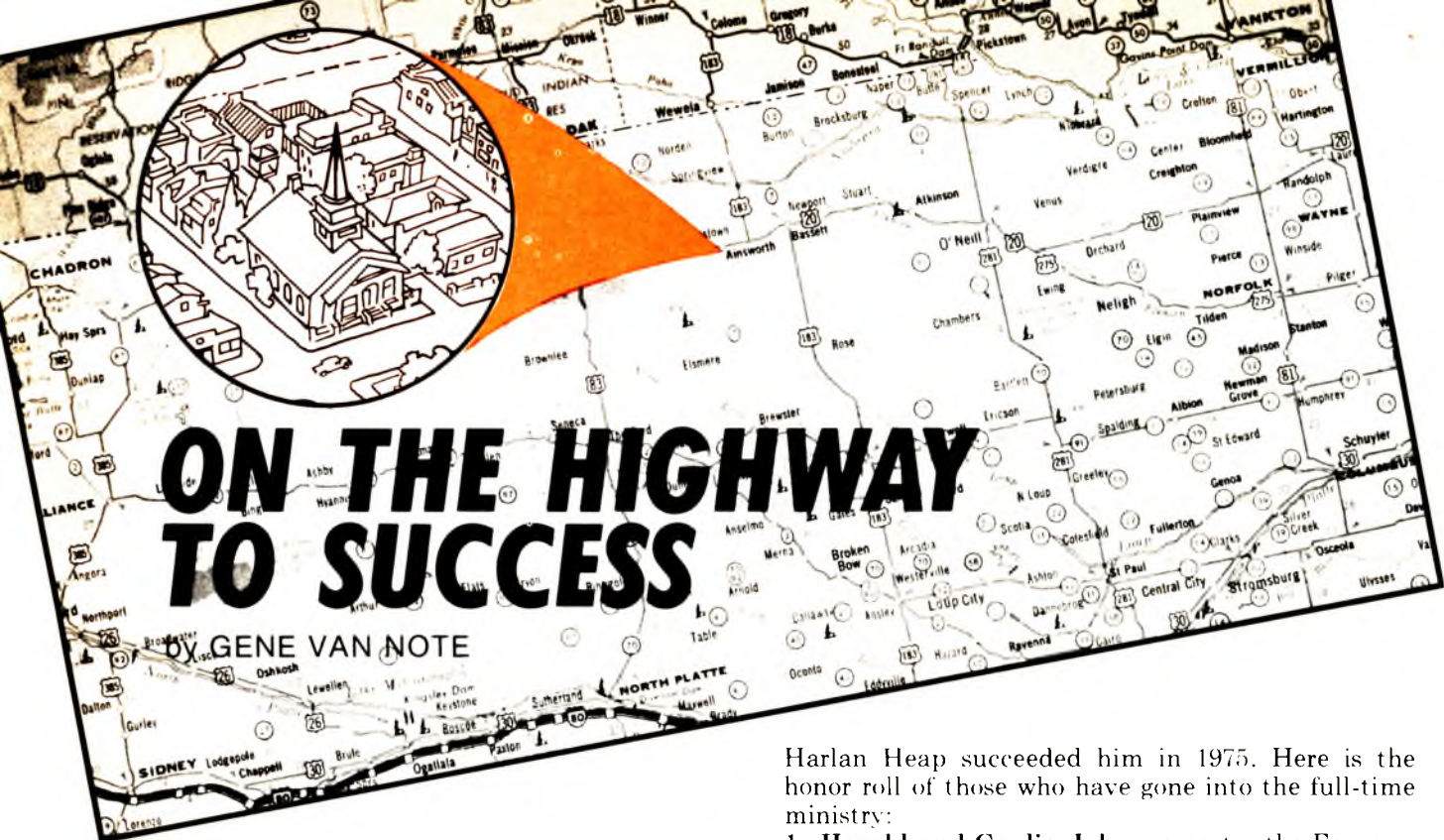
Thank you Lord for giving to me

Thy great salvation so rich and free. Amen.

As the youngsters advance in ability and confidence they should be encouraged to begin praying extemporaneously. Of course, the parents provide the model by their prayers.

Philippians 4:6-7: Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ.

The parents who share rich times of devotion with their children will treasure those moments forever. □



HIGHWAY 20 is one of those national highways that faded in importance when the United States developed the Interstate system. It is, however, still a very important link between key cities in the northern tier of states. If you have the time and the inclination, you can travel Highway 20 from historic Boston in the east to enchanting Newport, Ore., on the Pacific coast. Along the way you will visit cities like Albany, N.Y.; Cleveland, Ohio; Chicago, Ill.; Sioux City, Ia.; Casper, Wyo.; and Boise, Ida.

You will also drive through hundreds of towns and villages that are so much alike you will not remember them. Unless, of course, your Aunt Maude lives there or you run out of gas at midnight 10 miles east of the city limits.

About halfway across the continent, you will drive through Ainsworth, Neb. You will be tempted to presume that it is an easily forgettable farm town—a place that could be loved only by a native, a town so provincial that it neither knows nor cares about what happens to the rest of the world.

If you should react in that fashion you would be very, very wrong. Especially with regards to the Ainsworth Church of the Nazarene and its unique pastor, Harlan Heap.

"We are not the largest church in town," Pastor Heap admits, "but we are a loving church."

Those quiet words do not begin to tell the story of what has happened during the last six years in that church. Since 1974, eight couples have left Ainsworth for full-time Christian service. What began while Ron Nelson was the pastor has multiplied since

GENE VAN NOTE is editor of Adult Electives and director of Young Adult Ministries at the International Headquarters of the Church of the Nazarene in Kansas City.

Harlan Heap succeeded him in 1975. Here is the honor roll of those who have gone into the full-time ministry:

1. **Harold and Gaylia Johnson** pastor the Farnam, Neb., Church of the Nazarene. Converted under Ron Nelson's ministry. Harold left a successful ranching business to follow God's call. After graduation from the Nazarene Bible College in Colorado Springs, he pastored in Wauneta, Neb. He is now in his second pastorate.
2. **Larry and Lola Rap.** Larry was a carpenter and stonemason when he moved to Colorado Springs to attend the Bible college in 1976. He has just been invited to pastor the Mountain View Church of the Nazarene in Longmont, Colo.
3. **Randy and Becky Williams** left Ainsworth in 1977. Randy had a profitable ranching operation when he obeyed God's call following his sanctification at the Nebraska District Camp Meeting. Becky had sensed God's call before that time. They now serve the Lord and the church as pastor and wife in Williston, N.D.
4. **Jim and Nancy Campbell** are a lay couple who have just been assigned as agricultural missionaries to Arthurseat, Republic of South Africa.
5. **Leland and Karen Smith** went to the Bible college in 1978 with their two young girls. Lee resigned a good job as a dispatcher for the State Highway Patrol to prepare for the pastoral ministry.
6. **Herbert and Ruth Kenyon** and their six children are also preparing for the pastoral ministry in Colorado Springs. He turned his back on a lucrative bread route to follow the Lord's call into full-time service.
7. **Vickie Harig married Tom Wiens.** Soon they, too, will have completed their Bible college preparation.
8. **Lola Woods married Robert Mitchell.** They are now pastoring the Church of the Nazarene at Houlton, Me.

It is important to keep all of this in perspective. The Ainsworth church is not a large church. During

the 1979-80 church year they raised \$52,000 for all purposes and averaged 121 in Sunday School.

When Harlan Heap was asked why so many people from an "average-size church" made this kind of radical decision, he replied, "I'm as puzzled as you. I've never advised anyone to make this step. I've said, 'Don't force the door open. Make sure that it is God's will . . .' All I've ever done is just feed the flock."

But that's not the whole story. The Ainsworth church is a loving, caring, deeply spiritual church with a pastor who has a world vision. Pastor Heap has never been possessive, even though all of these people have been leaders in the congregation, many of them contributing financially far beyond their tithes.

"We've encouraged them to be open to the leading of the Lord regardless of where that might take them," is his humble evaluation of his ministry.

How does he feel when one of his flock comes to him and says, "We feel that the Lord is calling us to full-time service"?

"I feel good! It is an extension of our church. In these last days everyone needs to fulfill God's call."

"What has happened in your church?"

"New people just keep showing up. God is blessing the church. It is growing and people are getting saved. Some of them are being won through home Bible studies. It is amazing what God is doing. We're not the biggest church in town, but we're probably the most active. We've made quite an impression on the people who live here."

What a joy to see a selfless church that can get excited about losing some of its best people.

The next time you drive down Highway 20 through north central Nebraska, you will know what to look for. There is a church there that is on the highway to success! □



From material supplied by LYNDIA T. BOARDMAN

"THE CHIPPEWAS ARE COMING!"

STACY'S EYES were almost as big and round as the untouched plate of dinner that sat in front of her.

"... and we're gonna get to be *Indians!*" she explained to her parents for the third or fourth time. "Chip . . . Chip . . . Chippe . . ."

"Chippewas," her father volunteered.

"Yes, Chippewas!" Stacy repeated. "Chippewa Indians!"

This appetite-taking burst of conversation was prompted by an announcement in the four- and five-year-olds' Sunday School department that a brand new Caravan program for preschoolers was on its way.

"... and I'll get to be an Indian on Wednesday nights just like Chuck and Lindy."

Older brother and sister—Charles, Jr., and Melinda—had been in the church's midweek Caravan program since they were seven. Little sister Stacy had felt left out, and Mr. and Mrs. Johnson had been struggling to know exactly what to do with Stacy while they attended midweek service.

But all that is going to change. "The Chippewas Are Coming!"

The Chippewa Preschool Caravan Program is the answer of the Division of Christian Life (Children's Ministries) to the church's overwhelming cry for a four- and five-year-olds' Caravan program. Set to be

inaugurated September 1, 1982, the organization has the same goals as the elementary Caravan program—to meet the spiritual, mental, physical, and social needs of the child. However, the preschool program will be unique in its approach.

There are two basic differences. First, the emphasis is on experience-oriented rather than task-oriented activities. There will be more "doing" activities. Chippewas will have the opportunity to apply what they have learned in Sunday School.

The second difference is in recognition. Chippewas will be given token awards for attendance, Bible memorization, cooperation, and participation, instead of the badges which older Caravaners earn for completed tasks.

The Chippewa program prepares the way for school-age Caravan involvement without duplication. It will fit into the church's total ministry to children. Hopefully, the program for each age-group will be exciting. But most importantly, each part fits into the total Christian education program, to build and support, rather than compete.

Elsewhere in this magazine is a display advertisement which provides more information, including some of the Chippewa study and activity helps. The Division of Christian Life (Children's Ministries) wants to provide the best possible program and experiences for preschoolers. The "whosoever" of the gospel includes them, too. □

Dave Anderson



WHY WE

BELIEVE

WHAT WE

BELIEVE

Dave Anderson



Lanet Anderson



by RALPH A. MICKEL

HAVE YOU WONDERED why nine Supreme Court justices, hearing the same evidence and having equal knowledge of the law, rule five to four, or six to three, even in rendering ethical decisions? Have you been surprised that young people going to school and listening to the same teachers have opposite beliefs on identical religious subjects? Has it bewildered you that children, reared alike by their parents, attending a neighborhood school and church, make opposite moral decisions? This is seen among people everywhere. Why do persons of similar environment and heredity make such opposite moral decisions? Why do we believe what we believe about Christ and the Word of God? The Bible gives us the answer.

First, our belief is determined by whose approval we seek. Jesus said, "How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?" (John 5:44, NKJV). We also read that among the chief rulers many believed in Christ but failed to confess Him openly because "they loved the praise of men more than the praise of God" (John 12:42-43).

In his memoirs, Bishop Gobat tells of a learned Moslem teacher for whom he had high hopes that he would be converted. After many interviews in which he gave evidence of being about ready to accept Christ as his Savior, the Moslem avoided the missionary. Three months later the bishop met him on the street and asked the reason for his attitude. He very frankly replied, "The last time I was with you I felt that if I went to you again, I would be convinced of the truth of Christianity and consequently be obliged to become a Christian, for which I would be killed. I therefore resolved to see you no more until my heart would be hardened against your arguments." To save his life for this world, he needed the approval of man rather than the approval of God. He valued his life for this world above that of the next, and so chose the approval of men.

Again, the Bible teaches that what we believe is determined by the moral attitude of our hearts. We read in 2 Thessalonians 2:10-12 that people believe a lie and strong delusion because they receive not the love of the truth but have pleasure in unrighteousness.

This is the reason some persons are unwilling to receive all the spiritual light they can get. A young lady asked me to announce all my sermon subjects in the newspaper. When I inquired as to the reason, I found that she did not want to hear sermons on sanctification. She believed that if she did not hear about the experience she would not need to get it. I told her, "We are responsible not only for the light we have but also for all we can get. We are responsible before God for all the light we can get in the most spiritual church of which we know, whether we attend it or not."

So we should not say, "If we live up to the light we have, that is all that can be expected of us." Suppose

RALPH A. MICKEL is a retired elder and evangelist of the Church of the Nazarene, now residing in Shippensburg, Pennsylvania.

we are working by the light of a 60-watt bulb, knowing that we could do better with a 100-watt or even a 200-watt; the first thing that would be required of us would be to get more light. The same requirement holds for the soul.

Thus people believe what they want to believe on the basis of their moral preference. They even try to find scripture or an interpretation of scripture to support their way of living.

What religious belief that cuts across your daily life don't you want to believe? This is what the Bible means by not receiving the love of the truth that you might be saved. This is the reason some people hunt a church or religion whose beliefs give them an excuse for a life-style contrary to the love of the truth.

At a college I attended, they taught that the Bible was the work of men with an inspiration not much higher than that of Shakespeare or some other famous writer. In a course on the New Testament, I objected in class to the claims of the textbook and of the professor that certain things were mistakes; and I gave proof that they were not.

Following such an objection, one student out of the 100 took me to task for not being willing to accept new views. I said, "I would accept them if they were true." I offered to get him some books proving that the Bible is the inspired Word of God, but he was unwilling to read them. His moral preference determined his choice of reading.

Finally, the Bible teaches that what we believe is

determined by the set of our wills. Jesus says in John 7:17 (NIV), "If any one chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own." Unbelief is not just a refusal to accept beliefs that center in a personal God. It is a refusal to let your life be directed by a Higher Power to whom you must give account. Such persons rebel not only at being subject to God but also to human beings. In their youth they rebel against their parents, their teachers, and the laws of the land; and this rebellion is seen in their adult life.

