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HERALD *of* HOLINESS

CHURCH OF THE NAZARENE
NOVEMBER 1, 1987

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***Unless the Lord builds the house,
its builders labor in vain.***

PSALM 127:1, NIV



THE UNSETTLING OF THE SOUL OF AMERICA

By General Superintendent Raymond W. Hurn

The unsettling of the soul of America is the way a *Time Magazine* writer characterized America's recent revelations of hypocrisy, greed, betrayal of public trust, and lack of ethics in general. This question was put very bluntly, "... Has the mindless materialism of the 1980s left in its wake a values vacuum?"¹ It is easy to find many 20th-century parallels in today's "eviscerated ethics." Astute watchers of the public and business scene conclude that not since the reckless 1920s has the business world seen so many searing scandals as have been recently afforded. Stories of insider trading on Wall Street, white-collar scams, money laundering, contracting kickbacks, bribes to purchasing agents, licensing officials, and much more. Some skeptics concluded that this is "... the decade of the pin-striped outlaw."²

Thomas Mulligan of the Duke University Business School raises an important point in concluding that "... unethical behavior is more the result of being too focused on their task than on overt intent to do evil." This does underscore the subtleties of temptation in the midst of a society where values have become so skewed.

What are the values we hold dear? Is it money, or position, or authority? If wealth is the measure of the values we hold dear, it will exalt individuals at the expense of the common good or welfare. We can understand how the non-Christian could fall into the trap of looking upon position in government or society as op-

portunity for personal advancement, personal reward, or notoriety. It is extremely difficult to think that churchmen could be entrapped with this kind of materialism.

As the Church of Jesus Christ lifts high the banner of holiness we must constantly and personally concentrate on "being" what Christ expects in purity of thought and deed. Our actions must testify to holiness of heart and mind. In a generation of such vast and fast-growing knowledge we must see knowledge as somehow subordinate to "being." In our action-oriented society of rapid change, where doing is so important, we must see "doing" as far down the scale from "being." In Romans 12 the apostle admonishes to "think of yourself with sober judgment ... Be careful to do what is right in the eyes of everybody ... overcome evil with good" (vv. 3, 17, 21, NIV). In Paul's final warnings to the Corinthian church he specifically warned the Corinthians not to do anything wrong (2 Corinthians 13:7).

To the Philippians Paul gave advice that is good for all of us when he said, "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you" (Philippians 4:8, NIV). □

1. *Time Magazine*, May 25, 1987, 14-15.

2. *Ibid.*, 22.

ORDERS

Go . . . and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.

By SERGIO FRANCO

Here it is, on the last page of Matthew—what we call the Great Commission. And although it is not new for a single reader of this magazine, it has directions for them, and for us. Its importance grows if we see it as part of the first Gospel, because that will help us remember what kind of book Matthew is.

The first book of the New Testament is frequently known as “the gospel of the King.” A careful study of Matthew lends support to this conclusion. He wrote especially to the Jews, to tell them that, at last, their King had come. The key phrase in this gospel is: “this was in order to fulfill what was written by the prophet. . . .” Matthew’s charge is simple and powerful: Israel, your King has arrived.

Granted, Matthew describes a King who is very different from all the rest. He is cradled in a stable, and His first courtiers are some shepherds who open their eyes to try to understand this marvel.

But this King’s whole life is filled with spectacular conquests. He triumphs over envy and hatred. He subdues the sea and calms the storm. His hardest battle is joined from His cross-throne. And He

emerges victorious from the encounter with death. An empty tomb is the spectacular credential of His victory. Having destroyed the enemies of God and man, having perfectly shown us the way, the King returns to His other throne.

If we were writing the last chapter about this history of conquest, we would surely write down the King’s directions for His subjects. We would write His orders.

Well, there they are, in Matthew 28:19-20:

Go . . . and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.

They resound like a symphony played upon a thousand instruments. The repetition is impressive: ALL power; ALL nations; ALL things; ALWAYS. The plan and provision are complete.

But this is not just a declaration to move us. It is an order to all of us who march behind this new King. They are marching orders. Note the tense of the verbs: *go*, *teach*, *preach*—all are imperatives.

These are not *options* that the King has left us and that we may consider as an alternative action. Nor are they *suggestions* for life in the Kingdom. They are not even

the King’s *wishes*, though one might say that the wishes of our loved ones become commands for us, and thus it would have been enough for Jesus to say, “These are My wishes.” No, not at all. These are orders. Marching orders. This is what we must do. Not that, not the other thing, but *this*.

Now, nearly 20 centuries after receiving the orders, it is time to make an evaluation of how well we have followed them. We have done much in the name of the King, and much of that has been good. But these orders still are not fulfilled. There are millions who have not heard clearly the story of the King and His victory, which is the story of all people who love Him as their King.

There are meetings, theories, criticism, evaluations of missionary work galore. That is easy to do. But none of it counts for those who die without finding out about the King. Let us put an end to all the criticisms and obstacles to the missionary task. Let us put our shoulder to the wheel, all of us involved in that task, and in the whole church, because what we have here are orders.

Marching orders. □

SERGIO FRANCO is administrator of Spanish publications for Publications International at headquarters in Kansas City, Missouri.



HERALD of HOLINESS

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Letters

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FORGIVENESS

Two years ago happiness reigned when my daughter married a newly baptized member of the church. John was a wonderful father to my grandchildren and to all appearances a model husband.

This image collapsed when we found that John had periodically physically abused my daughter almost from the day of their marriage. Like most abused wives, she kept it to herself until her oldest daughter called the police. Then we heard this devastating news. Shock and disbelief combined to give us something entirely new to contemplate and pray about.

They are living separately now, but still see each other and are going to family counseling together, and we have hopes of this situation

eventually fading into the background of unhappy memories.

The oldest daughter—the one who called the police—was baptized a month ago, giving us cause for great rejoicing. She is only 11, but very mature. I gave her a red and white carnation corsage to wear the day she was baptized. That afternoon, after dinner, she went up to John and said, "I want you to have this flower, because I love you." John had to leave the room hurriedly to conceal his tears. THAT was forgiveness!

Name withheld by request

FRUSTRATED

Thank you for Nina Beegle's article, "I'm Sorry, My Baby," in your June 15 issue. Christians like myself who have been active in the pro-life movement have long been frus-

trated by the inertia of so many churches and the silence of so many pastors. We must shout from the rooftops that innocent blood is being shed across our land. The Bible clearly condemns the shedding of innocent blood, and no nation that purports to champion human rights around the globe can be seen as honest while it denies to its youngest and weakest the legal right to live. The spiritual and emotional damage to women such as Sandra Rabon must also be made known. But the media won't do it. It's up to us.

*Mary A. Bell
Portland, Oregon*

MILLHUFF RIGHT ON

I was delighted to see the report that evangelist Charles Millhuff "encouraged husbands and wives to

(Continued on page 18)

"This Is That..."

If my people...will
humble themselves
and pray...then will I
hear from heaven
and will forgive
their sin and will
heal their land.

By Eugene L. Stowe

I have been attending ordination services at district assemblies for 45 years now. Each one is a very special, spiritual event. However, on August 20, 1987, I witnessed the most unusual, Spirit-anointed ordination service ever.

Following the 1985 General Assembly the Board of General Superintendents invited 10,000 Nazarenes to join them in daily prayer for an outpouring of the Holy Spirit that would result in genuine revival and New Testament church growth. Fourteen thousand of our people responded to that call. Literally all around the world a chain of prayer has been going on for two years.

The promise has been there for nearly 3,000 years: "If my people . . . will humble themselves and pray . . . then will I hear from heaven and will forgive their sin and will heal their land" (2 Chronicles 7:14, NIV).

Later on Joel would prophesy: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh" (2:28).

After the mighty baptism of the Holy Spirit on the Day of Pentecost, Peter would testify: "This is that which was spoken by the prophet Joel" (Acts 2:16).

When I arrived in Atlanta for the district assembly August 19, District Superintendent Harold Latham reported that two weeks earlier the district had experienced a most unusual visitation of the Holy Spirit in their Christian Life and Sunday School Convention. A great altar service became the special order of the day. Scores of laymen and ministers were freshly anointed with the Spirit.

In their assembly reports pastor after pastor told of mighty movings of the Holy Spirit in their Sunday services following the convention. In one of the largest churches on the district God took over on both Sunday mornings. No preaching and spontaneous altar services; on one Sunday the service didn't conclude until three o'clock in the afternoon and on the other no one left until after 1 P.M.!

The ordination of ministers was scheduled for Thursday night of the assembly. Two men were elected to receive elder's orders and three more who had served in other denominations and wished to preach in a holiness church were scheduled to have their credentials

recognized. The service began with honor awards being presented to the pastors of churches that had experienced outstanding growth during the year. Then we sang "Called unto Holiness," and the district secretary escorted the ordinands to the front of the sanctuary where he introduced them. The district superintendent read from the *Manual*

and a ministers' choir began to sing "Let Thy Mantle Fall on Me." The service was right on schedule.

Suddenly holy pandemonium broke out!

—Shouts of praise turned the sanctuary of Atlanta First Church into a camp meeting tabernacle.

—A pastor came out of the choir and made a circuit of the auditorium praising God.

—A layman jumped to his feet and followed the pastor around the church leaping and shouting.

—People began to move to the altar.

Wave after wave of victory came. When some prayed through others would take their places. Testimonies were given. Then a man who had been seeking holiness for years came forward and was gloriously sanctified. Songs of praise broke out. More people sought God. Interspersed were times of singing and rejoicing. A white pastor embraced a black pastor and tears of joy flowed. Pentecost knows no color line!

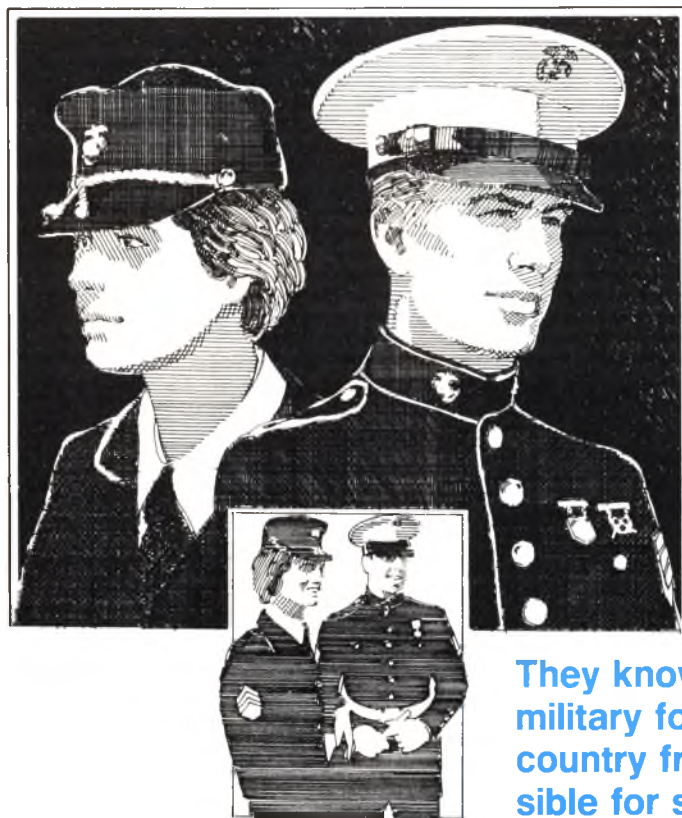
At 9:30 P.M., after two hours of unforgettable manifestation of the presence and power of the Holy Spirit, five ordinands knelt at the altar with their wives and were set apart for eldership in the Church of the Nazarene.

In 20 years of conducting district assemblies and in 25 more years of attending them I have never witnessed such an ordination service. Without a doubt God is answering the fervent prayers of 14,000 prayer partners. "This is that" outpouring of the Holy Spirit promised by the prophet, begun at Pentecost and gloriously experienced in these last days by the people called Nazarenes.

And this is just the beginning. Revival fire is spreading. It could break out anywhere, at any time.

To God be the glory! □

EUGENE L. STOWE is a general superintendent for the Church of the Nazarene.



MEN AND WOMEN WITH A MISSION

They know that God has placed them in the military for more than just protecting our country from its enemies. They are responsible for souls being saved around the world.

By LILLIAN JOHNSTON

Half of our church is in training to become missionaries. With all these military families, we have a unique opportunity for Northgate Church of the Nazarene to have an influence around the world!" These were often-heard words from a beloved pastor in El Paso, Tex., who had military people serving on the board, teaching classes, driving the church bus, singing in the choir, and doing everything else needed in the church.

This pastor was using the term *missionary* as defined in Webster's dictionary—"a person undertaking a mission, especially a religious mission"—and not strictly that used in the church—"one who is called by God and sent by the church to teach and preach the gospel to other cultures."

Although not sent by the church, many military personnel and their spouses do feel called by God to teach and preach the gospel within the military culture. They are sent

by God—via military orders—to places around the world.

There are well over 2 million men and women serving in the United States' armed forces. Six thousand of these claim to be Nazarenes. Some of these, no doubt, are Nazarene in name only. They may have declared "Nazarene" as their denominational preference because of their parents or for some other reason.

And many young Nazarenes are lost soon after entry into the service. There are several possible reasons for this: (1) They have no transportation to church services and may lose the "habit" of church attendance. (2) They are not quickly made a part of nearby churches, and thus do not find replacements for the family they left behind. (3) They haven't developed the spiritual courage necessary to be different from the rest of the men and women in the service. (4) They may have been taught only how to protect themselves from the evils of drugs, drink, and immorality, but not how to capture the

unique opportunities they have in the service to win souls for Christ. They do not see their time in military service as a spiritual mission.

However, there are thousands of Nazarene men and women in the military who do feel a sense of mission. They know that God has placed them in the military for more than just protecting our country from its enemies. They not only serve to temper many of the evils inherent in the military system but also are responsible for souls being saved around the world.

Military personnel live and work closely together. Because of this, Nazarene men and women can greatly affect the lives of others. It is more apt to be a fellow soldier than a preacher, missionary, or evangelist who has the opportunity to explain the plan of salvation in the midst of battle to a person facing imminent death. And living in close military neighborhoods presents ideal opportunities for Christian families to witness through their life-styles, to host neighborhood Bible studies, to conduct

backyard Bible schools for children, etc.

Nazarenes particularly develop a special "family" closeness when stationed abroad. Let one Nazarene find another and there is an immediate bond. Usually this leads to a regular meeting with Bible study and prayer. Other military people who are searching for this same "family" feeling will join them and learn the ways of holiness.

Because of this desire for holiness fellowship, military men and women have been responsible for starting churches all over the world: Germany, Japan, Okinawa, Puerto Rico, Bermuda, Labrador, Alaska, Italy, Hawaii (where at one

time, half of the district was military), Philippines, Canal Zone, and Australia.

Many of these churches have begun as English-speaking and have later become mission churches. Because the needs of the military community for holiness fellowship is so great, many Nazarenes have extended their tours of duty overseas so they could continue with the ministry they have begun.

Lives of military people throughout the world have been changed because of Nazarenes in military service. These new Christians return to the United States and look for another Nazarene "family." If they are readily accepted and de-

velop close friendships within the church, they remain Nazarenes. If not, they may look for the feeling of family elsewhere.

Because of the nature of the military, Nazarenes in the military develop leadership skills rapidly. Many couples, armed with retirement checks, enter the ministry full time, serving in churches that cannot afford to pay other pastors a living wage. Their sense of mission does not end with their retirement. □

LILLIAN JOHNSTON is general coordinator of Special Education Ministries for international headquarters in Kansas City.

Can't You Do Just a Little Bit MORE?

**YOUR INVESTMENT IN MISSIONS
PAYS GREAT DIVIDENDS**

By VERMELLE HINSON

As a teenager, I entered a Church of the Nazarene for the first time. On the wall was a beautiful prayer and fasting chart, and on the bottom of the chart were the words "Can't You Do Just a Little Bit More?" It made an indelible imprint on my heart and life. I became a Christian at the altar of the Church of the Nazarene and surrendered my life completely to Christ. His saving and sanctifying power has enabled and strengthened me through these 47 years. I have tried to be a "good missionary" on the home front by accepting this great challenge—"Can't You Do Just a Little Bit More?"

Having served most of these years as our local NWMS president and on the South Carolina District NWMS Council, I have endeavored to "do just a little bit more."

Missionary work is exciting today because it involves every age-group in the church. We are challenged to get everyone involved in the evangelization of every world area. It has been exciting to overpay our local General Budget each year and be a 10% church for world evangelism for 27 years. To God be the glory!

Missionaries who have served in various world areas have become part of my family. My correspondence and my acquaintance with these precious, dedicated people have always instilled within me a desire to "do just a little bit more."

By corresponding with our missionaries and reading our *World Mission* magazine and other periodicals you can really see the General Budget at work. General Budget is the life-line of our missionary work. It not only pays our missionaries' salaries each

month but also enables us to participate in all phases of Nazarene missions around the world.

What a joy and privilege we have in sharing the "good news" of salvation with precious souls. The General Budget is a great tool at work to reach the hungry, hopeless, lost, sick, suffering people around the world.

How exciting it would be if every church endeavored to overpay their General Budget and be a 10% church for world evangelism.

"Can't We Do Just a Little Bit More" in our sharing, our prayers, our commitment, our involvement, and our support of this great cause of world evangelization? Show your support for missionaries by giving generously to the Thanksgiving Offering.

