

10-15-1987

Herald of Holiness Volume 76 Number 20 (1987)

W. E. McCumber (Editor)
Nazarene Publishing House

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Recommended Citation

McCumber, W. E. (Editor), "Herald of Holiness Volume 76 Number 20 (1987)" (1987). *Herald of Holiness/Holiness Today*. 170.
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HERALD of HOLINESS

CHURCH OF THE NAZARENE / OCTOBER 15, 1987

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A PROTESTANT MANIFESTO

by General Superintendent William M. Greathouse

On October 31 we Protestants celebrate the birth of the Reformation. On that date in 1517, German monk Martin Luther nailed to the door of the Castle Church at Wittenberg his 95 theses in which, from the vantage of his newfound faith in God's saving mercy in Christ, he challenged the authority of the pope and bishops to dispense salvation to the faithful.

The central Lutheran tenet, of course, was justification by faith—the teaching that by faith in Christ, and by faith alone, we may be pardoned from our sins and put right with God. But faith is never alone, Luther said; it always produces a harvest of good works. As long as we live, however, he added, we must contend with remaining sin, which inevitably foments into actual transgressions of God's law. So for the Reformer, the believer is “at once righteous and a sinner.”

“The Sun of righteousness,” God in Christ, was the central luminary in Luther's spiritual sky. “For just as the sun shines and illuminates none the less brightly when I close my eyes,” he explained, “so this throne of grace, or forgiveness of sins, is always there, even though I fall. And just as I see the sun again when I reopen my eyes, so I have forgiveness of sins when I look up and come back to Christ.”

In a veritable “Copernican revolution” Luther discovered Christ to be the center of Christianity. But something very precious to faith thereby dimmed, the quest for personal holiness—the passion for Christlikeness that consumed saints like Francis of Assisi. The “homesickness for holiness,” which has been called “the innermost kernel of Christianity,” became “the lost accent” of the Reformation. In its almost purely religious understanding of the gospel, early Protestantism, in its rejection of the Catholic doctrine of works, neglected too much the “Be ye holy, for I am holy” of Scripture and its promise of true sanctification.

If justification by faith was the apple of Luther's eye, sanctification was his blind spot. In his watershed work, *The Rediscovery of John Wesley*, George Croft Cell observed: “Right here Wesley rises to mountain heights. He restored the neglected doctrine of holiness to its merited position in the Protestant understanding of Christianity.” Cell saw Wesley's doctrine to be “an original and unique synthesis of the Protestant ethic of grace and the Catholic ethic of holiness.” Unquestionably, in Wesley's thought the streams of holiness and grace, separated at the Reformation, reunited in his doctrine of sanctification.

As deeply and as fervently as Luther, John Wesley to the end trusted “in Christ, and Christ alone” for salvation. On his deathbed he asked, “What shall I look to for my salvation? I see nothing I have done or suffered that bears looking at. ‘I the chief of sinners am/But Jesus died for me!’” “Pardoning love,” he always said, “is the root of it all.” But to his faith in the *gracious* God he added a glowing confidence in the *sanctifying* God. Finding the truth in Scripture and tradition, and confirmed in the mouth of many witnesses, he confidently proclaimed that on the basis of the Atonement and through the agency of the Spirit every penitent sinner may be saved “from the guilt and power of sin” and every believer may be purified in heart, perfected in love, and enabled to live a life of sanctity and Christlike servanthood.

This truth of holiness Wesley saw as “the grand depositum which God had lodged with the people called Methodists.” In the confluence of the streams of grace and holiness the Protestant Reformation came to fruition. As inheritors of this glorious truth we believe that Christ was made for us not only our *justification* but also our *sanctification* (1 Corinthians 1:30). Let us by faith appropriate our full inheritance! □



A MAJOR LEGAL VICTORY

by ALEC HILL

In early July, the U.S. Supreme Court announced a decision that handed a major legal victory to American churches. The court unanimously held that ministries have a constitutional right to hire and fire employees based on content of faith.

The case, *Amos v. Presiding Bishops of the Church of Latter Day Saints*, involved the dismissal of seven employees from two corporations operated by the Mormon church. Dismissal was predicated on failure to adhere to church belief and codes of behavior: poor work performance was not a factor.

The fired employees—an engineer at a church-operated gymnasium and six workers at a church garment factory—sued for reinstatement under Title VII of the Civil Rights Act of 1964. This statute prohibits employers from discriminating in hiring, promoting, or firing on the basis of an employee's "race, religion, sex, or national origin."

The Mormon church's defense rested on a provision within the

Civil Rights Act that exempts "religious organizations" from the religious discrimination provision. In other words, a church seeking a pastor is legally permitted to screen out all applicants who do not subscribe to the creed of the church.

A Federal District Court judge held in favor of the employees. He reasoned that the religious exemption provision was unconstitutionally broad. While the First Amendment grants "free exercise" rights to churches in hiring "religious" workers (i.e., clergy), he concluded that it does not extend to "secular, non-religious" positions (e.g., engineers and seamstresses).

In a 9-0 decision, the Supreme Court reversed the District Court's holding. The unanimity of the decision is significant: it is indeed a rare occurrence when the most conservative members of the court, Justices Rehnquist and Scalia, concur with their more liberal counterparts, Justices White and Marshall.

Although *Amos* involves the Mormon church, its importance should not be lost to the Christian community. Had the Supreme Court upheld the lower court's decision, Christian church and parachurch ministries would have been forced to hire non-Christians for "secular" positions.

The problem this presents is one of definition. Which of the following positions might be considered "secular": choir director? church secretary? accountant at a Christian university? staff member responsible for social service ministries? instructor in a church-op-

erated day-care program? second grade teacher in a Christian school?

As stated in the Christian Legal Society's brief to the Supreme Court:

The lower court ruling charges government officials to sift through the activities of churches in order to determine . . . which activities are "religious" and which are not.

Fortunately, the Supreme Court recognized the dangers inherent in the lower court's "religious-secular" dichotomy. The potential for governmental entanglement with religious freedoms was simply too great. As Justice Brennan observed in a concurring opinion:

What makes the application of a religious-secular distinction difficult is that the character of an activity is not self-evident. As a result, determining whether an activity is religious or secular requires a searching case-by-case analysis. This results in considerable ongoing governmental entanglement in religious affairs . . . This would create the danger of chilling religious activity.

The Supreme Court's decision reaffirms the independent status of churches in American society. As we celebrate the bicentennial of our Constitution, we must be thankful for the wisdom of the founding fathers in limiting governmental interference with church activities. The fact that our highest court has reinforced that principle in *Amos* should give us hope for the future.

ALEC HILL is an assistant professor of law and management at Seattle Pacific University in Seattle, Washington.



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Cover Photo: by Dick Smith
I.D. Mount Washington and Saco River, Conway, N.H.

Volume 76, Number 20 **October 15, 1987** Whole Number 3480

Bible Quotations in this issue:

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PRAISE FOR "PRODUCTION"

Been reading the *Herald* for over 40 years.

"The Production," June 1 issue, was the best article I have seen in a long while.

Perry Campbell
Carthage, Texas

A thousand huzzas from this evangelical United Methodist for Harold Ivan Smith's "The Production." He speaks for me.

Robert D. Wood
Greenwood, Indiana

I read the June 1 issue from cover to cover and found it one of the most exciting and stimulating volumes in recent times. Your editorials as well as Culbertson's article, "Is There Still a Special Niche for Us?" and Harold Ivan Smith's "The Production" particularly addressed concerns that I have wrestled with for some time.

I found this entire issue a real delight.

Robert E. Taylor
Cincinnati, Ohio

Harold Ivan Smith's article "The Production" is right on target!

My husband was brought up in the church, and I have been a member well over 30 years. Sometimes we almost feel like misfits, because we aren't into applauding. It is especially hard when fellow Nazarenes look askance at you.

Except for rare occasions, applause in the church should be reserved for children participating in a service.

It grieves me to hear the pastor make an appeal for enough money to cover the cost of the production, rather than giving a simple altar call. Some in attendance will not be in a church more than twice a year, if then. We need to give them oppor-

tunity to accept Christ as Savior when they do come.

Smith's attitude may sound old-fashioned to some, but I couldn't agree more.

The world doesn't have the answer for people's needs. I can still remember when I was out there!

Helen Hines
Merrillville, Indiana

Harold Ivan Smith's article "The Production" (June 1) was a candid look at the music programs in our churches today. While I maintain a great respect for the time, talent, and energy that goes into these musical dramas and productions, my heart longs for the music that I was raised on growing up in the Church of the Nazarene.

I too grew up in the same *First Church* where Harold was raised (my father was pastor of the church for 20 years). The most glorious tes-

(Continued on page 18)

T H E P I C T U R E



Harold M. Lambert

by NEIL E. HIGHTOWER

Everyone is encouraged "to see the big picture" today. Some brave souls themselves desire to see the big picture, and they are the visionaries among us. They are those who are qualified to lead us; those who have a feel for the whole, with its parts and how they fit together.

"Seeing the big picture" is a phrase very much in vogue. What saves it from becoming *trite* are the ideas and concepts with which it associates.

The big picture is important for many reasons. It will save a group from becoming provincial and ingrown, enabling it to see beyond its institutional environs. To some, it will excite the emotions, to others it incites to heroic action, and to all it demands setting aside the prosaic and ordinary. It guarantees that the mission, the goal, transcends my little corner.

Jesus gave the big picture, just before He ascended, in the Great Commission. He said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have

commanded you. And surely I am with you always, to the very end of the age" (Matthew 28:18-20, NIV).

That is putting together His authority and our assignment, so that we go in His name. That is defining our going as more than a social instinct, and welding fellowship with evangelism. That is placing together teaching (or education) and evangelism, thus assuring that evangelism will be more than "the sawdust trail." That is making the sacramental life of the Church a part of the foundation. That is placing obedience in the unfolding grind of experience as the corollary of the decision. That is placing Jesus on record as making His continuing presence, to the end of time, the Church's resource for activities and aspirations beyond its understanding and machinery. That is the big picture!

I recently had a moving illustration of "the big picture" as my wife, Ruth, and I drove across the great Dominion of Canada to report to the five Canadian district assemblies. It started in New Brunswick, where the Bay of Fundy shapes that region and where its tides rise higher than any other place on earth. The power of the Bay of Fundy is a part of "the big picture." So powerful is the rising tide that at Reversing Falls, in

St. John, you can see the tide begin to turn around the flow of the St. John River and push it back for 30 miles upstream.

I saw a part of the big picture in the waters of Lake Superior, the largest inland lake in the world. Leaving Toronto, it will take you three days of hard driving to get around the north of Superior. Along the way you will see some awe-inspiring scenes and are very apt to experience the power of the winds rushing off that mighty lake. One is struck by the overpowering adequacy of the waters of Superior, as a part of the big picture.

Moving from "the shield" of the north of Superior area, one comes to the endless horizons of the prairies shortly after crossing the Ontario-Manitoba border. For a thousand miles the wind-caressed fields of the flatlands stretch, always pushing the horizon further than the point upon which you first fixed your sight. One begins to feel the euphoria of unimpeded space. This, too, is a part of the big picture.

Then, of a sudden, the mighty Rockies rise abruptly about 90 miles west of Calgary. For nearly 600 miles, one will travel enthralled through these "gems of the west," sparkling like newly cut diamonds. Around lovely azure-blue Lake Louise, through Kicking Horse Pass, and into awe-inspiring British Columbia. Then, these merge into the Cascades and Coastal Mountains; and along the way, you ingest into your mind the desertlike scenery of the Fraser Valley. One is impressed with the transcendental lift of the Rockies and their contributing terrain.

Finally, the awesome Pacific Ocean captures your attention! And the "big picture" ends; but it really doesn't. For it washes the shores of Vancouver Island and continues on to touch the shores of the Philippines, Japan, Singapore, and beyond. And one is reminded of the last impact of the big picture, "I will be with you always, to the very end of the age."

Nazarenes, and all Christians, can get the big picture of salvation, as we gaze into our neighborhood, our city, and beyond that, the world. We can discern, of course, the distinctions of culture and language; but, like the big picture in nature, the flow from the one terrain to the other has a way of hardly being noticed. And that is true in the human race—whatever their language, humans cry and smile and love in the same way.

Our big picture includes the Cross and the adequacy of the Savior; and the revolutionizing power of Pentecost, through the Holy Spirit. It includes the endless horizons of a world bound together in a common humanity, and needing to be disciplined and folded into the one Body. It includes the sovereignty and the everlasting compassion of a loving God.

The big picture, however, is incomplete without "you." The personal pronoun in Matthew 28 is both a collective word and a personal word. The Church, as an organization, cannot "see" the big picture. Only persons who make it a living organism can. You and I are a part of the "big picture." The big picture transcends Nazarenes and encompasses all bodies of Christendom. And the big picture keeps forming until the end of time. The thread, the motif, the pivot that holds the picture together is He who has all authority, Jesus the Christ. Jesus uses "the little picture," His Body—you and me—to make the big picture a reality. □

NEIL E. HIGHTOWER is president of Canadian Nazarene College in Winnipeg, Manitoba.

REST



by PAUL H. HEGSTROM

There must be a lesson in this somewhere. I'm awake thinking about it as I try to drift off to sleep.

Dad and Mom were always part of the church. I was raised in a Christian environment and grew up thinking that if they made it to heaven, so would I. Surely some of what they had would rub off on me.

As I matured, I began to be one person for them and another person for me. It seemed easy to be "holy" and "worldly" at the same time. With no commitments I felt carefree with one foot on "holy ground" and the other in "worldly pleasure." I married young and started a family before realizing that I was not ready for that kind of commitment, and I eventually sought freedom from the hassles and responsibilities.

ORATION

Judy and I were separated for several years, and our youthful romance ended in divorce. It wasn't long after the divorce that I realized Satan had tricked me. The fun, the worldly ways, the pleasures became a nightmare to me. As God allowed life without Him to take its natural course, the reality hit that my very life was in danger. What I thought I wanted would no longer satisfy me. On a cold December night, I threw my hands into the air and screamed out to God, "If You can do something with this can of worms I call my life, You've got it!" On the spot I repented, asked forgiveness, and committed my life to Him. I vowed to the Lord to do anything He asked of me for the rest of my life if He would deliver me from death to life. That night I couldn't see how He could do anything with that mess.

The Lord instantly began to change my life around. I was taken out of a life-threatening situation within 48 hours and was delivered from the painful cross-pull that had been raging inside of me. I began to seek counseling to find answers; I knew I had to face myself and what I had become; I knew I had to allow God to deal with my dual personalities. Extensive counseling and fully allowing God to do His work in my heart brought change. The rebellion from childhood that had created wrong attitudes and actions was dealt with and turned over to the Holy Spirit. I learned obedience, and the more I prayed for and practiced "first nudge obedience," the smoother and happier my life became.

One of my lessons in obedience came when the Holy Spirit nudged me to start communicating with my ex-wife. I was to begin the dating process all over again at the age of 40. I made up my mind that I was going to do it right this time. There were lots of long talks, small steps, and an immeasurable amount of trust and forgiveness on both our parts. The pieces of the broken marriage came back together only because God is still on the throne and His will is to restore relationships. Judy and I became friends for the first time, and we remarried on December 1, 1983.

Soon after the restoration of the family, the Lord began dealing with me to become an example to others. As He says in His Word, all things work together for good to those who love the Lord and are called according to His purpose. He had a plan that would bring good out of all of the bad. We began Restoration Ministries on the basis of telling others what Christ has done in our lives. My wife, and our three adult children, Tammy, Heidi, and Jeffrey, are part of the family ministry, singing and preaching the message of restoration and second chance to a lost and hurting world.

Our ministry now includes the healing of the home; the church as a body of the living Christ; the mending of broken, hurting people through Jesus Christ. We've

seen families come together that have been told they have no hope. We've seen people come to Jesus on their lunch hour as we sat across from them, sandwiches between us. We've seen people grow in the Lord who just need a little encouragement and support. It's not us, it's the power of the Holy Spirit that can change lives, set captives free, give hope and strength, and make them a part of the kingdom of God.

Many people who come to us have been brought up in abusive homes, both Christian and non-Christian. They try to understand where they have come from and how to change their way of life. They live their lives not knowing what a normal, healthy relationship is. They do not know how to break the cycle, and end up feeling defeated, lose all self-esteem, and eventually become abusive themselves. Some people are even suicidal, finding no way out of their situation.

We want to be instruments; a family that can be an example to others that Christ is the answer. He hears our prayers when we pray for our family members. He answers our prayers when we call upon His name. He heals our hurts and lifts us up that His name might be exalted in us.

We minister to people by providing the tools of authority over every area of their lives. We want to see people find the Lord and live a Spirit-filled, sanctified life. It is the Holy Spirit who guides, directs, and ministers healing to the body and soul. We want to see people be loving and content, reaching out to others by being examples. When we help each other, instead of trying to control each other, we can be a true part of the kingdom of God and be instrumental in leading others to the Lord.

The lesson? God's never finished with us. He allows us to go through valleys so we know how bright and sunny the mountaintops can be. He leads people to us who have been through similar circumstances so we can be encouraged. Above all, He brings us peace and contentment, no matter what the circumstance, and will someday make it all worthwhile by coming back and taking us home. Then we'll all dance around the throne together. ☐

PAUL H. HEGSTROM resides in Quincy, Ill. He and his wife founded and direct Restoration Ministries, a program designed for total restoration of broken homes.

CORRECTION

Elaine Cunningham is a free-lance writer and wife of the pastor of the Naches, Washington, church. Her article, "The Power of Prayer," appeared in the August 1 issue on page 9.

Him, Him, Him!

The gifted writer, S. D. Gordon, tells of an elderly Christian whose advancing years had taken their toll on her memory. As her health faded the time came when she could recite but a single verse—2 Timothy 1:12: “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” Even these words slowly slipped from her memory. In the last few days of her life friends would hear her repeat just seven words: “That which I have committed unto him.”

Finally, as the hour of the woman’s death neared and her memory was all but gone, she voiced a single word repeatedly. It was all she could remember—“Him, Him, Him!”

Effective praise has its focus on our Lord alone. The more we are able to focus our praises exclusively on the nature and character of God the Father, the Son, and the Holy Spirit, the more power we will experience as the result of that praise.