There is a difference between facts and truth. Consider the case of the 12 spies who searched out the land of Canaan. The 10 were in possession of the same facts as the two; but how different the 10 considered them! Caleb and Joshua interpreted the facts from the viewpoint of wholly following the Lord. The same thing is seen in the storms of life: the same storm that blows one person away from God guides another closer to Him. It is the set of the will, like the ship's sail, that determines it. When Job's wife said to him, "Curse God and die," she was considering the same facts that he was, but from the opposite side. So truth is fact properly interpreted by faith in God.

It is evident, then, that the crucial test of man's probation before God is the set of his will, which fixes his very being for or against God. We believe what we believe concerning God and our immortal souls by what we *desire* to believe. □

Book Brief

GOD'S WORD IN MAN'S LANGUAGE



ROBERT D. BRANSON,
author



IT SEEMS as if a new translation, paraphrase, or study edition of Holy Writ is being touted on the pages of every Christian magazine that makes its way into our mailboxes each month. How do we, the Christian reading public, decide upon which of these "most accurate and readable" modern language Bibles to use?

Some questions to ask are:

- 1) Is it dependable?
- 2) What does it offer that is not found in the King James Version?

- 3) Is the new Bible the work of a single translator or of a committee?
- 4) Who has sponsored the work?

These appropriate questions, and a host of others, are dealt with in interesting fashion in Robert Branson's book, *God's Word in Man's Language*.

Within the 81 pages of the book, author Branson makes a careful study of eight translations and paraphrases. As background information, he traces the early translations into Greek and Latin, and then into English, culminating in the King James Version of 1611. It is interesting to note that the familiar KJV Bible was not readily accepted at the time of its release.

For all who are interested in God's Word, this book is filled with interesting facts and comparisons. Branson states in the Preface: "I believe that one must understand the heritage of our Bible in order to fully appreciate what it means to be able to read the Scriptures in our own language."

God's Word in Man's Language provides that understanding and appreciation.

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

the editor's STANDPOINT

A BUILT-IN RISK

John Wesley called attention to one of Christianity's built-in risks. A godly man will work and won't waste. True religion necessarily produces industry and frugality, and these, in turn, increase wealth.

Increased riches, however, produce an increase in "pride, anger, and love of the world in all its branches." This growing worldliness strips religion of its true spirit and power. "Wherever riches have increased, (exceedingly few are the exceptions,) the essence of religion, the mind that was in Christ, has decreased in the same proportion." The very wealth produced by religion becomes the destroyer of religion!

How can the cycle be broken? Frugality and industry cannot be abandoned. "We must exhort all Christians to gain all they can, and to save all they can." What, then, will keep money from sinking us into hell? Wesley's simple answer is, "If those who gain all they can, and save all they can, will likewise *give all* they can, then, the more they gain, the more

they will grow in grace, and the more treasure they will lay up in heaven."

It seems to me that Wesley's advice has special relevance for Nazarenes in 1981. We have more goods than ever before. We are affluent when measured by our early days. God's blessings upon devout lives have increased our material wealth. But with this fatness in the wallet has come much leanness in the soul in many cases. Unless our giving increases, our money will become our ruin.

As we face the challenge of our annual Thanksgiving offering for world evangelism, let us be wise stewards and lay up treasures for eternity. A single rule should govern our response to the appeal for this offering—"give all you can."

As our money supply has lengthened, our time allotment has shortened. World events seem to indicate that soon "the night cometh when no man can work." Let us give all we can while we can to reach all we can while it is yet light. □

A PERSONAL TRIBUTE

On Sunday night, August 23, Willard Taylor walked through the doors of death. He did so very quickly and quietly, and this world will never be the same again for many of us. I am not able to frame into words what I feel in my heart when I think about him.

Willard was a rare person, for he combined scholarship and sainthood to an eminent degree. He was at home with God and with books. But he did not exist in an ivory tower; he was also at home among people, whether in a sanctuary, a classroom, a marketplace, or a golf course. He lived in this world, and for the world to come.

He was a quiet man. I do not recall ever hearing him raise his voice. His example and influence, however, were trumpet calls of power.

He was a gentle man, even in controversy. But he could be as firm and unyielding as granite where moral convictions were concerned. He would go to any length to help a friend or forgive a foe, but he would not budge an inch from what he perceived to be true and right.

Willard Taylor was a gifted teacher and preacher. Among my treasured memories now is the experience of sharing the pulpit with him at the Arizona District camp meeting in the summer of 1980. Every message he preached warmed my heart, and stretched my mind, and made me want to serve the Lord Jesus Christ more faithfully. When he expounded a text, I came away from the service knowing more about the meaning *and spirit* of that passage of Scripture than before.

At Willard's memorial service, Dr. William Greathouse emphasized the words of Paul, "to live is Christ, to die is gain." I remarked to Doris afterwards, "That's true for the Christian who dies. But Willard's death, while gain for him, was a heavy loss to many—to the seminary, to our church, to family and friends, and to me."

I never knew a Christian for whom I had a deeper respect than I felt for Willard Taylor. The forest has an empty space against the sky, for a great tree has been removed. □

Don't be deceived by occasional grim Christians; the holy are happy. God's will is their delight, not their dread.

HOLY AND HAPPY

J. B. Chapman said that we are not bound to be happy but we are obliged to be holy. He was affirming the priority of moral purity over sensual pleasure. He was right. Scripture does not command happiness, but God does say, "Be ye holy, for I am holy." The Christian should evaluate a proposed action by asking, "Is it consistent with holiness," and not, "Will it make me feel good?"

Holiness does not guarantee happiness, if happiness is equated with comfort and pleasure. However, Scripture joins holiness and blessedness. "Blessed are the pure in heart, for they shall see God." "Blessed and holy is he that hath part in the first resurrection." If "blessed" means "more than happy," as one translation reads, it cannot mean less. Some kind and degree of happiness is bound up with holiness. Don't be deceived by occasional grim Christians; the holy are happy. God's will is their delight, not their dread.

Whether or not happiness, as usually conceived, is constituent in holiness, this much is certain—sin

breeds misery. In John's vision of heaven, God wipes away all tears, and death, grief, and pain are no more. These are consequences of sin, and heaven is sinless. As the arena of perfect holiness, heaven is the place, also, of perfect happiness. The enjoyment of pure holiness is the holiness of pure enjoyment.

Here the holy suffer, for this world is not "a friend of grace to help us on to God." Holiness is now a pilgrim, passing through alien, often hostile, territory. *There* holiness will be at home, beyond all that hurts, grieves, and oppresses.

There is some heaven to go to heaven in, as our fathers used to say. The pilgrim finds, even in this world, that holiness is compatible with happiness, while sin inevitably produces sorrow. The holier we are, the happier we will be, for the holier we are, the deeper will be our fellowship with God. That fellowship answers the purpose of creation, and thus it fulfills the desire of our hearts. God has made us for himself, which links holiness and happiness together inextricably. □

OUR INDISPENSABLE RESOURCE

One of my correspondents is Ira Bray, a veteran minister in our church. He refers to himself as "the pesterer," but he is really a concerned friend who honors and helps me by his prayers.

He also probes my conscience with his brief letters. A recent one read like this:

Bless your heart! The "pesterer" has come! Same old topic, same old danger—neglecting divine power, substituting the human throughout our church in this "Do it yourself" age.

Seems reasonable—do your best and trust God! Easy to quote, "Without me ye can do nothing," and "Except the Lord build the house, they labour in vain that build it"—then go ahead and accept theory instead of reality; two trips to the altar instead of heart purity; five minutes on one knee instead of praying through; and polished sermons instead of Holy Ghost conviction.

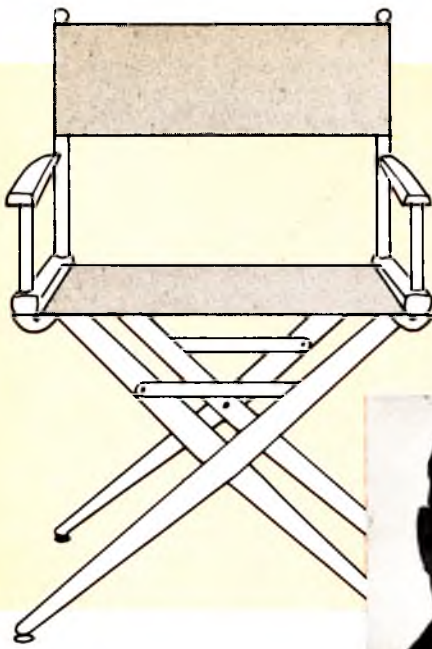
Why? Neglected danger. This is the danger I see, or think I see, today: Failing to properly honor the Holy Ghost in our personal lives and in our church work. 1 Samuel 2:30.

Brother Bray's burden reminds me of something I read years ago from the pen of Samuel Chadwick in *The Way to Pentecost*: "The Church is helpless without the presence and power of the Spirit. The Church never talked so much about itself and its problems. That is always a bad sign. The lust for talk about work increases as the power for work declines. Conferences multiply when work fails. . . . Confusion and impotence are inevitable results when the wisdom and resources of the world are substituted for the presence and power of the Spirit."

Amen! Power must be commensurate to the task, and the only power by which the work of the Church can be done is the power of the Holy Spirit. He is our indispensable Resource. In His strength we are invincible. □

by CLIFF HAISLIP

DRAMA AT LITTLE ROCK



R. T. WILLIAMS

HE WAS a prince among men"; "He was dignified but compassionate"; "He was my mother's favorite preacher." These were observations voiced by various members of the audience after a production of *An Exemplar Nazarene*, a play based on the life of the late Dr. R. T. Williams.

For some time my theory has been that drama, which began as ritual in the Early Church, has an important place in our denomination today in the teaching of church history. Audience response to the staged reading of the script that I wrote a few months ago has been excellent. Much prayerful consideration had been given to the writing of a dramatization of the pioneer leader who spent 30 years as a general superintendent of the Church of the Nazarene.

Although I had some experience writing secular plays, I had never attempted writing a church drama. What form should it take? A frequently used method in writing contemporary drama is to depict one day in the life of the protagonist or central character. Another approach is more episodic, which can become terribly involved with a large cast, multiple sets of scenery, and elaborate costumes and lighting. I disregarded both, and decided to rely on a storytelling method employing only a narrator and five readers who portray the various characters in scenes highlighting the life of Dr. Williams. Simple staging with five chairs and a lectern would enable production in either a Sunday School room or a large sanctuary.

It was my first attempt at writing a script designed for what is called a Reader's Theatre production. After reading G. B. Williamson's inspiring biography, *Roy T. Williams: Servant of God*, I was convinced that Dr. Williams's story could be covered in a script

that would have appeal for our young people as well as for senior adults. Incidents were chosen from his early life in Louisiana, his conversion at age 16, his college days at Peniel, his marriage and ordination. Later the audience would be given glimpses of the man's greatness as he becomes general superintendent and assumes the responsibilities of a young denomination.

Once the research was completed and the script written, the next step was selecting a cast and preparing for performance. Being a faculty member in the Theatre Department at the local university, it seemed logical to look there for a cast. I found five willing students, even though the department had three major productions in rehearsal. We began to work in a small classroom. I trusted God to help us prepare and to aid me as I phoned pastors in the area to locate churches interested in such a ministry. A young associate pastor at Little Rock First Church read the script and recommended it to the pastor, Larry Lewis. Before the first week of rehearsals ended, we were scheduled for a performance at the largest church in the district.

First night jitters were in evidence as the cast rehearsed for the first time with microphones in the large sanctuary before the Sunday evening service began. I knew that this would be the largest congregation that we would have to face, but a sense of calm prevailed, and I felt sure that friends who assisted me in locating research materials would be there praying for its success.

The spontaneous applause at the end of the performance was heartwarming. Many of the congregation came forward to congratulate the cast. Among them was a 90-year-old man who said, "I could visualize Dr. Williams as he was the last time I heard him preach. He carried himself with such dignity and with his dark hair parted in the middle. He was a prince among men."

A director of youth ministries told me that the young people found the presentation inspiring and, as I had hoped, a learning experience. The joy that shone in the faces of the senior adults made all the research, writing, and preparation worthwhile.

We have continued to present *An Exemplar Nazarene* in several churches in the Little Rock area and each performance brings new blessings. Members of the audience continue to voice approval: "Dr. Williams dedicated my daughter"; "He ordained my father"; "He was a strong evangelist, a wonderful leader." It confirms my theory that church history can be educational and exciting if it takes the form of drama in the church. □

CLIFF HAISLIP, associate professor in the Department of Theatre Arts at the University of Arkansas in Little Rock, Arkansas, is a member of First Church of the Nazarene in Little Rock.

CHRISTIAN GIFTS 1981

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(C) **RECOLOR CARDS.** Each time these outline pictures are colored, a child is impressed with a favorite Bible passage. Non-toxic wipe-off crayons provided. **\$2.95** each

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(D) **BIBLE STORY INLAY PUZZLES.** Each puzzle is a complete Bible story, illustrated in a wise and witty cartoon style. 11½" x 14½"; extra heavy board. **\$3.49** each

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- GA-2577—Baby Moses
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- GA-2579—Noah's Ark

(E) **FRANCES HOOK INLAY PUZZLES.** Pre-school children learn about God's love and care from these delightful picture puzzles. New, heavier weight board. Size, 8¼" x 11". **\$1.19** each

- GA-2533—God Loved Us and Sent His Son
- GA-2534—God Watches Over Baby Moses
- GA-2535—Jesus Loves Me
- GA-2536—Jesus Loves the Little Children

A



D



C



E





GOD'S BLUE SPRING

by STAN MEEK

THE STORY of how the Cherokee Indians were driven from their homeland in the Eastern Highlands of the United States and moved halfway across the continent is well known.

Their journey in the fall and winter of 1838-39 is a bittersweet drama known as the "Trail of Tears." More than 4,000 died along the way from disease, hunger, and exposure.

There is another saga of sadness that comes to mind. It began with the tragic story of man's displacement from his "garden" home in the beginning of human history.

The Cherokees probably did nothing to deserve their suffering, but man's eviction from the Garden was the direct result of his disobedience and sin. Sin always leaves a trail of tears.

Until man repents of his sins and returns to God, he is on a long, forced march, filled with hardship, suffering, and homelessness. He ekes out a mere existence, and is herded along a dreary trail by a stern slave driver named Satan.