**"CAN'T WE DO JUST A LITTLE BIT MORE?"
YOUR INVESTMENT IN MISSIONS PAYS GREAT
DIVIDENDS.** □

VERMELLE HINSON is NWMS president for the Rock Hill, South Carolina, West Main Church and serves on the District NWMS Council.

ARE WE REALLY MINISTERING?

Why did you decide to leave the ministry and become a chaplain?"

"Do you plan to go back into full-time Christian ministry when you get out of the military?"

Those are actual, honest-to-goodness questions that military chaplains are asked! The role of the chaplain in the Christian Church seems to be clouded in misunderstanding.

What constitutes "full-time Christian service"? During my 15 months on active duty, I have assisted 37 people in making decisions to serve Jesus Christ, and I have baptized 9 of them into the Christian faith.

About five hours of every day are consumed in counseling, visitation, and ministry of presence. The other three hours of the "regular" work day are spent in staff meetings, classes, filling out reports, doing travel plans and other administrative duties, and in sermon and worship preparation.

The history of the chaplaincy can be traced back to the Middle Ages when armies of feudal kings took their parish priest, with the blessing of their bishops, on their crusades.

The word *chaplain* is a derivative of the French word *capella*,

By WILLIAM K. KNUDSEN

which means "the keeper of the cloak." According to legend, the cloak was that of St. Martin of Tours who, because he had no money to give to a beggar encountered on a bitter, cold night, took his sword and cut his cloak in two, giving half to the beggar. That night, so the legend goes, Martin dreamed he saw Christ wearing the half-cloak and was so moved by the vision that he sought baptism and later abandoned his military career, devoting himself to the church.

His cloak was often carried into battle by the French kings. The officer appointed to watch over the sacred cloak was known as the "chaplain."

In a broader sense, chaplains today are keepers of the cloak of Christ Jesus our Lord. In the name of Jesus we try to cover the needs of a group of people who sometimes must face the reality of laying down their lives for country, families, and a way of life.

The history of military chaplaincy in the United States predates the organization of the U.S. Army and the Constitution. As individual militias marched against the British Red Coats, at their side to cover their spiritual needs was a local parish minister. From that beginning the Chaplain's Corps was officially recognized and organized by the Continental Congress in 1775.

From that day to this, dedicated, God-called ministers have marched off to every war that our American fighting men and women have engaged in. Chaplains are the pastoral arm of the Church in the military as well as in civilian institutions of the U.S. Our church presently has more than 250 endorsed chaplains across the United States who par-

ticipate on a regular basis in specialized fields of ministry.

The Church of the Nazarene has an interviewing process for all active duty chaplains very similar to that of interviewing and appointing missionaries to foreign fields. As chaplains we are your missionaries to people in the armed forces of the United States, with one big exception: We are not paid by the church out of the General Budget. In fact we are paid by the United States Government to be your representatives in its Army, Navy, Marines, Air Force, and Coast Guard. It doesn't cost the church anything.

Like missionaries, we face hardships. There are times of separation: down-range time, schools, and, usually, an unaccompanied tour overseas for at least a year. There is the sharing of pastoral responsibility with three or more ministers of different theological, doctrinal, and ecclesiastical backgrounds. Every day is Sunday when you are at war, or playing war, and you can have up to eight preaching points, sometimes more, to provide religious coverage to your unit.

But there are advantages. What pastor would not like to have at his disposal the vast resources of the United States military to fulfill his mission? Or his own helicopter for a day, to fly from one religious service to another? On the other hand, not many pastors or missionaries ride garbage trucks to their churches or preaching points either!

Chaplains must cover the spiritual needs of a specific group of people that the normal parish minister does not have time, access, or professional training to meet. That includes areas of ministry other than the active military: police, fire, hospitals, nursing homes, prisons, reserves, and National Guard.

I have actually been asked another incredible question: What



does a military chaplain do besides sit behind a desk?

When today's chaplain becomes the vehicle for divine healing, whether it be emotional, spiritual, or physical, there are innumerable opportunities. Sometimes you are the only person who can help the young adults in the military to cope with the pressures of separation time from family, loneliness, peer pressure, depression, and stress.

The chaplain regularly does such ministerial functions as weddings (including premarital and post-marital counseling), funerals, baptisms (including baptismal classes), hospital visitation, sermon and worship preparation, discipleship classes, and Sunday School preparation. His counseling encompasses the AWOL offender, Article Fifteens for misconduct, domestic problems such as child abuse and spouse abuse, alcohol and drug abuse, and suicide. Death-and-dying counseling includes helping families work through their grief over a period of time.

It took me 15 years to fulfill the requirements necessary to be a military chaplain and to be ordained and endorsed by my denomination. To become a commissioned officer in the Chaplains Corps the military requires a bachelor of arts degree from an accredited college and a master's degree in divinity from an accredited seminary, or equivalent degree, or 90 semester hours. And to be ordained and endorsed by the Church of the Nazarene, two years of pastoral experience are also required.

A credible question I am sometimes asked is, "What keeps you faithful to your calling with all the separation time and hardships?" My answer is: "People."

It is the confused, bewildered young Christian soldier facing a lot of peer pressure that he didn't have to deal with back home.

It is seeing God place me at just the right place at the right time to meet a specific need.

It is seeing eyes light up and conversation change when I walk into a group and they ask, "Chaplain, are we having service today?"

It is being air-lifted to a remote area for a few short moments so some men and women can take a break, rest, and be refreshed by the

gospel and the celebration of Holy Communion.

It is hearing young soldiers say, "Thanks, Chaplain, I'm glad you came today. I really needed that word."

It is worth the hot, dusty, summer days, and the cold, wet winter nights when I lay awake thinking of family and friends in the warmth and comfort of their homes. It's worth the routine, the discipline, the diet control, the temptations that exist.

Yes, it's full-time Christian service—in an unholy situation where we must face the enemy of our souls

on a day-to-day basis. Knowing I am in the center of God's will keeps me faithful, for "I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do everything through him who gives me strength" (Philippians 4:11-13, NIV). □

CH (CPT) WILLIAM K. KNUDSEN, USAR, is a chaplain at Fort Carson, Colorado Springs, Colorado

CHAPLAINS AND CHANGED LIVES

The Thread of Caring

By DAVID J. SPARKS

Christian love and caring sometimes weave a thread through the lives of those who are touched by it and evolve in a pattern. Such a thread was begun in the lives of Sgt. John and Emily Petty at Pope Air Force Base, Fayetteville, N.C., in the late 70s. Emily was going through a tough time emotionally and needed someone to help her. A friend referred the Pettys to a pastor in the area who had a reputation for being supportive and caring—Larry Smith of the local Church of the Nazarene. Though their roots were in another denomination, the Pettys attended there until they were transferred.

The thread wove itself into their lives again when they were stationed temporarily at an army base where Chaplain Don Hannah was building one of the fastest growing chaplaincy programs in the army at that time, on the principle of real love and caring. Hannah was a Nazarene. Under his ministry John and Emily were spiritually grounded.

When John was discharged from the service as a major, they went back into a church of their denominational roots for several years. But a sense of dissatisfaction plagued them. Something was missing there—the thread of caring was tangled.

Early in 1987 they moved to Augusta, Maine, with their two teenage boys.

"Let's see if there is a Church of the Nazarene here," they said. And that's when they found us.

They liked the atmosphere here and entered very quickly into the fellowship of the church. They have been with us ever since and are preparing for membership. I thank God for the thread of love and caring woven by a pastor with a concern for military personnel, and for a Nazarene chaplain. □

DAVID J. SPARKS pastors Augusta, Maine, First Church and is a chaplain in the U.S. Air Force Reserve with the rank of captain.



Innocence and Death

By JACK CONN

There would be few abortions in America if every teenage girl and those older as well were exposed to a sight that has been irreversibly seared into my memory since I was 19. I saw too much killing and death while still in those formative years. The innocent die in wars as well as abortion clinics. To terminate a human life intentionally and violently scars and destroys some of the humanity of the terminator. One death on Okinawa during the closing months of World War II has haunted me for 42 years. I cannot deny complicity in the termination of that life. I never told anyone about it until two days ago. Now that I have, perhaps it will be therapeutic for me.

I was a member of the United States Marine Corps amphibious force that landed on Okinawa on D-day, Easter Sunday, April 1, 1945. The landing was too easy. I only saw two dead Marines that first day. There were 100,000 Japanese soldiers on the island. They would fanatically defend this frontier of their homeland. Obviously I was to see worse.

My unit fought its way to the northern end of the island in April. Securing it, we then moved south to join the battle raging at the main defense line of the Japanese, the Naha—Shuri—Yonabaru Line across the island. My regiment was committed to take Sugar Loaf Hill, the anchor point of the defense line, in early May. The decisive battle for Okinawa was centered at this point of the line. On that long, gravelike mound of earth two packs of human animals locked in a struggle to the death. The Hill changed hands 14 times. The attackers prevailed. Death was so common that to live seemed profane.

War movies are currently popular on television. These films may reproduce some of the sights and sounds of war, but they can't re-create the smell of death nor the feelings of human beings destroying one another. The fear isn't there on the screen. Neither is the creeping insensitivity to life and death that blurs human values and leaves only animal instinct for survival. The insanity of Sugar Loaf Hill lasted nine days

for us. The blood-drenched mound then belonged to the Marines. But our battalion of over 1,200 men had only about 200 survivors. My body survived, but I left part of my humanity there, slipping away for a few days respite from the madness. Surely I could see no worse. Yet I did.

After receiving replacements my unit was back on the line two more times. The second time we moved in amphibious tanks down the coast and made another beachhead. We came in behind enemy, big gun emplacements on the Oruku peninsula and silenced them. From there, in mid-June, we pushed southward. It was almost over. What Japanese soldiers remained fled south with civilians. It was on this final sweep that I saw the worst of death on Okinawa.

We were trudging along single file about 10 paces apart. It had rained the night before, and the road was muddy. The ditch on the right was filled with murky water. In the file ahead each man turned his head to stare at something in the ditch. I came to the place. In the shallow water floating face down was a little baby, a fetus. I had never seen one before. It was pallid, almost white. The arms were outstretched, slightly bent at the elbows; the legs were out straight. From beneath it the umbilical cord trailed on the surface of the water. The wind rippled the ditch. The umbilical cord rose and fell gently. Waves lapped over the tiny buttocks. I don't know if it was a boy or a girl. I'm glad I didn't see its face. Some terrified Okinawan woman suffered a miscarriage, dropped the fetus into the ditch, and fled on. Dead comrades, enemy soldiers, and old civilians were one thing to see, but that innocent, lifeless form was quite another. The web of war spun by power-hungry rulers and politicians wasn't its fault. It was a hapless victim of other's sins. We didn't let it live, laugh, or love. We had killed it. The sight wrung from the depths of my soul a cry: "My God, what have we done!"

Not one man in my unit later spoke of the fetus. Neither did I. But memory will not let it go. I've seen it a thousand times since.

I know God forgives personal sins. The fetus in the ditch wasn't there because of any one man's actions.

JACK CONN is a free-lance writer who resides in Nashville, Tennessee.

We all, Americans and the Japanese, bore the responsibility. No man can obtain forgiveness for, or should be expected to bear guilt for, actions taken collectively. Nations bear that responsibility.

War etches trauma deeply on the memory. Time heals many wounds, but since World War II times have not been conducive to healing. We've had two protracted wars we didn't win and divisive social issues such as abortion. Two nights ago the fetus with its trailing umbilical cord floated by again. At two o'clock in the morning I quietly slipped out of bed, leaving my wife sleeping peacefully. I sat and read my Bible. At six Ernestine awakened. A questioning look greeted me as I entered the bedroom. Lying across the bed, I wept and haltingly told her about the fetus. I wept for the fetus. For its mother. For the vast number like it being aborted today. I realize now that I became an antiabortionist on a muddy road on a war-ravaged island far away and long ago.

We have legalized abortions on demand. Clinics advertise. Whether it's a teenager or a housewife in her 40s with an unwanted pregnancy contemplating abortion, I would implore each to weigh the decision in the full light of her inner human sensibilities. Abortion may hold far more serious consequences than the alternative. She may come away from the abortion clinic, her Sugar Loaf Hill, having left some of her humanity there. We must first of all live with ourselves. Her inner loss may be as irreplaceable as the aborted life.

Those who make abortions convenient callously disregard the aftermath of psychological devastation and inner loss of sensibility. Who then shoulders the responsibility? Certainly not the aborted. They bear no responsibility for the personal or collective actions that began or ended their lives. They're innocent. Yet we continue to kill them. The net of collective complicity ensnares all of us. We should weep with those who weep in recognition of their loss and extend what comfort we can. There are no winners in abortions—only losers.

How strange that those who cry aloud that war's inhumane killing must cease also rally to support abortions. The Japanese soldiers burned by flame throwers in their bunkers on the Hill died horribly. But they had been able to fight back. The fetus targeted for abortion can't fight back or escape its killers. The womb where the miracle of life takes place becomes its inescapable chamber of death.

Mothers usually never know if it was a boy or girl or what it looked like. We citizens on this road of life surely never know. Bombing abortion clinics and blowing out the walls exposes nothing except anarchy. The answer lies in reviving our respect for life—our humanity. Our taxes support abortions, but we really don't want to look into the ditch. I believe this carnage would cease if one aborted fetus, just one, was placed facedown in a water-filled ditch and Americans were required to file by and see it. One by one, 10 paces apart. Uninfluenced—every person with his or her own thoughts, viewing a droplet from the caldrons of the abortion clinics. Apart from personal responsibility, surely there is enough collective conscience left to wring from each of us the tormented cry 42 years old with me: "My God, what have we done!" □

When He Comes...

*As the final age approaches,
And our Lord's return draws nigh—
With the crack of doom portending,
Light across the Eastern sky . . .
Will our Lord be disappointed,
With His people here today,
That so many have not followed
"In the straight and narrow way"?
Will He find some busy, laboring,
In His fields, already white;
Will they bring the lost ones to Him,
Out of darkness into light?
Are God's people really willing
In their time, the price to pay;
Win for Him the lost and dying,
Bring them to God's golden day?
Will He find them ready, waiting,
On their backs "the armour whole,"
As they 'gainst the darkness battle,
Bring the lost sheep to His fold?
With this present generation
Will He find those who'll aspire
To manifest His holy presence,
"Minister a flame of fire"?
Will He find His people fervent,
Working always for His own—
So that He can give His message:
"Joy for you, My child, well done!"*

—PHIL C. COLE
Seal Beach, California

CORRECTION

Jim Stocks is pastor of the Lake Houston Church of the Nazarene, but Tom Spalding is coordinator of Spanish Ministries for the Houston District. We apologize for the error in our August 15 issue.



WEEP NOT, DOUBT NOT

By ALBERT J. LOWN

Luke is the only Gospel writer to relate the raising of a widow's son from the dead at Nain, an obscure Galilean city. This third of three recorded miracles in which Jesus raised the dead reveals Luke's concern for women, especially widows. His inside information was probably gained from the women who, in gratitude for spiritual and physical healing, "ministered unto Jesus" and His traveling band of disciples.

There is no other reference to this miracle in the New Testament; but the instinctive, compassionate action of Jesus prompted one of the outstanding tributes to His person and power: "Surely, a great prophet hath arisen among us." He was worthy of rank with Elijah and Elisha, the select company who raised the dead.

The three miracles of resurrection have common features. In each incident—an only son, an only daughter 12 years of age, and a brother, Lazarus—the relatives were directly involved. There was also a command, a word of power. Distinctive features are also evident: Jairus' daughter had just died, Lazarus had been dead four days, and the cortege of the widow's son was on its way to the hillside caves, burial places for the poor.

In the home of Jairus, professional grief was publicly rebuked and shamed. At the tomb of Lazarus publicity was immediate and inevitable, and a contributing factor in the hastened arrest and death of Jesus. On the road out of Nain, publicity was disregarded—a widow's plight had immediate priority. Beyond the varied places, times, and means of miracle, Luke's distinctive miracle challenges both faith and reason.

Jairus, disdaining reputation and public opinion, knelt before Jesus, beseeching Him. Mary and Martha sent messengers before Lazarus died, pleading the bonds of love and friendship as cause for the Master's immediate intervention; but in vain. Jesus tarried, and Lazarus died. There was neither prayer request nor faith plea at Nain, and the bearers were horrified that Jesus would touch the bier, for this broke religious taboos affecting a teacher's status. The miracle was wrought on the ground of compassion alone. Jesus saw the funeral of an only son, a sorrowing mother and community, and moved into a desperate situation of grief with resurrection power.

Perplexity is genuine. In this case there was intervention and resurrection without any request for help. In equally dire need at Bethany, where faith and prayer were intense, delay and burial were allowed. Perplexity lives on when those greatly loved and much prayed for among the Lord's inner circle are not healed, and petition seems in vain.

But God is near. The late and honored E. Stanley Jones, in his book *The Christ of Every Road* links Jesus with every path of religion and life. The road of bereavement has a special place in the Savior's concern. Jairus and his wife felt this as the Master tenderly addressed their stricken daughter: "Talitha Cumi"—little darling, wake up. Martha and Mary, with their relatives and friends, sensed this as Jesus wept at their brother's tomb. Until Jesus halted the funeral procession, the widow of Nain had neither premonition nor perception of the fullness of Christ's compassion for stricken hearts and homes.

But when tears fall, questions arise, life's treasures are taken away, and the future seems empty, God is always there, a refuge and strength. He is there even when He is not asked or expected. He belongs to the Cemetery Road as fully as the Emmaus Road. Again and again, in both Testaments, divine compassion moved out to widows.

