

HERALD of HOLINESS

CHURCH OF THE NAZARENE
SEPTEMBER 1, 1983




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WORLD YOUTH CONGRESS

See "Go and Make
Principles," pages 22-23

AN EDITORIAL

75th ANNIVERSARY!

“SALUTE TO THE PAST! . . . IMPACT UPON OUR PRESENT . . . TO PRESERVE AND CONTINUE THROUGH THE FUTURE . . .”

I WRITE this editorial to the entire church with great appreciation for the holiness heritage of all these 74 years since the unforgettable event of October 13, 1908.

I am deeply grateful to the many people who under God's leadership brought into existence such a mighty movement and also to those who since our origin have walked in step with the doctrines and practices and ethics and standards and programs that moved us from our yesterdays into this year.

I am honoring those pastors, evangelists, missionaries, and superintendents who heard God's call and heeded and obeyed.

I love the greater number of laymen who bowed at the compassionate altar and arose born again, and in full consecration of their own subsequent “Pentecost,” gave their stewardship support and tithes to make the church their center of life and thus enriched their own lives with righteous living.

Great is the thrust of the past—the “cloud of witnesses” surrounds us this year. We remember, recall, and in that give honor to them all.

They injected themselves into what we have and are today, so that in the great spiritual sense and eternalness of Christ's kingdom we are together this 75th year as we celebrate our heritage and declare our

steadfastness to the redemptive truths so clearly stated in our church *Manual*—as a reflection of the eternal, everlasting Word of God.

We are expecting that in every region of our church the reflections on our denominational heritage in this year of special jubilee will be more than a sentimental stirring of cold ashes where great fires once burned.

May this year with its activities take us to the historic altars where late twentieth-century Nazarenes are new offerings and the fuel of sacrifice set afire by the only “eternal flame.”

All the scheduled activities of the year are not only remindful of our heritage but centered in spiritual response by us all.

Our youth initiate this year September 1, 1983, to August 31, 1984, with their activities.

October is Heritage Month.

October 2 we celebrate Communion.

October 9 we give attention to the holiness movement in America as we examine our roots and our relationships to holiness tradition.

October 13 we go “back” to Pilot Point, our birthplace and date in 1908. The great tent will seat 3,000 people. We will at the morning hour bring history to life in the service of commemoration.

October 16 we plan to receive at least 10,414 new Nazarenes into membership. This is the total membership of the new Church of the Nazarene on that day in 1908.

We expect to have more in Sun-

day School attendance than ever in our history. The way to accomplish this is for your church to have more than ever.

October 23 we will organize at least 75 new churches—one for every year of our existence.

October 30 we will hear the great experience of sanctification as a second work of grace preached all through our church on Reformation Sunday. A mighty harvest of souls is expected.

Throughout the year great events such as the Diamond Jubilee Evangelism Conferences in North America and International Conferences in the six regions of our church over the world will take place. There will be the Women's Leadership Conferences in the summer of 1984, and before the year is ended at least 228 new churches organized, which was the total number of churches in 1908.

Above all this is the spiritual resurgence we will all enjoy—

An unforgettable salute to the past!

A mighty impact upon our present.

A determination to preserve and continue through the future and, best of all, a penetrating, spiritual holiness awakening in us all.

Praise Father, Son, and Holy Spirit!
□



by General Superintendent V. H. Lewis



The Healing Power of **FORGIVENESS**

Alan Gann

by ROBERT E. BRADFORD

YOU HAVE SEEN the bumper sticker that reads "Christians Are Not Perfect, Just Forgiven!" How true that is, and what a difference forgiveness makes in a person's life.

Even though we are living in a day of miraculous medical achievement, there is nothing that heals and makes a person whole like knowing the guilt of the past is erased forever. The problem of guilt and how to cope with it is one of the most serious and destructive disorders in our society.

Only the Lord really knows how much unhappiness, diseases of mind and body, and broken relationships are caused by what David called the "stain of my transgressions" (Psalm 51:1-4).

There is a peace of mind that can only be found in the assurance that the past has been set right. That wonderful possibility rests at the heart of the gospel of Jesus Christ. The good news the angel gave to Joseph concerning the birth of Christ was "it is He who will save His people from their sins" (Matthew 1:21, NASB). A full pardon has been purchased on our behalf!

ROBERT E. BRADFORD is pastor of the Santa Paula, California, Church of the Nazarene.

Whatever needed to be done to make forgiveness possible, Jesus did through His death and resurrection.

The bumper sticker, however, is not quite complete. Christians are not only forgiven, we are to be *forgiving*. In the Scripture there is an inseparable connection between the receiving and giving of forgiveness. One is not possible without the other.

Jesus taught us to pray, "Forgive us the wrong we have done, as we have forgiven those who have wronged us" (Matthew 6:12, NEB). Then He went on to make the point even clearer by saying, "For if you forgive others the wrongs they have done, your heavenly Father will also forgive you; but if you do not forgive others, then the wrongs you have done will not be forgiven by your Father" (Matthew 6:14-15, NEB).

Simon Peter had some trouble with that principle, as do many of us. Peter wanted to know how many times he was required to forgive when a brother offended him. The question implies an erroneous assumption, based upon the old law, that there was a limit. Jesus shattered that fallacy by answering Peter's question with a parable about an unforgiving debtor (Matthew 18:23-35). In that parable, Jesus lifted all limits and made it clear that the mark of discipleship is not only the experience of having

received forgiveness but of giving it in unlimited measure.

Perhaps the bumper sticker should read, "Christians Are Not Perfect, Just Forgiven and Forgiving!" Such an addition may require the installation of wider bumpers on our cars! But it does emphasize the fact that forgiveness is a reciprocal principle. You cannot receive it without giving it. It is inconsistent to profess forgiveness from God if we are unwilling to forgive others. Forgiveness must operate both from God to my life and from my life to others in the same measure.

Paul said it so beautifully to the Ephesians, "Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" (Ephesians 4:32, RSV). In the home, in the church, anywhere and everywhere, nothing heals like the receiving and giving of forgiveness. □

MIRACLE

*Day and night, nagging pain,
Fading hope, tearful prayer . . .
Until, glimpsing the Light
Beyond the dark cloud,
In confident prayer
I touched the hem of His robe!*

—BERNICE C. HEISLER
Chickasha, Oklahoma



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Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

READING AGAIN

I am in my first pastoral position and have just completed my first year. I must confess that I found the pastorate to be different from what I expected. I am really enjoying serving God and am enjoying the pastorate.