History records that the Cherokees spent one week of their year-long journey camped by the beautiful Blue Spring near Eureka Springs, Arkansas. The "Trail of Tears" half encircles the spring, which is today just as it was when the Cherokees used it.

The spring itself is one of the most famous and unusual attractions in the Ozarks. It flows from an unknown depth, and according to geologists, the water is of glacier origin and comes from the Pacific Northwest by way of an underground river. The official capacity of the spring is given as 38 million gallons every 24 hours.

Just as the "Trail of Tears" reminds one of the works of the devil, nature's Blue Spring is an illustration of the Holy Spirit. The Holy Spirit provides man with an unparalleled quality of life, flowing from a great hidden source in eternity.

Its depth has never been sounded, and the supply is inexhaustible. This "spring" results in the lush growth of the fruit of the Spirit.

Water has always been a precious commodity to man. His villages and cities have been built near rivers and lakes. Archeological excavations, as well as secular and biblical history, reveal the existence of waterworks for the procuring, purifying, and storing of water in ancient cultures.

Even the early religious camp meeting sites in America were located near fresh water supplies where possible.

No doubt Arkansas's Blue Spring was one of the few refreshing spots along the Cherokees' "Trail of Tears." They, like many of America's pioneer travelers, probably wished they could take this spring with them when they were forced to march on.

While man has often had to leave his earthly water supplies behind, God has fixed it, through the Holy Spirit, so that man can take his spiritual spring with him. He never has to leave it. Jesus said, "The water that I give him will become in him a spring of water welling up to everlasting life" (John 4:14, NIV).

Man has tried substitute supplies for the Spirit, but his substitutes always result in shortages. His rivers cease running. His manmade ponds become puddles, and his wells waste away. Soon he is tugging on ropes that only drag up empty buckets.

Whenever and wherever man tries to live without the water of life and the Spirit, life becomes a forced march with all of the ugliness of the "Trail of Tears."

Life was meant to be a full and free enjoyment of God's indwelling "Blue Spring"—a boundless supply of spiritual life from a great hidden Source, unseen and unsounded by man.

Jesus said, "If a man is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." By this he meant the Spirit, whom those who believed in him were later to receive" (John 7:37-39, NIV). □

STAN MEEK is pastor of the Church of the Nazarene in Pittsburg, Kansas.

3,947. I feel like there might be those here just waiting for such a church, even if it doesn't happen in my time.

There are a number of restless people here, and I have carried this burden for 10 years since I left Tulsa, Okla., and came here to care for my invalid parents. I request all our readers of the *Herald* to pray that our God will see our need and give us a Church of the Nazarene in Paris, Ark.

To my knowledge, I am the only Nazarene here.

Vertie Wootten
Paris, Arkansas

"TRUE EVANGELICAL SPIRIT"

What a joy to have an editor of a denominational magazine encouraging readers to, in the words of Wesley, "Think and let think"! To invite readers to write even when their comments might seem "negative" so that we as the

church might "profit and learn from it" is nothing less than noble! This, it seems to me, is what distinguishes the truly evangelical spirit from the fundamentalist spirit. It makes me proud to belong to a church which refuses to merely repeat static formulas but encourages us rather to "study to show ourselves approved."

Rev. Stephen Hand
Milford, Massachusetts

DISAPPOINTED BY PICTURE

We were very disappointed to see such an unscriptural picture in the *Herald of Holiness* (July 15, p. 10). There is no place in the Scriptures saying Jesus fell under His cross. We know Simon, a Cyrenian, was compelled to carry, or help bear the cross. If it were true that Jesus fell under His cross, how could we believe that our cross would never be more than we could bear?

We love our church, and have a lot of faith and confidence in its leaders. For this reason, we are

very disappointed and hurt to see a picture like this appear in one of our own published papers.

Mr. & Mrs. Leon Quigley
Tecumseh, Michigan

CELEBRATING HOLINESS

I read, with great interest, General Superintendent Johnson's editorial, "Celebrating Holiness—The Personal Dimension" (Aug. 1).

No doubt I wouldn't even be a Christian today had I not, subsequent to regeneration, paid the price in total consecration and faith and received the experience of entire sanctification. Indeed, it is likely that I wouldn't have even known about the glorious provision had not the early church pioneers emphasized the importance of the experience.

Since that day, the day that I surrendered all to God, there hasn't been any doubt in my mind as to who possesses and controls my life. Praise His name!

Charles C. Davidson
Brandon, Florida

Come, Follow Me

by BESSIE ROBBINS



A 15-year-old lad was reading the evangelists' *slates* in the religious publication which came to his home. James was not a Christian, although he had grown up in a home where his Christian mother took him to church, read the Bible, and prayed with him and his two older brothers.

He knew well what was involved in being a follower of Jesus. No one knew what was going on in his heart as he was reading, but God had spoken to him. The message was, "When you give your heart to Me, I want you to preach My Word."

BESSIE ROBBINS is the wife of a retired elder and lives in Kankakee, Illinois.

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

His mother called him for dinner and James started through the kitchen to wash up for the meal. As he walked by his mother, she put her arms around him and, with tears streaming down her face, said, "James, Mother wants to meet you in heaven." He began to cry, too, for the Holy Spirit had not only been talking to his mother, but to him as well.

He went on to prepare for the meal, was seated, bowed his head while his mother gave thanks for the food, and proceeded to eat. However, he was unable to eat! Raising his hand, he prayed, "Jesus, save me," and then said to his family, "Jesus saves me!"

His backslidden father came to him, weeping, and said, "Jim, something has happened to you today that you will never forget."

This event took place over 50 years ago. Last December, James, my preacher husband, retired after 45 years of active ministry.

God calls men where He finds them—at the seashore, the tax-collector's office, or the dinner table! □

IN THE NEWS



Each fiscal year the chief of chaplains, U.S. Navy, sponsors a week-long Active Duty Navy Chaplains Professional Development Workshop in several locations in the United States and in selected overseas areas. The emphasis this year was "The Navy Chaplain as Educator," in the area of Religious Education. One of the workshops was conducted at Naval Air Station Miramar, San Diego, in mid-March, 1981. Pictured (l. to r.) are four active duty navy chaplains, endorsed by the Church of the Nazarene, who attended: Lt. Lawrence C. Grant III, CHC, USNR—USS SAN JOSE (AFS-7); Lt. Karla S. Ogden, CHC, USNR—Naval Air Station Lemoore, Calif.; Capt. L. A. Bevan, CHC, USN—Naval Base Chaplain, San Diego; Cdr. Lowell M. Malliett, CHC, USN—Marine Corps Logistics Base, Albany, Ga.

PEOPLE AND PLACES



Dr. Don M. Small is the executive director of the Indiana Association of Elementary School Principals headquartered at Indiana University, Bloomington, Ind.

Dr. Small assumed this position in 1975—serving now longer than any previous executive. This year he was elected as president of the National Association of State Executive Secretaries/NAESP whose membership consists of executives of state elementary principal professional associations. He was elected for a two-year term.

Dr. Small serves as minister of music and church secretary in Bloomington First Church. He and his wife, Jean, have three children—Kris, Lori and Amy. □



Two women from the Portland, Tenn., church have recently been appointed to places of greater responsibility in the community. **Mrs. Mabel McReynolds**, who for the past year has been co-editor of the *Portland Leader*, a weekly newspaper, was promoted to editor-in-chief in June.



Mrs. Alice Walker was appointed executive secretary of the Portland Chamber of Commerce. Both women, along with their husbands and children, are active in the local church. □

Dr. Harold Ayer and Elnora (Scoots) Ayer, both retired teachers, have been appointed by the Division of World Mission to a one-year special assignment at the Japan Mission Church of the Nazarene in Chiba, Japan. They will assist in the church and school as lay missionaries. They have taught school for a combined total of 39 years.

Dr. Ayer was graduated from Northern Arizona University in 1980 with an Ed.D. degree in curriculum. Elnora

Ayer taught elementary school for 24 years, specializing in teaching the retarded for 8 years. She also supervised student teachers for 2 years at Point Loma College in San Diego. □



Rev. James Russom, pastor of the Oklahoma City Meridian Park Church, has been named by the American Biographical Institute as "Outstanding Young Leader of the South." This honor goes to a select group of leaders from the southern United States and is registered in the Library of Congress and state libraries in the South. □

MVNC HAS RECORD ENROLLMENT

For the fourth straight year, Mount Vernon Nazarene College has opened the school year with a record enrollment. This year, some 1,060 students, up 21 from last year, enrolled at the college for the fall term.

The college, now in its 14th year, has an enrollment which runs counter to national trends. It can be attributed to several factors. First, MVNC is receiving increasing support from Knox County. This year over 25 percent of all MVNC's students will come from this area. Secondly, MVNC has the lowest tuition of any private college in Ohio. Thirdly, the college receives great support from the North Central Educational Region. This region, comprising some 575 churches in Ohio, East Kentucky, and West Virginia, serves as MVNC's prime area for recruiting students. And finally,



Shown (from l.) are Registrar **Rev. William Bridges**; adult studies student **Joe Foster**, associate pastor at Columbus, Ohio, Grace Church; and **Rev. William Youngman**, director of adult studies. Foster is one of the 1,060 students who enrolled for classes for the fall term at MVNC. □

the programs offered by the college in such areas as computer science, teacher education, natural resources, and religion are attractive to today's students.

Enrollment at MVNC is comprised from several sources. First, the college has 622 returning students. Joining them will be a freshman class over 300. Adding to this total will be a number of area residents who are enrolled in MVNC's Adult Studies Program. This gives the college a total enrollment of about 1,060. Because of fluctuations at the beginning of the school year, this number could increase. □

WEST GERMANY CHURCH AWARDS CST DIPLOMAS

The Eifel Church of the Nazarene is a congregation of American military personnel stationed at Bitburg and Spandahlem Air Bases in West Germany. The pastor is Gary Cline; the CST director is Raelene Milner.

Every member of the church participated in the Churchmanship Training Program. This year, two-thirds of the members were awarded the Churchmanship Diploma. One member, Pat Cumbrey, received her Certified Teacher Award, representing 40 credits of CST training.

The Eifel Church in West Germany represents an increasing number of churches in the overseas regions who are finding the resources of Christian Service Training of value in the work of the Kingdom. □



Fencing is underway as plans for cattle and sheep join the intensive crop programs.

MANC AGRICULTURE PROGRAM GROWS

In a short time, Mid-America Nazarene College has developed a unique agricultural program. Four-year degree programs in agribusiness, agrimissions, and agricultural education (a dual degree with Kansas State) are offered to interested students from across the United States. This fall, 35 agricultural majors are beginning studies in agricultural science courses with actual lab work provided by an 80-acre experimental farm located near the MANC campus.

The experimental farm is directed by Dr. Steve Forsythe, a recent Okla-

homa State University graduate and professor of animal science. Former Haitian missionary Charles Morrow heads the degree emphasis in agrimissions. Agricultural program coordinator, Professor Lawrence Goodman, handles the agribusiness emphasis of the total program.

The past farm effort has involved experimental research with Farmland Industries of Kansas City, and concentrates on crop science projects in no-till soybean production, grass pasture programs, and corn. Future plans include livestock educational activities with beef and sheep enterprises. The experience-based credit program allows agriculture students to work in actual agribusiness settings such as local farm coops, agricultural lending institutions, obtaining varied agricultural training for a grade.

Professor Morrow, Professor Goodman, and Dr. Forsythe have developed world hunger courses that focus on the mission of the church and the needs of people in third world countries. Several groups of MANC agriculture students and other degree majors have toured and worked on actual mission fields such as Haiti and Botswana. A missions student club is also being developed to complement the existing agricultural club on campus. □

ONC RECEIVES KRESGE GRANT FOR FINE ARTS CENTER

The Kresge Foundation, Troy, Mich., has awarded a challenge grant of \$200,000 to Olivet Nazarene College toward the construction of the \$3 million Larsen Fine Arts Center, according to William H. Baldwin, chairman of the foundation board.


Olivet's president, Dr. Leslie Parrott, said ONC has received two previous grants from the Kresge Foundation for the Reed Hall of Science in 1965 and the Benner Library in 1975. Mr. and Mrs. Stanley Kresge participated in the dedication ceremony for the Benner Library in May, 1976.

The challenge grant is conditional upon the college raising the balance of the funds required to complete the project. Mr. Don R. Frank, president of City National Bank of Kankakee and chairman of the Olivet Development Campaign in this area, said the Kankakee campaign has resulted in pledges of \$180,000 since March 1.

Some of the major gifts from the Kankakee area are: Roper Foundation \$60,000; City National Bank, \$20,000; First Trust and Savings Bank, \$20,000; Armstrong World Industries, \$10,000; The Daily Journal, \$7,500; Blitz Electrical Supply, \$5,000; First

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USE SPECIAL OFFER COUPON ON PAGE 22

Bank of Meadowview, \$5,000; and Mid-America Media, \$5,000. Additional firms in the area are considering the amounts of their grants for this building, according to Charles L. Beatty, chief financial officer.

The Olivet faculty and staff pledged \$90,000 for the Larsen Fine Arts Center last November 1. Nazarene churches of Illinois, Wisconsin, Michigan, and Indiana are committed to gifts of \$1.5 million for the building through the educational budget.

The ONC alumni association is working to raise \$1 million for campus development, according to Selden Marquart, alumni director. The campaign is headed by Wayne Frankhouser, vice-president and chief financial officer of Alberto-Culver. □

RADIO HELPS OPEN DOOR TO VENEZUELA

Missionaries Bill and Juanita Porter returned recently from Caracas, Venezuela, where they have been preparing for the beginning of the Nazarene work there. In a report to the Division of World Mission, they wrote they found substantial receptivity and are optimistic about the prospects for the Church of the Nazarene in that country.

Listed number one in their "favorable report" to the Division of World Mission was the impact of the Nazarene Spanish-language radio broadcast, *La Hora Nazarena*. The program

has been aired in Venezuela for many years and the response has been greater than anyone realized, according to the Porters.

"Even though the church is not yet established there," they write. "Venezuela is the second most responsive area in South America. More than 500 names are on file of persons who have responded to the program, some having written several times. Other testify to having accepted Christ after listening to the program."

Venezuela is the only Spanish speaking country in the western hemisphere in which there is no Church of the Nazarene. The Porters will open the field in September of 1982. □

—NCN

THEOLOGY CONFERENCE TO BE HELD

The 1981 Theology Conference, a joint effort of the Nazarene colleges, Nazarene Publishing House, Education Services and the Board of General Superintendents with Dr. William M. Greathouse as adviser, is scheduled for December 6-8 in Kansas City.