Ralph Herring in *The Cycle of Prayer* explains that praise is simply the “making of glory.” According to Herring, “The basic idea in the Greek word *doxa* (from which we get doxology), translated ‘glory,’ is opinion, recognition.” Praise, then, is that aspect of prayer that gives glory to God. It is recognizing God as the sovereign Creator and Ruler of the universe.

Praise is the highest occupation of angels. Heaven is one grand paean of praise. Cherubim and ser-



by MORRIS CHALFANT

aphim unceasingly adore Him. “And the four living creatures, each one of them having six wings are full of eyes around and within; and day and night they do not cease to say, ‘HOLY, HOLY, HOLY, is THE LORD GOD, THE ALMIGHTY, who was, and who is, and who is to come’” (Revelation 4:8, NASB). “And I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice, ‘Worthy is the Lamb’”

(5:11-12, NASB). “And I heard, as it were, the voice of a great multitude and as the sound of many waters and as the sound of mighty peals of thunder, saying, ‘Hallelujah! For the Lord our God, the Almighty reigns’” (19:6, NASB). Surely that which occupies the total time and energies of heaven must be a fitting pattern for earth.

Some Christians seem to have succumbed to the misery and gloom that overshadows the world. Praise and thanksgiving are lost in moans and groans. Life is like a yo-yo for many—up one minute and down the next. If we believe it is God’s will that we give thanks in every situation, how can we live this way? We need the reality of praise in our day-by-day living!

But we cannot succeed by praising secondhand.

Some folk read a book and then seek to copy what they have read, as if it were some kind of magic formula. We are sons of God, joint heirs with Christ (Romans 8:15-17), and as such we experience the Lord for ourselves! He wants us to praise Him with purpose. David says, “Praise him for his mighty acts” (Psalm 150:2).

Praise is not a ritual but a response to what the Lord has done. How many of our cries of “Amen” and “Hallelujah” are just out of habit?

Praise should be the natural outcome of a growing relationship with a Heavenly Father who has given us all things freely in Christ (Romans 8:32).

Why not join the memorialized minority who shout God's praises instead of shutting them up within? "O give thanks unto the Lord; for he is good: for his mercy endureth forever" (Psalm 106:1).

The Pharisees asked Jesus to rebuke His disciples for praising Him. Jesus answered them, "I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:40). Let your soul be joyful in the Lord. Rejoice in the great salvation He has brought you. "Rejoice in the Lord alway: and again I say, Rejoice" (Philippians 4:4).

It is said that when Sir Michael Costa was having a rehearsal with the vast array of performers and hundreds of voices, as the mighty chorus rang with the thunder of the

organ and blowing of horns and the clashing of cymbals, a man who played the piccolo far away up in the corner said within himself, *In all this din it matters not what I do*, and so ceased to play. Suddenly the great conductor stopped, flung up his hands, and all was still. Then he cried aloud, "Where is the piccolo?" The quick ear missed it; the music was spoiled because the piccolo player had failed to take his part.

Is your "praise note" missing from the heavenly choir? Are you waiting, yearning for God to answer your prayers? He is waiting to answer, but perhaps He wants to hear you praise Him before He makes the answer known. □

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

Refocus

My eyes were focused on earth . . .

*to problems,
giants,
defeat.*

Then I met Jesus.

*My eyes were beckoned
heavenward . . .*

*to power,
faith,
victory.*

—GERALDINE NICHOLAS
Edmonton, Alberta, Canada

A FAST-GROWING CHURCH

by ROBERT SPEAR

Because You Gave . . .

The Hialeah Iglesia del Nazareno celebrated its eighth anniversary (Easter, 1987) with 603 persons in jubilant attendance. Between 10 and 11 A.M. 34 persons were buried and resurrected with their new Savior and Lord in water baptism. From 11 A.M. to 1 P.M. 36 persons were received into the membership of the church, and two couples were united in Christian marriage. Their children were present and old enough to always remember the difference before and after the considerable change in family life-style.

The four-hour celebration of the resurrection continued with animated hymns and choruses and a Bible message. Eight persons responded to the invitation to discover Christ's way of spiritual birth and freedom. The entire service carried the delightful fragrance of the Spirit's presence.

Because You Gave . . .

Full-time pastor, Mel Santiesteban, was graduated from Instituto Nazareno Biblico in Coral Gables. Full-time director of Christian education, Eunice Puga, graduated with a four-year degree in Christian education from (SACS' Accredited) Miami Christian College and was commissioned at the time her pastor was ordained by General Superintendent Strickland in 1986.

This church has "come on line" with full support for

the general, district, and educational ministries of the international Church of the Nazarene.

The Hialeah church buildings were built and used as an English-speaking church for 29 years before it became a Spanish-speaking church in 1979. Now, a Hebrew Christian with a Latin wife is teaching a growing Sunday evening Bible class (35) for English-speaking people. There is a distinct attitude of gratitude among the Hialeah Nazarenes for their inheritance of buildings and equipment. They are eagerly moving from "consumer" to "producer" levels of development.

Yes, Because You Gave . . .

The Great Commission (Matthew 28:19-20) is active in the truly international county of Dade,* Florida . . . reaching, teaching, preaching, caring, sharing, baptizing, making disciples of all nations and adding to the church those who are being saved . . .

in obedience to Jesus,

in the power of the Spirit,

and to the glory of the Father!

Thank you for giving to the General Budget and 10% Approved Specials. The Hialeah church was encouraged to "come on line" with monies from these and other sources. Today Hialeah Iglesia del Nazareno is a model to many and an inspiration to all the 65 fully organized churches, 6 church-type missions, and 7 extension ministries of the 14-year-old and growing Southern Florida District comprising 17 counties. □

*There are 27 separate municipalities in Dade County. Miami is the largest and best known, but is only 1 of the 27.

ROBERT SPEAR is superintendent of the Southern Florida District of the Church of the Nazarene.

"Because YOU GAVE..."

PROVIDED BY STEWARDSHIP SERVICES

The Holiness We Preach

We, of the Wesleyan-Arminian persuasion, believe and preach that, according to the Bible, holiness of heart and life is the will of God for every Christian.

by JOHN M. RILEY

There are, however, many believers who say that they do not agree with our doctrine of holiness. Too often this attitude is based on what they have read or have been told that we preach, rather than on what we actually believe and preach. Surely the friends outside the holiness movement as well as those in it, know what we preach and what we do not preach concerning Christian perfection.

We do not preach a sinless perfection—an attainment or obtainment whereby there is no possibility of again falling into sin. We do preach, as one of our leaders once said, that the pure heart is now realizable through the power of the Holy Spirit, in a communion with God in love. As this condition of heart and this communion is maintained, we have victory over sin, and there is no necessity of our falling again into sin.

We do not preach a holiness of withdrawal from the world with its undue emphasis on self-denial. Every true Christian will deny himself daily but will not make a show of it. He will feel, "After I have done what is my duty to do, I am still an unprofitable servant." When we are saved we give up the things that are not good for us. As we live the life of self-denial after we are saved we should remember: (1) there need be nothing intrinsically evil in what we forego; (2) there is no universal or permanent rule of self-denial; (3) self-denial is not an end in itself but is undertaken with a view to something positive—a goal—such as, to pray for service, repentance, hearing the Word, etc. Yes, we must have our times of drawing apart from others, as our Master did, but we must not stay apart. We must minister as He did. The holiness we preach will stand the test of the eternal, everyday grind of commonplace things.

We do not preach a holiness of the select few. This particular brand is hard to define, for it seems to go beyond the realm of sense and includes only a certain privileged class. People of this class usually have a very high opinion of themselves and maintain that they

have special insights imparted to them. One such person declared that, during the 28 years since he had been sanctified, he had never made a mistake. Another said that he could tell immediately whether or not a stranger was a real Christian. The holiness we preach is in accord with the love of 1 Corinthians 13. It is not boastful.

We do not preach a *mystical holiness* that exalts feeling and vision above the Word of God and the work of Christ. We owe much to Eckhart, Tauler, and others of the Mystic School, but it is easy to go too far in that direction. We should remember that Galatians 2:20 has two parts—being crucified with Christ and living by faith in Him. The death route is in order if it is "with Christ." Those who take the suicide route, spiritually, find it easier to trust in what they have done rather than in what the Spirit of God wants to do for them. There is no real living by faith in Christ as long as the trust is in something else. We preach that from the crucifixion with Christ there comes forth a life of holiness, by faith in Him, that is useful to God and man.

Neither do we preach a holiness that is dependent on ceremonies and outward observances. We do not trust that we are sanctified because of any such observance or demonstration, but because Jesus, "that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

We do not preach that we are holy because of any particular position we may occupy in the realm of grace. Those who teach this doctrine say that we cannot really be made holy but that Christ's holiness is "imputed" to us. We believe that *imputed* is a biblical term, but it is used only in connection with justification. It does not apply to character after justification. We preach that we are enabled to live a life of holiness because of our having been made "partakers of the divine nature."

We do preach an *experiential holiness*. When we say the last "yes" to the demands of God on us personally, our hearts are cleansed, by faith, from the principle of

sin; we are crucified with Christ, and the Holy Spirit takes possession of us. Renewed interest is being shown in this experience. A few years ago a well-known leader of another persuasion said, "Failure to preach the entire message, which includes not only forgiveness of sins but deliverance from the power of the sin principle, has produced a generation of independent evangelical Christians who seemingly have not progressed with God." He further stated that these people had become involved in a Pharisaism in its fellowship that, he believed, was grievous to the Holy Spirit. Others have noticed the seemingly close relationship between failure to progress with God and Pharisaism.

We should not fail to preach a *progressive holiness* — the antidote for Pharisaism. We do not grow into holi-

ness, but all who have entered into that experience grew before they received that grace and then continued to grow, or "progressed with God," more rapidly afterward. The experience of heart cleansing, the precious infilling of the Holy Spirit, is not merely a goal; it is a gateway to the delectable mountains farther on. None can better sing the words of that wonderful hymn of aspiration and progress than can the pure in heart:

*I'm pressing on the upward way,
New heights I'm gaining ev'ry day,
Still praying as I onward bound,
Lord, plant my feet on higher ground.* □

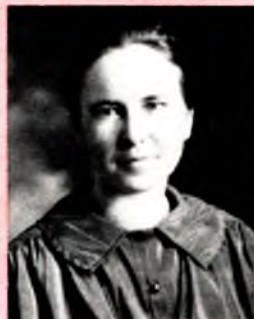
JOHN M. RILEY was a Free Methodist missionary who died in 1983. This article was furnished by his son, Tom Riley, a Church of the Nazarene missionary serving in Swaziland.

NAZARENE ROOTS

CALLED TO THE UNCONVERTED: THE HEPHZIBAH FAITH MISSIONARY ASSOCIATION



F. E. Havens helped publish *The Sent of God* and went to India in 1899 as a missionary.



Anna Chuning went as a missionary to China in 1920 and remained there for 54 years.



Elder George Weavers, guiding spirit in founding the Hephzibah Faith Missionary Association.

"Feb. 7 (1895)—We came in sight of the coast of Japan at daylight. The first sight was indeed beautiful. On our left, far in the distance, we could see the smoke from a burning volcano, to our right, far ahead of us, we could see the beautiful snow clad mountain Fujiyama . . . As we steamed up the gulf of Tokio, there were to be seen all around us, and as far as eye could see, hundreds of little Japanese fishing boats. Far in the distance they seemed to cover the waters. By noon our ship was anchored in the harbor of Yokohama." With these words, L. B. Worcester announced that he and Fred Smelser, the first missionaries of the Hephzibah Faith Missionary Association, were set to open a new field of labor.

The goal of the association was missionary from the beginning. Established in Tabor, Iowa, in 1893 with Elder George Weavers and Elder and Mrs. Leonard Worcester as its officers, the association had its first representatives in Japan two years later, followed by others who opened stations in India, China, Africa, Haiti, Peru, and Mexico—over 80 missionaries sponsored over the next half-century.

Closely related to a group of independent holiness congregations that took the name "Churches of Christ" (unconnected to the large American denomination of the same name), the association operated at Tabor the Faith Home for orphaned children, a Bible training school, a Christian workers' home, and published two papers, including *The Sent of God*.



Holiness church in Tabor, Iowa, connected with HFMA

Around 1950, the property at Tabor and other phases of the work were merged with the Church of the Nazarene; other aspects merged with the Wesleyan Methodist Church. Since then, those connected with the HFMA have served at the Nazarene Publishing House, the Headquarters, and on the mission field, and the interests at Tabor continue to play a role in the life of the Iowa District.

(Sources: *The Sent of God*, March 21, 1895; Paul W. Worcester, *The Master Key*. Photographs: from donations to the archives by Roy Adams and Winifred Yates to the HFMA Collection.) □

STAN INGERSOL, Archivist

LIVING BY FAITH?

by ANTHONY A. ABBAZIO, JR.

It was another one of those meetings whose number is countless and whose purpose is uncertain. The speaker's three-hour monologue seemed aimed at taking long to say little. Outwardly I was trying to look interested. Inwardly I wondered if my boredom was showing and if any of my fellow pastors were as bored as I was.

We closed the meeting with the usual time of sharing. And as pastors do when they are with each other, we began playing the game of "one-upmanship." On and on it went! Who started a new ministry, who raised more money, who hired new staff, who bought a new building. The crowning comment on all of this was, "Isn't it good to see these men step out in faith and trust God to do the impossible, to dare to do what others had trembled at?"

I didn't say a word. At our church we hadn't done any of those stupendous, superific, awe-inspiring things. The more I listened to these men, the deeper I sank into my chair. I have no faith, I said to myself. I'm more concerned with paying the bills we have already than in taking on new bills. We're overextended with maintaining the two buildings we have now. How could we think of buying another? I've tried to persuade the people to give more, I've prayed, but giving hasn't increased all that noticeably. With our giving at the level it is, and me less than adequately paid, how can we hire staff? Do we even need to?

And then God began to speak. Sure, He said, there are times when living by faith involves tackling some impossible mountain. There are times when faith destroys its Jerichos with only a shout; when a sling in the hand of a David will slay a Goliath; when a few loaves of bread and a few fish will feed a great crowd.

But that isn't all there is to living by faith, He said. Faith sometimes just takes hold of a situation and refuses to let go. *It continues to be faithful even when it has nothing to show for itself.*

I began to sit up. Maybe I wasn't so unsuccessful. The men kept talking, but now I was listening to another voice. Finally the meeting ended, but my mind kept working. During the drive home and in the days that followed I came to see that living by faith is as much "living faithfully" as it is "doing great things."

The Bible says we live by things unseen (2 Corinthians 4:18). Why do we always judge the strength, capacity, and purity of our faith on the basis of what we do materially, on the basis of what we see? Hebrews 11:1, a verse most Christians can quote but few seem to comprehend, says, "... faith is being sure of what *we hope for* and certain of what *we do not see*." "This," says verse 2, "is what the ancients were commended for" (italics added, NIV). The moderns are commended for the size and number of their buildings, church membership, offerings, staff, etc., etc., etc.

Sometimes, for some of us, our call is to simply remain true and trust God even when we don't see the results. Think of Abraham and God's promise of a son. Abram was 75 years old when God promised to make a great nation of him (Genesis 12:2). It wasn't until he was 100 years old that Isaac was born (17:1, 17; 18:10). The two times that Abraham tried to force the hand of God he only created trouble. Eliezer (15:2) and Ishmael (chap. 16) were Abraham's futile attempts at making the unseen seen. Like Abraham, *some of us are called to follow God even though we don't know where we are going* (Hebrews 11:8).

Faith is not measured by outward accomplishments but by obedience. Obedience is not measured in terms of who has the biggest, the grandest, the latest, but in loving God with one's whole heart, mind, soul, and strength, and loving one's neighbor as himself.

The church must make room in its ecclesiastical stroking for *all* those who love God with a pure heart and serve Him with clean hands. Room must be made for more than the loudest, the newest, the greatest, the richest.

But more important than the universal church coming to this understanding, those of us who labor hard and long, who toil just as faithfully as the next guy but without the same visible results, must understand that God's approval is what matters. He is pleased with whatever we do within His will. Scripture says it is a foolish thing to measure ourselves by ourselves. We each live according to the measure of faith that Jesus has given to us as individuals. Some of us are one-talent people, some two, and some five. The outward results of our lives and our labors will vary according to God's gift to us. God's concern is what we do with our individual talents. We must stop imposing a false and ungodly standard in our foolish attempts to measure God's work. Ours should be a song of joy as we share the results of our different ministries.

Perhaps some of heaven's choicest saints labored here most faithfully and least appreciated because the church treated its people as the world treats its own. God's family should not look down upon those whom the world regards as inferior. In the world, if you don't produce statistically you are put out to pasture. Writers, actors, and music stars must draw a following. If they don't, they're gone. But in the Church of Jesus Christ success is not measured statistically or visibly. Success, in the Church, is a heart full of the love of God. And it is God, not the Church, who will pronounce the final "well done!" □

ANTHONY A. ABBAZIO, JR., pastors the Richmond Hill, Queens, New York Church of the Nazarene.

Are we heading for a One-World Socialist Super-state? Many have no doubt about it. About 30 years ago a leading American financier and politician, testifying before a congressional investigating committee, stated: "You will have a world socialist super-state—whether you want it or not!" Earlier, President Eisenhower expressed the sentiment, "The world cannot exist half slave and half free." Since then it seems that the trend is in the wrong direction!

When Portugal was in danger of falling into the communist orbit about 10 years ago, a prominent newscaster on TV remarked: "Now they're joining the real world!" Yet millions feel, for good reason, that the socialist/communist world is unreal—a world of rationing and oppression, starvation, torture, and death; a backward land of slave camps.

In a world-state, will leaders be elected by popular vote for a limited term, or will they be a self-appointed elite for a permanent period?

Will the leaders be worldly, greedy for self-gain and position; or will they be servants of the people, receiving a reasonable salary?

Will the complex problems of the world as a whole, and of member nations, be more easily solved; or will the relief of the world's needs be neglected and problems rage out of control?

Will individual rights, the Four Freedoms, and jus-

tice for all be safeguarded and held sacred and inviolate; or will there be one vast dictatorship and slave camp, like we presently see in the U.S.S.R. and Red China?

Most of us, I believe, are aware of the answers to the above questions. Putting everyone under one roof would not in itself solve any problems. With only one military force in the world, wars would not be possible, but oppression would. Who would control the military? In case power was abused by the international military, securing justice would be even more protracted and cumbersome than already—and perhaps more expensive!