The reason that I am writing is to let you know how good it feels to be receiving the *Herald of Holiness* again. I had not received a copy in over a year and missed it, with all those good articles and write-ups.

The *Herald of Holiness* is not only a good leisure-reading magazine, it is also an excellent learning tool, helping each of us learn more about the past, present, and future goals of the Church of the Nazarene.

Thank you for such an excellent periodical.

*Rev. Michael L. Gordon
Eleva, Wisconsin*

DEPLORES KJV'S WANING INFLUENCE

Your timely and faithful warning, "What's Down the Road?" is greatly appreciated.

In my opinion our danger is already apparent. The KJV is without debate the greatest textbook in existence on the subject of Wesleyan-Arminian holiness. With its waning influence and the apparent establishment of the influence of the NIV, our doctrinal position on sanctification is greatly weakened. Standard texts are mutilated. In the NIV the

prophet Isaiah's sin is not "purged" (sanctification) but instead he finds "forgiveness" and "atonement" for his sin (Isaiah 6:7). In Romans 6:6 the body of sin is not "destroyed" but "rendered powerless" (quite a dose of Calvinism). In Hebrews 2:11 the verb forms (denoting acts of God rather than a process) "sanctifieth" and "sanctified" are removed. In Hebrews 13:12 the word "sanctify" (another verb form) is replaced; and in our "grand old holiness text" (1 Thessalonians 4:3-4), "this is the will of God even your sanctification" the word "sanctification" (v. 3) is omitted and in v. 4 we are to "learn to control" rather than "possess" our vessel in sanctification.

(Continued on page 20)

SOME THOUGHTS ON THE SEVENTY-FIFTH ANNIVERSARY

by J. KENNETH GRIDER



City hall at Pilot Point, situated on the town square.



The stone historical marker in Pilot Point, on the site where the Church of the Nazarene was begun October 13, 1908.



Front view of the Pilot Point Church



The Nazarene church parsonage, adjacent to the historical marker, under construction, March 1983.

ON OCTOBER 13, 1983, many Nazarenes will travel to Pilot Point, Tex., to attend a formal celebration of the 75th anniversary of the official founding of the Church of the Nazarene in that town on that date in 1908.

I visited Pilot Point in March 1983 to soak up some of the feeling that one has in being where that important event happened. It might surprise some that the denomination was officially founded in a small town whose population is still only 1,663.

Except for a certain turn of events, Chicago would have been considered the place of the denomination's founding. At Chicago in 1907, when the Western group, the Church of the Nazarene, merged with the Eastern group, the Association of Pentecostal Churches of America, delegations of holiness people from the South were present and wanted to join the merger. But, while the Holiness Church of Christ people of Arkansas voted unanimously for such, right after the 1907 merger, the Texas holiness people, especially, needed

more convincing. This meant that the North-South merger had to await a 1908 meeting in the South, and that meeting was held at Pilot Point. There J. B. Chapman was the amicable pastor of a holiness church. There J. P. Roberts had founded in 1903 a rescue home for unwed mothers. There a small holiness Bible school had been started. There, the headquarters of the main holiness group of the South, the Holiness Church of Christ, was located.

It is fitting that Pilot Point was decided upon as the official birthplace of the denomination. To merge the North and the South was much more of an accomplishment than the East-West merger in 1907. People were still living who had experienced the Civil War and its dividing effects. And denominations such as Methodism were still split between northern and southern denominations. It was, therefore, the merger in 1908 that made our denomination truly national in scope.

The historical marker in the town square, erected in 1978, makes no mention whatever of the fact that the Church of the Nazarene was begun there, and a move is underway to get that omission changed.

At the edge of town, however, on the spot where it all

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happened under and around a large white tent, the denomination has erected and tends a beautiful stone marker and garden.

Immediately to the right of the marker, too, a beautiful Nazarene parsonage-church is being constructed on a three-acre plot, where Rev. Jim Reeves has been since 1979 the enterprising pastor of a revived Church of the Nazarene congregation.

The town, a stop on the Butterfield stage route, was founded in the 1840s. It was first called Pilot's Point because of a high point of timber there that served travelers as a landmark.

Today, Pilot Point has three schools, several churches, and a number of businesses including cabinet making. The town is surrounded by a fertile farming area.

Rest Cottage was closed several years ago, and the Bible school merged soon after 1908 with the thriving college 65 miles away at Peniel, where some 350 students were in attendance in 1908.

Membership in the Pentecostal Church of the Nazarene, as it was called until 1919, numbered just over 10,000 at the time of the 1908 merger. It now numbers 706,811 with 1,084,258 enrolled in its Sunday Schools, and it functions in 74 countries. It has 9,385 ordained ministers and 3,667 who are licensed, with 550 persons serving as missionaries. Its assets are over \$1.7 billion, with liabilities of \$319 million.

At this anniversary time, we Nazarenes might properly feel that God has led us all the way from lowly beginnings in an out-of-the-way town to accomplishments that are considerable. Considering our evangelism, establishment of growing churches, educational institutions, world missions, publications, etc., surely the Pilot Point founders would be happy about what has so far come of their vision and their mission. Indeed, Emma Irick, who was there, and who founded many local churches, and is still with us, is most enthusiastic about the accomplishments.

I feel also that, as long as we avoid smugness, we might take a certain satisfaction in the type of denomination that God helped Phineas Bresee and the others to forge at Pilot Point. Some controversy obtained over prohibiting tobacco use, but the wisdom of proscribing it has surely been borne out with the recent scientific finds. Controversy obtained over the ordination of women, especially in the South, but again, the holiness people then and earlier led the way on that matter, and many denominations are just now getting around to ordaining women. The divisiveness of millennial views and controversies over baptism among other groups has surely justified our wisdom in deciding to unite basically on the matter of entire sanctification received by believers through the baptism with the Holy Spirit.