Participants will include the Board of General Superintendents, college presidents, Religion Department chairpersons and two theology or Bible professors from each of the nine liberal arts colleges. The presidents and faculty of Nazarene Theological Seminary and Nazarene Bible College will also participate. Some emeriti religion professors will also be invited to participate.

Topics for discussion will include: "Critical Issues in Holiness Theology" and "The Holiness Ethic in the Face of Cultural Pressures."

Following each presentation of a

major paper, a panel will be prepared to conclude with discussion of the major points. It is anticipated that the findings of the conference will be published. □

—Education Services



Mrs. Lola Vineyard celebrated her 100th birthday September 14 in a community reception at her hometown, Wheatland, Calif., Saturday; and then at the Hollywood Community Church of the Nazarene, near Marysville, Calif., on Sunday morning, September 13. She faithfully attends the adult class during summer months when she stays with her daughter, Mrs. Hamon. Her Sunday School teacher, Mrs. Ruby Schoenig, and committee arranged for the cake and celebration. Four generations attend the same Sunday School: her daughter, Mrs. Hamon; her granddaughter, Mrs. Fern Staas; and her great-granddaughter, Donna Jones, and great-grandsons Clifton and Matt. She is in remarkable health, though her eyesight is dim. Pastor Edwin Zimbelman often uses her example to inspire others to be faithful to Sunday School.

Book Briefs

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ANDERSON, BOB: Portland, OR (Mount Scott). Nov. 1-8
ARMSTRONG, CHARLES: Eldon, MO (First). Nov. 10-15
ARMSTRONG, LEON, LINDA & FAMILY: Roanoke, VA (Grandview Hgts.). Nov. 3-8; Richmond, VA (Southside). Nov. 29-Dec 1
ATTIG, WALTER: Oakwood, IL Nov. 3-8
***BAGGETT, DALLAS:** Glasgow, KY (First). Nov. 4-8; Indianapolis, IN (First). Nov. 17-22
BAKER, RICHARD: Florence, SC. Nov. 3-8; Dunbar, WV (Nitro). Nov. 10-15; New Cumberland, WV. Nov. 17-22; Belington, WV (Weaver). Nov. 24-29
BALDWIN, DEAN: Jefferson City, MO. Nov. 3-8; Neodesha, KS. Nov. 10-15; Kansas City, KS (Victory Hills). Nov. 17-22
***BALLARD, DON:** Columbus, OH (Wilson Ave.). Nov. 3-8; Reserved. Nov. 10-15; Mount Carmel, IL. Nov. 17-22; Reserved. Nov. 24-29
BEARDEN, LES: Shreveport, LA (Huntington Park). Nov. 3-8; Pioneer, OH (First). Nov. 10-15; Lexington, OH (First). Nov. 17-22; Evansville, IN (First). Nov. 24-29
BELL, JAMES AND JEAN: Cape May, NJ (Tabernacle United Meth.). Nov. 8-15; New Cumberland, PA. Nov. 18-22; Reserved. Nov. 23-30
BENDER EVANGELISTIC PARTY: Zanesville, OH (First). Oct. 30-Nov 8
BLUE, DAVE & DANA: Roanoke, VA (First). Nov. 3-8; Florida Tour. Nov. 9-30
BLYTHE, ELLIS: Key Largo, FL (First). Nov. 16-22
BOCK, DON: Wilmington, OH (CCCU). Nov. 5-8; South Point, OH (Sunrise). Nov. 10-15; Charleston, WV (S. Hills). Nov. 17-22
BOND, GARY & BETH: Fairfield, OH. Nov. 3-8; Princeton, IN (First). Nov. 10-15; Bucyrus, OH. Nov. 17-22; Mount Gilead, OH. Nov. 24-29
BREWINGTON, JANE: Kendallville, IN. Oct. 27-Nov 8; McCornellsville, OH. Nov. 10-22; Meade, KS. Nov. 29-Dec 6
BRISCOE, FAMILY, JOHN: Duncan, OK (Oak Ave.). Nov. 3-8
BROOKS, GERALD & JUNE: Crossett, AR (Parkway). Nov. 17-22
BROOKS, STANLEY E. JR.: Norwich, CT (Preston). Nov. 10-15
BROWN, ROGER: Salem, OR. Nov. 5; Newburgh, IN. Nov. 8; Burlington, WI. Nov. 10-15; LeMont, IL (Baptist). Nov. 22
BUCKLES-BURKE EVANGELISTIC TEAM: Marshalltown, IA (First). Nov. 3-8; Elkhart, IN. Nov. 10-15; Huntington, IN (First). Nov. 17-22; Reserved. Nov. 24-29
BURCH, SAM: Marengo, IA. Nov. 10-15
BURKHALTER, PAT: Lake Charles, LA (Moss Bluff). Nov. 3-8; Sulphur, LA. Nov. 10-15
CANEN, DAVID: Columbus, GA (First). Nov. 4-8; Clearwater, FL (Central). Nov. 9-15; Cochran, GA (Rowlands Chapel). Nov. 17-22
CANFIELD, RAYMOND: La Habra, CA. Nov. 1-6; Lemoore, CA. Nov. 10-15; Dinuba, CA. Nov. 17-22
CAYTON, JOHN: Ellington, CT (Wes.). Nov. 3-8; Poughkeepsie, NY (Vassar). Nov. 10-15; Phillipsburg, PA (First). Nov. 17-22
CHASE, FRANK: Canon City, CO. Nov. 3-8; Knowles, OK. Nov. 17-22
CHRISTNER, JACK: Toronto, OH (First). Nov. 3-8; Ellwood City, PA. Nov. 10-15; New Castle, PA (United Brethren in Christ). Nov. 16-22; Monroeville, PA. Nov. 25-29
COBB, BILL & TERRI: Lubbock, TX (First). Oct. 27-Nov. 1; Broken Arrow, OK (First). Nov. 3-8
COLLINS, LUTHER: Victoria, B.C. (Esquimalt). Nov. 3-8; Reserved. Nov. 10-15; Chatsworth, CA. Nov. 18-22; Mount Shasta, CA (Central). Nov. 24-29
COX, CURTIS: Vivian, LA. Nov. 2-8
COY, JIM & MARTHA: Rushville, IL. Nov. 3-8; Valparaiso, IN (First). Nov. 10-15; Adrian, MI (Madison). Nov. 17-22; Filion, MI. Nov. 24-29
CRANDALL, VERNON & BARBARA: Rockford, IL (Samuelson

Rd.). Nov. 3-8; Wright City, MO. Nov. 10-15; Noble, OK. Nov. 17-22
CRANE, BILLY: Andover, OH (Cherry Valley). Nov. 10-15
CURTIS, H. M.: Eureka, KS. Nov. 3-8; Sallisaw, OK. Nov. 10-15
DARNELL, H. E.: Everett, PA. Nov. 9-15; Sunbury, PA. Nov. 19-29
DELL, JIMMY: Flagstaff, AZ. Nov. 4-8; Cozad, NE (First). Nov. 14-18; Wray, CO. Nov. 19-22
DENNIS, DARRELL & BETTY: Muncie, IN (Mayfield). Nov. 3-8; Sheridan, IN (Community). Nov. 17-22
DENNISON, MARVIN: Oxford, N.S., Nov. 17-22; St. Johns, N.B., Nov. 24-29
DIXON, GEORGE & CHARLOTTE: Concerts in New York. Nov. 12-15; Hancock, MD. Nov. 17-22; Norwood, MO. Nov. 27-29
DOROUGH, JAMES: Oklahoma City, OK (Shields Blvd.). Nov. 3-8; Abernathy, TX (First). Nov. 10-15; Midland, TX. Nov. 17-22
DUNMIRE, RALPH & JOANN: Jackson, TN (First). Nov. 3-8; Benton, IL (First). Nov. 10-15
DUNN, DON: Fulton, OH. Nov. 3-8; Mansfield, OH (Grace). Nov. 10-15; West Point, OH. Nov. 17-22
EASTMAN, RICK: Thomasville, GA (First). Nov. 3-8; Branson, MO (First). Nov. 10-15; Decatur, IL (Zone NYI Revival). Nov. 19-21; Morton, IL (First Mennonite). Nov. 29
***ECKLEY, LYLE:** Watonga, OK (First). Nov. 3-8; Benton, IL. Nov. 10-15; Ironton, OH. Nov. 17-22
ERICKSON, A. WILLIAM: Salem, OH (First). Nov. 3-8; Sikeston, MO (First). Nov. 10-15; Jacksonville, FL. Nov. 17-22
ESSELBURN, BUD (THE KING'S MESSENGERS): Windham, OH. Nov. 3-8; Inez, KY. Nov. 17-22
FELTER, JASON: Nelsonville, OH (Wes.). Oct. 27-Nov. 1
FILES, GLORIA, & ADAMS, DOROTHY: Reserved. Month of November
FINE, LARRY: Neosho, MO (First). Nov. 6-8 & 13-15
FISHER, WILLIAM: Lake Worth, FL. Nov. 3-8; Titusville, FL. Nov. 10-15; Bradenton, FL (First). Nov. 17-22
FLORENCE, ERNEST: Indianapolis, IN (University Hgts.). Nov. 10-15
FORTNER, ROBERT: St. Bernice, IN. Nov. 3-8; New Shawneetown, IL (United Meth.). Nov. 10-15; Dublin, GA. Nov. 17-22; Crossville, IL (United Meth.). Nov. 24-29
FRODGE, HAROLD: Hemingford, NE. Nov. 3-8; Beardstown, IL. Nov. 10-15
GAWTHORP, WAYLAND: Connerville, IN (First). Nov. 3-8; Fairfield, IL. Nov. 10-15
GLAZE, HAROLD & MARILYN: Paragould, AR. Oct. 27-Nov. 1; Malvern, AR (First). Nov. 10-15
GORMAN, HUGH: Meaford, Ont. (Bethany). Nov. 3-8; Manchester, CT. Nov. 10-15; Saskatoon, Sask. Nov. 20-22; Moose Jaw, Sask. Nov. 24-29
GORMANS, THE SINGING: Clarksville, IN (First). Nov. 3-8; Brandenburg, KY. Nov. 10-15
GRACE, GEORGE: Pittsburg, KS. Nov. 1-5; Erie, KS. Nov. 8-15; Miller, SD. Nov. 16-22
GRAHAM, NAPOLEON: Delano, CA. Nov. 1; Terra Bella, CA (First). Nov. 3-8
GRAY, BOB & BECKY: Anadarko, OK. Nov. 3-8; Eldon, MO. Nov. 10-15; Ada, OK. Nov. 18-22
GRAY, DAVID & REBECCA: Salem, OH (First). Nov. 3-8
GREEN, JIM & ROSEMARY: New Castle, IN (First). Nov. 3-8; Rutland, OH. Nov. 10-15; Salem, IL. Nov. 18-22; Mount Gilead, OH (Friends). Nov. 24-29
GRIMES, BILLY: Amarillo, TX (N. Beacon). Nov. 3-8
GRINDLEY, GERALD & JANICE: Salisbury, MD (Emmanuel Wes.). Nov. 3-8; Cambridge, MD (Wes.). Nov. 10-15; Cambridge, MD. Nov. 17-22
GROVES, C. WILLIAM: Nelsonville, OH. Nov. 3-8; Lithopolis, OH. Nov. 10-15; Kensington, PA. Nov. 17-22
HASS, WAYNE & JUNE: Plainfield, IN. Nov. 3-8
HAIL, D. F.: Cincinnati, OH. Nov. 3-8; Centerville, TN. Nov. 10-15
HAINES, GARY: Olathe, KS (Westside). Nov. 8-15; Independence, KS (First). Nov. 17-22; Kilgore, TX (First). Nov. 28-Dec 2
HALL, CARL: Albany, GA (First). Nov. 3-8; Gardendale, AL. Nov. 10-15; Lakeland, FL (Lakeside). Nov. 17-22
***HANCE, RAY:** Oklahoma City, OK (May Ave.). Nov. 3-8; Iola, KS. Nov. 18-22
HANCOCK, BOYD: Grand Island, NE (First). Nov. 3-8; Sidney, NE (First). Nov. 10-15
HANSON, BRIAN & CHERYL: Wichita, KS (Westside). Nov. 1-4; Omaha, NE (Central). Nov. 5-8; Indianola, IA. Nov. 10-15; Fredricktown, MO. Nov. 17-22
***HARRISON, J. MELVIN:** Cabot, AR (Russell Chapel). Nov. 17-22
HAYNES, CHARLES & MYRT: Chattanooga, TN (Calvary). Nov. 3-8; Brownmington, TN. Nov. 10-15; Martinsville, VA (Fort Trail). Nov. 17-22; Reserved. Nov. 24-29
HENDERSON, LATTIE: Shreveport, LA (Salv. Army). Nov. 2-8; Waynesville, NC (Salv. Army). Nov. 13-15; Eden, NC (Salv. Army). Nov. 25-29
HILL, HOWARD: Bayonet Point, FL (First). Nov. 3-8

