Thrust to the Cities, Chicago ’86
THE THANKSGIVING TRADITION

by General Superintendent John A. Knight

For the Christian, Thanksgiving is not a season of the year, or an annual celebration. It is an attitude of the heart, a habit of the soul. Thus Paul admonished the believers, "In every thing give thanks."

Thanksgiving brings honor to God. Its center is praise. It recognizes God for who He is and for what He does. To give thanks is to acknowledge God as the Source of our life, the One in whom "we live, and move, and have our being." In bringing an offering of gratitude to God we exalt Him as the Sovereign Lord and loving Heavenly Father.

Thanksgiving brings spiritual growth. The soul expands as it expresses gratitude. To fail to be grateful either is evidence of a diseased spirit or is a virus that will destroy the spirit—or both. The most vibrant, radiant, winsome, and effective Christians are those who freely express gratitude to God and appreciation for others. To nurture ingratitude is to become an ingrate.

Thanksgiving unleashes the resources of heaven. It is almost a truism that God does big things for big people and little things for little people. These adjectives "big" and "little" do not refer to material or physical size, but to the quality of one's spirit. We can limit God by our spirit of greed and selfishness, which are expressions of ingratitude. The grateful heart knows the blessings of the Lord.

Thanksgiving breaks down barriers between man and God and between people. It is almost impossible to maintain good relations with others so long as a spirit of ingratitude prevails. Wrong attitudes, preconceived judgments, unwieldy personal relationships can be overcome where thanksgiving is present. This is why revival often breaks out in the midst of those who delight in praise and thanksgiving.

In the light of these and numerous other benefits of thanksgiving, it is appropriate to nurture the spirit of gratitude. In the United States and Canada, Thanksgiving is dramatized and highlighted as a national holiday in November and October respectively. While this is not celebrated the world over, our international Nazarenes have formed the tradition of expressing gratitude to God by bringing an offering for world mission.

At this time each year through this means, we have been enabled to meet the commitments of the General Budget—which means commitments to our missionaries and to our mission activities.

This method of evangelization has proven to be effective because of the gratitude of our people expressed in "Thanks-giving" to others. Annually we lay on the altars of the church the fruit of our labor—our finances—in order to spread the gospel to all men everywhere. By our continued faithfulness we will be able to enter 20 new countries or mission areas by 1995, making a total of 95 where we hold high the banner of holiness. Thousands will be converted and sanctified wholly by the cleansing and indwelling Spirit of Christ.

The goal established by those who know our mission needs best has been set for this "thanksgiving season" at $9,500,000. It is worthy and reasonable—and, with the Lord's help, possible.

Who knows but that God will choose this year and this quadrennium to honor our spirit of thanksgiving and open the windows of heaven—and send widespread revival to our Zion.

Whether He does, we will let Him be God. For our part, we will do our best. Our thanksgiving will be an expression of our praise—and He alone is worthy.
ALTHOUGH UNINTENTIONAL, sometimes the crises and processes of holiness are oversimplified. Go to the altar the first time and get saved, go a second time and get sanctified, and from then on it is clear sailing as a Christian. This misconception is brought up short by the realities of everyday living.

Some become confused when the first bloom of the new life of holiness is put to the test by temptation or tension. When energy flags and happiness sags, believers are suddenly faced with the discovery that holiness must be maintained and there are hazards in holy living.

It is important that doctrine and experience be related and identified. To be effective the doctrine of holiness and the life of holiness must agree.

To be genuine a doctrine must meet three tests: it must have the sanction of God by the witness of the Holy Spirit; it must be corroborated by the Bible; and it must be placed on exhibition by daily living.

I have known people whose doctrine of holiness was so unrealistic that it would have been almost impossible for an angel to live it. No allowance was made for physical infirmities and human frailties. To them being sanctified was to arrive at complete development in Christian graces. It would be spiritual failure to say “I am sorry” to God for errors in judgment, speech, or life. God’s grace was not given the opportunity to minister to them when life became abrasive and human relationships difficult. They permitted no allowance for growing pains.

Differentiating between purity and maturity is important. Why can we not maintain the emotional “high” that occurred when we were sanctified? Why do we have “down” times? Why do we not make a home run every time we are at bat? Why do we find it hard sometimes to pray, to testify, and to witness to our peers?

Day by day we must face the hazards and keep moving forward. We must try before we fly. We learn by doing, we become more adept and effective as we grow, and holiness deepens as we go from “victory unto victory.” Sanctification is not attained by growth, but holy living is a matter of growth.

We do not get all the light we are going to need in a lifetime when we get sanctified. It is a long way from the ABCs of the grammar school to the technical studies of the graduate school, academically and in Christian experience. There is a real difference between Christian goodness and Christian growth.

Another vital area is the contrast between the negative and the positive. To live completely on the negative plane is to live in a world without spiritual romance and dreams. To live completely on the positive plane is to build no fences or establish no guidelines for holy living.

Holy living is not liberty from law but liberty within spiritual law, and liberty can never be said to be unbridled license. Many are for almost anything and against nothing.

One of the hazards to be dealt with is finding the balance between the negative and the positive. The “Thou shalt nots” are as important as the “Thou shalt.” There are some places holy people cannot go. There are some things they cannot do. There are some attitudes they must not take.

There is no way we can maintain spiritual integrity in holy living until we take a stand against sin and the evil prevalent in the world today. Hollywood is playing up to the lusts of the flesh, along with the TV “soaps” and pornography. Secular humanism is deifying humanity. A permissive society is ignoring Bible standards and rules.

To dare to be different has its personal and societal costs, but it is the road to true holiness and inner happiness. Holiness people must never leave a question as to where they stand on sin, but it must not be with a dour attitude against sinners.

The light of holy living cannot be turned on like an electric light. It must be maintained by a holy life and bolstered by a faithful walk with God. The oil in the lamp comes from God, but we must trim the wick. It is our responsibility to maintain the spiritual glow while confronting the hazards to holiness.

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

Being a third-generation Nazarene, I am alarmed at the lack of concern for the membership standards once practiced by the members.

I observe members wearing shorts in public places, and the number of churches advertising their “exercise dancing,” and the attendance at the movie theater. What would some of our old-time deceased leaders say if they could speak out now?

Thank God for our present leadership who still hold up the banner of holiness, but what has happened to some of our pastors who are not reminding their people of the penalty for disobedience to God’s clearly defined laws?

Our Manual, while stating those laws, does not give the church power to inflict penalties. As pastors, it is our duty to call attention to the biblical penalties stated and to fearlessly preach the Word, ignoring the desire of those with “itching ears” who want to serve both God and mammon.

Forrest Woodward
Kingfisher, Oklahoma

BEST INVESTMENT

The full page picture promoting the General Church Loan Fund on July 1 is not very inspiring! The man in the window seems very happy, but the couple handling the check over couldn’t seem more unhappy. I had to chuckle and wonder if my husband, who is now deceased, and I looked so sad the few times we dropped a check in the mail for said fund.

I am sure, however, that we were smiling as we were happy to make these loans, even though we could have gotten a higher rate of interest from other investments. It gives such a sense of satisfaction to know that the money is being used to build new churches in order to help spread the message of holiness around the world. That’s the best investment I know of. It is not that I have a large amount invested there, but that it is being used for the glory of God.

Mrs. Annie Lee Jones
Richmond, Virginia

GAINES MINISTRY ACCLAIMED

I have known of people to do things under great suffering, but to do what Rev. George Gaines does every day for our Lord and mankind really is more than I can understand (“Death Row,” July 15 issue). Then, on the other hand, I can understand why and how.

(Continued on page 18)
NOT TOMORROW, Daughter of the King. Come today. He won’t be here tomorrow,” cried a little African girl. Louise Robinson had promised that in the morning, she would make the long trek over difficult trails to pray for the girl’s sick brother. But she relented in response to the little girl’s plea and got to her brother in time for him to “choose Jesus” before his body succumbed to tuberculosis.

The same urgency that prompted Louise Robinson to go to Africa in 1920, and later to write the missionary book *Africa, O Africa*, is pressing on the hearts of God’s people today for Chicago and its multitudes of lost peoples from nearly every continent in the world. They need to know there is a balm for the sickness of sin that eats away at their souls. They are as pagan as those in the kraals of Swaziland, of whom Mrs. Chapman said, “If I had my life to live again . . . I would gladly make every preparation to go again to Africa. I would joyfully accept any burden, and pour out my all for her worthy people.”

For Chicago, also, tomorrow will be too late. She has been called many things: “The Hub of the Nation,” “The Windy City,” the most ethnic city in the nation, the world’s largest railway network. Her harbor is reputed to be the busiest in the world, and her airport has more air traffic than any other.

But in 1986, she will be known to Nazarenes as “The Target City,” or “Chicago ‘86.” She will be the recipient of sacrificial giving and living—a mission field on which one Nazarene church must feel responsible for a half million people within 10 minutes driving time of the church?”

Jesus says, in Matthew 10:23, “You will not have gone through the cities . . . before the Son of Man comes” (NKJV). Chicago area pastors and District Superintendent Keith Bottles have been planning strategy for five years, to ensure that this cannot be said of Chicago. But how?

In *Africa, O Africa*, Louise Chapman states, “The mission field must have men and women who can be sent alone or along with others. They must be willing to either lead or to follow the lead of others. They must take meager equipment and undertake difficult tasks. They must often pull the wagon while others ride—and even drag their feet. Missionaries must be adaptable.”

The Church of the Nazarene today has human resources in its colleges, seminaries, and churches to fill those qualifications. God is still calling young people out of her ranks to take up the sword of the Lord and go forth to conquer in His name. Retired people, not willing to sit and watch, are taking up residence in difficult places to assist. Experienced pastors are taking up the challenge of church planting.

By faith we see Chinese couples answering the call to minister in Chicago’s Chinatown with its more than 4,500 people; Spanish-speaking Nazarenes, moved with a burden for Chicago’s Mexican, Puerto Rican, and other Hispanic peoples who make up close to 8 percent of Chicago’s population; and Blacks responding to the needs of Blacks who make up 33 percent of the city’s population.

The plans and prayers of Chicago area pastors are directed toward establishing 25 new congregations in Chicago in 1986. Though their main thrust will be evangelistic, credibility will be increased through ministry to the whole person. The efficient use of money and human resources will be achieved through church planting by parenting groups and bivocational leaders, with the help of Work and Witness teams, graduate volunteers, Youth in Mission, and prayer groups. Emphasis will be on people rather than buildings.

Though new ministries will evolve, many will build upon the previous sacrifice and compassionate ministries of pastors and churches already involved in Chi-
CHICAGO, O CHICAGO

cago urban ministry. Keeping in sight continuous, long-term ministry, these pastors, along with others in the Greater Chicago area, have laid careful strategy for impacting Chicago for Christ.

We feel confident that God is even now seeking out modern pioneers whom He will enable for this great work. Just as He enabled Mrs. Chapman to be all things to the Africans: pastor, preacher, prayer warrior, tooth puller, bone fixer, brickmaker, construction engineer, foster mother, and healer of hearts and hurts, so He can call and enable men and women to undertake whatever is necessary to reach the diverse ethnic groups in Chicago.

Radical change came to Africa, then known as the “Dark Continent,” in the span of one lifetime. Mrs. Chapman described it, “... as if a great tidal wave has swept over the whole country; lifting to the world’s view from her valleys, jungles, swamps, grasslands, and high plateaus, Africa’s 150 million people; and then as though the receding wave left the whole nation uprooted, adrift, and dumped into the lap of the Christian world.”

Today, District Superintendent Keith Bottles says, “The Lord of all mankind has given us a vision for Chicago, the world’s most ethnic city. While those who proclaim the message of holiness have grossly neglected this city, I believe that through the resources of the Church of the Nazarene, we can make a great impact upon her. The plans for this key city for a period of five years are many, but to plant at least 25 congregations in Chicago during 1986, we must have the prayers, support, and involvement of Nazarenes everywhere.”

Pray with us that the great tidal wave of God’s love and power will surge across Chicago’s poor, lonely, and desperate millions, agitating them to spiritual hunger, and dumping them in the lap of the Church of the Nazarene all around the world. Join with those thousands of Nazarenes whose prayers ascend daily for this great city as their hearts cry, “Chicago, O Chicago!”