The unsought miracle at Nain had a very practical outcome. The restored son was given back to his mother by Jesus, with a confidence that each would cherish the other as never before. The son would be his mother's stay and support, and she would seek his welfare with responsible gratitude. Family life was enriched by the Savior's intervention.

The New Testament is bereft of detail or comment

from any of those brought back to life. The widow's son, Jairus' daughter, and Lazarus are totally silent about the valley of death's shadow and the life beyond. They returned from deathbed, cortege, and tomb respectively, but in each case family bonds would have new strength and significance. The ministry of Jesus to any member of a family circle should result in closer belonging and deeper caring; for we are only loaned to each other for an uncertain life pilgrimage, and true piety must always begin at home.

He who cherished His mother, and spoke comfortingly to her in spite of the agony of crucifixion, has exemplified and inspired a "pure religion" that visits the widows and fatherless in their affliction. He infuses in us a firm determination to live cleanly and calmly in a world that is no friend to grace. □

ALBERT J. LOWN is an evangelist from Keighley, Yorkshire, England, and is a frequent contributor to religious periodicals.

Jacob's Daughter

*I wrestled with God last night
and I'm out of joint this morning.
I didn't get any sleep
but I gained something far better—
a new understanding
of myself and my God.
Now I can go on from here,
confident in who I am
and where I'm going.*

—JANET WHITE
Davison, Michigan

Agreeing with God About Tomorrows

By HAROL D. WRIGHT

The future stretches before me. Many things in it are unpredictable and unmanageable. Those facts I accept. However, I choose also to accept the responsibility that my personal future is what I choose to make it. Even my reactions to the uncontrollable elements of life are of my own choosing. Will I be a person of faith and optimism or one of doubt and pessimism? I, and you, must choose.

We either trust God in every circumstance or we blame Him. We either follow Him or we do not follow Him. We either recognize and accept the cause-effect principle that is revealed in God's Word and in all of His universe, or we fail to acknowledge it to our own hurt. We then wonder what has happened to our dreams, hopes, and plans that promised so much but crumbled right in front of us.

This new year will have most of the elements that last year, and

those preceding it, possessed. There will be unexpected joys and blessings, as well as unexpected crises and heartaches. It is not our circumstances, then, that count; it is our reaction to them. Each of us reacts on a very individual basis; and yet, every personal reaction influences others. What a responsibility this is for all of us.

It is vital that we be able to differentiate between fact and opinion. The fact is, our economy is in trouble; but it is only an opinion that there is little or no hope for our nation, our home, the church, etc. The fact is, our world is in a tremendously chaotic condition, but only opinion that there is no hope for improvement. It is a fact that some marriages are in trouble, but only an opinion that they will never make it. It may be fact that you or I have failed in a significant way in some endeavor, but it is only an opinion that we are doomed to fail

in every effort. It is our reaction that determines whether the fact is a growth opportunity or a permanent state of adversity.

Faith will choose to meet fact at every turn in such a way that fact becomes more hopeful and helpful. It does not deny fact; rather, it forces fact into a better condition.

What about your future? It is yours, you know. It is a gift from God that has brand-new possibilities for growth and service. What do you choose to make of it since it rests as pliable substance in your hands? I would challenge you to make of it a pleasing gift back to God—a stronger you committed to His plan for your life. Yes, the future is God's gift to you. What you do with it, as it unfolds, becomes your gift back to Him. Give Him the very best. Give Him your all. □

HAROL D. WRIGHT pastors the Bruton Terrace Church in Dallas, Texas.

IMPROVING YOUR

Prayer

Life

By STAN MEEK

Andrew Murray believed that prayer was the highest work entrusted to man by God and the root and strength of all our work in Him. If so, prayer may very well be the "missing link" in our becoming what God wants us to become and accomplishing what God wants us to do.

Successful praying never results from a magic formula, but I would like to suggest six simple steps for improving one's prayer life.

(1) I must claim victory for my prayer life through faith. I must refuse to let Satan bully me any longer in this crucial area of my spiritual life. As surely as Jesus saved me from sin, He can save me from an impotent prayer life.

(2) I must bring a joyful discipline into my devotion. Discipline is not a popular word in an intemperate society, but any worthwhile accomplishment requires discipline.

I must establish a regular time to meet with God and be very jealous of that time. It is time for knowing "the King of life" better. My love for God provides a strong desire for prayer, but the flesh is weak and needs discipline.

Oswald Chambers reminds us that prayer is not what it costs us, but what it cost the Son of God to make it possible to pray. Remembering that has helped me to maintain a "joyful" discipline in my own prayer life.

I like to devote my dawns to God. All through the Bible, God desires and requires the *first* and *best* of sacrifices. It is amazing how complex and cluttered our day becomes as it wears on. Why not, therefore, give God time in the freshness of each day's dawn?

Not everyone is a morning person, or will find that possible, of course. Whatever time you choose, it should be prime time, a private time, and a practical time for intimate, personal communion with our Lord and Master.

(3) Then, I like to take the hallelujah hallway into the throne room of prayer. I devote the first part of my prayer time to *praise*. Why? Because praise opens the pathway to God.

Praise clears away selfishness. It seeks the glory of God first. One of Satan's chief tactics is to keep us obsessed with self through self-pity, self-consciousness, self-sufficiency, and self-realization of one kind or another.

Why not be creative in your use of praise? Sing a chorus like "Alleluia" or "God Is So Good" with your hands raised. This morning, as I prayed, the words of "Holy, Holy, Holy" just seemed to well up in my soul. Keep a hymnal close at hand. Read or sing aloud the words of a great worship or praise hymn.

"No exercise," says Jack Taylor, "will result in more

Saul of Tarsus was a very religious person. Before his Damascus road experience with Jesus, he *said* his prayers. Afterward, it was said of him, "Behold, he prayeth." Are you "saying prayers" or *praying*? Many sincere Christians are struggling with their prayer life—unable, it seems, to make their prayers really pray.

Most of us want to pray more and better, but we don't do it. Why? We don't feel good at it for one thing. We don't know if we are succeeding at it for another. Satan has put the "prayer scare" on us. We are afraid to make any bold new attempts at prayer reform. Is there any hope?

Owning up to our problem is a good starting place. Acknowledging that prayer in the Christian life is not optional, but foundational, is essential. J. I. Packer says, "Men who know their God are before anything else men who pray."

STAN MEEK is the pastor of First Church of the Nazarene in Dodge City, Kansas.

healing physically, mentally, emotionally, and spiritually, than that of studying and practicing praise." Nothing can prepare the heart for communion with God better than worship and adoration.

(4) Next, I let my prayers focus upon my own need for personal revival. I ask God to review my open lifestyle. I ask Him to search out the deepest recesses of my heart and motives.

The Psalmist prayed, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight . . ." (Psalm 19:14). Interesting and disturbingly enough, that's about as far as most of us need to go.

What have I been saying? Have my words been negative, critical, or hurtful? Encouraging, positive, and faith-building? What have I been meditating upon? What has occupied my thoughts? Material concerns or spiritual matters? Evil reports or good reports?

If I really want help, I must give God an opportunity to talk to me. I must be prepared to confess and repent. I must be willing to totally obey.

In this frame of mind, I like to pray the words of Charles Wesley's hymns, "O for a Heart to Praise My God" and "Jesus, Thine All-Victorious Love." My prayers will be no stronger than my complete honesty with, and entire submission to, my God.

(5) But true prayer can never get stuck on self. *Others* must never be far from the mind of the one at prayer. The first words of the prayer our Lord taught us are, "Our Father . . ." And one of the first questions God had for man in the dawn of history was, "Where is Abel thy brother?" (Genesis 4:9).

There are plenty of *others* to pray for. Start with

your own household. Can we imagine what would happen in our homes if there was more prayer and less hassling?

Do I pray for those with whom I find it difficult to relate? Wonder no longer how you can improve that relationship. Just pray, and begin to love by faith.

Do I pray for those in authority? Do we wonder that institutions are breaking down, that public righteousness does not prevail? Paul said, "I exhort . . . first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority . . ." (1 Timothy 2:1-1).

Have we lost the art of intercession? Perhaps we have isolated ourselves too much from the "lost." If we cannot *identify*, we cannot intercede. Revival waits upon intercession.

(6) Finally, what do I do after I have prayed? I must leave everything in God's hands with the quiet confidence that He will do what I cannot do and will empower me to do what I must do.

A strong faith will be required to survive the insidious assaults Satan will make upon us following our prayers. His object—to discredit the value of our prayers.

Do not fall for that. His attacks upon our prayers and our faith are attacks upon Jesus himself. Jesus promised, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

In the name of Jesus, I can make my prayers really pray. Claim that victory today and begin experiencing new power in your Christian life through prayer. □

Book Brief

MISSIONS HAVE COME HOME TO AMERICA



JERRY L. APPLEBY
author



Have you looked out the front window of your home lately? Do you speak the same language as your neighbors? Is an "international" potluck as close as you come to knowing something about a culture other than your own?

In case you haven't noticed, the United States of America is living up to its reputation as a "melting pot" of people from all over the world now more than ever before in its history. And the church and church members who are aware of this are asking what they can do.

Jerry Appleby, who early in his pastoral career

served the Church of the Nazarene as a missionary to American Samoa, is even more intense and serious about the mission field we face in our own front yard. His book is a call for positive responses to this opportunity to be missionaries in our own country. It deals a deadly blow to the idea that "missions" is something that happens only when there is some "salt water" between the "home church" and the "foreign field." Pastors, board members, missionary presidents, and all laymen will profit from this candid look at the field to which we are called.

Rev. Appleby speaks out of present experience. He served the International Church of the Nazarene as Ethnic Ministries coordinator before taking an assignment in a multicultural community in greater Los Angeles where he pastors the historic Bresee Church of the Nazarene in Pasadena. This grand old church is coming alive again with a ministry that is best described as "multicultural" and "multicongregational." (Read the book for a definition of those terms.)

Appleby believes that mission in America is not an option. It is an imperative. The sooner we recognize this and respond, the sooner we will see what the mission of the Church of the Nazarene is about. □

—Glen Lewis Van Dyne
Pasadena, California

Beacon Hill Press of Kansas City
Paper, 120 pages. To order see page 23.

the editor's STANDPOINT

WHILE MILLIONS STARVE

The *San Francisco Chronicle* carried a news story on “Her Grace, Margaret, Duchess of Argyll.” Beloved of society gossips throughout her life, the Duchess, now in her 70s, was coming out with a new book, a “guide to entertaining.”

The item quotes her as saying, “Always invite the top of their profession whether it’s a cabinet minister or surgeon. Don’t have the little people.”

As I read her inane remark, I recalled the words of Jesus to a society bigwig of His day: “When you give a dinner, invite the poor, the maimed, the lame, and the blind; then blessing will be yours, for they have nothing to repay you, but you will be repaid at the resurrection of the just” (Luke 14:13-14, NBV).

Small fortunes are frequently wasted in stuffing the already overstuffed. Socializing as an exercise in snobbery, greed, and lust is a constant mockery of the suffering poor. To the duchess and her ilk it’s a way of life. Jesus saw it as a way of death.

The sad truth is, our Lord’s words are almost as rarely heeded within the churches as among society’s upper crust. The description of Bishop Tutu’s regalia, worn at his coronation as archbishop, advertises the extent to which the church apes the world. The simplicity of Christ should make penitents of most of us.

In a world where stockpiled food rots and where millions are spent on worthless feasts while people are starving, we don’t need a book on how to curry favor with the rich and famous in order to glut our egos. We need to hear and practice what was said by Jesus and preserved in Scripture.

Of course, any serious effort to do so will win you a label as a lunatic. General Gordon practiced the teaching of Jesus literally, and society thought his elevator failed to reach the top floor.

Jesus speaks of another world ahead. The reality of that coming world makes the sumptuous living of society’s wealth-and-fame addicts appear for what it truly is—a frothy chimera doomed to destruction. ■

ON SUICIDE

Kenneth Baldwin, depressed about his job and feeling cheated by life, jumped from the Golden Gate bridge on August 21, 1985. His suicide attempt failed, netting him some nasty bruises, a cracked rib, and immense relief. He is now happy with his work, his family situation, and life in general—“thrilled to be alive.” He now admits that the second he left the bridge he knew he had made a huge mistake.

Reading about him I recalled a years-ago conversation with my friend Earl Wooten about suicide. Earl said, “If I decide to kill myself I’m going to stick my head in a bucket of water and drown.”

I thought that was weird and lacking in drama, but Earl said, “Mac, I believe most suicides, in that last flicker of consciousness, regret their action. With my head in a bucket of water, if I have a last second change of heart I can just raise up and live.” I would commend his method to all would-be suicides.

Baldwin said his plunge was a statement to the world.

“You treated me badly, this is what you get for it.” That is childish egoism. The quality of life is determined by our attitudes, not by our circumstances. How foolish to suppose that my suicide would profoundly affect the world. People read about it, cluck their tongues, shake their heads—and turn to the sports page. The only persons deeply hurt are those who treated the suicide best, and least deserve the burden of sorrow or guilt feelings.

Suicide is the ultimate problem, not the solution. Suicide is egoism, not heroism. Suicide is childish, not mature. Suicide punishes the innocent, not the guilty. Suicide destroys a divine gift; it does not affirm a human right.

This world is not the only or last world. Beyond death is judgment and the God who gave life. Serving Him, even this world can be enriched and improved by our work. Giving our lives for others, not taking them in despair, is alone worthwhile. This is the message we need to get across to those who are thinking of suicide. ■

Small fortunes are frequently wasted in stuffing the already overstuffed. Socializing as an exercise in snobbery, greed, and lust is a constant mockery of the suffering poor.

ANGER WITHOUT SIN

"Be angry and sin not," the Bible says. Easier said than done, as thousands of daily incidents confirm.

Anger leads so easily and quickly to sin that Paul's injunction must seem to many readers "a counsel of perfection"—which is longhand for impossibility.

On September 6, 1986, David A. Winston, 44, walked into a San Francisco intersection, forcing the driver of an oncoming truck to slam on his brakes. Angered, the driver leaped from his truck and punched Winston in the mouth. The pedestrian fell, striking his head against the pavement. Five days later Winston was dead. Spinal cord injuries had caused respiratory arrest. A few hours later Andrew Heagney, a young sheet-metal worker, surrendered himself to the police, admitting that he was Winston's assailant.

Described by his lawyer as "a churchgoing Catholic," Heagney was said to be "devastated," "remorseful," and concerned for the widow and two children of his victim.

Anger led quickly to killing, an old, old story. Triggered by a trivial incident, it produced a tragedy that shattered two families.

There is One who can bridle anger, only One. The Holy Spirit can cleanse and fortify our hearts, purging anger of selfishness.

There is an unselfish anger, a righteous indignation. Even this can be tainted and menacing, however, if held too long. Paul's warning ends, "Let not the sun go down upon your wrath."

Uncontrollable anger, flashing through a person with heat and power akin to lightning, can destroy lives in split seconds. No measure of remorse, no measure of punishment, can undo the damage. Persons normally friendly can become instant criminals, betrayed into destructive violence in a moment of passionate anger.

Christ living in the heart by faith, causing us to abound in love, is our only deliverance and defense against the anger that sins. □

RELIGION MINUS ETHICS

An article in the *Miami Herald* reported a Gallup poll with some heartening conclusions. Ninety-five percent of Americans believe in God. Seventy percent are church members. Fifty-five percent say religion is very important to them.

Then came the bad news. "Few say that it [religion] is the most important influence in their lives." And the worst news: "But if Americans have become somewhat more religious in recent years, there are signs that they have made no corresponding changes in their behavior."

The poll found no significant difference in ethical conduct between church members and nonchurched people. "Lying, cheating and stealing were widespread" among both groups.

The report reminded me of an old story. An evangelist was leading revival services in a frontier town. One of the town drunks came forward for prayer and professed faith in Christ. Next morning his horse was hitched as usual in front of the saloon. A churchman was exclaiming happily about the dramatic conversion

when the evangelist interrupted. "I'm afraid we were wrong about that. When a fellow really gets saved he changes hitching posts."

Religion that does not inspire ethical conduct is empty and false. Occasional lapses may occur where Christianity is real, but patterns of "lying, cheating and stealing" will be broken and abandoned. One cannot turn to God without turning from sin. "I thought on my ways and turned my feet unto thy testimonies," said the Psalmist. That is true repentance, apart from which genuine faith in God is impossible.

In America, as elsewhere, thousands have joined the church who never trusted in Christ. Their religion is social, not spiritual, their faith intellectual assent to creed, not moral commitment to Christ. They isolate His Saviorhood from His Lordship in their thinking, but He will not condone the separation in their lives. Where Christ is not Lord, He is not Savior.

The hitching post test is valid. Unless faith produces works it is dead—rotten and stinking, offensive to God and destructive to people. □

confront each other about their spiritual lives" (July 1, *Evangelist Calls for Accountability*).

If I've heard it once, I've heard it a hundred times, "I can't talk to my spouse about my spiritual needs or concerns." This is a struggle among both lay and clergy couples. Somehow we've whizzed right over the top of our "Jerusalem" and moved on to the "uttermost parts of the earth."

The base church is the marriage. If the Body of Christ is not functioning in the Nazarene marriage, heaven is ultimately affected. I am convinced that our "Jerusalem" must be characterized by a paraphrase of the Great Commandment,

"You shall love your *same door* neighbor as much as you love yourself."

It is not by chance or clever design that Nazarene Marriage Enrichment rests upon the foundation of Faith Gifting . . . "the cultivated practice of keeping each other informed of where we are on our spiritual journey."