Whether or not we who wear the given name "Nazarene" will be present for the celebration at Pilot Point on October 13, this 75th anniversary year can have an importance for us all. It can help us to relive events in our heritage. It can help us to come before our Pilot, Jesus Christ, and see to what directions, missions, and dreams He will point us in the years that remain to us before His return. □

UNDER HIS WINGS

by FANNIE STEAGAL BRANNON

SEVERAL YEARS have passed since Selas left her homeland of Ethiopia, yet the traumatic experience of those last three years in Ethiopia are clear in her memory.

Selas' father died while she was very young, and her mother, unable to support both of her children, was forced to place the older child in an orphanage. So at five years of age Selas was placed in the "Faith Mission" orphanage to live and attend school. Her family would be able to visit her every two weeks.

After six years Selas returned home to live with her mother and sister but continued her education at the mission.

Among the children at the mission was a young boy named Russton Ghebremichael. Selas felt very close to him, as if he were her brother, but as time passed their friendship grew into love and after graduation, Russton and Selas were married in 1972.

Russton had received a call from God to the ministry and had been preaching since 1966. With the desire to complete his education at Nazarene Theological Seminary, Russton left for the United States, with plans for Selas and their six-month-old son, Emanuel, to join him as soon as possible.

Selas began working so she could help pay for her passage to the United States and continued holding prayer meetings in her home for her husband's congregation.

All plans came to an abrupt halt in 1974, and a nightmare took their place as Ethiopia was taken over by communists.

The country was at war. Selas pled for a release to leave the country and join her husband, but she was refused. Letters were sent to the heads of the government of Ethiopia from the seminary, but to no avail.

Dr. William Greathouse, then president of the seminary, along with many others joined Russton in praying for a miracle to take place.

Bloodshed and terror became an everyday occurrence in the village where Selas and Emanuel lived.

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Rev. and Mrs. Russton Ghebremichael and family

people were imprisoned without trials, taken from their churches and homes, not to be seen again for months.

Selas recalled a tragedy in her village where the soldiers entered a church to arrest a certain man, but instead they murdered him and six children before leaving the church.

Tragedy came not only to her friends in the village; it came to her very family. Russton's sister, brother-in-law, and their three-month-old son were massacred, along with 13 others, for complaining to the government about the money being solicited forcibly from them.

Even through harassment and threats, Selas continued to hold Thursday evening prayer meetings in her home. Threats became reality during one prayer meeting. Two hand grenades were thrown into her home. One exploded in a back room that was vacant at the time. The other hand grenade was thrown into the room where the prayer meeting was taking place, but God covered it with His mighty hand and it did not explode. The next morning it was removed and thrown to a vacant playground where it exploded.

It was quite apparent that to stay in her homeland would cost her and her son's lives, so Selas decided to take the matter out of the hands of the government and place it in the hands of the Lord.

Mail was censored, so she could not tell Russton of plans to escape. She must wait until she reached a neutral country.

When the people were allowed to shop at other nearby villages, so this would allow her to take one day's provisions, consisting of bread, butter, dried fruit, and tea. She was very careful, it would last Emanuel and herself two days.

When peace persons were searched from head to feet, Selas hid her money. Taking apart the waistband of her skirt, she placed her money inside the material and restitched the seam.

As in, just as He promised, God covered Selas and Emanuel with His hand, and they cleared all checkpoints. On the first day of her escape, fear gripped

Selas as gunfire encircled her. She thought of turning back.

When would she see her mother again? She began to quote Psalm 91, drew from God's source of strength, and traveled on. The first day's travel lasted from 6 a.m. to about 8 p.m., dodging foot soldiers and spotter planes. She knew then that she must walk by night and rest during the day.

It seemed that every night she met a few villagers fleeing from their homes and they would travel together. Emanuel became ill and Selas tended to him as best she could. The men villagers would take turns carrying him upon their shoulders.

Soon Selas herself was unable to eat or drink, except for small amounts of water. Psalm 91 was now her constant companion and it gave her strength to keep walking.

It took 16 days for her to walk the almost 200 miles to neutral country, where a truck of liberation soldiers transported them to the refugee camp of Sudan—where more than 500,000 refugees waited for a free country, a new home where they could begin again.

Her legs and feet swollen three times their normal size, Selas was taken to the camp hospital, where she stayed in isolation for two weeks receiving treatment for exhaustion and dehydration.

Russton was contacted and plans were made to receive Selas and their son into the United States. So after four and one half years of separation and two months at the refugee camp, Selas and Emanuel left for the United States.

Selas had shown her son pictures of his father. Upon entering the Kansas City airport, a cry went up, "Daddy!" The journey was truly over; they were together at last.

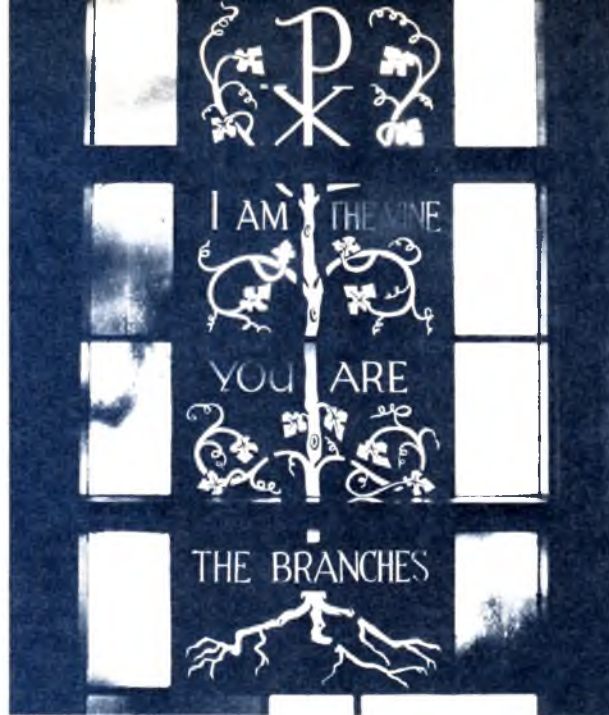
Friends from the seminary greeted Selas and Emanuel with winter coats for the cold January weather, followed by a shower given by students and friends.

The time of adjustment was hard. Great loneliness for her family beset her; she missed her mother and sister terribly, but she knew God had brought her out of her homeland into a new land where, as a helpmate to her husband, she could fulfill God's plan for their lives together.