When the One-World is finally implemented by the Antichrist at the end of the age, mankind that survives will hardly be able to wait for the end of his destructive rule. It will be terminated when the Lord, the King of Glory, puts an end to the strife of evil, bloodthirsty men and establishes His One-World, with new heavens and a new earth: "And of his kingdom there shall be no end, and he shall reign forever and ever!" Read all about it in Revelation, chapters 22 and 23.

One-World is great—if it has the right leader; but the superstate shaping up in the world today will prove to be a disaster. Even the reason given for it is phoney—to help make the world safe from nuclear holocaust. Must the "masses" be enslaved to make the world safe? Rather, it is those leaders corrupted by greed and lust for power that the world needs to be protected from! □

PAUL B. COLE is a longtime member of Ontario, California, First Church.

BY PAUL B. COLE

ONE-WORLD



On Saturday, June 9, 1984, the phone rang at one o'clock in the morning. I was visiting my mother out of town. Who could be calling at this early hour? It was Mike, my youngest son, 19 years of age.

"Mom, do you love me?"

"Yes, Mike, I love you."

"Mom, are you sure you love me?"

"Yes, Mike, I *do* love you."

"Are you really sure?"

With that third question, I sensed something was wrong. I said, "Mike, Mom *does* love you and if I have failed to show it so that you know, I am sorry."

Then came the question I had longed to hear for so long. "Mom, how do I get my life straightened out; how do I get back to God?"

What had brought Mike to this point in his life? When anyone goes away from God, it is always difficult to determine the real cause. If it is one of our children, we tend to blame ourselves.

Our family had moved from a ru-

ral setting to Kansas City when Mike was 11 years old and ready for the sixth grade. He really didn't want to leave the country, but his dad had accepted a pastorate in the city. Change was part of our life as a minister's family.

Mike was the third of four children. He was a friendly, outgoing person. Mike was never outwardly rebellious. Several times he had sought the Lord, but, typical of many teenagers, he soon would give up. The world's pull was becoming stronger and more evident in his life.

Mike was finding the world both fascinating and intriguing. I don't think his father and I fully realized the battles and temptations Mike was going through. We tried to help, but Mike seemed to be building up a resistance to that guidance and authority of the home.

In June 1982 he graduated from high school. He had a promise of a full-time job. Maybe things would get better.

Then suddenly, in August, his

dad died. We each had to work through our own shock, hurt, and grief. How was Mike to handle the problems he already had, plus the shock and hurt of his dad's death? Added to that he now had guilt feelings over hurting his dad by not always responding properly to his authority and guidance.

Because of Dad's death, our life-style changed. The two older boys were married and had homes of their own. There were three of us at home—my only daughter, Sandra, Mike, and me. We moved out of the parsonage into a smaller home. We changed church homes. Mike was left feeling alone, confused, and hurting. Sometimes he was bitter.

Mike did not handle the changes and the hurt well. Drugs entered the scene. Work came along OK, home relations were fair, but I knew things were not well. I was crushed, frightened, and heartbroken the day I went into his room to gather up his laundry and found evidence of drugs. My first reaction was, "Not my boy. Not Mike."

There followed confrontations, many prayers, long hours of waiting, bills I had to help him pay, promises to do better, and health problems. During this time Mike dropped out of church. Sometimes he would go for a Sunday morning service, but for the first time in his life he was not regularly in church.

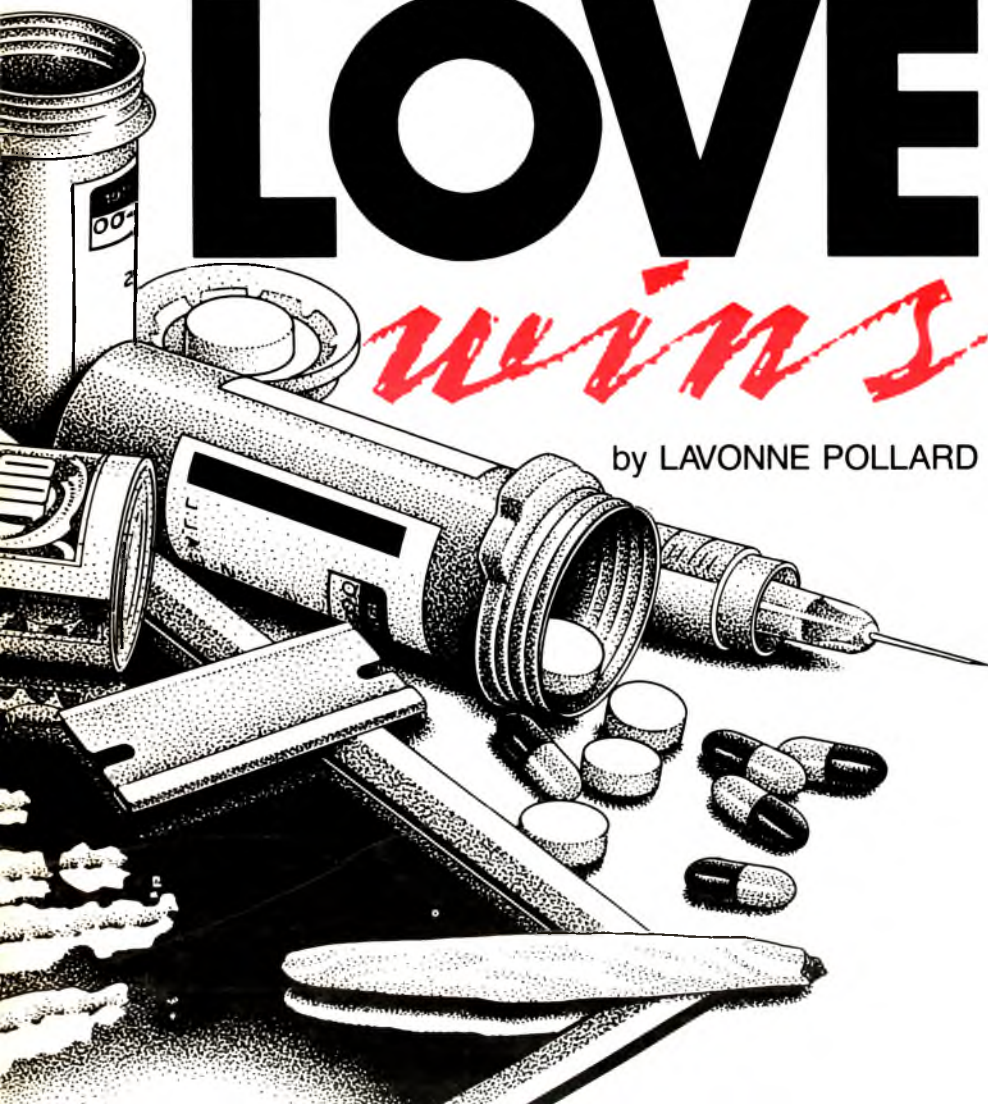
How do Christian parents handle these problems? How does a single parent react?

Some well-meaning friends advised me to have him move out of the home. "By allowing him to stay there, you are making it easy for him to pursue his life-style of drugs." Some family members advised me to "tighten up on him so he will either straighten up or get out." This tough love approach may be the answer for some problems, but I decided to keep providing Mike a home. When I could, I would counsel him. I would encourage him to do right, to get back to God, to get his life straightened out. I would not nag. I would help him work through his grief and confusion when I had the opportunity. True, I would try to set some guidelines for his conduct in the home, but I would offer support and be there when he needed me. Many

LOVE

ruins

by LAVONNE POLLARD



nights I waited and prayed until he would come in. I would hear the door open and close and say, "Thank God, my boy is home." There was really no one else to help but God. But I kept on loving.

Things got worse. He kept his job. He looked respectable. He still cared about his family. But drugs and alcohol were beginning to dominate his life. Bills were going unpaid.

Then came the Friday night telephone call. Mike and a friend had tried a different drug. Both had a severe reaction. Mike thought he was dying. He pleaded with God not to let him die but to give him another chance. God was merciful and did spare him. As soon as he was able, he called the local Med-Act, which in turn brought the police as it was a drug-related call. During that time he was able to call me. After I assured Mike that I did love him, and God loved him, he

asked, "Mom, how do I get my life straightened out?"

I was careful in answering him. "Mike, you have to start back home just like the prodigal son did. Start back to Father's house. Cut the ties with the old gang and the old way of life. Start doing right, start in the right direction, and God will show you the way."

"OK, Mom, that's what I will do."

Mike was treated in the emergency room of a local hospital. His two brothers were able to be with him. God was good; there were no permanent side effects from the drug reaction. During the three weeks that Mike spent in a drug-rehabilitation center in a local hospital, he gave his heart and life to the Lord. He called his old friends, telling them that he was now a Christian and he was through with the old way of life.

I wish I could say that Mike has experienced no problems and no

difficulties in his new walk with the Lord. He has made mistakes; he is learning, growing, and searching. Now happily married, he and Pam have a baby boy. Mike is getting established in the Lord. They are serving the Lord in the Haltom City Church of the Nazarene in Texas. Mike is working with the children. It is exciting to hear how the Lord is working in his life and how his faith and trust in the Lord is deepening. Everyone who knows what Mike used to be is thrilled with the changes God has made and is making in his life.

Yes, it pays to keep on loving. I feel a mother's love did win, but more important, *God's love won*. "O love that will not let me go." How appropriate! ☐

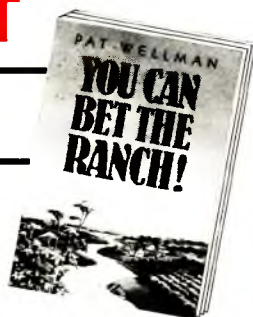
LAVONNE POLLARD is administrative secretary to the president of Nazarene Theological Seminary in Kansas City, Missouri.

Book Brief

YOU CAN BET THE RANCH!



PAT WELLMAN
author



According to the author of this book, an unscientific poll of an unrevealed number of people indicates that if you are a Midwesterner you will understand the title of this book. Never fear, those of you who are not from the corn or wheat or Bible belt. Pat quickly explains in the introduction of the book what she is talking about. In fact she claims that it is OK with the Lord for her to use the title.

From the woman who asked her mirror to tell her things she wanted to hear (Pat's previous book is titled *Mirror Mirror . . . Please Lie*) comes another book of refreshing honesty and Bombeck-like humor. While her first book certainly speaks specifically to women, this one should have a broader audience of men and women who struggle with life in this stress-filled last two decades of the 20th century.

Here is an excellent mixture of serious devotional and intellectual thoughts concerning stress and the peace of God. Forgiveness and related topics, along

with some down-to-earth everyday experiences, are shared by pastor's wife Pat.

She dares to open her heart and let us see inside some of the chambers of deep suffering and anguish when things don't go well. This kind of honesty and openness will help any reader who may be struggling with problems they think no one else could possibly have. This is a much-needed book for us in holiness circles who sometimes leave the wrong impression that we have no problems if we have settled everything at the altar.

But as anyone who has lived beyond childhood and adolescence knows well, problems do continue to be a part of the everyday life of a Christian. However, as Pat points out, these problems have their ultimate solution in the peace of God. That peace that passes understanding is made more understandable as we look at it through the glass of this transparent pastor's wife. ☐

—Glen Lewis Van Dyne
Pasadena, California

Beacon Hill Press of Kansas City
Paper, 96 pages. To order see page 23.

CORRECTION

The "Book Brief" appearing in our July 15 issue credited author Peter Gentry with unearthing "a connection between the families of George Washington and John Wesley." Not so. The connection was between the Washingtons and Selina, Countess of Huntingdon, one of the leaders of the Evangelical Revival in England. We apologize to Rev. Gentry and our readers for the error.

the editor's STANDPOINT

THE PANGS OF PRODUCING

For the first time in my life I am using a word processor in my writing. I never thought I would, because I have an ingrained distrust of anything electronic. This unreasonable attitude stems from the frustration of hearing “computer error” as an excuse for company failure to provide decent service to customers, especially customers being ripped off by unethical practices. Well, it stems in part from that, but also from my nearly total ignorance of things electronic.

Recently, however, at the urging of friends and strangers and Doris, who is neither and both, I took the plunge, secured a personal computer and word processing software, and entered the same century in which I was born.

I am finding that the more things change the more they are the same, as someone once said, not realizing that nearly everyone would repeat it. I have the same difficulties in writing with this gadget that I had with pen, ink, and paper. Oh, I can make mistakes quicker and correct them faster, but the major hurdles are just as steep as before.

You see, the most difficult thing about writing is having something really worthwhile to say, and the second hardest thing is to say it clearly and concisely. I have discovered that staring at a blank screen waiting for ideation to occur is not essentially different from gazing at a sheet of blank paper in the same fix.

When something worth noting down comes to mind the word processor has no style of its own, only that which it borrows from the writer. Consequently, it is still perilously easy to fall victim to what John Ray describes as “a deluge of words and a drop of sense.”

I have high hopes that using the computer will make my work more exciting, but I have no reason to believe that it will make it any easier, except in a few insignificant mechanical ways that leaves the really important aspects untouched.

There, if you’ve read this far I have proved my point. □

A WOMAN OF COURAGE

Magdalena Citron is a woman worth knowing, a woman of love, faith, and courage. She is a charter member of our Spanish church in Rochester, N.Y.

For five years she has lived in a hospital room, unable to leave because a machine does her breathing. In constant pain, she is given medication every four hours. Despite her suffering, she remains alert, cheerful, and interested in others.

A native of Puerto Rico, she worked for years in a clothing factory in Rochester, retiring in 1979. In ’82 she was suddenly stricken with Guillain-Barre syndrome, an inflammation of the nerves. This strange disease spreads from the legs to the rest of the body, with serious effects upon heart and lungs.

Mrs. Citron is now almost totally paralyzed. Others must feed, bathe, and dress her. A respirator provides air to lungs already scarred from surgery and emphysema.

At first she was depressed, missing desperately her home and church. Faith in God enabled her to cope

with the severe restrictions, and continual visits from family and friends help keep her smiling through adversity. Her husband comes to see her daily, usually to feed her at lunchtime.

Hospital officials describe Mrs. Citron as a fighter. She credits the grace of God for her power of will and courage to endure. Her Spanish Bible is at her side always, and her favorite passage reads—in English translation —“I can do all things through Him who strengthen me” (Philippians 4:13, NASB).

Magdalena Citron demonstrates daily the keeping grace of God and the incredible resilience of the human spirit.

I am grateful to Jose Cordona, her district superintendent, for informing me about this courageous lady. Her story was splendidly reported in Rochester’s *Times-Union* by journalist Susan Smith, whose account I read with great interest and appreciation.

Many gallant women have graced the ranks of our church. Magdalena Citron is one of them. □

A job without criticism is like a dog without fleas, hard to find and harder to keep. In fact, every human relationship opens a door to criticism.

WORSE THAN ANIMALS

In the caveman comic strip, B.C. asks, "If man evolved from the ape, how come there are still apes around?" Curls, noted for sarcasm, replies, "Some of them were given choices."

Having an option, would any animal choose to be a human being? Perhaps not, given the treacherous and violent behavior of many people.

The same paper that carried the comic strip was filled with stories of worse than animal behavior by humans. The president of Austria is barred from the U.S. for alleged Nazi war crimes. A man went on trial for the subway shooting of four teenagers who, he claims, attempted to rob him. A man is arraigned for the murder of six young women and is suspected of having killed at least six others. A mail-order firm is accused of bilking thousands of people out of millions of dollars by selling junk jewelry in a sweepstakes scam. A television evangelist who paid thousands of dollars to cover up his adultery is accused of using funds contributed for gospel work to finance the attempt to hide his sin. A

woman goes on trial for sodomizing a four-year-old boy. A mayor pleads guilty to counterfeiting. Etc.

What ape in his right mind would choose to join that pack? People sink lower than brute beasts when they obey their evil impulses.

On a bumper sticker I read, "Never mind the dog. Beware of the children." The warning is only part jest. The human creature is more dangerous than the animals.

Reading the papers, I marvel that God loves us and gave Jesus Christ as an offering for our sins. I marvel that He seeks to restore us to fellowship with himself. I marvel that He delays the judgment we so fully deserve in order to keep the door of mercy open. What sin has made of man should not happen to a dog.

Our possibilities for good, however, exceed the possibilities for evil. By the grace of God the beast can become a saint. □

HANDLING CRITICISM

A job without criticism is like a dog without fleas, hard to find and harder to keep. In fact, every human relationship opens a door to criticism. Anyone who wants to live uncriticized had better go to the desert and be a hermit—without a Bible.

Learning to handle criticism is vital to effective work and a happy life.

Some devise strategies to discourage or silence criticism. I read about a British colonial officer, nicknamed Rustybuckle, who stood on the deck of a river steamer while the governor of Nigeria severely reprimanded him. Suddenly Rustybuckle exclaimed, "I can't stand this any longer," and dived into the river. Everyone rushed to stare at the spot where he disappeared. The governor lamented the reprimand, insisting that he would never have delivered it had he foreseen the result. Meanwhile Rustybuckle, a strong swimmer, went under the ship and climbed to the deck from the other side. Coming up behind the governor, he apologized for the interruption!

Since no one can stifle all criticism, a better way is to

hear it patiently and use it profitably. Perhaps the criticism, at least in part, is justified. Accepting it in a good spirit, regardless of the manner in which it is given, will enable us to improve our life and work.

When convinced that criticism is untrue and unfair, we should not allow it to discourage or stop important work. Knowing who we are in relation to God and others, we will not allow negative critics to determine our identity and worth.

Don't take yourself so seriously that you reject all criticism out of hand. Don't take your critics so seriously that you allow them to daunt or defeat you. Don't jump off the boat, and don't throw your critics overboard. Listen, learn, and improve. An editor said of historian C. Vann Woodward, "He addresses his critics as colleagues rather than adversaries, agreeing with some, debating with others, and venturing criticisms of his work that they have overlooked." That's the mature way to handle criticism.

Our final Judge is the Lord. We should welcome anything that helps us do better work for Him. □

timonies were those of the sainted ones who allowed the demonstration of the Holy Spirit full control in our services. Emotional? Demonstrative? Yes! And praise God for the outward signs of His Spirit and our testimony of praise and adoration to Him.

People came from miles around to the Church of the Nazarene because they knew they would receive a blessing from the service and leave having experienced the power of the Holy Spirit.

