

HERALD of HOLINESS

CHURCH OF THE NAZARENE / NOVEMBER 15, 1980



Sing joyfully
to the LORD
all you lands
Enter his
gates with

Thanksgiving
his courts
with praise.
Give thank
to him.

THANKSGIVING AND HOLINESS

A former parishioner is a business executive who makes frequent trips to New York where he meets with corporate heads. A devoted and winsome Christian, he rarely misses an opportunity to witness. A favorite gimmick when dining with a group is to break into the conversation with a question, "Well, are we going to give thanks or sit here and eat like a bunch of pigs?"

The approach may be blunt, but it makes the point: ingratitude bespeaks a brutish nature. It calls to mind St. Paul's diagnosis of original sin: ". . . when they knew God, they glorified him not as God, *neither were thankful*" (Romans 1:21).

Ingratitude is a signpost of man's primal fault. It reflects a heart that has denied, or forgotten, its creaturehood. It indicates ungodliness, which gives birth to the idolatrous worship of the creature rather than the Creator (Romans 1:22-25). Swinburne has penned the doxology of the

godless humanist:

Glory to Man in the highest,
For Man is the master of things!

Not to understand my human predicament in this way is fatal to Christian experience. Blinded by the ingratitude of my godless heart, I myself have usurped the throne of my life.

Any understanding of Christian holiness which does not make central the crucifixion of this pretentious "I" is dangerous; for, as Rufus Mosely warns, the self which once wore the dress of a worldling is satisfied to don the garb of a saint, so long as it can still run the show and get the glory!

If ingratitude is the signpost of original sin, thanksgiving is the hallmark of Christian holiness. Listen to the bittersweet cry of one who has discovered the depths of his depraved heart—and then divine deliverance: "O wretched man that I am! who shall deliver me from the body of this death? *I thank*

God through Jesus Christ our Lord" (Romans 7:24-25). The truly sanctified can only witness, "I died on the cross with Christ. And my present life is not that of the old 'I,' but the living Christ within me" (Galatians 2:20, Phillips).

Thanksgiving to God is the only appropriate attitude for one who has found the sweet deliverance of a heart set free from original sin. Such a one can only say, "Thanks be to God, who gives us the victory through our Lord Jesus Christ!"

Thanksgiving is more than a *season* for the truly sanctified, it is their *prevailing mood*. They entered the grace, "giving glory to God, . . . being fully persuaded that, what he had promised, he was able to perform" (Romans 4:20-21; see 1 Thessalonians 5:23-24). And they remain in the grace of holiness, confessing with Wesley, "Thou [Christ] art my light, my holiness, my heaven. Through my union with thee, I am full of light, of holiness, and happiness. But if I were left to myself, I should be nothing but sin, darkness, hell."

"Thanks be to God through Jesus Christ our Lord!" □



by General Superintendent William M. Greathouse

IT WAS A TIME of great discouragement. I was on maternity leave from my job, expecting our fourth child, and my husband was ill and temporarily out of work. With very little income, three small children in school, and mounting medical expenses, the unpaid bills had accumulated. More serious was the fact there was no food left in the house, except a small amount of ground beef and half a box of oatmeal.

"What are we going to do?" my husband asked.

"Oh, we'll make out," I told him with quite a bit more conviction than I really felt, "I'll mix the meat with the oatmeal and make hamburgers. The oatmeal will stretch it."

"There is no bread," he said.

"God will supply our needs," I assured him, not wishing to add to his worries.

I began to mix the meat with the oatmeal. Only after my husband left the room did I allow the tears to flow. My faith was so very weak, but I had to be strong for his sake. He was close to a complete nervous breakdown. He was a good husband and father, and I knew he was worried. I knew from having been reared in a Christian home that God would supply our needs, but I had become weary. I rolled the meat into patties, softly praying.

"I don't have any new words left to pray," I thought and I felt very repetitious when I began to whisper audibly,

"Our Father, who art in heaven, hallowed be thy name . . ."

I stumbled over the next lines of the familiar prayer, and then with a new surge of faith I whispered, "Give us this day our daily bread . . . our daily bread . . . please Jesus . . ."

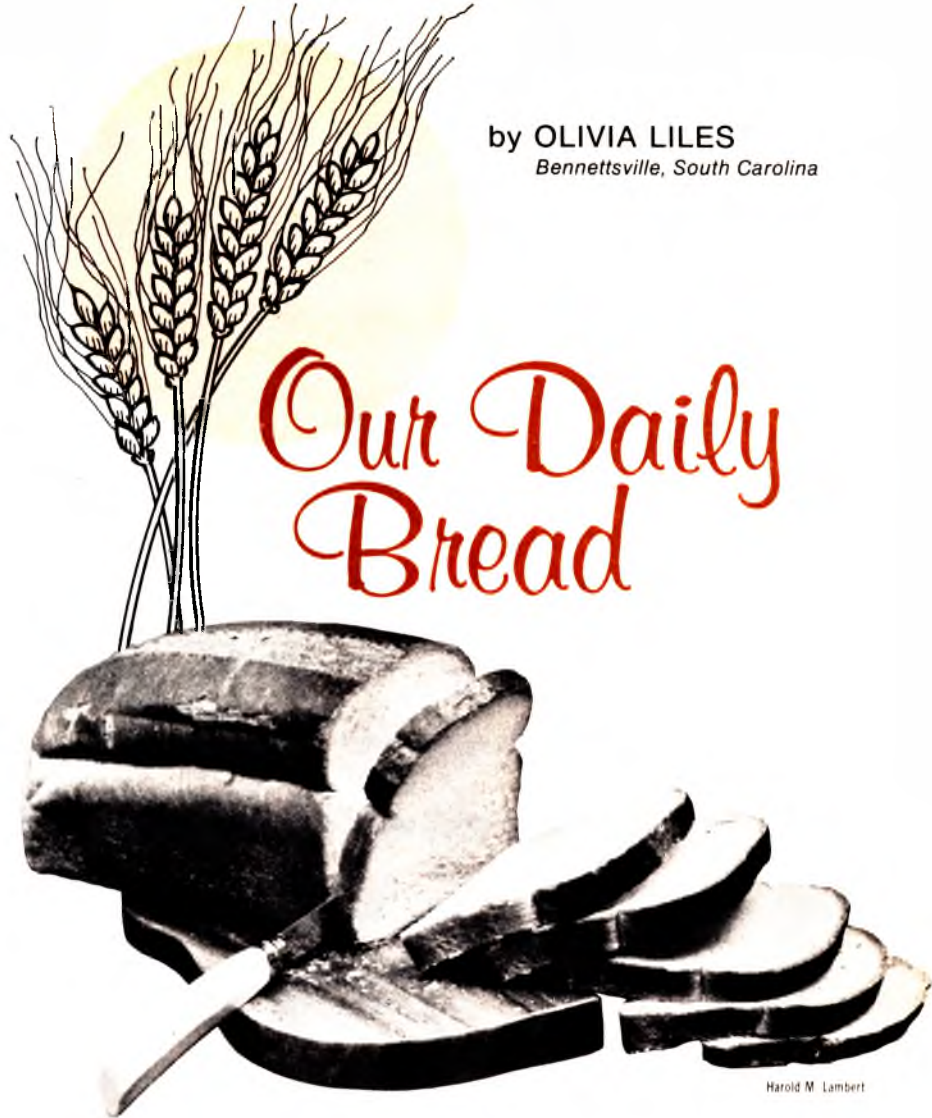
I wiped the tears with the end of my apron and placed the patties in the pan atop the stove.

I heard a knock at the front door. My husband was resting and the children outside playing. I went to the door. A woman I worked with stood there, two bags in her arms. The first thing I noticed was a loaf of bread protruding from the top of one bag.

"I hope you won't be offended," she said smiling, "but I had the strangest thing happen to me when I was shopping for groceries. Just as I was putting the bread in the cart I had the strongest impression to buy you a loaf or two, also. I took the liberty of buying a few other items and some candy for the children."

A few minutes later our family gathered at the table, joined hands, and thanked God for His blessings.

"I know that God is going to supply our needs!" I



by OLIVIA LILES
Bennettsville, South Carolina

Our Daily Bread

Harold M. Lambert

said with new assurance, "even if He has to send it by the president of the United States!"

The next morning, after the children had gone to school, a lady came to our door. She explained that she was with the Junior Chamber of Commerce.

"We heard you were having it a bit hard right now," she said, "and we'd like to help."

She backed a station wagon up to the door. It took several trips to carry all the food into the house. I noticed the large containers. There were 25-pound bags of flour, rice, sugar, grits, and other items. Groceries were all over the table, the cabinets, the chairs.

It was only after the lady left that I noticed the lettering on the side of each package:

Washington, D.C.
Food Surplus Program
By order of John F. Kennedy
President of the United States

Again the tears flowed. I saw again the glimmer of faith in my husband's eyes.

"Our Father," I whispered again, "Hallowed be thy name."

That happened in 1961. The children are all grown now, but never have they forgotten how God watched over us and provided us with "our daily bread." □



HERALD of HOLINESS

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IN THIS ISSUE

THANKSGIVING AND HOLINESS	2
<i>General Superintendent William M. Greathouse</i>	
OUR DAILY BREAD	3
<i>God supplies</i>	<i>Olivia Liles</i>
WE CAN ALL BE THANKFUL FOR SOMETHING	4
<i>With amazing results</i>	<i>Morris Chalfant</i>
IN EVERYTHING GIVE THANKS	6
<i>For God's will</i>	<i>Eldora Browning</i>
TO GOD—THANKSGIVING	6
<i>Poem</i>	<i>Byron H. Maybury</i>
NO VEILS NEEDED!	8
<i>Helps to Holy Living</i>	<i>Paul T. Culbertson</i>
PRAYER IS THE KEY!	9
<i>Pen Point</i>	<i>C. Neil Strait</i>
PRAISE CHANGES THINGS	10
<i>From defeat to victory</i>	<i>Thomas A. Ainscough</i>
WITH GLORY TO GOD	11
<i>Poem</i>	<i>Virginia Copling</i>
"AS THE FATHER HATH SENT ME"—A PARABLE	12
<i>Compelling love</i>	<i>Howard Hamlin</i>
CANDLELIGHT AND CANNED SOUP	13
<i>For the glory of God</i>	<i>Lola M. Williams</i>
"BUT THE FRUIT OF THE SPIRIT IS PEACE..."	14
<i>With God</i>	<i>Robert E. Maner</i>
ELIZA ELLEN	15
<i>A Christian pioneer</i>	<i>Georgia T. Goodman</i>
BUTCHIE AND THE PRAYING COP	16
<i>Jesus makes the difference</i>	<i>Walt Clements</i>
SUNDAY DINNER	17
<i>Book Brief</i>	<i>Lora Lee Parrott, compiler</i>
THE EDITOR'S STANDPOINT	18
.....	<i>W. E. McCumber</i>
IN THE NEWS	20
NEWS OF RELIGION	30
ANSWER CORNER	31
BY ALL MEANS	34
<i>A Lumberman Finds the Lord</i>	<i>Greg Hanson</i>

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AHAT WAS PASSED AROUND a certain congregation for the purpose of taking up a collection for the visiting minister. It was returned without so much as one cent placed therein! Slowly and deliberately, the preacher turned the hat inside out and shook it meaningfully. Then raising up his eyes toward heaven, he prayed fervently: "I thank Thee, dear Lord, that I got my hat back from this congregation."

Now that is just a story, but it points out a truth which we often overlook . . . that we can all be thankful for something!

An accurate definition of ingratitude, though not the one usually found in dictionaries, might be worded like this, "Ingratitude is the attitude of the person who receives every good and perfect gift without so much as an appreciative nod in the direction of the donor, be he human or divine."

A neighbor sympathized one day with a little, wrinkled old lady because she only had two teeth left. But the smiling old soul answered, "One's lower, and t'other's upper; but thank God, they meet!"

Andrew Carnegie, the multimillionaire, left \$1 million to one of his relatives, who in return cursed Carnegie thoroughly because he had left \$365 million to public charities and had cut him off with just one measly million.

Samuel Leibowitz, criminal lawyer and judge, saved 78 men from the electric chair. Not one ever bothered to thank him.

There is no creature so ungrateful as a human being. Animals will seldom bite the hand that gives them bread. Not so man.

Those of us who don't always appreciate the gift of life might learn a lesson from a certain homeowner who had just been through a disastrous flood. A Red Cross worker called at his home to inquire about the material losses the family had incurred. She saw the mud-caked furniture and the waterline disfiguring the wallpaper, the damaged floors, damaged appliances, damaged everything. Before putting any estimates down in her notebook, she looked into the face of the man. He was smiling.

"No loss here, Ma'am. We're all fine." There was gladness in the man's voice and he seemed to be relieved as he spoke.

"No loss?" The Red Cross worker stared at the man who was holding his youngest child in his arms.

"Ma'am, after the flood, we just got down on our knees and thanked the good Lord. You see, we can count all our children."

What an ungrateful people we are! A deep and



H. Armstrong Roberts

WE CAN ALL BE THANKFUL FOR SOMETHING

by MORRIS CHALFANT
Norwood, Ohio

the worst of all vices:
I hate ingratitude more
in man
Than lying, vainness,
babbling, drunken-
ness,

Or any taint of vice.

The cruelest thorn that pierced the Son of Man was the thorn of ingratitude. "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger" (Luke 17:17). "Yea, mine own familiar friend, in whom

I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalm 41:9).

The thorns pierced His brow, the nails pierced His hands and feet, and the spear pierced His side, but ingratitude pierced His heart.

To modify slightly a famous quotation: "He who is careful to be thankful for everything will always have something for which to be thankful." It is a blessed habit to acquire, this habit of thankfulness. It will cure a host of injurious evils in our dispositions: self-pity, resentment, murmuring, faultfinding. All of these will wither and die of themselves, for how can they grow inside a heart overflowing with gratitude and praise?

The habit of being thankful, once it takes firm hold of one's life, will soon produce a multitude of other benefits as well. It will serve to turn our eyes outward instead of inward and thus bring about a healthier state of soul. It will raise our joy level far above anything we have ever known before. It will go far to cure pessimism and encourage a happy outlook on life. It will help us to stay humble and make us more winsome and easier to live with (for which blessing the other members of our families will be thankful in their turn). It bestows so much and costs so little—strange that all of us have not made more of it.

Let us begin now to be thankful for each other. It will pay amazing dividends! □

genuine sense of gratitude is as foreign to the daily routine of many of us as to pigs rooting in the orchard. We have about the same sense of gratitude for bread on the table as they have for apples on the ground. We take everything for granted, take everything as a matter of course.

We take everything without a sense of wonder, appreciation, and thanksgiving; without wonder at the Cause behind everything; without appreciation that the omnipotent God not only flings constellations into infinite space and knows each star by name, but that the same God gives the raven its meat in due season, looks with pity on the sparrow's fall, and cares for the poor with their new patches and old garments; without thanksgiving that we, unlike the winged creatures of the heavens and the four-footed beasts of the field, were conceived and fashioned in His very image.