I sat with my husband in the congregation of our 1982 district assembly and watched as Rev. Russton Ghebremichael, with his wife at his side was ordained to the ministry. I looked at this lovely, almost fragile-looking mother of three children, and God spoke to me that this story needed to be told. For we need to be reminded of God's greatness through the most traumatic times of our lives. He has given each of us an inner well of strength to draw from in times of need.

I asked Selas what kept her going. Was it fear of being caught? No, fear would have taken her back that first day to her village. It was prayer in her behalf from family and others who knew of her plight—prayer for a miracle. Most of all, it was her faith in an all-powerful God. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust" (Psalm 91:1-2). □

Editor's Note: Rev. and Mrs. Russton Ghebremichael are now in Indianapolis, where they pioneer the Jester Memorial Church of the Nazarene, which they expect soon to be fully organized.



MARKS OF THE MATURING CHRISTIAN

I ENJOY our garden-fresh raspberries. I never enjoyed them more, though, than on the day when I read that fresh raspberries are not available most places in the world.

It seems that fresh raspberries are too fragile to ship far. For a raspberry, spoiled comes only one short step after mature.

Happily, maturity for a Christian is not a short step from spoiled. Sometimes, however, people tend to confuse the two. They think they have matured when they have only spoiled.

Scripture tells us to “become mature, attaining to the whole measure of the fullness of Christ” (Ephesians 4:13, NIV). We are to “grow up into him who is the Head, that is, Christ” (v. 15, NIV). The maturity described here never moves beyond Christ. We begin as babes in Christ and our aim is to become adults in Christ. To grow “beyond” the simplicity that is in

by **STANLEY C. BALDWIN**

Christ is not to mature but to spoil. This is what Paul warned against when he wrote, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Colossians 2:8).

We must not allow ourselves to be spoiled, but we do need to mature. How can we tell whether we are maturing? The apostle Paul employs three symbols to help believers understand the dynamics of growing to maturity in Christ. The first is an infant (Ephesians 4:14). The second is a storm-tossed vessel (v. 14). The third is a deformed body (vv. 15-16).

Infants are helpless. Storm-tossed vessels are unstable and insecure. Deformed bodies are handicapped. However you look at it, immaturity is bad news.

To test your own growth toward maturity, why not check yourself against the symbols Paul uses? First, the infant. Are you dependent on others spiritually as a

baby is physically? Or are you able to feed and care for yourself?

God has provided His family with people whose gift and calling it is to feed spiritual babes with the milk of God’s Word, to correct the like little children when they tend to go astray, to tell them what to do when they are uncertain, to comfort them when they have stubbed their toes. But the Christian should become less and less dependent on such people and more and more able to feed and care for himself.

Some spiritual “parents” do not want their children to grow to maturity—and independence of them. Like neurotic natural parents, they cling to their children. They want to be needed by the children, to control them. A child must escape the control of such a parent or remain in perpetual childhood.

One reason we have so many emotional cripples in the world is that people do not escape this distorted parenting. They never reach a mature relationship with their parents on a plane of mutual adulthood. Many Christians are spiritual cripples for a similar reason. They have accepted a state of perpetual childhood in their relationship with one or more spiritual leaders. What a tragedy!

The question is not whether you are now a spiritual infant. The question is, are you growing toward full maturity or staying in a dependent condition?

A second test of maturity or lack of it is in how we compare with a storm-tossed vessel. Scripture graphically describes this symptom of immaturity as being “tossed back and forth by the waves” (v. 14, NIV).

Are the ups and downs of life too much for you? Do you tend to go to pieces under adversity? Or do you have “an anchor that keeps the soul, steadfast and sure while the billows roll”? Mature people have certain resilience. They are not easily overwhelmed by circumstances.

Mature people are not “blown here and there by every wind of teaching” either (v. 14, NIV). They are not easily moved by novel ideas any more than they are by difficult circumstances. They are not adamant against change, or even resistant to it, but they want good evidence that new concepts are valid

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before embracing them. They have a policy of proving all things and holding fast that which is good (1 Thessalonians 5:21).

Mature people are seldom in a hurry where truth choices are concerned. They know that truth can stand the test of time and that lies and falsehood often cannot. They resist being pressured with "choose right now." In fact, pressure to choose now makes them suspicious of the purveyor of "new truth."

Again, the question is not whether you are a rock-steady Christian but whether you are moving toward that kind of stability. Or are you as vulnerable to the winds and the waves as you ever were?

A third test of your maturity or lack of it is in your similarity or contrast to a deformed body. The apostle Paul describes this symbol in positive rather than negative terms. He says we "will in all things grow up into him who is the Head" (Eph. 1:5, NIV). What is the opposite of that healthy state? Is it not failing to grow in some things and thus becoming deformed? Here is a person whose right arm, let us say, does not grow with the rest of his body. If the pattern continues, it will ultimately produce a deformed adult, a man with the arm of a child.

Are you developing all parts of your life and character in a bal-

anced fashion? Too many of us are not. As G. G. Findlay put it:

We are apt to become specialists in virtue, as in other departments of life. Men will endeavor to compensate by extreme efforts in one direction for deficiencies in some other direction, which they scarcely desire to make good. So they grow out of shape, into oddities and moral malformations. . . .

We have sweetness without strength, and strength without gentleness, and truth spoken without love, and words of passionate zeal without accuracy. . . . Let us never imagine that our defects in one kind will be atoned for by excellence in another. Our friends may say this in charity for us; it is a fatal thing when a man begins to say so to himself*

Growth to maturity takes time. Do not be discouraged if you are not totally self-sufficient, absolutely stable, and completely balanced right now.

On the other hand, if you are not moving toward those marks of maturity you should be concerned, for while growth takes time, the passing of time does not guarantee growth. Ten years of standing still will not move you one inch in the right direction.

Growth comes from feeding upon God's Word and from interacting with other Christians. Growth comes as we respond in faith to the growth-potential circumstances of life in which God places us. Responding in faith is not always easy. We are prone to avoid difficult circumstances if we can, to take an easier road, to hide from reality in some comfortable, secure, but unprofitable hole.

If you are still dependent like a baby, unstable like a storm-tossed vessel, or failing to develop a balanced character, ask God for strength to use all the means of growth He has provided—including the facing of tough but growth-producing circumstances. Let every year of your Christian life be one of advancing in maturity, not of marking time.