*Bill Hall
Orlando, Florida*

YIPPEE

Yippee! Harold Ivan Smith's article "The Production" in the June 1, 1987 issue of the *Herald of Holiness* expressed my feelings perfectly. And he spoke for many others I know too.

My congratulations go to Mr. Smith for writing the article and to you for publishing it.

*Pauline E. Spray
Lapeer, Michigan*

BUT THEN . . .

As music director for 10 years in the church, I found Harold Smith's article "The Production" quite disconcerting. Obviously Mr. Smith does not know Keeney, a photographer-layman, who until asked to assist in "production" only attended Sunday mornings. Through his service six years later he is director of Children's Ministries in his church. Repeated examples could be listed, were time allowed.

I am one of those who prepares for "Productions." I praise God for the opportunity for outreach, to plant seeds, to see souls won to the Kingdom with this labor. I invite Mr. Smith to visit our church six weeks before and after a "production." Simply attending a service such as this seems insufficient to make proper judgments.

Of course, thinking back on the life of Christ, Jesus also had those who attended services and made quick judgments—they were known as Pharisees.

*J. J. Lacy
Grove City, Ohio*

I am reasonably sure that many members of our beloved Church of the Nazarene will join me in saying a hearty "Amen!" to "The Production." It's timely. It's thought-provoking. It needs to be said.

But . . . Let's not get too carried away when we consider what different churches spend. Well over a century ago Thomas Chandler Haliburton wrote, "Circumstances alter cases." Moreover, in his day, the late Dr. J. B. Chapman wrote, "Comparisons are odious."

Let's get on our knees and pray earnestly for our brethren, and more earnestly for ourselves. Then we may find ourselves praying, singing, and loving more earnestly.

I'm an old Nazarene. Joined in 1920. I've found that all old things are not necessarily good, but, then too, I've found that all new things are not necessarily bad, either.

*A. Ralph Boxell
Clinton, Missouri*

80 Years Without the Lord

by **DONNA J. SUNBERG**

My father, 80 years old, had never given his heart to the Lord. He was raised by Christian parents, as was my mother.

Though my parents rarely attended church, they helped me as much as possible when I attended Eastern Nazarene College. One month my dad sold his rifle to meet my monthly obligation.

After my husband, Don, and I moved our family to Illinois, my mother had a stroke. While in the hospital she gave her heart to Jesus.

Dad still did not attend church services. However, if we visited my parents or they visited us, I could usually get Dad to go to church with me. My sister, Wanda, would always say, "Donna, you ask Dad . . . he always gives you what you want." I guess that was because I would "butter him up."

Last November my folks came to Florida to see us. Don and I planned to do some special things with Mom and Dad while they were with us. But two weeks to the day after they arrived, Dad had a heart attack. Our church, and many Nazarenes around the country, were lifting Dad to the Lord in earnest prayers.

The night Dad was taken out of ICU our pastor, Dr.

Larry Snyder, visited him. He asked, "Russell, how long have you been a Christian?" Dad looked up at him through tears and confessed that he had never been a Christian. Then and there the pastor led my dad to the Lord. Pastor Snyder said he was at the right place at the right time, that Dad in his heart had already asked God's forgiveness. During the four weeks Dad was in our home regaining his strength, he and I had some wonderful talks together.

After a six weeks recuperation period, the doctor released Dad to return home to Ohio. The following Saturday my folks celebrated their 55th wedding anniversary with family. They were planning to go home the following week with my sister and her husband, who had driven down to get them. Two days before they were to leave Dad suffered a stroke. He laid in the hospital for four weeks before the Lord called him home on April 2.

I don't understand why he had to die just when he had become a Christian, but I know that God knows best, that His timing is always right, and His ways are the best ways. I am thankful that, although Dad refused God for 80 years, God did not refuse Dad when he asked Him into his heart. I am looking forward to seeing Dad again, sometime in the future, where there will never be a parting. □

DONNA J. SUNBERG is a member of the Port Charlotte, Florida, Church of the Nazarene.

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

PAATH

Walking



Ronald R. Attig



Charles Baldwin



Clarence Bowman



William H. Bray



Carl Clendenen



Barry Cunningham



Ross W. Hayslip



T. Crichton Mitchell



Floyd Perkins



Phyllis Perkins



James L. Sankey



Barry W. Swanson



Roger W. Williams

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R. T. Bolerjack



Neil B. Wiseman



Earl B. Wheeler



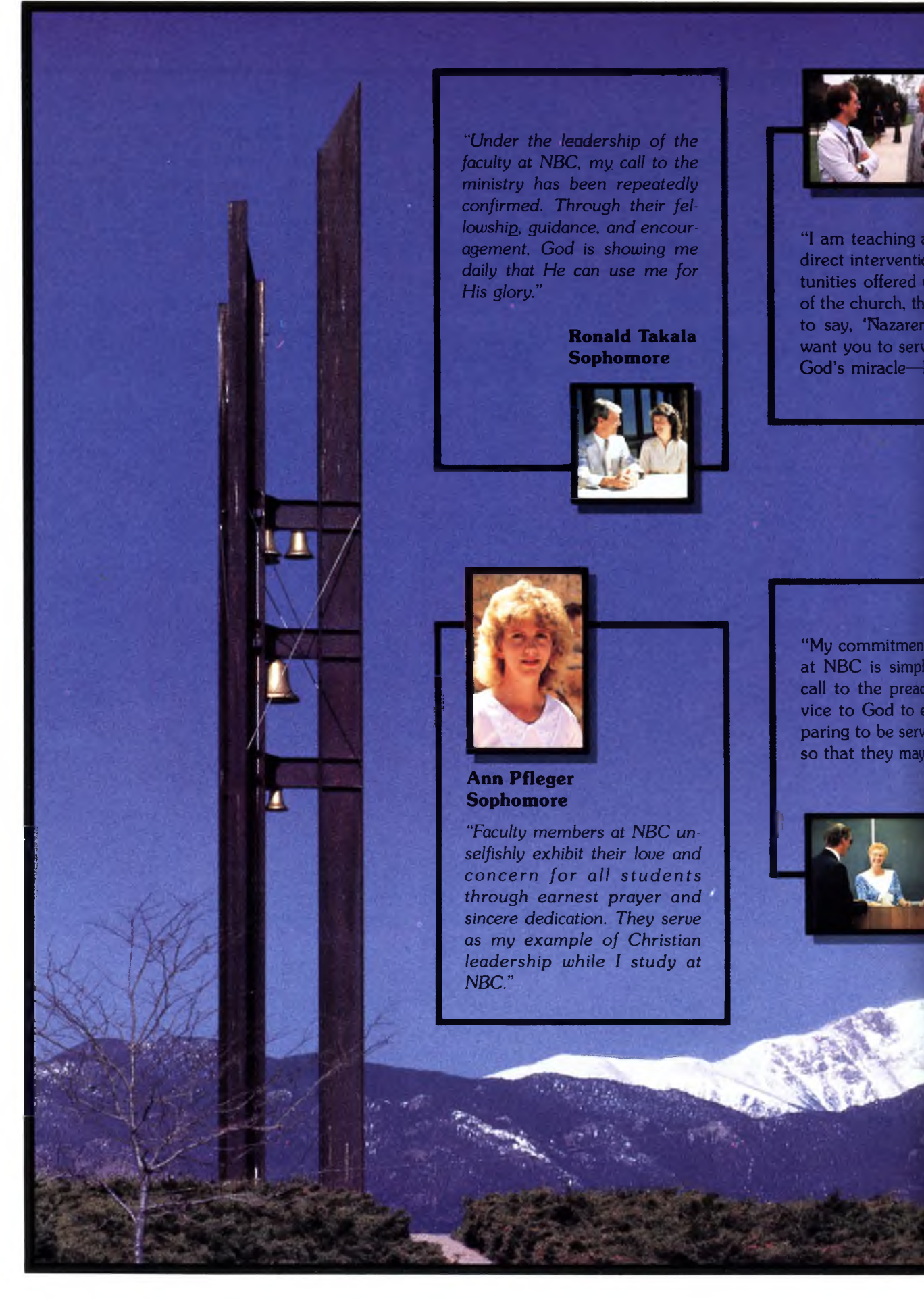
Jerry D. Lambert,
President



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Nazarene Bible College

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October 11**



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Ronald Takala
Sophomore



"I am teaching at NBC direct intervention in the opportunities offered within the church, the voice of the church, the voice to say, 'Nazarene Bible want you to serve.' I want you to serve. I want God's miracle—Nazarene."



Ann Pfleger
Sophomore

"Faculty members at NBC unselfishly exhibit their love and concern for all students through earnest prayer and sincere dedication. They serve as my example of Christian leadership while I study at NBC."



"My commitment to NBC at NBC is simply an answer to the call to the preaching of the Gospel to God to equip us to be servants of God so that they may be blessed."

Perkins
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college."

"Serving students at NBC feels a lot like New Testament Christianity. These students come from all walks of life, often at great sacrifice, to train for Christian service. It is exciting to be involved in their committed efforts to grow a mature ministry."

Neil Wiseman
Academic Dean



Richard M. Bruce
Senior

"NBC and its superb faculty, who love the Lord with all their hearts, are the tools God chose to use to answer my prayer to gain knowledge, wisdom, and understanding of His Word."



Barry K. Cunningham
Professor

"Teaching at NBC brings me joy as I help students from diverse backgrounds wrestle with issues. I am challenged and edified to be used as a tool in God's hands, to give some guidance along the way, and to assist students in the growth process."

Williams
ssor

ministers
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the church
me some."

"At NBC I am not only learning textbook theories about ministry, I am learning from the practical experience of my professors. They are helping me to be better prepared to reach others for Christ."

Wayne Searles
Sophomore





Twenty years ago, Nazarene Bible College opened her doors for the first time.

Our 20th year will be one of reflection and celebration—reflecting our great heritage, celebrating “Hitherto the Lord hath brought us!”

From the beginning it has been a faith venture! An adventure in “Faith Walking.”

Faith walking involves a committed faculty. Founding President Charles H. Strickland attracted outstanding faculty—committed, dedicated men and women. That kind of commitment and dedication continues today in the faculty and staff who serve you at NBC.

During our first 20 years, the church has stood with us! As we begin “DECADE III” the church’s support is still strong.

Your church’s continued support makes it possible for Nazarene Bible College to offer quality academic/practical training for our students.

Help us celebrate the beginning of “DECADE III.”

***Jerry D. Lambert
President***

Celebrating “DECADE III”

I am interested in training for Christian ministry at Nazarene Bible College.

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Financial Aid
☐ Catalog ☐ Other _____

The area of ministry I am thinking of is

- ☐ Biblical Studies
☐ Christian Education
☐ Church Music
☐ Lay Ministries
☐ Women’s Studies



IN THE NEWS

PEOPLE AND PLACES

MAJOR BIBLIOGRAPHY PUBLISHED ON BLACK HOLINESS



Charles Edwin Jones, a 1954 graduate of Bethany-Peniel College (now Southern Nazarene University), has published a major bibliography titled *Black Holiness: A Guide to the Study of Black Participation in Wesleyan Perfectionist and Glossolalic Pentecostal Movements*. Released in July by Scarecrow Press, the book is part of a series sponsored by the American Theological Library Association.

According to Nazarene Archivist Stan Ingersol, the publication marks a significant step in making available to researchers of the holiness and pentecostal movements, as well as specialists in Black studies, a wide range of resources, many previously obscure.

"Because of the nation's segregationist past, Black participation in shaping the holiness tradition has been slighted," said Ingersol. "Virtually all major studies of the tradition treat it strictly as a white phenomenon, which, of course, it never was."

"The materials regarding the Black minority within the Church of the Nazarene are included in this publication," said Dr. Jones.

Jones' previous publications include *Perfectionist Persuasion*, a social history of the holiness movement; *A Guide to the Study of the Holiness Movement*; and the two-volume *Guide to the Study of the Pentecostal Movement*. With the publication of *Black Holiness*, his various bibliographies of the holiness and pentecostal traditions exceed 2,500 pages.

A native of Kansas City, Dr. Jones holds the Ph.D. in history from the University of Wisconsin. He has served as head librarian at Nazarene Theological seminary. He has also served in library, archival, and teaching posts at the University of Michigan, Houghton College, Tuskegee Institute, and Brown University. His father was the late D. D. Jones. His mother is a long-

time member of Kansas City First Church. □

—NN

CHANGES REPORTED FOR 1987 FORM W-2

Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, recently reported the IRS has made several important changes affecting the newly released 1987 Form W-2. Church treasurers, who file the forms for all church employees, should note changes in boxes 5, 11, 13, 16, and 16a. Box 5 specifically affects those ministers and employees participating in church pension plans and tax-sheltered annuities. Box 16 also pertains to participants in "deferred compensation" plans, as well as to individuals

participating in group term life insurance programs.

The Pensions office has monitored this situation and has developed a new Church Management Memo (No. 8), titled "1987 Changes in Form W-2, Wage and Tax Statement." This new memo, along with a revised memo (No. 6), titled "Annual Wage Statements for Church Employees," is being mailed to all active ministers in the United States with the November issue of the *NPH Communicator*. Extra copies are available at no charge upon request from the Pensions office. Questions may also be directed to the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131 (816-333-7000). □

CORRECTION

Rev. Dennis H. Headley was the first nonmissionary alumnus of Caribbean Nazarene Theological College to serve as president of CNTC rather than Rev. Farrell Chapman, as was listed in a story in the September 1 issue of the *Herald of Holiness*. We regret the error.



PRAYER PARTNERS

Petitions

Pray for the Board of General Superintendents as they minister in preachers' and wives' retreats during the fall.

Pray for those who are visiting our colleges this fall to recruit church planters, missionaries, evangelists, pastors, chaplains, youth for summer ministry tours.

Pray for our evangelists and pastors as they labor in fall revivals and our church planters in starting new works.

Superintendent Nicanor Mairena of Nicaragua is attempting to double the membership and number of churches before 1989. Pray for him and for the seven assistants chosen to implement this program.

Pray for the Spanish church planter training conference being conducted in San An-

tonio. Spanish pastors and other leaders will come from across the nation for this historic church planter training.

Praisings

We praise God for the registration of the Church of the Nazarene in Uganda and for the beginnings of our work on the Ivory Coast with Missionaries John and Linda Seaman.

Praise God for His blessings on the Regional Conference in Zimbabwe. Also, for rapid advance in plans for the opening of a new school in Kenya.

We are praising God for the great growth of churches among ethnic minorities in the U.S.: the total number of ethnic works was 183 in 1970, 270 in 1980, and 589 in 1987.

RAYMOND W. HURN, Secretary
BOARD OF GENERAL SUPERINTENDENTS

THRUST TO THE CITIES



Los Angeles

1

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8

8

THRUST TO THE CITIES



NEW YORK

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INTERNATIONAL STUDENT MINISTRIES

The 1987 INTERNATIONAL STUDENT MINISTRIES. ISM, a program unit of YOUTH IN MISSION sponsored by NYI Ministries, is a grass-roots mission program. The young adults involved in this program typically do anything from community canvassing to sharing in public worship services.

ISM is coordinated through the Division of World Mission. Mission directors or national district superintendents make requests through their regional director for an ISM team. Once the request has been received, NYI Ministries works with

the regional coordinator for final approval and selection of the site.

Sixty-three students were selected to be involved in the 1987 program, which took them to several locations including the '87 "Thrust to the Cities" location, Mexico City, plus Belize, Guyana, St. Lucia, St. Thomas, Antigua, and Jamaica. In preparation for their summer of ministry, these students, along with all YOUTH IN MISSION participants, were involved in a 12-week pre-equipping and journaling process. Their training time culminated in an intensive 10-day Training Camp at

Point Loma Nazarene College in San Diego, June 4. During this time, ISM members were involved in training sessions on evangelism, cross-cultural ministries, team work, and NYI programming. They returned to the U.S. August 17.

YOUTH IN MISSION participants are chosen from hundreds of applicants from across the United States and Canada, involving college and career young adults in summer ministries in local churches, inner-city locations, children's ministries, music groups, and world mission evangelism.

Team 1—Mexico



Julie Starkweather
ONU



JaDonna Adams
TNC

Not pictured:
Wes Kean
MVNC

Team 2



John Yancey
NMC



Trish Wertz
ONU

Not pictured:
Gretchen Dauterman
NMC

Team 3



Lisa Martin
MANC



Loren Maggard
NMC

Not pictured:
Renee Osborn
PLNC

Team 4



Donna Lynn
MANC



Javier Tamez
ONU

Not pictured:
Cindi Cornwell
MVNC

Team 5



Dianna Spencer
MVNC



Greg Allen



Renee Towne
MANC

Team 6



Sonia Archer
ENC



Tony Beville
ONU

Not pictured:
Annette Hogge
PLNC

Team 7



Amy Dickerson
MVNC



Chris Sisler
MVNC



Todd Risser
TNC



Karen Wenger

Team 8



Lana Atkinson
MANC



Steve Hailey
NMC



Rebekah Smith
ENC

Team 9



Darryl Bennett
NMC



Julie Best
PLNC



Jody McGraw
MVNC



Tamara McGuire
ONU

Team 10



Dee Crawford
MVNC

Not Pictured:
Jeff Davis
NMC
Nancy Isaac
PLNC

Team 11



Maria Reyes
SNU



Lorraine Brewster
MANC



Scott Adkins
TNC Grad.

Team 12



Stefanie Shumaker
NMC



Carol Knowlton
PLNC



Nidia Montalvo
ENC

Not Pictured:
Mark Conaway
MVNC

Team 13



Beth Trauffer
ENC



Tom Mahaney
NBC



Cindy Dworschak
NMC

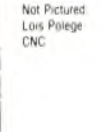
Team 14



Robin Cheary
PLNC



Kevin Hardy
ENC



Not Pictured:
Lois Polege
CNC

Team 15



Kathy Matson
ONU



Jeanie Palmore
SNU



David Houston
MVNC

\$ '87

According to YOUTH IN MISSION coordinator Dale Fallon, "The INTERNATIONAL STUDENT MINISTRIES program will be going to some new world areas this coming summer and promises to be an exciting and dynamic program. If you want to see the work of the church at the grass-roots level, maybe ISM is for you."

For further information, contact Dale Fallon, Program Coordinator, YOUTH IN MISSION, 6401 The Paseo, Kansas City, MO 64131.

Team 16—Guyana, S.A.



