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HERALD of HOLINESS

CHURCH OF THE NAZARENE / SEPTEMBER 1, 1986

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STEWARDSHIP MONTH



IT'S THE SPIRIT THAT COUNTS

by General Superintendent Raymond W. Hurn

During the Great Depression in the 1920s and 1930s my father launched two careers. The first was the adventuresome life of a pioneering homesteader in eastern Oregon where he and my mother were converted and joined the Church of the Nazarene in 1921. This new spiritual journey led to a transition from farmer to ministerial student with a change of location to Nampa, Idaho.

Though the depression was harsh, I do not recall deprivation or worry. In those years I remember that Dad was glad to get work at the wage of \$1.00 a day on Public Works Administration projects. We lived on a small farm where we grew vegetables and meats as cash crops and for family consumption. Often Dad traded work with neighboring farmers at harvesttime. We always seemed to have a bounty of food.

Keeping a supply a fresh vegetables throughout a long winter and spring was high priority. There were no supermarkets, electric refrigerators, or freezers in those days. To preserve the vegetables a deep pit was lined with straw and segregated by compartments. Covered with 12 inches of straw and 6 inches of dirt they kept beautifully throughout the freezing winters.

A cherished memory of childhood was to bundle up against the frigid cold of winter and go with my dad to the "vegetable counter" in our "family supermarket." The snow was scraped away, dirt was removed and neatly piled, and finally the straw was carefully lifted out of the hole displaying the crisp, fresh vegetable sought.

By this time Dad was prone, facedown, reaching deep into the storage compartment. There were exclamations of satisfaction over the quality and condition of the vegetables. My task was to help pile them in pans as Father handed them out. Each hole must be quickly covered again. On future trips to this underground supermarket Dad would almost disappear from sight in retrieving the last of these precious commodities.

Money wasn't a big issue because there wasn't much of it, but Dad and Mother always gave a tenth of all farm crops to the Lord as a tithe. My first stewardship lessons involved rows of 10 potatoes, onions, or apples with a graphic portrayal of how one of each was given to God as a tithe leaving nine of

each vegetable remaining for personal use and additional expressions of generosity to God.

Always there was a spirit of generosity with the church, servants of the church, and for special needs of the church. My parents had a generosity that carried over into every aspect of the stewardship of life. Later they would pastor for about 30 years and in retirement serve another 10 years in staff ministry at Nampa, Idaho, First Church.

That spirit of honoring God developed in us a biblical principle that everything we possessed really "belonged to God."

There are some very direct promises for faithful stewards. Paul the apostle taught his supporters in Corinth that when you sow sparingly you reap sparingly. But if you sow generously in giving to God, you will reap generously in spiritual bounty (2 Corinthians 9:6-9). Nowhere does God's Word teach that if you want to be a multibillionaire you should start by giving a tithe of that proportion, expecting soon to have great wealth for yourself.

Our gifts for God's work are not to be given with reluctance or because we feel compelled to do it. "God loves a cheerful giver." Those who give cheerfully are promised that "God is able to make all grace abound unto you, so that in all things at all times, having all that you need, you will abound in every good work" (2 Corinthians 9:8, NIV).

The spiritual fruit of stewardship is personal enlargement so that we are "... made rich in every way so that [we] can be generous on every occasion ..." and "generosity will result in thanksgiving to God" (2 Corinthians 9:11, NIV).

You see, Paul had the emphasis right. "This service that you perform is not only supplying the needs of God's people but is also overflowing in many expressions of thanks to God." Because of our generous spirit of giving ourselves, Paul reminds us, "... men will praise God." And ... I had it happen twice last week. Two men greatly influenced by the spirit of generosity of my parents in a pastorate of long ago made expressions of praise to God for their spirit. One, a dean of students at a Nazarene college; the other a retired pastor still pastoring. They spoke of my parents' influence upon them as children and growing young people and especially about that "spirit" of generosity.

In stewardship, it is the spirit that counts. □



Giving Is Living

by D. MOODY GUNTER

Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need" (Hebrews 4:16, NIV).

E. Stanley Jones said, "There is no abundant living without abundant giving." As we read God's Word, we are reminded that He is a giving God.

We are enjoying the benefits of salvation because He gave His only begotten Son on Calvary for our redemption. He has given to us His Word, the promises of God that help us walk uprightly and live righteously in this present world. Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14:16).

He has promised us love, mercy, grace, peace, joy, happiness, and victory each step of life's journey. When the unexpected comes and the burdens of life press upon us, we have the assurance that He will never leave us nor forsake us and that we can come boldly to the throne of grace with all of our needs. Yes, He freely gives.

As we look at the creation story, we are reminded that God freely gave. For example, He gave the sun to give light, the clouds to give rain, and the fields to bear fruit, etc.

We would have nothing but misery if everything stopped giving. Our lives would cease to be if this occurred.

Milo Kaufmann penned these words:

GIVING IS LIVING

"For giving is living," the angel said,
"Go feed to the hungry sweet charity's bread."
"And must I keep giving again and again?"
My selfish and querulous answer ran.
"Oh no!" said the angel, piercing me through;
"Just give 'til the Master stops giving to you."

According to the Scriptures, God loves a cheerful giver. When we reach out to others, our own hearts are blessed. Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over . . . For with the same measure that

ye mete withal it shall be measured to you again" (Luke 6:38). We give because "the love of Christ constraineth us."

Finally, we should give generously because of the blessings involved. Our giving becomes a blessing to others, a blessing to ourselves, and glory to God.

Winston Churchill said, "We make a living by what we get, but we make a life by what we give." Yes, what a privilege it is for us to bring our tithes and our offerings to our God, who never stops giving. □

LET THERE BE LIGHT

*The One who set the sun ablaze
And lit the glowing moon;
Who taught the morning stars to sing
And keeps them all in tune;
Who tossed the Milky Way like pearls
Across the velvet night;
Who trims a trillion flickering wicks
For starry candlelight;
The One who wrings the sodden clouds
And scrubs the blackest sky;
Who takes a meadowlark
And gives it wings and makes it fly;
The One who rides upon a storm
And walks a raging sea;
Can light my night, and calm my fright,
And put a song in me.*

—E. RUTH GLOVER
Pasadena, California

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SUPERIOR EXAMPLE

"Be Filled with the Spirit" (May 15 issue) by General Superintendent William M. Greathouse is a superior example of the intelligible power of truth simply stated.

*Debra A. Edwards
Longmont, Colorado*

HAPPY DISCOVERY

One day while visiting in my sister's home, I picked up a magazine. As I scanned through it, I found some very choice articles. It was your periodical, the *Herald of Holiness*. I did not know a church paper existed that had so much to say about holiness. How disappointed and heartbroken I have been to find so many evangelicals who do not believe in the wonderful experience

of entire sanctification. To so many it seems to be only a "pet" doctrine of the past. I am now a subscriber to your wonderful paper. Please, keep it "holy." My husband and I read it from cover to cover and enjoy the spiritual depth of every article.

*Bertha I. Simpson
Grafton, Ontario, Canada*

WRITE YOUR THANKS

I think it's great that the 7-11 stores pulled the dirty magazines off their store shelves, and I appreciated the article in our *Herald of Holiness* about it. I do think the article should have encouraged readers to write the 7-11 Company and thank them for what they did, and I also think the article should have in-

cluded the name of the company and the address.

*Margaret Tyler
Falls City, Nebraska*

Editor's note:

The address is:
Southland Corporation
2828 N. Haskell
Dallas, TX 75221

TURNED AROUND

Without Jesus and Agnes Marie Pinkerton I'd probably be laying in a gutter right now.

I'm 20 years old and when I was 18 I was smoking pot, drinking, and really raising the devil. She found me living under a bridge, took me in and treated me like one of her own, and now I'm not smoking, drinking, or

(Continued on page 18)



By the offering box, believers make donations, clap their hands to call the attention of the spirits, and pray.

WHAT Shall I Give?

by JORGE BARROS

The priests are resting," our guide informed us. Three pairs of shoes neatly lined up beside the sliding door give away the number of officiants for the hour at one of the most famous Japanese temples.

There is much to see and to record while waiting for the start of any public ceremony: the well of purification, where hands and lips should be cleansed before one approaches to pray ("Sip also the water," the believers are instructed); the prayers hanging from trees, written on pieces of wood and lacquered, as if one wanted them to last and last; and the shop with a colorful display of souvenirs, prayers, and books, many of them promising happiness and freedom from evil spirits.

And, of course, all these people! From the tourists in colorful shirts, dark glasses, and eager cameras, to the devout who came to present a child to be blessed. There are also the parents who brought a teenage girl to be freed from evil spirits, and the businessman in a dark suit who has been plagued by bad luck.

The five-to-six-foot-long box is for offerings. Its bottom is already covered with bills and coins devoutly

cast by each person prior to any petition. "How much is one expected to give?" asks a visitor sorting a handful of yen. The guide's answer startled me: "According to the size of one's afflictions . . ." I had never heard it put this way.

Suddenly the place becomes tense. A gong moans its call across the court. Many of the faithful approach the offering box, clap their hands to have the attention of the spirits, cast money over the protective bars, and start praying. Some whispered their afflictions with the mute giving of bills, others broadcast them with loud 500 yen coins. It is hard to see any identity between the people in this open display of afflictions and the impressive workers responsible for the Japanese economical miracle. Only yesterday we had observed them in factories from where sophisticated electronic goods inundate the world market and upset the trade balance of powerful countries. Now, here they are, without their transistorized gadgets. Just plain people, like you and me. People who know that life does not run on batteries, and life's problems are not solved by computers, no matter how many megabytes of power science crowds into their memory.

The offerings are now higher in the wooden box. Just the thought that they are, in a way, symbols of afflictions disturbs me. God knows that I also have had my share of afflictions. (Maybe enough to fill a few offering boxes, had I means to do so.) These men and women are my peers in the journey of life. I will never think of them only in terms of integrated circuits, microchips, tea ceremonies, polite manners, and cultured pearls. Even though we look different, we have had a kinship of afflictions. I may write mine down in a different language, but the list would translate the same realities: fear, guilt, anxiety . . . How much, then, would I have had to give in order to receive needed help? Today my traveler's checks are almost gone; across my entire life the sum of what I considered personal assets has been ridiculously small to buy deliverance of any kind. But how can I forget that I was once tired and overburdened, and came to Him? The Savior rescued me "without money and without cost" (Isaiah 55:1, NASB).

Now I have a better understanding of the Psalmist's question: "What shall I render to the Lord for all His benefits toward me?" (Psalm 116:12, NASB). David's offerings are energized by gratitude. He is not buying favors or appeasing moody gods. The man is emerging from oceans of affliction, and his soul carries scars of rough times. So, when he counts his money and inventories his estate, this king finds them inadequate to repay to the full extent what God has done for him. Jesus teaches me to go beyond such expression of thanks for already received goods: He praised God for blessings yet to come, by faith accepting them as accountable realities (John 11:41).

The gong reverberates now in fading waves, ushering us back to Tokyo's frantic streets. I am a debtor and feel like one. I owe life and all to Him. How much shall I give? "According to the size of His mercies to you," an inner Guide suggests. Not because the church provides envelopes, underlines needs, or promotes special offerings.

Lord, teach me to give out of a grateful heart. □

JORGE BARROS is coordinator for Publications International at Church of the Nazarene headquarters in Kansas City, Missouri. He also edits *O Arauto da Santidade*, the Portuguese Herald of Holiness.



Rehn Erigh

CHRISTIANS HELPING OTHERS STEWARDSHIP OR LORDSHIP

by FINLEY KNOWLES

In my experiences in financial counseling, I am encouraged to see people set aside money each month that is to be used expressly for giving to others. Right beside the mortgage payment or the food budget—a special fund to meet the needs of other people. I like that. And God likes that, too.

Most of us will write out the tithe check, God's portion, willingly enough, but we are not as quick to slip a friend a dollar or \$10.00 to help out in the crunch. Should we be willing to do so because of our Christianity? Is there any obligation? I mean, gifts to individuals are not tax deductible.

And what about our time? More people are willing to pitch in when the church needs painting or the pastor specifically asks for help than are willing to help out individual church members when they need help with their home or are in a tough spot and could use a hand. It's easier to be motivated to help the pastor and the church, admittedly, but should we not also be willing, if not eager, to use what God has given us to stretch our-

selves and reach into the lives of individuals who cannot pay for our services?

Jesus spoke to an expert in the Jewish laws and told him that the most important commandments were to (1) love the Lord your God with all your heart, soul, mind, and strength; and (2) love your neighbor as yourself (Matthew 22:34-40; Mark 12:28-30). Jesus even went so far as to say that this love really fulfills all that the law and the prophets were saying. Our love for God and our love for others is the blend that ultimately pleases God.

Now, if you prioritize this love, you would do as Christ did. God was first. Others were second. But "others" is definitely included. Never should you major on the first to the exclusion of the second. Our love toward other humans on this old planet is not an elective to fit into our schedule as we have time, is it?

FINLEY KNOWLES is associate pastor of the College Hills Church of the Nazarene in Nashville, Tennessee.

Peter said that each of us should take those unique, God-invested abilities and apply them to the needs of others (1 Peter 4:9-11)—your strong back right where the lift is needed, my patient ear right where caring is craved, and another's wise insight where perplexing problems perch. He even says that in the application of these "helps" to the "hurts," God's grace is administered. We are being used by God to apply His grace just by taking gifts and abilities that He has given us and using them where the Spirit leads us. Now, read this for your own good: Recognize that we are only capable of this kind of giving through the strength that comes from God (v. 11). I have found that I begin to feel the pressure when I forget to lean on God and begin to lean on my own endurance.

So, am I talking about stewardship? Yes, but only incidentally. "Stewardship" identifies our various actions of using what God has given as He leads. It is not, however, a motivator. To understand that a Christian is supposed to be a good

steward or to be aware of what "stewardship" means does not cause you to want to be a good steward. Quite honestly, stewardship is a demanding life-style: giving of our resources when a need is recognized, spending our energy on others when we would rather take a nap, and giving of ourselves as the Holy Spirit directs. Becoming acutely aware of what "stewardship" means just may motivate you to find a group of believers that does not talk about it very much.

The real issue here—the motivator—is Lordship: loving the Lord your God with all of your heart, soul, mind, and strength and being compelled by that love to love your neighbors as yourself. Each strand of this Christian philosophy relies on the other for completeness. To love others without loving God is not genuine, and to love God without loving others is not possible. □

Bright Tomorrows

Today is the tomorrow

*We dreamed of yesterday,
But long before we see it,
It has been on its way.*

*It's part of life and laughter
We've known from day to day,
It's touched with tears and trials
Encountered on our way.*

*It's built up from decisions
We made in times now past,
That gave us poise and purpose,
And strengths we know will last.*

*Dear God, please guide me daily,
Through all I do and say,
To bring a bright tomorrow
By what I do today.*

*"Let the words of my mouth
and the meditations of my heart
be acceptable in Your sight,
O Lord, my strength and my
redeemer."*

—ELNA ROGERS WORTS
Prairie Village, Kansas

CHAPLAINS AND CHANGED LIVES

*Somebody's
Bleeding*

Walking through the halls of Syl Apps Youth Centre in Oakville, Ont., Rev. Robert Boden suddenly stops a youngster. "Watch what I can do," he says, and reaches out to wrap the boy in a big bear hug. The boy beams and hugs him back. Rev. Boden, a Nazarene elder, is the chaplain in the youth center.

At first glance the Syl Apps Youth Centre looks more like a school or a small factory than a maximum security prison. It has no high brick walls or barred windows, no barbed wire. But inside are 50 thieves, robbers, sex offenders, murderers, and teenagers with violent emotional problems. The average age is 15. Inside is a 15-year-old boy sentenced to three years for the shooting murder of a family of three; and an Orangeville teenager, found not guilty by reason of insanity, who strangled 11-year-old Daniel and his 9-year-old sister, Monique.

"Some people say I'm a bleeding heart," says Boden, "but I take it as a compliment because someone has to bleed for these kids."

According to a staff person at Syl Apps, most of the youth at this maximum security center have been witness to, or victims of, physical and sexual abuse as children. The center stresses rehabilitation rather than incarceration, and Boden plays a big part in that.

Though strict security is maintained as part of the treatment program ("The kids know they are safe, which provides an environment in which we can accomplish more with them"), the center pro-

vides a full range of academic studies and vocational courses.

Of the boy he hugged, Boden says, "When he first came here a couple of months ago, you couldn't even touch him. Believe it or not, giving him a hug and getting one back is a big sign of progress."

Bobby, 16, sits in a wheelchair watching basketball practice, unable to play because of a broken ankle. He has been at Syl Apps for 18 months for assault and robbery.

"This is better than most places," Bobby says. "You know—people care about you here." With a nervous smile he adds, "I'm not as negative anymore, and I'm not fighting the system all the time."

Boden shakes his head. "He was one kid we thought we'd never turn around. Last year I wouldn't have turned my back on him. But he never had any real parenting and just needed the chance to let some of that warmth and affection out."

Rev. Boden says he has freedom to deal with the young people from a spiritual perspective and that their psychologists often refer them to him.