Some husbands take their wives for granted, take a neat house, clean beds, and tasty meals all for granted. And some wives take their sober, hard-working, clean-living husbands for granted. And some children take their kind and generous parents for granted, until they are left alone with the two graves and their memories.

It is not only wrong; it is cruelly wrong. Secular as well as sacred writers point to ingratitude as the basest of all sins. Shakespeare branded ingratitude



Luoma Photos

TO GOD—THANKSGIVING

*The universe, God's spacious page,
To Him doth praise extend;
The past decades, the present age,
In exaltation blend,
To God—Thanksgiving!*

*God's gracious providence untold
Hath filled our hearts with praise;
May we, as Pilgrims staunch of old,
In worship now upraise
To God—Thanksgiving!*

*As nature's harvest we bring in,
So rich the fields with grain;
So warm the shelter, full the bin,
We voice anew the strain—
To God—Thanksgiving!*

*For what on earth hath proved most dear,
For true and cherished friends;
For Mother's love, for Father's care,
From every heart ascends
To God—Thanksgiving!*

*For Jesus' sacrifice, His love,
Which did salvation bring;
For heaven's hope of life above,
Our hearts with gladness sing
To God—Thanksgiving!*

—BYRON H. MAYBURY
Tampa, Florida

On a cold, clear night in January I left the house to baby-sit for some favorite little girls. I had to stop for gas. When I pulled out of the filling station, I thanked the Lord for such a beautiful night. It was a little windy, but the stars were bright.

About a mile from my destination, I put my VW bug in second gear as I started uphill; then I saw the red lights. I'd traveled that road enough to know there were no railroad tracks in this part of town; there must be an accident. Then all of a sudden, I was at the top of the hill, and without warning a police car hit me head-on! I hit the steering wheel, breaking it with my face, and blood flowed. My seat broke and I was pushed to the back seat. My car was traveling backwards at a high rate of speed and hit the car behind me. Then the police car hit me again. I could hear my car breaking into pieces. I remember thinking, I'm losing so much blood; I've got to sit up; I can't black out, I've got to remember what's happening. Oh, my head hurt so bad and was ringing with pain. Everything stopped!

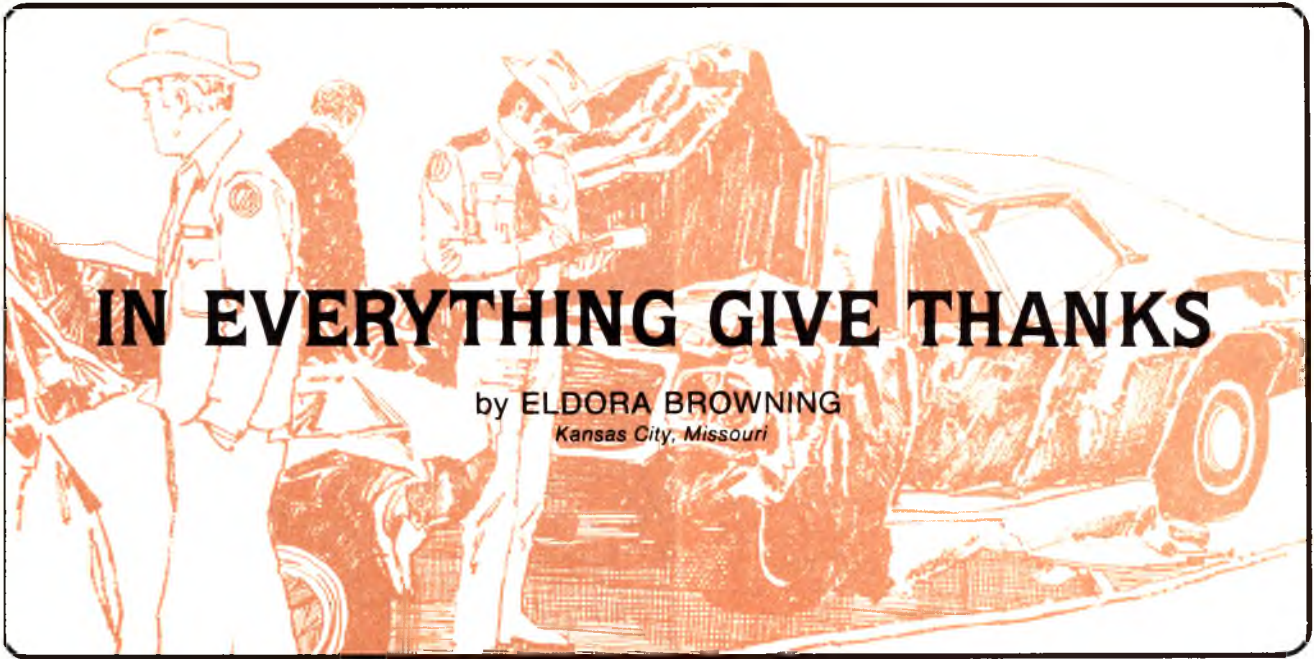
Slowly the policeman approached my car. Are you alright? Are you by yourself? Are you pregnant? The man from the car behind me came to my car and turned off the ignition key. I started praying "Lord, you know that I'm ready to die if this is your will for me right now, but if you still have work for me to do, then please let me live." The two men were quiet until I said "amen," then the policeman ran to his car to call for an ambulance and the other man started directing traffic.

A stranger approached my car. He took one look at me and ran to his car for a flashlight. When he came back, he told me that he was a doctor, but could not administer any medical help for me, but would stay with me until the ambulance arrived. He pulled out his handkerchief and instructed me to hold my bottom lip together and he would hold my nose. I asked him if I had lost my teeth, and he told me there was so much swelling that he could not see. He urged me not to talk anymore.

The ambulance seemed to take hours to get to the accident. I was crying and laughing and shaking. When the ambulance finally arrived the doctor told the driver to rush me to the nearest hospital.

En route there the nurse checked my blood pressure and my pulse several times. I was losing my sight, my eyes were swelling shut, and I could feel panic setting in. I could hear the ambulance driver talking with the hospital. Everything was going in circles, but I kept telling myself I had to stay awake!

At the hospital I was rushed to an emergency room, for the long process of being repaired. I was in this room for three and a half hours. Without giving me any medication, the doctor started examining, wash-



IN EVERYTHING GIVE THANKS

by ELDORA BROWNING
Kansas City, Missouri

ing, and stitching me. The police came in for a report but I could not talk. I motioned for my purse and took out my wallet that contained most of the information they needed, including my parents' phone number.

In walked three police. I recognized the chief of police from the local television, but who was the young, handsome blond with the red eyes? He walked up to the table where I lay and said to me, "I'm the policeman that hit you."

I touched his hand and tried to say, "Don't worry about me."

He said, "I *have* to worry about you; I'm so sorry, I just wasn't thinking . . ." They left the room.

In the meantime, my parents were called. It didn't take them long to arrive at the hospital. They waited in the hall for what they called an eternity. The doctor and nurses came rushing in and out of my room, but no one would answer any questions. No, they could not go in yet. A police photographer arrived to take pictures and informed my parents that there had been two different accidents in the city that night. The only thing he knew was that one person had been killed. When the doors to my room opened my parents could only see my coat and dress hanging on the wall, drenched with blood.

My pastor and his wife arrived to keep the vigil with my parents. Finally, the doctor came out and said, "Mr. and Mrs. Browning, you may go in now." My parents took one look at me and we all cried! "We're just so thankful you're alive," they said.

When the nurse came in to pack me in ice, I asked everyone to leave the room. I told the nurse I wanted her to be honest with me. "Am I going to live?"

She just said, "Your vital signs are steady," and she left the room.

The nurses came and took me to my room, but the doctor warned me not to talk. How could I talk? My tongue and throat were swollen; I was having trouble breathing. The doctor wanted someone to stay overnight with me and, since my father was working and my mother had to go home to my sick sister, my

pastor's wife, bless her heart, volunteered to spend the night.

I didn't sleep much that night. I wanted my pastor's wife to read the Bible to me and we prayed many times. The accident went through my mind over and over again. I was afraid to close my eyes for fear that I would never awaken.

My pastor's wife left early that morning when the nurse came in for tests. I asked the nurse for a mirror. I wanted to see my face, but she kept saying that it would be best to wait. When she left I found a metal bed pan, but I couldn't believe the reflection was *me*. My face was distorted and swollen larger than a basketball.

I covered my face with a wet wash cloth before they took me for X rays. The cool cloth felt good to my face, and I didn't want anyone to see the monster behind the mask—*me!*

While I was waiting in the busy X-ray room, a man dressed in white removed my mask and gasped. He apologized, saying, "I just didn't expect to see you like that." He turned to a nurse and said, "Maybe we should take her next," so I was rolled to the front of the long line and X-rayed from head to toes, then taken back to my room.

When I could have visitors, it was interesting to see my friends' faces when they came into my room. Often they would turn around and leave, saying "Sorry, I have the wrong room." After the nurse finally convinced them it was my room the door would slowly open. Some stayed, but many took one look at me and left, saying they just wanted to say hello, but I could hear them crying outside my room.

Well, that's been seven years ago, and recovery has been a long process, but what a miracle! God saw fit to let me live. What is His plan for my life? 1 Thessalonians 5:18: "In *every thing* give thanks, for this is the will of God" for your life!

In *everything*? Even in car accidents? Yes, in everything! I'm still not sure why it happened, I may never know, but this is the will of God for my life! □

THE THIRD CHAPTER of 2 Corinthians is one of the most inspiring passages in the Word of God. There the apostle Paul contrasts the covenant of the Law with the covenant of the Holy Spirit.

Dr. Phineas F. Bresee, founder of the Church of the Nazarene on the West Coast, preached a series of messages on the concluding verses of the chapter entitled "The Transfiguring Gaze." Here are the key verses:

Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed [changed] into the same image from glory to glory, just as from the Lord, the Spirit (*vv. 17-18, NASB*).

According to Bresee, these verses describe the ideal personal experience of the Spirit-filled, Spirit-led believer. Such a deepening spiritual experience with God is a result of "The Transfiguring Gaze."

In describing the covenant of the Law (*vv. 6-16*), St. Paul refers to the (second) visit of Moses to Mount Sinai. Here the great lawgiver communed with God in an unusually intimate and face-to-face manner. We may well wonder whether any person in the Bible, other than Jesus Christ himself, had such an open, close, and intimate relationship with God as did Moses. This is the way God himself describes the relationship:

Hear now My words:

If there is a prophet among you,

I the Lord shall make Myself known to him in a vision.

I shall speak with him in a dream.

No so, with My servant Moses,

He is faithful in all My household;

With him I speak mouth to mouth,

Even openly, and not in dark sayings,

And he beholds the form of the Lord (*Numbers 12:6-8, NASB*).

At the conclusion of 40 days of intimate fellowship with God, Moses returned to the Israeli encampment.

Helps to HOLY Living

The Word then records that he "did not know that the skin of his face shone because of his speaking with Him [God]" (*Exodus 34:29, NASB*). The reaction of Aaron and the leaders of Israel to the facial glow of Moses was one of reverential fear or awe.

With face aglow, Moses proceeded to communicate God's message to Israel. When he had finished speak-



Wallowitch

NO VEILS NEEDED!

by PAUL T. CULBERTSON

San Diego, California

ing he put a veil over his face. Thereafter, whenever he spoke with God Moses removed the veil, but when he spoke to the people he put on the veil again.

St. Paul refers to the giving of the Ten Commandments as the "ministry of death" or "the ministry of condemnation" (*2 Corinthians 3:7-11*). As Paul describes the glory of the Law he does so by contrasting it with the *greater, unfading* glory of the New Covenant of the Holy Spirit. Notice his comments:

But if the ministry of death . . . came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, how shall the ministry of the Spirit fail to be even more with glory? For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. For indeed what had glory, in this case has no glory on account of the glory which surpasses it. For if that which fades away was with glory, much more that which remains is in glory (*NASB*).

Now we can understand why Moses put a veil over his face! It was not to keep the people from being blinded by its glow! Not at all! It is true that the "ministry of death" came with glory. But it was a *transient, fading* glory. Indeed, in contrast to the

abounding, unfading glory of the ministry of the Holy Spirit, the glory of the Law was, in effect, NO glory at all!

St. Paul speaks with great boldness concerning the New Covenant of the Holy Spirit:

Having therefore such a hope, we use great boldness in our speech, and are not as Moses, who used to put a veil over his face that the sons of Israel might not look intently at the end of what was fading away (*vv. 12-13, NASB*).

The apostle then makes a subtle shift in his use of the concept of the veil, and suggests that it represents the darkened understanding of the Jewish people concerning Christ as their Messiah. He declared:

But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. But to this day whenever Moses is read, a veil lies over their heart (*vv. 14-15, NASB*).

In 1 Corinthians 2:11-16 the apostle describes just how the Holy Spirit takes away the "veil," and endows the believer with a supernatural capacity to understand spiritual truth.

St. Paul concludes his provocative discussion of "veils" with the incredible and challenging promise of "The Transfiguring Gaze." He declares that when the Holy Spirit makes Jesus Christ truly the Lord of the believer's life, there will be genuine liberty. Then, as the believer, with unveiled eyes and complete honesty and openness, beholds the glory of the Lord as seen in Jesus Christ, he will be changed (trans-

figured) from within outward, little by little, from glory to glory, into that *same likeness!* And the changes will be made by the Spirit, who is Lord!

What a challenge! What a prospect! Those who truly know the Lord Jesus Christ as Savior and Lord may be transfigured persons! And it is all because of the New Covenant of grace and the Holy Spirit!

With the completed and utterly adequate atoning work of Jesus Christ on the Cross as our merit; the peerless Word of God as our guide; the example of the incarnate Lord Jesus Christ as our model; the Holy Spirit as our dynamic; and the prospect of being increasingly transfigured into Christlikeness as our goal, the topless heavens above beckon us on to everlasting progress in grace!

Unlike Moses, we do not need veils on our faces. And the reason: the glory of the covenant of the Holy Spirit is an UNFADING GLORY! This, said Dr. Bresee, is genuine CHRISTIAN experience—the experience of those who know the Lord Jesus Christ in saving and sanctifying grace, and whose daily prayer is:

*Oh, to be like Thee! Oh, to be like Thee,
Blessed Redeemer, pure as Thou art!
Come in Thy sweetness, come in Thy fullness;
Stamp Thine own image deep on my heart.*

—Thomas O. Chisholm

It has been suggested that Christians have "a stewardship of countenance." A fair question might be: "Would anyone suspect our intimate, face-to-face relationship with God by the glow on our faces?" No veils are needed! □

PEN POINTS

PRAYER IS THE KEY!



In Nehemiah 2:4 there is a phrase that sets the tone and foundation for all that Nehemiah did—"Then I prayed . . ."

In the Book of Acts, this phrase occurs frequently—"After they prayed . . ."

Significant? Indeed! In these two books you find great tasks undertaken and accomplished, but only after prayer! Does it speak to us?