HILL, RON & CHARLOTTE: Lake Placid, NY (First). Nov. 3-8; Hudson Falls, NY. Nov. 10-15; Concerts in New York. Nov. 17-22
HORNE, ROGER & BECKY: Concerts in West Virginia. Nov. 6-8
HOWARD, RICHARD: Reserved. Nov. 2-9; Grand Rapids, MI (First). Nov. 10-15; Reserved. Nov. 24-29
HUBARTT, LEONARD: West Lebanon, IN (Wabash Holiness Assoc.). Nov. 3-8; Bloomington, IL (Fairy Knolls). Nov. 10-15
JACKSON, PAUL & TRISH: New Philadelphia, OH (First). Nov. 3-8; Marlow, OK (First). Nov. 29-Dec 3
JAMES, RANDY & MARY JANE: New Haven, IN. Nov. 3-8; Parker City, IN. Nov. 10-15; Lagrange, IN. Nov. 17-22
JANTZ, CALVIN & MARJORIE: Cameron, MO. Nov. 3-8; Medford, OK. Nov. 10-15
JOHNSON, RON: York, PA (First). Nov. 3-8; Concerts in Idaho. November 15-29
JUSTICE, MELVIN: Felicity, OH. Nov. 3-8; Newtonsville, OH. Nov. 10-15; Bangor, PA. Nov. 18-22
***KNIGHT, JOHN L.:** Corsicana, TX (First). Nov. 3-8; San Antonio, TX (Dellview). Nov. 10-15; Arlington, TX (East Park). Nov. 17-22; Colorado Springs, CO (Eastbrough). Nov. 24-29
***KRATZER, RAYMOND:** York, PA (First). Nov. 3-8; Upland, CA. Nov. 29-Dec 6
LAING, GERALD: Lennon, MI (Wes.). Nov. 3-8
LASSELL, RAY & JAN: Richmond, IN (St. Paul). Nov. 4-8; Columbia City, IN (First). Nov. 10-15; Anderson, IN (E. 38th St.) Nov. 17-22; Boonville, IN. Nov. 24-29
LAWSON, WAYNE: Fairbanks, AK (Totem Park). Nov. 17-22; Lewiston, ID (Orchards). Nov. 29-Dec 6
LAXSON, WALLY & GINGER: El Paso, TX. Nov. 3-8; Temple, TX. Nov. 11-15; Coshocton, OH. Nov. 17-22; Reserved. Nov. 24-29
LECKRONE, LARRY: Springfield, OH (High St.). Nov. 3-8; New Holland, PA. Nov. 17-22
LECRONE, JON & BETH: La Habra, CA. Nov. 1-6; Lemoore, CA. Nov. 10-15; Dinuba, CA. Nov. 17-22
LESTER, FRED R.: Modesto, CA (Trinity). Nov. 10-15; Albany, OR. Nov. 17-22
LIDDELL, P. L.: New Castle, IN (First). Nov. 3-8; Rutland, OH. Nov. 10-15; Clare, MI. Nov. 17-22; Mount Gilead, OH (Friends). Nov. 24-29
LOWN, ALBERT: Washington, DC (First). Nov. 3-8; Grantham, PA (Messiah College). Nov. 10-12; Bradford, PA (Sawyer Evang.). Nov. 17-22
MANLEY, STEPHEN: Colorado Springs, CO (First). Nov. 4-8; Minneapolis, MN (First). Oct. 11-15; Westland, MI (First). Nov. 18-22; Richmond, VA (Southside). Nov. 29-Dec 1
MANN, L. THURL & MARY KAY: Fort Smith, AR (First). Nov. 4-8; Heber Springs, AR. Nov. 11-15; Ruston, LA. Nov. 18-22; Farmland, IN. Nov. 25-29
***MARLIN, BEN:** Live Oak, FL (First). Nov. 3-8; Deland, FL. Nov. 9-15; Miami, FL (S. Miami Hgts.). Nov. 18-22; Fort Myers, FL (Palm Beach Blvd.). Nov. 20-25
MARTIN, W. DALE: Princeton, WV (First). Nov. 11-15; Ronceverte, WV (First). Nov. 17-22; Reserved. Nov. 23-29
MATTER, DAN: Charlotte, MI. Nov. 6-8; Hicksville, OH (Missionary). Nov. 16-22; East Lake, OH. Nov. 30-Dec 9
MAX, HOMER: Kempton, IL. Nov. 9-15
MCCUITION, MARK & PATRICIA: Akron, OH (E. Liberty). Nov. 3-8; Clyde, OH. Nov. 10-15; Kansas City, KS (Bethel Glen). Nov. 17-22; Reserved. Nov. 24-29
MELVIN, DOLORES: Waco, KY. Nov. 3-8; Beebe, AR (Hickory Plains). Nov. 29-Dec 6
MEREDITH, DWIGHT AND NORMA JEAN: Connerville, IN (First). Nov. 3-8; Charleston, WV. Nov. 10-15
MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Baton Rouge, LA (First). Nov. 8-12; Slidell, LA (First). Nov. 15-19; Reserved. Nov. 22-26; Jacksonville, FL (Central). Nov. 29-Dec 3
***MEYER, VIRGIL:** Frankfurt, IN. Nov. 3-8
MICKEY, BOB: Chickasha, OK. Nov. 3-8; Holly, CO. Nov. 17-22
MILLER, HENRY & RUTH: Woodstown, NJ. Nov. 6-8; Hedgesville, VA (Shyders Chapel. Independent). Nov. 17-22
MILLHUFF, CHUCK: Richmond, VA (Grove Ave. Bapt.) Nov. 5; Puyallup, WA. Nov. 11-15; Seattle, WA (Aurora). Nov. 18-22; Reserved. Nov. 27-29
MINGLEDOERFF, WALTER: Camden, SC (First). Nov. 10-15; Madison, FL (First). Nov. 17-22
MIRACLE, WALTER: Marseilles, IL. Nov. 3-8; Indianapolis, IN (Ritter Ave.). Nov. 10-15
MOORE, NORMAN: Scottsdale, AZ. Nov. 8-15; El Cajon, CA. Nov. 17-22; Kingsburg, CA. Nov. 29-Dec 4
MORRIS, CLYDE: Orlando, FL (Lockhart). Nov. 8-15
MOYER, BRANCE: Vict, OK (First). Nov. 3-8; Fort Walton Beach, FL (First). Nov. 17-22
MULLEN, DEVERNE: Warren, OH. Nov. 3-8; Ont. (Grace). Nov. 17-22
NEFF, LARRY & PATRICIA: Richmond, KY (First). Nov. 3-8; Carlisle, PA (Evang. Christian). Nov. 10-15; Birdsboro, PA (Evang. Christian). Nov. 17-22; Hernando, FL. Nov. 29-Dec 20

*NEUSCHWANGER, ALBERT: Anadarko, OK (First), Nov. 3-8
 OVERTON, WILLIAM: Washington, NJ, Nov. 10-15; Gettysburg, PA, Nov. 17-22
 PALMER, JAMES: Edinburg, IN, Nov. 3-8; Fenton, MO, Nov. 10-15
 PASSMORE EVANGELISTIC PARTY: Flint, MI, Nov. 3-8; Gibsonburg, OH, Nov. 10-15; Philippi, WV, Nov. 17-22; Reserved, Nov. 24-Dec. 6
 PERDUE, NELSON: Warren, OH (Champion Ave.), Nov. 3-8; Brandenburg, KY, Nov. 10-15; Orland, IN, Nov. 17-22; Belpre, OH, Nov. 24-29
 PFEIFER, DON: Sapulpa, OK, Nov. 3-8; Richardson, TX, Nov. 10-15; Versailles, KY (Lafayette), Nov. 17-22
 PORTER, JOHN & PATSY: Reserved, Nov. 3-8; Calvert, AL (First), Nov. 11-15; Mobile, AL (Riverside), Nov. 17-22
 POWELL, FRANK: Wichita, KS (Missionary), Nov. 3-8; Franklin, NE (Missionary), Nov. 10-15
 *PRICE, ROSS: Enterprise, OR, Nov. 3-15
 QUALLS, PAUL: Geneva, FL, Nov. 20-25
 READER, GEORGE H. D.: Murphysboro, IL, Nov. 1-8; Danville, IL, Nov. 15-22
 RICHARDS, LARRY & PHYLLIS: New Albany, IN (Eastside), Nov. 8; Indianapolis, IN (Nazarene Chapel), Nov. 22
 RITCHIE, L. L.: Carthage, KY, Nov. 2-8; Mingo Junction, OH, Nov. 10-15
 ROBINSON, TED: Dubuque, IA (First), Nov. 3-8; Charleston, WV (Valley Grove), Nov. 10-15; Charleston, WV (Calvary), Nov. 17-22; Reserved, Nov. 24-29
 ROSS, MICHAEL: Lima, OH (First), Nov. 3-8
 ROTH, RONALD: Van Buren, IN, Nov. 3-8; Grand Ledge, MI, Nov. 10-15; Ames, IA, Nov. 17-22; Iberia, MO, Nov. 24-29
 SCHOONOVER, MODIE: Beaverton, MI, Nov. 3-8; Malden, MO (Heritage), Nov. 17-22
 SHALLEY, JIM: Portland, IN (Sugar Grove), Nov. 2-8; Charlotte, NC (Plaza), Nov. 10-15; Ashley-Hudson, IN (Community), Nov. 16-22
 SHANK, JOHN: Mansfield, IL, Nov. 3-8; Bartlesville, OK (First), Nov. 10-15; Danville, IL (Cedar Grove), Nov. 17-22
 SHOMO, PHIL: Ridgeville, IN, Nov. 3-8; Portland, IN (Collett), Nov. 10-15; Tipton, IN, Nov. 17-22; Reserved, Nov. 23-29
 SMITH, CHARLES HASTINGS: Irving, TX (First), Nov. 4-8; Orange, TX (First), Nov. 18-22
 SMITH, DENNIS: Albuquerque, NM (Los Altos), Nov. 4-8; Farmington, NM, Nov. 11-15; Hermosa Beach, CA, Nov. 18-22; Downey, CA (Telegraph Rd.), Nov. 29-Dec. 6
 SMITH, DUANE: Weidman, MI, Nov. 3-8; Rising Sun, IN, Nov. 17-22; Reserved, Nov. 23-29
 SMITH, HAROLD & ORPHA: Jackson, MI (Grace), Nov. 3-8; Otsego, MI, Nov. 11-15
 SMITH, OTTIS & MARGUERITE: Saugus, MA (Cliffondale), Nov. 3-8; Raleigh, NC (First), Nov. 10-15; Homestead, FL (First), Nov. 17-22; Warren, PA (Wes.), Nov. 27-29
 SPROWLS, EARL: Fort Myers, FL, Nov. 3-8; Margate, FL, Nov. 10-15; Pahokee, FL, Nov. 17-22; Avon Park, FL, Nov. 24-29
 STANTON, TED & DONNA: Waycross, GA (First), Nov. 1; Orlando, FL, Nov. 8
 STEGALL, DAVID: Sand Springs, OK, Nov. 3-8; Dechard, TN (Warren's Chapel), Nov. 10-15; Yukon, OK, Nov. 20-21; Reserved, Nov. 24-29
 STEVENSON, GEORGE: Skowhegan, ME (First), Nov. 3-8; California, PA (First), Nov. 10-15; Charlottesville, VA, Nov. 17-22; New Castle, PA (First), Nov. 24-29
 STOUT, PHILLIP: Muncie, IN (Emmanuel), Nov. 3-8; West Bend, WI, Nov. 17-22
 STREET, DAVID: Rock Mills, AL, Nov. 2-8; Dixon, IL, Nov. 10-15
 STRICKLAND, RICHARD: Mid-America Naz. College, Nov. 1-8; Dayton, OH (First), Nov. 11-15
 SWANSON, ROBERT: Maldon, MO, Nov. 10-15
 TAYLOR, CLIFF: North Bend, OR (Bay Area), Oct. 26-Nov. 1; Seattle, WA (First), Nov. 11-15; Bellevue, WA (First), Nov. 18-22; Newberg, OR, Nov. 30-Dec. 6
 TAYLOR, EMMETT: Ava, MO (Good Hope), Nov. 3-8; Sidney, MT, Nov. 10-15; Harmon, OK, Nov. 17-22; Wanette, OK, Nov. 24-29
 *TAYLOR, MENDELL: Enid, OK (First), Nov. 3-8; Texarkana, TX (North), Nov. 17-22
 TAYLOR, ROBERT: Kalispell, MT (First), Nov. 3-8; Columbus, OH (Shepherd), Nov. 10-15; Washington, PA, Nov. 17-22; Lawrenceburg, IN (Ludlow), Nov. 26-28
 THOMAS, J. MELTON: Dexter, MO (Southwest), Nov. 3-8; Midland, TX (First), Nov. 10-15; Rocky Ford, CO, Nov. 17-22; Reserved, Nov. 23-29
 TRIPP, HOWARD: Richmond, KY (First), Nov. 3-8; Brunswick, GA (First), Nov. 10-15
 TUCKER, BILL & JEANETTE: Dighton, MI (Wes.), Nov. 3-8; Logan, OH (First), Nov. 10-15; Oakland, MD, Nov. 17-22
 TUCKER, RALPH: Sallisaw, OK, Nov. 3-8
 VARIAN, WILLIAM: Roanoke, VA (First), Nov. 3-8; Brighton, MI (First), Nov. 11-15; Vicksburg, MI (Chapman Memorial), Nov. 18-22; Reserved, Nov. 24-29

WADE, KENNETH: Case Grande, AZ, Nov. 10-15; Alliance, NE, Nov. 18-22; Reserved, Nov. 23-30
 WALKER, LAWRENCE: New Smyrna Beach, FL, Nov. 24-29
 WALLACE, J. C.: Georgetown, KY, Nov. 10-15; Louisville, KY (St. Matthews), Nov. 17-22
 *WARD, LLOYD & GERTRUDE: Loveland, OH, Nov. 3-8; North Fort Myers, FL, Nov. 15-22
 WELCH, DARLENE: Glasgow, KY (First), Nov. 1; Frankfort, KY (First), Nov. 6-8
 WELLS, LINARD: Drummright, OK, Nov. 3-8; Waldron, AR (First), Nov. 10-15; Jonesboro, AR (Rogers Chapel), Nov. 17-22; Reserved, Nov. 24-29; El Reno, OK, Nov. 29-Dec. 6
 WEST, EDNA: Altmar, NY (Wes.), Oct. 25-Nov. 1
 *WHITED, CURTIS: Smith Center, KS, Nov. 5-10; Oswego, KS, Nov. 17-22
 WILLIAMS, LAWRENCE: Colona, MD (Rising Sun), Nov. 9-15; Hagerstown, MD, Nov. 16-22; Guthrie, OK (Oakridge), Nov. 30-Dec. 6
 WISEHART, LENNY & JOY: Nacogdoches, TX (First), Nov. 3-8; Kansas City, MO (Dundee Hills), Nov. 17-22; Reserved, Nov. 24-29
 WOODWARD, S. OREN: Streator, IL (First), Nov. 4-8; Springfield, OH (Maplewood), Nov. 10-15; New Carlisle, OH, Nov. 17-22; Winamac, IN, Nov. 29-Dec. 6
 WYLIE, CHARLES: Farmington, IA (First), Nov. 3-8; Silvis, IL (First), Nov. 10-15; Evansville, IN (Victory Chapel), Nov. 17-22; Hugoton, KS, Nov. 29-Dec. 6
 WYRICK, DENNIS: Oklahoma City, OK (Overholser), Nov. 10-15
 *Receive ministerial pension but are actively engaged in the field of evangelism

revival that began with a Tuesday night concert by *George and Charlotte Dixon*. This small, growing church was hungry for spiritual refreshing.