As you change and grow, never take your eyes off the Lord Jesus Christ. That would be to spoil, not to mature, and spoiling is a sad waste, whether raspberries or Christians are at stake. Don't forget, though, that perpetually immature berries or Christians are not worth a whole lot either. God has something better in mind for you: "in all things grow[ing] up into him." □

*From *How to Build Your Christian Character* Stanley C. Baldwin, © 1982, Victor Books, Wheaton, Ill.

TO WORSHIP GOD

*I worshiped in the hills today
Where God in greatness stood
Revealing all His majesty
In water, stone, and wood.
I heard His voice speak from the brook,
Saw mountains He had made;
His aspen trees clapped golden hands—
I rested in their shade.
I saw the graceful trees He made,
The balsam and the birch;
But all the while my conscience cried,
"You should have gone to church."*

—CLESSEN K. SCOLES
Pueblo, Colorado

GOD'S HOUSE

*I worshiped in God's house today,
He met me at the door,
You see, the greeter just inside
Was God's ambassador.
I felt God's presence as my voice
Was tuned to Him in praise,
My heart, through reading of His Word,
Lay bare before His gaze.
I worshiped in God's house today,
So grateful to be free,
To gather with God's family,
Adopted though I be.*

—CLESSEN K. SCOLES
Pueblo, Colorado

MY FATHER is rich in houses and lands;
He holdeth the wealth of the world in His hands!

My, how often I have joined in singing that great hymn!

But a Jaguar? Why would God want a Jaguar, one of the most expensive cars; especially if it were old?

Well, God told Otis and Judy Wolkins, members of the Orangewood Church of the Nazarene in Phoenix, Ariz., to give Him their prized Jaguar.

They are now convinced that God wanted them to buy that Jaguar back in 1974 so they could give it to Him eight years later. It all started as a result of the phenomenal growth of their church under the ministry of the Rev. Marion McKellips. God brought him to be the pastor of the church in October 1972. The growth accelerated almost immediately.

More room was needed for classrooms and one of the board members, a partner in a large construction firm, donated a small building. This was hauled 25 miles across the city at night and set on a floor previously laid for it. This provided four more classrooms, but more important, it was additional evidence that the Lord would provide.

Double worship services became necessary on Sunday mornings, so the first major remodeling project was undertaken. Walls on the north and south sides of the sanctuary were removed and seating capacity was doubled. Still the continued growth of this "Center of Holiness Evangelism" made double worship services and triple Sunday School sessions necessary.

Plans were drawn up and approved by the board for the construction of a three-story educational unit appraised at \$750,000. The building was constructed al-

LARRY ANDREWS is a free-lance writer and chairman of the Board of United Humanitarians, a nonprofit anticruelty organization. He resides in Phoenix, Arizona.

most entirely by the men of the church and was dedicated debt-free on Sunday, September 7, 1980.

Even with more than double the facilities for the Sunday School, it wasn't long until double sessions were resumed. The dream of a new sanctuary adjoining the new education building was turned over to architect Jim Fiakas, a member of the church. When the plans were presented to the congregation, the members voted overwhelmingly to go ahead. As this was being written, working plans were being drawn for a 1,500-seat, three-story sanctuary, with more classrooms, to cost an estimated \$1,500,000.

"We have come this far by faith, leaning on the Lord," said Pastor McKellips, who now has six full-time associates on staff, "and our continuing goal is to build and dedicate debt free. God can and will provide."

The church board adopted a program to raise the necessary funds by depending completely on the Lord. When placed before the congregation, there was no begging for pledges. Each was asked to pray and then obey God.

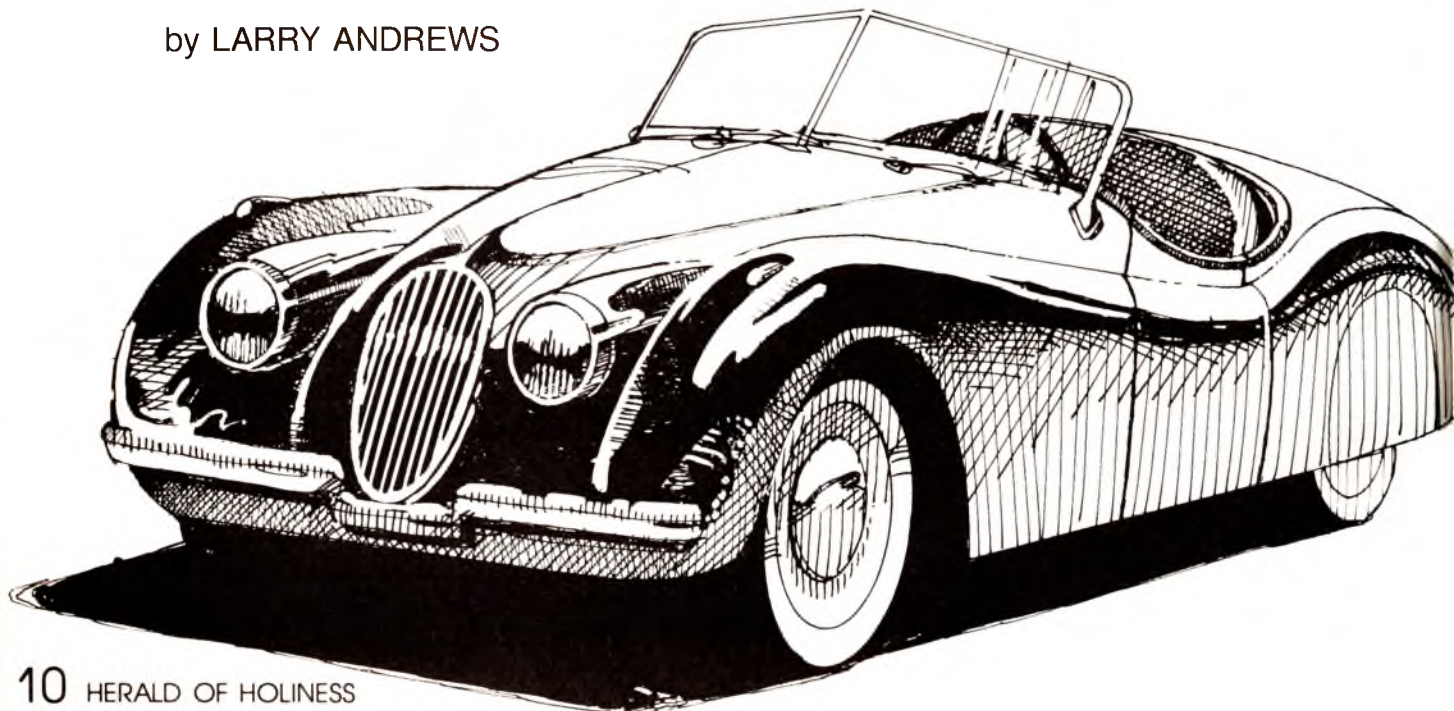
One by one, commitments were made. Husbands and wives prayed separately for God to tell them how much to commit. Young Daryl Layne, an auto mechanic, was told by the Lord to give \$100 a week for the three-year period. That is a total commitment of \$15,600; a lot of money for a young man starting a family. But he feels he is living on borrowed time. Several years ago, he learned he had leukemia and doctors held no hope. He asked to be anointed, and prayer for his healing was made. He shows every evidence of being cured—by the Lord.