"We have the most serious offenders here," he says, "and they come with big question marks about whether God could ever love them. I feel if I can love them, they can more quickly perceive God's love for them. That is the challenge here, and I am excited about what is happening." □

Prepared by Chaplaincy Ministries with excerpts from an article by Damien Cox, Toronto Star, March 10, 1986, with his permission.



Camerique

STEPS TO SANCTIFICATION

by JOHN W. MAY

The telephone rang and I got up from the supper table to answer it. The caller identified himself by name and with little preliminary conversation began to question me on how to be sanctified. Caught unawares, I tried to think on my feet to give him simple and direct answers. In four or five long-distance minutes I did my best to define it and direct him. I hope and pray I helped him.

This is a serious consideration of all seekers after sanctification. As the mind and heart are illuminated, they become aware of both personal need and personal privilege of entering into the experience. Some become confused with theological terms or misdirected by mistaken conceptions, and need to plainly see the path to purity. At the risk of oversimplification, we can point to four steps to sanctification.

Conversion is the first step. The acts of sin must be dealt with before the principle of sin. The new birth is basic. Conversion is for sinners; sanctification is for believers. To seek to be sanctified when known sin has not been abandoned is to seek an impossibility. A clear-cut conversion experience cultivates a yearning for sanctification. Both are crisis experiences and regeneration precedes sanctification.

Jesus said, "Ye must be born again" (John 3:7). This requirement must be fulfilled before one may properly be a candidate for sanctification. The knowledge that we are born again opens the way to the highway of holiness.

The second step is conviction. This is not to be confused with the condemnation that brought us as sinners to seek salvation in Christ. That first awakening stopped us in our sinful tracks. It brought a blush to the cheek and a tear to the eye. It set the voice crying for forgiveness.

Conviction for sanctification is a conviction of want as much as a conviction of need. The unconverted sinner is convicted of sinful acts. The converted believer is convicted of sinful propensities. With P. F. Bresee it was tendencies to worldliness, anger, pride, and doubt that were revealed and cleansed. Not the acts of sin, but the pollution of sin is the issue to be dealt with. "Who shall deliver me from the bondage of this death?" (Romans 7:24) is often the cry of polluted hearts.

Seekers after regeneration come with heavy hearts; seekers after sanctification come with yearning hearts. The first make their peace with God; the second receive the peace of God. The first come as strangers; the second come as children of God. The first focus on outer deeds; the second on inner needs. Jesus said, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

Consecration is the third step. It is often easier to put *things* on the altar than the *will*. It is always easier to commit others than ourselves. Going under new management is absolutely necessary to earnest seekers. I read of a man who told his pastor one morning, "I resign!" The startled pastor asked for an explanation, and the man said he resigned as ruler of the universe!

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

God must have all of us to use all of us. A partial consecration is a barrier to the blessing; total commitment brings us into position to receive it.

Only as consecration is complete will faith take hold. Then may we claim and possess the experience. I firmly believe God will either sanctify us at this point or tell us why He will not. He does not keep His requirements secret. Obviously, there must come a place where we "take it by faith" and God seals it with the witness of the Spirit.

Martin Wells Knapp, author of the classic book *Impressions*, preached sanctification before he received it. He set apart a time to settle it once and for all. When he became aware that he was complying with the conditions for being sanctified he believed and instantly was made conscious of his cleansing. That night he awakened out of his sleep and divine power and love rolled over his entire being.

A fourth step is confession. The proof of sanctification is a dynamic testimony backed by a dedicated life. The desire to tell others becomes an immediate need. Such a testimony places a believer in a glass house open to the scrutiny of all, but it is the ability of Christ of which we speak and not our own. He is the One who cleanses and sustains us.

When sanctification is not declared, the result is deadness. Testimony to the experience will not, must not, be silenced. With the disciples, believers say, "We cannot but speak" (Acts 4:20). The experience is strengthened and maintained as it is personally publicized.

John Wesley once wrote, "It requires a great degree of watchfulness to retain the love of God; and one great means of retaining it, is frankly to declare what God has given you, and earnestly to exhort all the believers you meet with, to follow after full salvation." □

A FOOLISH RISK

by JANE BREWINGTON

I was cruising a nearly deserted interstate one afternoon when my eyes caught sight of a truly awesome car. No, it wasn't the paint job. Nor was the vintage remarkable. Neither was the purchase price anything extraordinary. But this nondescript car captured my immediate and undivided attention for it was coming toward me—in my lane. And the driver wasn't taking his time about it either.

Funny how the brain processes these things: initially bored wandering eyesight, followed by a puzzled wrinkled brow, and then an intense look with eyes on stems as the brain sums up the peril. All at the same time messages zip out express to the right foot for a grandstand slam on the brake, to the neck for a fast swivel to identify a lane to "bail out" in, and to fingers to find the horn, hit the lights, and hastily accomplish the bail out maneuver.

Then suddenly it's history. The rear view mirror records the culprit's exit up an on ramp. Your heart finds it uncomfortably close

residing in your mouth and returns to its old mid-cavity abode. And suddenly the words there was not time for begin to flow. "Man, he nearly scared the life out of me! Was it really inattention on his part, or did he purposely cross over the divider? He must have crossed over to take advantage of that exit or he wouldn't have been in the fast lane. Brother, I wish a cop had seen that and was ready to ticket him in direct proportion to the national debt! Why in the world would anybody risk so much for the sake of a few miles?"

For that matter, what makes people risk everything spiritually for a moment's reward: the fling with the brunet, the acceptance of a bribe, the deliberate manipulation of numbers, the carefully placed bit of juicy gossip?

Well, often it's the "living in the here and now" mentality that blanks out the tragedy being staged for tomorrow. Selective eyesight entertains only the most positive immediate possible consequences to

the scenario, enlarges upon them, and arrests thought there. That leads quickly to a convenient "benefits outweigh the risks" philosophy that seeks to "have your cake and eat it too."

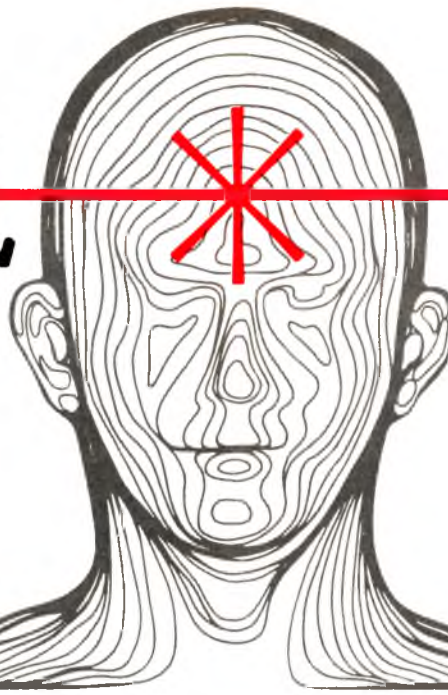
Such shortsighted reasoning ignores the fact that valid long-term commitments, that may have once guided judgment, will now bite the dust. It steadfastly ignores the truth that you reap what you sow.

But the bottom line remains: (1) The wages of sin is death. (2) Eternity is a long time to spend in a horrible place. (3) The road to the best goal may not be the most immediately rewarding or most easily obtained. It may not even be the most direct. But when you arrive, the road will have been worth taking. Think it through a second time, and maybe a third, when tempted to turn from the will of God. □

JANE BREWINGTON is a Nazarene evangelist. She lives in Penn Wynne, Pennsylvania.

MENTAL

HEALTH



by ALBERT J. LOWN

Next to the unspeakable gifts of the Savior and the Holy Spirit, a sound mind could well qualify as life's most precious gift. Without this priceless boon, physical strength may be a dangerous possession; a deranged mind turned a strong healthy man into a Gadarene demoniac, a madman beyond control or containment. Where a sound mind is lacking, both family blessings and the consolations of religion have no meaning. From the first days of newborn life when awareness and normality are eagerly sought, to life's last hours when communication with the dying is coveted, a sound mind is beyond price.

A sound mind, however, is not necessarily a spiritual or renewed mind. The God-given facility of intelligence—the power to reason, consider, choose, and plan—may be used for self-interest and sin alone. In Paul's vivid phrase, “to be carnally minded”—to be ruled by the passions of sin-tainted and dominated human nature—is death. Whereas “to be spiritually minded,” to possess a pure, renewed mind centered upon God and spiritual realities, is “life and peace.”

The raw material of character, conversation, and conduct resides in the heart. “Out of the heart of men,” Jesus declared, “proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, licentiousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man” (Mark 7:21-23, NKJV). But out of a cleansed heart, a heart full of love divine, proceed thoughts that repel evil and cleave to things that are pure and lovely and of good report. God has so made us that “as a man thinketh in his heart, so is he”; and so says he too, “for out of the abundance of the heart the mouth speaketh.”

God's design is exemplified in the

delivered Gadarene demoniac who was found “sitting at the feet of Jesus, clothed, and in his right mind” (Luke 8:35). The man's environment, physical appearance, and family relationships were dramatically changed because the Son of God healed a deranged mind and enabled the man to think as he ought, with a cleansed, renewed mind. God, who commanded the light to shine out of darkness, gives the glory of a “lighted mind” in our transforming contact with Jesus. Christian salvation does include the goal and grace of sustained mental health.

This quality of mind, a mind renewed in right thinking and spiritual goals—as distinct from individual mental ability—is the key to the transformed life described and detailed in the familiar Romans 12 chapter of consecration, churchmanship, and citizenship. Paul affirmed that a renewed mind will refuse to be shaped by the present world order, spirit, and values. Because life is centered in the good, acceptable, and perfect will of God, it will be transformed—molded by a renewed mind enlightened by a higher will.

It is God's part to renew the mind, to cleanse the springs of thought and desire; it is our privilege to employ that renewed mind, together with the measure of faith and grace-gifts possessed in the life and ministry of the Body of Christ. In fellowship with Christ and every fellow-member, no man is to think of himself “more highly than he ought to think.” The original Eden sin of being puffed up, of being wise in one's own conceits—the cause of Eve's downfall—is abhorrent to the renewed mind. Such thinking is the parent of pride and the grandparent of the expectation of preferential treatment. Naaman's anticipation of red carpet treatment from Elisha the prophet illustrates this. He thought

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that rank and patronage would bring special welcome and help. But when humility and childlike faith replaced thinking of himself more highly than he ought to think, his flesh came again like that of a little child.

Fanciful thinking is outlawed by sobering grace—and fearful thinking too. The superiority and inferiority complexes alike have no place in a renewed mind. With a measure of faith and a true assessment of differing gifts, every believer will seek a place in, and a full contribution to, the church-body. This will rule out self-pity, jealousy, and the “I cannot do anything” sloth-syndrome.

Renewing of the mind will not wipe the slate of memory clean; but it will challenge fretful thinking—those “thoughts of vain regret” as the hymn writer called them. To his dying day Paul remembered, and regretted, standing by as chief prosecutor and cloakholder at Stephen’s death. But in gratitude for the impact of Stephen’s transfigured face upon his stubborn, unbelieving soul, and for God’s transforming grace, memory moved him to make all possible atonement.

God does not dwell upon things of which we are now ashamed, and neither should we. Memory was mercifully ordained to be a treasure chest, not a torture chamber. By grace and renewed thinking the hurts and scars of regretted experiences heal and dim. Memories abide, but as an added spur to the “be ye transformed” life and service.

There will always be an awareness of the need to “put on the helmet of salvation,” to prevent thoughts of evil becoming evil thoughts via Eyegate, Hearinggate, Mouthgate, and Feeling-gate. But a renewed mind thankfully rejoices in the stanza:

*Love’s resistless current sweeping
All the regions deep within;
Thought, and wish, and senses keeping
Now, and every instant clean.
Full salvation, full salvation
From the guilt and power of sin,*

and seeks to live in the spirit of the prayer of St. Francis of Assisi:

“Lord, make me an instrument of Thy peace . . .” □



OLD *BUT* NEW

by ANNA MARIE LOCKARD

I want to be a Christian, if the Lord will accept me.” These were the words Mrs. Lane spoke in response to my question, “What can I pray with you about?”

Ann Lane, age 62, eagerly responded to the Sunday evening message by humbly kneeling at the altar with hands folded and head bowed. What a privilege it was for me to lead her to the Lord.

With no evangelical background, Mrs. Lane yielded to the gospel message with sincere, childlike faith. “Is that all? Can I go back to my seat now?” was her response following prayer.

Her life was one of hardship. Forced to leave their beloved country of Rhodesia, due to communist takeover, she and her husband moved to Port Elizabeth, South Africa, in 1981. Along with facing the many difficulties and adjustments of life in a new country, Mr. Lane died suddenly of throat cancer three years later. Unable to manage financially on her own, Mrs. Lane moved in with her only daughter, Lorna, and son-in-law, Neville, and their two children. Both members of the Church of the Nazarene, Lorna and Neville began praying for her salvation.

It was only three months following the death of her husband that Mrs. Lane became a Christian. How thrilling it was to see her grow in her newfound faith. Faithful to every church service, and tithing her mea-

ger pension of R150. (\$50.00) a month, she became a bright spot to many at Grace Church.

Less than one year following her conversion, Mrs. Lane died of inoperable lung cancer.

Just two weeks before her death, her body weak and wracked with pain, she was determined to be present in the Sunday morning worship service where new people would be received into membership. “I don’t want to disappoint the pastor,” she exclaimed.

On Thursday, two days before her death, my husband visited her. “The doctors say it won’t be long,” he said while holding her thin hand.

“Does that mean I am on my way out?” she replied in her own spunky style.

“Yes,” Chuck spoke softly.

“Well, I have the Lord on my side,” she calmly replied.

On Saturday morning, Mrs. Lane, while lying in the bedroom of her daughter’s home, quietly and peacefully went to be with the Lord.

She inspired both young and old with her childlike faith and unfailing determination to serve the Lord in spite of obstacles. We rejoice that Mrs. Lane’s old life has passed away and she has received new life in Christ Jesus our Lord! □

ANNA MARIE LOCKARD is the wife of the pastor of Port Elizabeth Grace Church, Republic of South Africa.



The Chacko family (l. to r.) are Suja, Elizabeth, Rev. P. G. Chacko, and Sureth. Rev. Chacko says of his wife, Elizabeth, "She is an answer to prayer—one of God's greatest gifts to me, and I thank Him for her Christian commitment and deep, sincere love." Of his daughter and son he rejoices that "they both love the Lord and respect and obey their parents. They are, by the grace of God, wonderful kids."

With a Bible and a Telephone Book

by NINA BEEGLE

Rev. and Mrs. P. G. Chacko had not one friend or acquaintance in Chicago when they reversed their plans and went to the great city in 1978. Actually, Chacko had returned to the U.S. from four years of evangelizing in his native India with one purpose—a seminary education so he could train other young men to preach the gospel of Jesus Christ in remote villages of India. The job was too big for him alone.

Chacko's godly parents and an older sister who gave 35 years of her life as a missionary to Northern India, turned his life in the direction of ministry to needy, downtrodden people in that part of India.

"Though I was raised in a Syrian Christian Marthoma family," Chacko said, "it wasn't until I became very ill as a teenager that I entered into a contract with the Lord, my Savior. I rejected the 2,000-year traditional Christianity of my people and threw my whole future, by faith, into the everlasting care of my Savior."

Chacko attended Lucknow Christian College in India, and in 1967 the International Gospel League sponsored his training at Fuller Theological Seminary. He had to leave behind his wife, Elizabeth, and their son, Sureth, but the Bel Air Presbyterian Church youth organization in Los Angeles decided to make it their project to reunite the family.

"By their kind efforts my family and I were together again. Even the governor of California, who attended the Bel Air church, contributed to this worthy youth project to reunite my family. This was none other than our dear President and Mrs. Nancy Reagan."

In 1970 the Chacko family took off from Kennedy Airport in New York City with tears in their eyes and a vision for the evangelization of India.

"The International Gospel League sent us to the interior villages of South India. We took the gospel message to the mountain areas, the coastal areas, the cities, and the remote villages. A few were converted, but I was only one. It was like trying to empty the ocean with a bucket. I prayed for an opportunity to return to America for training and education that would enable me to train additional young men to penetrate the darkness of Hinduistic India."

In 1974 the opportunity came. Once again Rev. Chacko had to leave his family in India. However, once again God provided a way for his wife and two children to reunite with him in the U.S.

In Chattanooga where he attended seminary, the Chackos affiliated with First Church of the Nazarene.

"We never made our needs known to any man. But we brought before our Heavenly Father in private our desperate financial need," Rev. Chacko recalls. God spoke to a member of Chattanooga First Church who became the anonymous source of financial help to them while they were there. They still do not know the identity of this man to whom they owe so much.

From Chattanooga, Rev. Chacko went to Nazarene Theological Seminary to work on his M.Div. degree.

NINA BEEGLE is Division of Church Growth editor at international headquarters in Kansas City, Missouri.

Before he was graduated in 1978, Chacko and Elizabeth grappled with the suggestion made by friends that perhaps they should stay in America and minister to the East Indian population in the U.S. As they prayed, the suggestion grew into a conviction, and the conviction into a commitment.

"No opening—no finances,' was the heartbreaking reply I received from every district superintendent. What a tragedy, I thought.

"The last place I wanted to go was Chicago. If I'd had a list, Chicago would have been on the bottom. But I felt the Spirit of God constraining me to correspond with Dr. Forrest W. Nash, superintendent of the Chicago Central District. I did. In a very short time we were sitting across from Dr. and Mrs. Nash in our own Kansas City residence."