The Dixons were met in Bowling Green by *Rev. Ronald and Charline Hill* and their two sons. They were just out of Nazarene Bible College, on their way home to West Virginia, and into full-time evangelism. They had been saved in one of Brother Dixon's meetings.

When the Dixons left to go to another scheduled meeting, the Hills were asked to stay, and God gave revival. Six people received the experience of entire sanctification, two young men answered the call to preach the gospel, and one was saved. □

—Norman Paschal pastor

Tuscaloosa, Ala.: The church recently had revival with *Rev. Walter Mingledorf*, a former pastor who is now in the field of evangelism. *Rev. Mingledorf* is an excellent preacher and challenged church members to greater commitment and faithfulness. There were good altar services, and people were greatly benefitted through the ministry of this former pastor. □

—W. E. Carruth, pastor

NEWS OF EVANGELISM

Bowling Green, Ky.: Grace Church recently had an unplanned



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FOR THE RECORD

DISTRICT ASSEMBLY REPORTS

AKRON

The 39th annual assembly of the Akron District met at Canton, Ohio. District Superinten-

dent Floyd O. Flemming, completing the second year of an extended term, reported.

Dr. Charles H. Strickland, presiding general superintendent, ordained Steven Haddix, David Cowles, Dorman Patterson, and Michael Burns.

Elders George A. Gribben, Jr., Russell J. Long, Sr., Paul Merki, and Austin H. Wright; and laymen James R. Couchenour, William R. Davis, Gene Frye, and Del Sanford were elected to the Advisory Board.

Mrs. Floyd O. Flemming was reelected NWMS president; Rev. Gerald Whetstone was elected NYI president; and Rev. Kenneth Culbertson was reelected chairman of the Board of Christian Life.

KANSAS

The 72nd annual assembly of the Kansas District met in Wichita, Kans. District Superintendent Marselle Knight, completing the first year of an extended call, reported.

Dr. William M. Greathouse, presiding general superintendent, ordained Mike Edwards, Robert Barnard, Ray Summers, Don Eaton, and Roger Yost.

Elders Charles Pickens, Gene Williams, and Lyle Curtis, and laymen Don Bird, Dwight Sauer, and Marvin Snowbarger were elected to the Advisory Board.

Mrs. Marselle Knight was reelected NWMS president; Bill Bland was elected NYI president; and Harold Davis was reelected chairman of the Board of Christian Life.

EAST TENNESSEE

The 34th annual assembly of the East Tennessee District met in Cookeville, Tenn. Retiring District Superintendent Glen Jones reported. Doyle C. Smith was elected district superintendent for one year.

Dr. V. H. Lewis was the presiding general superintendent.

Elders Charles Patton and James Staggs and laymen Don Moore and Ronald Peach were elected to the Advisory Board.

Jimmy Hodge was reelected NYI president and LeRoy Davis was reelected chairman of the Board of Christian Life.

NORTHWESTERN ILLINOIS

The 33rd annual assembly of the Northwestern Illinois District met at the Manville, Ill., Nazarene Camp. District Superintendent Floyd H. Pounds was reelected for a four-year term.

Presiding General Superintendent Eugene L. Stowe ordained John Mongerson, Dennie Davis, Uriah Ramsey, Phil Rudy, Riley Powell, and Larry Stover.

Elected to the Advisory Board were elders James Hazelwood, Donald Turner, and Donald Tyler. Laymen elected were John Alderson, William Greer, and Dan Roat.

Mrs. Carol Pounds was reelected NWMS president; Rev. Richard Blodgett was elected NYI president; and Rev. Duane Kaufman was reelected chairman of the Board of Christian Life.

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Pictured at the Akron District assembly (l. to r.) are: Dr. Charles H. Strickland, general superintendent; ordinands and wives, Rev. and Mrs. Steven Haddix, Rev. and Mrs. David Cowles, Rev. and Mrs. Michael Burns, Rev. and Mrs. Dorman Patterson; and District Superintendent Dr. and Mrs. Floyd O. Flemming.



Pictured are the Kansas District ordinands and their wives: (l. to r.—front row) Mrs. Ray Summers, Mrs. Mike Edwards, Rev. Mike Edwards; (second row) District Superintendent Marselle Knight, Rev. Ray Summers, Mrs. Roger Yost, Mrs. Don Eaton, Mrs. Robert Barnard, General Superintendent William M. Greathouse; (back row) Rev. Roger Yost, Rev. Don Eaton, and Rev. Robert Barnard.



Pictured at the Northwestern Illinois District Assembly, are (l. to r.) District Superintendent Floyd Pounds (*standing*); ordinands and wives, Rev. John Mongerson (*seated*), Rev. and Mrs. Dennie Davis, Rev. and Mrs. Uriah Ramsey, Rev. and Mrs. Phil Rudy, Rev. and Mrs. Riley Powell, Rev. and Mrs. Larry Stover; (*back row*) Rev. Robert Coy, district secretary; and Dr. Eugene L. Stowe, general superintendent.



Pictured (*front row, l. to r.*) are ordinands and wives at the Kansas City District Assembly: Rev. and Mrs. David Oliver, Rev. and Mrs. Mark Morgan, Rev. and Mrs. Larry Lott; (*second row*) Rev. and Mrs. Kenneth Stallings, Rev. and Mrs. Lloyd Stines, Rev. and Mrs. Sam Storkson, and General Superintendent Charles H. Strickland; (*top row*) Rev. and Mrs. David Johnston, Rev. and Mrs. Douglas Litsey, Rev. and Mrs. Michael Pitts, Consecrated Deaconess Mrs. Geneva Talley, Mr. Talley, and District Superintendent Milton B. Parrish.



Shown (*l. to r.*) are the ordinands and wives of the Iowa District, with District Superintendent Forrest E. Whitlatch; Rev. and Mrs. Gary Burkhart and Rev. and Mrs. Joseph Simmons; and General Superintendent V. H. Lewis.



Ordinands and wives from the Northwest Indiana District are shown (*l. to r.*) with General Superintendent Orville W. Jenkins; Rev. and Mrs. Jesse Mills, Rev. and Mrs. Don Rucker, Rev. and Mrs. Doug Haynes, Rev. and Mrs. Jim Gonyea, Rev. and Mrs. Michael Dittmer; and District Superintendent Thomas M. Hermon.

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KANSAS CITY

The 57th annual assembly of the Kansas City District convened in Olathe, Kans. District Superintendent Milton B. Parrish, completing the first year of an extended term, reported.

Dr. Charles H. Strickland, general superintendent, ordained David Johnston, Douglas Litsey, Larry Lott, Mark Morgan, David Oliver, Michael Pitts, Kenneth Stallings, Lloyd Stines, and Sam Storkson. Geneva Talley was consecrated as deaconess.

Elected to the Advisory Board were elders Gordon Wetmore, Richard Young, Paul Cunningham, and Richard Neiderhiser. Laymen Howard Hamlin, Otto Theel, C. W. "Bud" King, and Leland King were also elected to the Board.

Mrs. Milton (Tommie) Parrish was reelected NWMS president; Rev. Dana Walling was elected NYI president; and Joseph Biscoe was reelected chairman of the Board of Christian Life.

IOWA

The 69th annual assembly of the Iowa District met at Des Moines First Church. District Superintendent Forrest E. Whitlatch, completing the second year of an extended term, reported a new church in Waterloo, Ia.

Presiding General Superintendent V. H. Lewis ordained Gary R. Burkhart and Joseph W. Simmons.

Elders A. D. Foster and Gene C. Phillips and laymen Don A. Diehl and Merle D. Freed were elected to the Advisory Board.

Mrs. Forrest E. Whitlatch, NWMS president; Rev. Rick L. Williamson, NYI president; and Rev. Don C. Gadbow, chairman of the Board of Christian Life, were reelected to their respective offices.

NORTHWEST INDIANA

The 39th annual assembly of the Northwest Indiana District met in Portage, Ind. District Superintendent Thomas M. Hermon was reelected for a four-year term. He reported a new church, Gary Universal.

General Superintendent Orville W. Jenkins ordained Michael Dittmer, James Gonyea, Doug-

las Haynes, Donald Rucker, and recognized the credentials of Jesse Mills.

Elected to the Advisory Board were elders Carlton D. Hansen, Crawford Howe, and Earl Roustio; and laymen Tharen Evans, Bud Goble, and Robert Ward.

Jean Goble was reelected NWMS president; Stan Martin was elected NYI president; and Oscar Sheets was reelected chairman of the Board of Christian Life.

MOVING MINISTERS

THOMAS V. ALLEN from Saraland, Ala., to Oneonta (Ala.) Union Hill
GERALD A. AUSTIN to High Prairie, Alta., Canada

DONALD E. BOESEL from Harlingen (Tex.) First to Dayton (Ohio) First

DOUGLAS H. BOHALL to Andersonville, Ind.
RUSSELL W. BREWER from Cloverdale, Ind., to Mönitcello, Ill.

RICHARD BURK from associate, Medicine Hat, Alta., Canada, to Westlock, Alta., Canada

PAUL E. CARRUTHERS to Sedalia, Mo.

KIRBY CHOATE from Jonesboro (Ark.) Rogers Chapel to Cabot (Ark.) Russell Chapel

DONALD E. COMSTOCK from associate, Okaloosa, Ia., to Mishawaka, Ind.

EDGAR N. CRAIG to High River, Alta., Canada

HUBERT CUNNINGHAM from Mount Juliet, Tenn., to Springfield, Tenn.

ALVIN J. DENNY to Dayton (Ohio) Pleasant Valley

ROBERT DIPERT from Westlock, Alta., Canada, to St. Albert, Alta., Canada (mission)

DOUGLAS M. DOWNS from student, Nazarene Theological Seminary, Kansas City, to associate, Terre Haute (Ind.) First

ALFRED E. EDDY to Seneca, S.C.

NORMAN W. ENS to Eatonville, Sask., Canada

ARTHUR L. EVANS to Sapulpa, Okla.

STEVEN J. FEAZEL from Atwater, Ohio, to associate, Roanoke (Va.) First

DAVID FRAUENKNECHT to New Burlington, Ohio

FOREST F. HARVEY from Noblesville, Ind., to Paden City, W. Va.

RICHARD E. HAWN from Indianapolis (Ind.) Eaglesdale, to Indianapolis (Ind.) Eastside

DENNIS HOLLEY to Dayton (Ohio) Fort McKinley

DAVID L. HUMBLE from Oklahoma City Pennsylvania Avenue, to Des Moines (Ia.) First

ROBERT D. LEWIS from Indianola, Ind., to Lake Jackson, Tex.

ERNEST M. MARTIN from High River, Alta., Canada, to Richmond, B.C., Canada

RUSSELL T. POWELL to Centerville, Ind.
WAYNE A. ROSE to Campbellsburg, Ind.
DONALD D. ROSSITER from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada) Lutes Mountain

JOHN M. SANDERS to Summerville, S.C.

JOSEPH L. SHARP from associate, Erlanger, Ky., to Cincinnati (Ohio) Calvary

JOHN M. SMEE from Clairemont (San Diego), Calif., to Nazarene headquarters, Kansas City, Mo.

LARRY R. THOMAS from Lowell, Ind., to associate, Topeka (Kans.) First

FRANK W. WATKIN from San Diego (Calif.) Point Loma Community to Ontario, Calif.

HAROLD G. WEDEL from Cabot (Ark.) Russell Chapel to Jonesboro (Ark.) Forest Home

MOVING MISSIONARIES

DAVID BROWNING, Philippines, Furlough address: P.O. Box 187, Bethany, OK 73008

ROBERT COLLINS, Brazil, Furlough address: 470 S. Cleveland Ave., Bourbonnais, IL 60914

HARRY NYREEN, Costa Rica, Field address: Apartado Postal 129, Liberia, Guanacaste, Costa Rica

CHARLES JOHNSTON, Argentina, Retired, Stateside address: 5609 Gage, Boise, ID 83704

JESSICA SHEFFER,* Papua New Guinea, Stateside address: 249 York St., Hanover, PA 17331

DEBBIE SMITH, South Africa, Stateside address: 1260 Lakewood Rd. W., Edmonton, Alberta T6K 3P2, Canada

ERNEST STAFFORD, South America, Field address: Apartado Aereo 100529, Bogota 10, Colombia

JAMES WHITED, Swaziland, Furlough address: 310 Leesburg W., Columbus, OH 43228

JIM WILLIAMS, Taiwan, Field address: P.O. Box 3-5, Peitou, 122 Taiwan, Republic of China

THEODORE ZUERCHER, R.S.A. North, Field address: P.O. Box 44, Florida 1710, Republic of South Africa

*Specialized Assignment Personnel

With enthusiasm, I recommend REV. DAVID FRANKLIN, preacher and singer, who is entering full-time evangelism. A former professional entertainer and musician, he dedicated his talents to God following his remarkable conversion several years ago. He is a licensed minister and desires to engage in total ministry. He is available for revivals, weekend meetings, gospel music concerts, and is will-

ing to serve anywhere he is called. David has exceptional ability. He will be a blessing. His mailing address is: Rev. David Franklin, 701 Victory Dr., Collinsville, IL 62234; telephone 618-345-8894.—John Hancock, Illinois district superintendent.

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

RECOMMENDATION

With enthusiasm, I recommend REV. DAVID FRANKLIN, preacher and singer, who is entering full-time evangelism. A former professional entertainer and musician, he dedicated his talents to God following his remarkable conversion several years ago. He is a licensed minister and desires to engage in total ministry. He is available for revivals, weekend meetings, gospel music concerts, and is will-



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

VITAL STATISTICS

DEATHS

MRS. FLOYD (GERTRUDE) CAMERON, 89, died July 27 in St. Louis, Mich. Rev. A. L. Beard conducted a memorial service in Alma, Mich., and services were conducted in Pontiac, Mich., by Rev. Kenneth Roland and Rev. William Pirtle. She is survived by one son, Lloyd; six grandchildren; and several great-grandchildren.

DAVID G. COBLENTZ, 34, died July 25 in the Pacific Ocean near Westport, Wash. Funeral services were conducted by Rev. Lyle K. Coblenz. Interment was in Lynnwood, Wash. Surviving are his wife, Clara; two sons, Chris and David, Jr.; one daughter, Corina; his parents; two brothers; one sister; and maternal and paternal grandmothers.