GORDON CHILVERS is a free-lance writer from Norwich, England.
half! When we have been in distress they have interceded for us. God has answered magnificently.

Yet, as I told David, we have something far greater than the prayer of God’s people. The Son of God intercedes for us. Hebrews 7:25 tells us that Jesus “ever liveth to make intercession for them.” Jesus, Paul says, “maketh intercession for us” (Romans 8:34). John adds, “We have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1).

An advocate in His day was not a professional counsel who interceded for a fee. Instead, he was a rich and powerful friend who would come and stand by the one who called him in. He was bound to the man by claims of honor and relationship. He would see him through whatever the difficulty or the cost. His varied duties included giving advice to a person in difficulty. He would give evidence in his favor for the one charged with a serious crime. He would encourage those who were depressed and dispirited. He assisted as he stood alongside, as he thought for, advised, guided, supported, defended, enriched, restored, and comforted his friend.

Jesus does all this and far more for us.

He loves so deeply that He will never lose interest in us. He knows when the temptation will come and how hard it will hit us.

Such interest always leads to action. He knows what will enable us to overcome the temptation. He comforts us in sorrow and protects us in danger. When difficulties threaten us in the path of duty He gives us courage and determination to go on. He is always thinking of us in terms of assistance. His unmeasured love provides the most certain help.

Jesus’ earlier prayer for Peter illustrates this. The disciple was courageous though sometimes foolish. Jesus knew that Satan was to try Peter to his utmost capacity. Peter was sure he could overcome the test without assistance. Jesus alone knew he would not.

Jesus did what was essential. He explained to Peter, “I have prayed for thee, that thy faith fail not” (Luke 22:32). Jesus’ intercession was necessary to prevent Peter from becoming like Judas.

Peter went a long way from Jesus, just as He had foretold. Yet Peter did not forsake the Lord completely. He repented of his sin. He gave Jesus a triple affirmation of his love for Him. At Pentecost, Peter’s sermon brought 3,000 conversions. Jesus had interceded.

He intercedes for us even when we do not pray for ourselves. We may neglect our best interests, but He is ever aware of them.

Our prayer life attracts His attention. At best our prayers are imperfect; our ignorance may sometimes make them unwise. Even our thanksgiving is not perfect. Jesus takes the prayer and praises of His people and presents them to His Father in an acceptable way.

Our sanctification greatly interests Him. On earth He petitioned His Father: “Sanctify them through thy truth: thy word is truth” (John 17:17). He still intercedes with the Father that we may become more holy than we are.

He also sanctifies our service for God. A wrong motive can easily slip in when we are serving God. We may consider our own interests rather than the glory of God. He comes to our aid, enabling us “to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Peter 2:5).

Our Advocate never sleeps. As we wake in the morning we can thank Him for His intercession for us during the hours of darkness. We may forget, but Christ never forgets.

We may be too weak or too ill to pray for ourselves. Jesus will be praying for us then. When He was on earth, Jesus could say that the Father heard Him always. He does not say less now. No petition He offers on our behalf will be refused.

Life may be hard for us, yet we need not fall. Instead of being defeated, we are able to live holy lives, for we have an Intercessor, Jesus, and He will never fail. He is effectively pleading for us just now.
WITH SEVERAL FRIENDS my husband and I walked into a familiar steak house where we had eaten many times. There, you go up to the counter and give your order to a pert, beautiful, very young girl, who is bubbling over as she smilingly performs her very important job of taking orders and ringing up the tickets. I was in line looking at all the beautiful desserts, particularly the large tapioca pudding, when it was my time to give our order. After I had ordered the steaks, baked potatoes, salads, and drinks, refraining from the fattening tapioca, she started ringing up our ticket. When it was finished, still bubbling over with life, she smiled and said, "Would you like a senior citizens' card?" I was shocked! I mumbled something, paid for the dinners and went, in a daze, back to my table. We had eaten there many times, but I had never been asked that numbing question before.

Yes, my hair is white, but that is nothing new. It has been white since I was 30, and I always liked it, especially when I had a good tan from the hot California sun. I was just 62 and running our large clothing store, and had run three large stores until just a few years ago. Realizing that some day, in the far distant future, I would retire, we had disposed of two stores, and now had the main store in town. We had a few more years left on our lease, which would run out when I was 66. This bright young girl shocked me into realizing for the first time that I was nearing full retirement.

My reaction was no, a thousand times no! I don't ever want to be a senior citizen. I want always to run our store, follow the seasons, and keep buying the beautiful clothes our customers have loved for nearly 20 years.

Well, that was four years ago. I am now a full-fledged senior citizen and having a ball, forgetting those things that are past and looking forward to a wonderful life, a complete victory to the Lord. One year ago, I fully retired, and we moved 3,000 miles to the beautiful Gulf of Mexico. Thank God for a son that lives here. He and his wife are a real joy, as are the rest of our children and grandchildren and a great-granddaughter who all live on the West Coast. Becoming a great-grandmother is almost as big a shock as being a senior citizen. Now that I am used to it, I love it, but I had always had a preconceived idea that great-grandparents were in their 80s, never in their 60s.

Many of you are approaching this new part of your life. You can make it the best part—busy, happy, fulfilling, and most of all, productive. None of us wants to feel useless or that we’re just making time.

Here is some good advice from an experienced, happy senior citizen:

1. If you plan to move, don’t do it on the spur of the
moment. Take some time, spend as much time as possible, in the new area before you sell your home and buy a new one. I would advise you to have some of your family near you wherever you move. Holidays are very lonesome when you’re alone, and your finances are limited—maybe for the first time in your life—and you can’t travel back to your former home for holiday visits.

2. Be sure to visit the church you’ll be attending. See if the people are friendly, if you like the pastor and music program of the new church. It is very hard to leave a large, well-organized church and start attending a small church that doesn’t have all to offer that you have enjoyed through the years. Choosing a church you’ll enjoy can add to your contentment and happiness more than golf courses, fishing, etc. We are having a good time teaching the middle adult class in our church. I have time to call on them, and it is a vital part of my retired life.

3. Look for new friends. To acquire them you must be friendly. I was invited to attend a nondenominational Bible study. It is large; about 300 attend. I soon found four other wonderful Christian ladies, all in their 40s and 50s, who took me in as one of their number. We all have lunch together now on Wednesday mornings. We’re all from different churches, but real sisters in the Lord.

4. Arise each day with a song of praise in your heart. Mine is, “This is the day the Lord has made; let us rejoice and be glad in it” (Psalm 118:24, NIV). I sing that in my cracked voice every morning to my husband. I don’t know if he appreciates it, but it makes me feel great.

This is the first day of the rest of your life, so look up. God is so good! Live the days or years you have left to the fullest!

Let your light shine. My husband, who is disabled, has won both of our gardeners to the Lord. This is what it is all about.

At 70 years of age, God spoke to my husband when he was reading Chuck Colson’s new book, Loving God, that he received at Christmas. He was to begin a ministry to all the prisoners on America’s death rows. He has written to hundreds. This week, we are mailing 1,200 copies of his new book, Death Row—Jesus, the Answer, to death row prisoners. What a privilege and joy as we receive letters from those who are saved and from others seeking God. To our knowledge, no one else in the U.S. has taken on death row ministry. We didn’t know this, but God did. There is a job for us all; we are not to rest in past victories, but to serve Him down to old age. Love everybody!

We must live in holiness and victory and not become sour, disgruntled, senior citizens, but have joy flooding our souls that we might be shining lights wherever God puts us. The Bible says that the praises of God should be passed from one generation down to the other, so the praises start with us. Let’s shout them from the mountaintop, the desert, the valley, a cottage by the lake, a mobile home, or wherever God puts us. Let His praises ring!

THE CALL OF SUSAN FITKIN

“I awoke trembling and greatly moved, and was wondering what it all meant, when I became conscious of the divine presence. It was like a person standing beside my bed, and in an audible voice saying solemnly: ‘Go ye into all the world, and preach the Gospel to every creature!’ I was astonished, for I was still an invalid, but I at once replied, ‘Oh, Lord, I will go, but you know how frail I am; You will have to take all the responsibility.’ He assured me that He would, and a great peace filled my soul. This was such a clear call that I never doubted it. . . .”

After 10 years of preaching, pastoring and starting churches, first for the Friends and then for the Association of Pentecostal Churches, Susan Fitkin was ordained an elder in the new Pentecostal Church of the Nazarene, with Dr. Bresee officiating. She later wrote, “This was a memorable occasion but it was only the human sanction to God’s work. For years before He had definitely spoken His precious words to my heart, ‘Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit,’ and had He not verified it again and again?” (S. N. Fitkin, Grace Much More Abounding, Nazarene Publishing House, n.d., pages 10-11, 46.)

As founder and president of the Women’s Foreign Missionary Society from 1915-45, Susan Fitkin played a major role in establishing the Nazarene passion for World Missions. She frequently visited the mission fields, at her own expense, then published her experiences and toured the States telling the church of the needs. In 1956, the memoirs committee of the General Assembly wrote, “One cannot evaluate the results of her prayers, her compassion for the lost, and her untiring efforts to send the Gospel to the ends of the earth.”

Prepared by Steve Cooley, a graduate student at the University of Chicago; formerly director of Archives.
How Soon Will Christ Return?

by M. H. ROZZELL

"... when ye shall see these things... know that it is nigh" (Mark 13:29).

How soon will Christ return? Will He come back in our day?

He is certainly coming back. "If I go... I will come again" (John 14:3). "This same Jesus," declared the two men in white, "... shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). St. Paul said plainly that "the Lord himself shall descend from heaven... then we which are alive shall be caught up together... to meet the Lord in the air" (1 Thessalonians 4:16-17). And John exclaimed, "Behold, he [the Lord] cometh with clouds; and every eye shall see him" (Revelation 1:7).

Will He return in our day? He may not. In every generation since Paul's day, devout Christians have looked for His immediate return, only to be disappointed. As Dr. Joseph A. Seiss so well put it: "This fulfillment [of Christ's return] will come only after repeated and trying delays, as far as man is concerned. ... The Scriptures often allude to this postponement beyond all anticipation, and the temptation and ill effect of it upon men (2 Peter 3:4).

"The true attitude of the Church is to be looking and ready any day and every day for the coming of Christ... but in assuming this attitude, the Church has been made to see one period after another passing without [His return]. Nearly every century was designated as the one in which [Christ would return], but each one came to an end without bringing [His return]... many times in the past 100 years, attention has been called to particular dates as the time when [Christ should come], but they have come and gone [without His appearing].

"And although the Saviour may come any day, and our duty is to be looking for Him every day, it is still possible that all present prognostications on the subject may fail... and delay after delay may intervene [before His coming]" (Lectures on the Apocalypse).

Though written more than 100 years ago, these words of Seiss are just as true and applicable today as when they were written.

Will Christ return in our day? He may. Jesus himself warns us, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40).

Can we know when He will return? Jesus answers that question bluntly—"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32).

If we can know when Christ's return is "at the doors," we are not being presumptuous or going contrary to Scripture to look expectantly and with confidence for Him to return in our lifetime.

Just what are "these things" that He said would indicate His return is near? Earthquakes, wars, famine, pestilence, false christs. True, "these things" have happened many times before, but never with the frequency and intensity as they have in recent years, and never as many at the same time.

And even if "the budding fig tree" is not a symbol of Israel, and her return to Palestine to become functioning as a nation again (as
many of us believe), the fact that she has returned to her own land and become a nation again cannot be ignored in relation to the prophetic Scriptures and the endtime.

"These things" coming to pass, and the return of Israel, happening at the same time in our day has sent a great thrill throughout the world of Christians who believe in and anticipate His return—and give us hope and assurance that He may indeed return in our time.

In the light of the uncertainty of the time of His return, and the great possibility that He could come in our time, let us give earnest heed to these words from our soon coming Savior: "... because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come" (Luke 19:11-13). "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord" (Luke 12:35-36).

"Occupy" till His return. This is our duty and present responsibility, with our "loins girded about," our "lights burning," our attitude "like unto men that wait for their lord." "Blessed are those servants, whom the lord when he cometh shall find watching" (Luke 12:37).