The Chacko family were promised little financial help and no established work, or even a list of names. What they were promised was a place to meet in the facilities of Oak Park Church of the Nazarene when they did get a list of names.

"Praising God and with deep joy we accepted the challenge at Oak Park. The Lord promised His presence and protection, and we launched our net into the deep. We were not certain of the depth of this new lake nor the abundance of the catch. The only net we had was the thread of our love, held together by prayer."

When the Chacko family arrived in Chicago, "Let your fingers do the walking" became the first step in their church planting strategy. They searched through the telephone directory for Indian names and addresses and contacted people one by one.

"We continued this for many months," Chacko says, "inviting them to our apartment for meals and getting acquainted. Soon a small group was meeting regularly for meals, prayer, fellowship, and testimonies together."

It was not without spiritual battle and many discouragements that the first East Indian Church of the Nazarene in the western hemisphere was established.

"In spite of problems," Chacko says, "I continued to preach salvation and freedom from sin, and the reviving Spirit of God began to work in the hearts of the people. Long prevailing enmity between certain families dissolved in the fire of the Holy Spirit. Transformation and newness of life began to shape the personalities of some of the people. We noticed changes in every aspect of their lives. It was time for us to have our own church with services in our own language."

On June 6, 1982, the First Indian Church of the Nazarene was organized with a charter membership of 26. Their number has now grown to 60 regular worshipers, and with the help of the district they have purchased a 15-passenger Dodge van. They look forward to the day they will have their own worship facility.

"A great number of East Indian immigrants are coming into the cities of America," Rev. Chacko says. "We need dedicated young men and women with enthusiasm and commitment to help us sow seed for a bountiful harvest." □

The Appointment

*A crowded room, an honored Guest.
A dusty scroll, the stage is set:*

*"The Spirit of the Lord is upon Me.
I've been appointed:*

*to preach
to proclaim
to give sight
to set free."*

*A silence falls across the place,
Disbelief written upon each face.*

*"Now wait a minute; let's get this straight.
You've been appointed? You're*

*Joseph's boy!
A carpenter!
from Nazareth!
one of us!"*

*A prophet will find it hardest, no doubt,
To preach the gospel in his own hometown.*

*A crowded room, an honored Guest.
Divine appointments, commitment prayers:*

*The Spirit of the Lord is upon us.
We've been appointed:*

*to pray
to share
to work
to serve.*

*Now wait a minute; let's get this straight.
You've been appointed? You're*

*Eddie's boy!
a mechanic!
from Boise!
one of us!*

*There is a sense in which we share
In His appointment, in His cause.*

**Lord of the harvest, may we see
That our appointment is from Thee.**

—BUD REEDY
Oxford, Pennsylvania

DISGUISED AS AN ANGEL OF LIGHT



by ROBERT ULRICH

I was the pastor of the First Church of the Nazarene in Las Vegas, Nev., in 1971. I had just returned from a Monday morning breakfast date with my wife when my secretary told me there was a man (whom we will call Bill) waiting in my study to see me.

Entering my office I found Bill seated across from my desk. We greeted one another in a casual fashion and he asked if I remembered him. Indeed I did. One year earlier he had come to me for counseling. As he recounted some of the most bizarre, off-the-wall stories that I had ever heard in my ministry, it became very clear that he was mentally and emotionally disturbed. Too strange for fiction, I had to believe there was a large degree of truth in his anecdotes. After a couple hours of uncomfortable and "sweaty palms" conversation, I presented the plan of salvation to him, and he prayed to accept Christ into his life. Now, on this February morning in 1971, as I sat down in my chair to face him, I found myself looking directly into the barrels of two cocked revolvers. I could see the shiny, brass-coated bullets in the gun chambers.

Bill calmly announced, "Pastor, I have come to kill you. After I have killed you I will shoot myself."

There was little doubt in my mind that he meant exactly what he said. I had heard many times that when a person faces death his entire life flashes before him. Only two things went through my mind as I stared down the muzzles of those gun barrels—our church had just purchased a brand-new home for us and I wouldn't get to live in it, and how silly it would be to try and

copy those hero types on TV who reach out and slap the gun away so easily. From where I was sitting I couldn't reach him, and he couldn't miss me!

After I caught a good long breath, I asked what I believed to be a reasonable question, "Uh, Bill, would you tell me why you want to kill me?"

He said simply, "God told me to do it."

I asked him why he believed it was God who gave the command. Keeping the guns firmly aimed at me he explained, "I came to you last year and prayed the prayer you asked me to pray, but I have had nothing but misery and trouble since. This spirit has driven me all over the country in pursuit of peace. I was told by God that it is your fault. I really wanted to kill as many of your congregation as possible, but since that would be difficult I decided that I would kill you and then myself."

As I looked into his tormented eyes I could see demons glaring their defiance at me. They were in total possession of his mind and body. I knew there was no human way to stop him and that if I was to survive I was entirely dependent upon a power outside my own. I could almost feel the physical impact of bullets crashing through my chest.

With a calmness and authority that could come only from God, I

heard myself say, "In the name of Jesus Christ, I command you not to pull those triggers!"

At this command I could see the expression in his eyes change enough to know that there had been a switch of power. The power of the Son of God had stopped the powers of Satan.

I asked him to identify this person he believed to be God. He began to describe the torments through which this figure in a long, glistening, white robe had driven him from one end of the country to the other, without mercy. He said he had decided it was enough and began to plan suicide when this "spirit" said, "Take that preacher with you, for he's to blame for all your troubles."

With all the tenderness that I could muster I told Bill that the "spirit" and "voice" that he had been listening to were those of Satan, not of God. I asked him if he had ever heard that the devil goes about disguised as an angel of light. I cited the words of Paul, "Satan disguises himself as an angel of light" (2 Corinthians 11:14, NASB).

Bill still had the guns, but I had control of his attention. His expression changed visibly as a whole new idea began to dawn upon him.

"Pastor, are you saying that the one in the long white robe may not be God?" he asked with a hint of relief in his voice.

I assured him that God would give no such orders as he had received, nor would He torment or harass—that was the work of special messengers from Satan.

At this point I asked him to put down his guns and offered him help

ROBERT ULRICH is the pastor of the Federal Way, Washington, Church of the Nazarene.

for his tormented mind. He was reluctant to do so, but after some firm and gentle persuasion he uncocked one and jammed it into his belt. I reminded him of the other one, which he refused to relinquish, but he did let the hammer down and laid it within easy reach in his lap.

For the next three hours Bill poured out his anguish and despair. His life had been made into a literal hell by the demons within. He described a long history of witchcraft, spiritualism, and other occult activities. After prayer I gave him a copy of a book dealing with demon possession and the occult. I also gave him a modern language Bible and told him to read these and come back to report what happened.

One month later I noticed a familiar figure coming up the walk to my study. I stepped outside to meet Bill and was relieved to see that he appeared rational and calm. He said, "Pastor, I can now understand clearly that it wasn't God who gave me those orders to kill you and myself. I know, also, that you nor the Lord are to blame for my troubles."

He then turned and walked off. I have never heard from him again. I tried to find out where he lived only to discover that he had left town without leaving a forwarding address.

I began to think how such a bizarre incident could happen. Why should I be singled out for direct attention from the powers of darkness?

I had, for some time, been doing research in the field of parapsychology and occult activity. Among other things, I experimented with life forces operating within one's inner being through the aid of a weighted object tied to a string—a pendulum. When asked a question the object would move to indicate a "yes" or "no" answer. I believe, in my ignorance and naivete, I had opened the door that allowed the demonic influence to enter. I found out later that the pendulum method for receiving answers to the problems of life and to the future is not only unreliable but also of the occult and forbidden by God.

In my sincere and honest search

for a deeper relationship with the Lord, I had stumbled innocently into the domain of the powers of this dark world and Bill was given orders by his possessing demon spirits to wipe me out. It taught me to stay clear of any occult experimentation whatsoever. God gave me explicit instructions in Deuteronomy 18:10-12: "Let no one be found among you . . . who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the Lord . . ." (NIV). John states in Revelation 21:8, "... those who practice magic arts, the idolaters and all liars—their place will be in the fiery lake of burning sulfur" (NIV).

I am convinced that the only reason I am alive today is through the power that Jesus gives us to stay the hand of evil at a mere command given in His name. I had no resources of my own but my faith in Christ that paralyzed the forces of evil and won the victory! □

Book Brief

THE GREENING



R. FRANKLIN COOK
and STEVE WEBER, *authors*



People everywhere have become concerned about starvation and need around the world. Many Nazarenes have wanted to help, but how could they be sure their money would actually get food to the refugee camps and others? There were stories of relief grains rotting on docks and being taken by corrupt officials.

Then it was discovered that the Church of the Nazarene has a unique structure that makes it possible to reach people nearly anywhere in the world. It was also discovered that we had a Hunger and Disaster Fund already set up and the channels to get help where it was needed.

The Greening is the story of how much the church is doing in this decade to help the poor and the starving in Africa, the Caribbean, Central America, South America, Asia, and in the United States. What is particularly thrilling is the large number of self-help pro-

grams that are being carried out, making it possible for people to lift themselves out of merely being recipients of hand-outs. Programs enabling self-help include 1,000 hoes and thousands of pounds of seed to Mozambique, a new well in Ciskei, the grain mills in Malawi. All of this is in addition to the emergency disaster help, such as for the earthquake in Mexico City, a destructive typhoon in Fiji, the hurricanes and volcanic eruptions in the Philippine Islands, and almost \$1 million for thousands of tons of food to help save lives in Africa. What is especially thrilling is that all of this help has come without touching the General Budget that is the lifeline of our total missionary enterprise.

Perhaps many Nazarenes do not realize that this is in the tradition and heritage of the Church of the Nazarene. For example, do you know that in the early years of the church, 32 rescue homes, 6 children's homes, and 15 rescue missions were started? Our worldwide missionary operations now make it possible for the concern of Nazarenes to be felt wherever there is a need.

You will rejoice over and over at the stories of volunteers of many lands and voluntary giving through Nazarene Compassionate Ministries of the World Mission Division. As an extra bonus, this book counts on this year's missionary reading program. The account is written by R. Franklin Cook, who grew up in India as the son of missionaries and who is now editor of *World Mission* magazine, and Steve Weber, former missionary to Haiti, who is the coordinator of this ministry. □

—Alpin P. Bowes

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

the editor's STANDPOINT

STEWARDS OR THIEVES?

September is “Stewardship Month” in our churches.

Of course, we don’t mean that for one month we will be faithful stewards. Rather, for one month we will remind ourselves that we are to be faithful stewards every month.

A steward is one who operates with another’s capital for that other’s interest.

For us, the Other is God, whose mercy comes to us through Jesus Christ. Every good thing we have is the gift of God. We have not created life’s assets, we have simply received them from the Creator’s generous hands. We are doing business with another’s assets.

But do we function in our Investor’s interest? How easy it is to become selfish with divine blessings. What God gives us to use for His glory may be squandered on our lusts. We live with ourselves as centers of existence, convincing ourselves that we have a right to determine how our energies, abilities, and moneys shall

be spent. This becomes embezzlement, misappropriation of funds. We are stewards or we are thieves!

Stewardship, like all of life, is from the inside out. What we do with time, money, and abilities is decided by the condition of our hearts. If we have given our hearts to Christ, our assets will follow. If we withhold our hearts, we will use our assets selfishly. Stewardship, essentially, is not what we do with our paychecks but what we do with our hearts.

This truth has a flip side. What we do with “time, talent, and treasure” reveals what we have done with our hearts. It’s easy to say, “I’ve given my heart completely to Christ,” but only a servant life-style supports the testimony. Holiness and stewardship are synonymous—each means belonging utterly to the Lord.

Only when the acquisitive impulse yields to the service impulse can we be faithful stewards. And this calls for the subduing, cleansing, and possessing of our hearts by Jesus Christ, the serving Lord. □

THE STEWARDSHIP OF INFLUENCE

I attended a seminary operated by another denomination. A number of the professors smoked. Neither they nor their church regarded smoking as morally wrong—juvenile and messy, perhaps, but not wrong.

While I was taking classes there the first surgeon general’s report to link cancer with tobacco smoke was released. Dr. Felix Gear, dean of the seminary and longtime smoker, abruptly quit the habit. He didn’t taper off, he quit. He told me, “I can’t dispute the findings in that report, and I can no longer permit myself to indulge a habit that might encourage my younger brothers to do something destructive to themselves.”

His decisive action was an expression of the stewardship of influence. If a man doesn’t want his children to die of lung cancer, he shouldn’t set an example that by imitation could lead to that terrible result. If he doesn’t want them to become drug addicts or alcoholics, he should have the gumption and sense to not drink, lest his example become the occasion of their ruin.

None of us lives to himself, and we are our brother’s keeper. We have no right to place our pleasure above their welfare. Indifference to the possible adverse effects of one’s example and influence is reprehensible in anyone and inexcusable in Christians. Responsibilities outweigh rights. The apostle Paul denied himself legitimate things in order to protect the conscience of a weak brother. We certainly should abstain from questionable things to safeguard a healthy influence over others.

To argue, “They alone are responsible for their choices” is a cop-out. True, we all make our own choices, but not in a vacuum. Our thinking, feeling, and willing are influenced and weighted by what those say and do who are significant to us.

No Christian can afford to form or retain habits damaging to himself and injurious to others. Especially is this true where the one influenced is an impressionable child. We are stewards of example and influence. □

Stewardship, essentially, is not what we do with our paychecks but what we do with our hearts.

FATAL EXCUSES

Excuses! When you've been in the ministry over 40 years you've heard them all.

I invited a fellow to Sunday School once who responded, "No, I won't come. Sunday School bores me to death." I admired him—most folks would have invented excuses.

In their attempts to make excuses convincingly, some become ludicrous. A man once told Hugh Mincey, "I can't come to church, preacher. I'm too busy. I'm working seven and eight days a week."

Jesus told of a man who "gave a great supper and invited many." His servants went to the invitees and said, "Come, for all things are now ready." But the invitees "began to make excuses." One had purchased land and had to see it. A second had bought oxen and had to test them. A third had recently married and could not come. The feast giver was angered by their excuses and withdrew the invitations permanently (Luke 14:15-24, NKJV).

R. T. Williams reminded us that we have three major

relationships in life—to God, to people, and to things. Here were men who were wrongly related to persons and things, and could not, therefore, be rightly related to God.

God's supper is the salvation He provided in Christ. *Feast* is an appropriate metaphor, for this salvation is the gospel message, His servants those who proclaim it. Every servant knows how often people respond by making excuses.

Some make things their excuse. Land and oxen—material assets—usurp the place of God in their lives. Unduly occupied with these, they have no time or thought for God. Dollar signs replace the pupils of their eyes.

Others make persons their excuse. They blame their refusal of Christ on spouses, parents, or children. "The fear of man brings a snare" (Proverbs 29:25, NKJV), and the trap can imprison a soul forever.

Millions have been invited and "still there is room." Say yes to God! Don't excuse yourself from eternal life.

□

DRESS ADDRESSED

In its early years our church placed considerable emphasis on simplicity and modesty of attire. In some areas some leaders stressed little else. The "dress question" was answered nearly every Sunday in some pulpits.

Even the "fathers," however, failed to agree on definitions of simplicity and modesty. What was acceptable in some areas was anathema in others. Certain preachers, who regarded themselves as "rugged," were self-appointed monitors of their colleagues in ministry. I recall being rebuked for wearing neckties in the pulpit and for shaving on Sunday.

Human beings, especially in group relations, never merely react. Inevitably they overreact. I recall a troubled layman saying years ago, "If we don't quit harping on the dress question, we will be facing the undress question some day." He was prophetic. We have reached the place—in many places—where anything goes. Whatever is "in" with the world is readily adopted by the church. The church is in the world and the world is in the church.

Spirit-filled people will not be easily persuaded by fashion setters or by ill-tempered critics. They will not dress to flaunt prevailing styles or to please carping judges. They will not be intimidated by the fleshpots or the crackpots. Their concern will be divine approval.

How we dress cannot be a matter of indifference to Christians. We represent Christ and the church to our communities, and that is no petty responsibility. The wisdom of centuries would dictate that men look like men, and women look like women, and everyone dress according to self-imposed disciplines of modesty, simplicity, and economy.

More important than outward attire—but not unrelated to it—is what we are enjoined by Scripture to "put off" and to "put on" (Colossians 3:8-15; 1 Peter 3:3-4).

He who is Christ's freeman will not be a slave to fashions new or old, or to opinions left or right. But he will bind himself by the Word of God and the guidance of the Holy Spirit, not rebellious, not reactionary, but joyfully obedient.

□

out all hours of the night. Now I'm going to church and living on a farm.

I've asked Jesus to come into my heart, and I'm learning not to hate but to forgive and to love. I still have a lot to learn, but I'm not giving up. I'm going to heaven.

Aaron Schroeder
Lisbon, Ohio

WELLMAN THANKED

Praise the Lord that someone has finally said something about the so-called Charismatic movement and their claim that all should speak with tongues to have power ("Do All Speak with Tongues?"—Wendell

Wellman). I personally believe that this neo-movement is one of the most polarizing groups that Christianity has ever seen. The damage they are doing is indescribable, in as much as all who are not "tongues talkers" are second-class Christians without faith, prayer power, and yes, I have even been told that my closeness to our Saviour Christ Jesus is questionable. So sad!