We have heard it often, "You

cannot do more than pray, until you have prayed." Prayer is the beginning of any great task, of any healing, of any spiritual pilgrimage. And where it is neglected, all that follows will be incomplete and unfulfilling.

We are called to a great task—ministry to a secular world that has ears more for trash than for truth, and whose appetites are satisfied more with gossip than with the gospel. Only a praying heart will penetrate the secular

heart. It is a truth we need to observe.

But the beauty of it all is that God does not expect us to do this task in our own strength! His call, rather, is to depend upon Him, to rely on His strength, to follow His guidance, to walk in His ways.

This happens only when we pray. So let us take the next steps of our future along the paths of prayer. □

—C. NEIL STRAIT

Grand Rapids, Michigan



PRAISE CHANGES THINGS

by THOMAS A. AINSCOUGH
Clwyd, North Wales, Great Britain

IT IS A TRUTHFUL SAYING that “prayer changes things.” We are reading this because someone prayed for us. Later they praised God for our salvation. The prayers of God’s saints through the sacrifice of Jesus and the power of the Holy Spirit have changed our lives. What was an uncertain future is now illuminated with glorious promises from our Heavenly Father. Now all is open to praise. Then let us praise the Lord!

We thank Him for His Word; it is full of praise and gladness. In it men and women of all stages of life, and in the most varied of circumstances, are found praising God. Some in prosperity, and some in prison. Others praise Him in sickness, others for healing.

Every morning, except Sunday, around eight o’clock we hear our postman on his rounds. He wheels his bicycle loaded with mail. No doubt he will ride it back home after finishing his deliveries. His job is a humble one. However, there is something unique about him. We don’t have to look through the window nor open the door to know that he is bringing us mail. His whistling announces his arrival. He is evidently a very happy man.

He is punctual, courteous, inspires optimism, and is very helpful. With his whistling he brightens the dull, cold wintry mornings. In summer he contributes to the brightness of the sunrise. His whistling changes the environment. He has a multitude of friends. Everybody loves our postman.

Praise not only changes environments, it changes people. In Hebrews 13:15 we read, “Through Jesus, therefore, let us continually offer to God a sacrifice of praise—the fruit of lips that confess his name” (NIV).

Why sacrifices of praise? Well, it is not always easy to praise the Lord. There are times of heaviness and trial. There might be great sorrow because of illness or the death of some loved one. Maybe some disillusionment or disappointment has come our way. In all this we are reminded of Paul’s words in Romans

12:12: “Be joyful in hope, patient in affliction, faithful in prayer” (NIV).

Let us be patient in the moments of affliction; we shall yet praise the Lord. When King David was passing through times of trial and persecution, he cried out to the Lord, “But I will hope continually, and will yet praise thee more and more” (Psalm 71:14).

Some of the most notable examples of praise were rendered under circumstances very adverse. We read in 2 Chronicles 20 that Judah was threatened with invasion by three of her neighbors. King Jehoshaphat called the nation to prayer and fasting. God assured the king that the battle was the Lord’s and they had no need to fight. They simply had to believe God, stand still, and see the salvation of the Lord. The king appointed a choir to praise the Lord. “And when they began to sing and to praise,” God defeated the enemy. Prayer and praise changed what would have been a dreadful defeat for Judah into a glorious victory.

What outstanding men of prayer and praise were the apostles after Pentecost. The baptism with the Holy Spirit made them vessels of praise. They truly rendered sacrifices of praise to God under diverse circumstances.

The first church in the Western world was founded on prayer and praise. A couple of Jews accompanied by a young doctor arrived in Philippi. They attended an open-air prayer meeting. God was there, and a foreign woman gave her heart and her home to the Lord.

The few Christians were going to another prayer meeting. There was always an “open altar” at those meetings. A young woman was there gloriously saved. The two preachers, Paul and Silas, were arrested and imprisoned. It appeared to be a hopeless situation. However, prayer and praise has always changed things, people, and circumstances.

The change happened when the other inmates and the jailor were asleep. But He who watches over Israel, and neither slumbers nor sleeps, sent an earthquake. It not only upset the prison but upset everything else. Luke tells us, “And at midnight Paul and Silas prayed, and sang praises unto God.” Their cell was illuminated by God’s presence. The jailor found Christ at an altar of prayer in the prison.

Prayer and praise changed the jailor and his family. The base of operations into Europe, and then into America, was established.

Praise to God is one of the greatest manifestations

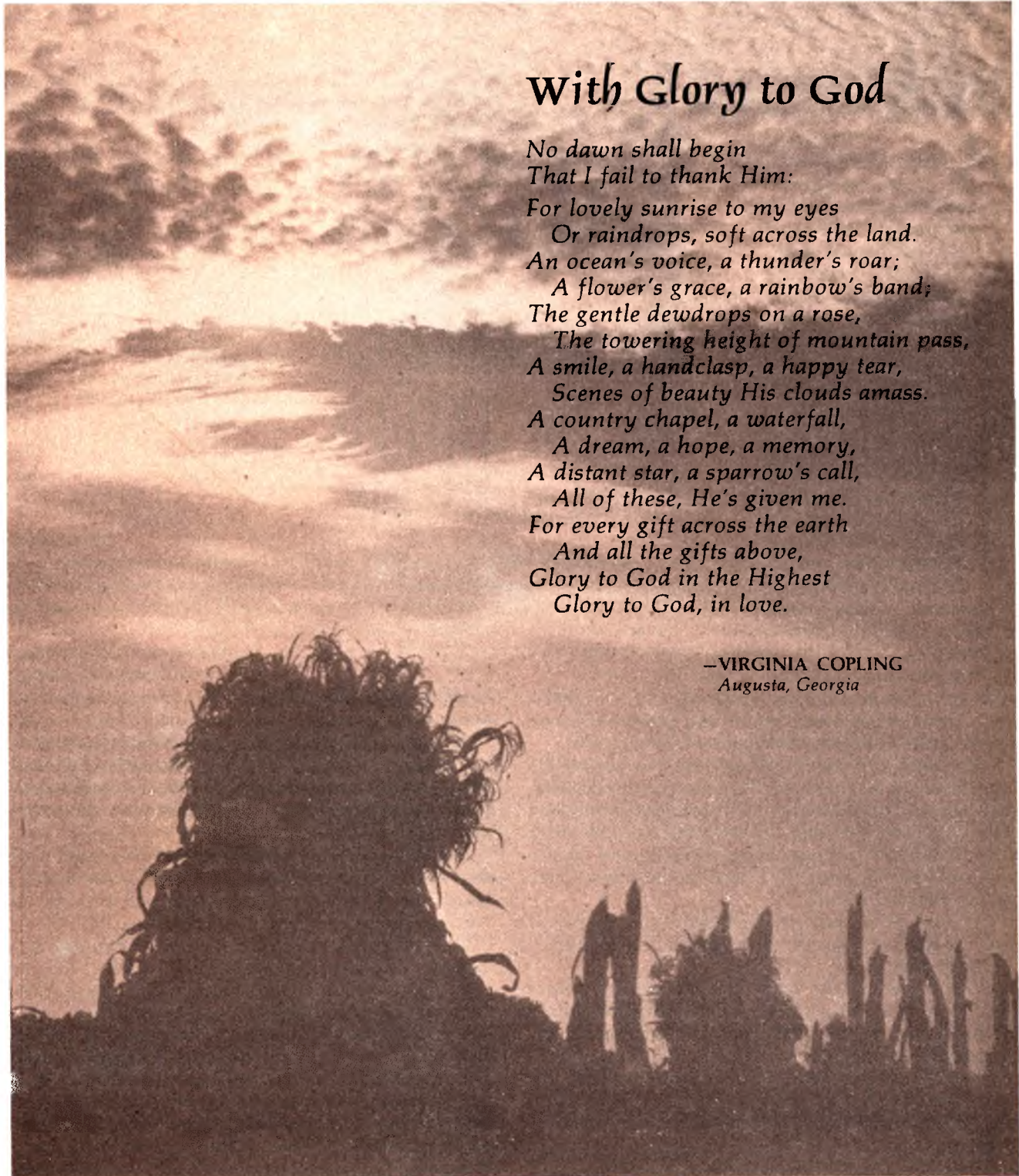
of the Christian faith. We praise Him because we are grateful to Him. This praise lifts the heaviness from our hearts. Praise penetrates through the darkest clouds and announces a glorious sunrise.

To watch and see how God works is thrilling to one who praises Him. Let us, then, cultivate this Christian virtue of praising our loving Heavenly Father.

Let us praise Him for His love, for Jesus, and for the Holy Spirit. Let us praise Him for the supplying of our needs. Let us praise Him for His Word, for the joy of fellowship with His people, and for His church.

Let us say with David, "I will bless the Lord at all times: His praise shall continually be in my mouth" (Psalm 34:1). □

Leon Cantrell



With Glory to God

*No dawn shall begin
That I fail to thank Him:
For lovely sunrise to my eyes
Or raindrops, soft across the land.
An ocean's voice, a thunder's roar;
A flower's grace, a rainbow's band;
The gentle dewdrops on a rose,
The towering height of mountain pass,
A smile, a handclasp, a happy tear,
Scenes of beauty His clouds amass.
A country chapel, a waterfall,
A dream, a hope, a memory,
A distant star, a sparrow's call,
All of these, He's given me.
For every gift across the earth
And all the gifts above,
Glory to God in the Highest
Glory to God, in love.*

—VIRGINIA COPLING
Augusta, Georgia

A PARABLE



A CERTAIN missionary surgeon walked out into the bright, scintillating sunshine of the early Sabbath morn, climbed into his four-wheel-drive Land Rover, and headed for a bush preaching point near the edge of the Kalihari desert. As he cleared the front gate of the mission hospital he met a strange procession. In front strode his friend, the ancient chief of the Bushmen, dignified even in the midst of his obvious haste and anxiety. Behind him others goaded the diminutive donkeys which were pulling a two-wheeled cart through the deep sand.

The doctor quickly alighted, and greeted his friend warmly, "O venerable father, what brings you to the mission today in such a state of urgency and apprehension?"

The lines of concern deepened around the old man's eyes as he answered, "O great doer of miracles, my son was tossed today by a wounded wildebeest and he fell on his hunting spear. He has lost much blood, and now he seems more in the land of my ancestors than with me. But I have brought him to you for your powerful skill."

"O wise chief, only my God performs miracles; I am but His tool," answered the surgeon as he hurried to the donkey cart.

Without delay they bore the limp warrior-hunter into the operating theatre. Fluids were deftly pumped into a vein while blood was prepared for transfusion.

"Get the surgical team quickly," was the firm but quiet command from the surgeon as he poured an ampule of sodium bicarbonate into the intravenous solution.

Then the voice of a missionary colleague spoke

from the doorway, "Did you call me?"

"Yes, a man is nearly bled out from a spear thrust. I need an immediate anaesthetic, that I may open his abdomen and repair the damage and possibly remove the spleen."

"I'm sorry," came the truculent reply, "I am just leaving to teach my Sunday School class; and I shall not disappoint them. At 10:30 I shall return for the anaesthetic."

"But . . ." the surgeon began to remonstrate, and stopped, for the other was already striding down the path.

While the blood poured in he walked wearily to the

hospital entrance where the old bushman squatted, wrapped in his sorrow.

"O wise chief, there will be a brief delay before we can use the knife. Why don't you join the crowd under the tree and listen to the gospel as it is taught by my fellow missionary; it will take your mind away from your son."

The lines hardened slightly around his mouth as he answered, "O noble friend, I know why the delay; I heard; but I shall go anyway and see whether the words are of greater value than my son's life."

They turned from each other, the surgeon again to the operating room to push in more blood.

But the hour was too long and just before it ended the hunter took his last gasping breath.

And it was in the seclusion of the surgeon's office that the old chief found his friend. Tenderly he took the missionary's wrists in his weatherbeaten grip and pulled the surgeon's hands away from the tear-drenched face. With a wisdom born of constant struggle for survival, the leader of this ancient race spoke haltingly, "O skilled user of the knife, do not sit here

"AS THE FATHER HATH SENT ME"

by HOWARD HAMLIN

Shawnee Mission, Kansas

Candlelight & Canned Soup



WEARY OF THE DAILY GRIND of scrimping for every penny. I remarked to my husband Walter one evening. "I wish we could do something special for a change, like having a candlelight supper just for the two of us. That would be so romantic!"

Walter was in college preparing for the ministry; finances were strained to the breaking point just for the necessities of life. There was no money for extras. We shared a modest on-campus apartment with our two young sons.

This particular evening, I had put the children to bed, Walter was studying, and I was doing some typing in the living room. I had my back to the kitchen.

A short while later, I was surprised when the light went off. Almost immediately, there were lights once more, softer lights. Walter had put a tablecloth on our kitchen table and lit a couple of candles he dug out from somewhere, probably left over from Christmas. He grinned as he escorted me to the candlelit table where the canned soup was already steaming in bowls.

With a dash of imagination and by using what we had, Walter had turned that simple meal into a romantic interlude, lifting us out of the commonplace for a time. "Imagination is as good as many voyages—and much cheaper," wrote George William Curtis.

Desire and reality may be poles apart. We may desire a modern, well-equipped Sunday School classroom. What we may have is a windowless basement room, or a corner of the sanctuary. Teddy Roosevelt once said, "Do what you can; with what you have; where you are."

One imaginative Sunday School teacher was assigned to a dreary basement room, with unpainted walls and no window. It had probably been used for storage at one time.

Undaunted, she purchased a few gallons of paint, white for the ceiling, and bright sunshiny yellow for the walls. After transforming the room with paint, she hung some brightly colored curtains on the wall, giving the appearance of a window. She put a cheap

linoleum on the floor and hung cheery pictures on the wall. Then for the final touch, she put a small table in one corner, complete with a picture of Christ, a vase of fresh flowers, and an open Bible. This became the worship center for her class. What a difference! She had used what she had, instead of worrying about what she didn't have. "It is not doing the thing we like to do, but liking the thing we have to do, that makes life blessed," said Goethe.

We may desire a spacious brick church building located in a new section of town. What we may have is a simple frame building in an older part of town.

After one congregation acknowledged their need to relocate at some time in the future, they felt there was no point in fixing up the present church building. The paint chipped and peeled, the floors sagged, the roof leaked, and the weeds grew high. It became a sorry testimony of neglect to passersby. They did not use what they had.

Moses balked at leading the children of Israel out of Egypt. He felt inadequate for the task. God asked him, "What is that in your hand?" (Exodus 4:2, NIV). Moses saw only a simple rod, such as shepherds of that day used. When God persuaded him to use what he had in hand, great miracles were performed.

No doubt Paul and Silas would have preferred to be free to travel, preach, and sing wherever they chose. Instead, they were locked in prison with their feet fastened in stocks. Their bodies were in prison, but their spirits were free. At midnight they prayed and sang praises to God. Things began to happen! An earthquake rumbled, the jail was opened, the prisoners were freed, and the jailor got saved. Paul and Silas used what they had and God came.