Herein lies our safety, that that Day may not catch us unaware. □

PARTNERSHIP MINISTRY

A MIDST the countless stacks of books, duly and firmly bound for shipping, you would probably notice that here and there are some impressive-looking volumes, numbered 1 through 10 on their backbones. If you got closer, you would see a vague resemblance to the Beacon Bible Commentary.

Could this be an edition of Beacon in another language?

These thousands (yes, thousands) of books, sitting there silently in the cavernous warehouse of the Nazarene Publishing House, have quite a story to tell—a story that has to do with every Nazarene congregation in the world. But let's start at the beginning.

In January 1985, the last volume in a 10-volume set of the Spanish edition of the Beacon Bible Commentary was delivered to the Nazarene Publishing House for printing. This marked the completion, not only of the largest printing project undertaken by our church in a language other than English, but also of one of the largest Christian literature projects in Spanish.

El Comentario Biblico Beacon, begun in 1974, is the most extensive evangelical Bible commentary available in Spanish. At a time when the Christian church in Latin America (and Spain) is registering a rapid growth, this commentary is urgently needed, as both denominational and independent pastors need the direction of the Word of God for their flocks. The El Comentario Biblico Beacon can meet the need well.

The reception given to El Comentario seems to validate this claim. Several Protestant groups have accepted it for their training programs. Roman Catholic priests have been no less enthusiastic. In one area, its purchase has been subsidized by the ecclesiastical hierarchy. It has been so widely received that the first four volumes are already being reprinted.

But where do you come in? The story of this Spanish Beacon is a story of vision. It would have been easy for those entrusted with decision making to decline a major project like this. However, they saw the need for the Comentario. With a far-sighted vision, matched by the management of Nazarene Publishing House, the investment of time, money, and personnel was made.

It is a story of cost. The translation of Beacon was a monumental task. So has been its revision, and all the rest of the printing process before we could see these books ready to be shipped. It could be another 25 years before a larger commentary is printed.

Who paid for it?

You did. The investment necessary for the production of El Comentario Biblico Beacon was possible because you gave to the General Budget. The books are ready to do battle or, if you please, the preachers who will use them are ready. The Spanish Beacon is the result of a partnership.

You who gave, however sacrificially, may sleep a little easier tonight. Where these books go, your offering goes—and so do you.

Aren't you glad you gave?
SOME MONTHS AGO my wife and I spent a few hours in the small town of Haworth, on the wild Yorkshire moors in the north of England. Every year Haworth has a large influx of visitors, and most of them come because of the “Brontë connection.” Patrick Brontë (1777-1861) was parish minister in Haworth from 1820 until his death, and the literary output of his gifted daughters has made this Yorkshire town a “Mecca” for students of English literature. The Brontë museum proudly displays personal items belonging to the family and first editions of Charlotte’s and Emily’s famous novels. It was not the Brontë connection that brought us to Haworth, but rather the “Grimshaw connection.” Sixty years before Patrick Brontë came to Haworth, the church’s most illustrious minister, before or since, was William Grimshaw, hell-fire preacher, Anglican “Methodist,” confidant of the Wesley brothers, and evangelist extraordinary.

Standing in Haworth’s narrow, cobbled main street, it was easy to recall in imagination Grimshaw’s flaming ministry. Haworth has changed very little across the centuries, and visitors see it today much as Grimshaw and the Brontës saw it—a small hamlet tucked into the hillside with a marvelous panoramic view of the surrounding barren hills, dotted here and there with homes and farms. At the top of the main street stands the 17th-century Church of St. Michael. For 21 years the powerful preacher in that rural pulpit was William Grimshaw.

Grimshaw was born September 14, 1708, the same year as Charles Wesley. After studying at Cambridge University he was ordained into the Anglican ministry in 1731, and in 1742 he began his ministry in Haworth. The year 1738 is stamped in Methodist history as the year of the Wesleys’ spiritual awakening, and it proved to be no less eventful in the life of William Grimshaw. Although active in the ministry, he had no sense of personal peace and acceptance with God, and in 1738 he made the first of many covenants with God in his search for assurance and forgiveness. The sudden death of his wife in 1739 deepened his despair and his renewed search for soul peace prompted his friend Benjamin Ingham, one of the Oxford “Holy Club,” to say to him, “Mr. Grimshaw, you are a Jew, you are no believer in Jesus Christ, you are building on the sand.”

Light came at last through the writings of the Puritan scholar John Owen. Reading Owen’s *Justification* Grimshaw entered into life abundant and finally found peace in his soul. His conversion occurred in 1742, a watershed in Grimshaw’s life and a year to be remembered in the history of British and American revivals. Grimshaw was destined to play a leading part in kindling the spiritual fires that burned in the north of England.

The first meeting between Grimshaw and the Methodists was in October 1746. John Nelson, the stonemason turned Kingdom builder, was the most effective of John Wesley’s lay preachers in the north of England, and he had planted Methodism in the West Riding of Yorkshire, particularly in Leeds, Bradford, and Birstall. Visiting these “Societies,” as they were called, in 1746, Charles Wesley was invited to meet Grimshaw. It was an eventful encounter. Charles Wesley preached in Grimshaw’s church and recorded in his *Journal*, “All listened, many wept, some were comforted.” But three months later the rising tide of ecclesiastical opposition to the Wesleys made Grimshaw fearful of allowing a Methodist in his pulpit. Charles Wesley remonstrated with Grimshaw because of his prejudice and timidity. In May 1747 John Wesley came to Haworth and Grimshaw offered him his pulpit. The vicar of Haworth had crossed his Rubicon and from now on all his sympathies were with the Methodists.

In a short time Grimshaw had become John Wesley’s “lieutenant” in the north of England. He was the first parish minister to engage in extra-parochial preaching and it cost him criticism, ecclesiastical rebuke, and mob violence. In August 1748 Grimshaw, John Wesley, and their assistants were attacked by a violent mob in Colne in Lancashire. Wesley was severely punched in
the face, Grimshaw was thrown to the ground and trampled in the mud, and another preacher nearly drowned when he was flung into the river. Later Wesley wrote to the justices of the peace, "Proceed against us by the law if you can or dare, but not by lawless violence, not by making a drunken, cursing, swearing, riotous mob both judge, jury, and executioner. This is flat rebellion against God and the King, as you may possibly find to your cost." But as usual the magistrates took no action and for the next decade mob violence would be the common experience of the Methodists and Grimshaw was not excepted.

To the present day a legend persists that Grimshaw was mad. Poet Laureate Robert Southey (1774-1843) pronounced Grimshaw mad, but what are the facts? If believing that men without Christ are dying in their sins was madness, then Grimshaw was mad. If preaching destruction against those who "obey not the gospel of our Lord Jesus Christ" (2 Thessalonians 1:8) is thought madness, then certainly Grimshaw was mad. If going out into the highways to win men for Christ is considered madness, then the charge against Grimshaw is well founded. If the ignoring of ecclesiastical protocol in the interests of men's souls is accepted as proof of madness, then Grimshaw must be pronounced guilty—as Festus similarly accused Paul (Acts 26:24).

John Wesley thought very highly of "good Mr. Grimshaw" and appointed him to be in charge of all the Methodist societies in the north of England. In 1751 Wesley drew up an important deed that declared the Wesley brothers and Grimshaw to have sole authority in appointing and stationing Methodist preachers. If Grimshaw outlived the Wesleys, the deed made his the controlling hand on the Methodist societies. Writing to Ebenezer Blackwell in July 1761, John Wesley said of Grimshaw: "I have been with him for some days, an Israelite indeed. A few such as him interested in theological debate than holy living: "My lord, if you needed information I would gladly do my utmost to assist you, but your fault is not in your head but in your heart which can only be reached by the divine power."

Visitors will continue to come to Haworth because of the Bronté connection, but a few will come, we hope, and pause and reflect and give thanks to God for the life and ministry of that remarkable Methodist evangelist, itinerant preacher, and fearless soul winner—"Good Mr. Grimshaw."

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**Here I Am, Lord!**

*If I can ease another's load*  
*By showing that I care.*  
*If I can cause one doubting heart*  
*To believe because I share...*  
*Here I am, Lord!*  
*If I can lessen someone's pain*  
*Or help their burden bear,*  
*If I can give encouragement*  
*By simply being there...*  
*Here I am, Lord!*

—Geraldine Nicholas  
Abbotsford, British Columbia
Purpose in Pain

by J. GRANT SWANK, JR.

BELIEVERS experience pain just as severely as nonbelievers. Being a child of God does not exempt one from anguish or sorrow that bends the heart near to breaking. Trials are a part of existence for us all. Jesus told His own that the rain fell and the sun shone on both disciples and others.

Jesus himself went through severe testings, living out the Old Testament prediction that He would be a “man of sorrows, acquainted with grief.” His lowly followers must expect the same.

Similarly, the apostles suffered by discovering Jesus’ footsteps. They were attacked on every side. Until the third century the Church counted it normal to be taunted by worldlings and to submit to tribulation. Christians were put to the rack, fed to lions, tied to stakes and burned alive, cast into cauldrons brimming with hot substances, and dragged through village streets by ropes tied to bulls’ tails.

Yet woven into the fact of trouble is the fabric of divine design when the soul is committed unreservedly to the Master planner. There are eternal reasons to our trials. Consequently, like T. S. Eliot, we pray, “Teach us to care . . . and not to care.” The Father, after all, is at work on an everlasting project; let us not thwart Him.

When we boldly accept our testings as provided by a wise God, then we understand some of the divine positions in allowing them. For instance, troubles cut through our tendency to be self-sufficient, to play god. Our buffettings remind us constantly of the words of our Leader, “Without Me you can do nothing” (John 15:5, NKJV). Good. If we finally get that through our heads, we will have matured not a little.

Also, difficult seasons shake us to rock-bottom trust. When life sails along willy-nilly, we have our good times, but they are not the most substantive. Certainly, we enjoy them and thank God for the breathers. But in the long run, the soul is nourished on nights when we circle in the dust, settling our weary selves into the dark, and have no other room to cry in but God’s holy sanctuary.

It was there that Paul wrote, “We had the sentence of death in ourselves, that we should not trust in ourselves but in God” (2 Corinthians 1:9, NKJV).

I recall one such night in 1970. I laid on my bed and could not cry, though I wanted to. Total darkness filled the room; though my eyes looked up at the ceiling, I could picture nothing. All my tidy charts had been blown into thick, dark clouds. Ambitions had been spent for a dime and life was a mad riddle. I could choose to call upon an echo within the empty cavern of the self or sob before the Father. Though tears held back, I sobbed inside. And without a moment’s hesitation, I beckoned for a divine arm to hug me. Even then, I felt nothing not even the embrace I craved. I took it to mean that I was being thrown at that season into naked trust. The hug would eventually come; and it did, two years later. But for then, rock-bottom trust.

J. GRANT SWANK, JR., pastors the Walpole, Massachusetts, Church of the Nazarene.
Further, testings warn of the satanic power. When darkness laps against our feet, breaking our stride and seeking to pull us under so as never to regain our footing, then we are cautioned of the strength of the evil powers. We had better not play with them nor court them nor treat them superficially. Then it is that we realize the necessity of standing “against the wiles of the devil” (Ephesians 6:11, NKJV).

In addition, tribulation makes the spirit strong. What good would we be forever lying in some hammock of the soul? The sinews of spirit are strengthened by pulling and striving, bending and stretching.

In times of trouble we come to know our weakness and His power, to understand, a bit at least, what the Bible means when it says, “My grace is sufficient for thee” (2 Corinthians 12:9).

No wonder Phillips Brooks could pray: “O Lord, I do not pray for tasks equal to my strength; I ask for strength equal to my tasks.” And Corrie ten Boom could witness that “if God sends us on stony paths, He provides strong shoes.”

Also, seasons for tears teach us how to begin to sympathize when others cry. How hollow is the counsel that comes from a well-meaning friend who never had to fight off the deep waters. How comforting are those rare ones who sense our frightened, darting eyes and move right in with precisioned, knowing comfort. Many times they do so in silence, leaving chatter to the less trained, the ones with all the answers.

It was a busy Paul who had learned that a primary ministry was comforting “those who are in any trouble” (2 Corinthians 1:4, NKJV). Can we? Probably, if we have been beaten a bit by the storms.