Thanks again, Wendell Wellman.

Phil Spanier
Denver, Colorado

FORGIVENESS IS HEALING

I wish to express my appreciation for the articles on forgiveness in the

Herald of Holiness recently. I feel this is the one subject that Christ taught extensively and is ignored the most by the church. I am a volunteer visitor in a local hospital. These articles have helped to ease the hurt of several patients whose spiritual problems related to unforgiving spirits, either on their part or someone else's. I carry the *Heralds* with me, and these articles, as well as others, have been a spiritual ministry to many.

The May 15 editorial on "An Aspect of Pentecostal Power," I pray will reach some bitter heart and point them to the cross.

Anna Stansbury
Urbana, Illinois

THE HERALD IN THE HOLD

by WILLIAM GOODMAN

Past sensor detection equipment, through three sets of heavy iron gates, past another sensor detector, behind two locked doors, deep in the bowels of the nation's largest penitentiary sat a group of men involved in a Bible study.

As the teacher discussed the Bible lesson, one man at the end of the table was engrossed in the latest issue of the *Herald of Holiness*. He couldn't put it down but had carried it from his cell to the weekly Bible study, which he wouldn't consider missing.

The teacher could not ignore the man with his head buried in the *Herald*. If he must read something other than the Bible, why not the *Herald*? For these men, the *Herald of Holiness* had the latest word on holy living, up-to-date accounts of how people lived successful spiritual lives by faith. It showed them how to turn from fear to trust, how to abandon dishonest living, how God blesses those who delight in Him.

As the class stopped for a break, Pete was asked, "What is so interesting that you had to continue reading while the class was in session?" Pete, who is serving a life sentence, responded, "Some dude named Hurn had an article that was speaking to me. Those are guys who know what life is all about."

Men and women in prison, who have a lot of time and limited activity, find the *Herald* "more than something to do or something to read"; they find articles applicable to their lives.

WILLIAM GOODMAN is a Nazarene elder serving as the Salvation Army's director of Correctional Services for Western Missouri and Kansas Districts. He resides in Leavenworth, Kansas.

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

The prison population may never meet J. Grant Swank, but they know and remember his article "Winter in the Soul," where he says, "God will see that winter passes." They also know his article "Purpose of Pain," where he writes, "Difficult seasons shake us to rock-bottom trust."

The men at another prison talked of listening to a sermon where the preacher compared the Christian life to the life and flight of an eagle. Then came the *Herald* with an article by the editor, "Eagles and Turkeys," where he stated, "I am a turkey—a tough, homely bird." The men in the cells could identify with a turkey that seldom flies.

People in prison read the *Herald*, discuss the articles, benefit from their reading, and remember what they read. "How about the article 'Bad Apples'? I always thought that stuff went on in church and now that the guy named Johnson wrote about it, I know it's true," stated one inmate. Some church folks may forget the article, but people who have been to church on the outside and are now in prison remember.

The magazine racks outside chapels are full of literature with articles on every subject one can imagine. In the *Herald of Holiness*, men and women of all faiths find articles on faith, strength, hope, prayer, and power written in down-to-earth language by down-to-earth people with a heavenly vision.

Another guy has the latest *Herald* and wants to share "The Editor's Standpoint." He introduces the article as "a funny one." "This guy writes about a pig that licks a bomb and ends by saying bombs are not for licking, they are for running from." Everyone laughs as the man tries to help the editor make his point.

When the articles are written and the *Herald* delivered, who knows where they will end up, whose hands will hold them, and what lives will be changed and encouraged? Men and women in prison benefit from the *Herald*. □

IN THE NEWS

PEOPLE AND PLACES



Scott D. Turcott received the Ed.D. degree, specializing in educational media and technology, from Boston University May 18. He graduated summa cum laude from Eastern Nazarene College in 1982 with a double major in religion and communications. He received his Ed.M. in educational media and technology from Boston University in 1983.

During the four years at B.U. he was awarded a graduate assistantship in the university's media services and also a teaching fellowship in the School of Education's Instructional Development Division. He was elected to the national honor society of Phi Lambda Theta. Dr. Turcott and his wife, Rosalyn (Reynolds), live in Manchester, N.H., and attend the Hooksett Church of the Nazarene. □



District Superintendent Bill Lancaster (l.) is shown with General Superintendent Jerald D. Johnson (r.) as sign was unveiled renaming the camp in honor of Rev. Lancaster.

MISSISSIPPI CAMP MEETING EXTENDED

A week-long camp meeting on the Mississippi District turned into a week-and-a-half-long camp following what was described as a "powerful outpouring of the Holy Spirit." Services at the district camp were marked by filled altars (at times without any preaching), a couple being reunited, and people testifying to God's working in their lives. As a result, Rev. Bill Lancaster, Mississippi district superintendent, felt led to extend the services past the scheduled closing of Sunday, June 15.

The evangelists for the first week, Dr. Jerald D. Johnson and Dr. Aleck Ulmet, and the song evangelists, the Pfeifer Evangelistic Association, could not remain beyond the scheduled closing date. Rev. Don Pfeifer and song evangelists Al and Beverly Wood were contacted and were able to travel to Mississippi on short notice to continue the camp through Wednesday night, June 18.

"We had tremendous services day and night," said Mrs. Lancaster. "There were 200 to 300 persons present almost every night, with about 500 in the Sunday evening service. The three additional days exceeded all expectations."

This is the third year for the newly developed campground located in Florence, Miss., near Jackson. Dr. Johnson dedicated the camp Sunday afternoon, which was renamed from Camp Twin Oaks to Camp Lancaster to honor the district superintendent. Pledges received during the camp have enabled the district to eliminate about half of the debt on the campground.

"I have never heard of a camp being extended like this one," says Dr. Jerald Johnson. "It may be a response to the prayers of our people for revival." □

—NN



Pictured are Dr. Bennett Dudney (l.), director of Publications International, and Nina G. Gunter, general NWMS director, displaying the newly printed *NWMS Handbook and Constitution* in the Spanish and Portuguese languages. The handbooks were recently sent to all Spanish- and Portuguese-speaking churches.



Mrs. M. E. Shippey celebrated her 90th birthday May 26. She is the only living charter member of the Calhoun City, Miss., church, which she helped establish on June 14, 1930. Mrs. Shippey played the organ for the first Mississippi district assembly.



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1986 SERVICEMEMBERS' RETREATS

Chaplaincy Ministries announces October retreats for military members stationed in the Far East (October 23-26), and Europe (October 13-16). Civil-

ians or Department of Defense personnel located in these areas are also invited to attend.

Dr. John A. Knight, general superintendent, will be the keynote speaker for the retreat at Berchtesgaden in Germany, speaking Monday through Thursday evenings. Dr. Mark R. Moore, Education Services, will be bringing the morning messages. Dr. Moore served as a military chaplain in World War II and was a prisoner of war in Germany.

Home churches are encouraged to assist their servicemembers financially with the high cost of food and accommodations for this retreat.

Chaplain (MAJ) Bon, U.S. Army, stationed at Camp Zama, Japan, and

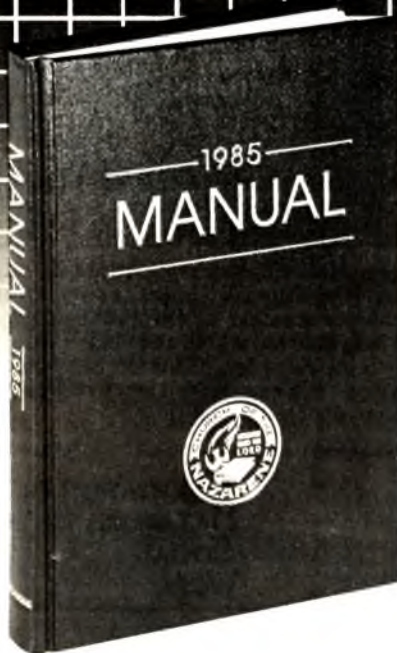


Korea

Chaplain Fosback, U.S. Navy, assigned to Sasebo, Japan, will be leaders and speakers for the retreat in Korea, at the Eighth Army Retreat Center in Seoul. The retreat coordinator is Mr. Art Kilpatrick, USAFS-Korea, APO San Francisco 96271.

Meet the missionary families in Korea. Shopping and scenic tours will be available. Families are offered babysitting, and Bible classes will be held for children. Food and lodging at this retreat are reasonable since government facilities are available at the retreat center. □

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Pictured (l. to r.) are Rev. David Jason Felter, Evangelism Ministries coordinator; Maria Martinez, American Bible Society executive secretary; and Major Sherrill Benson, Salvation Army national consultant for evangelism.

FELTER PARTICIPATES IN ABS CONSULTATION ON EVANGELISM

Calling evangelism leaders together interdenominationally, the American Bible Society conducted its annual Consultation on Evangelism at Bible House in Midtown Manhattan, May 21-22. Leaders of 14 denominations discussed ways of evangelizing their constituencies and their target groups more effectively. Much attention was given to the use of scriptures and their distribution in denominational evangelism programs to children, youth,



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and adults, as well as to those outside the churches.

Rev. David Jason Felter, Evangelism Ministries coordinator, represented the Church of the Nazarene and served as replacement speaker for Dr. Dallas Jenkins, executive secretary of the A.M.E. Zion Church, who canceled due to illness.

Rev. Felter discussed ways in which God is drawing His people together around the common denominator of evangelism. He told the delegates that "God's Word is humankind's only word of hope." Reaffirming the commitment of the Church of the Nazarene to Scripture distribution in evangelism, he added, "Because of the universality of human need, and the uniqueness of God's Word, we share a partnership with those who carry that Word to the lost of our world."

—NN

ANBP GRANTS FULL MEMBERSHIP TO RELATED PROFESSIONALS

At its annual meeting in Toronto June 19-22, the Association of Nazarene Building Professionals (ANBP) voted to grant full membership to real estate agents, lawyers, and other professionals who formerly had received only associate membership.

About 100 persons attended the event, which featured John Busbee, American Institute of Architects president, as keynote speaker. Others who spoke included Dr. Raymond W. Hurn, general superintendent; Dr. Don Jernigan, Alabama South district superintendent; and Dr. Ed Levin, ANBP president. Greetings were brought by Rev. Michael Estep, Church Extension Ministries director. Dr. Jernigan is the



Architect John A. Busby, Jr., president of the American Institute of Architects, was the keynote speaker. His topic was "Creative Interior Design for Small and Unique Churches."



Newly elected international executive officers, installed by Dr. Raymond W. Hurn, are (l. to r.) James E. Agee, treasurer; Clarence Haviland, secretary; Janice Westmoreland, third vice president; Don Richardson, second vice president; Dan Campbell, first vice president; Don Jernigan, president; and Ed Levin, past president. The new officers will serve from June 1986 to March 1988.

new president of the organization, succeeding Dr. Levin. Janice Westmoreland, an interior designer, was elected third vice president; Clarence Haviland was reelected secretary; and Eddie Agee was elected treasurer.

The ANBP is sponsored by Church Extension Ministries. Its purpose is to serve all aspects of the church in Canada and the United States by acquainting the constituency with the resources and building expertise available for the design and construction of church-related facilities.

—NN

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McDOWELL, CAMPOLO, HURLEY SLATED FOR NAZARENE YOUTH CONGRESS '87

Josh McDowell, Tony Campolo, and Pat Hurley are among the keynote speakers confirmed for Nazarene Youth Congress 1987, July 7-14, in Washington, D.C. Sponsored by NYI and NYI Ministries, NYC '87 will involve at least 5,000 Nazarene teens in a week of intensive training, personal and spiritual growth, and worship.



Josh McDowell is a graduate of Wheaton College and Talbot Theological Seminary. He is a traveling speaker for Campus Crusade for Christ and has spoken to more high school and college students than any other speaker in history. He has authored more than 20 books and has been featured in 22 films and 2 television specials.



Dr. Anthony Campolo is chairman of the Department of Sociology and Youth Ministry at Eastern College in Pennsylvania. He is founder and president of the Evangelical Association for the Promotion of Education, an organization involved in educational, medical, and

economic programs in various third world countries, including Haiti and the Dominican Republic. He also serves as president and executive director of Youth Guidance of Southeastern Pennsylvania. Among his books are *Ideas for Social Action*, *A Reasonable Faith*, and *Partly Right*.



Pat Hurley is a comedian, actor, writer, and television producer. He was formerly the resident comedian on ABC-TV's "Kids Are People, Too," and he has been featured in four Christian films, *The Dating Movie* and the *Stop, Look, and Laugh* series.

In 1982, Pat received an Emmy Award for a television talk show, "Teen Scene," in Los Angeles. He currently works for WGN-TV in Chicago. His newest book, *The Great Teen Robbery*, will be released by Scripture Press in September. □

BREAD TAKES TOP AWARD AT EPA

Bread magazine, the official youth publication of the Church of the Nazarene, won the Award of Excellence in the Youth Periodical category from the Evangelical Press Association in May. Entries were judged on writing, con-

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tent, graphics, and the impact of the publication as a whole.

"*Bread* shows care, creativity, and professionalism on a modest budget," said the EPA judges.

In the same competition, *Teens Today*, the church's weekly Sunday



Pictured (l. to r.) are *Bread* editor Gary Sivewright and assistant editor Karen De Sollar, as they present *Bread*'s EPA Award of Excellence to Nazarene Publishing House executives Dick Fields, Everette Pleyer, and M. A. (Bud) Lunn.



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School take-home paper for junior and senior highs, received an Award of Merit in the Sunday School take-home category.

Both *Bread* and *Teens Today* are edited by Gary Sivewright. Karen De Solar is the assistant editor.

The Evangelical Press Association is comprised of editors, publishers, designers, and staff members of more than 300 major publications in the evangelical movement, including *Christianity Today*, *Campus Life*, *HIS*, *Decision*, and *Leadership Journal*, as well as the *Herald of Holiness*, *World Mission*, and several other Nazarene periodicals. ☐

standing performance of duty, which culminates a distinguished military career of more than 24 years, reflects great credit upon himself, the U.S. Army Material Command, and the U.S. Army."

Chaplain Swim served as a pastor and staff officer to the total command in his last assignment with the U.S. Army Missile Command from July 1985—May 1986.

Beginning July 1, Chaplain Swim became a hospital chaplain for the Memorial Hospital in Colorado Springs.

Present with him for the retirement ceremonies were Chaplain Swim's wife, Mrs. Shirley J. Swim; their two children, Verna and Bradley; and Chaplain



Pictured (l. to r.) are son Bradley; Chaplain Vernon G. Swim; his wife, Shirley; and his daughter, Verna.

Curt Bowers, director of Chaplaincy Ministries for the Church of the Nazarene. ☐



Chaplain Curt Bowers (r.), director of Chaplaincy Ministries, presents the Retirement Award to Chaplain Vernon G. Swim.