We may not have the fanciest classrooms or sanctuaries; we may not be in the most desirable circumstances, but God can meet with us anywhere, if we let Him. We may have candlelight tastes with canned soup budgets, but let's use what we have at hand to best advantage. ". . . whatever you do, do it all for the glory of God" (2 Corinthians 20:31, NIV). □

and sob like an old woman. You did all that you could to save my son, and I am grateful. But I would ask thee one question before I take my son and present him to his ancestors. The answer to it may clear my muddled thinking. I listened to the words as you requested. They told the story of a man who was assaulted and wounded, and some passed by without helping him before a man came and dressed his

wounds and lifted him onto his own donkey. It was a fine story and moved me mightily until this question rose like a vulture to plague me. Is there a difference in your religion between 'falling among thieves' and falling on a hunting spear?"

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). □



Paul M. Schrock

If there is peace at the center of a person's being, maintained by God himself, that peace will flow to the outer person.

PEACE is a stranger to the 20th century. Wars we have had in abundance. The century began with one World War, followed by another even more terrible within a generation. And all of this happened before the century was half over. The rest of the century was peppered with between 60 and 100 other wars, depending on how we define the word "war." Individual lives have been equally chaotic. Homes and marriages torn apart; civil strife and college campuses in uproar; crime on the street and in politics; where can there be peace? The remaining years of the century do not seem to offer much hope.

In Israel the citizens of that country greet you with the word *shalom*, peace. The ancient Greeks called it *eirene*. Parents sometimes name their daughters "Irene," or peace. It is beautiful in any language; beautiful but so hard to find!

Paul said the fruit of the Spirit is peace. Is peace really available in our times? Paul said it was through the power and presence of the Holy Spirit. How then can we find peace in a world filled with war and trouble?

First, we must obtain *peace with God*. We can never have peace while we continue to be at war with the Creator. Simply stated, we come to God by way of the Cross of Calvary. Repentance toward God and faith in Jesus Christ for our salvation must come first. Christ obtained peace with God for us by dying for our sins. The Prince of Peace came to bring peace. This is where we must begin.

Secondly, we must have *peace with our fellowman*. The admonition in Hebrews 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord," says it well. We will never find a

by ROBERT E. MANER
Valdosta, Georgia

BUT THE FRUIT OF THE SPIRIT IS *Peace*

state of grace where we can get everyone to like us. But we can come to a state of grace where we hold no grudges, hate no man, have no avowed enemies. As far as our attitude toward others is concerned, there is nothing there but love. We can, with the help of the Holy Spirit, reach such a level of grace. And until we do, we can never hope to have peace.

But there is yet a third area where peace must come before we have the peace of which Paul is speaking. We must have *peace with ourselves*. This is, for many, the hardest of the three areas to conquer. Some can never forgive themselves for the sins they have committed. Others see the glaring imperfections of both past and present and hate them. Inferior feelings, physical and psychological problems, lack of talent or education, and an endless list of other things all hang in our hearts like clusters of unpicked grapes. "If only this or that were different," we keep telling ourselves. But there are some things that we cannot change and we know it. And we wind up hating ourselves for it all.

It is at this point that the Holy Spirit, and He alone, can help us. When Paul told the Romans to present their bodies as a living sacrifice to God, he meant just that. We have to come to a place in our dealings with God where we can say, "Here I am, Lord. I am not much, but You can have what there is. I can't erase my memory or change my record. Your Word teaches that You will sanctify what is brought to You. If there is anything of me that is usable by You, it's Yours. Help me to accept myself as I am. Deliver me from dwelling on 'How I wish it had been.' Help me to begin this day to receive the peace that the Holy Spirit brings. Help me to be at peace with myself, just like I am. Sanctify me through and through so that there is no spot left in me that is not under Your control or missed by Your cleansing power. Amen."

Thomas Kelly wrote of the "subterranean sanctuary of the soul." He referred to an area deep in the human heart where God can reside, keeping peace that life, with all of its problems, can never reach. If there is peace at the center of a person's being, maintained by God himself, that peace will flow to the outer person. Life will never be ideal in this world. Disturbing things will come. Worries and fears will present themselves. There will be plenty to put us to the test. But deep down on the inside in the inner man, as the Bible calls it, we can possess a poise and stability that life can never really get to. One of the meanings of the Greek word for peace, *eirene*, is a peace that cannot be disturbed. And isn't that what we are all looking for?

The fruit of the Spirit is . . . PEACE! □

SHE LOOKS LIKE an Eliza Ellen, hair graying, stature shrinking, eyes dimming, ears dulling, speech mellowing, skin wrinkling like a walnut. Like the walnut, her shell houses a tasteful morsel.

How she dislikes her name! I wish she tolerated the name, for I wanted to name one of our daughters Ellen, but I didn't dare. However, since she has outlived her husband and most of her contemporaries, she seldom hears it anymore. She is called Mom, Grandma, or Miz Goodman.

Although now 95, she was born at least 100 years too late. What a pioneer she would have made! Neither Indians nor wildcats would have intimidated her. With unquestioning faith in God, she would simply have told them to scat.

Born in Hardin County, Kentucky, she still lives within 20 miles of her birthplace. She has traveled though, as far as Louisville and Lexington!

She has worked all her life. With a husband and seven children—only one a daughter—she cooked, cleaned, sewed, gardened, canned, harvested, and entertained the visiting minister.

Church services were irregular in her country community, but there was a yearly revival. One year, a neighbor brought word that the guest evangelist and song leader, having arrived early, were at the depot several miles away. While my father-in-law hitched up the wagon to pick them up, Eliza Ellen and the children removed stored wheat from the parlor to provide a guest room.

Biscuits, fried chicken and gravy for breakfast; steak, mashed potatoes, green beans, corn bread, and fried apple pies for midday dinner; a vegetable supper with corn bread and blackberry jam washed down with milk were standard fare when I joined the family in 1943.

Eliza Ellen, as far as I can ascertain, had three goals in life. The most important was to live according to God's Holy Book, the second was to rear her family to be honest, God-fearing people, and the third was to give everything away. She has succeeded in all three.

by **GEORGIA T. GOODMAN**

Fort Myers, Florida

Known in three counties, she has never bowed her knee to an idol or dishonored God in any way.

All her children are warm, lovable, and God-fearing people.

As for giving it all away, she knows "you can't take it with you!" As a young married woman she accepted Jesus Christ as her Savior and Sanctifier, and also accepted Him as her Healer and Protector. Rearing a family of seven, less than a dollar was spent on medication. Believing God was their protection, all insurance was canceled and the amount of the premiums was given to support foreign missions. This alone has amounted to thousands of dollars. Giving in addition, at least two tithes, one to support the local church and another to various ministries, she still isn't satisfied. At one time, having saved some money, she had storm windows put on the Nazarene parsonage, saying, "If there is any money left, I'll have them put on my house."

What she receives as gifts, she soon gives to others.

With no insurance, a few hundred dollars in the bank earmarked for her burial (she doesn't want to be dependent even for the final journey), she lives alone, piecing quilts six days a week. If a visitor comes by after church on Sunday night, she urges them to stay till midnight so she can start work on a quilt at one minute after twelve.

My husband and I spent Easter weekend with her. I need an occasional glimpse to remind me of my priorities. I also said good-bye. Eliza Ellen will probably go to heaven before I see her again. □

Editor's Note: Mrs. J. G. Goodman went home to be with the Lord on June 15, just 11 days after her daughter-in-law wrote this article. She was in church on June 8, telling her friends it would be her last Sunday there. A member of our church for over 60 years, she was a "unique, single-minded Christian." We could use thousands like her!



Eliza

Ellen

by WALT CLEMENTS

Vineland, New Jersey

AS THE FREEZING RAIN fell heavily on the windshield of the patrol car, I found myself wishing I were home with my family, quietly enjoying each others company in those all-too-few moments we have together. Winter nights are not especially active for the police officer in a small city, and this night was no exception. The seemingly endless eight-hour shift was not half over and each passing moment, the officers on patrol almost secretly wished for a call to break the boredom. This weather would produce accidents when overconfident motorists refused to reduce speed for the road conditions, and each of the seven patrolmen on duty that evening waited in almost morbid anticipation of receiving a call. As I patrolled alone on a deserted city street, my mind wandered to thoughts of summer, and playing with my children on the beach, and just taking time to smell the flowers, and . . .

The silence in the car was broken by the loud crackling of a radio message. "District 9 to car 918." I was suddenly alert as I responded and waited for the nature of the call. "918, a report of a child running away from the hospital, wearing blue pajamas and slippers, Described as 10 years old, white male subject, last seen headed north on Harrison Ave. at Buck St. Subject being pursued by a hospital security guard." As I accelerated north toward the hospital, thoughts raced through my mind. Is this kid crazy? I hate getting out with a heavy coat on, and this kid's only in pajamas! As I neared the hospital, I switched on the spotlights and began looking up and down streets for the figure of a boy running. A security guard approached my car, and told me he had chased the boy only a block before deciding to turn it over to the police. Well, I thought, at least this guy's no fool. He'll let me spend the night in the rain while he goes back to the warm hospital. Oh, well, I guess that's what I get paid for.

As I drove up and down the area streets, trying to see through ice-crusting windows, I thought of how lucky my little boy and girl were, to be home right now, tucked securely in a warm and cozy bed, with only thoughts of tomorrow's plans. Again, my thoughts were broken by a loud radio report. . . . "Detective car 902 to district 9. I have this boy behind McDonald's restaurant. I'll be taking him to . . . Hey, give me a backup unit! This kid just bit me!"

I immediately turned 918 in the direction of McDonald's, and sped toward the call. As I neared the area, the detective reported he'd overcome the boy's fight, and was at the hospital with him, again requesting assistance.

I pulled 918 into the parking stall next to the detective's car, and even before getting out I could hear a boy's violent screams. Inside the car, sprawled across the front seat, and kicking everything and anything within range, was a blond, mop-haired little

Butchie and the Praying Cop



boy of 10, clad only in his light pajamas, and surrounded by perplexed nurses and doctors, all freezing in the night wind. I had met Butchie. As I bent over to talk to him, hoping to gain some insight into why he had run into the night, I was greeted by a stream of profanities like that from the average drunk in a local bar. This was quickly followed up with a faceful of spit and a kick in the arm. Now the detective's call for help made all the sense in the world!

He was just a little boy, but he spoke and fought like a seasoned criminal. Long minutes of pleading with him to go into the hospital fell on deaf ears, and when his mother finally arrived, she gave a short, "I don't care what you do with him," in response to our plea for her help. I suppose that answered many of our questions.

Fearing for the boy's health, we made the decision to take him into the hospital by force, and my partner and I got more than one bruise as we carried him in. I'd been called pig, and much worse, in seven years as a cop, but it seemed so out of place for a 10-year-old boy. As we carried him, a doctor warned us to be careful of his left leg, for it was all burned from a careless campfire game, the reason for his admittance to the hospital. He screamed obscenities at us, and vainly struggled against the strength of three policemen as he literally broke cloth restraints on the stretcher. As we held him, we learned why he was so intent on leaving the confinement of the hospital.

Late in September, 1979, he was playing with a campfire when his pants ignited, severely burning him. He was immediately admitted, and subjected to months of painful skin grafts. All this at 10, and to make the whole terrifying experience worse, he had received few, if any visits, cards, or encouragement from his mother, friends, or relatives. It was now February, and his Christmas and birthday had been

Book Brief



SUNDAY DINNER



LORA LEE PARROTT, *compiler*

Cookbooks are as plentiful as the calories they dispense. So why should Nazarene Publishing House produce this 302-page how-to manual for making Sunday dinners an occasion as

well as a weekly meal? Doesn't the average cook already have a sufficient number?

Part of the "specialness" of this collection of recipes can be found in its sources: men and women from around the globe who represent both lay and parsonage kitchens. Few, if any, of the dishes described are gourmet; many are unusual; most recognize the need for good financial stewardship.

You will want to set down and read author Parrott's opening pages entitled "Reflections on Sunday Dinner." Here is capsulized the importance of making the after-church meal something eventful. Mrs. Parrott says:

As far as I know, no church sociologist has made a study of Sunday dinner. But if one did, I believe that for millions of Christian families . . . Sunday dinner has been a weekly family reunion, a celebration of life in the home.

While food is generally secondary to the good company gathered around the table, it surely helps to have a meal that hasn't worn out the cook, depleted the family budget, or is such *haute cuisine* that only the most sophisticated palates can appreciate it. The 625 recipes in *Sunday Dinner* are kitchen tested and have been proven "hits" by the more than 300 home-kitchen chefs who provided them.

An additional feature about *Sunday Dinner* that makes it special are the devotional thoughts that dot the margins of every page. Scripture, Christian books, and the classics all provided *bon mots* for the cook's edification. Beautiful line drawings, two-color printing, and a full-color cover all make this an exceptional book. □

To order, see page 23.

spent alone. At 10 years old, this little boy had simply had enough!

I held his little arms above his head, and he turned his hate-filled eyes on me, screaming, "Go ahead, pig, break my arms! I'll kill you, pig!" As he looked up, so did I, and breathed a prayer heard only by Butchie and my God. "Father, let me show love to this little boy who feels he has none. Let me show him I care, and that You care, and he can be a little boy, not afraid to be alone anymore."

When I looked down at him again, his eyes had filled with tears, and he was without words. This 10-year-old with the body of a little boy, who moments before had been the toughest man in the world was crying. So, too, was the tough cop holding him down. God gave me the words as I asked him if I could come visit him in the hospital, and he slowly nodded yes.

The curtain was pulled back by a doctor, bringing a syringe containing a depressant and sedative to put Butchie to sleep. He was followed by a child psychologist who had been called in. They were both unaware that the Great Physician had made this house call already. When they entered, Butchie seemed to know what it was for, and he screamed for all to leave except me. The doctors looked at me with questioning eyes, but I nodded "it's OK," and they stood outside. With tears in my eyes, I asked Butchie what he'd most like to have, and he told me that a racing car and a comic book would be his choice for happiness. I quietly explained that I had to prove I was good enough to be a cop before I got a badge, and likewise, he must remain calm, and shackled, until I returned from the store. In minutes I had returned, and saw amazed doctors and nurses standing around the happy and cheerful Butchie.

As he opened the toys I'd bought, he happily got off the stretcher, and walked, hand in hand with this cop who talks to God, to the fourth floor pediatrics ward, a new start on his long stay at the hospital.

I got to tell Butchie more about Jesus, and after I raised his name in prayer at my church, the Vine-land, N.J., First Church of the Nazarene, he received loads of get-well cards and flowers, true expressions of Christian love. Butchie is well on the road to recovery, and though still somewhat confused about this Man Jesus, he knows there's a different feeling inside the people who know Him.

Perhaps, though, the greatest lesson in all of this came to the cop who raised his plea in prayer, and saw an immediate beautiful answer. Each time I strap on the gun, and pin on the shield, I know He's there when I need Him.