Finally, however, it is not so much the fact of trouble or even the fabric of the Father’s purpose that weighs most significantly. It is our faith, whether or not we have it. Does faith hold? Can it work?

Dean Bertha Munro had such faith when she repeatedly testified, “Not somehow, but triumphantly.”

Job had it when he exclaimed, “Though He slay me, yet will I trust Him” (Job 13:15, NKJV).

F. R. Maltby had it when he wrote, “Jesus promised His disciples three things: that they would be completely fearless, absurdly happy and in constant trouble.”

Faith set loose by life’s confusion, believing in a God who cannot sin nor make a mistake, will confound the world and baptize the Church anew. To stake one’s very existence on the assurance that in twisted lariats circling mortal necks there is a divine purpose to wrestle the devil to the floor of hell, setting loose shouts of victory throughout heaven.

In such certainty, one begins to grasp a first century missionary’s aspiration, “That I may know him, and the power of his resurrection, and the fellowship of his sufferings…” (Philippians 3:10).

Psychologists are well aware of a chasm between what we know and what we feel. In the Christian realm, our head knowledge of God sometimes differs greatly from our emotional concept of Him. Dr. Hamilton cites Christians who admit to feeling that “God is a God for others,” who, although they know the right things and testify to the right things, feel alienated from God.

Two excellent chapters are “How Did God Get to Be Like That?” and “A God Too Heavy to Carry.” The latter, reflecting back to descriptions of God related by Christians during counseling sessions, compares the gods of Isaiah 46:1-7 (helpless, stationary, deaf, and powerless) to the inferior and inadequate gods created in the workshops of the psyche. “Creating the Creator would seem an impossible thing to do,” muses Hamilton, “but, on the contrary, it can be done with great ease, but always with great dissatisfaction.”

The Faces of God is a book to help you measure your intellectual theology with your “emotional theology.” Its pages inspire worthwhile contemplation and spawn thoughts to pass along.

—Evelyn A. Stenbock

Beacon Hill Press of Kansas City
104 pages. Paper. To order, see page 23.
A CHICAGO FIRE

In 1857 Mrs. O'Leary's cow kicked over a lantern and much of Chicago was set ablaze. This year our church is hoping and planning to kindle a spiritual flame there that will never be extinguished. God has wrought great things in Chicago. He is still mightily at work there. We expect Him to bless the initial phase of our “Thrust to the Cities” decade of evangelism and church planting.

Adam Smith once described large cities as “great festering sores on the body politic.” If he is right, that is all the more reason why the church should strive to impact cities with the gospel of Christ. Christ is the Healer of leprous flesh. He can do through love what reformers cannot achieve with force.

As thousands cluster in the cities, a special challenge confronts the church to go where the masses are and there live, love, and labor for Christ. Much of His ministry was spent in the largest city of His native country. Paul’s mission strategy was to establish churches in the thickly populated centers and radiate outward to the smaller places. It’s time for us to adopt this wise method.

The church has chosen Chicago as its first “Thrust to the Cities” target. What an appropriate challenge! At the heart of America, Chicago is a teeming expression of the nation’s racial and social mixture. Here people of all colors, classes, and conditions live, work, and play—and sin, hurt, and die. To reach people for Christ here will do in one area what we are attempting in our world mission everywhere.

Chicago is blessed with every asset of civilization to be found anywhere. Chicago is cursed with every evil force or destruction that exists elsewhere. It is a world in miniature, a world for which Christ died, and over which the Spirit broods, yearning to bring peace and freedom to struggling, hungering, despairing thousands.

Let us focus prayers, compassion, resources, and cooperative efforts on this sprawling central city. From achievements there will flow rivers of opportunity, influence, and victory throughout America and around the world.

WHO’S IN CHARGE?

Reformation Day falls on October 31, commemorating those who defied religious tyranny at the risk—and often at the cost—of their fortunes and lives.

The Reformation was a crisis of authority. Most conflicts within the church are. At issue was the question, “Who’s in charge?” In a sense, all involved did agree that Christ rules the church. He is at its head. So the question, more precisely, was, “How is Christ in charge?” How is His authority exercised?

In its earliest days Christianity did not have to wrestle with this issue. Christ ruled the church through the apostles. With the passing of the apostles the question became increasingly acute. By Martin Luther’s time, two conflicting answers were given, Scripture and the church hierarchy. The Roman Catholic tradition had opted for locating the church’s authority in the office of the pope, regarded as Peter’s successor to the bishopric of Rome and vicar of Christ upon the earth.

The Reformers said no. The church, including the papacy, could not rightfully exercise authority over Scripture or even with Scripture. The church, its offices, its doctrines, and its practices were under Scripture. Scripture was the deposit of apostolic faith and witness. Christ spoke to the church through the Bible. Of course, Scripture had to be interpreted, necessitating the teaching office of the church. But to confer infallibility upon the decisions of that teaching office was to bring Christ’s word under men’s judgment. Men’s words should be brought under Christ’s judgment.

So the battle was joined, and a fierce and bloody battle it was. For the heirs of the Reformation the answer has been fixed. Christ exercises His supreme authority by the Scriptures. The Word of God is free, but the church is bound to Christ as its Lord and to Scripture as the instrument of His Lordship. Scripture is infallible, not the church. This keeps the door open to reformation whenever doctrines and practices are shown to be incongruent with Scripture.
Christianity challenges adults to be men and women whom the little ones can safely love and trust.

$40.00 A MINUTE

Think of it—for $40.00 you can finance the missionary work of our church for one minute. What can happen in a minute? Well, with over 600 missionaries laboring in 75 world areas, helping national superintendents, pastors, and laymen, all kinds of spiritual victories can take place. The power of the Holy Spirit opens wide the door of possibility.

If you stretch your support to 10 minutes with a gift of $400, you are assured of history-making achievements. A friend of mine has become so excited by the idea that he is going to invest $1,200 in the Thanksgiving Offering for world mission. Then he is going to set aside a 30-minute segment of the day and rejoice that he and his wife are “running the missionary program around the world.” During those 30 minutes, hospitals will be saving lives, schools will be training minds, churches will be winning souls. Miracles will occur as prayers are answered and labors are rewarded. Light will flood darkened hearts and homes. Christ will become real to people who are responding to the gospel in penitence and faith. The Lord will add to the church those who believe, and the task force for evangelism and discipleship will be enlarged.

It’s enough to stagger the mind and electrify the soul. It’s enough to make angels tune their harps for a jubilee, and to strike terror into the hearts of demons.

How much time is left to proclaim Christ to the nations? No one knows. But this we all know, “the night cometh when no man can work.” “The king’s business required haste.”

Pouring funds into world mission is more important than any form of selfish indulgence. To be responsible for the operation of our vast world ministry for a minute, or 10 minutes, or a half hour will bring deep satisfaction. It beats anything we can put on our backs, stock in our pantries, hang on our walls, or park in our garages.

Forty dollars a minute! How many minutes are you in for? Many are giving their whole lives. We can give some dollars.

A CHILD’S LOVE

This past summer I had the privilege of preaching one Sunday at our Jernigan Memorial Church in Bethany, Okla. I stayed at the parsonage with the gracious Lee Ellingson family.

On Sunday afternoon I was sitting on the couch in the living room, rather deep in thoughts of the upcoming evening service. Four-year-old Jared entered the room, ran across the floor, became airborne about three feet away, and landed in my lap. He put his arms around me and said, “I love you.”

Ever since, I have reflected off and on about how serious one’s responsibility becomes who is loved and trusted by a child. Whether that child is your own or another’s, your opportunity to influence him for good is no greater than his continued confidence and affection. What a terrible thing it is to betray that trust and to destroy that affection!

Jesus solemnly declared, “Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.” By “little ones” He included humble, childlike adult believers, but He did not exclude little children.

Children give their affection and trust quite readily! They are eager to love and to be loved. For this reason they are vulnerable, easy to deceive and exploit. They have no defenses against abuse. Nothing more powerfully demonstrates the evil in men’s lives than child abuse.

Children are exploited and abused today in great numbers and to cruel depths. Callous, greedy adults have made child pornography a large industry. Grown-ups, victims of booze and drugs, are maiming and killing children daily. Others are sacrificing children to their own selfish failure to keep marriages and homes intact. Thousands bring up children in ignorance of God, as though their children were only sophisticated animals.

Christianity challenges adults to be men and women whom the little ones can safely love and trust.
I first came to know Rev. Gaines 47 years ago and he and Sister Gaines knew no limits in those days when it came to meeting the needs of people. I guess they think there is no stopping place as long as God gives them breath.

Thank you for joining the Los Angeles Times in letting so many people know that as long as there is a need, someone will fill that need, regardless of pain.

Curtis Eldred
Cleveland, Tennessee

FOUND MEANING IN CHRIST

I just finished reading Robert Ulrich's article, "Thou Shalt Not Kill—Thyself!" and it brought back memories of my high school years. I was always depressed and, I hate to admit it, suicidal. My family and friends (non-Christians) didn't seem to have time to listen to my problems, so a few times I almost killed myself! But, every time I started to overdose or grab a knife, there would be a small voice that always stopped me! Thank God!

Two years ago I accepted Christ as my Savior and I now realize that it was Jesus who whispered to me during those crucial moments. He has given my life meaning and purpose, and I want to serve Him as long as I live! After all, He had time to notice my plight and save me when I didn't care about Him, so I've got a tremendous debt to pay.

Jodenia Muncie
Brazil, Indiana

ONE GOD, MANY DESCRIPTIONS

In a recent issue, an author described how a young woman could not grasp the concept of a loving father due to the fact she had not had one. The author stated how sad he felt for her that she could not grasp the Father-God concept.

What is sad is that we think everyone must grasp this Father-God concept. For some, God may be seen as shepherd, redeemer, and even mother—or a broader word, parent.

Very few would say God is just Father, just Creator, but all of these words only begin to describe a God that is beyond description.

Let’s begin to broaden our concept of God so we can be as Paul was when he spoke in Athens about their "Unknown God" (Acts 17:23). Let us not take our images and force them on others but be open to the continuing revelation of God.

Mary Beth Taylor
Penn Yan, New York

A DOUBLE HEALING

by ERNIE GRAY

In the Fall of '84, one of my parishioners asked me to visit a friend of his who was scheduled for surgery within the next few days for cancer.

The next day, I went to see Otis Tucker and his wife in Cowan, Tenn. When I arrived, a friendly neighbor was on hand to greet me, and she invited me into the living room. There I met Mrs. Tucker. She was sitting in a chair with a blanket wrapped around her, for she had just gotten up out of bed. I discovered that she, too, had cancer, and that the doctors did not expect her to live much longer. This suffering woman knew of her condition; she realized that her days were numbered. She didn’t say much about her condition, however—what concerned her most was her husband, Otis.

She testified to me and her neighbor of her faith in Christ. I knew by her glowing face and ringing voice that even though cancer was stripping life from her body, in her heart she possessed eternal life. After she had testified to us, she said, "I want you to talk to Otis. He is going to have surgery this Wednesday for cancer, and he’s never been saved."

She called for Otis to come into the living room. He came and sat down on the sofa. He was easy to talk to; he knew why I was there, for he had heard us talking from the kitchen, and he knew the burden that his wife had been carrying for him. He was also aware of the seriousness of his condition, and talked freely about the operation he would undergo on Wednesday morning. Tears had gathered in his eyes as he said, "Preacher, they tell me that they will have to remove my voice box. I’ll never be able to speak again after the surgery, they say. So, Preacher, I would like for the Lord to save me now before I lose my voice, for I want to be able to confess my sins with my mouth."

We knelt down. Otis began to confess his sins openly to the Lord. After a while, when he arose from praying, he wiped the tears from his eyes and said, "It’s all right now." God had saved Otis Tucker. We were all happy, especially his wife.

That Wednesday Otis went to Nashville to have surgery. When the doctors operated, they discovered that the cancer wasn’t as bad as it had appeared in the previous test; they didn’t have to remove his voice box. Otis was still able to speak after the surgery, and doctors reported that all of the cancer had been removed.

After Otis came home, I went to see him one day. He was praising the Lord for a double healing received that Monday in his living room.