Should we be so surprised that our altars are lined every time a pastor or evangelist preaches on relationships? Most concerned members have an opinion of what the critical needs of the Church might be. I cast my vote for Christlike relationship education. It makes for a healthy church in a hungry world.

J. Paul Turner
Kansas City, Missouri

L.I.G.H.T. HOUSE

I am writing to thank you for the article "A Bell for Babies" in the July 1, 1987, issue. Last summer I had the privilege of touring the L.I.G.H.T. House that you wrote about. I thank God for homes like this one that not only gives these young women an alternative to abortion but also gives them spiritual guidance. Many have been won to the Lord through these ministries. I also thank God for a church that does not turn its back on these women. Long after they leave these homes they are going to need the love and support of the church and fellow Christians. I'm glad they can find that in the Church of the Nazarene.

Karen Martin
Toronto, Ohio

BROKEN DREAMS

By STEVE FIVECOAT

In my work as a fire department paramedic, I am sent on varying types of medical calls. The good calls are usually simple and make you feel like you've really done something to help ease someone's suffering. The bad calls are the car wrecks that come in the middle of the night, or the "man down, not breathing." But by far the worst medical calls to go on are those involving a sick or injured child. Sadly, they are often as difficult as you feared they would be.

Such was the case one day as my partner and I responded to the home of a reported sick child. I had an uneasy feeling as we arrived at the address. Normally a child that is merely sick does not need emergency care. The mother met us at the door, but gave no indication that something was terribly wrong. The "child" turned out to be a 16-year-old boy. When we found him, he was not breathing and had no pulse.

At first we could see no reason why, but in moving him so that we could begin emergency treatment, we discovered a small wound on the side of his head. It appeared to be a gunshot wound. Stress and confusion grew as we tried to figure out what was going on. In any other similar situation, we would have realized the futility of any life-saving attempts, but because he was so young we could not bring ourselves to admit that the boy could not be saved.

After some time I was able to piece together what had happened. The boy had come home from school and found the gun that was kept in his parents' room.

Then, lying down on their bed, he shot himself. A younger brother had found him and called the mother.

Why had this happened? This young man, outwardly, appeared to have all that he could want, yet he took his own life. Why had the mother not told us from the beginning what the problem was? She had taken the gun from his hand and put it aside. She must have known he was dead. What was she afraid to admit? With that one gunshot many dreams had ended and a nightmare for his family had just begun.

At the time this incident took place, I was actively involved with the youth in my church. As a youth leader I was constantly trying to figure out what their needs were. I learned what their home lives were like and was aware of the pressures at school. I listened to their prayer requests, but did I really hear what they were saying? Sometimes in my desire to help them I failed, for what they really needed, more than anything else, was the Lord.

There is another teenager I must tell you about. He, like so many others, lived in a broken home. He approached me one summer evening at camp and told me that he felt empty inside, like something was missing. As we talked, it became apparent to both of us that the missing part was Jesus. That night my friend found the Lord and for him a new life began, full of hope.

Jesus stands with open arms, facing a troubled world and bids them, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest. . . . For my yoke is easy and my burden is light" (Matthew 11:28-30, NIV). □

STEVE FIVECOAT, a fire department paramedic, resides in Portland, Oregon, and is a member of First Church.

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BASIC BIBLE DICTIONARY. For children ages 8 to 11. Defines words, people, and places appearing in the Bible. The two-column format, with guide words, looks and reads like a regular dictionary, but with large, easy-to-read type.

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BASIC BIBLE READERS. Your child will enjoy these exciting, contemporary Bible stories. These *Basic Bible Readers* become progressively more challenging as reading ability increases. Each contains a glossary of new Bible words.

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Reader 1: I Read About God's Love. Also designed for first graders; a little more advanced than the primer. It contains 17 stories, poems and prayers, plus puzzles and 6 Bible verses to learn.

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Reader 2: Read About God's Care. Designed for second graders. Twenty-six Bible stories, puzzles, plus poems, prayers, and Bible verses to memorize.

BB-2952, \$7.95

Reader 3: Adventures from God's Word. For third graders. Twenty-four stories. Units include Moving to a New Home and Meeting New Friends.

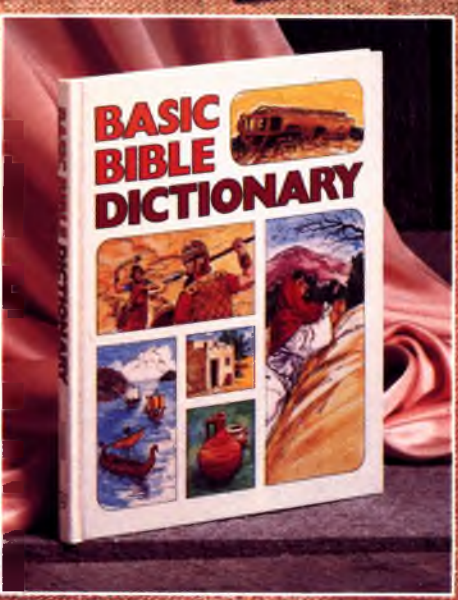
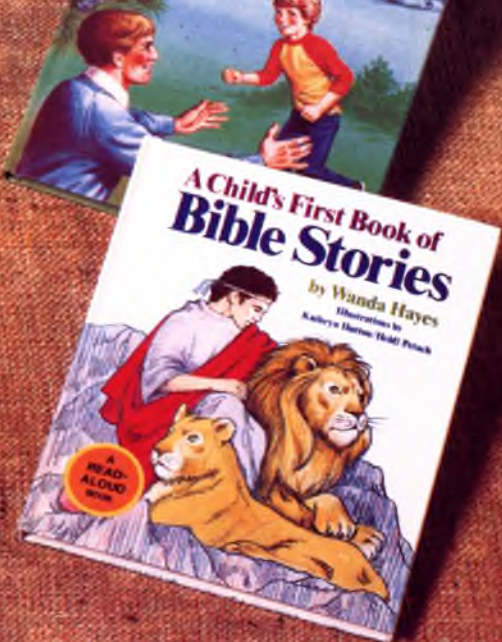
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HAPPY DAY BOOKS. Happy Day books are fun to read, yet they subtly teach positive moral values. These books continue to be our most popular series because of their entertaining stories and bright, colorful illustrations. Children love these stories about young children, animals, and Bible people.

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Dandelions and Daydreams. Poems about dandelions, rainbows, Jesus, etc. BB-3773, \$1.59

God Created Me Too! Since God created the moon, animals, and sky, then He surely created boys and girls. BB-3774, \$1.59

God's Little Helper. A little girl wants to be God's helper, but she decides only God can do it. BB-3775, \$1.59

I'm Glad I'm Your Grandma. Events in the lives of her grandchildren cause Grandma to be happy she's a grandma. BB-3776, \$1.59

I'm Glad I'm Your Grandpa. Events in the lives of his grandchildren cause Grandpa to be glad he's a grandpa. BB-3777, \$1.59

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Big and Little in the Bible. Bible people and events are used to illustrate the difference between "big" and "little." BB-3482, \$1.59

A Child's Story of Jesus. Young readers are actively involved in this story. BB-3483, \$1.59

Eyes, Ears, Nose, and Mouth. A father tells his little girl why God gave us our eyes, ears, nose, and mouth. BB-3484, \$1.59

God Knows Everything. Some of the many things God knows and how He watches over us. BB-3485, \$1.59

God Made Fish. A story in rhymes about the fish God made. BB-3486, \$1.59

Helping Is Fun. How helping can be fun. BB-3487, \$1.59

Hurry Up, Noah. A beautifully illustrated story of Noah and the ark. BB-3488, \$1.59

Sam's First Birthday. The lovable puppy is hit by a car. BB-3489, \$1.59

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What I Want to Be. A young boy tells about all the many people he sees and meets when he goes to church. BB-3491, \$1.59

What's Forever? Things that seem to last forever, but don't. BB-3492, \$1.59



Good Books for Young Children

WHAT'S GOOD FOR ME SERIES. This unique series of books teaches children about nutrition and helps plan for healthy bodies by explaining the four food groups and the daily requirements of each. With the help of these books children can learn about and develop good healthy eating habits. They'll learn valuable information about foods and nutritional values, and gain an interest in different foods. To add to the fun, delicious recipes with easy-to-follow directions are given for children to make by themselves or with the help of their parents.

Learning with ABC's/Fruits and Vegetables to Grow On BB-3607, \$4.95
Learning with Colors/Meat to grow On BB-3608, \$4.95
Learning with Numbers/Bread and Cereal to Grow On BB-3609, \$4.95
Learning with Shapes/Milk to Grow On BB-3610, \$4.95



SHAPE BOOKS. Tiny, developing hands can easily grasp and turn the pages of these sturdy board books. Large, colorful illustrations hold a child's attention. Each book stresses one important Bible concept. For ages 4 to 5.

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God's Gifts BBBL-2750, \$2.95
Go to Church BBBL-2751, \$2.95
My Family and Friends BBBL-2752, \$2.95



SURPRISE BOOKS. These are sturdy, easy-to-handle books with lots of pleasant surprises. The text is big and simple, with flaps that lift up to reveal hidden "surprise" pictures. For ages 2 to 4.

Can. Children learn good manners. BBBL-2729, \$4.95
Thank You, God. Children become aware of all God's gifts that are free to enjoy. BBBL-2730, \$4.95
My ABC Book. Apple in an alligator, banana in a boat, etc. Each alphabet letter is illustrated. BBBL-2731, \$4.95
A Full of Animals. Unusual portrayal of Noah's ark. Comb binding allows book to open flat. BBBL-2707, \$4.95
House Full of Prayers. Simple stories teach children how, when, and why to pray. Comb binding. BBBL-2709, \$4.95
Jesus, God's Son. The life of Jesus is told simply. Comb binding. BBBL-2705, \$4.95





Thorne Twins Adventures

The Trail of Bigfoot. When the twins' plane goes down in the wilderness, they find three strangers with a secret, and warnings of a legendary monster.

BB-2901

Shadow of Fear. Fear arises at the appearance of a strange, wild boy who lives among wolves.

BB-2902

The House That Ate People. The twins face the mystery of a house from which people disappear.

BB-2903

The Sinister Circle. The twins set out to help a girl wrongly accused of theft who would rather go to prison than face death from the Sinister Circle.

BB-2904

The Great UFO Chase. Aliens from outer space? Eric tries to link sightings of UFO's with a mysterious visitor who is staying with the Thornes.

BB-2905

The Olympic Plot. A trip to the Summer Olympics turns sour when Alison is mysteriously kidnapped.

BB-2906

Secret of Pirate's Cave. The twins find an old map and search for treasure stolen from ancestors.

BB-2908

Flight to Terror. The twins uncover an assassination attempt as they escape from a plane crash.

BB-2713

\$2.98 each

Thorne Twins Gift Sets

A wonderful gift for your favorite teenagers. Colorful sleeve contains one each of 2901-2904.

BBU-2900

Give your teens hours of fun and suspense with this gift sleeve of Thorne Twins books 2905, 2906, 2908, and 2713.

BBU-2916

\$10.95 each set

Bradford Family Adventures

In Deep Water. Some kids make fun of Yolanda's Mexican heritage, and she goes off to an island without permission.

BB-2921

Mystery at Raider Stadium. While at a big league ball game, a boy on Daniel's church baseball team is abducted.

BB-2922

Daniel's Big Decision. One of Daniel's favorite

Sunday School teachers is dying, and Daniel learns to deal with it.

BB-2923

Before the Judge. Yolanda's aunt, who had put her up for adoption, now wants her back.

BB-2924

\$2.95 each

Bradford Gift Set

You can buy all four of these new Bradford Family adventure books packaged in an attractive sleeve.

BBU-2925, \$10.95

Also available: **Marty's Secret** (BB-2991); **Blizzard** (BB-2992); **14 Days to Midnight** (BB-2993); **Good Sport, Bad Sport** (BB-2994); **Daniel's Big Surprise** (BB-2941); **Two Runaways** (BB-2942) **The Clubhouse Mystery** (BB-2943); and **The Kidnapping** (BB-2944), at **\$2.95 each**.

Or buy the first two gift sets: Set BBU-2945 contains **Daniel's Big Surprise**, **Two Runaways**, **The Clubhouse Mystery**, and **The Kidnapping**. Set BBU-2995 contains **Marty's Secret**, **Blizzard**, **14 Days to Midnight**, and **Good Sport, Bad Sport**. Sets are **\$10.95 each**.

USE SPECIAL OFFER ORDER COUPON ON PAGE 29

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IN THE NEWS

PEOPLE AND PLACES

Eric A. Forseth recently completed his Ph.D. in athletic administration at the Ohio State University, Columbus, Ohio. He is currently on the faculty at Northwest Nazarene College, Idaho, as professor of physical education and head baseball coach. Prior to joining the NNC faculty, he served at Mount Vernon Nazarene College as professor of physical education and head athletic trainer. □

Leo C. Davis, 92, veteran minister and former superintendent of the Southwest Indiana District, has written another book, *The Continuing Story of the Book of Revelation*. He is donating proceeds from the book to World Mission.

An earlier book, *Along the Trail*, has sold well, with profits going to World Mission's Compassionate Ministries' Hunger and Disaster Fund.

The books are available from Davis at 403 N. St., Bedford, IN 47421. □

MILITARY CHAPLAINCY AT RECORD HIGH

Four more Nazarene chaplains have been approved for active military duty, bringing the number of Nazarenes who are now serving as chaplains in the Army, Air Force, and Navy to 50—an all-time high, according to Curt Bowers, Chaplaincy Ministries director.

"The highest previous figure was 46 during World War II," said Bowers. "I had a personal goal of 50 active Nazarene chaplains when I came to this position, and it has been realized a lot sooner than I had dreamed."

The newly appointed chaplains include John Nix, Dennis Krumlauf, Herb Heavner, and David Brown. The men will begin chaplaincy school at Fort Monmouth, N.J., in January 1988.

—NN □

MINISTERIAL COMPENSATION PATTERNS ARE CHANGING

The pattern of ministerial compensation has been shifting to make a clearer distinction between true compensation and the professional costs of ministry. Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, expects that changes will be more dramatic in the next few

years due to the recent tax reform legislation.

If a church does not provide a minister full reimbursement above salary for professional, business entertainment, and automobile expenses, the minister may pay additional income tax on the salary used for these purposes. To remedy this, some church boards are fully reimbursing the minister for all ministry-related expenses. In some cases, ministers are asking that their salary be reduced to provide a professional reimbursement fund to cover their business and professional expenses.

All these changes make the comparison of ministerial compensation difficult. Churches that appear to have reduced the minister's salary to estab-

lish a professional reimbursement fund may have actually increased his true compensation by decreasing tax liability. Churches making no provision for reimbursement may show a salary figure much higher than the actual compensation received by the minister.

The use of wise compensation strategies is extremely important. Many ministers will find it very difficult to deduct unreimbursed business and professional expenses on their tax returns beginning in 1987.

With the impact of the Tax Reform Acts of 1986, most churches and ministers will want to make a clear distinction in compensation. To provide assistance in this area, the Board of Pensions and Benefits USA has produced a new Church Management Memo, "Changing Patterns in Ministerial Compensation." A copy of this memo is being sent to ministers in the September issue of "The Communicator" from the Nazarene Publishing House. For additional copies, contact the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131. □



PRAYER PARTNERS

Petitions

Pray for the Mexico Central district assembly (which includes Mexico City), that Superintendent Julio Perez and the District Advisory Board will have wisdom in conserving the gains of Mexico '87 thrust. They especially need to acquire properties for the new churches. Some locations can be purchased for \$20,000, including a house. Because of enormous interest rates, property owners will sell for very low rates at the present time.

Pray for a generous thank offering for world missions. The goal is \$9,250,000.

Praisings

Let us praise God for the year of exceptional growth God gave our churches in the Dominican Republic. There was a net gain in membership on the five districts of 1,039,

bringing total members up to 8,342. Giving for all purposes increased by 17 percent. Seventeen new buildings were erected by Work and Witness teams. There are now 130 active churches—an increase of 11—and 305 students enrolled in the seminary extension program. Join our Dominican Nazarenes in praising God for His outpoured blessing upon them in these 12 years of their history.

We are praising God for an unusual Spirit-anointed service in the Georgia assembly. The ordination service was taken over by the Holy Spirit... ordinands were finally ordained without the formality of an ordination sermon. We encourage prayer partners to "keep holding on" for Holy Spirit outpourings.

RAYMOND W. HURN, Secretary
BOARD OF GENERAL SUPERINTENDENTS



WHERE DOES THE MONEY GO?

Have you ever wished there was some way to let your new people know what happens to their General Budget dollar after they put it in the offering plate? Or maybe you are the one who's asking, "Where does the money go?"

Now, **STEWARDSHIP SERVICES** offers your church a way to answer these questions, as they present the

GENERAL BUDGET VIDEO

Join a typical Nazarene layman as he follows his General Budget dollar to answer this question for himself. You may be surprised, as he was, how far his offering reaches. A must for every church that wants to keep informed.

Available in VHS or 16mm

RATES

VHS: \$10.00 (including postage and handling).

16mm: \$125 (purchase price), or rent it FREE, you pay only the postage.

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Contact Stewardship Services,
6401 The Paseo, Kansas City, MO 64131.
For further information, call 816-333-7000.

HERE'S WHAT THEY'RE SAYING about the new GENERAL BUDGET VIDEO

"The videotape concerning General Budget is excellent. I am thrilled to have such a handy tool in promoting General Budget giving on our district."