On April 2, 1980, Butchie was released from the hospital and sent home to complete recovery. At last check, he's doing well on his leg, and still talks about the strange cop he met. □

the editor's STANDPOINT

OUR THANK OFFERING

On Thanksgiving Sunday, Nazarenes in the United States will have the privilege of participating in a Thank Offering for world evangelism. Never was the need greater, never was the hour later, than now. What we do for the kingdom of God in many world areas must be done quickly. But the pace at which our mission programs can advance depends upon the generosity of the churches.

Our offerings for missions should be governed by love, not by logic. It is easy to accumulate logical arguments for giving less than we inwardly feel we ought to give. If we love God and souls, we must give as His will dictates and their needs demand. Let's pray about our offerings. Let's not tell God what we are going to give and then ask His approval upon our decision. Rather, let's ask God what we should give and then loyally follow His directive in the matter.

We will not give enough unless our gifts deprive us of something we wanted for ourselves. Christianity is a religion of self-denial. Our God "spared not his own Son"! The needs of other people have priority over

the comforts and pleasures of our lives. Let us sacrifice something for the Kingdom in making our offerings.

We will not give aright unless our gifts are ungrudgingly and happily made. "God loves a cheerful giver." If we resent the claims of divine love and human need upon our resources, we are out of step with the Early Church, for they had "glad and generous hearts."

Both in the measure and in the manner of our giving, let the offering for missions be truly Christian. During England's Civil War, a certain Cavalier gave first his property and then his life for the Royalist cause. On his tombstone, friends engraved this tribute: "He served King Charles with a constant, dangerous, and expensive loyalty." That is how we should serve our King! One who has so loved us deserves our fullest devotion. His sacrifice on Calvary demands our sacrifices to make Him known to those who have not heard. □

UPGRADE THE PULPIT!

In a recent editorial, Norman Cousins acquainted his readers with some gems from "an inventory of inelegant English" published back in 1811.

According to this ancient lexicon, a pulpit was a *hum box*. No explanation is given, but one comes readily to mind. Probably the preachers droned and the listeners thought, Ho hum!

"Hum box" made me think of a very boring speaker I was compelled to hear during my seminary days. As this visiting preacher hummed lazily along through his sermon, and the professors and students gradually abandoned their polite effort to listen, I wrote these lines:

*The speaker drones,
The congregation sleeps.
Above the torpid scene
God keeps
His angry watch, disturbed
That learned men can tame
The thunder of His word
And feel no shame!*

No pulpit should be a "hum box." The gospel is Good News, and the issues involved when the gospel is preached are weighty and eternal. If preaching is dull, the fault lies with the preacher, not with the gospel.

This is "the year of the minister" in our quinquennial planning, a year to honor the office, but also a year to challenge the man. Among other things, we who preach are being challenged to improve our preaching skills.

We cannot improve the message given us to preach, for it is the word of the Lord, which is perfectly suited to the needs of the people. But we can improve our understanding of the message, and upgrade our ability to proclaim and apply the truth. We owe it to our Lord and to our listeners to work harder than ever at the task of learning to preach.

"Hum box"? May God help us to redeem the pulpit from the low esteem in which it has been often—and justly—held. □

It is easy to accumulate logical arguments for giving less than we inwardly feel we ought to give. If we love God and souls, we must give as His will dictates and their needs demand.

A NEW FEATURE

This magazine will soon contain a new feature—letters from our readers.

The editor has benefited from reader response. He feels that readers should be interested in, and could profit from, this response. So, beginning with our January 1 issue, a selection of letters to the editor will be published in each issue of the *Herald of Holiness*.

These letters will reflect the whole gamut of reader response, from praise to censure. We intend “no holds barred.” At the same time, we have no intention of publishing anything in bad taste. Obscenity and profanity are taboo, but strong opinion, decently worded, is welcome.

Limitations of space demand that letters, to be published, must be brief. Strength does not always require length, as most laymen know and more preachers should learn. Space limitations also preclude the possibility of printing all letters received.

McCUMBER'S MAXIM

I would like to share with you one of McCumber's maxims: *No matter how slow you go, someone will pass you.*

A highway patrol car is sighted ahead. The motorists behind instinctively slow down. The cop slowly, steadily reduces his speed. Soon the traffic is almost crawling. No one seems willing to risk passing the patrol car. Sometimes I think a few policemen take perverse pleasure in playing this little game of intimidation; perhaps it's a harmless revenge on unappreciative taxpayers.

But suddenly an exasperated driver has had enough. He swings around the pokey patrolman and moves up to the speed limit. Emboldened by his example, the rest of the cars also pass. No matter how slow you go, someone will pass you!

“Pray for us,” Paul writes, “that the word of the Lord may have everywhere the swift and glorious course that it had among you, and that we may be rescued from wrong-headed and wicked men” (2 Thessalonians 3:1, NEB).

Responsibility for selecting letters for publication will be reserved to the editor himself.

There is one class of letters that will not even be considered for inclusion in this new feature. I refer to anonymous letters. Here I must insist on being a follower of John Wesley, who said, “If it bears no name, it is not entitled to any answer.” Names will be withheld on request, but anonymity is always filed in the wastebasket. If that upsets you, write me about it—but be sure to sign your name or I won't read the letter.

While I am on the subject of letters, let me take this opportunity to thank all our readers who have corresponded with the editor. From your letters I have gained insight, correction, and encouragement. Infrequently, I have been libeled and insulted, but these letters, too, have provided learning and growing experiences. Anything beats being ignored, and the occasional bitter letter shows that the magazine has been read, both on the lines and between them. Keep those cards and letters coming, folks. □

There are some within the church who impede progress by excessive caution. Their one tune is “slow down.” These religious tortoises are dedicated to longevity, not to achievement of gospel work. They are the despair of every pastor with vision and faith. One gets the impression that they confuse the fable of the hare and the tortoise with Scripture, and read the fable for their devotions.

Second Thessalonians 3:1 is a message for them. Step on the gas, or pull over to the curb, or get run over! However dedicated some are to slow motion, they cannot always hinder God's Word and work. Someone will pass them, and others will take heart and follow. No matter how slow you go, someone will pass you!

Second Thessalonians 3:1 tells us how the gospel should spread—“rapidly.” It tells us why it doesn't—“wrong-headed and wicked men.” And it tells us what to do—“pray.”

So here is my prayer: *Lord of the Word, the world is lost and the church is slow. Get us in the passing lane. Let the hares win! Amen.* □

IN THE NEWS

PEOPLE AND PLACES



Rev. and Mrs. John Packard
British Isles North Church Planters

BRITISH ISLES NORTH DISTRICT APPOINTS PACKARD FULL-TIME CHURCH PLANTER

With 12 million people within the borders of British Isles North District, only 1,700 of whom are Nazarenes, Superintendent David J. Tarrant and his Advisory Board have appointed Rev. John R. Packard as the district's first full-time church planter.

John Packard's gifts had marked him as the right person for this assignment. He had given up a flourishing business to lead a small home mission church in 1963. Later, he became the minister of the Partick Church in Glasgow, which doubled its membership during his nine-year pastorate. On the retirement of Rev. Sydney Martin, he became pastor of the Parkhead Church, mother church of the denomination in Britain, which he then served for four years. He became increasingly involved in the district's concern for outreach: as an Advisory Board member, as district Church School chairman, and as college governor. He attended the first Church Planters Conference at Kansas City in October of 1978, and was actively involved in the "Think Tank" in the summer of 1979, when Dr. Raymond Hurn met with the British church leaders at BINC to plan strategies for the decade.

For several years, doors in Scotland and Ireland had seemed to be closed against new church organization. Ef-

forts had produced only meager results. The new congregation at Carrickfergus, led by Rev. John Paton, moved into an era of continuous growth until a reluctant regional planning authority at last agreed to relax its restrictive regulations and give the Nazarenes a building lot. Then came another new church in Ulster, born in the very crucible of sectarian violence. The Shankill Road Church, just one year old, is almost self-supporting, with its own pastor, and negotiating for property.

Meanwhile a door opened in the needy Northeast of England, which is the district's southernmost outpost. Cramlington New Town, a growing city on the outskirts of Newcastle on Tyne, suddenly became a possibility for Nazarene enterprise. The tiny Sunderland church responded to the challenge of bringing a daughter church to birth and released its pastor, Rev. Keith Hopper, for two days' pioneering each week in that community. As a result, a children's Bible club has been established and a Sunday morning service has been started.

John Packard's first assignment will be in Erskine, situated on the south bank of the River Clyde, just beyond Glasgow airport. This is a "Glasgow overspill" town, where families from the city's dreary tenements are being rehoused in a garden suburb. Four families from the Govan church are already living there, and two from the Paisley church. One of these is the family of Dr. Paul Tarrant, the district NYI president, who has taken an appointment as a general practitioner in the new town's medical services, with a view to being a Nazarene ambassador to the community.

John and Vera Packard are setting up their permanent home in Cumbria, not far from the city of Carlisle. This is Mrs. Packard's home territory, and it was here that both John and Vera were converted at a little country mission hall in the early 1950s. And it was in a Carlisle open air meeting, on a street corner, that they first got to know the Nazarenes and became acquainted with the highway of holiness. John's on-the-job lodging will be in a trailer, which the district is helping him purchase.

The Packards' four children are

grown, and all of them are Nazarenes. Christopher, their elder son, is a doctor of biochemistry at Glasgow's Royal Infirmary. Paul is an electronic engineer. Ruth, skilled in catering, and living with her husband in Belfast, is active in the church there. Ingrid, training to be a physiotherapist, will remain at the mother church in Parkhead.

At a district mission rally held in Glasgow on September 13, Superintendent Tarrant spoke briefly from Christ's words in Mark 1:38, "Let us go into the next towns" and inducted the Packards into the ministry of church planting. Rev. Ron Thomas, chairman of the District Home Mission Board, led the congregation in prayer on their behalf. □

MIAMI CALVARY CHURCH RENEWED

Dr. Orlando Perdomo is now pastoring the Miami, Fla., Calvary Church. The church is 50 years old but had declined as the community became less than 10 percent English-speaking. District Superintendent Robert Spear installed Dr. Perdomo, graduate of Garrett Seminary in Chicago, as pastor. The church is now having significant growth among the Cuban population.

Calvary Church is one of a number of Hispanic congregations that are developing in Southern Florida among the nearly 500,000 Cubans of that area. There are also Haitian Nazarene churches, in partial response to the continuing arrival of Haitian refugees. □



Pictured (l. to r.) are Dr. Robert Spear and Dr. Orlando Perdomo.

WORK OPENS IN QUEBEC CITY

After months of prayer and pioneer evangelism, the "Eglise du Nazareen" has opened in Ste-Foy, Quebec, a suburb of Quebec City and the provincial capital of Quebec with a metro population of 500,000.

This is the first time the Church of the Nazarene has opened work in this centre of French Canada.

Joining Pastor Eugene Morris for the first service were Quebec Superintendent Roy Fuller and John Forget.

lay Advisory Board member, who brought special music. Also present were Dawn Schell and Francoise Juneau, students active in summer ministries in Quebec.

The parsonage/chapel was purchased from another denomination with funds made available through the Department of Home Missions. The piano was purchased with a donation given by Mr. and Mrs. John Hughey of Jackman, Me. Mr. Hughey is originally from Quebec.

The church is located near the Université de Laval, major shopping centres, and tourist areas. This is the third French-language mission of the newly organized Quebec District. Those with relatives or friends living or studying in Quebec City, please contact Pastor Eugene (Jerry) Morris, 1361 Avenue Teillet, Ste-Foy, Quebec; telephone: (418) 658-2261. □



Quebec City parsonage/chapel



Pastor Morris greets people after the first service at "Eglise du Nazareen."

MVNC HAS RECORD ENROLLMENT

Some 1,036 students enrolled for the fall term at Mount Vernon Nazarene College. The college, now in its 13th season, has had record-breaking enrollments for the past three years. Enrollment this year, finalized on September 19, indicates that 20 more students are enrolled at MVNC this year than last. The freshman class contains 392 students.

The record enrollment, which runs counter to national trends, can be attributed to several factors. They include strong support by the North Central Educational Zone, of which MVNC is a part; MVNC's tuition, which is the lowest among all private colleges in Ohio; and MVNC's strong programs in Computer Science, Business, and Teacher Education. □

BNC HAS ENROLLMENT INCREASE

Crowded housing is one problem Bethany Nazarene College officials are content to deal with. According to the BNC student services office, on-campus residency figures topped out at the 99 percent occupancy level, with the women's housing experiencing three-to-a-room in the opening weeks.

Fall figures record a 1.3 percent increase in female students, totaling 737, reflecting 53.5 percent of the Bethany student body, compared to 641 male students for a 46.5 percent.

Final figures show a modest 2.9 percent increase in BNC's enrollment of 1,378, up 39 students, with the increase mainly coming from the freshman class and BNC's graduate programs. □

MANC POSTS RECORD ENROLLMENT

Mid-America Nazarene College reported September 4 that its 1980-81 enrollment had reached a record 1,362—64 above last year.

This overflowing attendance gave impetus to the drive for new housing Tuesday night, September 2, when 150 campaign solicitors heard evangelist Chuck Millhuff speak. They

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pledged over \$40,000 for the drive, to be conducted on the North Central Region to underwrite the construction of a women's dormitory.

The campaign has been titled "No Room in the Inn." The drive was launched on the Joplin District beginning Sunday, September 7. It is hoped the building will be underwritten and completed by late spring of 1981.

The Careers Building is now under construction and is scheduled to be completed by the end of 1980. □

Jeffrey A. Wood received his M.A. degree from Central Michigan University May 10 during the annual commencement exercises at Mount Pleasant. His degree was in clinical psychology, including work at the Central Michigan Community Mental Health Center in Mount Pleasant, the Central Michigan University Training and Consultation Center, the Isabella County Jail, and the Neurosciences Department at Midland Community Hospital. Mr. Wood is a graduate of Olivet Nazarene College (1978, magna cum laude). He and his wife Joan live in Alma, Mich., where he is employed as a clinical psychologist at the Gratiot County Mental Health Center.

Mr. and Mrs. Wood's parents are Mr. and Mrs. Donald A. Wood and Rev. and Mrs. Roy Quanstrom of Bourbonnais, Ill. □

Dr. Emerson Colaw was elected to the position of Bishop of the Minnesota District in the United Methodist Church in July. He is the brother of Mrs. Marjorie Jantz, who with her husband, Calvin, are evangelists and song evangelists in the Church of the Nazarene. The Nazarene Publishing House published one of Dr. Colaw's books, *Christ's Imperatives*, in 1969. At the time of his election, Rev. Colaw had pastored the Cincinnati Hyde Park Community United Methodist Church for 20 years. His new duties take him to Minneapolis. □

EVANS SUCCEEDS VAUGHTERS AT WORLD MISSION

Rev. Arthur Evans, missionary to the Philippines, has been appointed to succeed Dr. William Vaughters, who retired in August, on the staff of the Department of World Mission.



Rev. Evans will serve as pastor and counselor to missionaries and also head the recruitment program for the department. □

—NCS



THE CRAWFORD FAMILY

Meet Dick and Nedra Crawford and their daughter Laurenz. This beautiful young family is one of the "Miracle Products" of 20/20 VISION and "Family: Handle with Care."