CHAPLAIN (COLONEL) VERNON G. SWIM RETIRES

April 24, 1986, a retirement ceremony and parade were held in honor of Chaplain (Colonel) Vernon G. Swim. The Legion of Merit award was presented to Chaplain Swim for his "out-



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EVANGELISTS' SLATES

ADAMS, MICHAEL D.: Mount Carmel, OH (Friends Church), September 2-7; Mount Sterling, OH, September 9-14; Warren, OH (Champion), September 16-21; Columbiana, OH, September 23-28; Warren, OH (First), September 30—October 5

AREY, DONALD I.: Quitman, GA, September 2-7; Confluence, PA, September 9-14; Scottsdale, PA, September 16-21

ARMSTRONG, LEON, LINDA & FAMILY: Marion, VA, September 2-7; Chihuahua, VA (Seven Mile Ford), September 9-14; Winston-Salem, NC (First), September 16-21; Rocky Mount, NC, September 23-28; Louisville, KY (Calvary), September 30—October 5

ARMSTRONG, ROBERT W.: Wiscasset, ME, September 14-19

BAGGETT, DALLAS W.: Laurel, DE, September 16-21; Denton, MD, September 23-28; Trenton, NJ, September 30—October 5

BAKER, RICHARD C.: Newell, WV (Congo), September 9-14; Caro, MI (Ellington), September 16-21; Applegate, MI (Wesleyan), September 23-28; Middleport, OH, September 30—October 5

BALLARD, DON: Fort Smith, AR (Trinity), September 10-14; Reserved, September 16-21; Roxana, IL, September 24-28

BATERS, ROBIN: Reserved, September 1-7

BEELER, LOWELL E.: Franklin, IN (Evangelical Methodist), September 2-7; Ligella, GA (Evangelical Church), September 9-14; Macon, GA (Evangelical Methodist), September 16-21; Reserved, September 23-28; Hickory, NC, September 30—October 5

BELZER, DAVID A.: Dawson, MN, September 9-14; Wausau, WI, September 16-21; Pana, IL (First), September 22-28; Hutchinson, KS (Peniel), September 30—October 5

BLUE, DAVE & DANA: Birmingham, AL (Indoor Camp Meeting), September 3-7; Decatur, IL (First), September 30—October 5

BLYTHE, ELLIS G., SR.: West Palm Beach, FL, September 9-14; Indianapolis, IN (South Irvington), September 16-21; Columbia, TN (Grace), September 23-28; Springfield, OH (Trinity), September 30—October 5

BOCK, DON: Wurland, KY, September 2-7; Faith Valley, OH (CCCU), September 9-14; Manchester, OH, September 16-21; Pomeroy, OH (Free Methodist), September 23-28

BOICOURT, MARLA J.: Perry, FL, September 6-10; Johnson City, TN (First), September 14-21

BOND, GARY & BETH: Upper Marlboro, MD (Melwood), September 3-7; Washington, DC (First), September 9-14; Elliott City, MD (Baltimore First), September 16-21; Camillus, NY (Syracuse Immanuel), September 28—October 5

BOONE, FORD L.: Higdon, AL (Shiloh), September 8-14; Lufkin, TX (Bethel), September 16-21; Bay City, TX, September 23-28

BOQUIST, DOUG & DEB: Urbana, OH, September 21-26; Oregon, OH (Toledo Oregon First), September 30—October 5

BOSHELL, T. JAMES: Reserved, September 4-6; Logan, WV, September 9-14; Dunbar, WV, September 16-21; Moundsville, WV, September 23-28

BOWDEN, ALFRED V.: Prattville, AL (Millbrook), September 14-18; Robertsdale, AL, September 23-28

BOYNTON, RICHARD C.: New Castle, IN (Westview), September 30—October 5

BREWINGTON, JANE A.: Portales, NM, September 16-28

BROWN, FRED D.: Reynoldsburg, OH, September 9-14; Sterling Heights, MI, September 16-21; St. Louis, MO (Southside), September 30—October 5

BROWN, ROGER: Cowden, IL (Free Methodist), September 7-12; Columbus, OH (Whitehall), September 17-21; Orlando, FL (First), September 23-28; Kissimmee, FL (First), September 30—October 5

BUDD, JAY B.: Warren, OH (Bolindale), September 9-14; Edinboro, PA, September 23-28; Mount Gilead, OH, September 30—October 5

BURKE, OWEN M.: Hermosa Beach, CA, September 2-7; Sierra Vista, AZ, September 14-19; Red Bluff, CA, September 23-28

BURKHALTER, G. PAT: Muskogee, OK (Trinity), September 2-7; Astoria, IL, September 9-14; Perry, OK, September 16-21; Alma, AR (Maple Shade), September 23-28; Greenville, TX (First), September 30—October 5

BYERS, CHARLES & MILDRED: Marengo, IA, September 2-7; Caney, KS, September 9-14; Knoxville, IA, September 16-21; Woodruff, WI (Arbor-Vitae Woodruff), September 23-28; Grinnell, IA, September 30—October 5

CANEN, DAVID L.: Decatur, AL (Lakewood), September 2-7; Albertsville, AL (First), September 9-14; Pensacola, FL (Ensley), September 16-21; Augusta, GA (First), September 23-28; Macon, GA (Shurlington), September 30—October 5

CANFIELD, DAVID B.: Ravenna, KY, September 2-7; Inez, KY, September 9-14; Hillsboro, OH, September 16-21; Blue Ash, OH (Cincinnati Sycamore Community), September 25—October 5

CARROLL, LARRY & ROBERTA: Indianapolis, IN (Meridian Street), September 9-14

CASTEEL, HOWARD H.: Farmington, IL, September 2-7; Montgomery City, MO, September 9-14; Iberia, MO, September 16-21; Cove, AR (Pleasant Grove), September 28—October 5

CAYTON, JOHN, JR.: Reserved, September 1-30

CHAMBERS, LEON & MILDRED: Mitchell, IN (Indianapolis Dist. Lay Retreat), September 12-14; Indianapolis, IN (Southside), September 16-21

CHASE, FRANK: Indianapolis, IN (Ritter Avenue), September 2-7; Fargo, OK, September 9-14; Buffalo, OK, September 16-21; Wagoner, OK, September 23-28; Belgrade, MO (Ester Holiness Church of Jesus Christ), September 30—October 5

CHIPP, VERLIN E.: New Castle, IN (Southside), September 16-21; Lewisville, IN (New Hope Independent Holiness Church), September 23-28

CHRISTNER, JACK M.: Mineral City, OH, September 9-14; Gas City, IN, September 16-21; Seneca Falls, NY, September 23-28; McDonald, PA, September 30—October 5

CLAY, M. E.: Follansbee, WV (First), September 16-21; Dille, WV, September 23-28; Walton, WV, September 30—October 5

COBB, BILL & TERRI: Ottumwa, IA (Trinity), September 1-7; Williston, ND, September 9-14; Sidney, MT, September 16-21; Grand Junction, CO, September 20-25; Littleton, CO (Denver Columbine Hills), September 24-28

COFFEY, REV. & MRS. RUSSELL: Lebanon, TN (First), September 2-7; Sturgis, MI (Christian School Mtg.), September 9-17; New Albany, IN (Eastside), September 19-28; Anderson, IN (Goodwin Memorial), September 30—October 5

CONNETT, JOHN W.: Oakwood, IL, September 23-28

COVINGTON, NATHAN A.: Reserved, September 2-6; Coeur d'Alene, ID, September 7-12; Claremore, OK, September 16-21; McAlester, OK, September 23-28; Pawhuska, OK, September 30—October 5

COX, CURTIS B.: St. Albans, WV, September 9-14; Williamstown, WV, September 16-21; Jumping Branch, WV (Tabernacle), September 23-28

CRABTREE, JAMES C.: West Memphis, AR (First), September 2-7; Mentor, OH, September 9-14; Adrian, MI (First), September 16-21; Marysville, OH, September 23-28

CRANDALL, VERNON & BARBARA: Millington, MI, September 5-14; Saginaw, MI (Shields), September 16-21; Lansing, MI (Waverly), September 23-28; Geneva, IN, September 30—October 5

CRANE, BILLY D.: Imperial, PA, September 2-7; Bluefield, WV, September 9-14; Hopewell, VA, September 16-21; Homer City, PA, September 23-28; Fremont, OH, September 30—October 5

CREWS, HERMAN F.: Tucumcari, NM, September 5-7; Reserved, September 8-14; Mount Vernon, TX, September 26-28

DARNELL, H. E.: Bremen, OH (Independent Church), September 5-14; Fort Smith, AR (Bible Missionary Church), September 18-28

DELL, JIMMIE: Carlinville, IL (Illinois Laymen's Retreat), September 5-7; Tulsa, OK (First), September 11-14; Battle Ground, WA (Faith), September 16-21; Emmett, ID, September 23-28

DENNISON, MARVIN E.: Oakland, ME, September 1-7; Pittsfield, ME, September 9-14; Bethel, ME, September 16-21; Auburn, ME, September 23-28; South Portland, ME, September 30—October 5

DISHON, MELVIN: Portland, TN, September 9-14; Hopkinsville, KY, September 30—October 5

DODDS, LARRY W.: Des Moines, IA (First), September 10-14

DOOLITTLE, KEVIN C.: Atlasburg, PA, September 19-21; Coshocton, OH (First), September 24-28

DUNMIRE, RALPH & JOANN: Belle, WV, September 9-14; Dunbar, WV, September 16-21

DUTTON, BARRY & TAVIA: Brookville, PA, September 2-7; Terre Haute, IN (Southside), September 9-14; Hensley, AR (Little Rock Springlake), September 16-21; Parkersburg, WV (Calvary Memorial Ind. Holiness), September 23-28

ECKLEY, LYLE E.: Burlington, TX, September 9-14; Mansfield, TX (Arlington Calvary), September 16-21

ESSELBURN, BUD—THE KING'S MESSENGERS: Martins Ferry, OH, September 9-14; Williamsburg, OH, September 16-21; Fulton, OH, September 23-28; Danville, IL (First), September 30—October 5

FADER, WES & MARY: Julian, NC (Evangelical Methodist), September 2-7; Chestertown, MD, September 9-14; Huntingdon, PA (McConnellstown), September 16-21; Durham, NC, September 23-28

FISHER, C. WILLIAM: Pratt, KS, September 16-21; Sapulpa, OK, September 23-28

FORTNER, ROBERT E.: Front Royal, VA, September 2-7; Fort Oglethorpe, GA (Battlefield Parkway), September 10-14; Lancaster, KY, September 16-21; Reserved, September 23-28; Stonington, IL, September 30—October 5

FRANK, RICHARD A.: Phillipsburg, KS (Missionary), September 3; Winchester, VA, September 7; Reading, PA (Koinonia Holiness Missionary Service), September 10; Portsmouth, VA (Missionary), September 14; Colonial Heights, VA (Missionary), September 17; Hurricane, WV, September 20 (p.m.); Hershey, PA, September 21-28

FREELAND, RONALD E.: Petersburg, IN, September 2-7; Greenwood, IN, September 9-14; Seymour, IN (Peter's Switch), September 16-21; Evansville, IN (Grace), September 23-28; Corydon, IN, September 30—October 5

GADBOW, CLINTON D.: Hewitt, MN, September 16-21; Moravia, IA, September 23-28

GARDNER, JOHN M.: Tampa, FL (Town & Country), September 3-7; Dade City, FL (Chapel of Hills), September 23-28

GAUTHORP, WAYLAND W.: Marshall, IL (Tent Mtg.), September 2-7; Indianapolis, IN (Meridian Street), September 9-14; Brazil, IN, September 23-28

GINTER, TIMOTHY E.: Fort Walton Beach, FL, September 2-7; North Royalton, OH (State Road Community), September 9-14; Ash-tabula, OH (Edgewood), September 16-21; Doylestown, OH, September 23-28; Clinton, OH, September 30—October 5

GRAY, C. PAUL: Amarillo, TX (South Georgia), September 23-28

GREEN, JAMES & ROSEMARY: St. Joseph, MO (First), September 4-7; Johnson, KS (Bethel), September 9-14; Modesto, CA (First), September 16-21; Hobart, IN (First), September 23-28

GROVES, C. WILLIAM: Columbus, OH (Beechwood), September 9-14

HAINES, GARY W.: Kalamazoo, MI (First), September 6-10; Lansing, MI (First), September 11-14; Muncie, IN (First), September 20-24; Syracuse, IN (Wawasee Community), September 25-28

HANCOCK, BOYD C.: Jonesboro, AR (First), September 23-28; Greenbrier, AR, September 30—October 5

HAYES, ALVIN B.: Ephrata, PA, September 9-14; Reserved, September 15-21; Portland, IN (Sugar Grove), September 23-28

HAYNES, CHARLES & MYRT: Michigan City, IN, September 9-14; Bunola, PA, September 16-21; Johnstown, PA, September 23-28

HECKATHORN, JAMES R.: Alberta, MN, September 16-21; Sandstone, MN, September 23-28; Merrifield, MN, September 30—October 5

HELMS, MIKE & GLORIA: Karval, CO, September 2-7; Durango, CO (Free Methodist Church), September 9-14; Berthoud, CO (Garden Valley), September 16-21; Marshalltown, IA, September 23-28; Glenwood, IA, September 30—October 5

HENDERSON, LATTIE V.: Waynesville, NC (Lakeview), September 7-12; Callaugus, NY (Independent Church), September 15-21

HIGGINS, CHARLES E.: Ottawa, IL (First), September 7-11; Sterling, IL (First), September 14-18; Fort Wayne, IN (Lake Avenue), September 21-25; Ortonville, MI (Lake Louise), September 28—October 2

HILL, BEN E.: Minneapolis, KS, September 2-7

HOOTS, BOB: Reserved, September 1-31

HOWARD, MICHAEL A.: Centralia, IL, September 23-28

HOWARD, RICHARD E.: Sheffield, AL (First), September 23-28

HUGHES, JOYCE: Savannah, TN, September 7-14; Martin, TN (Green Tree/Church Planting), September 21-28

JACKSON, PAUL & TRISH: Concerts in Indiana, Pennsylvania, Ohio, New York, and New Jersey, September 1-28; Rochester, NY (Grace), September 30—October 5

JEFFRIES, JEFF & JAN: Portland, OR (Rose City/A.M. Concert), September 7; Albany, OR (P.M. Concert), September 7; Goldendale, WA, September 14-19; Springfield, OR (First/A.M. Concert), September 21; Molalla, OR (P.M. Concert), September 21; Canby, OR (Canby Chapel), September 24-28

JOHNSON, RONALD E.: Concerts in Southern Idaho, September 3-7; Greater Los Angeles Camp Meeting, September 9-14; Concerts in Western Oregon and Washington, September 17-28

JONES, TERRY L.: Pekin, IL (First), September 2-7; Noblesville, IN (First), September 10-14; Benton, AR (First), September 17-21; Fort Smith, AR (First), September 23-28

JUSTICE, MEL & DONNA: Muncie, IN (Riverview), September 2-7; Reserved, September 9-14; Connorsville, IN (Gortner Memorial), September 16-21; Lakeview, OH (Indian Lake Northside), September 23-28

KEENA, EARL E.: Reserved, September 11-14

KNIGHT, JOHN L.: Reserved, September 3-5; Sand Springs, OK, September 9-14; Ozark, MO, September 16-21; Hobart, IN (First), September 23-28; Grand Saline, TX, September 30—October 5

KOHR, CHARLES A.: Kittanning, PA, September 2-7; Ebensburg, PA, September 9-14; Grove City, PA, September 16-21; Vanderbit, PA, September 23-28; Saratoga Springs, NY (Grace), September 30—October 5

LAWSON, WAYNE T.: Nampa, ID (North), September 29—October 5

LAXSON, WALLY & GINGER: Jasper, AL (First/Homecoming), September 7; Fort Worth, TX (First), September 10-14; Fort Worth, TX (Haltom City/Tent Meeting), September 21-26

LECKRONE, LARRY D.: Ossian, IN, September 2-7; Fayette, OH, September 9-14; Rockton, IL, September 16-21; Vienna, WV, September 23-28; Rock Hill, SC (West Main), September 30—October 5

LEPTER, DOUGLAS & SAMUELLA: Plover, WI (Plover-Point), September 2-7; Menomonee, WI, September 9-14; North Ridgeville, OH (Calvary Ridge), September 16-21; Carl Junction, MO, September 23-28; Warren, IN (Hilcrest), September 30—October 5

LESTER, FRED R.: Prescott, AZ, September 2-7; Maywood, CA, September 23-28

LIDDELL, P. L.: Brownstown, IN, September 2-7; University Park, IA (Vennard College Revival), September 8-14; Rogers, AR, September 16-21; Lansing, IL, September 23-28; Bowling Green, OH, September 30—October 5

LITTLE, HAROLD N.: Modesto, CA (First), September 16-21

LOETSCHER, O'NEAL & LINDA: Mason City, IA, September 2-7; Reserved, September 7-12; Indianola, IA, September 16-21; Ankeny, IA, September 23-28; Lapeer, MI, September 30—October 5

LOHR, DONALD A.: Winchester, TN, September 9-14; South Daytona, FL (Daytona South), September 16-21; Roncovevte, WV, September 23-28; Greenfield, OH, September 30—October 5

MANER, ROBERT E., JR.: Charleston, WV (Elk River), September 2-7;

Reserved, September 9-14; Council Bluffs, IA (Emmanuel), September 16-21; Covington, GA (First), September 23-28; West Frankfort, IL, September 30—October 5

MANLEY, STEPHEN L.: Reserved, September 2-7; Marion, IN (Wesleyan College Church), September 8-14; Richmond, VA (Southside), September 16-21; Trevecca Nazarene College, September 23-28; Nashville, TN (Donelson), September 26-28; Roanoke, VA (First), September 30—October 5

MATTER, DANIEL W., SR.: Redkey, IN, September 5-7; Garrett, IN (Family Crusade), September 16-21

MAYO, H. CLIFFORD: Tell City, IN, September 2-7; Hawesville, KY (Non-Nazarene Church), September 9-14; Huntingburg, IN, September 16-21; Evansville, IN (First), September 23-28

McFERRIN, RICK & LANETTE: Yorktown, IN, September 1-7; McConnellsville, OH, September 9-14; Norristown, PA, September 16-21; Pottstown, PA, September 24—October 5

McKELLIPS, DALLAS A., SR.: Kansas City, KS (Bethel Glen), September 10-14

McWHIRTER, G. STUART: Port Orchard, WA, September 23-28

MEENACH, CHRIS F.: Dayton, OH (First General Baptist), September 7-14

MELVIN, L. DOLORES: Beattyville, KY, September 7-14; Tallaga, KY (Community [KMB]), September 14; Jamestown, KY (Creelsboro), September 16-21; Waco, KY, September 28—October 5

MEREDITH, DWIGHT & NORMA JEAN: Hewitt, MN, September 16-21; Moravia, IA, September 23-28

MILBURN, GARY: Rockville, MD, September 10-14; London, KY (First), September 23-28

MILLER, WALLY & CARROLL: Hood River, OR, September 2-7; Dayton, WA, September 9-14; Spokane, WA (South Hill), September 16-21; Ritzville, WA, September 23-28; Yakima, WA (Bethel), September 30—October 5

MILLHUFF, CHARLES R.: MANC, September 3; Cedar Rapids, IA (First), September 10-14; Hot Springs, AR (First), September 17-21