"After viewing this, our churches enthusiastically pledged money to enable our district to pay the General Budget in full."

"We were stirred by the new General Budget Video. It showed the need, but also the compassionate heart of the church. I predict it will have a powerful influence on Nazarenes. They *must* see it!"

"It will be a privilege to use this video across the district. I immediately pre-viewed it and enjoyed it very much."

"I strongly urge each of our churches to view it. I am proud and eager to show it to our people."

"Stewardship Services is to be commended for an excellent job in this special presentation! It will be a wonderful tool in helping us promote stewardship through the General Budget."

But don't take these people's word for it—order now, and see for yourself.

The GENERAL BUDGET VIDEO: Because you have the right—and the *need* to know.

OUR COLLEGES AND SEMINARIES



CONTACT '87

NAZARENE ATHLETIC DIRECTOR IS MEMBER OF U.S. OLYMPIC COMMITTEE



Dr. Lora Donoho, Mount Vernon Nazarene College athletic director, has been appointed as a voting member of the United States Olympic Committee (USOC)

House of Delegates. The appointment was made by Dr. Jeff Farris, executive director of the National Association of Intercollegiate Athletics (NAIA). The NAIA is one of a variety of groups represented on the USOC.

The House of Delegates meets annually to consider legislation and deal with business of the U.S. Olympic movement. Dr. Donoho attended her first meeting of the organization last April in Indianapolis.

The 1988 Winter Olympics are scheduled for Calgary, Alta., next February with the Summer Olympics slated for Seoul, South Korea, in July.

Dr. Donoho is a member of the NAIA executive committee and was inducted into the NAIA Hall of Fame for meritorious service in 1986. She is currently a president-elect for the NAIA Athletic Directors Association and a member of the NAIA National Research Committee and NAIA Task Force on Governance and Goals. □

—NN

DIRECTOR OF SPIRITUAL DEVELOPMENT APPOINTED AT PLNC

Dr. Jim Bond, president of Point Loma Nazarene College, has announced that Rev. Norman Shoemaker has accepted the position of director of spiritual development, joining the college in September.

This is a newly created position. Its objective is to enhance the spiritual development and vitality of the entire campus community in achieving the basic mission of the college. The assignment will include the development and implementation of a comprehensive strategy for campus ministries, seeking to involve a maximum number of students in actual ministry.

In his assignment, Norm will be working closely with the chaplain and the associate for student development/community life. He will serve as a member of the administrative cabinet in lieu of the chaplain to provide a broad overview of spiritual life implications in all facets of the administration's decision-making process. □

CONTACT '87 is a part of YOUTH IN MISSION, the summer ministries program for college/career young adults sponsored by NYI Ministries. The "Sunshine Gang" is the name given to the eight teams of young adults who ministered to children in neighborhood backyards and church services across the U.S. and Canada in the CONTACT program.

CONTACT participants were involved in the YOUTH IN MISSION Training Camp at Point Loma Nazarene College in San Diego, June 14-24. During their training they worked with Steve Pennington, the creator of PRO KIDS, who is involved in family-oriented ministry across the nation. He helped them develop a week of "Sunshine Club" children's evangelistic programs. Upon departure from Training Camp, the eight teams were assigned to the Sacramento, Virginia, Oregon Pacific, Canada West, Minnesota, Central Florida, and Pittsburgh districts to minister in a different church every week. They returned to their homes or schools August 17.

Each day the CONTACT team targeted a neighborhood, setting up stage equipment in a backyard or park area. All the children in the area were invited to come and participate, primarily through the canvassing efforts of

the local church. Each "Sunshine Club" lasted one hour. The children heard songs, skits, and stories that emphasize God's love for them. The next day most returned—bringing their friends. The week was topped off by a great "Sunshine Club" rally at the church on Sunday morning. Through the efforts of the CONTACT team, the local church made new contacts to families in the community.

YOUTH IN MISSION participants are chosen from hundreds of applicants 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.

According to YOUTH IN MISSION coordinator Dale Fallon, "CONTACT plans to continue its work on various districts through the U.S. and Canada. If you want to work in an outreach ministry designed to build contacts for the local church, and if you enjoy seeing the gospel impact the lives of children for the first time, you should check into CONTACT."

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

Team 1 Pittsburgh District



Melissa Henderson
SNU



Tammy Salyer
ONU



Kevin Wright
NMC

Team 2 Central Florida District "A"



Pam Evans
MANC



Paul Funk
NMC



Ginger Osborn
PLNC

Team 3 Central Florida District "B"



Dorothy Hardesty
MVNC



Tim Elliott
PLNC

Melissa Ness
NMC
not pictured

Team 4 Oregon Pacific District



Tamara Algrim
MANC



Richard Unland



Brenda Swart

Team 5 Sacramento District



Rhonda Milligan
ENC



Lisa Reedy
ONU

Pam Glaser
MANC
not pictured

Team 6 Virginia District



Missy Leitch
PLNC



Kristen Long
MANC

Grace Wickenheiser
CNC
not pictured

Team 7 Canada West District



Barb Knee
MANC



Dorris Patton
TNC

Melissa Williamson
PLNC
not pictured

Team 8 Minnesota District



Vonne Dowty
SNU



Tara Hodges
MVNC

Ana Soria
PLNC
not pictured



EVANGELIST'S SLATES

ADAMS, MICHAEL D.: Auburn, ME, November 3-8; Dover-Foxcroft, ME, November 10-15; Reserved, November 23-26; Buena Vista, VA (Evangelical Methodist), November 27—December 6

ARMSTRONG, CHARLES R.: Harrisburg, IL (First), November 3-8

ARMSTRONG, LEON, LINDA & FAMILY: Indianapolis, IN (University Heights), November 3-8; Dana, IN, November 10-15; Oakton, VA (Valewood), November 17-22; Pottstown, PA, November 29—December 6

ARMSTRONG, ROBERT W.: South China, ME (China), November 10-15

ATTIG, WALTER W.: Belleville, IL (Salvation Army), November 1-8

• **BAGGETT, DALLAS W.:** Vero Beach, FL (First), November 3-8; Orlando, FL (Lockhart), November 10-15

BAKER, RICHARD C.: Mount Airy, MD (New Market Valley Fellowship), November 3-8; Decatur, AL (Larkwood), November 10-15; Winfield, WV, November 17-22; Cayuga, IN (Free Holiness Church), November 24-29

• **BALLARD, DON:** Waverly, TN (First), November 4-8; Milford, OH, November 11-15; Oneonta, AL (Union Hill), November 18-22; Reserved, November 24-29

BELZER, DAVID A.: Sioux City, IA (First), November 3-8; Ogden, IL, November 10-15; Arcola, IL (Free Methodist), November 16-22

BENTLEY, PAUL E.: Walla Walla, WA (First), November 1-6; Colfax, WA, November 8-12; Elko, NV, November 17-22; Reserved, November 23-28

BLUE, DAVE & DANA: Portland, ME (Portland Indoor Camp), November 4-8; Indianapolis, IN (Praise Gathering), November 12-14; Reserved for Holy Land Tour, November 15-22; Bradenton, FL (Breakfast Club), November 26—December 31

BLTYHE, ELLIS G., SR.: McComb, MS (First), November 3-8; West Palm Beach, FL, November 10-15

BOCK, DON: Martinsburg, WV, November 3-8; Obetz, OH, November 10-15; Waterford, OH, November 17-22

BOICOURT, MARLA J.: Concerts: CA November 1-15; Des Moines, IA (Southside), November 21-22

BOND, GARY & BETH: Council Bluffs, IA (First), November 3-8; Mishawaka, IN (First), November 10-15; Kalamazoo, MI (First), November 17-22; Reserved, November 24-29

BOONE, FORD: Crowley, LA (Ebenezer), November 10-15

BOQUIST, DOUG & DEB: Schaumburg, IL, November 4-8; Eureka, IL, November 10-15; Somerset, PA, November 17-22; Reserved, November 24-30

BOWDEN, AL: Wilmington, OH, November 3-8

BOYNTON, RICHARD C.: Franklin, IN (Walters Chapel), November 3-8; Greensboro, IN, November 17-22

BRISCOE, JOHN B.: Reserved, November 23-30

BROWN, FRED D.: Niagara Falls, NY (First), November 3-8; Knox, PA (Faith), November 10-15; Orient, OH (Columbus Southwest Community), November 17-22

BROWN, MARK A.: Linden, MI (Argentine), November 3-8; Montrose, MI, November 10-15; Pickerington, OH, November 17-22

BROWN, ROGER N.: Vero Beach, FL (First), November 3-8; Martinsville, IN (First), November 10-15; Frankfort, KY (Capital), November 17-22

BROWN, RON: Sherrodsville, OH (Wesleyan), November 3-8; Marion, OH (Home Missionary), November 10-15; Columbus, OH (Jordan Road CCCU), November 17-22

BRUNNER, RICHARD M.: Mound City, MO, November 8-15; Guthrie Center, IA (Wesleyan), November 17-22

BUDD, JAY B.: Menomonee, WI, November 3-8; Spooner, WI, November 10-15; Reserved, November 24-29

BURKHALTER, PAT: Morrilton, AR, November 3-8; Poteau, OK, November 10-15; Skiatook, OK, November 17-22; Reserved, November 24-29

• **BYERS, CHARLES & MILDRED:** Tabor, IA (Weaver Memorial), November 8-15; Walters, OK, November 17-22

CANEN, DAVID L.: Adrian, GA (Vidalia), November 1-6; Hobart, IN (Ridge Road), November 10-15; Rensselaer, IN, November 17-22

CANFIELD, DAVE, EVANGELISTIC MINISTRIES: Burlington, KY, November 4-8; Dayton, OH (Maryland Avenue), November 11-15; Pomeroy, OH, November 18-22; Chesapeake, OH, November 24-29

CASTEEL, HOWARD H.: Cadillac, MI, November 3-8; Harrison, MI (Temple), November 10-15; Grayling, MI, November 17-22; Reserved, November 24-29

CAYTON, JOHN, JR.: Ankeny, IA, November 3-8; Livermore Falls, ME, November 11-15

CERRATO, ROBERT J.: Bentonville, AR, November 3-8; Cimarron, KS, November 11-15

CHAMBERS, LEON & MILDRED: Ironton, OH (First), November 3-8; Charlotte, NC (Trinity), November 9-15

CHANEY, REEFORD & BARBARA: Kentucky District Preachers/Wives Retreat, November 10-12; Georgia District Women's Retreat, November 13-15; Reserved, November 17-29

• **CHAPMAN, W. EMERSON:** Special Work: New Guinea, November 1-18

CHASE, FRANK: Osborne, KS, November 3-8; Burr Oak, KS, November 10-15

CHEATWOOD, HENRY B.: Holyoke, CO, November 3-8; Sterling, CO, November 10-15; Webb City, MO, November 17-22

CHRISTNER, JACK M.: Annapolis, MD, November 3-8; Newport News, VA, November 10-15; Erlanger KY, November 17-22

• **CLAY, M. E.:** Wooster, OH, November 3-8; Princeton, WV, November 10-15; Terra Alta, WV, November 17-22

COVINGTON, NATHAN A.: Henryetta, OK, November 3-8; Meeker, OK (Horton Chapel), November 10-15; Mustang, OK, November 17-22; Reserved, November 24-29

• **COX, CURTIS B.:** Florien, LA (Cenchrea), November 10-15

CRANDALL, VERNON & BARBARA: Broken Bow, OK, November 3-8

DALE, TOM: Boise, ID (First), November 1; Grandview, WA, November 22

• **DARNELL, H. E.:** Royal Oak, MI (Hazel Park Wesleyan Holiness), November 5-15; Pell City, AL (Bible Methodist), November 19-29

• **DAVIS, HAROLD C.:** Caddo, OK, November 10-15

DAWSON, JAMES A.: De Graft, OH (Riverside), November 4-8; Reserved, November 24-29

DELL, JIMMY: Nampa, ID (Karcher), November 3-8; Scottsbluff, NE, November 11-15; Sheridan, WY (Wesleyan), November 16-22; Federal Way, WA, November 29—December 2

DENNISON, MARVIN E.: Republican City, NE (Englewood Wesleyan), November 10-15

• **DIXON, GEORGE & CHARLOTTE:** Frostburg, MD (Moscow), November 4-8; Norristown, PA, November 19-22; North Vernon, IN, November 29

DODDS, JOHN E.: Kendallville, IN, November 3-8; Montpelier, OH, November 10-15

DOOLITTLE, KEVIN C.: Pittsburgh District Laymen's Retreat, November 6-8; New Holland, PA, November 17-22

DUNMIRE, RALPH & JOANN: Longwood, FL, November 20-22

DUTTON, BARRY & TAVIA: Dallas, OR, November 3—January 10; Molalla, OR, November 10-15; Lebanon, OR, November 17-22

• **ESSELBURN, BUD—THE KING'S MESSENGERS:** Uniontown, OH (Akron Trinity), November 3-8

FADER, WES & MARY: Hamilton, OH (Independent Holiness), November 3-8; College Corner, OH, November 10-15; Baltimore, MD (Brooklyn), November 17-22; Eldersburg, MD (South Carroll), November 27-29

FISHER, CLAIR H.: Thorofare, NJ (Woodbury), November 15-20

• **FISHER, C. WILLIAM:** Virginia Beach, VA (First), November 3-8

• **FLORENCE, ERNEST E.:** Selma, IN (Harris Chapel), November 10-15

FLOYD, THOMAS D.: Austin, TX (Grace), November 6-11; Lancaster, CA (Valley View), November 13-18

FORTNER, ROBERT E.: Vicksburg, MI (Chapman Memorial), November 4-8; Fairmount, IL (Evangelical Methodist), November 10-15; Many, LA, November 17-22; Reserved, November 24-29

FREELAND, RONALD E.: Poland, IN (Jordan), November 3-8; La Porte, IN, November 10-15; Valonia, IN (Haleys Chapel), November 17-22

• **FRODGE, HAROLD C.:** Malden, MO (First), November 3-8

GIBSON, NORRIS B.: Rossville, GA, November 3-8; Waycross, GA, November 10-15; Woodbury, GA (Harmony), November 17-22

GINTER, TIMOTHY E.: Ashland, OH, November 13-15

GREEN, JIM & ROSEMARY: Corpus Christi, TX (First), November 3-8; Rochester, NY (Trinity), November 11-15; Whallonsburg, NY, November 18-22

GRIMES, W. ANDREW: Rockford, IL (Samuelson Road), November 3-8; Flemingsburg, KY, November 10-15

HAINES, GARY W.: Vandalia, OH, November 5-8; Woodward, OK, November 14-18; Dodge City, KS (First), November 19-22; Cedar Rapids, IA (Oakland), November 29—December 6

• **HANCOCK, BOYD C.:** Reserved, November 2-30

HARTZLER, MARVIN B.: Whitefish, MT, November 8-13

HAYES, ALVIN B.: Pittsburg, KS, November 3-8; Toms River, NJ, November 10-15; Muncy, PA (Twin Hills), November 17-22; Reserved, November 24-29

HAYNES, CHARLES & MYRT: Harrison, OH, November 3-8; Cincinnati, OH (Lockland), November 10-15; Archdale, NC, November 17-22; Chattanooga, TN (East Lake), November 24-29

HELMS, MIKE & GLORIA: Pickford, MI, November 3-8; Charlotte, MI, November 10-15; Windham, OH, November 17-22; Nappanee, IN, November 24-29

• **HENDERSON, LATTIE V.:** Cambridge, OH (Free Methodist), November 2-8; Barborton, OH (Mount Summit), November 9-15; Columbus, OH (Union Gospel Mission), November 23-29

HICKS, JOHN DAVID: Lynnwood, WA, November 4-8; Parma, ID, November 11-15; Twin Falls, ID, November 18-22

HIGGINS, CHARLES & MARJORIE: Eureka, CA (First), November 1-5; Flagstaff, AZ, November 8-11; Pomona, CA (First), November 15-22; Scottsdale, AZ, November 29—December 3

HILL, BEN E.: Madison, FL (First), November 3-8; Independence, MO (Trinity), November 11-15; St. David, IL, November 17-22; Reserved, November 23-30

• **HOWARD, RICHARD E.:** Stillwater, OK (First), November 11-15

• **IDE, CHARLES D.:** Clearwater, FL (First), November 4-8; Lakeland, FL (Lake Gibson), November 10-15

JACKSON, PAUL & TRISH: Concerts: Oregon, Washington, Idaho, November 1-25; Reserved, November 26-28; Concerts: Oregon, Washington, Idaho, November 29

JOHNSON, RON: Concerts: Montana, Wyoming, Colorado, Kansas, November 1-6; Bartlesville, OK (First), November 8-12; Concerts: Kansas, Colorado, Wyoming, Idaho, November 13-22; Concerts: Southern Idaho, November 29

JONES, TERRY L.: Reserved, November 1-7; Olathe, KS (Westside), November 8-15; Macon, MO, November 18-22

JUSTICE, MEL & DONNA: Crossville, TN, November 3-8; Xenia, OH, November 17-22; Reserved, November 24-29

• **KNIGHT, JOHN L.:** Rialto, CA, November 3-8; Lebanon, MO, November 10-15; Arkansas City, KS, November 17-22; Troup, TX (Martins Chapel), November 24-29

• **KRATZER, RAYMOND C.:** Sandpoint, ID, November 4-8

LAING, GERALD D.: Washington, IL, November 3-8

LASSELL, RAY: Quincy, IL (Emmanuel), November 3-8; Shelbyville, IL, November 10-15; Wellington, KS, November 17-22; Fort Scott, KS (West Park), November 27-29