Dick and Nedra, both educators with earned master's degrees in education, have resided the last eight and a half years in Gaithersburg, Md. They own a custom-built home on a picturesque four-acre parcel on the outskirts of Gaithersburg. They are the proud parents of a precious young

daughter, Laurenz. It seemed they had everything a young family could possibly hope for—not quite.

Only a short time after Laurenz was born, Dick and Nedra separated, beginning to dissolve their family. They were experiencing this "family crisis," as they refer to it, at the time of the airing of the 20/20 VISION television special, "Family: Handle with Care," in the Gaithersburg area.

On the evening of December 13, Dick had come by to visit and discuss financial arrangements. Through what they thought to be coincidence, but now testify to be the Lord's providence, they ended up watching "Family: Handle with Care" together. They responded and were visited by Rev. Paul Wehr, pastor of the Gaithersburg church.

Through the ministry of a sensitive pastor and a caring congregation, Dick and Nedra soon came to know the Lord and to mature in their relationship with Him. Their testimony is vibrant with the enthusiasm of a newfound love and a newfound family through their newfound Savior Jesus Christ.

Dick has applied to Nazarene Theological Seminary and they are now in the process of responding to God's call upon their lives to the full-time ministry. □

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Pastor Ralph L. Scott (l.) presents keys of a new Chevette to Pastor Donald Guy (r.) for the work in Kaneohe, Hawaii. The car is a gift from the Fort Collins, Colo., First Church, as a missions special for 1980-81 in addition to their General Budget. The picture shows the courtyard of the church.



District Superintendent Ralph West is pictured rear center with the newly formed Korean congregation in the Linwood Church, Shreveport. Rev. Soon Chae Ok, South Korea, is the pastor.

KOREAN WORK FORMED IN SHREVEPORT

A group of Koreans from the Shreveport, La., area and from as far away as Monroe, La., and Longview and Tyler, Tex., were meeting for worship and fellowship each Sunday afternoon. When the possibility arose that they might secure a Korean Nazarene minister as their pastor, they contacted the district superintendent about becoming a part of the Church of the Nazarene. He welcomed the idea. The group began meeting in the afternoon in the Shreveport, La., Linwood Church.

The Linwood Church had been a struggling home mission church for 26 years. The decision was made to phase out the Linwood Church and let the Korean congregation use the church and parsonage.

The Korean congregation is still a mission and has not been fully organized. They average 35 in worship service. Easter Sunday, their seventh month as a part of the Church of the Nazarene, the first four converts were

baptized and received into membership.

Rev. Soon Chae Ok from Seoul,

South Korea, is the pastor. At this writing, efforts are being made to get approval for his wife and family to come to the States. □

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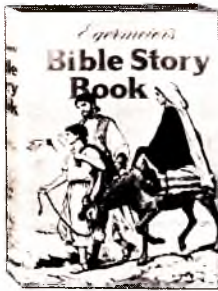
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The 1979 sponsoring agency pastors, including sponsors of new works not yet organized, are shown (*back row, l. to r.*): Robert Bauer, Oakridge; Don Renschler, Molalla; Ron Tyler, Cottage Grove; Gordon Miller, Bend; Darwin Grimm, Prineville; Ron Greeno, Medford First; Roy Green, Eugene Fairfield; Paul Schwada, Lane County coordinator; (*middle row, l. to r.*): Gene Skidgel, Ashland; Howard Mosely, Springfield First; Gerald Manker, Oregon City; Ernest McNaught, Hillsboro; Gene Anspach, North Bend; (*front row, l. to r.*): Kent Anderson, Eugene First; Floyd Schwanz, Portland Moreland; Ralph Craig, Eagle Point; Emmanuel Etter, Medford Rogue Valley; John Bennett, Prospect; Phillip Ferguson, Canby; and Ralph Huit, Grants Pass.



The 1980 sponsoring agency pastors are pictured (*back row, l. to r.*): Lowell Henske, Washington County project coordinator; Emmanuel Etter, Medford Rogue Valley; Tom Culp, Central Point; Ron Tyler, Cottage Grove; Robert Heneghan, Redmond; Ron Greeno, Medford First; Robert Bauer, Oakridge; Paul Schwada, Lane County coordinator; Ralph Craig, Eagle Point; (*middle row, l. to r.*): Gene Skidgel, Ashland; Howard Mosely, Springfield First; Gene Anspach, North Bend; James Schuman, Culver; Roy Green, Eugene Fairfield; (*front row, l. to r.*): Maynard Mahlen, associate pastor, Central Point; Kent Anderson, Eugene First; Marlyn Anderson, Beaverton; John Bennett, Prospect; and Ralph Huit, Grants Pass.

OREGON PACIFIC DISTRICT SPONSOR PASTORS HONORED

Thirteen Oregon pastors were honored at a dinner August 26 in Beaverton, Ore., for their pioneering work as sponsor pastors.

Dr. Raymond W. Hurn, executive director of the Department of Home Missions, hosted a dinner to honor the 13 pastors whose pioneering work has laid the foundation for church planting on the Oregon Pacific District.

The 13 men are pastors of local churches that sponsored new churches which were organized in the first year of the Oregon Plan for Church Planting.

Even as the 13 were honored, a new group of sponsoring pastors joined their ranks.

Over the past 2 years, 45 new church starts have been recorded on the Oregon Pacific District. Of these, 11 have become fully organized churches and 34 are currently in the mission status.

Speaking to the pastors, Dr. Hurn said, "Your work in reestablishing the principle of the local church as the primary agency for church planting is even now being duplicated in other areas of the church."

The 13 pioneer sponsor pastors are Rev. Gene Skidgel, Rev. Phillip Ferguson, Rev. Ron Tyler, Rev. Roy Green, Rev. Kent Anderson, Rev. Ernest McNaught, Rev. Don Renschler, Rev. Gene Anspach, Rev. Gerald Manker, Rev. Floyd Schwanz, Rev. Darwin Grimm, Rev. H. E. Mosely, and Rev. Ron Greeno. □



The Central Florida District is strengthening and expanding ministries to Blacks in Orlando. Pictured (l. to r.), Dr. J. V. Morsch and Rev. Archie Williams met with a group to plan a training program for young black men God is calling to the ministry. Rev. Archie Williams has shepherded these young men in an atmosphere of rapid church growth at Gorman Memorial in Orlando. At the last district assembly, Gorman Memorial reported 81 new Nazarenes by profession of faith, bringing membership to 327.

STRAUSER APPOINTED REPRESENTATIVE FOR LIFE INCOME GIFTS AND BEQUESTS

Robert W. Crew, executive consultant of Life Income Gifts and Bequests, announces the appointment of Blaine Strauser to the position of field representative for the Southwest Zone. He will serve in a cooperative program with Point Loma College.



Blaine Strauser, of Sacramento, Calif., has pastored churches in Indiana and Southern California for 21 years. He has served as treasurer of church schools, chairman of the Board of Church Properties and on the Board of Orders and Relations for the Southern California District.

He is a graduate of Pasadena College and has done graduate work at Ball State University, Muncie, Ind.

Rev. Strauser was manager/treasurer of the Sacramento District Federal Credit Union, a position he has

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A refreshing reminder not to lose our sense of wonder concerning the events surrounding the Babe of Bethlehem nor the expectations of Christ's second coming.



Keep the Wonder

By Paul M. Bassett

Professor, Nazarene Theological Seminary

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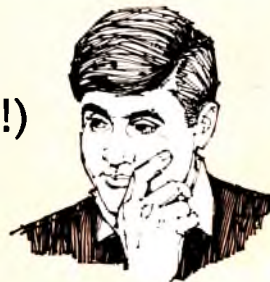
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USE SPECIAL OFFER COUPON ON PAGE 21.

held since 1975. He has conducted stewardship and financial planning seminars in churches over the Sacramento District, as well as on other districts. He was also chairman of the

Sacramento Ways and Means Committee and minister of financial planning at Sacramento First Church.

He and his wife, Doris, have one daughter and two granddaughters. □

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- Your heirs. They would like to know your wishes, and that you planned ahead to save costs for them.
- The probate judge. He will have an easier job if you leave a valid, up-to-date will.
- Your church. A bequest for the work of Christ can make your will a final testimony of your faith, help spread the gospel, and inspire many others.

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Kansas City, MO 64131
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ON PAGE 21.

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MALAWI FIELD COUNCIL MEETS

The fourth Malawi Field Council was held August 26-27 at Mangochi, Malawi. Present were the Drinkwaters, Messers, and Waltermires.

The guest speaker and children's workers were Rev. and Mrs. Ted Esselstyn. They were a great blessing and inspiration.

Malawi Field, according to reports from both districts, shows steady growth. □

—Beth Waltermire, Reporter

FOR THE RECORD

DISTRICT ASSEMBLY REPORTS

AKRON

The 38th annual assembly of the Akron District met at Canton First Church. District Superintendent Floyd O. Flemming, completing the second year of an extended term, reported the organization of two new churches, St. Clairsville and Youngstown Central.

Presiding General Superintendent V. H. Lewis ordained Michael E. Hull, John D. Leaf, Sidney Menough, and Richard A. Stoneburner.

Elected to the Advisory Board were elders James Fox, Russell Long, Sr., Paul Merkl, and

J. B. Rose, and laymen James Couchenour, William Davis, Gene Frye, and Del Sanford.

Mrs. Floyd O. Flemming was reelected NWMS president; Rev. Dennis K. Yingling was reelected NYI president; and Rev. Kenneth M. Culbertson was elected chairman of the Board of Christian Life.

WISCONSIN

The 45th annual assembly of the Wisconsin District convened in Madison, Wis. District Superintendent J. Ted Holstein was reelected for a four-year term. He reported the organization of two new churches: Marquette, Mich., and Tomah, Wis.

Dr. Charles H. Strickland, general superintendent, ordained Charles Dennis Brooks and Donald Dean Budd.

Elders Laurel L. Matson and Elmer W. Pannier and laymen Joe Brand and Aiton Goerlitz were elected to the Advisory Board.

Mrs. Rosette Brunner, NWMS president; Rev. Laurel L. Matson, NYI president; and Rev. Donald Budd, chairman of the Board of Christian Life, were reelected to their respective offices.



Pictured at the West Virginia district assembly (l. to r.) are: General Superintendent Jerald D. Johnson with ordinands David Miller, Don Walter, and Donald Balis; and District Superintendent D. E. Clay.



Pictured (l. to r.) at the Akron district assembly are Dr. V. H. Lewis, general superintendent; with ordinands and wives, Rev. and Mrs. Michael Hull, Rev. and Mrs. John Leaf, Rev. and Mrs. Sidney Menough, Rev. and Mrs. Richard A. Stoneburner; and Dr. and Mrs. Floyd O. Flemming, district superintendent.



Pictured (l. to r.) at the South Arkansas District Assembly are: Dr. Orville W. Jenkins, general superintendent; ordinands Rev. and Mrs. James Meadows and Rev. and Mrs. Gerald Palmer; and District Superintendent Thomas M. Hermon.



The ordination class of the Pittsburgh District is pictured (l. to r.): first row: Dr. William J. Prince, district superintendent; ordinands Rev. and Mrs. William Lewis, Rev. and Mrs. Kenneth Donley, Rev. and Mrs. Walter Kriner, Rev. Mike Morrison; and Dr. Orville W. Jenkins, general superintendent; second row: ordinands Rev. and Mrs. Russell Collett, Rev. and Mrs. William Jarrell, Rev. and Mrs. Timothy Eyring, and Rev. and Mrs. Peter Scharler; back row, ordinands Rev. and Mrs. Terry Stivers, and Rev. and Mrs. Basil Shaw.



Pictured at the Eastern Michigan District Assembly (l. to r.) are Elvin Powers, district secretary; Orville W. Jenkins, general superintendent; ordinand David Ballard; Chet Decker, commissioned minister of Christian education; ordinands James Olson, David Porterfield, Larry Fouts, James Gray; and District Superintendent Don J. Gibson. The wives are sitting in front of their husbands.

MOVING MINISTERS

EARL D. ATTEBERRY from Cozad, Neb., to Omaha (Neb.) Fay Blvd.
 BARRY J. BEVERAGE from Caribou, Me., to Bethel, Me.
 WESLEY L. BOLLMAN from Gothenburg, Neb., to Sandstone, Minn.
 TIMOTHY L. BOWMAN from Crestline, Ohio, to Concord (N.C.) Oakdale Park
 LEWIS E. BROWN from Minford, Ohio, to Salisbury, N.C.
 JIMMY L. BURKS from Natchez, Miss., to Fulton, Ky.
 BAILEY CANTRELL from Marshall, Mo., to McLouth, Kans.
 LOUISE E. CASEY from Wiscasset, Me., to Falmouth, Me.
 WILLIAM T. COLDIRON from Kettering, Ohio, to Eaton (Ohio) First
 ROBERT M. CUNNINGHAM from Bingen (Wash.) Pinecrest to Seattle (Wash.) West
 PAUL J. ELAM from Bellville, Ohio, to Loudonville, Ohio
 TIMOTHY J. EVANS from student, Eastern Nazarene College, Wollaston, Mass., to Gardiner, Me.
 CHARLES A. FOUNTAIN, SR. from Charleston (S.C.) Dorchester Road to Cullman, Ala.
 JAMES D. FOX from New Philadelphia, Ohio, to Lansing (Mich.) First
 TIMOTHY D. FOX from Bristol, Pa., to Dixfield, Me.
 LaMONT E. GEIGER from student, Mid-America Nazarene College, Olathe, Kans., to Gothenburg, Neb.
 GALE L. GOODE from Cleveland (Ohio) Garfield Heights to Buchanan, Mich.
 JACK L. HARRIS from Kent, Ohio, to Indianapolis, Ind.
 CARLTON HARVEY from associate, Kansas City (Kans.) Metropolitan to Marshall, Mo.
 ROBERT HERSTINE from Buffalo Lake, Minn., to Alberta, Minn.

EARL D. HUNTER from Skiatook, Okla., to Zillah, Wash.
 MARVIN C. KELMAN, SR., from Fort Bliss, Tex., to APO, N.Y.
 KENNETH E. LYNN from Alberta, Minn., to House Springs, Mo.
 CHARLES L. MARKER from Hershaw (W.Va.) Lens Creek to Moundsville, W.Va.
 WESLEY G. MILLS from Swainsboro, Ga., to Atlanta (Ga.) Brookhaven
 SAMUEL A. MORSE from student, Nazarene Bible College, Colorado Springs, to Wiscasset, Me.
 EDSON E. MYERS from student, Nazarene Theological Seminary, Kansas City, Mo., to Minerva, Ohio
 RAY C. RAYCROFT from Monroe, Mich., to New Lathrop, Mich.
 MILFORD A. SCHMIDT from Mexico, Mo., to Kingston, Mo.
 NORMAN A. SHAW from Elyria, Ohio, to Millinocket, Me.
 JOSEPH G. SIMMONS from Sioux City (Ia.) Highland Park to Mount Pleasant, Ia.
 KEITH A. SIMON from Greenville, Mich., to Houghton Lake Heights, Mich.
 WILLIAM M. SINES from Pixley, Calif., to Chesaning, Mich.
 J. RUSSELL SMITH from Guymon, Okla., to Plainview, Tex.
 KEITH ST. JOHN from Lansing (Mich.) Central to Vicksburg, Mich.
 WILLIAM E. SWESEY from Indianapolis (Ind.) Nora Community to Carmel, Ind.
 CHARLES R. TONE from Glens Fork, Ky. to Louisville (Ky.) Greenwood
 HARRY E. TRASK, JR., from Yarmouth, Me., to Enfield, Me.
 LARRY WHITE from Lima (Ohio) First to Mount Vernon (Ohio) Lakeholm
 RONALD J. WELLS from St. Maries, Ida., to Soldotna, Alaska

DONALD E. WILDE from Spring Arbor, Mich., to Lansing (Mich.) Central
 MARVIN WINSTRYG from evangelism to Falls City, Neb.