Inette Dadds
IYNC



Gwen Preble
ENC

Not pictured
Val Ryan Cummins
NMC

Team 17—Antigua, W.I.



Ineta Cummings

Not pictured:
Ken Balch
ENC
Debbie Geno
NMC

Team 18—Jamaica



Al Finger
ANC



Stephanie Toomey
CNC



Carol Sutterfield
MNC

Team 19—St. Thomas, V.I.



Nancy Crawford
INC



Don Shaw
NMC



Easter Nacionales
PLNC

Team 20—Belize, C.A.



Carmichael



Phaedra Shoemaker
NMC



Pete Migner
ENC



Six students graduated from Nazarene Indian Bible College in Albuquerque in ceremonies this spring, according to Rev. Denny Owens, NIBC president. The graduates (l. to r.) and the degrees conferred include: Arnie Short, A.A.; Norman Yellowhair, A.A.; Phillip Short, B.S.; Delois Castillo, A.A.; K. G. Yazzie, B.S.; and Timothy Siquieros, B.S.

—NN

EVANGELISM INTERN '87

EVANGELISM INTERN (E/I) is a program unit of YOUTH IN MISSION, the summer ministries program for college-career youth sponsored by NYI ministries. This year three college students, John Juneman, Mark Strickland, and Bill Sunberg, served with evangelist Dr. Stephen Manley throughout North America.



John Juneman



Mark Strickland

The EVANGELISM INTERN participants trained June 14-23 at

YOUTH IN MISSION Training Camp on the campus of Point Loma Nazarene College in San Diego. Their Training emphasis was on building team unity and learning ministry tools, which included evangelism, canvassing, drama, and music.

After Training Camp they joined Dr. Manley for seven weeks during which they were involved in Nazarene Youth Congress in Washington, D.C. and district camp meetings on the Northwest Illinois, Maine, Hawaii, and Oregon Pacific districts. They also worked in several church revivals.

For further information concerning the YOUTH IN MISSION program, write Dale Fallon, Program Coordinator, 6401 The Paseo, Kansas City, MO 64131. ☐



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EVANGELIST'S SLATES

ARMSTRONG, LEON, LINDA & FAMILY: Greencastle, IN, October 6-11; Lincoln, IL (First), October 13-18; Silvis, IL, October 20-25; Macomb, IL, October 27—November 1

ATTIG, WALTER W.: Rushville, IL, October 20-25

•**BAGGETT, DALLAS W.:** Decatur, IL (Trinity), October 6-11; Old Hickory, TN, October 13-18; Jacksonville, FL (Oak Hill), October 27—November 1

BAKER, RICHARD C.: Grafton, WV (Blueville), October 6-11; New Harmony, IN (Chapel), October 13-18; Linton, IN, October 20-25; Waltersburg, PA, October 27—November 1

•**BALLARD, DON:** Memphis, TN (Whitehaven), October 7-11; Dayton, OH (Northridge), October 14-18; Reserved, October 21-25; Waverly, TN (First), October 28—November 1

BELZER, DAVID A.: Sacramento, CA (Cordova), October 4-11; Elk Grove, CA, October 13-18; Clearlake, CA (Highlands), October 20-25; Grand Island, NE, October 28—November 1

BENTLEY, PAUL E.: Gilroy, CA, October 7-11; Boise, ID (Euclid), October 18-23; Redmond, OR, October 25-30

BLUE, DAVE & DANA: European Concert Tour, October 1-20; Nashville Concert Tour, October 25—November 3

BLYTHER, ELLIS G., SR.: Charleston, WV (Calvary), October 4-11; Campbellsville, KY, October 13-18; Hickory, NC, October 20-25; Marietta, GA, October 27—November 1

BOCK, DON: Shoals, IN (C.C.C.U.), October 7-11; Lithopolis, OH, October 14-18; Irvine, KY, October 20-25; Rubyville, OH (United Methodist), October 28—November 1

BOND, GARY & BETH: Middletown, OH (First), October 6-11; Fortson, GA (W. Central Zone Camp), October 14-18; Hot Springs, AR (First), October 20-25; Nacogdoches, TX, October 27—November 1

BOOIST, DOUG & DEB: Tulsa, OK (St. Paul), October 6-11; Owasso, OK, October 13-18; Englewood, CO (Denver First), October 21; Nebraska District NYI Retreat, October 23-25; Wyoming, IL, October 27—November 1

BOWDEN, AL: Fort Lauderdale, FL (Manor), October 6-11; Lawrenceville, GA, October 13-18; Mount Vernon, IL (First), October 20-25; Benton, IL (First), October 27—November 1

BOYNTON, RICHARD C.: Indianapolis, IN (Speedway), October 6-11; Plainfield, IN (Trinity), October 13-18; Spiceland, IN, October 20-25

BROWN, FRED D.: Ashland, KY (Plaza), October 6-11; Caro, MI, October 13-18; Paulding, OH, October 20-25; Youngstown, OH (Boardman), October 27—November 1

BROWN, MARK: Anderson, IN (East 38th Street), October 6-11; Aztec, NM, October 13-18; Santa Fe, NM, October 20-25; Dale, IN, October 27—November 1

BROWN, RONALD D.: Cove, AR, October 6-11; New Lexington, OH (C.C.C.U.), October 13-18; Columbus, OH (Taylor Station C.C.C.U.), October 20—November 1

BROWN, ROGER N.: Pontiac, MI (Hillcrest), October 6-11; Point Pleasant, WV, October 13-18; Piqua, OH, October 20-25; Charleston, WV (Southeast), October 27—November 1

BRUNNER, RICHARD M.: Mount Pleasant, TX, October 4-11; Henderson, TX, October 18-25

BUDD, JAY B.: Franklin, PA, October 6-11; Masontown, WV, October 13-18; Reserved, October 20-25; Sistersville, WV, October 27—November 1

•**BURKE, OWEN M.:** Sheridan, IL, October 6-11; Syracuse, KS, October 13-18

BURKHALTER, G. PAT: Texas City, TX, October 6-11; Paragould, AR (First), October 13-18; Hillsboro, TX, October 20-25; San Antonio, TX (East Terrell Hills), October 27—November 1

BYERS, CHARLES & MILDRED: Fort Dodge, IA, October 4-11; Mabelvale, AR (Little Rock Trinity), October 13-18; Sidney, NE, October 20-25; Council Bluffs, IA (Emanuel), October 27—November 1

CANEN, DAVID L.: Danville, IN (Calvary), October 6-11; Kokomo, IN (Northside), October 13-18; Pikeville, KY (Wesleyan), October 20-25

CANFIELD, DAVID B.: Ironton, OH (Ellison Street), October 6-11; South Point, OH (Sunrise), October 13-18; Versailles, KY (Huntertown), October 21-25; Reserved, October 26—November 1

•**CARRICO, J. DONALD:** DeKalb, IL, October 6-11; South Zanesville, OH, October 19-24

CARRUTH, WALLACE E.: Pineville, LA (First), October 20-25

CASTEEL, HOWARD H.: Rochester, MN, October 6-11; Sikeston, MO (Eastside), October 13-18; House Springs, MO, October 20-25; Havana, IL, October 27—November 1

CAYTON, JOHN, JR.: Jacksonville, FL (First), October 6-11; Keene, NH, October 13-18; Indianola, IA, October 27—November 1

CERRATO, ROBERT J.: Oaklawn, IL (Chicago Oak Lawn First), October 16-18; Marion, IN (First), October 20-25

CHAMBERS, LEON & MILDRED: Alexandria, LA (First Wesleyan), October 6-11; Reserved, October 13-18; Vicksburg, MS (First), October 21-25; Laurel, MS (First), October 28—November 2

CHANEY, REEFORD L.: Fayetteville, NC, October 6-11; Reserved, October 13-18; Alexandria, VA (Mount Vernon), October 20-25; Hurricane, WV (Teays Valley), October 27—November 1

•**CHAPMAN, W. EMERSON:** New Guinea, October 1-31

CHASE, FRANK: Vandalia, MO, October 6-11; Clovis, NM (Fairview), October 13-18; Mannford, OK, October 21—November 1

CHRISTNER, JACK M.: Washington, PA (First), October 6-11; Meadville, PA (United Brethren in Christ), October 13-18; Fort Wayne, IN (South Side), October 20-25; Clymer, PA (Penns Manor), October 27—November 1

•**CLAY, M. E.:** Oak Hill, WV, October 6-11; Point Pleasant, WV, October 13-18; Pioneer, OH, October 27—November 1

COVINGTON, NATHAN A.: Coalgate, OK, October 6-11; Cedar Falls, IA, October 13-18; Shawnee, OK, October 20-25; Van Buren, AR, October 27—November 1

•**COX, CURTIS B.:** Lake Charles, LA (First), October 13-18

CRABTREE, JAMES C.: Goodlettsville, TN, October 6-11; Winston Salem, NC (Wesleyan), October 14-18; Burlington, IA (First), October 21-25; Shelbyville, IN (Wesleyan), October 28—November 1

CRANDALL, VERNON E.: Post, TX, October 13-18; Elk City, OK, October 20-25; Oklahoma City, OK (Shields Boulevard), October 27—November 1

CRANE, BILLY D.: Powhatan Point, OH, October 6-11; Mount Vernon, IN (Point Township), October 14-18; Wilkinson, IN (Warrington), October 20-25; Elmontown, PA (Uniontown Free Methodist), October 27—November 1

•**CREWS, HERMAN F.:** Lubbock, TX (Grace), October 6-11

DALE, TOM: Lynnwood, WA, October 4; Federal Way, WA, October 11; Coeur d'Alene, ID, October 18; Lewiston, ID, October 25

•**DAVIS, HAROLD C.:** Eastern Michigan District SS Emphasis, October 6-25; Muldrow, OK, October 25—November 1

DAWSON, JAMES A.: Wapakoneta, OH, October 6-11; Mansfield, IL, October 13-18; Lakeview, OH (Indian Lake Northside), October 20-25

DELL, JIMMY: Golden, CO (Denver Golden), October 1-4; Grove City, OH, October 7-11; New Lothrop, MI, October 14-18; Sapulpa, OK, October 20-25; Kalama, WA, October 28—November 1

DENNISON, MARVIN E.: Tiffin, OH, October 6-11; Eden Prairie, MN (Faith), October 13-18; Montrose, IA, October 20-25; Topeka, KS (Fairlawn Heights Wesleyan), October 28—November 1

•**DISHON, MELVIN:** Nicholasville, KY, October 6-11; Bedford, IN (Valley Mission), October 13-18

•**DIXON, GEORGE & CHARLOTTE:** Richmond, IN (St. Paul), October 6-11; Chandler, IN, October 14-18; Chester, OH, October 28—November 1

DODDS, JOHN E.: Steubenville, OH (First), October 6-11; Troy, OH (Gospel Tabernacle), October 27—November 1

DOOLITTLE, KEVIN C.: Macungie, PA (Milford Park Camp/Grace Community Church), October 9-11; Nickles, NY (United Methodist), October 17; Painesville, OH, October 23-25

DUNMIRE, RALPH & JOANN: Weirton, WV, October 6-11; Mobile, AL (Riverside), October 20-25

DUNN, DON: Marietta, OH (Harmar Hill), October 1-4; Delroy, OH, October 6-11; Sciotoville, OH (Portsmouth Sciotoville), October 13-18; Tipppecanoe, OH, October 27—November 1

DUTTON, BARRY & TAVIA: Texarkana, AR (First), October 6-11; Salem, OR (South), October 14-18; Elgin, OR, October 21-25; Albany, OR, October 27—November 1

ESSELBURN, BUD—THE KING'S MESSENGERS: Waterford, PA, October 6-11; Williamsburg, OH, October 13-18; Chrisman, IL, October 20-25; Uniontown, OH (Akron Trinity), October 27—November 1

EVERMAN, RUSSELL W.: Portsmouth, OH (Rosemount), October 14-18

FADER, WES & MARY: Allison Park, PA (Pittsburgh North Hills), October 7-11; Jamestown, ND (First), October 13-18; Williston, ND, October 20-25; Rapid City, SD, October 27—November 1

•**FISHER, C. WILLIAM:** Webster Groves, MO (St. Louis Webster Groves), October 6-11; Coshocton, OH (First), October 13-18; Newark, OH (Central), October 21-25; Laurel, DE, October 27—November 1

FLOYD, THOMAS D.: Napa, CA, October 2-7; Eugene, OR (First), October 9-11; Longview, WA, October 16-21; Sunnyvale, CA, October 23-28; Three Rivers, MI, October 30—November 4

FORTNER, ROBERT E.: Grand Haven, MI, October 6-11; Urbana, IL (Faith), October 13-18; Auburn, IL, October 20-25; Danville, IL (Southside), October 27—November 1

FOSTER, ALFRED D.: Bloomington, IL (First), October 6-11; Ottumwa, IA (First), October 13-18; Grinnell, IA, October 30—November 4

FRANK, RICHARD A.: Batesburg, SC, October 4-11; Floyd, VA, October 14; Winchester, VA, October 18-25; Richmond, VA (West End), October 27; Colonial Heights, VA, October 30—November 1

FREELAND, RONALD E.: Cincinnati, OH (Montana Avenue), October 6-11; Olney, IL, October 13-18; Bicknell, IN, October 20-25; Edinburg, IN, October 27—November 1

FREY FAMILY: Carson City, MI (Sheridan Bible Wesleyan), October 4; Nashville, MI, October 11; Payne, OH, October 16-18; Lansing, MI (Woodview), October 25

•**FRODGE, HAROLD C.:** Owensville, IN, October 13-18; Mansfield, OH (Wesleyan), October 20-25

GREEN, JAMES & ROSEMARY: Little Rock, AR (Rose Hill), October 6-11; La Junta, CO (First), October 14-18; Susanville, CA, October 23-27; Portola, CA, October 28—November 1

GRIMES, W. ANDREW: McArthur, OH, October 6-11; Williamsport, OH (Darbyville), October 13-18; Columbus, OH (Wilson Avenue), October 20-25; Middleport, OH, October 27—November 1

HAINES, GARY W.: Lakeland, FL (Crystal Lake), October 3-6; Tampa Bay, FL (Pioneer District Camp), October 7-11; Gallipolis, OH, October 17-21; Cullman, AL (First), October 22-25; Fort Recovery, OH, October 31—November 4

•**HANCOCK, BOYD C.:** Little Rock, AR (Rose Hill), October 6-11; Security, CO (Colorado Springs Security), October 28—November 1

HAYES, ALVIN B.: Richland Center, WI, October 6-11; Lindsay, CA, October 13-18; Reserved, October 20-25; Scott City, KS, October 27—November 1

HAYNES, CHARLES & MYRTLE: Washington, IN, October 6-11; O'Fallon, MO, October 14-25; Fairbury, IL, October 27—November 1

HEATON, KENNETH D.: New Lexington, OH, October 6-11; Columbus, OH (Bellows Avenue), October 13-18; Bellevue, OH, October 20-25

HELMS, MIKE & GLORIA: Springport, IN (Luray), October 6-11; Union City, IN, October 13-18; Clinton, IN, October 20-25; Winslow, IN, October 27—November 1

•**HENDERSON, LATTIE V.:** Barnesville, OH (Independent), October 6-11; Victoria, VA, October 13-18; Brevard, NC, October 19-25; Caldwell, OH (First), October 27—November 1

HICKS, JOHN DAVID: Hacienda Heights, CA, October 7-11; Hood River, OR, Oct. 13-18; Portland, OR (Mount Scott), October 21-25; Ellensburg, WA, October 28—November 1

HIGGINS, CHARLES E.: San Ramon, CA (Valley), October 4-8; Pasco, WA, October 11-15; Portland, OR (Mount Scott), October 18-22; Carson, WA, October 25-29

HILL, BEN E.: Peoria, IL (North Side), October 6-11; Sandwich, IL, October 13-18; Clarksville, TN (First), October 20-25; Valdosta, GA (First), October 27—November 1

HOECKLE, WESLEY W.: Kirbyville, TX, October 27—November 7

•**HOWARD, RICHARD E.:** Fresno, CA (Trinity), October 13-18; Dayton, OH (Beavercreek), October 27—November 1

HUGHES, A. JOYCE: Hoisington, KS, October 4-11; Charleston, WV (First), October 13-18; Hampton, VA, October 20-25

HUNDLEY, JOHN: East Brewton, AL, October 16-18

•**IDE, CHARLES D.:** Sparta, MI, October 6-11; Clermont, FL, October 27—November 1

JAMES, OTTIS: O'Fallon, MO, October 19-26

JANTZ, MARJORIE N.: Marshall, MO, October 7-11

JOHNSON, RONALD E.: Concerts in Nevada and southern Idaho, October 1-5; Concerts in central Oregon, October 11-18; Concerts in western Oregon, October 25-28

JONES, TERRY L.: Valparaiso, IN, October 6-11; Carthage, MO, October 13-18; Topeka, KS (Wanamaker Woods), October 21-25

•**JUSTICE, MEL & DONNA:** Homer City, PA, October 6-11; Greenville, PA, October 13-18; Cookeville, TN, October 20-25; Monterey, TN, October 27—November 1

KEENA, EARL E.: Myrtle Point, OR, October 5-11

•**KNIGHT, JOHN L.:** Borger, TX (First), October 6-11; Nashville, TN (Grace), October 14-18; Ojai, CA, October 20-25; Oakdale, CA, October 27—November 1

KOHR, CHARLES: Reserved, October 6-11; Meadville, PA, October 13-18; Mount Laurel, NJ, October 27—November 1

•**KRAETZER, RAYMOND C.:** Enumclaw, WA, October 11-14; Oakridge, OR, October 23-25

LAING, GERALD D.: Mason, MI (First), October 11; Doran, VA (Wesleyan), October 13-18; Caro, MI (Ellington), October 27—November 1

LASSELL, RAY: Knoxville, IA, October 6-11; Papillion, NE (Omaha Heritage), October 13-18; Alberta, MN, October 20-25; Red Oak, IA, October 27—November 1

LAWSON, WAYNE T.: Deer Park, WA, October 4-11; Sheridan, OR, October 20-25

LECKRONE, LARRY D.: Elmira, NY (First), October 6-11; Oxford, PA, October 13-18; Edison, NJ, October 20-25; Camillus, NY (Syracuse Immanuel), October 27—November 1