LAWSON, WAYNE T.: Sheridan, WY (First), November 1-6; Gardner, KS, November 17-22; San Jose, CA (Valley), November 29—December 6

LAXSON, KIP: Volga, WV (Ward United Methodist), November 6-8; Birmingham, AL (Centerpoint), November 18-22; Bethany, OK (Williams Memorial), November 27-29

LECKRONE, LARRY D.: Colora, MD (Rising Sun), November 3-8; Marietta, OH (First), November 10-15; West Frankfort, IL, November 17-22; Auburn, IN, November 28—December 3

• **LESTER, FRED R.:** Lufkin, TX (First), November 3-8; Gladewater, TX, November 10-15

LIDDELL, P. L.: Greensboro, NC (Evangelical Friends), November 4-8; Fort Myers, FL (First), November 10-15; Kankakee, IL (Eastridge), November 17-22; Port Huron, MI (North Hills), November 24-29

LOHR, DON: South Charleston, WV (Grace), November 3-8; Bluefield, WV (First), November 10-15

MACK, WILLIAM M.: High Point, NC (Oak Hollow), November 3-8

MANER, ROBERT E., JR.: Tullahoma, TN (First), November 3-8; Nashville, TN (Whispering Hills), November 11-15; Archer, FL, November 17-22; Reserved, November 24-29

MANLEY, STEPHEN L.: Oklahoma City, OK (Western Oaks), November 3-8; Washington Court House, OH (Heritage Memorial Church), November 10-15; Colorado Springs, CO (Nazarene Bible College), November 16-18; Upland, CA, November 18-22; Colorado Springs, CO (Nazarene Bible College), November 23-25; Reserved, November 26-29; Colorado Springs, CO (Nazarene Bible College), November 30—December 2

• **MARLIN, BENJAMIN F.:** Reserved, November 4-8; Clearwater, FL (First), November 15

• **MAX, HOMER L.:** Clinton, IA (First), November 3-8

• **MAY, JOHN W.:** South Shore, KY, November 3-8; Chilhowie, VA (Seven Mile Ford), November 17-22

MCABEE, JAMES: Princeton, IN, November 18-22; Aubrey, TX (Midway Baptist—a.m.), November 29; Garland, TX (Central Baptist—p.m.), November 29

McFERRIN, RICHARD A.: Anderson, IN (Goodwin Memorial), November 3-8; El Paso, IL, November 10-15; Goshen, IN, November 17-22; Yorktown, IN, November 24-29

McGEE, JERRY: Sarasota, FL (First), November 3-8; Margate, FL, November 10-15; Gastonia, NC (First), November 17-22

McKELLIPS, DALLAS A., SR.: Oxnard, CA, November 3-8; Rosemead, CA, November 10-15; West Covina, CA, November 17-22; Reserved, November 24-29

McMAHAN, W. T. & MARGARET: Reserved, November 3-8; Shelbyville, IL, November 10-15

McWHIRTER, G. STUART: Orlando, FL (Emmanuel), November 8; Sanford, FL (First), November 10-15

MEENACH, CHRIS F.: West Portsmouth, OH (West), November 6-8

MEHR, BETHANY: Penfield, MI (United Methodist), November 1; Allen Park, MI (Veterans Memorial Chapel), November 8

MELVIN, L. DOLORES: Beattyville, KY, November 8-15; Isom, KY (Whitesburg), November 19-22

MEREDITH, DWIGHT & NORMA JEAN: Palco, KS (Canaan Chapel), November 3-8

MILBURN, GARY: Indian Head, MD, November 3-8; Hanover, PA (Evangelical Christian), November 10-15; Burnham, PA, November 17-22

MILLER, WALLY & CARROLL: Pendleton, OR, November 1-5; Snoqualmie, WA, November 8-12; Roseburg, OR, November 15-19

MILLHUFF, CHARLES R.: Reserved, November 1; Reserved, November 8; Springfield, IL (First), November 11-15; Parkersburg, WV (Calvary Memorial), November 18-22; Reserved, November 29

MILLS, CARLTON A.: Nashua, NH, November 3-4; Danvers, MA, November 6-8; Brandon, VT (Leicester), November 10-15; East Wareham, MA (Evangelical United Methodist), November 17-22; Pennsville, NJ, November 27-29

MIZ MAUDIE MINISTRIES: Muncie, IN (First), November 1

MONCK, JAMES A.: Sacramento, CA (Trinity), November 4-8; Waldport, OR, November 11-15; Grass Valley, CA, November 18-22

MOORE, NORMAN: El Paso, TX (Montwood), November 4-8; Yakima,

WA (West Valley), November 11-15; Reserved, November 23-29; Los Angeles, CA (Westchester), November 29

MORLEY, FRANK W.: Newcomerstown, OH, November 3-8; Akron, OH (Ellet), November 10-15; Apple Valley, CA, November 17-22; Duarte, CA, November 24-29

MOSS, KEITH L.: Montrose, MI, November 13-15

MOSS, UDELL G.: Chattanooga, TN (East Ridge), November 3-8; Fairfield, IL, November 10-15; Streator, IL, November 17-22; Reserved, November 24-29

MUNCIE, ROBERT & JANE: Syracuse, NY (First), November 3-8; Rochester, NY (Immanuel), November 10-15; London, ONT (First), November 17-22

MURPHY, MARK N.: New Berlin, WI (Milwaukee First), November 10-15; Potomac, IL, November 17-22

MYERS, HAROLD L.: Swartz Creek, MI (Lindenwood), November 3-8; Clarksville, MI (Elmdale), November 10-15; Reserved, November 16-30

NAJARIAN, BERGE & DORIS: Las Vegas, NV (First), November 6-8; Fort Wright, KY (Covington Central), November 13-15; Stuart, FL, November 20-22; Reserved, November 24-29

NEFF, LARRY & PAT: Parkersburg, WV (Broadway), November 4-8

OVERTON, WILLIAM D.: Bath, NY, November 3-8; Alum Bank, PA (Ryot), November 10-15; Fort Lawn, SC, November 17-22

OYLER, CALVIN & VIRGINIA: Cheryvale, KS, November 10-15

PAGE, MARK: Chillicothe, OH (First), November 10-15; Nashport, OK (United Methodist), November 17-22

PASSMORE EVANGELISTIC PARTY: Monroeville, IN, November 3-8; Reserved, November 10-15; Vanderbilt, PA, November 17-22

PENDLETON, JOHN P.: Lubbock, TX, November 15-22

PERDUE, NELSON S.: Lima, OH (Community), November 4-8; Marietta, OH (First), November 11-15; Paden City, WV, November 18-22

PFEIFER, DON, EVANGELISTIC TEAM: Burlington, NC (First), November 1-4; Sumter, SC (First), November 8-11; Orangeburg, SC (Zone Indoor Camp), November 12-15; Apollo, PA (Youth for Christ), November 21; Newport, KY (First), November 29

POSEY, WARREN: Jackson, MI (First), November 22

•QUALLS, PAUL M.: Concerts: Florida, November 1-15; Concerts: Florida, Georgia, Colorado, November 16-30

REID, WILLIAM D.: Fairview Heights, IL (First), November 3-8; Tell City, IN, November 10-15

RICHARDSON, KEN: East Peoria, IL, November 3-8; Oregon, IL, November 10-15; Peoria, IL (El-Bethel), November 17-22

RICKEY, HOWARD L.: Franklin, OH (First), November 1-4; Reserved, November 8-11; Madison, WI (First), November 22-28; Madison, WI (First), November 29-30

ROBINSON, TED L.: Highland Heights, OH (Cleveland First), November 3-8; Wheelersburg, OH, November 10-15; Salem, OH (First), November 17-22; Reserved, November 24-29

ROSE, WAYNE: Elk City, KS, November 3-8; Galena, KS (Parkhill), November 10-15; Nixa, MO, November 17-22

ROTH, RONALD W.: Nashville, TN (Bethel), November 3-8; Lebanon, TN (First), November 10-15; Syracuse, OH, November 17-22

•SELFRIDGE, CARL D.: Wichita, KS (Olivet), November 10-15

SEMRAN, KIM & CINDY: Plymouth, MI (Salvation Army), November 13

SEYMOUR, J. KEVIN: Kansas City, KS (Stony Point), November 3-8

SMITH, CHARLES HASTINGS: North Vernon, IN, November 4-8; Shelbyville, IN (First), November 9-11; Bloomington, CA, November 15-22

SMITH, DOYLE C.: Wrightsville, GA (Mount Olive), November 1-8; Valley, AL (First), November 10-15; Nashville, TN (Cherokee Hills), November 17-22; Reserved, November 24-29

SMITH, DUANE: Fenton, MO, November 3-8; Claremore, OK, November 11-15; Mackey, IN, November 17-22; Indianapolis, IN (Meridian Street), November 24-29

•SMITH, OTTIS & MARGUERITE: Gainesville, GA (First), November 3-8

SPURLOCK, WILLIAM E.: Reserved, November 23-29

STANFORTH, KEN: Selma, CA, November 8-13; Manteca, CA (East), November 15-19; Alturas, CA, November 22-27; Dorris, CA, November 29—December 4

STANTON, TED & DONNA: Staunton, VA (First), November 3-8

STREET, A. DAVID: Kempton, IL, November 3-8; Bedford, IN (Davis Memorial), November 10-15

STRICKLAND, R. L. "DICK": Parsons, KS, November 4-8; Springfield, OH (First), November 11-15; Lubbock, TX (First), November 18-22; Berne, IN (Mount Hope), November 24-29

TAYLOR, BOBBY, EVANGELISTIC TEAM: Franklin, IN (Walters Chapel), November 10-15

•TAYLOR, MENDELL L.: Oskaloosa, IA (Vennard College), November 2-6

TAYLOR, ROBERT W.: Hamilton, OH (Cincinnati Tri-County), November 4-8; Martinsville, IN (First), November 11-15; Amelia, OH, November 18-22; Chicago Heights, IL, November 27-29

TAYLOR, RON: Summerville, SC, November 3-8; Albany, KY (First), November 10-15; Anniston, AL, November 29—December 4

THOMPSON, ROBERT & TERESA: Albany, KY (First), November 3-8

THORNTON, WALLACE O.: Indianapolis, IN (Bridgeport), November 3-8; Louisville, KY (The Bible Church), November 14-22

TOOLEY, JAMES: Coppers Cove, TX (Hillside Evangelical Methodist), November 3-15; Quincy, IL (Restoration Ministries Seminar), November 17-20; Hastings, NE (Salvation Army), November 22-26; Rapid City, SD (Salvation Army), November 27—December 25

TRIPP, HOWARD M.: Pinellas Park, FL, November 3-8; Centerville, TN, November 10-15

TRISSEL, PAUL D. SR.: Concerts in Florida, November 1-30

TURNER, BEVERLY A.: Sardinia, OH, November 3-8

•ULMET, ALECK G.: Bettendorf, IA, November 3-8; Cedar Rapids, IA (First), November 10-15; North Biloxi, MS, November 17-22

WALKER, BRIAN & DEBI: Tacoma, WA (McKinley Park Free Methodist), November 15; Reserved, November 23-30

WELCH, MRS. DARLENE C.: Columbus, IN (First), November 1

WELLS, LINARD O.: Sikeston, MO (First), November 3-8; Jackson, MS (Emmanuel), November 10-15; Grand Prairie, TX (First), November 17-22; Harrah, OK, November 29—December 6

WHITWORTH, ARTIE H.: Reserved, November 1-30

WHITWORTH, MARCUS A.: Henryetta, OK, November 3-8; Wray, CO, November 11-15; Stuart, OK (Friendship), November 17-22

WILKERSON, ROYCE D.: Hahira, GA, November 13-15

•WILLIAMS, E. VERBAL: Downsview, ONT (Emmanuel), November 1-6; Delta, PA, November 10-15; Reserved, November 24-29

WISEHART, LENNY & JOY: Bethany, OK (Southern Nazarene University), November 4-8

WOODWARD FAMILY EVANGELISM: Wauseon, OH, November 3-8; Sunbury, OH (CCCU), November 10-15

WOOTEN, D. J.: Lehighton, PA (Wesleyan), November 3-8

WRIGHT, E. GUY: Hagerstown, IN, November 3-8; Lizemores, WV, November 10-15; Gwynn, VA (Gwynns Island), November 17-22; Belington, WV (Weaver), November 24-29

•WYRICK, DENNIS E.: Frankfort, KY (Capital), November 20-27

YINGLING, KENNETH B.: Ridge Farm, IL, November 3-8; Milan, IL, November 10-15

•designates retired elder

Maguiguana 875, Maputo, Republic of Mozambique

MOZAMBIQUE MAVENGANE—Mario Matsinhe, CP 36, Chidenguele, Via Xai-Xai, Republic of Mozambique

MOZAMBIQUE TETE—Matias Beta, CP 43, Tete, Republic of Mozambique

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

REPUBLIC OF SOUTH AFRICA WESTERN CAPE—Neville Williams, P.O. Box 74, Athlone 7764, Republic of South Africa

SOUTHERN AFRICA NORTH: BOPHUTHATSWANA EAST—Wilton C. Maenetta, P.O. Box 32, 0100 Mabopane, Republic of Bophuthatswana (Southern Africa)

SOUTHERN AFRICA NORTH: BOPHUTHATSWANA SOUTH—J. Dibakwane, P.O. Box 3960, Mmabatho 8681, Republic of Bophuthatswana (Southern Africa)

SOUTHERN AFRICA NORTH: EASTERN—R. M. Ribisi, P.O. Box 15, Acornhoek 1360, Republic of South Africa

SOUTHERN AFRICA NORTH: KWA NDEBELE—Nicholas Mahlangu, P.O. Box 633, Emphumalanga 0458, Republic of South Africa

SOUTHERN AFRICA NORTH: NORTHEASTERN—Wilson Makhubela, P.O. Box 160, Letaba 0870, Republic of South Africa

SOUTHERN AFRICA NORTH: NORTHWEST—D. Mokebe, P.O. Box 137, Seshego 0742, Republic of South Africa

SOUTHERN AFRICA NORTH: VENDA—S. L. Sebola, Box 84, Sibasa, Venda, Republic of South Africa

SOUTHERN AFRICA SOUTH: KANGWANE—S. G. Thabathe, P.O. Box 592, Sabie 1260, Republic of South Africa

SOUTHERN AFRICA SOUTH: KWA ZULU SOUTH—Samuel Ndhlovu, P.O. Box 1042, Pietermaritzburg 3200, Republic of South Africa

SOUTHERN AFRICA SOUTH: SOUTHEASTERN—S. J. Phakathi, P.O. Box 441, Ermelo 2350, Republic of South Africa

SOUTHERN AFRICA SOUTH: SOUTHWESTERN—Minaar Zwane, P.O. Box 93, Orlando East 1804, Republic of South Africa

SWAZILAND NORTH—Solomon Magagula, P.O. Box 832, Manzini, Swaziland

SWAZILAND SOUTH—Samuel Dlamini, P.O. Box 141, Nhlalango, Swaziland

TRANS SOUTH AFRICA: EASTERN CAPE—Joshua Hamilton, P.O. Box 8109, Schauderville 6060, Republic of South Africa

TRANS SOUTH AFRICA: NATAL—Michael Porthen, P.O. Box 14019, Austerville 4005, Republic of South Africa

FOR THE RECORD

DISTRICT SUPERINTENDENTS

The following are district superintendents of Phase 4 (Regular), Phase 3 (Mission), or Phase 2 (National Mission) districts.

AFRICA

CAPE VERDE—Gilberto Evora, Caixa Postal 96, Praia, Sao Tiago, Republic of Cape Verde, West Africa


MALAWI CENTRAL—R. B. Kalitera, P.O. Box 1036, Lilongwe, Malawi

MALAWI SOUTH—L. Domoya, P.O. Box 136, Zomba, Malawi

MOZAMBIQUE LIMPOPO—Elias Mucasse, CP 12, Chilembene, Republic of Mozambique

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KOREA HONAM—SUH, Jung-Moon, Namjung-Dong 1KA, 14-5 2nd Floor, In City, Chongbuk 510 Korea
KOREA SOUTH—KIM, Jung-Dae, Mok Dong 116-18, Chung-Gu, Taejon City, Korea 330
KOREA YONGNAM—AHN, Young-Sup, 807-4 Hwanggung-Dong, Susong-Gu Ku, Taegu City 634, Korea
NEW ZEALAND—Byran Schortinghouse, 30 Riverhills Ave., Pakuranga, Auckland, New Zealand
PAPUA NEW GUINEA HIGHLANDS—Kawali Boi, P.O. Box 456, Mount Hagen, WHP, Papua New Guinea
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PHILIPPINES LUZON METRO MANILA—Clemente Haban, P.O. Box 223, Greenhills 3113, Metro Manila, Republic of the Philippines

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Dr. Milton B. Parrish, district superintendent, reported a new church organized: Blue Valley. Dr. William M. Greathouse, general superintendent, ordained Terry M. Couchenour, Paul D. Fitzgerald, Fred C. Fullerton, Joseph W. Huddleston, and Victor S. Schreffler.

Pastors and churches that received the Great Commission Leader Award were: Bruce McKellips, Independence Fort Osage; Richard Bisson, Blue Valley; Richard Johnson, Gladstone; Richard Morris, Kansas City Grace; and Keith Wright, Kansas City First (new church sponsor). Others that received the Great Commission Fellowship Award were: Lynn Witters, Lawrence Holiday Hills; Cliff Fisher, Liberty; Robert Ogden, Gardner; David Shore, Sedalia; L. D. Holmes, Topeka Wannamaker Woods; Bill Rushing, Bonner Springs; Robert Wright, Trenton; Kenneth Kirk, St. Joseph First; David Lovett, Kansas City Bethel Glen; Lee McCleery, Kansas City Central; and D. L. Huffman, Kansas City St. Paul's.