After being told by the Lord to commit himself to giving \$100 a week, he asked his wife, Denise, if she had any answer from the Lord on how much they should give.

"I think we should give \$100 a week," she said. So they made that commitment. Shortly after that, he lost

GOD OWNS A JAGUAR

by LARRY ANDREWS



his job when the auto repair shop was sold. He continued believing the Lord would provide. The new owner phoned him and asked if he would return to his old job at an increase of \$75.00 a week. That same week, Denise got a raise of \$25.00 a week.

Otis and Judy Wolkins continued praying separately for God to show them His will. Then one day Otis got his answer:

"Give the Jaguar."

"Oh, no, Lord," Otis answered, "not the Jag."

But he got the same answer—Give the Jaguar.

He had been spending \$20,000 a year for the past three years restoring that car to its original condition, and expects that the final work, now being done, will add \$5,000 to the total.

He casually asked his wife, Judy, if she had an answer from the Lord on how much they should give. Judy, a very practical wife, would come up with a different answer, he thought.

"How about the Jag?" she said. "That is the first impression I got in prayer."

"Not the Jag," Otis responded.

"Yes, the Jag," she replied.

A child of God doesn't question Him when answers like that are received.

The Jaguar is not an ordinary car. This particular one is a classic 1947 drophead coupe. Otis first saw the car back in 1970 and tried to buy it, but the owner wouldn't sell. Then in 1974, the owner had a financial problem so he sold the car to Otis. It was, he said, "a basket case." He had to get a truck, load it on that, and haul it home. It was literally full of cobwebs, dead mice, and black widow spiders. That was the first cleanup job.

Otis, president of GTE Corporation, had to go to Scotland for his company and spent two years there. He and Judy used their leisure hours looking for parts for the restoration of the car. He bought magazines devoted to the Jaguar and answered ads on parts. He collected two of everything he could find and when he returned to the states, he shipped crates of spare parts. The restoration job was started in 1979 and has continued since. At this writing, it is being reupholstered and when the new top is put on, the job will be complete and the car will be ready for the new owner. It could bring around \$100,000.

How does he plan to sell it?

"It's God's car," he said. "He asked for it. He owns it. He will find a buyer."

Meanwhile, plans for the new sanctuary are moving forward, but not at the expense of other projects the Langewood Church has in its program. Nothing is more important than missions and the church is committed to the worldwide missionary program in the church of the Nazarene.

An appropriation of \$15,000 was sent to Kansas City to fund a work and witness team, paying their own expenses. They flew to the Dominican Republic this summer and spent nearly two weeks building a mission church and completing the roof on the parsonage. A similar project is planned for every year, with the next slated for Tecate, Mexico.

Warning: A commitment may be hazardous, unless it is made to Him who owns the cattle on a thousand hills—and a Jaguar. □

UP And OVER

by KENNETH VOGT

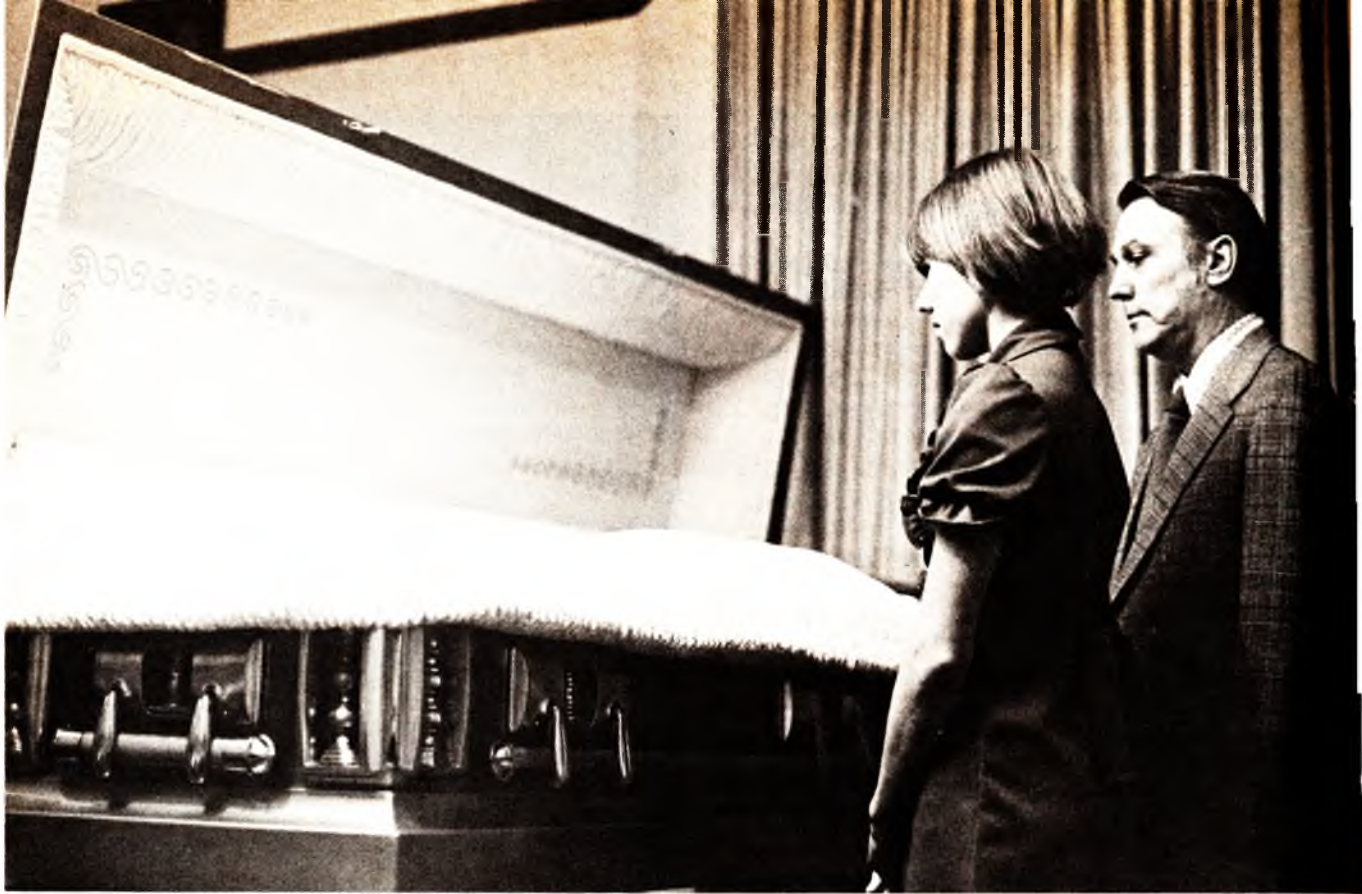
IT IS SOMETIMES SAID that if there is not a way over an obstacle, then there is a way around it, or a way through it, or a way under it. If none of those ways become available, then there is a way to ignore it.