A few days later, Mrs. Tucker passed away to be with the Lord. After a while, when he arose from praying, he wiped the tears from his eyes and said, "It’s all right now." God had saved Otis Tucker. We were all happy, especially his wife.

ERNIE GRAY pastors the Eastside Church of the Nazarene in Covington, Kentucky.

"By ALL MEANS... Save Some"
Give Generously to the Thanksgiving Offering for World Evangelism That the World May Know
1985 THANKSGIVING OFFERING CHALLENGE

Would you like to finance the entire World Missionary Program for the Church of the Nazarene?

Now you can have this rich spiritual blessing for a minute and more.

$40.00 will support the missionary work of our church around the world for one minute:

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Watch your watch and money grow.

"From the fullness of the溢 out..." after all.

SHARE THE
Will you prayerfully meet this challenge?

Your support covers:

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Your Faithful Giving Supports...

THE CHURCH OF THE NAZARENE AROUND THE WORLD

THAT THE WORLD MAY KNOW
Dr. Bill Sullivan, Church Growth Division director, purposed to draw upon the ministries and services of headquarters and the knowledge and experience of other Nazarene leaders. The leaders came to explore ways they can become involved in assisting the all-out effort to impact Chicago for Christ.

Nazarene headquarters ministries and services represented were the Division of Christian Life and Sunday School, Division of Finance, Pastoral Ministries (VideoNet), Youth Ministries, Division of World Missions (Compassionate Ministries, Work and Witness, and World Mission magazine), Evangelism Ministries, Church Extension Ministries, Division of Communication (Media Services), and Division of Church Growth (Statistical Research Center).

Other resource organizations represented were ANBP, Ed Levin; ANSW, Michael Malloy; ANSR, Jon Johnston.

The group outlined strategy for church planting and compassionate ministries to defined areas of Chicago, particularly the inner city and areas of concentrated ethnic populations.

JUDGE VACATES SENTENCE IN MELLISH CASE

A Florida judge has vacated the sentence of contempt of court against a Nazarene minister who refused to testify against a man he had been counseling who was charged with child sexual abuse. Broward County, Fla., Circuit Court Judge Harry Hinckley threw out the 60-day sentence during a hearing Friday afternoon, August 2. Judge Hinckley declared the charges moot since the Florida legislature had changed the law under which Rev. John Mellish was charged and since the defendant in the child abuse case had already pleaded guilty and had been sentenced. Rev. Mellish is the pastor of Margate, Fla., Church of the Nazarene. Rev. Mellish became the first minister in the country to spend the night in jail for refusing to divulge to a state's attorney information that had been shared by a parishioner. The Florida legislature had taken away the clergy-parishioner privilege of confidentiality when it passed a child abuse bill in 1983. That privilege was restored by the Florida General Assembly this year. The new law will go into effect October 1.

The circuit court room was jammed with parishioners, ministers, and members of the news media as Judge Hinckley vacated the sentence. General Superintendent Dr. Jerald D. Johnson was present to testify in Rev. Mellish’s behalf. Dr. Robert H. Spear, Jr., superintendent of the Southern Florida District, was also present for the hearing. The case, which began August 31 of last year, had been appealed to the Fourth District Court of Appeals in West Palm Beach, Fla. That court sent the case back to Judge Hinckley on June 12, saying the issue was moot and suggesting that the case be vacated.

Rev. Mellish has received national attention in the case and has received support from many different religious and nonsectarian groups, including Catholic and Jewish organizations, the American Medical Association, and Sigma Delta Chi (the society of professional journalists), to name a few.

Earl Sands, the man with whom Rev. Mellish was counseling, pleaded guilty in February to one count of attempted child abuse and was sentenced to 10 years in prison, to be followed by 10 years probation. He has reportedly become a Christian since he went to prison.

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Bill M. Sullivan, Church Growth Division director, and Keith Bottles, superintendent of the Chicago Central District, direct the group in prioritizing their objectives for the Chicago impact.

Dale Jones, statistical analyst from the Division of Church Growth, presents statistical data on designated areas of Chicago's inner city. The diversity or concentration of population, and educational, economic, and social factors that will influence the methods used to impact each area with the gospel while meeting other human needs are shown.

AREA PASTORS, DENOMINATIONAL LEADERS, STRATEGIZE FOR CHICAGO IMPACT

Twenty-five leaders were called together August 19 for an extensive review of the resources available for the decadal Thrust to the Cities. The meeting was held in Chicago, the target city for 1986. Pastors and laymen of area Nazarene churches, Olivet Nazarene College representatives, headquarters personnel, and leaders of associations of Nazarene compassionate and social ministries met from across the nation.
IS YOUR BIBLE COLLECTING DUST DURING THE WEEK?

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INSURANCE REOPENING EXTENDED

The Board of Pensions and Benefits USA has announced that the limited open enrollment period for the Supplemental Group Term Life Insurance Program for full-time church employees and evangelists has been extended through October 31, 1985. Initially the reopening was to close October 1.

During this special enrollment period, eligible participants may purchase coverage within the reopening limits with no proof of insurability and no physical exam. For anyone desiring coverage above the reopening limits, a simple statement is required.

Dr. Wessels, administrator of the board, reports that although enrollment for primary insurance and dependents insurance may be requested at any time of the year, the limited reopening offers a special opportunity for easy enrollment.

Church employees and evangelists who are already enrolled may also take advantage of the extended deadline by increasing their insurance within the reopening limits.

Dr. Wessels advises that all applications for new enrollment or increase of coverage should be made before the October 31 deadline if the changes are to come under the reopening provisions. Additional information about the improved rates, the increased maximum coverage available for dependents, and the reopening period may be obtained by writing the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131, or phoning 816-333-7000.

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DANIELS HONORED BY DISTRICT

Dr. and Mrs. M. Harold Daniels were honored by the Colorado District, July 17, on his retirement from the post of superintendent. Several hundred persons from across the district joined in the salute at the Colorado Springs Trinity Church.

Dr. Daniels, who has served for half a century in the denomination, was appointed superintendent of the Colorado District in October 1970. At that
time he was pastor of Bethany, Okla., First Church, then the largest Nazarene church in the United States. When he came to the Colorado District there were only four churches with a membership of more than 300 each and a combined membership of 1,452. In 1984 there were nine such churches with a combined membership of 6,131. Last year the average Nazarene church in Colorado had a membership of 147, with 115 in Sunday School, 142 in morning worship, 86 in the evening service, raised $101,000, and gave $8,400 for world missions.

Dr. Raymond W. Hurn, general superintendent, represented the general Church of the Nazarene at the special ceremony.

May 23 a “dream came true” for Rev. Jay Bybee, pastor of Odessa, Tex., First Church. He presented the Indian Nazarene Bible College a check for money First Church had raised to cover tuition costs for two Indian couples to attend Bible school. It was payment of a 38-year love debt. Shown (l. to r.) are Rev. Wally Renegar, NIBC development director; Rev. Bybee; and Rev. Denny Owens, NIBC president. In November 1946, at the age of 17, Jay Bybee stepped off the Greyhound bus at Intercession City, Fla., to attend Intercession City Bible School. Without sufficient funds, he looked for “odd jobs” to earn money for schooling. President Osie England instructed him to enroll in school and said, “The Lord will provide.” Some five weeks later, Miss England stopped him en route from his part-time job as “hotel cleaner” to tell him, “You know the money we prayed about is in.” Three 100-dollar bills had been sent from an anonymous giver from Haines City, Fla., with these stipulations: “To apply toward the education of a boy that is (1) an orphan; (2) preparing for the ministry; and (3) without any other monetary support.” “Son,” she said, “out of all the students we have, the board has agreed you are the only one who qualifies for that $300” (exactly the total cost for that semester’s schooling). Bybee graduated from Bible school in 1949, later entered Trevecca Nazarene College and graduated in 1956. He has pastored in West Virginia, Ohio, Kentucky, Tennessee, Mississippi, and Texas. Rev. Bybee has been pastor of Odessa First Church since November 17, 1983.
DRISKELL, G. TIMOTHY:

October 8-13; Decatur, IL (Faries Parkway), October 15-20; Freder-

ersburg, WV (Broadway), October 8-13; Elkins. WV, October

Manett, MO, October 1-6: Marshfield, MO, October

Homer City, PA, October 1-6; Beckley. WV,

Trenton, NJ, October I -6; Marlton, NJ (Wiley

Poughkeepsie, NY, October 8-13; Des

Hilliard. OH, October 1-6: Greenville

South Dakota Crusade), October 7-13; Reserved, October

Blackwell. OK (First), October 8-13; Reserved, October 14-19, Beth

Narren College, October 20-27, Newark, DE. October 31—November

Green, JAMES AND ROY K.:

October 6: Auburn, WA, OR, ID, October 13-20; Ward, AR (Hickory Plains), October 21-27

South Dakota, October 22-29

July 27-29

October 6: Colfax, WA (Forest Home), October 8-13; Dexter, MO (First). October

October 22, 1979.

JOHNSON, RONALD E.:

October 22-27; Collingdale, PA, October 8-13; North Little Rock, AR (Friendly

October 22-27; Centralia, IL, October 29— November 3

HARDIN, H. R.:

October 8-13; Sistersville, WV. October 29— November 3

DAWSON, ROBERT E.:

October 8-13; Ironton, OH (First). October 16-20; Fort Wayne, IN (Nease Memo-

October 22, 1979.

Bennett College, Chicago, IL, October 11-17; Bennett College, Chicago, IL, October 22-27.

22 HERALD OF HOLINESS
OYLER, CALVIN AND VIRGINIA:  
OVERTON, WILLIAM D.:  
OLIVER, L. S.;  
PRICE, ROSS E.;  
PRICE, JOHN H.:  
NAJARIAN, BERGE AND DORIS:  
SMITH, HAROLD AND ORPHA:  
MUNCIE, ROBERT AND JANE:  
RITCHIE, LAWRENCE L.:  
PAGE, MARK:  
PASSMORE EVANGELISTIC PARTY;  
MOYER, BRANCE E.:  
MOSS, UDELL G.:  
MULLEN, DEVERNE H.:  
MILLS, CARLTON A.:  
MILLHUFF CHARLES R.:  
WV, October 30—November 3  
(Riverview), October 23—November 3  
(St. Paul), October 22-27; Binghamton, NY (First), October 29—November 3  
(Midland, TX (First), October 8-13; Bicknell, IN, October 8-13; Mitchell, IN, October 18-20; Craigsville, WV, October 1-6; Asheville, NC (Swannanoa), October 16-20; Knoxville, TN, October 15-20; Williamsport, PA (Stearns), October 8-13; Jackson, MS; October 15-20; Paden City, WV, October 8-13; Point Pleasant, WV, October 15-20; South Zanesville, OH, October 22-27; Lexington, OH, October 29—November 3  
TAYLOR, DAVID AND NORMA: Grand Rapids, MI (West), October 1-6; St Johns, MI, October 9-13; Lansing, MI (Central), October 15-20; De Kalb, IL, October 22-27; Doverdale, IN, October 29—November 3  
TAYLOR, MCKEEL L.: Colorado Springs, CO (Eastborough), October 2-6; Oklahoma City, OK (Britton), October 8-13  
TAYLOR, ROBERT W.: Bridgeport, CT (St. John's), October 1-6; Bloomington, IN (First), October 8-13; New Brighton, PA, October 12-19; Kittanning, PA, October 22-27; Armstrong, OH (First), October 29—November 3  
TAYLOR, RONNIE F.: Savannah, GA (First), October 1-6; Lawrenceburg, TN (Naughton Memorial), October 8-13; Atlantic Beach, FL (Jacksonville Beaches First), October 22-27; Louisville, KY (Southside), October 29—November 3  
THOMAS, J. MEITIN: Sequim, WA (Sequim Valley), October 15-20; THATCHER, OREN D.: Louisville, KY (Maryville), October 6-13; Albany, KY (Highway), October 22-27  
TOOLEY, JAMES: Porterville, CA, October 1-6; Rock Hill, SC (First), October 8-13; Charleston, SC (East), October 22-27; Beaufort, SC (South), October 29—November 3  
TRIPP HOWARD: Cartersville, GA (First), October 1-6; Fort Thomas, KY (Highland Heights Trinity), October 8-13; Fort Worth, TX (Southside), October 15-20; Clayton, IN (South), October 22-27; Dearborn, TN, October 30—November 4  
TRUSSEL, PAUL D.: Northwest District Tour October 1-20; Belle, NM (First), October 23-27  
TUCKER, RALPH, W. Jr.: Wright City, MO (First), October 1-6  
VANCE, PAUL, J.: Beaver Falls, PA (College Hill), October 1-6  
VARAN, WILLIAM E.: Richmond, KY (First), October 1-6; Menomonee Falls, WI (First), October 13-20; Milwaukee, WI, October 19-24; Kenosha, WI (First), October 22-27; Paragould, AR (Woodland College), October 29—November 3  
WALKER, LAWRENCE C.: Mentor, OH, October 8-13  
WALLACE, J. C. AND MARGIE: Lancaster, SC (Southside), October 1-6; Rock Hill, SC (First), October 8-13; Jackson, GA (First), October 15-20  
WELCH, WILLIAM B.: West Columbia, SC (Central), October 1-6; Centerville, TN (First), October 8-13; Memphis, TN (Eastside), October 15-20; Davenport, SC (Seymour), October 22-27  
WILLS, LINDA R.: Dobsonville, NC (First), October 1-6; Pedducay, OH; October 8-13; Mcrsville, IN, October 15-20; Cedar Rapids, IA (First), October 22-27; Clinton, IA, October 29—November 3  
WILSON, JAMES D.: Carthage, TX (First), October 8-13; Lubbock, TX, October 15-20; Ridgelea, OK, October 22-27; St. Maries, ID, October 22-25; Selah, WA, October 29—November 3  
WOODWARD FAMILY EVANGELISM:  
WOODWARD, J. L.: Sayre, OK, October 4-8; WRIGHT, KENNETH:  
WRIGHT, J. D.: Canton, OH (Calahan), October 1-6; Alliance, OH (First), October 8-13; Buchanan, MI (Little Sandy), October 22-27; Burlington, WA, October 29—November 3  
WRYCK, DENNIS L.: Boston, IL (First), October 1-6; Granite City, IL (First), October 8-13; Charleston, WV (Davis Creek), October 16-20; Louisville, KY (Oxotana) October 29—November 3  