VIRGINIA

District Superintendent Charles L. Thompson reported a new church organized: Springfield New Life Chapel. Dr. Charles H. Strickland, general superintendent, ordained Michael D. Brown, Kevin Cook, Gary P. O'Shell, Bathurst D. Peachy, Briane Turley, R. Keith Shomo, and Donald Ray York, Jr. Pastors and churches that received the Great Commission Leader Award were: Robert Wilder, Front Royal; Steve Shomo, Waynesboro; and Randy Berkner, Woodbridge. Others that received the Great Commission Fellowship Award were: Jack Swartz, Roanoke Hollins; William Jarrell, Leesburg; Clinton Dalton, Louisa; Ed Morrison, Hanover; Tyree Newton, Richmond Trinity; Clinton Spencer, Covington; John Lightsey, Smithfield; Larry McKain, Springfield NLC; and Bruce Carpenter, Spring Creek.

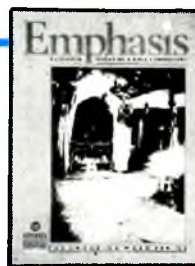
NORTHWESTERN ILLINOIS

Dr. Floyd H. Pounds, district superintendent, retired after 19 years of service to the district. Dr. John

A. Knight, general superintendent, appointed Rev. F. Thomas Bailey, superintendent of the Dakota District. He moved to that post the middle of September. General Superintendent Knight ordained Douglas Kindler, John Moeller, and Mark Montgomery. The credentials of Lyle Chester were recognized.

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DR. DEAN FLEMMING, Philippines, Field address: Asia-Pacific Nazarene Theological Seminary, P.O. Box 556, MCC 3117, Makati, Metro Manila, Republic of the Philippines
 DR. BERT and LOLA DANIELS,* New Zealand, Field address: 30 Riverhills Avenue, Pakuranga, Auckland, New Zealand
 REV. STEPHEN and BRENDA HEAP, Brazil, Field address: C.P. 4121, 01051 Sao Paulo SP, Brazil
 MR. TERRY and ANDREA PHILLIPS,* Papua New Guinea, Field address: P.O. Box 6606, Boroko, Port Moresby, Papua New Guinea
 REV. STANLEY and NORMA STOREY, Guatemala, Field address: 13 Calle 1-51, Zona 10, Guatemala, C.A.

*Specialized Assignment Personnel

ANNOUNCEMENTS

The Meade, Kans., church will commemorate its 65th anniversary with special services Sunday, November 29. The congregation invites all former pastors, members, and friends for this time of celebration. Those who are unable to attend are encouraged to send letters of greeting. Former pastor, Rev. Harold McKellips, will speak in the morning service at 10:30 A.M. There will be a noon dinner in the fellowship hall, a special time for photos at 2 P.M., and an afternoon service at 3:00 with District Superintendent W. T. Dougharty speaking. For more information

write to Pastor Will Haworth, 512 S. Fowler, P.O. Box 600, Meade, KS 67864.

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

RECOMMENDATIONS

I recommend to pastors and churches evangelist REV. WARREN BASS. Rev. Bass is an anointed preacher. He has the gifts of an evangelist and has a passion and burden for souls. Brother Bass will help any church that calls him for a revival and will work with the pastor to cultivate the people that need to be reached for the Lord. His address is Box 126, Harford, WV 25247. Telephone number is 304-882-3718.—J. Wilmer Lambert, Central Ohio district superintendent.

I recommend REV. JAMES MONCK as a commissioned evangelist. He is reentering the field where he served effectively for several years. He is a good preacher and can also carry the music program. He ministers effectively to all ages. You may contact him at 957 Naomi Ave., Chico, CA 95926 (916-895-1215). —Walter M. Hubbard, Sacramento district superintendent.

The location of evangelists may be secured through Evangelism Ministries' toll-free number, 800-821-2154.

VITAL STATISTICS

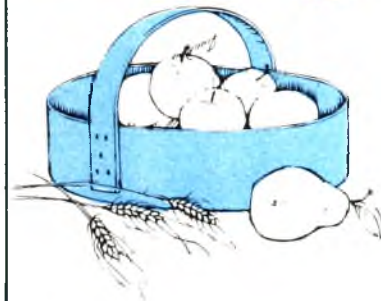
CHILD OF NAZARENE ELDER DIES IN TRAFFIC MISHAP



Shaun Rogers, 9, the son of Nazarene pastor Warren W. Rogers, Jr., died after stepping into the path of a motor home August 5. The child was attempting to cross a divided highway at a motel where the family was staying when he was struck. The Rogers were in Summersville, W.Va., to attend the NWMS Convention and West Virginia South district assembly.

The child is survived by his father and mother, Linda, and three siblings: Jonathan, Michelle, and

Thanksgiving



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CHURCH OF THE NAZARENE

GOAL: \$9,250,000

STEWARDSHIP SERVICES

Warren III. The mother and father and Warren were all witnesses to the accident.

Rev. Rogers is pastor of the Institute, W.Va., Church of the Nazarene.

Funeral services were conducted in Detroit, August 11.

"People in our church and Nazarenes everywhere have really been a great help to us in our loss. We are taking each day as it comes," said Rev. Rogers.



(Preachers and Leaders Conference)

THEME:

A Gathering For Renewal

2 Corinthians 3—5

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Dr. Charles H. Strickland



Dr. Raymond W. Hurn



Dr. Jerald D. Johnson



Dr. William M. Greathouse



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Speakers



Dr. John Maxwell



Dr. Reuben Welch



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Rev. Keith Maule

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PALCON III DATES

May 30—June 3	Southern Nazarene University
June 6-10	Mount Vernon Nazarene College
June 13-17	Olivet Nazarene University
June 27—July 1	Eastern Nazarene College
July 11-15	Trevecca Nazarene College
July 18-22	MidAmerica Nazarene College
August 1-5	Northwest Nazarene College
August 15-19	Point Loma Nazarene College
August 22-26	Eurasia PALCON—Blackpool, England

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Register through your district office or PALCON III
 Pastoral Ministries, 6401 The Paseo
 Kansas City, MO 64131 (816-333-7000, ext. 232)

DEATHS

IDA BELLE BURCH, 81, Aug. 9, Clovis, N.Mex. Survivors: husband Fred; sons Bill and Bob, and John Pruitt; daughter Margie Thornton; nine grandchildren; nine great-grandchildren; one brother.

LAUREL RAYMOND CHAPMAN, 79, Aug. 23, Horseshoe Bend, Ark. Interment: Ottawa, Ill. Survivors: wife Ethel; sons Laurel Raymond, Jr., Robert Verle, Lloyd Alan, Edward James; daughters Esther Juanita Baxter and Lois Marie Chapman; 16 grandchildren; 10 great-grandchildren.

JAMES CECIL CROWE, 82, June 10, Augusta, Ga. Survivors: wife Grace M.; daughter Mrs. Mary Ellen Price; six grandchildren; two great-grandchildren; one sister.

VIOLET PEARL DAVIS of Hamilton, Ont., 67, Aug. 5, Orlando, Fla. Survivors: sons Bill, Tom, Paul, Doug; daughter Mrs. Gloria Gillian; 10 grandchildren.

JUANITA LUCILLE FRAZIER, 57, Aug. 21, Cortez, Colo. Survivors: husband Robert; sons Lynn and Mark; daughter Julia Rice; six grandchildren.

REBER GIBBS, 72, Aug. 10, Houston, Tex. Survivors: husband Omar; son Gene; one granddaughter; two great-granddaughters; three sisters; two brothers.

MRS. MAYE HENDERSON, 76, Aug. 10, Donaldson, Ark. Survivors: husband Rev. Dee Henderson; daughter-in-law Charlotte Henderson; four grandchildren; two great-grandchildren.

FRANCES KEELER, Aug. 12, San Jose, Calif. Survivors: husband Carl; daughter Carlene (Mrs. Joel) Carpenter; son Bruce.

CALVIN G. LILES of Wister, Okla., 83, Aug. 13, Poteau, Okla. Interment: Wister, Okla. Survivors: wife Rev. Beulah Liles; sons Harold, Wayne, Dale; 15 grandchildren; 21 great-grandchildren; 4 sisters; 2 brothers.

JOY J. (J. J.) MAXWELL, 87, Aug. 6, Lodi, Calif. Interment: Newport Beach, Calif. Survivors: son John; daughter Donna Jean Hopkins; seven grandchildren; four brothers; three sisters.

EDWARD PAUL PARK, 88, Aug. 19, Columbus, Ohio. Survivors: daughter Lois Jean; son Paul, Jr.; five grandchildren; seven great-grandchildren.

MRS. INA L. PARKER, 98, Aug. 11, Hamlin, Tex. Survivors: son Royal L.; daughter Mrs. W. T. (Louise) Ivy; two grandchildren; five great-grandchildren; four great-great-grandchildren.

MARJORIE RICHARDS, 65, July 8, Vicksburg, Mich. Survivors: husband Rev. William Richards; two brothers.

MABEL STANTON, 90, Aug. 12, Nampa, Idaho. Interment: Boise, Idaho. Survivors: son Dr. Rex; daughter Juanita Thomas; 12 grandchildren; 6 great-grandchildren; 1 brother; 1 sister.

LECTOR A. WARREN, 74, Aug. 4, Winchester, Tenn. Survivors: husband Thomas M.; son Louis M.; three grandchildren; one great-grandchild.

RUBY WATKINS, 78, Aug. 20, Fargo, Okla. Survivors: husband A. L. "Spike"; sons Charley, Darrell, Virgil, Vernon; daughter Darlene Piersall; 16 grandchildren; 14 great-grandchildren; 1 sister.

BIRTHS

to WADE AND KELLI (MILLAGE) ARMENTROUT, South Bend, Ind., a girl, Kortney Denae, July 25

to REV. GLENN AND KATHY BLAIR, Cable, Ohio, a boy, Christopher Lloyd, Aug. 19

to GARY AND CHARLENE (HUBBARD) BURKHART, Moses Lake, Wash., a girl, Candace Nicole, Aug. 3

to ANDY AND BONNIE CHAMBERLIN, Kaiserslautern, West Germany, a boy, Robert Lee, Aug. 4

to KENT AND NANCY (NICHOLS) CLAGGETT, Bethany, Okla., a boy, Brian Kent, Aug. 15

to JAMES LOWERY, JR. AND CATHY (BOWMAN) FALKNER, Oklahoma City, Okla., a boy, James Lowery III, Aug. 21

to REV. DAVID AND SUZANNE FRAZER, Galway, N.Y., a boy, Nathan David, July 21

to TIMOTHY AND LYNETTE GINGRICH, Selinsgrove, Pa., a boy, Nicholas Alan, Aug. 20

to STEVE AND LINDA GREER, Southgate, Ky., a girl, Shea Marie, June 16

to REV. PAUL AND PATRICIA (OMANS) HARTLEY, Saltcoats, Sask., a girl, Rebekah Marie, Aug. 2

to TOM AND JANE (JORDAN) HENDERSON, Brewton, Ala., a girl, Erin LaJune, Aug. 28



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to JACK AND JANE HICKEL, Swaziland, a boy, Justin, June 23
 to BARRY AND JOY LEIVE, Columbus, Ind., a girl, Kalen Lynn, Aug. 29
 to REV. CHARLES AND JUDY (O'LEARY) MEINECKE, Delphos, Ohio, a girl, Elizabeth Ann, July 14
 to STEPHEN AND LINDA (BURNES) MILLER, Belton, Mo., a boy, Bradley Marcelles, Aug. 27
 to TIMOTHY MARK AND DANNA (SOUTH) PEAL, Decatur, Ga., a boy, Christopher Mark, June 30
 to HENK AND DIANE PIETERSE, South Africa, a girl, Anna-Marie, Aug. 12
 to JEFF AND LISA SCHMIDT, Taylor Mill, Ky., a girl, Ashley Gail, July 25
 to SCOTT AND WENDY (THOMAS) SHARPES, Kansas City, Mo., a girl, Brittney Marcene, Aug. 17
 to REV. JOHN AND JANICE THOMAS, Lake City, Pa., a boy, Benjamin David, Aug. 18
 to RICHARD AND DEBORAH (MOON) TOWNSEND, Bethany, Okla., a boy, Neil Robert, Aug. 6
 to KEITH AND VALARIE (BIRD) WILLIAMSON, Sublette, Kans., a boy, Aaron Keith, June 27
 to DANNY AND PAIGE (WOODS) WRIGHT, North Little Rock, Ark., a boy, Seth Daniel, Aug. 8

ADOPTIONS

by DAN AND CATHIE (FIELDCAMP) CARNLINE, Bethany, Okla., a girl, Victoria Catherine, born Aug. 24, 1987, adopted Aug. 27
 by REV. SCOTT K. AND TERRY (FERREN) LOWRY, Lilburn, Ga., a girl, Amanda Elizabeth, born Nov. 24, 1984, adopted May 8

MARRIAGES

DONELLA JANE PEAL and MARK EDWARD DAVIS at Irving, Tex., Aug. 1
 LORI ELIZABETH JONES and EDWARD DAVID BELZER at Lenexa, Kans., Aug. 8
 KARI LYNN HELSTROM and KARL ALLAN MEIER at Olympia, Wash., Aug. 15
 CHERI LYNN MULLEN and LAURIE EDWIN SCHWARTZ at Red Deer, Alta., Aug. 15
 TERESA SPREngle and KENNETH SWINEFORD at Selinsgrove, Pa., Aug. 15
 DANNA LYNN BELL and DARIN RAY ATKINS at Fairfax, Ala., Aug. 22
 DESSIA LYN BRANDT and ERIC RAY MALONE at Wichita, Kans., Aug. 22
 KELLY PHILPOT and CALVIN PHILLIP MILLER at Oxnard, Calif., Aug. 29

ANNIVERSARIES

MR. AND MRS. CLARK FRAZIER celebrated their 50th wedding anniversary with a reception on Sunday, Sept. 6, at Wichita, Kans., First Church. About 300 friends, relatives, and out-of-town guests attended the reception. Clark and Luella were married Sept. 5, 1937, in Tulsa.

The Fraziers have three children: Mary Frazier Morgan-Spasoff, San Diego; Gary Frazier of Oklahoma City; and Donna Frazier Mills of Enid, Okla. They have four grandchildren.

Mr. Frazier is retired after 44 years with Southwestern Bell Telephone Company. They are still active members of Wichita First Church.

REV. AND MRS. C. R. (LUCILLE) MOORE, Lake

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"Method of the Force"

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NEWS OF RELIGION

RELEASE OF NEW FOREIGN LANGUAGE BIBLES. Living Bibles International, Naperville, Ill., announced the upcoming release of new foreign language Living Bible translations. Expected for release this year are the Ewe Living New Testament for Ghana, the Igbo Living Bible for Nigeria, and the Cebuano Living New Testament for the Philippines.

Other new language projects are in various stages of the translation and production system. They include: Living Bibles or Living Bible portions in Tamil, Bengali, Arabic, and Greek.

Revisions of earlier versions of Living Bibles or Living Bible portions are underway in Chinese, Japanese, Tagalog, Thai, Vietnamese, Tamil, and Italian. □

EDUCATORS ASK END OF "NEGLECT" OF RELIGIONS. A panel of educators has called for an end to "the curricular silence on religion" since the Supreme Court banished officially sanctioned prayer in public schools 25 years ago. In a report commissioned by the 80,000 member Association of Supervision and Curriculum Development, the educators deplored what they called the schools' 'benign neglect' of the role religion has played in shaping American and world history."

The report says, "The quest for religious freedom that fueled the establishment of this nation receives scant treatment," and adds that "textbooks have even less to say about the profound part religious belief has played in the more recent U.S. history" (from the abolitionist and temperance movements of the 19th century to the civil rights movement of the 20th).

People for the American Way, a liberal lobby opposing censorship, and Americans United for Separation of Church and State have also faulted history textbooks for slighting religion. □

OCCULT MOVIES ON THE RISE. There is a growing interest in psychic "channeling," made popular by Shirley MacLaine's "Out on a Limb" television miniseries. This new wave of occultism and witchcraft is accompanied by recently released movies such as *Witchboard*, *Angel Heart*, and *Evil Dead 2—Dead by Dawn*.

Cult researchers are concerned that the films will serve to increase society's appetite to experiment with the occult. □

SOVIET NEWSPAPER NOTES GROWTH OF CHURCH WEDDINGS. Church marriages are becoming increasingly popular in the Soviet Union, and the number of atheist couples who want a church wedding is steadily increasing, according to the communist newspaper *Pravda Vostoka*.

The paper said many atheist couples find a civil ceremony to be meaningless and ordinary, while a church marriage is "something special," even if couples and guests are unsure of church rituals. The paper criticized the sober character of civil marriages, and urged more attention be paid to the "emotional aspects" of marriage. It also warned that church weddings were being used by established religion "to win over the hearts of people." □

ENCOURAGING TRENDS IN MISSIONS. The number of North American mission boards has jumped 86 percent since 1968, from 411 to 764—an increase of 353 new mission societies in less than two decades. The number of missionaries has risen from 38,500 to 67,200 in the same period—a 75 percent increase. □

Worth, Fla., celebrated their 50th anniversary Aug. 10 in the mountains of North Carolina with their sons, Larry, Dennis, and Paul, and their families (eight grandchildren). Sept. 19 their children and grandchildren hosted another celebration at Lake Worth Towers Community Room for their many friends. Rev. Moore, retired, pastored Lake Worth First Church for 32 years.