•**LEONARD, J. C.:** Bushnell, IL, October 27—November 1

•**LESTER, FRED R.:** Waterloo, IA (Wesleyan), October 25—November 1

LIDDELL, P. L.: Muncie, IN (South Side), October 6-11; Payne, OH, October 13-18; Brunswick, OH, October 20-25; Canton, OH (Calvary), October 28—November 1

LOHR, DON: Ashland, KY (First), October 6-11; Burton, MI (South Flint), October 13-18; Morgantown, WV, October 20-25; South Lebanon, October 27-31

MACK, WILLIAM M.: Springfield, MO (Salvation Army), October 4-8; Morley, MI (Brockway Wesleyan), October 11-18; Gastonia, NC (First), October 27—November 1

MANER, ROBERT E., JR.: Jacksonville, FL (Central), October 6-11;

Langley, SC, October 13-18; Rock Hill, SC (First), October 20-25; Rockville, MD, October 27—November 1

MANLEY, STEPHEN L.: Casper, WY (First), October 6-11; Hutchinson, KS (First), October 13-18; Mount Vernon Nazarene College, October 20-23; Bedford, OH, October 23-25; Northwest Nazarene College, October 26—November 1

•**MARLIN, BENJAMIN F.:** Eustis, FL, October 4-6; Live Oak, FL, October 16-18; Reserved, October 20-25; Neptune Beach, FL (Jacksonville Beaches First), October 27—November 1

•**MARTIN, E. LEON:** Lemmon Valley, NV (Calvary), October 4-11

MATTER, DANIEL W., SR.: Ann Arbor, MI (First), October 9-11; St. Augustine, FL (First), October 27—November 1

McABEE, JAMES: Bedford, IN (First), October 8-11; Bloomington, IN (Eastside), October 13-18; Bicknell, IN, October 20-25

McELFRESH, RONALD D.: Newman Grove, NE, October 4-11; Falls City, NE, October 15-20; Topeka, KS (Oakland), October 25; Lovington, NM, October 27—November 1

McFERRIN, RICK & LANETTE: Elkhart, IN (Bressee), October 6-11; Rockton, IL, October 13-18; Rochester, IN, October 20-25; Garrett, IN, October 27—November 1

McGEE, JERRY: Okeechobee, FL, October 1-4; Swartz Creek, MI, October 6-11; Applegate, MI (Wesleyan), October 13-18; Lake Placid, FL, October 20-25; Fort Mill, SC, October 27—November 1

McKELLIPS, DALLAS A., SR.: Baldwin Park, CA, October 27—November 1

McMAHAN, W. T. & MARGARITE: Niota, TN (Beulah Chapel), October 19-25

McWHIRTER, G. STUART: Huntington, IN (First), October 13-18; Gainesville, FL (First), October 28—November 1

MEENACH, CHRIS F.: Lockburne, OH (C.C.C.U.), October 25—November 1

MEHR, BETHANY: South Lyon, MI (Pumpkin Festival), October 3-4; Allen Park, MI (Veterans Memorial Hosp.), October 11; Albion, MI, October 18

MELVIN, L. DOLORES: Richmond, KY (First), October 21-25; Cadillac, MI (Cherry Grove), October 27—November 1

MEREDITH, DWIGHT & NORMA JEAN: Olney, IL, October 13-18; Mannford, OK, October 23—November 1

•**MEYER, VIRGIL G.:** Huntington, IN (Faith Chapel), October 20-25

MILLER, WALLY & CARROLL: Poulsoo, WA, October 4-8; Startup, WA (Skykomish Valley), October 11-15; St. John, WA (Ewan), October 18-22; Kellogg, ID, October 25-29

MILLHUFF, CHARLES R.: Reserved, October 4, 25; Alexandria, IN, October 7-11; Manchester, CT, October 14-18

MILLS, CARLTON A.: Calgary, Alta. (All-Canada Conference), October 2-3; Melrose, MA, October 4 (a.m.); Beverly, MA, October 4 (p.m.); East Wareham, MA (Wareham), October 6-11; Independence, KS, October 13-18; Brunswick, ME, October 22-25; North Windham, ME (Windham), October 28—November 1

•**MIZ MAUDIE MINISTRIES:** Ashland, KY (Summit), October 1-2; Paden City, WV, October 4; Elkins, WV, October 7; Spencer, WV, October 9-11; Knoxville, TN (Faith), October 18 (a.m.); Knoxville, TN (First), October 18 (p.m.); Fort Smith, AR (First), October 24-25; Northeastern Indiana Women's Retreat, October 30-31

MOORE, NORMAN L.: Spring Valley, CA, October 1-4; Fort Worth, TX (Northside), October 7-11; Hemet, CA, October 14-18; Escondido, CA (Southern California NYI Convention), October 17; Yorba Lynda, CA (Faith Community), October 21-25; Dallas, TX (Daci Conference), October 26-29; San Diego, CA (Linda Vista), October 30—November 1

MORLEY, FRANK W.: Sharon, PA, October 6-11; Memphis, TN (Calvary), October 14-18; New Philadelphia, OH, October 20-25; Alliance, OH, October 27—November 1

MOSS, KEITH LYNN: Niles, MI (Bertrand), October 17-18; Unionville, MI (Colling), October 20-25; St. Clair, MI (Blue Water), October 27—November 1

MOSS, UDELL G.: Murphysboro, IL, October 6-11; Mount Gilead, OH, October 13-18; Cincinnati, OH (Sycamore Community), October 20-25; West Memphis, AR, October 27—November 1

MUNCIE, ROBERT & JANE: Williamsburg, IN, October 6-11; Hudson, IN (Ashley-Hudson), October 13-18; Columbus, IN (First), October 20-25; Clayton, IN, October 27—November 1

MURPHY, MARK N.: Midland, MI (Nease Memorial), October 6-11; Bedford, PA, October 13-18; Essexville, MI (Bay City First), October 27—November 1

NAJARIAN, BERGE & DORIS: Dodge City, KS (First), October 2-4; Reserved, October 6-11; Eastern Tennessee District Tour, October 20-29

•**NASH, FORREST W.:** Canton, IL (First), October 20-25

NEFF, LARRY & PAT: Wellsburg, WV, October 6-11; Caro, MI, October 13-18

•**OLIVER, L. S.:** Lawrenceburg, TN (Vaughan Memorial), October 6-11; Savannah, TN, October 13-18

OVERTON, WILLIAM D.: Maynard, MA, October 11-18; Saratoga Springs, NY (Grace), October 20-25; Albany, NY, October 27—November 1

OYLER, CALVIN & VIRGINIA: Blevins, AR (Bells Chapel), October 6-11; Craigsville, WV, October 13-18; Cumberland, MD, October 20-25; Wauson, OH, October 27—November 1

PAGE, MARK: Columbus, OH (Warren Memorial), October 6-11; Shelbyville, IN (Evangelical Meth. Conf. on Evan.), October 12-14; Lisbon, OH, October 16-18; Waverly, OH (C.C.C.U.), October 20-25; Columbus, OH (Linden), October 27—November 1

PALMER, JAMES E.: Connorsville, IN (First), October 13-18; Indianapolis, IN (South Irvington), October 20-25; Martinsville, IN (Trinity), October 27—November 1

PERDUE, NELSON S.: Dayton, OH (Parkview), October 7-11; Crestwood, IL (Chicago Calvary), October 14-18; Piqua, OH, October 21-25; Newell, WV (Glendale), October 28—November 1

PFEIFER, DON EVANGELISTIC TEAM: Westerville, OH (Church of God), October 4; Bethany, OK (Calvary), October 11-14; Jasper, AL (Walker Co. Indoor Holiness Camp), October 20-25; Thornville, OH (WSF-TV Telethon), October 27; Roaring Springs, PA (Concert), October 30

PFEIFER, MARK: Jackson, OH, October 4-9; Circleville, OH, October 11-15; Oak Hill, OH (Trinity Wesleyan), October 18-22; Waverly, OH, October 25-29

•**PIERCE, BOYCE & CATHERINE:** Danville, IL (Cedar Grove), October 1-4

POSEY, WARREN: Indianapolis, IN (Eagledale), October 4; Lawrenceburg, IN (Ludlow Hill), October 6-11; Morristown, IN, October 20-25; North Vernon, IN (First), October 28

PRICE, JOHN H.: Anadarko, OK, October 6-11; Mount Pleasant, TN, October 20-25

PRICE, JACK L.: Farmington, IL, October 6-11; Colona, IL (Green Rock), October 13-18; Moline, IL (Community), October 20-25; Freeport, IL, October 27—November 1

•**PRICE, ROSS E.:** Rockford, IL (First), October 6-11; Dubuque, IA, October 13-18

QUALLS, PAUL M.: Plant City, FL (Wagoner Memorial), October 13-18

REID, WILLIAM D.: Orrville, OH, October 2-4; Hamilton, OH (Millville Avenue), October 6-11; Charleston, WV (Elk River), October 13-18; Jane Lew, WV (Weston), October 20-25; Frankfort, IN (South Side), October 27—November 1

REITER, KARL W.: Jay, ME (Community Church), October 20-25

RICHARDSON, KEN: Oshkosh, NE (Wesleyan), October 1-4; Arthur, NE (Wesleyan), October 6-11; Baxter Springs, KS, October 13-18; Monmouth, IL, October 20-25; Bloomington, IL (Fairway Knolls), October 27—November 1

RICHARDS, LARRY & PHYLLIS: Indianapolis, IN (Meridian Street), October 4; Franklin, IN, October 6-11; Greenwood, IN, October 13-18; Indianapolis, IN (South Irvington), October 20-25; Lexington, KY (Lafayette), October 30—November 1

RICKEY, HOWARD: St. Joseph, MO (Northside), October 4-7; Madison, WI (First), October 11-17; Baraboo, WI (First), October 18-21; Madison, WI (First), October 25-31

ROBINSON, TED L.: Kilgore, TX, October 6-11; Little Rock, AR (Westwood), October 13-18; Tell City, IN (Hawesville), October 20-25; Westlake, OH (Parkside), October 27—November 1

ROSE, D. WAYNE: Mansfield, MO, October 6-11; Ava, MO (Goodhope), October 13-18; Coffeyville, KS (First), October 20-25; Fort Scott, KS (First), October 27—November 1

ROTH, RONALD W.: Marion, IN (Lincoln Boulevard), October 6-11; Bloomington, IN (First), October 13-18; Anna, IL (First), October 20-25; Charleston, WV (Southeast), October 27—November 1

SMITH, CHARLES HASTINGS: North Dakota Laymen's Retreat, October 1-4; South Dakota Laymen's Retreat, October 8-11; McAlester, OK, October 14-18; Pueblo, CO (First), October 21-25; West Palm Beach, FL, Southern Florida District Preachers'/Wives' Retreat, October 27-29

SMITH, DOYLE C.: Savannah, GA (Bloomington), October 6-11; North Florida District SAM Retreat, October 15-17; White Springs, FL (Swanee River), October 17-18; Bucyrus, OH, October 20-25

•**SMITH, OTTIS & MARGUERITE:** Poughkeepsie, NY, October 6-11; Vassar, MI, October 13-18; Waynesville, NC (Lakeview), October 27—November 1

SMITH, DUANE: Tipton, IN, October 6-11; Noblesville, IN, October 13-18; Wabash, IN, October 20-25; Farmington, MO, October 27—November 1

SPINDEL, RAYMOND D.: Boone, IA, October 29-31

SPURLOCK, WILLIAM E.: Southern Florida District Ministers' Conference, October 27-29

STANTON, TED & DONNA: Paris, IL (First), October 6-11; Georgetown, IL, October 13-18; Flint, MI (East), October 20-25; Catlett, VA, October 27—November 1

STARK, EDDIE: Dewey, OK, October 6-11; Lawton, OK (Heights), October 13-18; Midwest City, OK (Bressee), October 20-25; Farmington, IA, October 27—November 1

STREET, A. DAVID: Canton, IL (Maples Mill), October 6-11; Mount Carmel, IL, October 13-18; Oakland City, IN, October 20-25; Lebanon, IN, October 27—November 1

STRICKLAND, R. L. "DICK": Columbus, OH (Northside), October 7-11; Des Moines, IA (Southside), October 14-18; Waterloo, IA, October 21-25; Columbia, OH, October 28—November 1

SWANSON, ROBERT L.: Cape Girardeau, MO (First), October 20-25

TAYLOR, CLIFFORD E.: Reserved, October 6-9

•**TAYLOR, MENDELL L.:** Tishomingo, OK, October 2-3; Glasgow, WV, October 18-20; Ripley, WV, October 21-25

TAYLOR, ROBERT W.: Fairborn, OH (Wrightview), October 7-11; Marion, OH (First), October 14-18; Columbia, TN (Grace), October 20-25; Stonewood, WV (Independent), October 28—November 1

THOMPSON, ROBERT & TERESA: Chattanooga, TN (Lookout Valley), October 13-18

THORNTON, WALLACE O.: Monrovia, IN (Willow Grove), October 2-4; Newton Falls, OH, October 6-11; Orlando, FL (Union Park),

October 20-25; Milton, KY (Mount Tabor Wesleyan), October 27—November 1

THRASHER, OREN D.: Monticello, KY, October 18-25

TRIPP, HOWARD M.: Weirton, WV, October 6-11; Sandersville, GA, October 13-18; Wurtland, KY, October 20-25; Tullahoma, TN (Westside), October 27—November 1

TRISSEL, PAUL D., SR.: Eustis, FL, October 4-9

TURNER, BEVERLY A.: Cincinnati, OH (Mount Washington), October 20-25

•**ULMET, ALECK G.:** Kankakee, IL (Limestone), October 6-11; Vilonia, AR (Liberty), October 13-18; Jackson, MS (First), October 20-25; Lexington, KY (Lafayette), October 27—November 1

WALKER, BRIAN & DEBI: Reserved, October 10-14, 26-31

•**WALKER, LAWRENCE C.:** New Martinsville, WV, October 6-11

•**WALLACE, J. C.:** Plant City, FL (Wagoner Memorial), October 13-18; Ravenswood, WV, October 27—November 1

•**WATKINS, FRANK C.:** Redding, CA (Lake Boulevard), October 11-18

•**WATSON, LOY L.:** Enid, OK (Maine), October 4-11; Arnett, OK (Harmon), October 13-18

WELLS, LINARD O.: Sullivan, IN, October 6-11; Bloomington, IN (Eastside), October 13-18; Greenfield, IN (Stringtown), October 20-25; Malden, MO (Heritage), October 27—November 1

WHITWORTH, ARTIE H.: Reserved, October 1-31

WHITWORTH, MARCUS A.: Danville, IN (Calvary), October 7-11; Kansas City, KS (Bethel Glen), October 13-18; Shawnee, OK, October 20-25; Akron District Laymen's Retreat, October 30—November 1

WILKERSON, ROYCE: Englewood, FL, October 6-11; Port Charlotte, FL, October 20-25; Reserved, October 26-29

•**WILLIAMS, E. VERBAL:** All-Canada Conference, October 1-3

WOODWARD FAMILY EVANGELISM: Wallingford, CT, October 6-11; Harrisonburg, VA, October 13-18; Scotland, PA, October 20-25; Petersburg, PA, October 27—November 1

WOOTEN, D. J.: Cambridge, MD, October 7-11; Mannington, WV, October 13-18; Georgetown, DE (Wesleyan), October 30—November 1

WRIGHT, E. GUY: Jonesboro, AR (Rogers Chapel), October 6-11; Bruceton Mills, WV (Little Sandy), October 13-18; Charleston, WV (Northside), October 20-25; Man, WV, October 27—November 1

•**WYRICK, DENNIS E.:** Pontiac, MI (Hillcrest), October 6-11

YINGLING, KENNETH B.: Creve Coeur, IL, October 6-11; Chesterton, IN, October 18; Elizabeth City, NC, October 20-25; Ridgeville, IN, October 27—November 1

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At the *Colorado district assembly*, District Superintendent Jim Diehl completed the second year of an extended term. Dr. Eugene L. Stowe, general superintendent, ordained Robert Levi Annon, Richard Lee Messer, Raymond Frank Panetto, and David Thetford Price. The credentials of William Albert Reading and Mittie Alyda Reading were restored. Shown (*l. to r.*) is Dr. Eugene L. Stowe with those who received the Great Commission Leader award: Martin Waite, Holyoke; Ronald Crosley, Pueblo First; Jong Kim, Colorado Springs Korean Somang; Gary Abke, Loveland; and District Superintendent Jim Diehl. Other churches that received the Great Commission Fellowship Award were Colorado Springs New Horizons, Denver Eastside, Denver Rose Hill, Canon City First, Glenwood Springs, Longmont First, Colorado Springs Indian Heights, Denver Green Acres, and Monte Vista.

Thanksgiving



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Dr. Jerald D. Johnson, general superintendent, ordained Jacob W. Blankenship, Jr., Philip Kenedy, and James D. Kelley. Don Fisher and Bonna Dianna Ross were ordained as deacons.

Pastors and churches who received the Great Commission Leader Award were: M. Dwayne Edwards, Cy-Fair; Garry Edwards, Freeport; D. Wayne Hicks, NASA. Others who received the Great Commission Fellowship Award were Bob Flint, Houston Southwest; Winston Wilson, The Woodlands; Bob Brookins, Port Arthur First; Orval Gwaltney, Houston Oakwood; and Arie Kyzer, Alvin.

DALLAS

At the Dallas district assembly, District Superintendent W. M. Lynch completed the third year of an extended term. Dr. John A. Knight, general superintendent, ordained Donald R. Cowan, Gerald A. Norrington, and Matt Golden; and recognized the credentials of Rev. Jack Camp.

Those who received the Great Commission Leader Awards were pastors Jum-Bea Kim, Duncanville Korean; Harold Craig, Tyler First; David Roland, Carrollton; and Robert Williams, Duncanville Trinity.

Great Commission Fellowship Awards were received by pastors Charles O. Slusher, Bonham; Harold D. Wright, Dallas Bruton Terrace; Don Cowan, Dallas North; Martin Hernandez, Dallas Primera; Roswell Brunner, Henderson; Grafton and Roma Smith, Jacksonville; Geoffrey Gunter, Longview First; Leroy Spradling, Mesquite; and B. Joe Willson, Mount Pleasant.