DEBRAH DIANNE COTTLE, 22, died Aug. 14 in Nashville, Tenn. Funeral services were conducted in Crane Hill, Ala., by Illinois District Superintendent John Hancock and Revs. J. H. Sullivan and David Wofford. Interment was in Cullman, Ala. She is survived by her parents, Rev. and Mrs. James H. Cottle; one brother, Jim; maternal grandparents; and paternal grandmother.

ALBERT L. DORRANCE, 82, died Aug. 25 in Raytown, Mo. Services were conducted by Dr. B. Edgar Johnson. Mr. Dorrance had constructed 10 Nazarene churches. He is survived by his wife, Edna; one daughter, Alberta D. Danner; three grandsons; and one great-granddaughter.

MRS. ESTELLE DuBOSE, 63, died Aug. 11 in Nashville, Tenn. Funeral services were held by Rev. Gerald Parmer and Rev. John Taylor. Memorial service and interment was in Fitzgerald, Ga., with Rev. James Hubbard and Rev. Doyle Smith officiating. Survivors include 5

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daughters, Gloria Watson, Berma Ridgeway, Juanita Stalvey, Reba Bunce, and Ruby DuBose; 12 grandchildren; 1 great-grandchild; 3 brothers; and 2 sisters.

MARGARET LOUISE DUKE died July 12 in Nashville. Funeral services were conducted by Rev. Millard Reed. Survivors include her husband, Rev. Horace Duke; a son, William Marshall; one daughter, Ruth Ann Bice; six grandchildren; and one sister.

LOIS BONNIE DUFFY, 54, died Aug. 31 in St. Petersburg, Fla. Funeral services were held in Kenneth City, Fla., with Rev. Randy Berkner officiating. She is survived by her husband, William; one son, Mark; one daughter, Kathryn Taylor; two grandchildren; and two sisters.

ALVIE COMER EAST, 71, died July 27 in Huntsville, Ala. Funeral services were conducted by Dr. Leon Chambers and Rev. Lorenzo Overton. Surviving are his wife, Unzell; 3 sons, Alvie, Wallace, and Phillip; 3 daughters, Patricia Brandt, Joyce Hughes, and Kaye Williamson; and 11 grandchildren.

REV. NELLIE ENOCH, 87, died July 28 in Kankakee, Ill. Rev. John Hancock officiated at the funeral services. Rev. Mrs. Enoch copastored with her husband in a number of churches in Iowa and Wisconsin. She is survived by 2 daughters, Vivian deVidal and Ruth Degner; 1 son, Victor F.; 7 grandchildren; and 10 great-grandchildren.

ANNA MARIE GREEN, 88, died May 11 in Bethany, Okla. Funeral services were conducted by Revs. Ponder Gilliland, Fred Floyd, and Sam Stearman. Surviving are 4 daughters, Fern Freeman, Dorothy Van Arsdel, Eileen (Mrs. Jim) Gilbert, and Carol Jo McGilvra; 7 sons, Quentin, Millard, Clayton, Elvin, Jr., Robert, Merrell, and Max; 43 grandchildren; 24 great-grandchildren; 2 great-great-grandchildren; and 1 brother.

RANSFORD HEMMINGS, 74, died Aug. 9 in Oceanside, N.Y. Rev. Ronald Keller conducted the funeral services. Surviving are his wife, Beatrice (Estabrook); two sons, Keith and Albert E.; two daughters, Barbara H. Gray and Vivian H. Dunning; one granddaughter; one sister; and one brother.

MRS. MILDRED JENKINS HINES, 62, died Aug. 18 in Lenoir City, Tenn. Funeral services were conducted by Revs. Howard Field, John Bradley, and Chris Christopher. Survivors include her husband, Kenneth; one daughter, Lonita Hines Biggs; two brothers; and three sisters.

MRS. DOROTHY HOCKING, 69, died Aug. 1 at Fairfield, Ill. Funeral services were conducted by Rev. Harold Frodge, evangelist. She is survived by one daughter, Linda; five grandchildren, one great-grandson; one sister; and two brothers.

REV. CLEVELAND D. HOLLEY, 63, died July 3 in Vicksburg, Mich. Funeral services were conducted by District Superintendent C. Neil Strait and Revs. U. B. Godman, Richard Lashley, and Don Gibson. Rev. Holley pastored for 22 years and was in evangelism for the past 12. Surviving are his wife, Lorna; one son, Donald Lewey; one daughter, Kathy Meighen; his mother; two grandchildren; two brothers; and two sisters.

MRS. EVA PAULINE (SMITH) HUTCHISON, 81, died Aug. 4 in DeQueen, Ark. Funeral services were conducted in her home church, Broken Bow, Okla., by Rev. Johnny Harrison. She is survived by 4 sons, Jack, Calvin, William, and Kenneth; four daughters, Bernice Jeter, Helen Tushka, Ida Sossaman and Verna Everett; 22 grandchildren; 23 great-grandchildren; one brother; and one sister.

LESLIE D. KERN, 69, died Aug. 1 in Bethlehem, Pa. Funeral services were conducted by Rev. Charles H. Melton. He is survived by his wife, Mildred; two sons, Robert and David; seven grandchildren; three great-grandchildren; and one brother.

HAROLD A. LAY, 59, died Aug. 13 in Kansas City, Mo. Funeral services were conducted by Rev. Richard L. Trimmell in Kansas City. In-

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terment was in Waterloo, Ia. Surviving are his wife, Darlene; 2 sons, Shelby and Lyle; 3 daughters, Anita Ciscell, Ellen McFadden, and Linda Myers; 12 grandchildren; 4 brothers, and 2 sisters.

JEFFREY SCOTT LOGAN, 19, died Aug. 22 in Wurtland, Ky., following a fall. Funeral services were conducted by Rev. Charles Sparks and Rev. Billy Reid Allen. He is survived by his parents, Bill and Judy Logan; two brothers, Gregory and Steven; and grandparents.

ANDREW (ANDY) MEDFORD, 57, died Aug. 1 in Coffeyville, Kans. Funeral services were conducted by Rev. Floyd Hess and Rev. Ralph Jared. Survivors include his wife, Shirley; one son, Andrew; three daughters, Sharon, Cathy, and Mrs. Linda Wilson; two grandchildren; his mother; five sisters; and three brothers.

QUESTA J. NICKERSON, 21, was killed in an auto accident in Belton, Mo., on Aug. 9. Funeral services were conducted by Rev. Doug Litsey. She is survived by her parents, Mr. and Mrs. Arnold E. Nickerson; a brother, Arnold; two sisters, Donna Louise and Pamela Ann; and her maternal grandmother.

MRS. SYLVIA O. PHILLIPS, 85, died Aug. 9 in Sierra Madre, Calif. Funeral services were conducted by Dr. J. George Taylorson and Dr. Orian G. Burlison in the Pasadena Bresee Church. She is survived by 1 son, Roy J. Phillips, Jr.; 3 daughters, Opal Maynard, Alta Aileen Phillips, and Patricia Hall; 10 grandchildren; 28 great-grandchildren; 1 great-great-grandchild; and 2 sisters.

JAMES EDWARD RICHARDS, 82, died April 4 in Portland, Ore. Services were conducted by Revs. Richard Taylor, Alan Rodda, and Ray Leach. Surviving are his wife, Bergloth; and one brother.

MRS. JULET (JEWEL) EMILY SORG, 99, died March 27 in Live Oak, Fla. A memorial service was conducted by Rev. Billy Williams. Interment was in Cleveland, Ohio. There are no immediate survivors.

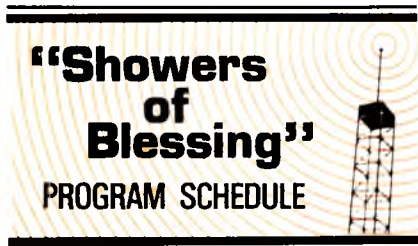
WINTON STRAKER, 38, died July 19 in Kingston, Mo. Funeral services were conducted by Rev. Milford Schmidt. He is survived by his wife, Martha; one son, Randall; two daughters, Valerie and Lanna; and his parents.

PEARL WILLIAMS WARNER, 73, died July 30 in Orlando, Fla. Funeral services were conducted by Rev. L. E. Leeper. Interment was in Nashville, Tenn. She is survived by her husband, Howard; one daughter, Linda Gail Burris; and two grandchildren.

GRACE K. WELLS, 57, died July 30 in Erie, Pa. Funeral services were conducted by Rev. George L. Wolf. Interment was in Butler, Pa. She is survived by two brothers and two sisters.

BIRTHS

to REV. DAVID W. AND KATHLEEN (PERRON) BAILEY, Fountain, Colo., a girl, Sheila Rose, Aug. 13



**“Showers
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November 8
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November 15
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by W. E. McCumber, speaker

NEWS OF RELIGION

EVERY FOURTH PERSON A MUSLIM BEFORE LONG? In a recent lecture in Wetzlar, West Germany, Pastor Eberhard Troeger of Wiesbaden, expert on Islam and director of the Protestant Mission in Upper Egypt, expressed the view that after Communism and other post-Christian ideologies, Islam had become the greatest challenge to Christianity, claiming to be the only true religion and to offer a perfect religious-social societal structure. Both reform and conservative Muslims regard themselves as a great alternative in the face of a largely materialistic West and an atheistic East.

According to Pastor Troeger, Islam is spreading on a worldwide scale, and before long, every fourth person will be a Muslim. Whereas in 1900 there were only 100 million Muslims compared with 500 million Christians, Islam now has 700 million adherents—a figure almost as high as the number of nominal Christians throughout the world. Representatives of Islam even claim that there are 1,000 million Muslims, said Troeger.

There are over 5 million Muslims in Western Europe, the majority in France (2 million), followed by the Federal Republic of Germany (1.7 million). More and more, Islamic centers and schools are being established in German towns, financed mainly by funds from Saudi Arabian oil. A London-based Islamic council for Europe spends “very large sums on propaganda among Muslims and Christians.” According to Troeger, it is even “in” to become a Muslim in certain areas of Europe, e.g. Spain, particularly among left wing and environmental groups. □

SALVATION ARMY TO NEW JERSEY. The Salvation Army is moving its national headquarters to Verona, N.J., effective January 1, 1982, in order to bring separated departments under one roof. “The centralization should improve efficiency and coordination of functions,” said Commissioner Ernest W. Holz, national commander.

Good transportation and moderate-cost office space were among the factors which led to the choice of New Jersey as a relocation site. The National Public Affairs and World Services Office will remain in Washington, D.C. All other functions of National Headquarters will be centralized in Verona. □

CHURCH OF ENGLAND URGED TO MAKE RADICAL CHANGES. An ecumenical panel urging the Church of England to make radical reforms says the mother church of 65 million Anglicans worldwide is middle-aged, male-dominated and “shackled by tradition and archaic practices.” The panel recommended a slow separation of church and state. Queen Elizabeth II is temporal head of the Church of England.

The panel's recent report concluded that the 400-year-old Protestant Church of England is widely regarded as an institution of the privileged and has not carried out its Christian mission. The recommendations were endorsed by the Church of England's 56 representatives who held discussions with the panel. The panel comprised 13 men and 4 women and represented churches in 14 countries.

The 3 million U.S. Episcopalians were represented by Robert Ayres, vice-chancellor of the University of the South in Sewanee, Tenn. By failing to accept women priests, the Church of England missed an opportunity to witness that men and women are “equal in the sight of God,” the report said.

“We see the Church of England as a mainly middle-class church for children and for middle-aged and old people, those who are inactive in society,” the panel said. “As we have gone ‘round the dioceses, our overwhelming impression was been of near-empty churches. The liturgy does not speak to the people, it seems to be a formality. . . .” □

to DENNIS AND JANE (FRISKE) BALDRIDGE, Bourbonnais, Ill., a girl, Jana Marie, July 30
 to REV. RICHARD AND DELORIS (McFARLAND) BARRIGER, Princeton, Ill., a girl, Amber Lindsey, July 16
 to DALTON AND SHARON (ZWINK) BROOKSHIRE, Houston, Tex., a boy, Jason Christopher, July 24
 to DAVID AND SHIRLEY (JACKSON) COX, Wood River, Ill., a boy, Phillip David, Aug. 10
 to JOHN AND BETH (HOOSE) DALE, Fenton, Mich., a girl, Laura Lee, July 28
 to COY AND KATHY DONAKEY, Muskogee, Okla., a boy, Andrew Blake, Aug. 31
 to LUIS AND SHERRIE (MOSES) EGUREN, Denver, Colo., a girl, Tricia Kimberley, July 15
 to DANIEL AND JUDY (KLINGMAN) FALLON, Camarillo, Calif., a boy, Grant Wesley, Aug. 9
 to LANNY AND PEGGY (RANKIN) HALADY-NA, Mayfield Heights, Ohio, a boy, Joshua Dean, Aug. 14
 to REV. EVERETT AND ANNETTE (LIGHT) HAYES, Canal Fulton, Ohio, twin boys, Joshua Everett and Jeremiah Charles, Aug. 4
 to DAVID AND KATHY (DERR) HESS, Jeffersonville, Ind., a boy, Brian David, July 21
 to REV. DAVID AND GAIL (ELLIS) HILL, Muskogee, Okla., a boy, Justin Michael, May 9

to FRED AND DINAH HUFF, Decatur, Ga., a girl, Jaime Lee, Aug. 31
 to DAVID AND REBECCA (MERCHANT) HURST, Trenton, Ohio, a boy, Matthew David, July 6
 to BRETT AND PATRICIA (KLEMK) MATLOCK, Nazareth, Penn., a boy, Brett Allen, Jr., July 2
 to DANIEL AND LYNNETTE (CHATTO) McCABE, Milford, Mass., a boy, Ryan Philip, July 1
 to REV. ROBERT AND LOLA (WOODS) MITCHELL, Houlton, Me., a girl, Sarah Lindsay, July 7
 to MARK AND MARIANNE (KLINK) NICHOLS, Henderson, Tex., a girl, Haley Anne, July 8
 to DAVID AND VICKI (RENO) PLUNKETT, Kansas City, Mo., a boy, David Wayne, July 21
 to TERRY AND MYRTLE (WILHITE) ROCHIO-LI, Windsor, Calif., a boy, Matthew Stuart, Aug. 6
 to MANSOUR AND CHERYL (COPENHAVEN) SOHRABIAN, Houston, Tex., a boy, Zia John, July 9
 to JAMES BERT AND PAMELA (BOOTHE) STYERS, Tulsa, Okla., a boy, James Douglas, May 27
 to DAVID AND PAT TAYLOR, Port-au-Prince, Haiti, a boy, Dwayne Warren, April 4
 to PAUL AND TRUELINE (LATTING) TAYLOR, Juneau, Alaska, a girl, Amy Lee, Aug. 21

to RICK AND DONNA (SMITH) UNDERWOOD, Homestead, Fla., a boy, Justin Jeffrey, Aug. 3
 to REV. DUANE AND CAROL (HOKENSON) VAUGHN, Cheyenne, Wyo., a girl, Danae Michelle, July 30

MARRIAGES

LINDA SUE ECHOLS and M. LARRY SNOW-BARGER at Bethany, Okla., June 27
 JULI SUZANNE CROW and RONALD TODD PLOTT at Plainview, Tex., July 11
 JANICE RUTH WALKER and PHILLIP WALLIS GUNTER at Temple, Tex., Aug. 8
 SUSAN DIANE FLACK and CRAIG STEPHEN PENCE at Seattle, Wash., Sept. 26

ANNIVERSARIES

REV. AND MRS. ERNEST R. BRADLEY celebrated their 50th wedding anniversary September 20. Their children had an open house for them at the fellowship hall of the Lowell, Mass., First Church.