designates retired elder

FOR THE RECORD

DISTRICT SUPERINTENDENTS

AFRICA

CAPE VERDE—Giberto Evora, Caixa Postal 96, Praia, Republic of Cape Verde, West Africa
MALAWI CENTRAL—H. B. Kalitera, PO Box 1036, Lilongwe, Malawi
MALAWI SOUTH—L. Domoya, PO Box 136, Zomba, Malawi
MOZAMBIQUE LIMPopo—Elias Mucasse, c/o Mr. Bill Moon, PO Box. 14, Manzini, Swaziland
MOZAMBIQUE MAPUTO—Solomon Mafe (same as above)
MOZAMBIQUE MANJACAZE—Benjamin Langa (same as above)
MOZAMBIQUE MAVENGANE—Mathe Matsine (same as above)
NIGERIA—John Udoh, PO Box 228, Etinan, Cross River State, Nigeria

REPUBLIC OF SOUTH AFRICA, EUROPEAN—Jerry Jennings, PO Box. 48, Florida 1710 Transvaal, Republic of South Africa

REPUBLIC OF SOUTH AFRICA, WESTERN CAPE—L. B. Smith, PO Box 74, Athlone 7760, Republic of South Africa

SOUTHERN AFRICA—NORTH, BOPHTUHA- TSWANA—Wilton C. Maenetja, P.O. Box 32, 0100 Mabopane, Republic of Bophuthatswana (Southern Africa)

SOUTHERN AFRICA—NORTH, BOPHTUHA-TSWANA—J. D. Bakhwane. P.O. Box 3960, Mmatlou, Republic of Bophuthatswana (Southern Africa)

SOUTHERN AFRICA—NORTH, E A S TERN—R. M. Reebie, PO Box 15, Acorhhoek, 1360 East Transvaal, Republic of South Africa

SOUTHERN AFRICA—NORTHWEST, NORTHEAST—Wilson Makhubele, PO Box 150, Letaba 0870, Republic of South Africa
Elders Robert Latham, Bill Lewis, Samuel Taylor, and Darrell Wininger and laymen Robert Clifton, Edward Mason, Jesse Pitts, and Frank Zagar were elected to the Advisory Board.

Mrs. Darrell (Barbara) Wininger, NWMS president; Mr. Carlyle Thill, NYI president; and Rev. Bill Lewis, chairman of the Board of CL/SS, were re-elected to their respective offices.

NORTHWESTERN ILLINOIS

The 37th annual assembly of the Northwestern Illinois District was held in Manville, Ill. District Superintendent Floyd H. Pounds was re-elected for a four-year term.


Elders elected to the Advisory Board were James Hazelwood, John Hollis, and Donald Tyler. Laymen elected were John Alderson, Bill Green, and Dan Roat.

NWMS president Mrs. Carol Pounds was re-elected; NYI president Rev. Richard Barriger was re-elected; and Dr. David Nixon was elected chairman of the Board of CL/SS.

AKRON

The 43rd annual assembly of the Akron District met in Louisville, Ohio. District Superintendent Floyd O. Flemming, completing the third year of an extended term, reported.

Dr. Eugene L. Stowe, presiding general superintendent, ordained James P. Burns, Gregory A. Freed, and Paul H. Hazleton. Beverly J. Clapper was consecrated as deaconess.

Elders Marion W. Barber, Willis G. Coburn, George A. Gibbon, Jr., and Russell J. Long, Sr. were elected to the Advisory Board, along with laymen James R. Couchenour, William R. Davis, Del Sanford, and Glenn Thorne.

Mrs. Floyd O. (Barbara) Flemming, NWMS president, was re-elected; Rev. William Dillen Il was elected NYI president; and Rev. Michael T. Burns, chairman of the Board of CL/SS was re-elected.

SOUTH CAROLINA

The 43rd annual assembly of the South Carolina District met in Columbia, S.C. District Superintendent D. Moody Gunter was re-elected for a four-year term.

Presiding General Superintendent Eugene L. Stowe ordained Dwight M. Gunter II and Robert Peters; recognized the credentials of Cecil Murdaugh, and commissioned Faye Smith in Christian education.

Elders Harold M. Liner, T. W. Mitchell, and Harry Widener and laymen Clarence I. Coleman, J. B. Hucks, and Robert Pelham were elected to the Advisory Board.

Nina G. Gunter was re-elected NWMS president; Dwight M. Gunter II was elected NYI president; and Larry W. Spraker was re-elected chairman of the Board of CL/SS.

JOPLIN

The 28th annual assembly of the Joplin District met at Carthage, Mo. District Superintendent Charles H. Strickland.

Elected to the Advisory Board were John Moles, Tom Tinker, and Joe Lee Tompkins and laymen Marvin Cherry, A. R. Motley, and John VanDyne.

NWMS president Mrs. James C. Hester; NYI president Jim Cariker, and chairman of the Board of CL/SS Ark Noel, Jr., were all re-elected to their respective offices.

TENNESSEE

The 74th annual assembly of the Tennessee District met in Jackson, Tenn. District Superintendent W. Talmadge Johnson, re-elected to a four-year term, reported a new church at Pulaski, Tenn.

Presiding General Superintendent William M. Greathouse ordained Kenneth W. Andrews, Jack C. Oden, Larry Jones, Donald L. Mellish, and Bernie DeFinger, and recognized the credentials of Charles Paul.

Elected to the Advisory Board were elders James Paul

Pictured at the Northwestern Illinois district assembly (l. to r.) are Dr. Jerald D. Johnson, general superintendent; ordinands and wives Rev. and Mrs. James P. Burns, Rev. and Mrs. Gregory A. Freed, and Rev. and Mrs. Paul N. Hazelton; Mr. Ken and Mrs. Beverly Clapper, consecrated deaconess and spouse; District Superintendent and Mrs. Floyd O. Flemming.

Pictured at the Akron district assembly (l. to r.) are Dr. Eugene L. Stowe, general superintendent; ordinands and wives Rev. and Mrs. James P. Burns, Rev. and Mrs. Michael Coffman, Rev. and Mrs. Terry L. Vance, Rev. and Mrs. Randy A. Lingenfelter; Dr. Floyd H. Pounds, district superintendent; and David Sorrell, district secretary.

Pictured at the South Carolina district assembly are General Superintendent Eugene L. Stowe (back, l.); Cecil Murdaugh (front, l.), credentials recognized; ordinands Rev. and Mrs. Dwight M. Gunter II and Rev. and Mrs. Robert Peters; District Superintendent D. Moody Gunter (back, second from r.); and Faye Smith, commissioned in Christian education, with husband Rev. Jay R. Smith (r).

Pictured at the Joplin district assembly (l. to r.) are Charles Paul (elder's orders recognized); ordinands Donald L. Mellish, Kenneth W. Andrews, and Larry Jones; and Dr. William M. Greathouse, general superintendent; (back row, l. to r.) ordinands Bernie DeFinger and Jack C. Oden; Dr. W. Talmadge Johnson, district superintendent; and Robert L. Dixon, district secretary.
Pictured at the West Virginia South district assembly (l. to r.) are Dr. Raymond W. Hurn, general superintendent; ordinands and wives Rev. and Mrs. Stanley Hunt, Rev. and Mrs. Kenneth Pierson, Rev. and Mrs. David Patrick, Rev. and Mrs. Charles Williams; and Rev. C. Harold Smith, district superintendent.

Pictured at the Iowa district assembly (front row, l. to r.) are General Superintendent Raymond W. Hurn, ordinand Rev. Rodger Thelander, and District Superintendent Forrest E. Whitlatch; (back row, l. to r.) ordinands Rev. Max L. Gaffield, Rev. Gary L. Snook, and Rev. James Tooley; Rev. Jack Wolgamuth (elder's orders recognized); and ordinands Rev. Harley W. Schull and Rev. M. Dean Sires.

Pictured at the Georgia district assembly (l. to r.) are Dr. Harold Latham, district superintendent; Rev. John T. Strickland, credentials recognized; ordinand and wife Rev. and Mrs. George Robert Prater; Rev. Jimmy Landrum, credentials recognized; and Dr. Raymond W. Hurn, general superintendent.

Craig, Ron Jordan, Robert Mitchell, and Millard Reed and laymen Levi Barnes, Jim Buckner, Wendell Poole, and Ed Whittington.

NWMS president Jenelle Johnson, NYI president Lee Woolery, and chairman of the Board of CL/SS Gerald Parmer were reelected to their respective offices.

VIRGINIA

The 44th annual assembly of the Virginia District met in Buckingham, Va. District Superintendent Reelford L. Chaney, completing the third year of an extended term, reported a new church at Farmville, Va.

General Superintendent John A. Knight ordained Charles L. Lambert, Sr. Elders Robert Daily, Robert E. Field, and C. L. Thompson and laypersons Leroy Cox, Joyce McWhorter, and Amos Wimmer were elected to the Advisory Board.

Mrs. Barbara Chaney was reelected NWMS president; Tim Taylor was reelected NYI president; and Clark Langford was reelected chairman of the Board of CL/SS.

IOWA

The 73rd annual assembly of the Iowa District met in Des Moines, Iowa. District Superintendent Forrest E. Whittatch, completing the second year of an extended term, reported a new church in Spencer, Iowa.

Presiding General Superintendent Raymond W. Hurn ordained Max Gaffield, Harley W. Schull, M. Dean Sires, Gary Leroy Snook, Rodger Thelander, and Jim Tooley, and recognized the credentials of Jack Wolgamuth.

Elected to the Advisory Board were elders Gene C. Phillips, James M. Bearden, and Dave L. Humble and laymen Don A. Diehl, Merle D. Freed, and Leonard Worcester.

Mrs. Forrest Whitlatch, NWMS president; Daniel Arnold, NYI president; and Don C. Gadbow, chairman of the Board of CL/SS, were reelected to their respective offices.

GEORGIA

The 71st annual assembly of the Georgia District met at Atlanta, Ga. District Superintendent Harold Latham, completing the second year of an extended term, reported the organization of the Albany Grace Church.