MOVING MISSIONARIES

DOUGLAS R. ALEXANDER, African Editorial Board, Furlough Address: 427 Cardinal St., Olathe, KS 66062
 CONLEY HENDERSON, New Zealand, New Address: c/o First Church of the Nazarene, 2520 Silver, El Paso, TX 79930
 DAVID JEROME, Swaziland, Furlough Address: 604 North St., Wapakoneta, OH 45895
 BOB McCROSKEY, SR., Philippines, Field Address: Greenhills Post Office, Box 641, Rizal Republic of the Philippines 3113
 DOROTHY TERRY, Swaziland, Furlough Address: Box 224, McLeod, TX 75565
 JANE TUSTIN, R.S.A. North, New Address: Casa Robles, 6355 N. Oak Ave., Temple City, Ca 91780

RECOMMENDATIONS

REV. DON BOCK is a registered evangelist on the Central Ohio District. His credentials were recognized from the Church of Christ in Christian Union at the last assembly. Don is a very reliable man and a good preacher. He will do any of our churches good that will call him as an evangelist. He can be contacted at Box 412, Washington Court House, OH 43160; phone (614) 335-0134 — *Terrell C. Sanders, Jr., Central Ohio district superintendent.*

I am pleased to recommend REV. C. ROBERT MOORE for the field of evangelism. For 22 years he has held successful pastorates in Indiana and Florida. He is a good preacher and a soul winner. He may be contacted at 312 N. High St., Rising Sun, IN 47040; phone (812) 438-2586 — *Jonathan T. Gassett, North Florida district superintendent.*

VITAL STATISTICS

MR. C. RAY DIES

Mr. C. Ray died September 30 in St. Anthony Hospital, Oklahoma City, of a heart attack. Funeral services were held in the Oklahoma City First Church, October 3

Mr. C. Ray was an active Sunday School worker. He was known as the "boy catcher." He organized the Straight Shooters in 1938. It was an active organization for 42 years. Through this organization, C. Ray touched the lives of hundreds of boys.

He is survived by his wife, Anna

PASTOR KILLED IN ROBBERY

Rev. W. Glenn Cass, vocational pastor at Jonesboro, Ga., was shot and killed after being robbed in Atlanta, September 23.

He and Mrs. Cass were repairing a house in the city which they had purchased to improve and sell as a means of supplementing their salary. A suspect has been arrested in the case.

Rev. Mrs. Mary F. Cass, his wife, who is also an ordained elder and co-pastor, will continue as pastor of the church at Jonesboro

DEATHS

JOHN ABLA, 61, longtime pastor and evangelist on the Dallas District, died Oct. 5 in Atlanta, Tex. Funeral services were conducted by District Superintendent W. M. Lynch, assisted by Revs. Charles Slusher, Merrill Williams, Pat Bozeman, and L. Joe Strickland. He is survived by his wife, Nellie; one daughter, Karen Allen; one son, Major Jimmy W.; three brothers; and two sisters

SHELIA RENAE CAGLE, 13, died Aug. 25 in South Pittsburg, Tenn., from injuries in an accident. Funeral services were conducted by Rev. Robert Woods, her pastor, and Rev. Hilton Gillespie of Augusta, Ga. She is survived by her parents, Mr. and Mrs. Charles Cagle; and two sisters, Julie and Denise

WALTER J. CAROTHERS, 77, died Aug. 25 in North Platte, Neb. Funeral services were conducted by Revs. Herbert Ketterling, Ronald Nelson, and David Downs. The latter is a grandson of the deceased. Surviving are two daughters, Mrs. Leon Cooper (Joan) and Mrs. Ralph Downs (Evelyn); six grandchildren; and three great-grandchildren.

MRS. OLIVE JOHNSON CRAPO, 77, died Sept. 22 in Jacksonville, Fla. Funeral services were conducted in Jacksonville by Rev. R. E. Zollinhofer and interment was at New Point, Ind. She is survived by one daughter, Mrs. Joyce Stephenson; three granddaughters; and one great-grandson.

WILLIAM L. FOILES, 85, died July 3 in Wyoming, Ill. Rev. Eldon Kratz officiated at the funeral services. Survivors include 4 sons, Ernest, Donald, Leon, and Forrest; 3 daughters, Mrs. Trula McGuirk, Mrs. Cleo Neff, and Mrs. Eileen Ballard; 20 grandchildren; 19 great-grandchildren; 3 great-great-grandchildren; 5 brothers; and 2 sisters.

MRS. H. C. LITTLE (VERLIE), 82, died Aug. 3 in Ironton, Ohio. Funeral services were conducted by Revs. Daniel S. McNutt, Miles Simmons, and Carl D. Erwin. Surviving are 4 sons, Vaughn, Bob, Paul, and Dr. Jack; 1 daughter, Pauline Whaley; 14 grandchildren; and 9 great-grandchildren.

ROGER W. MORMAN, 43, died Aug. 24 in Nelsonville, Ohio. Funeral services were conducted by Rev. Ed True. He is survived by his wife, Phyllis, and a son, Billy.

FAYE W. PHILLIPS, 74, died July 11 in Auburn, Me. Memorial service in Auburn was officiated by Rev. Gary O. Sinclair. Interment was in Olive Hill, Ky., with Rev. Bennie Julett officiating. She is survived by her husband, Rev. Everett Phillips; one son, R. T. Phillips; one daughter, Sharon L. Miller; six grandchildren; three great-grandchildren; five brothers; and two sisters.

REV. MRS. DOWIE (HELEN) SWARTH, 73, died June 21 in Duarte, Calif. Funeral services were conducted in Pasadena by Rev. Earl Lee, Dr. L. T. Corlett, Rev. Corr Holleman. Interment was in Whittier, Calif. Her husband, Dowie, former district superintendent of the North American Indian District, survives.

MRS. FRANCES E. WILLIAMS, 84, died Aug. 21 in Phoenix, Ariz. Funeral services were conducted by former District Superintendent M. L. Mann, assisted by Revs. Jack Abbott and Paul W. MacLearn. Interment was in Glendale, Ariz. She is survived by three daughters and two sons.

BIRTHS

to REV. DAVID AND DIANNE (HENDERSON) ALSOBROOK, West Paducah, Ky., a girl, Ashley Elizabeth, Sept. 20



"Showers of Blessing"
PROGRAM SCHEDULE

November 23
"Bondage and Freedom"

November 30
"Who Jesus Is"

by W. E. McCumber, speaker

"CHURCH PLAN" AMENDMENT APPROVED BY CONGRESS.

Congress gave final approval to pension legislation containing a "church plan" amendment which preserves the right of denominational workers and missionaries to participate in denominational retirement plans. The Senate agreed by a voice vote and the House voted 324-1 to approve the conference report, clearing the measure for President Carter's signature.

The bill amends the Employee Retirement Income Security Act of 1974 to strengthen the financially troubled multi-employer pension plans, but it also contains a "church plan" amendment, introduced in the Senate Finance Committee by Senator Herman E. Talmadge, D-Ga. Without the amendment, ERISA would have excluded virtually all denominational workers outside local church ministries from denominational retirement plans by 1983.

"The action definitely is a clear reinforcement of the principle of separation of church and state," said Darold H. Morgan, chairman of the Church Alliance for Clarification of ERISA—a coalition representing 27 different Protestant, Catholic and Jewish groups which pushed the Talmadge amendment. □

SPAIN ACTS TO MAKE RELIGIOUS LIBERTY GENUINE. In 40 years, Spain has moved from religious repression through various degrees of religious toleration to genuine religious liberty. In July, the Spanish government took final steps to ensure enactment of the religious liberty clauses in Spain's recently rewritten constitution.

The Law of Religious Liberty, which elaborates the meaning of the constitutional guarantee of religious liberty, went into effect July 2, 1980. Specific guarantees of religious liberty include such things as changing religion, manifesting beliefs, worshiping, teaching, associating with other believers, choosing religious leaders, and owning property for religious purposes. Religious bodies which have property registered in the names of individuals or other entities will be allowed a year to get it registered in their own names without paying legal fees or taxes.

Following enactment of the Law of Religious Liberty, King Juan Carlos, on July 12 inaugurated the Constitutional Court, charged with determining the constitutionality of Spanish laws and protecting the rights and liberties guaranteed by the constitution. In a precedent-shattering gesture, three religious leaders—a Catholic, a Baptist and a Jew—attended the inauguration of the court, along with high government officials.

A Catholic newspaper in Madrid, commenting on the inauguration, said, "The attendance of representatives of the three large churches proves the reality of religious pluralism." □

"ATHEISTS ONLY" EMPLOYED AS TEACHERS IN POLAND. "The war on religion not only continues in Poland, but has increased," says Bishop Rozwadowski of Lodz. This statement appeared in the Bishop's recent pastoral letter, according to a report released by Keston College. The indictment is a result of an article which appeared in the May 31 *Glos Robotniczy (Workers' Voice)*, the Lodz Communist Party daily. In the article, the head of the local party committee is demanding that only atheists be employed as teachers at Polish primary and secondary schools and as university lecturers. This, said the party leader, would ensure "proper ideological formation of the Polish youth."

Bishop Rozwadowski is protesting this action as a direct violation of Polish civil law which provides five years' imprisonment for those who violate a citizen's rights because of his religious beliefs. □

to BOB AND LAURA BISHOP, Olathe, Kans., a girl, Kristin Kathryn, Aug. 12

to BOB AND ANN (FETZER) BORBE, Napa, Calif., a girl, Kristen Elizabeth, Sept. 28

to J. HOWIE AND DIANE (WARD) BRIGGS, Shawnee, Kans., a boy, James Ryan, Sept. 15

to REV. JAMES AND MARJORIE (FRYE) BROWN, New Haven, Ind., a girl, Jennifer Lynn, Sept. 20

to KEN AND RUTH (WHEAT) CARNEY, Columbus, Ohio, a boy, Christopher Grant, Aug. 19
to DOUG AND JOYCE (KETTELHUT) CARVER, Grangeville, Ida., a boy, Scott Douglas, Sept. 13

to DONALD AND PATRICIA (MATSON) COLDIRON, West Grove, Pa., a boy, Randy Dale, June 28

to BOB AND TRACEY (LOWERY) DUPLER, Nelsonville, Ohio, a girl, Tara Anna, Aug. 21

to DAVID AND DEBRA (MINIX) EVANS, Ashland, Ky., a girl, Natalie Lorin, Sept. 26

to DAVE AND CAROLITA (FREEMAN) FRALEY, Paris, France, a boy, Matthew Paul, Sept. 2

to REV. LARRY AND JANICE HAMILTON, Milford, Ohio, a boy, Luke Devin, Sept. 18

to MICHAEL J. AND DEBORAH (ROOSA) IPPOLITO, Kansas City, Mo., a boy, Curtis Angelo, Sept. 18

to THOMAS AND GWENDOLYN JACOB, Bourbonnais, Ill., a boy, Jeffrey Thomas, Aug. 28
to HARVEY DALE AND BRENDA KAY (BUTLER) JOHNSON, Mobile, Ala., a girl, Holly Christine, Sept. 11

to RICK AND KELLY (MILIRON) KIMES, Nelsonville, Ohio, a girl, Joanna Renee, Sept. 15
to DR. LARRY AND BETH (POUNDS) LEGLER, Independence, Mo., a girl, Kristina Renee, Sept. 16

to DAN AND DEBBIE (OWENSBY) MADASZ, Napoleon, Mo., a boy, Daniel Stephen, Oct. 4
to BLAYNE AND KIM (FINKBEINER) SCHORR, Salem, Ore., a girl, Erin Elizabeth, Sept. 8

to REV. GALE AND CHERITH (CULBERTSON) SHAFER, Ellensburg, Wash., a boy, Geoffrey Daniel, Sept. 15

to LT. J.G. TIMOTHY L. AND GWEN (FORNEY) STOCKWELL, Jacksonville, Fla., a boy, Timothy Lee II, Sept. 11

to CAPT. KEVIN AND NORMA (SLONAKER) YOUNG, San Antonio, Tex., a boy, Joel Michael, Aug. 27

MARRIAGES

MARY ELIZABETH PRATT and ROBERT LEONARD FELLOWS at Victoria, Va., Sept. 6

PATRICIA TAYLOR and WILLIAM KOON at Nelsonville, Ohio, Sept. 14

LANA LORRAINE KROFTT and HAROLD EUGENE YOUNG at Waynesburg, Pa., Oct. 18

ANNIVERSARIES

MR. AND MRS. HERMAN HICKLER of Litchfield, Minn., celebrated their 50th wedding anniversary June 8. The celebration was hosted by their 4 children. Mr. and Mrs. Ted Carlson, Litchfield; Mr. and Mrs. David Nickerson, Mohawk, N.Y.; Mr. and Mrs. Duane Hickler, Litchfield; and Mr. and Mrs. Robert Durban, Casey, Ill. All of their 14 grandchildren were also present for the celebration.

DIRECTORIES

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

THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

Please comment on 1 Timothy 3:8, "not given to much wine." In Paul Culbertson's article, "A 'Seminary' for Church Board Members," in the March 15 issue, he lists this as part of the criteria for choosing nominees for church boards.

Our position has been that Christians, whether church leaders or not, should abstain totally from alcoholic beverages. This is not our interpretation only, but Clarke's and other reliable expositors of Scripture.

I am not uncomfortable with our "total abstinence" rule, but I am uncomfortable with those who try to read it back into church history and the New Testament. Our position is culturally conditioned, arising out of the convictions of certain holiness leaders in our founding period. But "total abstinence" cannot be proved from the Scriptures. And no godlier man or more zealous advocate of holiness has lived than John Wesley, who was not an advocate of total abstinence, though he was a powerful and outspoken opponent of the abuse of wine and of drunkenness. Are you sure that Clarke was a proponent of total abstinence? I do not find this in his commentaries.

Lest you think I oppose our rule, let me assure you otherwise. Scripture doesn't prohibit slavery, but my Christian conscience today does. And Scripture doesn't call for "total abstinence," but my Christian conscience today does. Honesty, however, forbids me to force my convictions upon Scripture or upon all Christians.