MILLS, CARLTON A.: Gettysburg, PA, September 3; Pulaski, VA, September 7-14; Gahanna, OH (Columbus Shepherd), September 17; Portsmouth, OH (First, A.M.), September 21; Columbus, OH (Bellows Avenue, P.M.), September 21; Westerville, OH, September 24-28; Pataskala, OH, September 30—October 5

MOORE, NORMAN L.: San Diego, CA (Linda Vista), September 3-7; Chula Vista, CA, September 10-14; Clovis, NM (First), September 17-21; Santee, CA, September 24-28

MORLEY, FRANK W.: Peoria, AZ, September 2-7; Elmira, NY (First), September 9-14; Oregon, IL, September 16-28; Decatur, IL (First), September 30—October 5

MOSS, UDELL G.: Broadview, NM, September 2-7; Gallup, NM (First), September 9-14; Albuquerque, NM (Los Altos), September 16-21; Clovis, NM (Fairview), September 23-28; Dodge City, KS (First), September 30—October 5

MOYER, BRANCE E.: Watogoo, OK, September 14-21; Hillsboro, TX, September 30—October 5

MUNCIE, ROBERT & JANE: Petersburg, IN, September 2-7; Ridgeway, MI, September 9-14; Indianapolis, IN (Southside), September 16-21; Wyoming, IL, September 23-28; Rochester, IN, September 30—October 5

MYERS, HAROLD L.: Granite City, IL (First), September 2-7; Edwardsville, IL (Glenview), September 9-14; Chrisman, IL, September 16-21; St. Bernice, IN, September 23-28

NAJARIAN, BERGE & DORIS: Effingham, IL, September 5-7; Wichita, KS (Eastridge), September 12-14; Elkins, WV, September 26-28

NASH, FORREST W.: Cheyenne, WY (First), September 23-28

NEFF, LARRY & PAT: Mount Sterling, OH, September 9-14; Portsmouth, OH (First), September 23-28; Mattoon, IL (First), September 27

OLIVER, L. S.: Craig, MO, September 9-14; Littleton, CO (Denver Littleton), September 23-28; Thornton, CO (Denver Thornton), September 30—October 5

OVERTON, WILLIAM D.: Toms River, NJ, September 16-21; Canton, OH (Fairmount), September 30—October 5

OYLER, CALVIN & VIRGINIA: Fort Worth, TX (Haltom City), September 16-21; Pampa, TX, September 23-28

PAGE, MARK: Chillicothe, OH (Wilson Run CCCU), September 1; Newcomerstown, OH (Birmingham United Methodist), September 2-7; Winchester, OH (Wesley Chapel CCCU), September 9-14; Portsmouth, OH (Sciotoville), September 16-21; Circleville, OH, September 23-28; Columbus, OH (Wilson Avenue), September 30—October 5

PASSMORE EVANGELISTIC PARTY: Mill Hall, PA (Brethren in Christ), September 2-7; Flemming, PA (Free Methodist Church), September 9-14; Tyrone, PA (Free Methodist [First]), September 16-21; Muncie, IN (North Walnut Street), September 23-28; Indianapolis, IN (Eastside), September 30—October 5

PENDLETON, JOHN P.: Oklahoma City, OK (Woodson Park), September 14; WV, Church of God Tour, September 28—October 26

PERDUE, NELSON S.: Oregon, OH (Toledo Oregon First), September 30—October 5

PFEIFER, DON EVANGELISTIC TEAM: York, PA (York Interstate Fair), September 5-13; York, PA, September 14-17; Fort Wright, KY (Covington Central), September 19-21; South Carolina District Rallies Tour, September 22-27; Findlay, OH (First, P.M.), September 28

PIERCE, BOYCE & CATHERINE: Albertville, AL, September 9-14

PRINTUP, JUANITA: Reserved, September 8-10; 23-25

QUALLS, PAUL M.: Largo, FL (Seminole First), September 17-21

READER, GEORGE H.: Belleville, IL (Emmanuel), September 21-18

RICHARDS, LARRY & PHYLLIS: Spiceland, IN, September 16-21

ROBINSON, TED L.: Springfield, OH (High Street), September 2-7; Spring Arbor, MI, September 9-14; Findlay, OH (First), September 16-21; Lancaster, OH (First), September 23-28; East Lake, OH (Wilco-Lake), September 30—October 5

ROTH, RONALD W.: Poplar Bluff, MO (First), September 2-7; Lawton, OK (First), September 9-14; Tulsa, OK (Calvary), September 16-21; Vincennes, IN (First), September 23-28; Columbia City, IN, September 30—October 5

SEMRAN, KIM: AR, South Arkansas Concert Tour, September 24-25; Hot Springs, AR (Arkansas District CL/SS Convention), September 26-27; Hot Springs, AR (Lockhaven), September 28

SMITH, CHARLES HASTINGS: Columbia, MO (First), September 3-7; Fayette, OH, September 9-14; Burton, MI (Flint South), September 17-21; Hiwassee, AR, September 30—October 5

SMITH, HAROLD & ORPHA: Leroy, MI, September 9-14; Cass City, MI (Mizpah Missionary), September 21-24

SMITH, OTTIS & MARGUERITE: Heuvelton, NY (Wesleyan), September 2-7; Keene, NH, September 9-14; Williston, VT (Burlington Williston), September 16-21; Millville, NJ, September 23-28; Clinton, PA (Wesleyan), September 30—October 5

SMITH, DUANE: Cambridge City, IN, September 2-7; College Park, MD, September 14-21; Jackson, OH, September 23-28; Williamsburg, IN, September 30—October 5

STANFORTH, KENNETH: Ukiah, CA, September 7-12; Crescent City, CA, September 14-21; Fortuna, CA, September 23-28; Rogue River, OR, September 30—October 5

STANTON, TED & DONNA: Reserved, September 2-7; Reserved, September 9-14; Bossier City, LA (First), September 16-21; Haysville, KS, September 23-28; Reserved, September 30—October 5

STARK, EDDIE G.: Des Moines, IA (Eastside), September 30—October 5

STEVENSON, GEORGE E.: West Columbia, SC (First), September 2-7; Burlington, NC (First), September 9-14; Little Rock, AR (Westwood), September 16-21; North Little Rock, AR (Sylvan Hills), September 23-28; Cumberland, MD (First), September 30—October 5

STEWART, PAUL J.: Olive Hill, KY, September 17-21

STREET, A. DAVID: Terre Haute, IN (Northside), September 2-7; Louisville, KY (Hikes Point), September 21-24; Paris, IL (Oliver United Methodist), September 28—October 5

SWANSON, ROBERT L.: Reserved, September 2-5; Climbing Hill, IA, September 19-21; Sioux City, IA (Grace), September 23-28

TAYLOR, MENDELL L.: Ada, OK (First), September 5-7; Spencer, WV, September 17-21

TAYLOR, RONNIE F.: Reserved, September 1-21; Fairfield, IA, September 23-28

TAYLOR, ROBERT W.: Canton, IL (First), September 2-7; Glasgow, WV, September 9-14; Clendenin, WV, September 16-21; Mansfield, OH (First), September 23-28; Rockford, IL (First), September 30—October 5

THOMAS, J. MELTON: Nampa, ID (Interim Pastor), September 7-28; Rock Springs, WY, September 30—October 5

TOOLEY, JAMES: Danielville, GA (Evangelical Methodist), September 14-19; Augusta, GA (Salvation Army), September 21-25

TRIPP, HOWARD M.: Somerset, KY (First), September 2-7; Fairfield, OH, September 9-14; Monroe, LA (First), September 30—October 4

ULMET, ALECK G.: McComb, MS (First), September 2-7; Jackson, MS (Grace), September 9-14; Clinton, IA (First), September 16-21; Cedar Falls, IA, September 23-28; Red Oak, IA, September 30—October 5

VARCE, PAUL H.: Reserved, September 1-30

WALKER, LAWRENCE C.: Andover, OH (Cherry Valley), September 7; Barberton, OH (Mount Summit), September 16-21

WATKINS, FRANK C.: Prince George, B.C., Canada, September 9-14; Sweet Home, OR, September 21-28

WATSON, LOY L.: Enid, OK (Maine/Supply), September 1-30

WELLS, LINARD D.: Dodson, TX, September 2-7; Waldron, AR (First), September 9-14; Cleveland, OK, September 16-21; Tulsa, OK (Southwest), September 23-28; Sulphur Springs, TX, September 30—October 5

WILLIAMS, E. VERBAL: Lynden, Ont., Canada (Orkney), September 23-28

WILSON, J. BARRY: Kokomo, IN (Forest Lawn), September 21-25; Lewistown, IL, September 28—October 3

WOODWARD, S. OREN: Romney, WV, September 2-7; Charleston, WV (Southeast), September 9-14; Monongahela, PA, September 16-21; Wilshire, OH (Interdenominational Community Crusade), September 23-28; Bradford, OH, September 30—October 5

WOOLMAN, J. L.: De Ridder, LA, September 23-28



WOOTEN, D. J.: Oakland, MD, September 2-7

WRIGHT, E. GUY: Pittsburgh, PA (Greater Pittsburgh), September 2-7; Washington, PA (Hart Ave.), September 9-14; Covington, VA, September 16-21; Crestline, OH, September 23-28; Charleston, WV (First), September 30—October 5

WYRICK, DENNIS E.: Alvin, TX, September 9-14; Charleston, WV (South Hills), September 23-28

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PALCON III STEERING COMMITTEE MEETS

A steering committee of 11 men made preliminary plans for PALCON III in a meeting held May 26-27 at the Airport Hilton Plaza in Kansas City.

Committee members are Howard Chambers, Fairview Village, Pa.; James V. Morsch, Orlando, Fla.; Bruce Petersen, Springfield, Ohio; Bill E. Burch, Phoenix; Joe Knight, Seattle; Melvin McCullough, Bethany, Okla.; R. J. Cerato, Wichita, Kans.; Jim Mellish, Warren, Mich.; Don Dunnington, Antioch, Tenn.; Thomas Scofield, Bolton, England; and Rudolph Petersen, Calgary, Alta., Canada.

Three discussion groups planned the summer 1988 meeting for pastors and church leaders, to be held on all Nazarene college campuses in the U.S. and Canada.

Selection of scriptural themes and issues progressed around the statement of purpose: "To encourage renewal among Nazarene ministers for further involvement in a reconciling ministry to fulfill our mission in the world." Renewal being the theme, noted speakers were suggested, linked with the various issues to be addressed. □

PENSIONS VIDEOTAPE DISCUSSES PASTOR'S COMPENSATION PLANNING

Church boards should view in September or October section 3 of the tax videotape produced by the Board of Pensions and Benefits USA. In this section—"Tax Strategies for Minister and Churches"—Rev. Manfred J. Holck, Jr., a certified public accountant and an attorney, discusses ways of restructuring a pastor's compensation package to eliminate the payment of unnecessary taxes.

Rev. Holck states that these strategies are in no way to be construed as "evasive." He emphasizes that they are prudent and legal methods that simply allow the minister to pay only the taxes that are owed.

Early preparation for the new tax year can save many individuals time and money. Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, emphasizes the importance for all church boards, ministers, and evangelists to plan now for a review of "Tax Strategies for Ministers and Churches."

A complimentary copy of the tax videotape was sent by the Pensions Board to each district office in the United States and is available on a loan basis. Requests to borrow this resource should be directed to respective district offices. □



The Hawaii Pacific district assembly convened in Honolulu with Dr. William M. Greathouse presiding. Dr. Darrell B. Teare was extended a four-year term as district superintendent. Shown (l. to r.) are District Superintendent Teare with recipients of the Great Commission Leaders Awards, Rev. Lon Eckdahl, Kahului, Maui; Rev. Liusa Ulavale, Honolulu First Samoan; and Rev. Larry D. Coen, Honolulu First English; and General Superintendent William Greathouse.



The district held a sending service during the assembly to honor Pastor and Mrs. Taylor Puapuaga and family of the Leeward Samoan Church, who are going to Western Samoa where Rev. Puapuaga will teach in the Bible school. Rev. Puapuaga had served as dean of the Samoan Institute on the district. The Puapuaga family is shown with District Superintendent Darrell B. Teare (back, l.) and General Superintendent William M. Greathouse (back, r.).



Shown at the Northwestern Ohio district assembly (l. to r.) are Dr. Eugene L. Stowe, general superintendent; recipients of the "Pastor of the Year" awards Larry Stevey, Springfield Trinity; David Dooley, Paulding; Harold Clay, Lima First; Douglas McAdams, Toledo Chapman; and District Superintendent M. V. Scutt. Dr. Scutt is on an extended term. The Great Commission Award was presented to Findlay First, Lima Community, Lima First, London, Marysville, Paulding, Springfield Central, Springfield Trinity, Sylvania, and Urbana. The Great Commission Leadership Award was presented to Springfield Central, Springfield Trinity, and Lima First. Reports showed 23 churches with Honor Sunday Schools, 13 churches on the Evangelistic Honor Roll, 38 churches on the Stewardship Honor Roll, a gain of \$529,000 raised for all purposes, and 16.36% for World Mission. General Superintendent Stowe ordained Glenn Orval Blair, Jr., Michael Eugene Dunson, and Glen Leroy Freshour, Jr.

FOR THE RECORD

MOVING CHAPLAINS

CH (COL) LOWEL D. FOSTER, USAF, from Hampton, VA, to Installation Staff Chaplain, 1606 ABW/HC, Kirtland AFB, NM 87117.

CH (CAPT) JOHNNIE DOUGLAS WARD, USAF, from Altus Air Force Base, OK, to 15 Air Base Wing (PACAF)/HC, Hickam AFB, HI 96853.

CH (MAJ) BOB G. MIDGETTE, USA, from Wahiawa, HI, to Office of the Chaplain, Fort Jackson, SC 29207.

CH (CAPT) DWIGHT JENNINGS, USAR, from Germany to Chaplain's Advanced School, USACHCS, Fort Monmouth, NJ 07703-5511.

CH (COL) VERNON G. SWIM, USA, retirement from Redstone Arsenal, AL, to Memorial Hospital, Colorado Springs, CO.

CH (COL) PAUL PUSEY, USA, retirement from Fort Knox, KY, to Elizabethtown, KY 42701.

LCDR CHRIS E. FOSBACK, CHC, USN, from San Diego, CA, to Commander, FLEACTS, Sasebo, Japan, FPO Seattle 98766.

CH (1LT) PAUL K. BRADFORD, USAR, from Fort Monmouth, NJ, to Office of the Chaplain, 2d Bde, 5th Inf Div, Fort Polk, LA 71459.

CH (1LT) EVERETT C. HAYES, USAR, from Fort Monmouth, NJ, to HHB, 2/34 FA, Fort Sill, OK 73503.

CH (1LT) PAUL R. LOOPER, USAR, from Fort Monmouth, NJ, to HHB 2/5 AD, Fort Hood, TX 76546.

CH (CPT) JAMES ROBERTS, USAR, from Fort Monmouth, NJ, to (Prichard Chapel), Co A USAARMC, Fort Knox, KY 40121.

CH (CPT) DONALD L. WILSON, USAR, from Fort



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The Nebraska district assembly extended a near-unanimous four-year call to District Superintendent Dwight Neuenschwander. General Superintendent Gerald D. Johnson ordained David Baker. Shown (l.), the Great Commission Leaders Award is presented to Pastor Galen Skinner of Lincoln, Nebr., First Church by District Superintendent Neuenschwander; and (r.) to Pastor Tom Shaw of the Fremont, Nebr., church. Not shown, Pastor Dallas McKellips of the 18-month-old Norfolk church also earned the award.

Monmouth, NJ, to HHC 2/14 10th MTN Div, Fort Benning, GA 31905.
CH (LT COL) JAMES P. HALL, USAF, from Rantoul, IL, to K.I. Sawyer AFB, MI 49843.
CH (LTC) KENNETH B. CLEMENTS, USA, from Cecilia, KY, to Fort Riley, KS 66442.
LT MARK E. FARRIS, CHC, USNR, from Virginia Beach, VA, to Religious Ministries Center, Marine Corps Recruit Depot, Parris Island, SC 29905.