General Superintendent Raymond W. Hurn ordained George Robert Prater and recognized the credentials of John T. Strickland and Jimmy Lamar Landrum.

Elders Lowell T. Clyburn, James B. Hubbard, and Pal L. Wright and laymen Marcus Clements, John
Pictured at the Kansas City district assembly (to r.) are General Superintendent Eugene L. Stowe; ordinations and spouses Mr. and Rev. Mrs. Elmer Juhl, Rev. and Mrs. Bill Jones, Rev. and Mrs. Mark Else, Rev. and Mrs. Clark Armstrong, Rev. and Mrs. David Pitts, Rev. and Mrs. Donald Welch, Rev. and Mrs. Lester Sprang, Rev. and Mrs. O’Neal Loetscher; and District Superintendent Milton Parrish.

Faircloth, and Robert Milburn, Sr. were elected to the Advisory Board.

Mrs. Virginia Wiseman was reelected NWMS president; Scott K. Lowry was reelected NYI president; and Rev. Lowell T. Clyburn was elected chairman of the Board of CL/SS.

MISSOURI

The 75th annual assembly of the Missouri District met in St. Louis, Mo. District Superintendent Hiram E. Sanders, reelected for a four-year term, reported the organization of the St. Louis New Hope church. Elders to the Advisory Board were elders Chester Kneir, Wayne LaForce, and William Sunberg and laymen John T. Stamey, Don Cork, and Larry McIntire. Shirley Kneir was elected NYI president; Dennis Dillon was elected NYI president; and James Heckathorn was elected chairman of the Board of CL/SS.

MISSOURI

The 43rd annual assembly of the Northwest Indiana District met at Crown Point, Ind. District Superintendent Thomas M. Hermon was reelected for a four-year term. Presiding General Superintendent William M. Greathouse ordained James Richard Coy and Daniel M. Kneir Wayne LaForce, and William Sunberg and laymen John T. Stamey, Don Cork, and Larry McIntire. Shirley Kneir was elected NYI president; Dennis Dillon was elected NYI president; and James Heckathorn was elected chairman of the Board of CL/SS.

KANSAS CITY DISTRICT

The 61st annual assembly of the Kansas City District met at Olathe, Kan. District Superintendent Milton B. Parrish, completing the first year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained Clark Armstrong, H. Mark Else, Bill L. Jones, Cheryl Jewell, Albert O’Neal Loetscher, David Pitts, Lester Sprang, and Donald Welch.

Elders elected to the Advisory Board were Joseph Bloise, Paul Cunningham, Richard Neiderheiser, and Keith Wright. Laymen elected were Ira Cox, Leland King, Roy Simpson, and Bill Snyder.

NWMS president Mrs. Milton (Tommie) Parrish, NYI president Alan Thompson, and chairman of the Board of CL/SS Elvin Powers were reelected to their respective offices.

DOUGLAS P. RESTRIK from associate, Circleville, Ohio, to Richmond (Va.) Trinity.

K. MICHAEL SPARKS from Union Chapel (Cleve City, Ind.) to Rockville, Ind.

JERRY W. WARREN from Sheridan, Ore., to Oakland, Ore.

DONALD E. WELLS from Alexandria (La.) First to Macon (Ga.) Trinity

MOVING MISSIONARIES

MISS JOAN ANDERSEN, Swaziland, Furlough address: 310 W. Ohio St., Coalgate, OK 74356

REV. JOHN and GLENDA ARMSTRONG, Venezuela, Field address: Apartado 40792, Caracas 15, Venezuela

REV. STEVEN and DEBORAH BAKER, Peru, Field address: Apartado 18, Lima 18, Peru

DR. DAVID and MARY ELLEN BERRY, Japan, Field address: 826 Kazura, Kure 280, Japan

REV. JOHN and MARTHA BERGE, Haiti, Furlough address: 2227 Whiteboard, Houston, TX 77084

REV. PETER and MERYL BURKHART, Philippines, Field address: Baguio, Bukidnon, 9201

REV. DONALD and LUCY CRENshaw, Dominican Republic, Field address: Apartado 1363, Santo Domingo, Republica Dominicana

MISS KATHY JAY, Swaziland, Furlough address: 1540 College Way Apt. 107, Olathe, KS 66062

MRS. ROBERT and SHERRI KELLER, French West Africa, Field address: c/o A.F.E.B., Centre Missionnaire, 50, Rue des Galloubous, F 73200 Albertville, France

REV. JAMES and CAROL KRAITZ, Sr., Brazil, Temporary Furlough address: c/o Mrs. F. W. Speed, 134 San Miguel Dr., Port Richey, FL 33568

REV. TOM and BARBARA LONG, Spain, Field address: Calle Raquel de la Hoz 21, Madrid 22, Spain

REV. EARL and NORMA MORGAN, Holy Land, Furlough address: c/o Frank & Brenda Thomas, 353 Olive, St. Johnstown, NY 13839

REV. ROD and RHEA McMurdoW, Taiwan, Field address: P.O. Box 3-2, Peitou 112-72, Tai­

wan, Republic of China

REV. STEPHEN and SHEILA PETTIS, Bermuda, Field address: P.O. Box 22 Flatts, Smith Parish, Bermuda

REV. JERRY and TONI PORTER, Costa Rica, Field address: Apartado Postal 3977, San Jose, Costa Rica

REV. STEPHEN and IRENE RIEDER, Taiwan, Field address: Box 3-02, Peitou 11172, Taiwan, Republic of China

REV. BOB and NANCY SAY, Haiti, Field address: Rev. Bob Say—Nazarene, c/o M.F.I., Box 15665, West Palm Beach, FL 33406

REV. JOHN and MAGGIE MCCOY, Portugal, Furlough address: 5420 Van Tassel Rd. E, Summerville, WA 98390

REV. M. LYN and SHEARN SHIMIDT, Africa North, Field address: 226 Cougher Drive, Nicho­

lasville, Oreg. 97456

REV. CLAUDE and SANDRA SISLER, Chile, Furlough address: MVNC, 800 Martinsburg Rd., New Cumberland, Ohi 15460

REV. DUANE and LINDA SRAIDER, Portugal, Field address: Rua Castilhos 6-E, Lisbon 1, Portugal

REV. ROBERT and RHEA McMURDO, Taiwan, Field address: Apartado Postal 5420 Van Tassel Rd. E, Summerville, WA 98390

REV. JOHN and MARGARET MCCOY, Bermuda

REV. DONALD and DONNA WARLUND, Swaziland, Field address: 1312 E. 152nd St., Olathe, KS 66062

-Generalized Assignment Personnel

RECOMMENDATIONS

It is my privilege to recommend REV. VERNON (BUTCH) SPRAGUE to the field of evangelism. He is a gifted preacher and effective soul winner. His family are talented singers and travel with him. Pastors and churches will enjoy the strong evangelistic ministry of the Spragues. He may be contacted through the Nazarene Publishing House, Box 527, Kansas City.
MO 64141.—Floyd O. Fleming, Akron district superintendent.

This is to recommend REV. DAVID CANFIELD, registered evangelist, Eastern Kentucky District. He is an excellent speaker and winner of souls and will serve well in revivals or special services anywhere. Leaving 13 years of service in a local steel mill, he is now devoting full time to the field of evangelism. He may be reached at 503 Short White Oak Dr. Dr. Russell, KY 41169; or phone (606) 932-6255.—John W. May, Eastern Kentucky district superintendent.

I recommend REV BOB TAYLOR, registered evangelist and interim/support work. Brother Daggett has pastored and evangelized over 35 years. He is a warmhearted, evangelistic preacher and lover of people. He and Mrs. Daggett live in a trailer while on the road. Wherever he goes, he and his wife are well received. He is an excellent preacher and soul winner. Accompanying him are Mr. and Mrs. Kevin Pistole, lay-singers. Together they can take the complete program to people. He and Mrs. Daggett live in a trailer while on the road. Wherever he goes, he is well received. He is an excellent preacher and soul winner. Accompanying him are Mr. and Mrs. Kevin Pistole, lay-singers. Together they can take the complete program to people. He and Mrs. Daggett live in a trailer while on the road. Wherever he goes, he is well received. He is an excellent preacher and soul winner. Accompanying him are Mr. and Mrs. Kevin Pistole, lay-singers. Together they can take the complete program to people.

I commend the church REV. T. J. DAGGETT for revivals and interim/support work. Brother Daggett has pastored and evangelized over 35 years. He is a warmhearted, evangelistic preacher and lover of people. He and Mrs. Daggett live in a trailer while on the road. Wherever he goes, he is well received. He is an excellent preacher and soul winner. Accompanying him are Mr. and Mrs. Kevin Pistole, lay-singers. Together they can take the complete program to people. He and Mrs. Daggett live in a trailer while on the road. Wherever he goes, he is well received. He is an excellent preacher and soul winner. Accompanying him are Mr. and Mrs. Kevin Pistole, lay-singers. Together they can take the complete program to people. He and Mrs. Daggett live in a trailer while on the road. Wherever he goes, he is well received. He is an excellent preacher and soul winner. Accompanying him are Mr. and Mrs. Kevin Pistole, lay-singers. Together they can take the complete program to people. He and Mrs. Daggett live in a trailer while on the road. Wherever he goes, he is well received. He is an excellent preacher and soul winner. Accompanying him are Mr. and Mrs. Kevin Pistole, lay-singers. Together they can take the complete program to people. He and Mrs. Daggett live in a trailer while on the road. Wherever he goes, he is well received. He is an excellent preacher and soul winner. Accompanying him are Mr. and Mrs. Kevin Pistole, lay-singers. Together they can take the complete program to people. He and Mrs. Daggett live in a trailer while on the road. Wherever he goes, he is well received. He is an excellent preacher and soul winner. Accompanying him are Mr. and Mrs. Kevin Pistole, lay-singers. Together they can take the complete program to people. He and Mrs. Daggett live in a trailer while on the road. Wherever he goes, he is well received. He is an excellent preacher and soul winner. Accompanying him are Mr. and Mrs. Kevin Pistole, lay-singers. Together they can take the complete program to people. He and Mrs. Daggett live in a trailer while on the road. Wherever he goes, he is well received. He is an excellent preacher and soul winner. Accompanying him are Mr. and Mrs. Kevin Pistole, lay-singers. Together they can take the complete program to people. He and Mrs. Daggett live in a trailer while on the road. Wherever he goes, he is well received. He is an excellent preacher and soul winner. Accompanying him are Mr. and Mrs. Kevin Pistole, lay-singers. Together they can take the complete program to people.
REAGAN URGES AMERICANS TO READ THE BIBLE. “The Bible has not lost its appeal, because the principles it contains are of timeless relevance and its beauty is forever discovered anew by millions of Americans,” President Ronald Reagan said in his message for National Bible Week 1985. The president added that the Bible “has formed not only our moral habits but even our language. Even now, with many other books available, the Bible remains far and away the most popular of all books.”

National Bible Week will be observed November 24 to December 1, 1985. It marks the 45th annual nonsectarian educational observance to increase Bible reading and study throughout America.

Of the annual interfaith celebration, Reagan said, “National Bible Week gives all Americans an opportunity to give special attention to the book that has formed not only American culture but also the cultures of many other nations around the world. I urge my fellow citizens to observe this week with appropriate ceremonies or simply by reading the Bible in private as so many Americans have done before them.”

National Bible Week is sponsored by the Laymen’s National Bible Committee, an interfaith, laity organization. Since Bible Week began in 1941, each president has issued a National Bible Week message.

NFD NAMES LEADING SPONSORS OF SEX, VIOLENCE, PROFANITY. Apple Computer, S. C. Johnson, The Mennen Company, and the Gillette Company are the top sponsors of sex, violence, and profanity on prime-time television, according to the most recent monitoring report from the National Federation for Decency. Sponsors with the lowest scores for sponsorship of sex, violence, and profanity included Black and Decker, Mars, Eastman Kodak, and Ralston Purina.

Four companies that were cited in the Fall 1984 NFD Report as being in the top 10 sponsors of sex, violence, and profanity were repeats in the top 15 this time—Apple Computer, The Mennen Company, American Airlines, and Chrysler Corporation.