God's best way is *up and over*. For instance, let's take the matter of temptation. Every living person encounters temptation. He has encountered it. He is encountering it. He will encounter it as long as he is alive. Even those people who have adopted a life-style that yields to temptation are constantly being tempted to do, to think and to act greater evil, more despicable attitudes, more heinous crimes. There is no escape from temptation. There is a way to escape *out of* temptation. God has promised, "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it" (1 Corinthians, 10:13, NASB).

God's best way out of escape is up and over. Let's consider *up* first. The Lord is committed to making us better than we were before the temptation. Through the annoyances and tensions of the temptation, God will make us stronger. While our strength is being drained away in the throes of temptation, the Lord is building up our muscle power for greater endurance. When we have been tested sufficiently, then we will come forth as gold.

Let us consider, also, the word *over*. God intends for us to be overcomers. He enables us to march off the field of battle victorious. We do not need to slink away from the arena of temptation as a craven soul, filled with fear and anxieties. The very strength of the temptation is an occasion for greater victory, so that we can stand in the midst of the congregation and declare that the Lord had lifted us *up and over*. The very thing that Satan meant for our destruction, God uses for our declaration of victory in His name! □

KENNETH VOGT is a former district superintendent who resides in Abbotsford, British Columbia.



Dave Anderson

Facing Up to DEATH

by JERRY W. McCANT

FROM BEGINNING to end, life is a series of traumatic crises. It begins with the trauma of birth and ends with the crisis of death. Usually we speak of birth in positive, glowing terms; we do not wish even to talk about death.

Ernest Becker, in *The Denial of Death*, says the fear of death is universal. Even heroic deeds are intended as a denial of death. Becker claims that in modern society death has replaced sex as a taboo subject of conversation. The idea of death and the fear of death haunts people like nothing else.

Koheleth (the Preacher), with all his pessimism, saw the truth of the universality of death. He came to understand "how the wise man dies just

like the fool" (Ecclesiastes 2:16, RSV). The fact "that one fate comes to all of them" caused him to despair, so that he declared, "I hated life . . ." (Ecclesiastes 2:14, 17, RSV). He accepted the inevitability of death but the bitterness that engulfed him robbed life of joy. Death is the final crisis of this life, but that need not provoke depression. It is possible to accept death in a more positive way.

T. Cecil Meyers, in his book *When Crisis Comes*, has a sermon with the intriguing title, "As Soon as a Man Is Born, He Is Old Enough to Die." That is a shocking truth that we would prefer not to accept. Once I gave a brief sermon on death for a local television station's daily devotion. When I left the studio, there was a message to return a telephone call. The caller had heard the message and was angry because he didn't want his children to hear such statements. He wanted to deny death and hide the monstrous truth from his children.

Talking about death need not be morbid. Avoidance of the topic is, in fact, much more morbid. Death refuses to be defeated because of our clever denials. Healthy-minded individuals face it squarely; they accept death and come to terms with it. The frantic search for the fountain of youth has not diminished death's power over the human race.

Many of our practices reveal our anxiety about death. Death is often discussed only when someone dies. Then we cloak the discussion with euphemisms: "He passed away," "She is only sleeping." We try to hide death by the extravagant use of flowers. We paint the pallid cheeks and view "the remains" with remarks like, "He looks so natural," or "She looks like she is just sleeping." In our efforts to conceal the finality of death, we paint the face, embalm the body, and dress the corpse so he or she can "go out in style."

Life begins with an arrow pointing "One Way to Death." The day we are born we start to die. Death cannot be escaped (Hebrews 9:27). We have done much to improve man's lot and extend his life, but the death rate for human beings is still 100%!

Fear of death leads to impractical attitudes. Some refuse to write wills, and even when dying with cancer, some will not discuss funeral plans. Others think of death as something that happens to other people.

Contemporary society complicates the problem. Many adults have never seen another person die. Thus, it becomes harder to deal with death.

Death is not our greatest tragedy. A greater tragedy is that one should die before he lives. Perhaps we need to revise the child's prayer so that as

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ults we pray, "If I should die before I
ve." Any animal exists biologically,
nt man cannot be satisfied merely to
ist. Man is not truly living unless he
as found meaning and purpose.

If one is to die triumphantly, he
ust determine the direction of his
ife. Dean Swift was to officiate at a
ashionable wedding in London. The
eric hailed a cab and said, "Step on
get there as fast as you can." After
ey had driven for some time, Swift
ked. "Are we almost there?" The cab
ver responded, "I don't know; you
dn't tell me where we are going." In
Alice in Wonderland, Alice asks the
t, "Would you please tell me the way
should go?" The cat responded,
That depends a great deal on where
ou want to go." Life that prepares us
o die must have direction, purpose,
ad meaning. If one is to die well, he
ust learn to live well.