MOVING MINISTERS

STEVEN ANTHONY from Metropolitan (Roseville, Mich.) to Richfield First (Otsville, Mich.)
DAVID C. BARTON student, Colorado Springs, to Wheatland (Mo.) First
DAVID R. BECKER to Oaks (N.Dak.) First
A. V. BOWDEN from Cocoa (Fla.) First to evangelism

J. MICHAEL BUCK from Fortville, Ind., to Springs Valley (Ind.) First
MARVIN W. BUNDE to Dickson (Tenn.) First
ALBERT E. CLARK from Crown Point, Ind., to Terre Haute (Ind.) Southside
ROBERT M. CUNNINGHAM from Post Falls, Idaho, to Laurel (Mont.) First
LARRY R. DAHL from Toronto, Ont., Main to Calgary North Hill
KENT E. DALE from DA (Wis.) to Rensselaer, Ind.
MICHAEL E. DUNSON from Grover Hill, Ohio, to Pioneer (Ohio) First
GEORGE H. EDMUNDS to Louisville (Ky.) Southside
RONALD R. EMPTAGE to Columbus (Ohio) First
ARTHUR H. FISH from Pleasant View (Ridgefield, Wash.) to Billings (Mont.) First
JOHN G. FORSTER from Alturas (Calif.) First to Sidney (Mont.) First

BILLY C. GOODPASTURE from Valley Mission (Bedford, Ind.) to Fort Branch (Ind.) First
ROY A. GREEN from Caldwell (Idaho) Canyon Hill to San Jose (Calif.) Valley
N. DOUGLAS HALSTEAD from Roswell (N.Mex.) First to Great Falls (Mont.) First
HUGH E. HINES to Lolo First (Florence, Mont.)
MARK HINSHAW from Anderson (Ind.) Parkview to Marion (Ind.) First
THEODORE R. HOLMQUIST from Staples, Minn., to Pablo (Mont.) First
JAMES E. HIGGINS from Pittsburgh (Butler, Pa.) to Columbus (Ohio) West Broad
ROBERT G. HUMPHREY, student, Colorado Springs, to Grand Forks (N.Dak.) First
BRYON M. HUNT from Attica, Ind., to Denver (Colo.) First, education
DAN D. LIMA to Lafayette (Ind.) First
WALTER MEADOWS to Pine Hill (McEwen, Tenn.)
DANIEL J. MILLNAR to Worden (Mont.) First
ANDERSON NEWTON from Chattanooga (Tenn.) East Lake to Mobile (Ala.) Riverside
VIRGINIA R. NEWTON from Chattanooga (Tenn.) East Lake to Mobile (Ala.) Riverside
MICHAEL E. PAGE from Warr Acres, Okla., to Oro Valley (Tucson, Ariz.)
JESSE D. PARKER to Spartanburg (S.C.) Sharon
DALE PEIRCE from Amarillo (Tex.) Valleyview to Fort Worth (Tex.) Northside
E. CARL POWERS from Big Springs, Tex., to Kingfisher (Okla.) First
GREGORY A. PRESSLEY from student, NTS, Kansas City, to Cherryville (N.C.) First
JAMES R. RUSSOM from Oklahoma City (Okla.) Meridian Metroplex Fellowship to Flagstaff (Ariz.) First
WESLEY D. SAMPSON, student, to Greencastle (Ind.) First
JAY S. SHOFF from Port Charlotte (Fla.) First to Charlotte (N.C.) Plaza
JAMES B. SMITH from Portland (Oreg.) Mt. Scott to Sunnyside (Kinnear, Wyo.)
CHALLAN W. STEWART, JR., to Sawyer (N.Dak.) First
GERALD E. STEWART, student, Colorado Springs, to Antigo (Wis.) First
CHARLES L. STROUD from Duncan (Okla.) Oak Avenue to Elk City (Okla.) First
RONALD M. THICK, student, to New Berlin (Wis.)
DANIEL WIEBESIEK to Wapello (Iowa) First
DAVID L. WITHEROW, student, NTS, Kansas City to Kempton (Ill.) First

MOVING MISSIONARIES

REV. JOHN and DORIS ANDERSON, India, Furlough address: 6390 N. Oak Ave., Casa Robles, Temple City, CA 91780
MR. DANA and MIRTZA BENSOTER,* Honduras, Field address: Apartado 249-C, Tegucigalpa, Honduras
DR. MAURINE DICKERSON,* European Nazarene Bible College, Field address: Postfach 109, 8201 Schaffhausen, Switzerland
REV. JAMES and DIANA DUFRIEND, Caribbean Nazarene Bible College, Field address: Box 1245, Port of Spain, Trinidad, West Indies
REV. JOHN HAINES,* Eurasia Regional Office, Field address: 195 St. Helens Rd., Bolton BL3 3PY, England
MR. SCOTT HANNAY,* Haiti, Furlough address: 3039 Old Orchard Ln., Bedford, TX 76021
MR. JEFF and MELISSA JAKOBITZ, MAC Regional Office, Furlough address: RR 2, Box 68, Buffalo Lake, MN 55314
REV. TREVOR and MARY JOHNSTON, Haiti, Field address: Nazarene, c/o MFI, Box 15665, West Palm Beach, FL 33406
REV. TIMOTHY and MARY KAUFFMAN,* West Germany, c/o Fuller Theological Seminary, 135 N. Oakland Ave., Box 651, Pasadena, CA 91182
REV. JAIME and CAROL KRATZ, SR., Brazil, Field address: Caixa Postal 339 (Ribeira), 59.000 Natal R.N., Brazil
REV. JIM and MICHELENE LARRABEE, Malawi, Furlough address: 1728 Holmes Ave., Racine, WI 53405
REV. EARL and NORMA MORGAN, Holy Land, Field address: P.O. Box 19426, 91193 Jerusalem, Israel

YOU HOLD THE KEY

SEPTEMBER IS STEWARDSHIP MONTH

MR. HARRY and ELIZABETH NYREEN, Dominican Republic, Field address: Apartado Postal 1363, Santo Domingo, Dominican Republic
 REV. BILL and JUANITA PORTER, Venezuela, Furlough address: c/o James, 9011 Goodman Dr., Overland Park, KS 66212
 REV. PAUL and THELMA SAY, Dominican Republic, Furlough address: 3025 Page Ave., Orlando, FL 32806
 MISS VERONICA SPONAUGLE, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland

*Specialized Assignment Personnel

ANNOUNCEMENTS

The **Salisbury, N.C., First Church** will celebrate its 45th anniversary and a homecoming on September 21. All former pastors, members, and friends are invited to attend. Rev. Robert F. Turner, a former pastor, will be the special speaker. For further information, contact Pastor John R. Hughes at 224 W. 12th St., Salisbury, NC 28144; 704-637-3398 or 704-633-5614.

The **Elkhart, Kans., church** will celebrate its 70th anniversary with a homecoming September 28. All former pastors, members, and friends are invited to attend or to send letters of greeting. Dr. R. J. Cerrato, Kansas district superintendent, will bring the morning message, with a former pastor speaking in the evening. Special music is planned for both services. A basket dinner and fellowship will be held at noon. For further information, contact Pastor E. W. Kehr, P.O. Box "H", Elkhart, KS 73950, or call 316-679-4832.

Dayton, Ohio, First Church will celebrate its 75th anniversary October 3-5. Former pastor, Rev. Preston Theall, will speak Friday evening. Dr. Harold Graves, district superintendent, will speak at the Saturday morning men's prayer breakfast; a ladies' luncheon will feature wives of former pastors; and Rev. Mike Norris, former pastor, will speak in the evening.

Dr. Eugene L. Stowe, general superintendent, will speak in the Sunday morning and afternoon services. Dinner will be served in the fellowship building. Rev. Donald Boesel is the pastor. For further information, contact the church office: 513-278-6555.

The **Arcola, Ill., First Church** will celebrate its 50th anniversary October 5. All former pastors, members, and friends are invited to attend this day in celebration of service to our Lord. Special speakers, music, and a fellowship dinner are planned. For more information contact Rev. Preston Palmer, 217-268-4228, or Mark Eadie, 217-268-3185.

The **Uhrichsville, Ohio, church** on the Akron District will celebrate its 75th anniversary October 12. Dr. Floyd O. Flemming, district superintendent, will be the guest speaker. All former members, pastors, and friends are invited to attend. For further information, contact Pastor William R. Dillon, Sr., 116 N. Dawson St., Uhrichsville, OH 44683, or phone 614-922-0456.

The **Roseburg, Oreg., First Church** will celebrate its 50th anniversary during the month of October. There will be a 50th anniversary banquet Saturday, October 18, with Dr. Jerald D. Johnson, general superintendent, as the special speaker. Dr. Johnson will also be speaking at the Sunday morning service October 19. All former pastors, staff members, members, and friends are encouraged to be a part of the month of celebration or send greetings.

For reservations to the banquet, assistance with housing, or further information about the month of celebration, please direct letters to the pastor, Richard A. Lashley, Sr., 3013 Stewart Parkway, Roseburg, OR 97470-1694, or call the church office at 503-672-4806.

Miami, Okla., First Church will celebrate its 50th anniversary October 25-26. All former pastors, members, and friends are invited to attend or send letters of greeting, which will become part of a scrapbook commemorating the event. Following the morning service, there will be a dinner in the fellowship hall. For further information, contact Pastor Al Rathbun, 631 N.W., Miami, OK 74354, or call 918-542-3547 or 918-542-2345.

The **Puyallup, Wash., church** will celebrate its 50th anniversary on October 26. All former pastors and their families are invited to attend this special occasion. An invitation is also extended to all members, former members, and friends. There will be dinner on the grounds, a musical concert, and a short program. For further information, contact the church at 1026 7th Ave. S.W., Puyallup, WA 98371.

The **Grove City, Pa., church** will celebrate its 50th anniversary October 26. All former members, pastors, and friends are invited to attend this celebration. Those unable to attend are encouraged to send letters of greeting. For more information, contact Rev. David Crary, 543 N. Broad St., Grove City, PA 16127.

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

RECOMMENDATIONS

ANTHONY FIGHTMASTER, on the Southwestern Ohio District, has been minister of music at both the Trenton, Ohio, and Xenia, Ohio, churches. He is a tremendous musician, both as a vocalist and in directing choirs. I am happy to recommend him for evangelism and know that he will be well received throughout the church. Contact him at 2297 Minne-

sota Dr., Xenia, OH 45385, or 513-372-4221.—*Harold B. Graves, Southwestern Ohio district superintendent.*

VITAL STATISTICS

MOTHER OF DR. GREATHOUSE DIES

Mrs. Mary Juliet Greathouse, 90, mother of Dr. William M. Greathouse, general superintendent, died following a battle with pneumonia at a hospital in Columbus, Ga., July 18. Funeral services were held Sunday, July 20, at Jackson, Tenn., First Church where she and her son, William, were charter members.

She was preceded in death by her husband, J. M. Greathouse, who passed away in 1966. Besides Dr. William M. Greathouse, survivors include a daughter, Mrs. Claude Richerson of Columbus; another son, Dr. Charles Greathouse of Jackson, Tenn.; 12 grandchildren, including Mark Greathouse, a member of the General Board; and 13 great-grandchildren.

—NN

NICARAGUA DISTRICT SUPERINTENDENT DIES

Rev. Faustino Zepeda, superintendent of the Nicaragua District, passed away June 20 following a battle with cancer. He had served as superintendent of Nicaragua for five years. Prior to this he pastored

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five churches, served on the District Advisory Board, was district NWMS president and district secretary. He was ordained by Dr. Eugene L. Stowe in 1971.

Rev. Zepeda served on the boards of several interdenominational organizations and was the secretary of the executive committee of CEPAD (an evangelical development committee) at the time of his death.

He is survived by his wife, Dina Esther Gaitan, and four daughters, Dina Esther, Debora Patricia, Damaris Eliette, and Darling Violeta.

—NN

DEATHS

LORA ALMA RHODES ANDREW, 87, Apr. 24, Bethany, Okla. Survivors: husband Ziba L.; sons Rev. J. C. Andrew and Rev. Lewis Andrew; daughter Irene Walker; 9 grandchildren; 11 great-grandchildren; and 2 great-great-grandchildren.

KATHRYN ALLEN BENSON, 71, July 12, Homestead, Fla. Survivors: husband William H.; three sisters; and two brothers.

ROY L. BLITHE, 87, July 13, Toms River, N.J. Survivors: son David; 11 grandchildren; one brother; and one sister.

DULAN CLEGG, 60, May 23, Corsicana, Tex. Survivors: wife Jerri; son Condall; his parents; two sisters; and one brother.

JILL COOPER, 24, of Albuquerque, N.Mex., July 21 near Las Cruces, N.Mex. Survivors: parents Dr. and Mrs. Ronald Cooper; brother Ronnie; sister Judy.

JAMES I. DYE, 90, Apr. 11, Montrose, Iowa. Survivors: wife Esther; sons Ernest and Keith; daughters Mrs. Glenn (Miriam) Snider and Mrs. John (Linda) Hayes; nine grandchildren; and seven great-grandchildren.

RUTH ELLEN GARDNER, 74, of Boonville, Ind., June 26, Wailuku, Hawaii. Survivors: daughters Mary Elaine Whittle and Carol Kay Nikaido; four grandchildren; two sisters; and one brother.

REV. JOHN GRAUBERGER, 75, July 13, Longmont, Colo. Survivors: wife Doris; sons John E. and M. Lee; four grandchildren. Ministry: Wray, Colo. (Nazarene) and Natoma, Kans.; Clarkston, Wash.; and Argonia, Kans. (Pilgrim Holiness [Wesleyan]).

ANNE A. HENAGER, 83, July 12, Boonville, Ind. Survivors: son Edward; four grandchildren; six great-grandchildren; and one brother.

BRUCE E. HOLMAN, 29, July 11, Burlington, Kans. (formerly Shawnee, Kans.) Survivors: wife Terry; daughters Jenna and Amanda; his parents; one sister; one brother; maternal grandparents; and paternal grandmother.

SELENA BERNICE NIXON, 93, June 21, Rogersville, Tenn. Survivors: sons Rev. Clifton and Douglas; daughters Marie Long and Vivian Nalley; 18 grandchildren; 41 great-grandchildren; 7 great-great-grandchildren; and 3 sisters.

JOSHUA STEPHEN PENCE, 9 months, July 19, Seattle, Wash. Survivors: parents Susan (Flack) and Stephen; grandparents Mr. and Mrs. Kenneth Flack and Mr. Elbert Pence.

LAURENCE "LARRY" WILLIAM SCHNELL, 66, June 1, Kent, Wash. Survivors: wife Jean; daughter Sue Gray; three grandsons; and two sisters.

E. A. STEINEGGER, 90, Mar. 26, Jonesboro, Ark. Survivors: daughters Mrs. Mary Stallings and Mrs.

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NEWS OF RELIGION

PRESIDENT REAGAN URGES BIBLE WEEK OBSERVANCE. "The Bible should be an important part of every person's knowledge," President Reagan said in his message for National Bible Week 1986. The president said, "In the pages of the Bible, the history of Western Civilization begins. Our laws, our sense of justice and charity, our moral standards—all these find their roots in the Bible."

National Bible Week will be celebrated November 23-30, 1986. It marks the 46th consecutive nonsectarian educational observance of Bible Week, which has as its purpose increasing Bible reading and study throughout America.

Reagan said, "The theme for the 46th annual observance is an invitation to knowledge and understanding: 'Bring your mind as well as your heart to the Bible.' All Americans can profit from following this rule, and by observing National Bible Week with reverence and enthusiasm. Such an effort will deepen our understanding of liberty as a right bestowed by God, and of responsibility as a duty fortified by belief in Him."

National Bible Week is sponsored by the Laymen's National Bible Committee. Since National Bible Week began in 1941, each president has issued a Bible Week message. □

LEADER OF CHRISTIAN EDUCATORS ASSOCIATION SAYS TEACHER SHORTAGE IS MISSIONS OPPORTUNITY. July 31—August 2, hundreds of Christian public school educators gathered in Anaheim, Calif., for the second annual Christian Congress for Excellence in Public Education, sponsored by the Christian Educators Association International (CEAI). CEAI Executive Director Forrest Turpen told them the shortage of teachers in public schools is providing an exciting mission field.

"Christian schools are fine," says Turpen, who spent 20 years working in Illinois public schools, "but that's less than 10 percent of the kids. We're dealing with the 90 percent of the kids that are still there. . . . We have to encourage and equip the Christian teacher, and show those parents how they can be salt and light right where they are.

"There are a lot of committed Christians serving in the public schools," he continued. "Our concern is not to overlook the mission field that is there. . . . What happens in the classroom is going to make a significant difference in society. We have to be involved."

Turpen says legal battles for religious rights in public schools are important but are only part of the answer. "We need to be out in front leading, instead of trying to put out the fires created by humanists, the ACLU (American Civil Liberties Union) and the NEA (National Education Association). We need to confront them on the legal issues, but there's another whole aspect we've forgotten about. We've got several hundred thousand missionaries—born-again teachers—sitting in those schools, and the church hasn't even recognized it. Beside that, there's a teacher shortage. . . . We need to recognize that God has many ways that we can operate legally and effectively in the classrooms for Jesus Christ."

Turpen says that the current teacher shortage will worsen as older teachers in the system opt for early retirement. "Experts estimate that a million new teachers will be needed by the early 1990s," he says. □

ISLAM GROWS FASTER THAN CHRISTIANITY IN INDIA. Islam is the fastest growing religion in India, according to an Indian government census, which also showed Christianity to be the slowest growing group.

Christian evangelistic efforts have met little success in Indian Muslim communities. Christian materials left with Muslim women are often returned or destroyed when their husbands return home from work, and Christians face many obstacles in attempting to build personal relationships with Muslims.

Missionary teams working among India's Muslims report that sales of the Bible and Christian literature is an encouraging sign. □

Carolyn Payne, son Fred; nine grandchildren; eight great-grandchildren; and two sisters.