The report covered a total of 1,250½ prime-time hours from January 6 through May 18. Apple Computer helped sponsor a combined total of 19.37 incidents of sex, violence, and profanity with each 30-second commercial they ran. S. C. Johnson (Johnson Wax) was scored at 19.23 per commercial while Mennen rated 18.81 and Gillette 18.76.

Programs with the highest combined sex, violence, and profanity scores were “Hail to the Chief” (ABC), “Mike Hammer” (CBS), “A-Team” (NBC), “T. J. Hooker” (ABC), and “Fall Guy” (ABC). Programs with the lowest scores were “ABC Sports,” “CBS Sports,” “Cosby Show” (NBC), “Ripley’s Believe It or Not” (ABC), and “Punky Brewster” (NBC). NBC was the top violence-oriented network, while ABC was the top profanity and sex-oriented network.

WHITE CHRISTIANS NOW A MINORITY IN WORLD. Many white Christians are unconscious of the radical transformation that has occurred in the global Christian family, says Tom Chandler, assistant secretary of the missions committee of the World Evangelical Fellowship. For the first time, white Christians are in the minority, he explains.

The shift has taken place since the beginning of this century. In 1910, says Chandler, about 6 percent of all Christians lived outside Europe and North America. Today, that proportion has increased to 54 percent.

Chandler contends, however, that since the majority of non-Christians still live in nations of the Third World, missionary efforts should not be reduced. Churches in Europe and North America should support the young churches of the Third World in meeting the formidable challenges facing them. Those newer churches are already heavily involved in world evangelization, he says. Nigerian churches now send 3,000 missionaries abroad—one third more than are sent from West Germany.
I am a backslider and two passages of scripture worry me. James 5:19-20 seems to teach that backsliders can be restored, but Hebrews 10:38-39 seems to say that backsliders have settled their doom. Please explain.

James clearly teaches that a person can wander from the truth but be recovered, saving himself from sin and death. Hebrews clearly teaches that persistent and continuous sinning by one who has drawn back from Christ can lead to perdition. The way to escape the doom depicted in Hebrews is to repent, trust Christ for forgiveness and restoration, and go on to full and final salvation. Don't fool around about it, either. The stakes are too high, the issues are eternal. Turn back to Christ in faith now.

A member of our church has an unsaved husband who watches pornography on his TV. We were invited to their home and accepted, but I felt like I was violating 2 John 9-11 and Ephesians 5:3-7. Jesus ate with sinners but Paul says not to. I'm confused.

Neither passage forbids you to eat with a sinner. 2 John 9-11 speaks of a proselytizer who comes to your house with the purpose of turning you from Christian truth. Don't wish him joy or take him in. To furnish a home to heretics and wish them well is to participate in their nefarious mission. Ephesians 5:3-7 warns against impure speech and immoral conduct. We are not to share the unclean activities of those who are excluded from the Kingdom. However, to visit the home of a sister in Christ, which encourages her, and to dine with her unsaved husband, in an effort to reach him for the Kingdom, is not wrong as long as you are not participating in his wrongdoing. Friend­ship evangelism has reached thousands for Christ, who himself dined with sinners without approving or sharing their sin.

What is happening? I read about how, in Nazarene service, ladies waved hankies, people shouted praises to God, in an actual moving of God's Holy Spirit. Surely you don't have to speak in tongues to have excitement in church. We need an "old-fashioned Holy Ghost revival." What do you think?

I think so, too. Some of our churches are dying if not dead. When revival comes, however, it won't be evidenced by hankies waving and people shouting, which can occur without the Spirit moving upon us. It will be evidenced by repentance, conversion of sinners, reclamation of backsliders, and the entire sanctification of believers, expressed in holy living and zealous evangelism. Emotional demonstrations will accompany revival, but they do not prove the genuineness of it. And emotional responses vary from person to person and from place to place, for emotional responses are conditioned—in part—by temperament and culture.

Is it right to duplicate church music without written permission from the copyright holders? When I spoke against this practice in our church, I was told, "Everybody is doing it." The duplication of such music without permission is wrong. It violates the law and robs the composers and publishers. Wrong is not excusable because many do it. "Thou shalt not follow a multitude to do evil" (Exodus 23:2).

While we're on this subject—the messages of song evangelists and preachers should not be tape-recorded without permission either. And if they are taped and sold, the singers and preachers should receive royalties.
New Ministry to Cambodians Established in Columbus

District Superintendent J. Wilmer Lambert and the Columbus, Ohio, Bellows Avenue Church invited a team of 21 Cambodians and Americans from three Minnesota Nazarene congregations: Minneapolis First, North St. Paul, and Rochester, and from Chicago Northside Church, to come August 3 to evangelize among Southeast Asians there. Most of the team was comprised of Cambodians from previously planted churches. It was the fourth summer for the Rochester team to participate in such a mission.

The missionary team spread out across residential pockets of Southeast Asians and visited people on their porches and doorsteps and in their homes. The week’s agenda arranged Bible study and prayer in the mornings and personal evangelism in the afternoon in which Cambodians presented the gospel in homes.

On Friday and Saturday nights Mrs. Clark, national consultant for Southeast Asians, conducted seminars for Anglo-Americans on working and evangelizing cross-culturally. Evangelistic services were held for Southeast Asians in the evenings. Ninety-seven Cambodians attended the last service August 10, the highest attendance reached during the campaign. World Relief estimates that more than 4,000 Cambodians live in Columbus.

During the week of evangelism, a 72-year-old grandmother, a 40-year-old man, and four teenage boys were won to Christ, and a church was planted. The Central Ohio District is moving a Cambodian man from St. Paul to pastor the new church.

In cooperation with the Christian Missionary Alliance people, Columbus area churches are contributing to the new pastor’s support, training him for pastoral ministry, and instructing him through the Nazarene Course of Study for pastors.

The new Cambodian church will meet in the Columbus, Ohio, Warren Avenue Church of the Nazarene. The building and facilities have been made available to them afternoons and one night a week. Al Shaw, district director of Evangelism, Church Growth, and Continuing Education, is coordinating the program for the Cambodian church.

Nancy Clark, who directed the mission, said, “It was like the first chapter of a Book of Acts of the early Cambodian church in America, with 13 languages spoken within this one group. Seldom can we evangelize in another language, but we can begin the process by showing friendship and offering fellowship opportunities.”

Revivals in the refugee camps in Thailand and the Philippines have paved the way for the Southeast Asian church in America, because 59 percent of all refugees come to this country, according to national statistics.

The Church of the Nazarene has responded to this influx with 111 church- es now involved in Southeast Asian ministries, according to Nancy Clark. Nazarenes have also provided food, clothing, furniture, and shelter, sponsored families, taught them English as a second language, and helped families to locate each other and be reunited.

Pastors are desperately needed for the 111 Southeast Asian congregations, but we must “grow our own,” says Mrs. Clark. “The Church of the Nazarene had no missionaries in Cambodia, Vietnam, or Laos. But the Lord is helping us, and pastors are being trained to minister in our Southeast Asian congregations.”

The Cambodian church in Columbus was the 27th Southeast Asian church that Nancy Clark and her teams have been instrumental in planting.
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If you are an employee of a Nazarene church, college, or church agency, you are eligible to participate in the Nazarene Supplemental Retirement Program through the TSA and IRA Plans (KEOGH Plan for evangelists). Now is the time to give serious consideration to increasing your contribution to these accounts or to open an account. You may secure additional information by contacting the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131 or by phoning (816) 333-7000.

**BOARD OF PENSIONS AND BENEFITS USA**

6401 The Paseo
Kansas City, Missouri 64131
Phone (816) 333-7000

"SERVING THOSE WHO SERVE THROUGHOUT THEIR MINISTRY"
McCULLOUGH ACCEPTS CALL TO BETHANY FIRST

Dr. Melvin McCullough, 46, superintendent of the Washington Pacific District, has accepted the call to become senior pastor of Bethany, Okla., First Church. The decision to accept was announced to the congregation Sunday morning, September 15. The church had extended the call on the previous Sunday with a vote of 1,161 yes and 31 no. He replaces Dr. Ponder Gilliland who resigned the post to become president of Bethany Nazarene College.

Dr. McCullough has served as superintendent of the Washington Pacific District since being appointed by Dr. Eugene L. Stowe, May 12, 1983. He was elected for a four-year term to the post in 1984.

His pastorates include Fort Worth Wedgewood; Shawnee, Kans.; Seattle First; Colorado Springs First; and Kannakee, Ill., College Church. From 1973 to 1978 he was executive secretary of the Department of Youth for the general church.

Ordained in 1966 on the West Texas District by Dr. G. B. Williamson, Dr. McCullough is a graduate of Bethany Nazarene College and Nazarene Theological Seminary. He holds the doctor of ministry degree from Fuller Theological Seminary in Pasadena and is the author of *The Inevitable Encounter*. He was elected as a member of the General Board at the 21st General Assembly. He and his wife, Geneva (nee Powers), have two children, Ginger and Christopher.

November 10 is slated as the McCulloughs' first Sunday in their new assignment.

CON ARTIST AT WORK

Someone in the New York City area is perpetrating a scam on Nazarene pastors around the country. This person, using several aliases, one of which is Mark Jensen, phones a pastor and says he is a member of a youth singing group from the New Creation Church of the Nazarene in Maui, Hawaii, which has run into bad luck in New York City. The caller then asks the pastor to wire him some money (usually about $40.00). Rev. Darrell Teare, superintendent of the Hawaii Pacific District, states there is no such singing group traveling in the United States nor is there such a Nazarene church on the island of Maui.

Several Nazarene pastors have contacted headquarters to learn that the story is bogus after having already sent money. According to these pastors, the person who is working the scam is knowledgeable about the Church of the Nazarene and his story sounds authentic.

Pastors and church staff members are warned to beware of this scam and others like it. Calls received at headquarters thus far indicate that the person in this particular scheme is phoning churches in a number of states.

Anyone wishing to confirm information about a pastor, missionary, singing group, etc., in the church, may contact the general secretary's office at Nazarene headquarters in Kansas City.

SUMMER ELECTED SUPERINTENDENT OF SOUTHWEST OKLAHOMA DISTRICT

Dr. Carl Summer, 48, senior pastor of Bethany, Okla., Calvary Church, was elected as the new superintendent of the Southwest Oklahoma District, September 5. The election came on the seventh ballot of voting by the Southwest Oklahoma district assembly. With 186 votes needed to elect, Dr. Summer received 191. Others rounding out the top five on the final ballot were Rev. Bob Snodgrass, Rev. John Hay, Rev. Garland Wallace, and Rev. Ralph West.

Dr. Summer accepted the call the following day and was inducted into the office by General Superintendent Charles H. Strickland during a special service that evening. He replaces Dr. M. Bert Daniels, who retired from the post at this assembly.

Dr. Summer has served at Bethany Calvary on the Southwest Oklahoma District since 1966. Prior to this, he pastored at Oklahoma City Central and Lawton, Okla., First Church.

He is a graduate of Bethany Nazarene College (A.B. degree, 1960; Th.B., 1961) and holds the master of arts degree (1971) from BNC. He received the honorary doctor of divinity degree from BNC in 1984. He was ordained in 1960 on the Southwest Oklahoma District. He and his wife, Barbara, have two daughters, Cheryl and Renae.

Dr. Daniels was elected as superintendent of Southwest Oklahoma District September 10, 1976. He was first appointed to the district superintendent of Canada Pacific in 1956 and was elected superintendent of the Washington Pacific District in 1963. Dr. Daniels' career in the Church of the Nazarene spans almost 50 years, with services as a pastor and evangelist.

He is a graduate of Breeze College and holds the honorary doctorate from BNC. He and his wife, Lola, have one daughter, Marvilyn Hunter. A special ceremony honoring the Daniels was held Thursday evening, September 5, at Bethany.

His brother, Dr. M. Harold Daniels, retired from the district superintendent of Colorado in July of this year.

THANKSGIVING OFFERING

Let us keep the spirit of thankfulness by bringing an offering for world evangelism on Sunday, November 24. It is through the commitment of all that we can reach our goal of $9,500,000 and continue to spread scriptural holiness around the world. Nazarenes, let's join together and do our best!

WILLIAM M. GREATHOUSE, Secretary
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