DIRECTORIES

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

THE ANSWER

CORNER

Conducted by W. E. McCumber, Editor

We were discussing Christian rewards, including the "crown of righteousness" (2 Timothy 4:7-8), the "crown of life" (James 1:12; Revelation 2:10), and the "crown of glory" (1 Peter 5:4). We receive many blessings here on earth as Christians. When do we receive these crowns?

According to 2 Timothy 4:8, the crown of righteousness is given "at that day" when Christ appears to function as the "righteous judge."

According to James 1:12, the crown of life is given after temptation has been endured, and Revelation 2:10 places this beyond death, for temptation and tribulation continue through this life.

According to 1 Peter 5:4, the crown of glory is given to faithful undershepherds "when the chief Shepherd shall appear."

All these symbols of reward, pointing to a share in the life and glory of Jesus Christ, anticipate His second coming as the time when Christians receive their highest rewards. □

In a church I attended as a visitor, the pastor said it was sinful and disobedient to God for a Christian to go to a psychiatrist. He equated psychiatry with witchcraft and spiritualism. He quoted lots of Scripture, especially, "Let this mind be in you, which was also in Christ Jesus." He said Jesus was the best and only help we need.

What do you think about this?

I think the best psychiatry ever expressed is found in the teachings of Jesus Christ, and I agree that He is our best help. I don't agree that He is our *only* help, for He can channel His help for our emotional disorders through good psychi-

atrists, just as He channels His help for our physical disorders through internists and surgeons. I know some Christian psychiatrists who help people discover and develop "the mind that was in Christ Jesus."

The value of a psychiatrist for a Christian would certainly depend upon that doctor's view of life, including his view of Christ and Christianity. Psychiatrists should be chosen with care. □

I would like your opinion on Christians telling jokes about ethnic minorities. I'm not judging, but such jokes bother me.

Such jokes contain an element of cruelty unbecoming to the people of God. They confirm the warning of James about the difficulty of taming the tongue (James 3:2-8). Only the Lord can so fill us with love that we will avoid giving needless offense by such unguarded and unwise use of our tongues. □

We have teenagers and try to discourage them from listening to rock music. Our pastor tells them he sees nothing wrong with it. How can we best handle this situation?

Well, I know very little about rock music for I can't bear the noise and beat on my eardrums and never listen to it. I do know that it has a history of close association with drugs and crimes. All music must be judged by its content, purpose, and influence, and "rock" is no exception.

Avoid, if possible, driving a wedge between yourselves and your children, or between them and your pastor. Talk to him frankly about your convictions, listen to him carefully about his, and then try to work out a mutual strategy for coping with this situation.

Ultimately, you are responsible for the ordering of life in your home, however, and you must keep this in mind when you cannot agree with your pastor or he with you. □



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THE CHURCH SCENE



The Gahanna, Ohio, Shepherd Church celebrated a mortgage burning August 29 and 30. It began with a banquet at the district center cafeteria with Dr. John Woodruff as the special speaker. Dr. Woodruff was one of the original building committee members. He is now a professor at the University of Wisconsin. On Sunday morning, August 30, the sanctuary was nearly filled, as the mortgage paper burned. Dr. J. Wilmer Lambert, superintendent of the Central Ohio District, was the guest speaker. All members of the original building committee were present.

MEMO

to church board members:

QUESTION: Will the new Daily Hospital Indemnity Plan integrate, be coordinated with, or reduce the benefit from any individual or group health insurance plan already held by the enrollee?

ANSWER: No. The Daily Hospital Indemnity Plan will pay a daily benefit directly to the enrolled member *regardless* of any other payment made by another carrier.

This plan does not have coordination of benefits. This means that the plan can be purchased by any eligible person with the assurance that they will receive *full benefits* from the hospitalization coverage which they may already have and also *full benefits* from the Daily Hospital Indemnity Plan.

The plan pays cash benefits beginning the *first* day for hospital confinement anywhere in the world due to covered sickness or accidental injuries for *each* insured family member up to 365 days. It pays *250 percent* for intensive or coronary care.

This coverage is important to pastors, evangelists, and church employees whose hospitalization coverage has a high deductible, as well as large coinsurance requirements.

Your local church board will want to consider paying the premium for this coverage, thus providing another excellent employee benefit for those who labor so faithfully in your local church.

—Pensions and Benefits Services

Shepherd Church was organized in 1927 on Dartmouth Ave. in Columbus, Ohio. This community was called Shepard, thus the name of the church. A small frame building was built and housed the congregation until January 1, 1950. The church then moved into a larger and more adequate edifice near Nelson Road. There the congregation grew until it became necessary to rebuild and the church was relocated in Gahanna, some five miles east, and on January 31, 1962, moved into the Jefferson Elementary School gym. The present site of 38 acres was purchased in 1962. A year later, construction on the new church began. The building of 21,000 sq. ft. was constructed in about seven months, and it became the new church home beginning April 8, 1964.

Rev. Edward K. Richey has been pastor for nearly 37 years, all but three years of his entire ministry. □

100TH CHURCH LAUNCHED FOR 1980-85

The 100th new Church of the Nazarene for the quinquennium 1980-85 was organized September 13 by Dr. James Blankenship of the San Antonio District in Devine, Tex. This signals the best 20-month period in more than a decade in new church starts. There are 40 months left in the quinquennium and with the accelerating pace of local church activity and launching church-type missions, the denomination could be realizing a new wave of extension building in the church. Dr. Raymond W. Hurn foresees the possibility of 546 new churches in Britain, Canada, and the U.S.A. for the quinquennium.

By mid-September, 235 pastors and local churches had committed them-

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selves to start the launching of a new church. Additional targets, 537 of them, had been named by district superintendents and local churches. Perhaps the brightest spot in new church planting is the 11 new churches organized from January to September in 1981 among American Blacks. Black church growth has followed an interesting pattern. There were only 6 in 1948, 61 by 1970, and now there are 102 predominantly Black churches in the United States, Canada, and Great Britain. □

—NCN



May 31, Rev. and Mrs. Timothy James Diller dedicated their son, Timothy James, to the Lord. Little Timothy is the fifth generation of Nazarenes. He is held by his mother, Michelle (Reeser) Diller. To the right is grandmother Mrs. Marge Reeser, great-grandfather Mr. Clyde Grubb, and great-great-grandmother Mrs. Tola Grubb. Rev. Diller is a ministerial student at Nazarene Bible College and he and his family live in Colorado Springs. The others are area residents of Vicksburg, Mich. Pastor U. B. Godman had charge of the dedication held at Vicksburg Chapman Memorial Church.

Ways of Sharing **CHRISTMAS** with Many Others

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CHRISTMAS COOKIE CUTTERS
Contains 12 festive cookie cutters in traditional Christmas shapes. Cutters have raised imprint lines for beautiful detail. Includes an eight-piece manger scene, recipes, decorating hints, and can also be used as tree ornaments. **GI-1970 \$4.95**

ADVENT CALENDAR
This beautifully colored calendar from West Germany will make a lovely wall hanging for the Advent season. Behind each of the windows is an appropriate scripture verse and an illustration from the Nativity story. Comes in its own mailing envelope for convenient gift-giving. **GI-9713 \$1.50; 10 for \$13.50**

Tree Ornaments

ANGEL IN TRIANGLE.
Gold star at top. 3½" long. Made of wood. **AW-1094 69c**

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You can create a design of your own. The kit contains enough material for one large banner or several smaller ones. There's a large piece of burlap for background; colorful felt pieces for cutout designs; yarn for outlines and letters; patterns for symbols, letters, and words; plus glue to put it all together **H-89 \$12.95**

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BLACK COORDINATORS APPOINTED BY CHURCH EXTENSION

Church Extension Ministries has named four general church coordinators of Black missions. They include Rev. Roland Chopfield, Eastern States Coordinator; Rev. Charles Johnson, Mid-States Coordinator; Rev. Warren A. Rogers, Western States Coordinator; and Rev. Clarence Jacobs, West Indies Coordinator.

These leaders will continue with their pastorates and evangelizing, but will devote a few days each month to encouraging Black churches and advising, consulting, and developing those who wish to launch new churches. They will also assist in the recruitment of church planters and in the training and development of Black leaders everywhere possible. □

—NCN

NO USED CLOTHING TO HAITI, PLEASE

DO NOT, repeat—do **NOT** send any kind of used clothing to Haiti.

The government forbids receiving of used clothing. Packages sent are confiscated and destroyed. **PERSONS TO WHOM PACKAGES ARE ADDRESSED** could be in trouble with the government for disobeying the law.

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GALLOWAY ELECTED NTS DEAN



The Board of Trustees of Nazarene Theological Seminary in Kansas City and Dr. Terrell C. Sanders, Jr., president, announced the unanimous election of Dr. Chester O.

Galloway as dean of the faculty, succeeding Dr. Willard H. Taylor. Dr. Galloway has been head of the master's degree program in Christian education, which he inaugurated when he came to NTS 13 years ago.

As professor of Christian education, he has served on a variety of task forces and committees, including curriculum, academic policy, and admissions committees. Concurrent with his NTS assignment, he headed the newly formed Division of Christian Life for 18 months following its establishment by the 1976 General Assembly.

Prior to his NTS career, Galloway was registrar and director of admissions at Northwest Nazarene College, where he also taught in the Psychology and Religious Education departments. He has served on the pastoral staff of both Dallas First Church and Nampa, Ida., College Church.

Dr. Galloway received the Ph.D. and M.Ed. degrees from the University of Wyoming. He was awarded the B.D. degree from Nazarene Theological Seminary and the M.R.E. degree from Southwestern Baptist Theological Seminary in Fort Worth, Tex. He completed his undergraduate work at Northwest Nazarene College in Nampa, Ida.

Dr. Galloway's election became effective September 29.

He and his wife, Mary Alyce, have two daughters: Sheryl, married and living in Olathe, Kans.; and Jan, now graduated from NNC and living in Nampa, Ida. □

—NCN

ABS THANKS NAZARENES FOR SUPPORT

Recently the American Bible Society sent a report of its work to the Church of the Nazarene. In part, the report read: "On behalf of the millions of people who met our Lord Jesus through the pages of Scripture in 1980, the ABS would like to express its sincere thanks to the churches and agencies of the Church of the Nazarene for their share in this work of evangelism. The denomination's support for each of the past four years has averaged about nine cents per member, or a total of \$54,915.

"Probably the most important translation to appear anywhere in the world in 1980 was the complete Bible in Today's Chinese version. Gifts from individuals and organizations such as the Church of the Nazarene made this important event possible. Not since the Chinese Union Version appeared in 1919 has the world's most populous nation had a Bible in the current idiom."

To aid the ABS in its worldwide effort, and to strengthen the partnership between the churches and the ABS, an Advisory Council was held last year. Representing the Church of the Nazarene on this council were Rev. Gary A. Henecke, executive director of Youth Ministries; and Dr. Paul Orjala of Nazarene Theological Seminary and member of the ABS Board of Managers.

At the Advisory Council meeting, several important resolutions were adopted. Of special significance is the resolution encouraging "greater finan-

cial support from churches and the total Christian community . . . and urging the churches to set a goal of at least 10 percent annual growth in financial support to the work of ABS."

The denomination-wide offering for the American Bible Society is encouraged during the month of December. Youth Ministries/Division of Christian Life is the sponsoring agency for this vital offering for Scripture evangelism. □

—NCN

CHURCH CONSTRUCTION TOPS \$1 MILLION IN BRITISH ISLES SOUTH

Churches in the British Isles South District are engaged in building programs "unparalleled in the United Kingdom," according to District Superintendent Thomas W. Schofield. "Our people are completing building programs in value of \$1,309,000," he writes, "and our indebtedness overall in these projects will be \$90,000."

In a letter to Dr. Raymond Hurn, director of Church Extension Ministries, Rev. Schofield also reported church planting projects underway in Heeley and Taunton. Current construction is taking place in Brooklands (Manchester), Thetford (East Anglia), and Woodside (Watford). □

—NCN



Manchester Brooklands Church



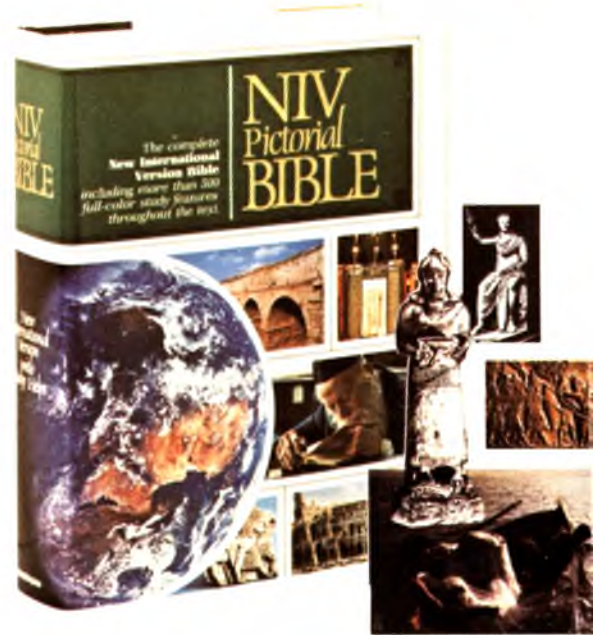
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