RONALD AND RUBY RIEDER celebrated their 50th wedding anniversary Sept. 18 in Warren, Pa. A reception was hosted by Warren First Church Aug. 23. This occasion was celebrated along with the 25th wedding anniversary of their son and his wife, Rev. Stephen and Irene Rieder, missionaries home on deputation.

REV. AND MRS. JAMES J. (EVA) SHARPLES of Yorktown, Sask., celebrated their 50th wedding anniversary Aug. 29. Rev. and Mrs. Sharples were married by Rev. Easter on Aug. 29, 1937, at the United Church of Canada in Yorktown. Rev. Sharples is a retired Nazarene evangelist. He and Mrs. Sharples served in evangelism for 27 years. They ministered all over North America, including Alaska, most of Canada, and most of the United States. The Sharples were instrumental in the formation of the Church of

the Nazarene in Yorktown and also in Fonehill, Sask.

They have been active in the church for nearly 50 years. Mrs. Sharples is a talented pianist and organist, and Rev. Sharples is an excellent tenor singer. They made a record and also composed some music. Mrs. Sharples still teaches piano.

A celebration of the occasion was organized by the ladies of the church and over 120 friends and relatives were in attendance. Congratulations were received from the Board of General Superintendents, the district superintendent, and premier of Saskatchewan, and others.

MR. AND MRS. HERBERT CLYDE SPAIN, SR., were given a surprise 50th wedding anniversary party, Aug. 9, at Knoxville, Tenn., First Church. They were married at Nashville First Church Aug. 7, 1937, by Rev. H. H. Wyse.

Their children are Mrs. William (Anita) DeWees of Ohio and Herbert, Jr., of Colorado. Grandchildren are Billy and Renae of Ohio, and a great-grandchild, Mallory DeWees.

Mrs. Spain was a primary and middler Sunday School teacher for over 30 years. Mr. Spain is a retired plumber from Union Carbide-Oak Ridge, Tenn.

REV. B. F. WOODALL and his wife, NOLA, observed their 60th anniversary Aug. 23, at the East Gadsden, Ala., church. Friends and relatives attended the afternoon celebration.

Rev. and Mrs. Woodall are still active in church. Rev. Woodall is the associate pastor of the East Gadsden Church. All of Rev. Woodall's ministry has been in Alabama.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS: Office: 6401 The Paseo, Kansas City, MO 64131. Charles H. Strickland, Chairman; Eugene L. Stowe, Vice-Chairman; Raymond W. Hurn, Secretary; William M. Greathouse; Jerald D. Johnson; John A. Knight

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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.

In 2 Timothy 4:17 the apostle Paul speaks of being delivered from the lion's mouth. He goes on to say in verse 18, "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." Yet verses 6-8 are often referred to as his last testimony, and he is supposed to have been executed shortly after he wrote this letter. What kind of deliverance do you call having your head chopped off?

I call it *final* deliverance. Paul did not mean that he would always escape those who sought his life. He was too well acquainted with his Lord's death to believe that. What seems to you like a contradiction can be resolved simply if you accept the sentiment expressed by John Wesley, that the servant of God is immortal *until his work is done*. What Paul intended here is, I think, well understood by R. C. H. Lenski, who interprets the phrase "shall deliver me" to mean "the saving act of placing into heaven and the continuing safety that follows." Since the headsman's axe descended and Paul went to heaven, he hasn't been harassed, jailed, beaten, or killed again, nor will he be forever. □

Does 1 Corinthians 15:28 imply that Jesus will be subordinate to God in the final order when God establishes His kingdom on earth?

It does not imply it, it plainly states it. But what's new? Jesus has always been subordinate to God, as the Son to the Father. Jesus, the Son of God, was in the world on a mission. He was "sent" by the Father. Therefore, He said, "I seek not my own will but the will of him who sent me." And again, "I have come down from heaven, not to do my own will, but the will of him who

sent me" (John 5:19, 30; 6:38, RSV). Similar references abound.

Jesus came to restore a right order. Man was created to be lord over the earth, but steward under God. The first Adam rebelled and chaos resulted. The last Adam came to demonstrate the sovereignty of God that the first Adam had challenged and that evil powers have ever since attempted to usurp. When all things are subject to Christ, the last of which is death, then He—with all things—will be subject to God, for it is as *representative man* that all things are being placed under Jesus' feet. Thus the original purpose of God in the creation of man will be fulfilled.

That He delivers the Kingdom to the Father at "the end" does not mean that the Son is not co-equally and coeternally divine with the Father. The very nature of the Son is to be eternally yielded in love to the will of the Father. What He delivers to the Father is not His essential being as the Son, but the Kingdom that the Father has made subject to Him as the last Adam. Subordination does not mean inequality. The Son does not and cannot surrender His divinity. He cannot empty himself of himself. The God who will be "all in all" or "everything to everyone" in the end is the triune God, God the Father, Son, and Holy Spirit. □

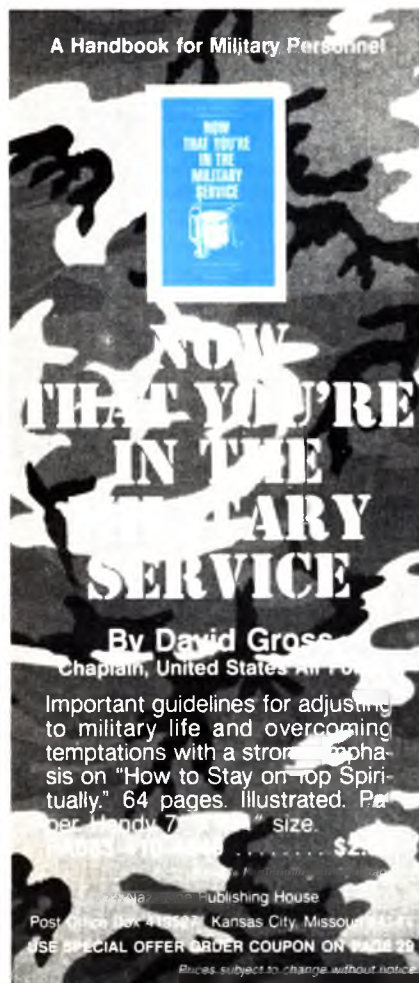
When did the Church of the Nazarene start baptizing infants instead of dedicating them to the Lord? I have been in the church many years and only recently have I seen this happen.

Your experience, like mine, has been longer than it has been broad. The fact is, the Church of the Nazarene has always practiced infant baptism, holding that children of believing parents are included in the covenant of grace, and that the covenant sign of baptism, therefore, should not be denied to them. The Church of the Nazarene also dedicates infants, if that is what the parents desire. Probably more infant dedications than infant baptisms take place among our people. I cannot support that "probably" with statistics, for my experience and observation in this regard have been quite limited. □

NEWS OF EVANGELISM

When the young man came from Toledo to visit his sister, he didn't realize her new church, Gibonsburg, Ohio, Church of the Nazarene, would be in revival. He really wasn't the church "type." He was involved with drugs and in an illicit relationship with a woman. But before he went home he decided to attend one service to hear what Evangelists Jim and Rosemary Green had to say. Though he didn't go to the altar that evening, he couldn't get away from the evangelists' message. Back in Toledo, he began attending church, cleaned himself up, kicked the drug habit, and ended the relationship.

This was only one exciting result of the recent Gibonsburg revival, according to Pastor Audry Miller. "Our revival attendance was larger than our average Sunday School attendance," he reports. A total of six people found spiritual help at an altar of prayer. "Sunday School attendance has been on the increase since the revival, and we're still seeing more results as the Holy Spirit keeps working." □



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REVIVAL BREAKS DRY SPELL

The Buchanan, Mich., North Star church was in a dry spell until its recent revival with Evangelists Mike and Gloria Helms.

According to Pastor Leonard Bailey, "Timely message by Rev. Helms stirred everyone who attended the meetings. On Sunday morning, a longtime member of the church was reclaimed, and her daughter and son-in-law were saved. These were the first conversions at our altar in more than a year. We are trusting God to break through to other hearts that have been hardened by sin and disobedience. The church has been challenged to renew its commitment to the Great Commission by the power of the Holy Spirit." □

THE CHURCH SCENE

The Lighthouse Chapel Church of the Nazarene was organized with 12 charter members June 7 in Portsmouth, N.H. The people decided advertising in the area newspapers was not enough. "We must go out into the homes of the community to tell them of Christ."

August 20-22, an evangelism clinic was held with June Cole from Grove City, Ohio, the Northeast coordinator for personal evangelism. During the three days, 10 participants met at the parsonage for instruction, and then canvassed about 100 homes in teams of three. The gospel was presented in eight homes with three praying to receive Christ. Two asked for further information and a follow-up call, and two asked to be recontacted at a later date.

A monthly newsletter, *The Beacon*, is also being published and mailed to over 30 extended families of the church. The morning services are averaging in the 30s and presently Pastor Craig Everett is searching for property upon which to build. □

SANTA ANA FIRST CHURCH 75TH ANNIVERSARY

In May of this year the Santa Ana, Calif., First Church, celebrated its 75th anniversary.

The week-long celebration May 17-23, featured Dr. Robert Scott, director of World Mission; Dr. B. Edgar Johnson, general secretary; and Rev. B. Maurice Hall, superintendent of the Southern California District, as special speakers. All are former pastors of Santa Ana First. Paul Skiles, director of Media Services, and former member of the church, also presented an impressive multimedia program.

Over 400 people were served at an

Harold Ivan Smith



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COUPON ON PAGE 29**

anniversary dinner, Saturday evening, May 22. Eight members of the church were honored for 25 years or more of consecutive service. Mrs. Muriel Hart, a 60-year member of the church, was also recognized.

During the past 75 years the church has actively spread the gospel in mid-Orange County. It has organized and mothered three new churches—Santa Ana Edinger Church; Orange, Calif., First Church; and Garden Grove, Calif., First Church. Under the leadership of Pastor Kent Anderson, the congregation has been raising funds to establish a new church in the Irvine-Mission Viejo area of south Orange County.

Many letters of congratulation were received, including a proclamation from the City of Santa Ana, presented by Mayor Dan Young. Among others sending congratulations were California State Senator John Seymour, California Governor George Deukmajian, and President Ronald Reagan. □

When you move to "the home He has prepared"
... would you consider leaving
your home to His work?

LIFE INCOME GIFTS SERVICES

ROBERT D. HEMPEL, Director

Dear Mrs. Jones:

Thank you for your letter of inquiry about the possible gift of your home to Kingdom work when God takes you to heaven. Many thoughtful, devoted Nazarenes who do not have children, or who have made other provisions for them, have considered leaving their homes to one of the ministries of the church when God calls them to their heavenly home and it is no longer needed. Some have already executed plans to carry out their wishes.

A simple will is probably the best known, most often used and understood instrument for such a transfer. Besides being the most historic mode for passing assets, it is selected for its total revocability and relatively low cost.

Another way to give your home to the church and continue to live in it for life, without making an irrevocable commitment now, is to enter into a "revocable life estate agreement." You can change your mind at any time. However, if the agreement has not been canceled, the residence belongs to the church upon your "home-going."

This agreement offers some advantages over the use of a will. Normal delays of probate are thus avoided. The security problems, sometimes attendant during the probate process, are greatly diminished. Furthermore, the gift is available to "go to work" for the proposed ministry much earlier.

I have assumed that you were interested in giving your home **after** you have gone to heaven. However, I should say that a number of our donors have been excited to learn that they may get an immediate income tax deduction by irrevocably deeding the property now, while keeping the right to live in the home for their lifetime. The deduction depends upon the age of the donors and the value of the residence.

Some of our friends find they no longer need a big home because the family is grown. They would like to sell the house, move to an apartment, and invest the sales proceeds. Although the rules for avoiding up to \$125,000 of capital gain for those 55 or over can be helpful, not everyone meets the requirements. Furthermore, some have gains of over \$125,000. They have found it advantageous to transfer their unmortgaged house to a charitable remainder trust that will pay income for life with the residue going to the church.

If any of what I have shared appeals to you, one of our representatives or I would be happy to discuss with you and your advisors as to the most advantageous way to accomplish your wishes. I am enclosing a little booklet, TAXWISE HOMEOWNER'S GUIDE. You will find it both interesting and helpful.

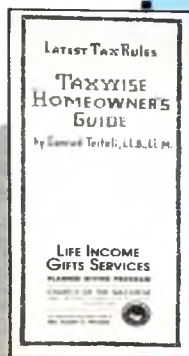
Thank you for your interest and I pray God will help you with your decision.

Sincerely,

Robert D. Hempel
Robert D. Hempel
Director

Latest Tax Rules with Respect to a Residence

Upon request, we would be happy to send you Conrad Teitell's booklet, "Taxwise Homeowner's Guide." it tells about the tax rules when you sell your home, as well as when you choose to give it to Kingdom work.



Clip & Mail

Life Income Gifts Services • Church of the Nazarene
6401 The Paseo • Kansas City, MO 64131

- ☐ Please send me your free booklet, "Taxwise Homeowner's Guide."
- ☐ I/we are considering leaving our home to Kingdom work.
- ☐ I/we would like your representative to stop by to talk with us about the trust services available for gifts.

Name _____
Address _____
City _____
State _____ Zip _____
Telephone _____
Birthdates _____
_____/_____/____ Spouse: ____/____/____
Mo. Day Yr. Mo. Day Yr.

*“It is for freedom
that Christ has set
us free”* (Galatians 5:1).



*Helping keep
our nations free:*

NAZARENE SERVICE MEMBERS

The Church of the Nazarene takes seriously its responsibility to recognize the achievements and sacrifices of our Nazarene men, women, and dependents in their countries' armed forces around the world.

**MILITARY PERSONNEL APPRECIATION DAY
(MILPAD) SUNDAY, NOVEMBER 8**

Mark Graham, Reporter

AFRICA REGIONAL CONFERENCE/COUNCIL

Almost 1,000 persons attended the second Africa Regional Conference and the Africa Regional Council at the University of Zimbabwe in Harare, September 10-13. General Superintendent Charles H. Strickland, Regional Director Richard Zanner, and a leadership team from headquarters in Kansas City, met with the delegates and visitors representing all of the countries (37 districts) in Africa in which the Church of the Nazarene is registered.

The theme of the conference, "Touching Others," was taken from 1 Thessalonians 5:14. Devotionals highlighting the theme were brought by the general superintendent and Stephen Manley, evangelist.

For the first time, reports were received from Botswana, Ivory Coast, Kenya, and Uganda. All of the mission directors and field directors were present.

John Smee, World Mission Division administrative assistant, represented director Robert Scott, who was unable to attend due to illness. Other representatives from headquarters included D. Moody Gunter, Finance Division director; Nina Gunter, NWMS general director; Phil Riley, CL/SS Division director; and Bill Sullivan, Church Growth Division director.

John Seaman, mission director for the Ivory Coast Pioneer Area, was pre-

sented a sizable check, raised from the region, to assist in the construction of the first Nazarene church building in that newly entered field.

During the conference, the regional director announced that the region has commissioned one of its own to open new work in Senegal. Gilbert Evora, who has served as superintendent of the Cape Verde Mission District, is resigning that post to begin the new work in West Africa.

The final service concluded with Holy Communion. Missionary Harmon Schmelzenbach reported that it was a time of deep commitment and rededication. □

—NN

ANNOUNCEMENT

With the unanimous approval of the board of General Superintendents and in consultation with the Advisory Council of the Mississippi District, I have appointed Rev. Lowell T. Clyburn (presently pastor of Marietta, Ga., Church of the Nazarene) as superintendent of the Mississippi District effective November 16, 1987.

—Eugene L. Stowe
General Superintendent

CLYBURN IS NEW SUPERINTENDENT OF MISSISSIPPI



Lowell T. Clyburn, 48, has been appointed superintendent of the Mississippi District. The appointment was made by General Superintendent Eugene L. Stowe, effective November 16. He replaces J. W. (Bill) Lancaster who was appointed superintendent of the Houston District.

A 1963 graduate of Trevecca Naza-

rene College, Clyburn has pastored Marietta, Ga., First Church since 1974. Prior to this he pastored the Fairfax, Ala., Valley Church for six years and the Lebanon, Tenn., church for four years. Since 1983 he has been the Board of Christian Life chairman for the Georgia District.

He and his wife, Pam, have two sons, Gregory and Brian; a daughter, Debra Hines; and two grandchildren. □

—NN

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the Advisory Council of the Houston District, I have appointed Rev. J. W. "Bill" Lancaster (presently district superintendent of the Mississippi District) as superintendent of the Houston District effective November 16, 1987.

—Jerald D. Johnson
General Superintendent

LANCASTER IS HOUSTON SUPERINTENDENT



J. W. (Bill) Lancaster, 53, has been appointed superintendent of the Houston District. The appointment was made by General Superintendent Jerald D. Johnson, effective November 16. He replaces D. W. Thaxton, who died of a heart attack September 12.

Ordained in 1965, Lancaster holds the B.A. from Emmanuel Bible College. He was appointed superintendent of the Mississippi District in May 1980. Prior to this, he pastored churches in Alabama and North Carolina. He and his wife, Retha, have two children. □

—NN



Africa Regional Conference



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Our God Reigns
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Glorify Thy Name
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