As for Mr. Culbertson, he was not advocating even moderate drinking of alcoholic beverages. He was merely keeping to the biblical statement in context. His whole point in the article is simply, "if the candidates don't qualify at home

—they don't qualify." Under our present church laws, the person who drinks at home, even moderately, doesn't qualify. □

From what I have read from some holiness writers in your magazine, they believe we receive the Holy Spirit into our hearts when we are converted.

Will you please explain John 14:17, where it says, "He dwelleth with you and shall be in you."

I have been taught by a holiness pastor for years that Jesus is with us when we are saved, and He is within us when we are sanctified. How can the Holy Spirit dwell in the heart that hasn't gotten rid of carnality? And how can the Holy Spirit be divided—if you only get a part of Him when we are saved and the other part when we are sanctified? I'll appreciate an answer.

Romans 8:9-17 makes it clear that all who are Christ's, all who are sons of God, have the Spirit of Christ dwelling in them. But all who have the Spirit are not all Spirit-filled. It is this fulness of the Spirit that sanctifies wholly.

This does not mean that we "get only a part of him" when we become Christians. The problem is just the opposite. Until sin and self-centeredness are cleansed from our hearts, He has only part of us.

Some confusion arises if we think of "with" and "in" as meaning outside and inside. The Greek translates "he remains with you and will be in you." Jesus was going from them to the Father, but the Spirit would remain with and in them as and *abiding* Comforter. As the context makes clear, Jesus simply meant, I must go but He will stay, dwelling in you forever.

The Holy Spirit is with us, and in us, from the beginning of our Christian experience. He is within us as a regenerator, the Source of our new birth. And He is within us as a sanctifier, as the Source of our holiness. □

NEWS OF EVANGELISM

Federal Way, Wash.: The church had an outstanding revival with *Evangelist Luther Collins*. The people were faithful to Rev. Collins's request for a month of special prayer prior to the revival. In response to the prayers and obedience of the people, God came in saving and sanctifying power among the 90 seekers. □

—Robert Ulrich, pastor

Bonham, Tex.: First Church recently had a good revival with *Evangelist Linard Wells*, and *Ralph and Ruby Wright* as singers. The attendance increased from night to night, with the Sunday morning attendance the largest in years. Several people found spiritual victory. □

—Leon Martin, pastor

Greensburg, Ind.: The church had a revival with *Rev. Jim Bailey* as evangelist. The Holy Spirit honored His word and the church was strengthened spiritually. The revival was highlighted on Sunday morning by the

moving of the Spirit in such a way that several rushed to the altar under tremendous conviction. The impact of Rev. Bailey's ministry to the church was broadened through his involvement in sharing with the pastor in personal evangelism by way of home visitation. □

—Cecil B. West, pastor

State College, Pa.: Bethel Church just concluded a week of revival services with *Rev. John Cayton* and singer *DeVerne Mullen* in which God wonderfully came in revival through the outpouring of His Spirit. Among the 44 seekers were 7 new converts, 10 others sanctified, a number of backsliders reclaimed, and many walking in new light and receiving spiritual help. □

—Richard G. Diffenderfer, pastor

Ebensburg, Pa.: The church had a moving revival with *Rev. Robert Taylor*, evangelist. There was a spirit of renewal among the people and, immediately afterwards, plans for a new church building were completed. □

—Paul Willette, pastor

Huntsville, Ala.: Calvary Church had a revival with *Evangelist John*

Porter preaching and supplying the music with his wife, *Patsy*. They sang and preached with the anointing of God, resulting in a very good revival. The people made 561 contacts, bringing 117 new people to the services. Fifteen were saved and five were sanctified. □

—Robert L. Ellis, pastor

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On June 1, **Rev. B. G. Wiggs**, superintendent of the Southwest Indiana District, earned and was awarded the Doctor of Ministry degree at commencement exercises at Christian Theological Seminary in Indianapolis. The seminary is the divinity school of Butler University. His dissertation was entitled "The Pastor's Use of the Diagnostic Clinic as an Aid to Church Growth."



Dr. Wiggs graduated from Trevecca Nazarene College and Vanderbilt University. Prior to being elected district superintendent, he served pastorates at Cookeville, Tenn., and Nashville Bethel Church; St. Louis Lafayette

Park; Ashland, Ky., First; and Seymour, Ind., First. He serves as a member of the Board of Trustees of Olivet Nazarene College and Nazarene Theological Seminary. □

Rev. and Mrs. Herman Spencer, retired missionaries, have moved to Kansas City, where he has accepted the position of assistant to the superintendent of the Kansas City District.

The Spencers retired from missionary service this summer after 29 years in South Africa. □

Missionary Paul Dayhoff received a Doctor of Theology (Th.D.) degree from the University of South Africa in September.

Paul and Margaret Dayhoff have

spent 28 years in South Africa as missionaries. Currently, he is teaching at the Lula Schmelzenbach Bible College in Acornhoek, Republic of South Africa. □

Over 500 people from Flint, Mich., Central Church gathered together to celebrate the 25 years of **Larry and Pat Neff's** musical ministry of evangelism. At the close of a musical concert at their home church, the Neffs were surprised as they entered the fellowship building. Chancel Choir President James Fouts arranged and presided over the program; and his wife, Sharon, prepared a luncheon, assisted by ladies of the church.

Larry and Pat Neff were presented a love offering from the church and the Chancel Choir honored them with an engraved silver tray. Friends and relatives came from the neighboring city of Owosso, including Larry's parents and family. Dr. and Mrs. Don J. Gibson, superintendent and wife of the Eastern Michigan District, and Pastor and Mrs. Gerald Woods were present. □

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PERSPECTIVE FOR CHURCH BOARDS



Does your church treasurer give your pastor a W-2 Form at the end of the tax year?

Traditionally, the pastor and ministerial staff of a local church have been able to report salary from their church as self-employed individuals using Schedule C. Recently, the IRS issued Revenue Ruling 80-100, IRB 1980-16, 10 which, in essence, says that the pastor and ministerial staff of a local church should report their salary the same way that other wages are reported, that is, on Form 1040 using a Form W-2 issued by the local church showing the individuals taxable income.

This means that churches will now need to begin issuing W-2 wage statements on an annual basis to all ministers, as well as laymen, who have been employed by the local church during the taxable year.

Because of this change in the method by which your minister reports his income, he can no longer claim his business deductions on Schedule C. Therefore, it becomes more important than ever that a local church fully reimburse their pastor for those out-of-pocket expenses considered by the IRS as non-taxable *only if* reimbursed by the church employer. □

—Department of Pensions and Benefits

NAZARENE STATISTICIAN TO CHAIR CAPC

Dale Jones, statistical analyst in the Department of Home Missions, has been named chairman of a special task force to update computer packages for churches affiliated with CAPC (Census Access for Planning in the Church).

This task force will analyze the 1980 census material to determine which of the factors measured will be most useful for church use.

This will determine the modules of information to be included in computer data packages made available to

member churches in 1981.

Anyone desiring access to the source of information for a particular geographic area of ministry should contact Mr. Jones in the Department of Home Missions.

The first data from the 1980 census will become available in mid-1981. □

DOBSON HEADS MINORITY REPORT ON FAMILY

Dr. James Dobson, an at-large-delegate to the White House Conference on Families, wrote the conservative minority report. Dr. Dobson, who teaches pediatrics at the University of

Southern California Medical School, has been featured on "Family: Handle with Care," the Nazarene television prime time special. He is a member of Pasadena First Church.

The Washington and World Religious Report says Dobson's minority report was signed by 18 conference members, expressing dismay at the majority report's "incredible laundry list of liberal programs and causes." The minority report recommended implementation of proposals for tax relief to parents who send their children to church schools, for less sex and violence on television, and for support for American homemakers. □

by GREG HANSON
Republic, Washington

A Lumberman Finds the Lord

IT WAS PAST ELEVEN that warm spring night in 1978. Our trailer parsonage was darkened for the night as I relaxed on the couch in the soft glow of the television, listening to the late news in one of the quieter times of the day.

Suddenly a knock at the door broke the stillness. I opened the door and there stood Ken, all six feet-three of him.

"I don't know why I'm here, but I'm here," he said. As he passed by me to sit on the couch, I could smell the traces of an alcoholic binge on his breath.

We had met Ken and his wife Laura and their children just a few months before. She had come to church with her children, and we had visited in their home and had met Ken there.

He had come to church off and on with his family and we struck up a friendship with them right away.

They both had had early Christian training, but now the rough world of the lumberman had taken over Ken's life, and their marriage was hanging by its last thread.

On this night Ken had come home drunk, as he had on many previous nights, and it looked like their marriage had reached the end.

As he tells it, he drove straight toward town with a six-pack of beer, determined to drink that and more before the night was over. But something strange

happened as he reached the highway intersection at the edge of town. He meant to go straight, which would take him down the main street, but he turned his pickup to the right instead. He was on the road which leads to the trailer court and our home.

Now we sat across from each other and he slurred these words in that quiet living room: "I'm here because you're my friend."

"I know why you're here, Ken," I replied. "God has brought you here. And He wants you to give your life to Him right now."

We bowed our heads as Ken prayed and asked Christ into his heart. And as Christ always does, He changed Ken that night.

Because he had been raised in a church, he asked if we could go to the church that night so he could pray at the altar. That altar had meant a lot to him when he was younger. We did.

Ken was sober now. He went to his truck, threw his beer and cigarettes into our garbage can, and said he was going to live for God.

It's been a tough road at times for Ken and Laura, but people have seen and remarked how he and his wife have grown in Christ. Their lives have influenced many in the community and people are in church because of them.

Next year they will be leaving us to go to Nazarene Bible College as Ken answers a call to preach.

As Christians, we must be friends to everyone, no matter who they are or what their lives are like, because God has great plans for them. We must love the unlovely, befriend the needy, and by all means save some.

God is still in the saving, sanctifying, and miracle-working business! □

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

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents, and in consultation with the District Advisory Board of the Pittsburgh District, I have appointed Rev. Jerry D. Lambert (pastor of Grove City, Ohio, church) as superintendent of the Pittsburgh District effective November 4, 1980. □

—Orville W. Jenkins
General Superintendent

LAMBERT APPOINTED TO PITTSBURGH

With the unanimous approval of the Board of General Superintendents and in consultation with the District Advisory Board, General Superintendent Orville W. Jenkins appointed Rev. Jerry D. Lambert as superintendent of the Pittsburgh District effective November 4.



Rev. Jerry Lambert was ordained in 1962. He pastored the following churches: Kansas City, Mo., Grandview Church; Fort Worth, Tex., Halton City Church; Brunswick, Ga., First Church; Miami, Fla., Central Church and Grove City, Ohio.

His wife's name is Vera and they have two daughters. □

—NCN

NEW APPOINTMENTS IN THE DEPARTMENT OF CHILDREN'S MINISTRIES

Rev. William A. Rolfe of Greenville, Ohio, has recently accepted the position of editor of middle curriculum for the Department of Children's Ministries. He replaces Donna Fillmore who has been appointed the new general director of children's church.



A graduate of Mount Vernon Nazarene College, Bill received his B.A. in religion in 1977. He is currently a senior at Nazarene Theological Seminary, working on a Master of Divinity degree.

Bill has been active in children's ministries since his teens. In high school, he taught Sunday School and served as both a Caravan guide and director. While at Mount Vernon Nazarene College, he organized and traveled with the Living Witness Puppet Team. This group, which traveled over 10,000 miles, presented puppet programs both in children's churches

and in regular Sunday worship services. They also conducted backyard Bible schools and puppet workshops.

In 1977, Bill served as children's director in Newark, Ohio. As part of his responsibilities, he and his wife, Melodie, directed a large children's church, where they ministered primarily to bus children.

Currently, Bill and Melodie are Sunday School teachers at Kansas City St. Paul's Church, where they have taught middlers for three years. This past summer, Bill also directed the VBS at St. Paul's Church.

In his present position, Bill is responsible for *Middler Teacher*, *Bible Explorers*, and *Middler Teaching Resources*.

Donna Fillmore, the new general director of children's church, is a graduate of Marion College in Marion, Ind. In addition to a B.A. degree in English, she has completed 36 hours toward a Master of Religious Education degree at Nazarene Theological Seminary.

After coming to Kansas City in 1973, Donna helped develop the new Middler Curriculum. She has also developed the materials for the new *Bible Memorization Program for Children*, and has written three books related to children's ministries. These are: *Let's Teach with Bible Games*, *Reaching and Teaching Middlers*, and *I Can Please God*.

Donna is also active in children's ministry in the local church. Since the age of 12, she has served in Sunday School, Caravan, children's church, and VBS. At present, she is part of the children's church staff of the Olathe, Kans., College Church.

In her current position, Donna is responsible for resourcing both local and district children's church workers. She will edit two new books of children's church programs, *Leading Children in Worship*, Vols. 1 and 2; and the *Exchange*, a quarterly newsletter to children's church workers. Donna will also work on special projects for the Department of Children's Ministries. □

NEASE ACCEPTS ENC POST

Dr. Stephen Nease has resigned as president of Nazarene Theological Seminary, Kansas City, to accept the position of president of Eastern Nazarene College, Quincy, Mass., effective January 1, 1981.

Dr. Nease was elected president of



Nazarene Theological Seminary in June, 1976. He grew up in New England and will now hold the position his father, Dr. Floyd Nease, held at the time of his untimely death 50 years ago.

Dr. Stephen Nease held the positions of dean of men and director of development at ENC in his beginning ministry. He has served as the founding president of Mount Vernon Nazarene College, Mount Vernon, Ohio, and the president of Bethany Nazarene College, Bethany, Okla., where he led the college through a severe financial crisis.

Dr. and Mrs. Nease and their younger children, Melissa and David, will move to Quincy after the first of the year. □

—NCN

BUILDER'S SOURCE BOOK POPULAR

The Church Builder's Source Book, prepared by an Editorial Committee of the Association of Nazarene Building Professionals has sold more than 1,200 copies in the first year. Thirty percent of them have been purchased by other than Nazarene churches or individuals. These figures were supplied by Ray Bowman, chairman of the Editorial Committee which met in the King Conference Center October 17-18 to update the book by adding a section on Christian education.

Materials on financing are also being brought up to date. It is expected that such updating will be done every two years. Environmental concerns will be one of several areas to be added later.

The Editorial Committee is composed of John Westmoreland, Dallas; Ray Bowman, Nampa, Ida.; Jim Hensly, Portland, Ore.; Wayne Roberts, Charlotte, N.C.; Don Garrett, Denver; and Ron Schmidt, formerly Sacramento, Calif., now of Wichita, Kans.

While in Kansas City, the committee toured the Blue Hills Community Church, which is a few blocks from Headquarters, and made recommendations for upgrading the church building so it could better accommodate a rapidly growing congregation.

The organization of Nazarene Building Professionals is sponsored by the Department of Home Missions and is under the direction of Rev. Harold Allen, staff member, who coordinates its activities. Final form of the added materials to the source book is the responsibility of John Oster, editor for the department. □

—NCN

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