Pastor Richard Robeson, Jr., Dallas Calvary, was recognized for having a 300% increase in Sunday School attendance, and Pastor Martin Hernandez, Dallas Primera, was recognized for having the first Spanish church on the district to achieve full self-support. Retiring elders Rev. John Cottner, Rev. James Robertson, and Revs. Grafton and Roma Smith were given special recognition. Dr. J. Lewis Ingle, retiring district office manager, was given a plaque in recognition of his service. Citizenship plaques were awarded to Mr. Kenneth Marchant and Mr. Glen Repp, Nazarene laymen serving in the Texas House of Representatives.

SOUTH CAROLINA

District Superintendent James M. Bearden reported a new church organized: Florence St. John.

FOR THE RECORD

DISTRICT ASSEMBLY REPORTS HOUSTON

The Houston District celebrated its 40th anniversary. The three district superintendents who have served the district were present. Dr. V. H. Lewis, 1947-56, spoke Tuesday night. Dr. Raymond McClung, 1956-77, spoke Wednesday night. Dr. D. W. Thaxton, 1977—, gave his 10th report, with a 3



At the *Northwest Indiana district assembly*, Dr. Thomas M. Hermon, district superintendent, completed the second year of an extended term. Dr. Jerald D. Johnson, general superintendent, ordained Philip Ray Bough, Kent Eugene Dale, and Steven Ray Greene. Pictured (*l. to r.*) are those who received the Great Commission Leader Award: Pastor Lloyd Simpson, Winamac; Mr. Marion Rouch, for Pastor Don Comstock, Mishawaka First; Pastor Leo Flores, East Chicago; and Pastor John Leitzel, Hillsboro. Pastor Ray Hines, DeMotte, received the Great Commission Fellowship Award.

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- Out-of-town visitors/ friends/relatives who express an interest in the Nazarene church
- Those confined to hospitals in another city

Dr. William M. Greathouse, general superintendent, ordained William Vinson. Pastors who received the Great Commission Leader Award were W. B. Welch, Kingstree; John Tyler, Bishopville; Harold Liner, Charleston Dorchester Road; Jay Smith, West Columbia Central. Others who received the Great Commission Fellowship Award were T. W. Mitchell, Batesburg; Steve Callis, Charleston Calvary; John Bledsoe, Charleston St. Andrews; Eddie Sipp, Florence St. John; Harry Widener, Fort Mill; James Taylor, Irmo; Homer Jones, Orangeburg Southwest Terrace; Dennis Johnson, Pelion; Bill Ulmet, Rock Hill West Main; Rick Wilson, Seneca; Dwight Gunter, Spartanburg First; G. W. Harrell, Sumter Calvary; and Sidney Murphy, Wallace. The Church Planting Award was also given to Eddie Sipp.

LOUISIANA

District Superintendent Ralph E. West was reelected to a four-year term. He reported a new church organized: New Orleans Filadelfia (Spanish). Dr. John A. Knight, general superintendent, ordained as elders, Roy Crum, James West, and David Webb. Dennis Alexander was ordained deacon.

Pastors and churches receiving the Great Commission Leader Award were: William McKnight, New Iberia; and Thomas Allen, Pearl River. Others who received the Great Commission Fellowship Award were Charles Lassiter, Alexandria First; William Cocherell, Blanchard; David Black, DeRidder; and Julio Perez, Filadelfia (Spanish).

IOWA

Dr. Forrest E. Whitlatch, district superintendent, was reelected for a four-year term. Dr. Eugene L. Stowe, general superintendent, ordained Rick L. Garmon, Marvin E. Thrasher, and Harry L. VanPatten.

Pastors and churches receiving the Great Commission Leader Award were Ross Keyt, Gravity; Dave Childer, Pella; Harry L. VanPatten, Winterset; and Paul I. Miller, Ottumwa Trinity. Other pastors and churches receiving the Great Commission Fellowship Award were Don C. Gadbow, Cedar Falls; and Monte Asbury, Washington.

ARIZONA

Dr. Bill E. Burch, district superintendent, reported three new churches organized: Prescott Valley Church; Phoenix Vineyard Church, and the Village of Oak Creek Church.

Dr. John A. Knight, general superintendent, ordained Walter Thompson an elder. Credentials of Jerald Bushman were recognized. Ruth DeLong was ordained a deacon.

Pastors and churches receiving the Great Commission Leader Award were David Runion, Tucson Midvale Park; Jim S. Hayne, Las Vegas Charleston Heights; Anthony Whittall, Peoria; and Stanley McElrath, Tempe. Others receiving the Great Commission Fellowship Award were Thomas Shouse, Casa Grande; Jerry Flowers, Globe; Ray Sanderson, Kingman; Dan Schaubert, Valley Shepherd Fellowship; Mike Page, Oro Valley; Gary Moore, Payson; John Bullock, Sierra Vista; Darrell Lloyd, Somerton; Lindell Watson, Tucson Mountain View; John McIntosh, Verde Valley; Jerold Wolf, Willcox; and Perry Hipple, Yuma Grace.

Pastor Jack Abbott and the Prescott church received an award for "mothering" a new church.

MOVING CHAPLAINS

CH (LTC) KENNETH B. CLEMENTS, USA, retirement from Army to Samaritan Counseling Center, Lincoln, Nebr.

CH (1LT) MICHAEL S. TINNON, USAR, from USA Chaplain School, Fort Monmouth, N.J., to Fort Leonard Wood, Mo.

CH ALDEN SPROULL from Hanover Park, Ill., to Redlands, Calif.

CH COL DAVID G. GROSSE, USAF, from Andrews AFB, Md., to Maxwell AFB, Ala.

CH (MAJ) RICKEY L. NEEDHAM, USA, from Fort Benning, Ga., to Duke University, Durham, N.C.

MOVING MINISTERS

RONALD L. BARBER from Warren (Ohio) First to Troy (Ohio) First

ROBERT R. BROWN from Brandenburg, Ky., to King Bee, Ky.

JERRY E. BUSH from Elkins, W.Va., to Parkersburg (W.Va.) Broadway
WILLIAM COLE from Danville (Ill.) First to Fort Collins (Colo.) First
THOMAS E. EATON from Pittsburg, Tex., to New Orleans (La.) Westbank
EDWARD L. ESTEP, student NTS, Kansas City, to Ripley (W.Va.) First
KENNETH E. FOUST from Lombard, Ill., to Fort Wayne (Ind.) First
WESLEY B. FREDERICK from Weirton, W.Va., to Covington (Ky.) Central
ALAN L. GRACE from Clay, W.Va., to Dille, W.Va.
HAROLD B. GRAVES, JR., from Amarillo (Tex.) First to West Chester (Ohio) Pisgah Community
HOWARD E. HAYS from Farmington, N.Mex., to Denver (Colo.) Green Acres
MICHAEL HUFFMASTER, student, to Bradley, Ill.
GARY E. JOY from Peterstown, W.Va., to Lizemore, W.Va.

DANIEL B. KUNSELMAN from Parkersburg (W.Va.) Broadway to Clarion (Pa.) First

DAN LEAGUE from Alton, Ill., to Anchorage (Alaska) Hillcrest

CHARLES E. McFARLAND from Coldwater (Mich.) First to Lansing (Mich.) Woodview

CHARLES E. MARKER from Moundsville, W.Va., to Newell (W.Va.) First

JOHN A. MEHAFFEY from Fort Morgan, Colo., to Mansfield (Ill.) First

DAVID G. MILLER from Ripley, W.Va., to Warner Robbins (Ga.) First

R. MARK MONTGOMERY from Milan, Ill., to Kempton, Ill.

LARRY D. MORGAN from Louisville (Ky.) Hikes Point to Jefferson (Ohio) First

DAVID M. RALPH from Denver (Colo.) Green Acres to Denver (Colo.) Westminster

CHARLES D. ROBERTS, JR., from St. Louis (Mo.) Southwest to Lombard (Ill.) First



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DAVID F. SNODE from Yuma (Colo.) First to Denver (Colo.) Wheatridge
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MISS BRENDA GOULD, French Antilles, Furlough address: 11720 Newton, Kansas City, MO 64134
REV. JOHN and SHEILA HALL, Costa Rica, Furlough address: 300 E. Bellevue, No. 128, Pasadena, CA 91101
REV. STEPHEN and BRENDA HEAP, Brazil, Field address: C.P. 4121, 01051 Sao Paulo SP, Brazil

REV. JIM and JOY NASH,* Australia, Furlough address: 725 W. Cedar, Olathe, KS 66061
REV. DENNIS and JACALYNN RIGGS, Mozambique, Field address (language study): c/o Srader, Rua Castilho 209 5-E, 1000 Lisbon, Portugal
REV. LYNN and SHEARON SHMIDT, South Africa, Field address: Box 127, Giyani 0826, Republic of South Africa
REV. DARYLL and VERA STANTON, South Africa, Field address: P.O. Box 176, Penge 1160, Republic of South Africa
REV. HENRY and GRACE STEVENSON, Ireland, Field address: Cooleven, Manor Avenue, Greystones, Co. Wicklow, Ireland
REV. LARRY and SUSAN WRIGHT, South Africa, Furlough address: c/o Smith, 741 Bear Creek Cir., Winter Springs, FL 32708
*Specialized Assignment Personnel

CORRECTION

The 80th anniversary celebration of the Bonham, Tex., First Church of the Nazarene will take place on October 25, not October 26.

ANNOUNCEMENTS

The **Crossroads Church of the Nazarene**, formerly Lewisburg, Pa., First Church, started its 50th anniversary October 4, and continues throughout the month. The final Homecoming Weekend, October 29—November 1, will feature a concert with Henry and Hazel Slaughter, messages by former pastors, a covered-dish dinner, and a Sunday afternoon anniversary service, when the first pastor, Rev. Paul Cook, will bring the message.

All former living pastors are returning for the celebration. Former members and friends are invited to attend or send greetings and pictures. For further information write: P.O. Box 1, Lewisburg, PA 17836, or call 717-524-4819.

The **Mount Gilead, Ohio, church** will celebrate its 50th anniversary October 25. Special services begin at 9:30 A.M. Following the morning worship there will be a potluck dinner on the grounds and afternoon services at 2:30 P.M.

All former pastors, members, and friends are invited to attend the celebration. If you are unable to attend, please send greetings with a family picture to the church, 282 Lincoln Ave., Mount Gilead, OH 43338.

The **Hillsboro, Oreg., church** will celebrate its 35th anniversary with a day of special activities November 8. All former members are invited to attend or send greetings: 1390 N.E. 21st Ave., Hillsboro, OR 97124.

Clearwater, Fla., First Church will celebrate its 50th anniversary November 15. The celebration will start Sunday morning and continue through the evening service.

All former pastors, members, and friends are invited to the celebration. Those who cannot attend are encouraged to send greetings with a family picture to the church. Address: First Church of the Nazarene, 1875 Nursery Rd., Clearwater, FL 34624. Phone: 813-536-1498. Samuel R. Brown is the present pastor.

The **O'Leary, P.E.I., church** will celebrate its 65th anniversary November 19. The church was organized in 1922 by District Superintendent S. W. Beers. He was assisted by Rev. J. W. Turple, O'Leary's first pastor, and Rev. Joseph Richardson of Danielson, Conn.

The O'Leary church will open a new sanctuary on that date. Rev. D. Morrison will be the preacher for the special services, which will run from November 19-29. All former pastors, members, and friends are invited. Those who cannot attend are encouraged to send greetings and/or pictures to Rev. John Burner, Pastor, Box 25, O'Leary, P.E.I. C0B 1V0.

The **Pitman, N.J., church** will celebrate its 35th anniversary December 5-6. Saturday, December 5, there will be a gospel music concert beginning at 7 P.M. Sunday, December 6, there will be a celebration service starting at 11 A.M. The mayor of Pitman, as well as former pastors, will take part in this service. At 4 P.M. a dinner will be held in the fellowship hall, followed by the evening worship at 6 P.M. Rev. Talmage Haggard, superintendent of the Philadelphia District, will be the featured speaker.

All former pastors, members, and friends are invited to the celebration. Those who cannot attend are encouraged to send letters of greetings.

All correspondence can be sent to the pastor, Rev. Archibald George, 413 S. Cummings Ave., Glassboro, NJ 08028. The church address is N. Broadway and Evergreen Ave., P.O. Box 2, Pitman, NJ 08071. Phone: church—609-589-2331, or parsonage—609-589-0792.

RECOMMENDATIONS

REV. WILLIAM E. CHANDLER is entering the field of evangelism. His many years of pastoral experience will be a blessing to any church. He is warm,



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friendly, a good man full of the Holy Spirit. He is a Bible preacher. I hope churches will use him. Rev. Chandler may be reached at: P.O. Box 332, Coalgate, OK 74538.—*Wendell O. Paris, Southeast Oklahoma district superintendent.*

I am happy to recommend REV. HENRY AND PHYLLIS CHEATWOOD as evangelist and song evangelists for the Church of the Nazarene. Rev. and Mrs. Cheatwood are very gifted in music ministry and will be a blessing to any size church. Rev. Cheatwood also is a very effective preacher of the holiness message. I commend them to our people everywhere to be called for both singing and preaching ministry. Contact them at Rte. 4, Box 96, Kissee Mills, MO 65680.—*Jim Diehl, Colorado district superintendent.*

REV. JAMES E. PALMER is reentering the field of evangelism after a productive and progressive pastorate at Olney, Ill. Brother Palmer is an experienced and successful pastor and evangelist who preaches holiness with a warm heart. He is dynamic, Bible-centered, and knows how to win souls. He has pastored in Missouri, Indiana, South Carolina, and Illinois. He has a tremendous, positive spirit and he will be a blessing to any church. Contact him at Rte. 6, Box 171, New Castle, IN 47362.—*John J. Hancock, Illinois district superintendent.*

I recommend REV. AND MRS. EUGENE SMITH as registered evangelist and song evangelist from the South Carolina District. Their address is: 205 Drayton St., Winnsboro, SC 29180.—*James M. Bearden, South Carolina district superintendent.*

I recommend REV. VERNON (BUTCH) SPRAGUE to the field of evangelism. He is a gifted preacher and an effective soul-winner. His family are talented singers and travel with him. Churches will enjoy the strong evangelistic ministry of the Spragues. He may be contacted through Nazarene Publishing House, Box 419527, Kansas City, MO 64141.—*Floyd O. Flemming, Akron district superintendent.*

I recommend REV. ROYCE D. WILKERSON as an evangelist. He is assisted by his wife, Martha, and their son, Bob. Martha is an accomplished children's worker and Bob (16) plays piano and sings. Together, they minister well to the entire church family. They have pastored churches in Tennessee and Florida. You may contact them by mail at P.O. Box 7004, Avon Park, FL 33825, and by phone—813-452-1249.—*Robert H. Spear, Jr., South Florida district superintendent.*

VITAL STATISTICS

RETIRED MINISTER AND EDUCATOR DIES

Rev. Milo L. Arnold, 83, died June 17 at a nursing home in Longview, Wash. He was born November 26, 1903, in Leroy, Kans. He graduated from the Friends College in Haviland, Kans. Milo married Eva Clark February 14, 1929, in Ranier, Oreg. Ordained in 1933, Rev. Arnold pastored churches in the Northwest for almost 40 years.

He was elected a delegate to eight General Assemblies, served as a member of the General Board, and was a member of the Northwest Nazarene College Board of Regents for 15 years. He was one of the early professors at Nazarene Bible College in Colorado Springs. Rev. Arnold was reportedly the first minister admitted to Kiwanis International and is credited with writing one of the first church newsletters. He authored six books and was a regular contributor to the *Herald of Holiness*. The Arnolds moved from Colorado Springs to Auburn, Wash., May 1981, and joined Kent First Church.

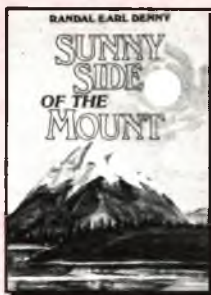
Rev. Arnold is survived by his wife, Eva; a daughter, Donna Chambers; two grandchildren; five great-grandchildren; and two sisters, Pearl Dixon and Harriet Clark.

Memorial services were held at Kent, Wash., First Church, with Pastor J. Dennis Johnson officiating.

RETIRED MISSIONARY DIES

Rev. Harold Stanfield, 76, was born December 4, 1910, near Ramah, Colo. He passed away suddenly at his Casa Robles home in Temple City, Calif., January 20.

Rev. Stanfield graduated from Huntington Park



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Bible College. He pastored five years in El Centro, Calif., and four years in Hemet, Calif. With his wife, Evelyn, he pioneered missionary work in Nicaragua in 1943 and labored there until 1959. They also worked in Bolivia 1959-72. They returned to Nicaragua 1972-74.

In 1976 Rev. and Mrs. Stanfield were sent on special assignments in Central America, in Panama, Costa Rica, El Salvador, and Guatemala until 1979, relieving district superintendents so they could flourish. The Stanfields moved to Casa Robles in 1979.

After a brief stay in Casa Robles they were sent to Chile in October 1979 and returned in October 1980 to Casa Robles. In all, Rev. Stanfield served as district superintendent in different locations over 30 years. They served as missionaries for 37 years, 1943-1980. While living at Casa Robles after retirement Rev. Harold worked with the Hispanics in Duarte.

Survivors include his wife, Evelyn, at Casa Robles; four brothers and three sisters.

Funeral services were held January 23, 1987, at Pasadena, Calif., with Dr. Paul W. Benefiel, chairman of the board of Casa Robles, assisted by Robert Ashley, superintendent of Casa Robles; Rev. Klaffke, and Rev. Michael Burns. Interment was at Live Oak Memorial Park in Duarte, Calif.

DEATHS

MARIE (OLIVE) COOK, July 24, Wichita, Kans. Survivors: husband Rev. Leon G.; sons Rev. L. Gene and Dr. D. Ray; four grandchildren; two brothers.

ESTHER VAN AUSDALL DYE, 82, July 2, Montrose, Iowa. Survivors: daughters Mrs. Glenn (Miriam) Snider and Mrs. John (Linda) Hayes; sons Keith and Ernest; nine grandchildren; seven great-grandchildren; two sisters.

REV. MRS. MINNIE B. HOFFERT, 84, Apr. 9, Danville, Ohio. Interment: Union, Mo. Survivors: son Marvin; four grandchildren. Ministry: Union, St. Clair, Sikeston, and Rolla, Mo.