BIRTHS

to BOB AND ANN (FETZER) BORBE, Santa Rosa, Calif., a boy, Robert Matthew, July 13
to TIM AND KATHI (KEELER) ELLIS, Overland Park, Kans., a boy, Alexander Keeler, June 13
to REV. DAVID AND SHARON (PYE) GRAVES, Marion, Ohio, a girl, Rachel Anne, June 29
to GARY G. AND PAMELA (STIERLEY) MARTIN, Lansing, Mich., a girl, Katrina "Katie" Isabelle, Mar 15
to RICK AND DIANNA (KESSLER) NUESLEIN, Hollywood, Md., a boy, Jordon Kessler, June 27
to JERRY AND SUSAN (JAMES) SHELTON, Lubbock, Tex., a boy, Nicholas Scott, June 13
to JOHN AND NANCY (HILLIARD) SINGH, Fresno, Calif., a boy, Nathan Glen, Oct. 22
to REV. ANTHONY AND SYLVIA (NANTZE) WHITE, Mobile, Ala., a girl, Kathryn Rachel, July 1

ADOPTIONS

by LEROY AND SHIRLEY (WAGNON) SUNDAY, Foyil, Okla., two girls, Sally Elizabeth, age 11, and Lucinda Lea, age 9, adopted July 14

MARRIAGES

DENISE WRIGHT and MICHAEL VROMAN at Inver Grove Heights, Minn., May 31
MARY BETH ANDERSON and KENNETH G. NEIGHOFF, JR., at Albuquerque, N.Mex., July 12

ANNIVERSARIES

REV. M. M. AND HAZEL KEMPER celebrated their 60th wedding anniversary at a reception July 3. Hosting the celebration were the couple's daughter and son-in-law, Mary Anne and Bill Manley of Eugene, Oreg., and granddaughters Lisa and Lynne Manley. The Kempers were married July 3, 1926, in Gary, Ind. They have lived in Eugene, Oreg., for 17 years. Rev. Kemper was a Nazarene minister for 47 years.

He pastored churches in Indiana, Texas, Arkansas, Idaho, and Wisconsin.

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.

GENERAL SUPERINTENDENTS EMERITUS: D. I. Vanderpool, 9204 N. Olive Ln., Sun Lakes, AZ 85248; Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 66207; Edward Lawlor, Le Rondelet Apt. No. 206, 1150 Anchorage Ln., San Diego, CA 92106; George Coulter, 9310 Canterbury, Leawood, KS 66206; V. H. Lewis, 1406 Cambridge, Olathe, KS 66062; Orville W. Jenkins, 2309 W. 103rd St., Leawood, KS 66206

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.

Recently we had our pastoral recall. The pastor's wife voted. It seems to me that since we are voting on both pastor and wife, the wife shouldn't vote. A response will be appreciated.

Every member of the church, present at the recall meeting, and who has reached the age of 15, is legally entitled to vote. The pastor's wife is not an exception, and neither is the pastor. Many do not vote in these elections, but no church law forbids it. If they choose to vote, they should not be criticized or penalized in any way for exercising that right, whether they vote for or against renewal of the pastoral call. ☐

Would you voice your opinion one more time? I have been asked to attend Avon, Tupperware, crystal, and toy parties given by my Nazarene friends for their own benefit, and asked to purchase the products. I feel obligated to buy and my husband isn't pleased at all! We are tempted to attend another church. That's how serious it is to us.

Yes. I will probably go to my grave voicing opinions.

Everyone has to make a living and those in sales seldom hesitate to approach their friends as potential customers. I see nothing wrong with that, unless the products are inferior or the prices exorbitant or the salesperson is manipulative.

However, your friendship with salespersons, and certainly your membership in the same church, does not obligate you to attend the parties or to purchase the products—nor should you *feel* obligated. Response to these invitations and "pitches" should be a matter of your free decision. I think that the Holy Spirit can discipline you to say no when you should and yes when that is best. You don't have to live in bondage to your friends' wishes.

At the same time, recognize that many men and women have no objection to these sales methods,

so be as content to let them say yes as you are to say no.

All should clearly see that such sales events are not part of the life and mission of the church, but part of the life and work of individuals who also are church members.

Don't leave the church—just be kindly and firmly decisive in your refusals to attach purchasing habits to church activities. ☐

I am very disturbed when I hear of people in the church who are not on speaking terms with others in the church. How does a church expect God to move and touch those on the outside when the ones inside can't get along? How can those who profess holiness and everything between the lids of the Bible ever expect to see God when they tongue-lash fellow church members? They better get into the Word and see what God has to say about such action.

Such people as you describe have been in the church since the days of the apostles. Thank God they are few in number by comparison with those who seek and help create a warm, caring fellowship.

Those whose hearts are cold and whose tongues are whips belie their testimonies. The Golden Rule has not been repealed, and part of that "holiness, without which no man shall see the Lord," is expressed by encouraging and supporting our brothers and sisters, especially the weak (Hebrews 12:12-14; Romans 15:1-3).

The Bible says, "The tongue can no man tame" (James 3:8). However, God can tame the tongue by cleansing the heart and gentling the spirit. Pray for those whose tempers and tongues are creating trouble, and model before them a long altar of prayer so they can get those tongues on the altar. Encourage everyone you can to live by Ephesians 4:29-32. That's the answer to this problem. ☐

CORRECTION

An inadvertent error in the Answer Corner, July 1, stated that "all our general superintendents have been North American by birth and U.S. citizens." I intended the statement to read "or" rather than "and." Even so, one of them was neither born in North America nor a U.S. citizen. I apologize for the error and sincerely hope I have not caused anyone an identity crisis.

SEPTEMBER

	1	2 Women's Bible Study 10:00 a.m.	3 1st day of school	4	5	6
7 Friendship Day at church	8	9	10 HELP Kim & Bob Lee PACK	11	12 FAREWELL DINNER FOR LEE'S 6:30 p.m.	13 SEE Kim & Bob OFF <u>6:00 a.m.</u>
14	15 <u>CALL</u> MOVING- NAZARENES re: Lee's 1-800-821-2154	16	17	18 eye doctor appt. 10:30 a.m.	19	20
21	22	23 John's board mtg @ Church 7:30 p.m.	24	25 <u>VISIT</u> 2 "NEW NAZARENES" FAMILIES	26	27 Sally's SS. party-2:00 pm
28	29 Brad's play practice begins after school today	30				

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THE CHURCH SCENE



The Celina, Ohio, church honored Pastor and Mrs. Stanley Gerboth for 30 years of ministry with a Pastor Appreciation Day, June 8. Dr. and Mrs.



Leicester Church at Brandon, Vt., dedicated a new building, debt-free May 4. This congregation which has worshiped in the Leicester Town Meeting House for three generations, was organized in 1908 by Dr. H. F. Reynolds. It was built by donated labor of men, women, and children, with occasional help from other Nazarene churches. The 36 x 80 ft. white frame New England style building has sanctuary seating for 200, with basement area for Sunday School classes and multi-purpose use. Conservatively valued at \$187,000, the new structure was begun with \$30,000. Building pledges were paid faithfully, permitting construction to go forward without delays. Rev. Neale O. McLain, New England district superintendent, was the dedication speaker. The motto for this pay-as-you-go church was "By My Spirit, Says the Lord." Paul S. Bowen is the pastor.



Pictured is the Vermontville, N.Y., church, which celebrated its 50th anniversary August 30-31. Organized in 1936 by Rev. C. P. Lanpher, the church held its first meetings in a store but soon moved to a small home that was transformed into a church. In 1966, the present church building was acquired from the Methodists, and a large Sunday School annex was built under the leadership of Rev. Blair McKim. Rev. Thomas Richards is the present pastor.



Members of the Kalispell, Mont., First Church senior adult group sang a musical titled "Sweeter Every Day" May 4. Elva Knudson was the director and the accompanists were Rebecca Trablik, pianist, and Marie Lawrence, organist. Don Stark, SAM director, was the narrator. The congregation was blessed as the group sang about the joy and hope of life with Christ in the past, the present, and in the future. Dr. L. Guy Nees, former World Mission Division director, is a member of this group. Rev. Jon Martin is the pastor.

William Prince, president of Mount Vernon Nazarene College and longtime friends of the Gerboths, joined out-of-town family members and friends from former pastorates to share 30 years of memories.

A luncheon was held for the Gerboths, followed by an open reception in the afternoon at the church fellowship hall. The evening service began with a "mini" concert by Dr. M. V. Scutt, superintendent of the Northwest Ohio District, and closed with a message by Dr. Prince.

The Fairbury, Nebr., church had a mortgage-burning service June 15. Rev. Dwight Neuenschwander, district superintendent, and the chairman of the Board of Trustees, Frank Isaac, participated in the ceremony.



The Bridgeton, N.J., First Church dedicated the Frankie V. Durham Multi-purpose Building Sunday, April 6. Rev. Talmage Haggard, district superintendent, brought the dedicatory message. The new addition was built adjacent to the church. It houses a gymnasium, fellowship hall that seats 350, 6 to 11 Sunday School classrooms, a fully equipped kitchen, rest rooms with showers, and has a total of 8,894 sq. ft. Rev. Thomas W. Morgan has been the pastor since 1981.

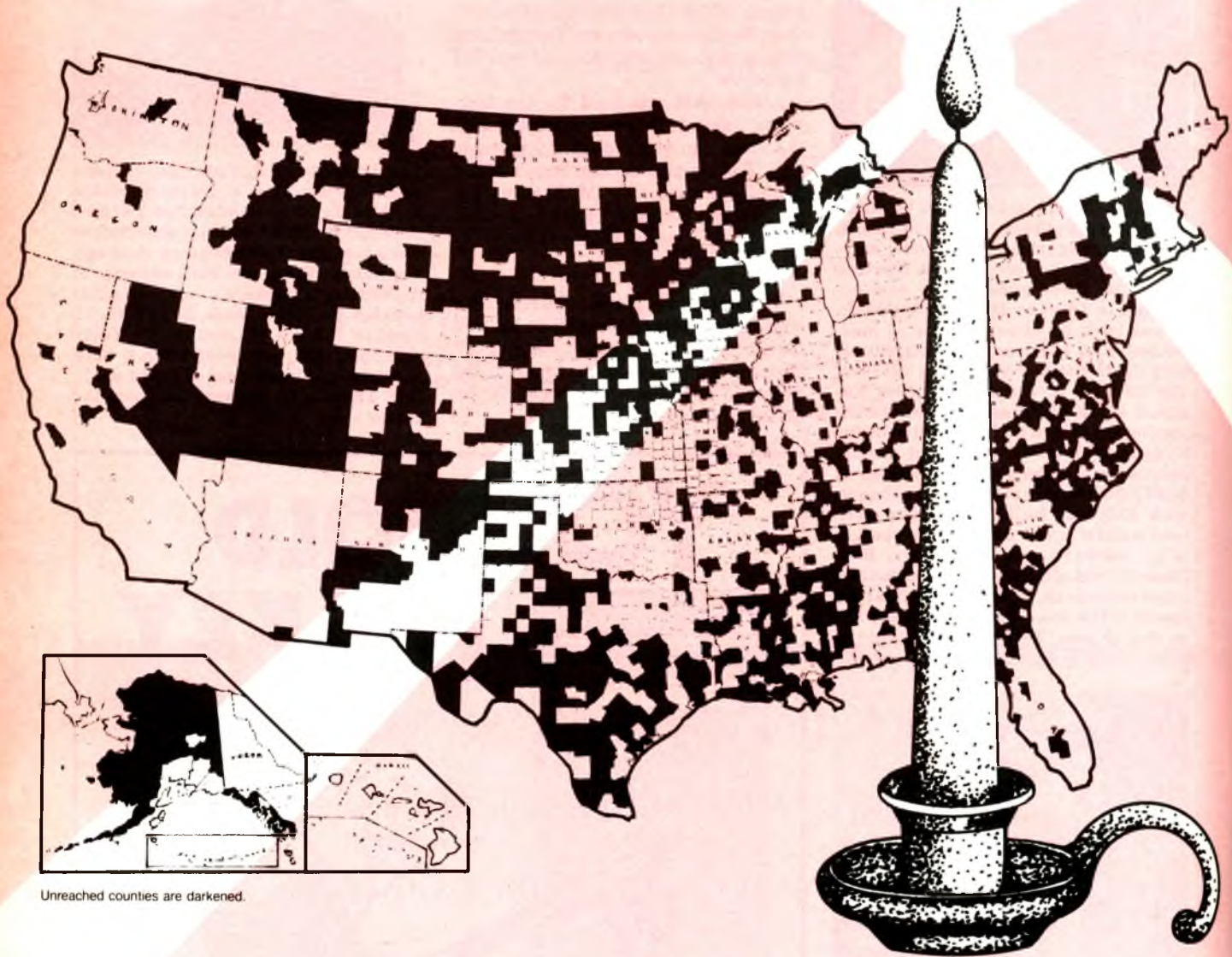
YOU HOLD THE KEY



SEPTEMBER IS STEWARDSHIP MONTH

**“I have made you a light . . .
that you may bring salvation
to the ends of the earth.”**

—Acts 13:47 (NIV)



Unreached counties are darkened.

As the map above indicates, the Church of the Nazarene has shed the light of scriptural holiness throughout the United States. Yet there are still places within the U.S. where that light has not shone. Three states, Maine, Delaware, and Hawaii, have Nazarene work in every county within their borders. That leaves 47 states with one or more counties to be reached.

For information on how you can help spread the light, contact Church Extension Ministries, 6401 The Paseo, Kansas City, MO 64131.

COLSON TO SPEAK AT INTERNATIONAL LAYMEN'S CONFERENCE



Chuck Colson, former adviser to President Richard Nixon and author of the book *Loving God*, will be one of the featured speakers at the Sixth International Laymen's Conference July 1-5, 1987. The event will be held at the Tarrant County Convention Center in Fort Worth. Colson will be the main speaker on Wednesday, July 1.

The theme for the conference is "A Texas Celebration of Freedom, Praise, and Joy." For more information contact: Mr. Bud Tollie, Chairman; International Laymen's Conference, 6401 The Paseo, Kansas City, MO 64131. □

—NN

LAUREL MATSON ELECTED WISCONSIN D.S.



Rev. Laurel L. Matson, 43, pastor of Milwaukee First Church, has been elected and has accepted the call as superintendent of the Wisconsin District, according to Dr. Jerald D. Johnson, general superintendent.

Ordained in 1967 on the Rocky Mountain District, Rev. Matson began serving at Milwaukee First in 1980. Prior to this he pastored at Richland Center, Wis.; Prairie Point, Tex.; and Butte and Glasgow, Mont.

Rev. Matson holds the A.B. from Olivet Nazarene College and the M.A. from Southwestern Baptist Theological Seminary in Fort Worth.

He and his wife, Sharon, have four children, Kathy, Deron, Melody, and Lyndon. □

—NN

TYPHOON TAKES TOLL

The Pico Church of the Nazarene, which adjoins Luzon Nazarene Bible College in the Philippines, suffered extensive damage in the aftermath of Typhoon Peggy. The torrential rains reportedly flooded many lowland Nazarene churches in the area in waist-deep water.

The Pico church was damaged when

the hillside supporting the administration building of the college gave way and swept 12 feet of mud into the church. The structure is believed to be a total loss. □

—NN

NEW D.S. FOR NICARAGUA

Rev. Guillermo Nicanor Mairena Aragon has been appointed superintendent of the Nicaragua District by Dr. Raymond W. Hurn, responsible general superintendent. Rev. Mairena replaces Rev. Faustino Zepeda who died in June.

Rev. Mairena attended the Nazarene Ministerial Bible School in Rivas, Nicaragua, from 1965 to 1969. He was ordained in 1971 by General Superintendent Eugene L. Stowe. He has pastored five churches during the past 18 years and has served on the District Advisory Board. He and his wife, Adela Valentia Lacayo, have five children. □

—NN

CANADIAN NAZARENES KILLED IN AVALANCHE

Dwayne Pedersen, 27, and Paul Pedersen, 36, were killed early Monday, August 4, while climbing Mount Temple in the Canadian Rockies. Dwayne is the son of Rudolf Pedersen, administrator of the Canadian Executive Board; Paul is Rudolf's brother.

The men were apparently knocked off the mountain by an avalanche. Their bodies were found Tuesday afternoon. The slide apparently occurred at the 10,000 foot level. The bodies were found at the 500 foot level.

Funeral services were held at Calgary First Church of the Nazarene, where the men attended, on Friday,

August 8. Interment was in Queen's Park Cemetery in Calgary.

Besides his father, Dwayne is survived by his mother, Lucille; two brothers, Kevin and Keith; a sister, Luann; a maternal grandmother, Lydia Bitzer; and a paternal grandmother, Mrs. Violet Pedersen.

Besides his mother, Violet, and brother, Rudolf, Paul is survived by brothers Gary, Kent, and Raymond; and a sister, Ann Yager. □

—NN

DISTRICTS SHOW GAIN IN NEW MEMBERS

The Church of the Nazarene is on the March Toward a Million Members. Many districts are showing sizeable gains as the reports from assemblies are received at Headquarters.

According to unofficial reports through July 18, the following are the top five in numerical increase:

NEW NAZARENES RECEIVED OVER LAST YEAR

1. Central Florida	526
J. V. Morsch, D.S.	
2. Southern Florida	187
Robert Spear, D.S.	
3. Los Angeles	163
Paul Benefiel, D.S.	
4. West Texas	120
Gene Fuller, D.S.	
5. Alabama North	112
B. J. Garber, D.S.	

Recently Evangelism Ministries director, Dr. Bill M. Sullivan, said, "The Board of General Superintendents has set a goal of 3% annual membership growth in Canada and the United States. If this goal were reached, the 1995 membership in these countries would be just over 735,000." □

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