REV. J. R. MARCUM, 88, Feb. 28, Irvine, Ky. survivors: wife Laura Berryman Marcum; daughter Betty Jo Raby; sons Donald, Eddie, Eugene Paul; 13 grandchildren; 6 great-grandchildren; 1 sister Ministry: Beattyville, Waco, Berea, and Irvine, Ky.; evangelism.

REV. GUSSIE JONES McDONALD, 95, May 6, Fresno, Calif. survivors: sisters Mary Hill and Pat Barr; brothers Cassie Jones and Bob Jones; nieces and nephews. Ministry: Claringdon, Hillsboro, and Chillicothe, Texas.

ROBERT (BOB) MILLER, 80, Sept. 20, 1986, Bremerton, Wash. survivors: wife Erma; daughters Mrs. Henry (Laura) Jacobs, Mrs. Richard (Sue) Dyrness, Mrs. Orval (Roberta) Halley; nine grandchildren; seven great-grandchildren.

VERNA G. SMITH, 56, June 18, Pueblo, Colo. Survivors: husband Dr. Loyd L.; daughters Renee Bullock and JoLyn Nunley; two sisters; three brothers.

FAYE L. THOMPSON, 78, July 26, Dallas, Tex. Survivors: daughter Nina Rose Cox; three grandchildren; two great-grandchildren; three brothers; one sister.

ANTHONY GALEN TULEY, 4, drowned July 26, Palmyra, Mo. Survivors: parents Bruce and Gail Howard Tuley; sisters Sarah and Anna; maternal

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NEWS OF RELIGION

PUBLIC CONFIDENCE GROWS FOR ORGANIZED RELIGION. Public confidence in organized religion has rebounded, despite the PTL scandal, but the church has still not recaptured the primacy it enjoyed for years as the most trusted institution in the U.S.

According to Gallup polls, 61 percent of those polled in 1987 said they had "a great deal" or "a lot" of confidence in the church or organized religion, up from 57 percent in 1986. The church tied with the military in this year's poll; the military had a 63 percent confidence rating last year. In 1979 and in 1983 the church was the most trusted institution in the nation.

Following the church and military in this year's poll were the U.S. Supreme Court (52 percent), banks (50 percent), public schools (50 percent), newspapers (31 percent), television (28 percent), and organized labor (26 percent). □

WIDESPREAD FAMINE PREDICTED IN ANGOLA. A report released by the U.S. Committee for Refugees (USCR), a private nonprofit refugee advocacy agency, predicts widespread famine and starvation in Angola due to conflicts between government forces and UNITA (the National Union for the Total Independence of Angola), saying the famine is "virtually inevitable by the end of this year."

The USCR report cites prolonged and escalating violence in the country for causing massive population displacements, primarily among farmers. Half of Angola's agricultural population have been forced to abandon their farms and leave their villages since 1975, the report says.

The current year harvest is expected to meet less than half of the nation's grain requirements through April 1988. Some 200,000 tons of food must arrive in Angola this October "if tragedy is to be averted," the report states.

According to Roger Winter, USCR director, the Angolan authorities have not yet publicly acknowledged the severity of the situation, although they now have the necessary information to declare a food emergency in that country. The authorities must do so to give the international community time to respond adequately, said Winter. □

CHURCH GROWTH FIGURES CAN BE MISLEADING. Deputy general director of SIM International, W. Harold Fuller, cautioned delegates to an Asian missions convention in Pasadena that often-quoted figures for conversions in Africa can be misleading.

Fuller said that British statistician David Barrett claimed that the Christian community is growing by 16,000 per day and said, "I've even heard 20,000 per day," but explained that Dr. Barrett was including an estimated 12,000 births per day in communities that call themselves Christians, as opposed to Muslim or pagan. "Those aren't conversions," he said. "Those are people who will need to respond to the gospel as they grow up." "We need to beware of misinterpreting statistics or we'll mislead evangelicals about the enormous task yet before us," he said. "The task is by no means done." □

POLL SHOWS STRONG BELIEF IN ASTROLOGY, LUCKY NUMBERS. Over one-third (36 percent) of Americans believe astrology reports to be scientific, according to a poll of 2,000 adults by the Public Opinion Laboratory of Northern Illinois University. The study, published in *American Demographics*, showed that some 67 percent of Americans read astrology reports often or sometimes.

Although a surprisingly high number of Americans consider astrology to be a science, only 7 percent ever changed their plans because of an astrological forecast, said the poll.

The study also found that 40 percent of Americans believe in lucky numbers, and over half believe in extraterrestrial visitors. □

grandparents; paternal grandparents; maternal great-grandparents; paternal great-grandmother.

BIRTHS

to J. D. AND TERESA (SMALL) BOLTON, Monterey, Calif., a boy, Chad Ryan, May 15
to PAUL AND SHERRY (COBB) CLAGETT, Mesquite, Tex., a boy, Seth Andrew, June 18
to REV. BUDDY AND KIM (KUGLER) COOK, Wadertown, S.Dak., a boy, Benjamin Nyle II, May 15
to BUDDY AND RUTH ANN (STAFFORD) DARLAND, Maineville, Ohio, a boy, Nicholas Allen, June 20
to SCOTT AND DARLENE (TOWNSEND) HENRY, Mainz, West Germany, a girl, Laura Elaine, June 17
to DAVID AND DIANNE (SIGMAN) HOLLIS, Bowie, Tex., a boy, David Ira, June 25
to REV. LARRY AND CINDY LOU (COPELAND) HOOKER, Arlington, Tex., a boy, L. Jonathan, May 28
to LARRY AND DONNA MARTIN, Selinsgrove, Pa., a boy, Shane Allen, May 16
to REV. DAVID T. AND CINDY (FOLSOM) PRICE, Denver, Colo., twin boys, Ryan Samuel and Brandon Daniel, May 13
to LOYD AND PAMELA SUE (COPELAND) RAINS, Norman, Okla., a boy, Geoffrey Quinn, June 3

to REV. WILLIAM AND CYNTHIA (WORLEY) RAP, Elk Grove, Calif., a boy, Andrew Joseph, June 21
to WAYDE AND BRENDA WALTER, Selinsgrove, Pa., a girl, Emily Nicole, June 26
to EVERETT AND TERRY (MODLIN) WEEMS, Auburn, Ill., a boy, Samuel Dean Arthur, July 9
to DAVID AND KIM (BROWN) WINN, Jenks, Okla., a boy, Jordan Michael, July 2

MARRIAGES

KAREN HERROLD and JEFFREY COOK at Selinsgrove, Pa., May 23

ANNIVERSARIES

MR. AND MRS. CYRIL E. BROWN celebrated their 50th wedding anniversary May 9. This was held in Hayes fellowship hall of the El Monte, Calif., church. The Browns have been longtime active members of the church. They have three sons, David, Wayne, and Allan, and nine grandchildren.

MR. AND MRS. MARION D. THOMAS of Carmel, Ind., celebrated their 50th wedding anniversary October 17 at an open house given in their honor by their daughter and son-in-law, Mr and Mrs. Fred and Shari Raske in Carmel, Ind.

The Thomases were married October 17, 1937, in Utica, Mich. Other children include Mr. D. Paul

Thomas of South Pasadena, Calif., and Mr. Lowell D. Thomas, deceased. They have nine grandchildren.

Mr. and Mrs. Thomas have been Nazarenes since 1939 and members of the Indianapolis Broadripple Church since 1960.

MR. AND MRS. ARTHUR WANDLING of Scott Depot, W.Va., celebrated their 50th wedding anniversary with a reception given by their children Saturday, July 25. Many friends and relatives met with them to extend their best wishes at Wade Chapel Church in Red House, W.Va.

Mr. and Mrs. Wandling have been a part of the Church of the Nazarene for over 40 years on the West Virginia District. They have four children, which include Sondria Rumrill, Miamisburg, Ohio; Larry Wandling, Paulsbo, Wash.; Rev. James Wandling, Charlotte, N.C.; and Ann Freeman, Colorado Springs. Mr. and Mrs. Wandling are also the grandparents of four grandsons and two granddaughters.

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THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

We welcome questions on biblical and doctrinal matters. The editor is not able to send replies to questions not selected for publication. Address: ANSWER CORNER, *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

Does the Church of the Nazarene believe the Bible is the absolute word of God?

I don't know what you mean by "absolute," so I will content myself to reply by merely quoting our *Manual* statement on the subject, found in the Articles of Faith. "We believe in the plenary inspiration of the Holy Scriptures, by which we understand the 66 books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith."

I've changed my mind. I will add one sentence. The Bible is the word of God by which we are saved, by which we are ruled, and by which we will be judged—because the Bible bears witness to Jesus Christ, the Word of God, by whom we are saved, by whom we are ruled, and by whom we will be judged. □

What makes the General Rules "General" and the Special Rules "Special"? Why are they not all under one category? In E. A. Girvin's biography of Phineas Bresee, on page 429 he seems to indicate that the General Rules are obligatory and the Special Rules only advisory. Do we still hold to that view or has it been revised in later years?

The General Rules are part of the constitution of the Church of the Nazarene. As such they can be repealed or amended only when ordered by a two-thirds vote of the General Assembly and ratified by two-thirds of the regular and mission district assemblies.

The Special Rules are not part of the constitution. They are provided, and can be repealed or amended, by a two-thirds vote of the General Assembly.

The General Rules generally deal with general moral and ethical principles.

The Special Rules specially deal with specific moral and ethical issues.

Since the General Assembly is the one legislative body of the Church of the Nazarene, and its decisions comprise the *Manual*, there are no rules in the *Manual* that are supplied as options for our people.

Revisions of the rules have been made from time to time, but when they are made, the General Assembly making them regards them as binding upon us. □

There are so many varieties of religion in the world. Which is the correct one?

There are, indeed, many religions, and this is confusing. Consider this fact, however: Apart from the God of the Bible, and the salvation He has provided for mankind through the life, death, and resurrection of Jesus Christ, all these religions are based upon *ideas*. They are, therefore, no truer, no better, no stronger than the mind of man, which is darkened by sin and incapable of discovering God by its own efforts. Christianity is based upon *events*. God has made himself known in Jesus Christ. God has acted in Christ to reconcile to himself those who believe. The crucifixion of Christ as an atonement for sin, the resurrection of Christ as a source of eternal life, have no parallels. And those events fulfilled prophecies given centuries before the fact, as God inspired chosen men to know and declare what would take place in the future. Read the Bible, praying sincerely for illumination, and God will provide His own witness to the truth of Christianity. Other religions are man's proud effort to save himself. They are futile bootstrap operations. Christianity is God's gracious rescue of undeserving people from sin and death. □

C

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(Far left) New World Christian Ministries administration building is one of six sites where Rev. Gilbert Leigh has opened ministries to Blacks and some Hispanics through Head Start programs. Chicago Thrust has teamed up with Leigh to support a full-time chaplain to minister to children and parents as a means of starting five new churches in Chicago. Rev. Gilbert Leigh (l.), founder and director of New World Christian Ministries.

CHICAGO THRUST GAINS MOMENTUM



L. Wayne Quinn (l.), director of Chicago Thrust, replaces Robert Brunson who resigned in May to return to the foreign mission field. (Above) Happy children at Ingleside Church's Head Start, part of New World Christian Ministries.

Planners of the Thrust to the Cities program intended the first year of intense focus on a certain city to be a launching. The next four years should include breakthroughs that propel the thrust through barriers and keep it on course.

Though Chicago was the first city in the new program, it might well be the bellwether for a decade of inner-city evangelism and growth.

According to Rev. L. Wayne Quinn, newly appointed director for Chicago Thrust, the Chicago Central District gained 159 members and 16 new church starts during the 1986-87 fiscal year. As chairman of the district's 1987-88 membership drive, he reports a goal of 750 new members in the new year.

Among the events lending excitement and motivation in the district is the "reentry" of churches into the areas of the inner-city they once left. Chicago First Church has underwritten a three-year, \$50,000 commitment to plant a church in the vicinity of 83rd and Damon, where the church vacated 13 years ago. Other churches on the district are contemplating similar reentries.

A second development is the recent

purchase of properties from The Wesleyan Church at half their appraised value. It includes two parsonages and two fully furnished churches. Both are in the Harlem area at 4200 North and 6300 South. According to plan, an Arabic church will occupy the church in north Harlem. The one in the south end will accommodate both an Anglo congregation and a Hispanic congregation.

First Spanish Church of the Nazarene, meeting at Northside Church and pastored by Rev. Jose Alfaro, has trained four pastors for four satellite churches that will minister to Hispanics. These churches are on the schedule for this fall.

A full-time chaplain has been appointed to counsel and visit children in the six schools under the auspices of New World Christian Ministries. Services will also be extended to parents of the children. Robert Hennigan from New York City has been chosen for this position. It is expected to open up five new church starts for Blacks in the coming year. New World Christian Ministries, directed by Rev. Gilbert Leigh, and Chicago Thrust are joining in this effort and in providing salary for Hennigan.

According to Quinn, one of the factors adding thrust to the program is their Tuesday meetings for pastors.

"Every person on any kind of thrust subsistence is required to come to the weekly workshops every Tuesday from 10:00 to 12:00 here at the office," Quinn said. "We hold a workshop on how to build the church. We also do what we call praying on target. Whenever a prayer request is made by any planter, we pray immediately. We stop what we are doing and pray right then. Rev. Kim, for example, brought his prospect list of eight pages the other day and laid it on the table. We all put our hands on those pages and prayed for the prospects. Then Rev. Kim stepped into the circle and in broken English (he can speak about four words) he said, 'Pray for me.' He took the prospect pages in his hands and we all laid hands on him and prayed for him, and God came!"

According to E. Keith Bottles, district superintendent, the participation and presence of new church planters and congregations at the recent district assembly was a time of victory and spreading enthusiasm throughout the entire district.

—Nina E. Beegle, Editor
Church Growth Division

Mark Graham, Reporter

THAXTON DIES OF HEART ATTACK



D. W. Thaxton, 67, superintendent of the Houston District, died of a massive heart attack Saturday morning, September 12. The coronary occurred while in the intensive care unit of a Houston hospital where he had been since suffering chest pains two days earlier.

Funeral services were conducted September 14 by General Superintendent Jerald D. Johnson and Bill Coulter, pastor of the Houston Spring Branch church.

Thaxton is survived by his wife, Muzette, and five grown children: Winston Thaxton, Muzette Sexton, Nancy Galloway, Wanda Davis, and Kathy Tyrrell.

Ordained in 1949 on the South Carolina District, Thaxton served as superintendent of that district from 1953 until 1958 when he reentered the pastorate. Churches pastored included: Sumpter, S.C.; Miami, Fla.; Central; Charleston, W.Va.; Davis Creek; Birmingham, Ala.; First; and Pasadena, Tex., First. He was elected superintendent by the Houston district assembly in July 1977. He was awarded the doctor of divinity degree by Southern Nazarene University in ceremonies last spring.

—NN

GENERAL BUDGET ACCEPTED WORLDWIDE

For the first time in the history of the Church of the Nazarene all districts around the world have adopted a General Budget, according to D. Moody Gunter, Finance Division director. The action was taken by each of the six World Mission regions during the regional conferences held during the summer.

"Many districts have been contributing to General Budget over the years," said Gunter. "But this is the first time in history that a designed plan of giving has been adopted by all districts."

The decision by the World Mission area districts to participate in a planned program of General Budget giving involves significant sacrifice, according to the Finance Division direc-

tor. "On one district the superintendent earns about \$1,200 annually; yet, he pledged two weeks of his salary for World Evangelism—an amount over and above his regular tithes and offerings.

"This is the kind of sacrifice that is evident in an effort to be a part of the total ministry of the church. The expressions are, 'We want to be participants in the work of the Church—to carry our part of the load and to share with others in the ministry of the Church of the Nazarene.' For this, they are to be commended."

A detailed report of the General Budget giving of all areas is to be presented at the 1988 session of the General Board next February.

—NN

NOEL NEW SUPERINTENDENT OF SOUTHEAST OKLAHOMA



Rev. Ark Noel, Jr., 53, pastor of the Henryetta, Okla., church, was elected superintendent of the Southeast Oklahoma District by the district assembly on the sixth ballot, September 3. He replaces the retiring Dr. Wendell O. Paris, who was appointed to the post by Dr. V. H. Lewis in June 1972.

Rev. Noel has served as pastor at Henryetta on the Southeast Oklahoma District since October 1985. Prior to this he served churches on other districts, including Dallas, Joplin, New Mexico, Northeast Oklahoma, Northwestern Ohio, and Northwest Oklahoma.

A graduate of Southern Nazarene University, Rev. Noel was ordained in 1957 on the Northeast Oklahoma District. He and his wife, Lou, have one son, Stephen.

—NN

HYND RECOGNIZED FOR SERVICE TO SWAZIS

David Hynd, 92, pioneer Nazarene medical missionary, was awarded the honorary doctor of laws degree by the University of Swaziland, September 12. He was honored for his contribution to the development of the Kingdom of Swaziland, to which he has dedicated his life in service to its people.

Hynd went to Swaziland as a medical missionary in 1925 where he designed and built Raleigh Fitkin Memorial Hospital. He also organized a nurses training school in Swaziland. In 1947 he was made a Commander of the British Empire by King George VI and later received the Kings Coronation

Medal for his many contributions to improving the health conditions of the people of Swaziland.

—NN



Shawn with Caravan badges and trophy.

BATON ROUGE YOUTH EARNS ALL CARAVAN BADGES

Shawn Brandt, 12, a seventh grader who attends Baton Rouge, La., First Church, has become the first participant ever to complete all 74 badges in the Caravan program on his way to collecting the Phineas F. Bresee Award, according to Mary Kathryn Hughes, Caravan coordinator.

"This is an outstanding achievement," said Hughes. "It is an unusual child who can make this type of commitment and successfully follow through."

About 3,000 Caravan programs are active in the United States. Created for Nazarene young people in the first through sixth grades, students earn achievement badges and honor citation badges by learning skills in four areas: physical, mental, social, and spiritual.

"It was sort of the challenge of doing all of them for once and touching in all the different categories," Shawn said, adding that some of the badges were designed more for girls, but he earned them anyway.

Although he learned to diaper a baby and to plan and cook meals, the youth said his favorite badge was earned through camping.

Shawn's parents, Marilyn and Vernon, began the program at their local church nine years ago. Mrs. Brandt is also the district director of Caravans and is a guide in her local church. Mr. Brandt now works with the teens and is also secretary of the church board.

—NN

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