Long life is not necessarily good. I
ve talked with many senior adults
ho bemoaned the longevity of their
ves. It is not how long you live, but
ather how much. Methuselah lived
99 years, longer than any other man.
ll we know about him is that he lived,
ad children, and died. Jesus lived 33
ears, but in that brief time He
hanged the course of history. Length
oes not determine the quality of life.
Without meaning, life can become an
xterision of hell. Whatever its length,
ife has not been wasted when one has
ved well.

In one of his more extreme mo-
ents, George Bernard Shaw said
at every man should be arrested ev-
y five years. He should be asked to
ustify his continued existence. If one
ould not provide such justification,
is life should be terminated. I would
ot advocate that, but I would urge
pon us the acceptance of the immi-
ence of death. Death is not a sur-
rise, some unforeseen accident, a
ipup in the nature of things. We
ust live with the shocking knowl-
dge and reality of the imminence of
eath. This is realistic, not morbid. It
uld provide the motivation to help
make the most of our time.

When the doctor says, "You have six
onths to live," we begin trying to
ake our days and hours count. Why
ould we wait for that? Since we
ow that death could come at any
oment, we should seek to make the
ost of every day. Deeds of kindness,
ords of gratitude, apologies made,
res of holiness and Christlikeness—

all the things we would not want left
undone should we die.

According to Plutarch, the disciples
of Pythagoras had an interesting rule
in their society. If, during the day, an-
ger made them speak insultingly to
each other, before the sun set they
shook hands, kissed each other, and
were reconciled. We really do have
that option if we have the courage to
take it.

On this side of death and the resur-
rection, we should so live that we can
face death triumphantly. F. B. Meyer,

the pastor of Christ's Church in Lon-
don, requested that the "Hallelujah
Chorus" be played at the end of his
funeral service instead of the tradi-
tional "Death March." His wish was
granted. Someone expressed surprise
at this strange arrangement, but an-
other said, "Why not, he lived his life
in tune with the 'Hallelujah Chorus.'"
When life is lived to the tempo of the
"Hallelujah Chorus," death can be
faced triumphantly. When death is ac-
cepted, it loses its awesome and
frightening power over us. □

"What Shall I Be When I Grow Up?"

by BRUCE M. BAKEMAN

THIS IS A COMMON QUESTION for every young person plan-
ning a career. In these changing times it is not an uncommon
question for more mature people as well. "What shall I be when I
grow up?" usually means what career should I pursue, what work
should I do, how should I earn my living? This is a very important
question, but a more important question is, "How am I going to do
it?" That is, with what sort of spirit and emphasis will I perform the
work I have chosen? Am I primarily out for "number one," doing as
little as possible, doing only that which directly serves me, or am I in
the world to love others as my Lord loves me? In whatever work I
choose, will I show a concern for people, taking that extra moment to
listen to their need, to care about them? Will I make the place where
I am a little brighter because I was there?

I sat down in a restaurant the other day and noticed immedi-
ately the spirit of joy that seemed to permeate the whole room. Peo-
ple were laughing and talking animatedly, they looked up and smiled
as I came in, and it seemed almost impossible to feel depressed in
that place. I looked around for the cause and noticed that one wait-
ress in particular seemed to almost glow with the inner joy that
poured from her. She seemed to be everywhere at once, smiling and
joking with people and filling the whole room with light. Because of
how she did her work, she gave much more than the food she brought.

I ride to work on the city bus each day, and there is one man in
particular who just seems to light up the area where he is. He resem-
bles Santa Claus, with his white hair and beard, and from the mo-
ment he gets on, people seem to relax, smiling and talking with one
another, as though the love and acceptance he radiates warms every-
one around him. I learned later that he is a Christian.

"What shall I be when I grow up?" is a far more important
question than deciding what work to do. The most important part of
that question is "What sort of person shall I be?"

"You are the light of the world . . . Let your light so shine before
men, that they may see your good works and give glory to your Father
who is in heaven" (Matthew 5:14, 16, RSV). □

*BRUCE M. BAKEMAN is a clinical psychologist with the Air Force, cur-
rently assigned to Fairchild AFB in Washington state.*

Dianne Cline



Marie Price



WINNING WOMEN

by DIANE KORTUS

DIANNE CLINE has suffered from multiple sclerosis for three years. The debilitating disease causes her body to shake violently when she attempts to walk even a few feet. Her right side—her preferred side—is affected most. Just 36 years of age, Mrs. Cline faces a dismal future. Multiple sclerosis is a progressively degenerative disease with no cure.

Dixie Day, who is 79, undergoes cobalt treatment aimed at the right side of her neck several times a week. Her cancer dates to 1980, when she had a mastectomy. Doctors believe the neck tumor is a metastasis of her earlier cancer. But Mrs. Day is not complaining. She says the cobalt treatments are easy to live with compared to her earlier chemotherapy.

Charlotte DeArmitt's husband of 59 years died suddenly last November. Although he was 83 years old, Mrs. DeArmitt wasn't prepared for his death and slid into a deep depression. It took most of this year for Mrs. DeArmitt to work out her anger and loneliness.

These three Florida women face problems that would cause many people to become bitter and question their faith. However, they share a common thread that helps them cope with their problems and prevents them from feeling sorry for themselves. They have found strength and support through Winning Women. This women's ministry, based at South Florida Heights Church of the Nazarene, has attracted ladies from many denominations. The group of 125 to 150 women meet weekly to share problems, triumphs, faith, and prayers. Winning Women has made a difference in many of their lives.

Take Dianne Cline, the multiple sclerosis victim. "Winning Women really lifts my week. Sometimes I think without it I would just give up and not try to do anything for myself," says the attractive, blonde mother of three.

Last spring the numbness on her right side was very pronounced. "I was feeling sorry for myself, complaining to the other women at the meeting. They encouraged me and gave me needed confidence, and I went home and sewed three Easter dresses for my daughters," Mrs. Cline boasts.

Instilling self-confidence is one of the key goals of Winning Women, says Marie Price, director of the organization. "Winning Women tells these ladies that they have a purpose, that at least on Tuesday morning they're important," Mrs. Price says.

Winning Women is different from many women's

DIANE KORTUS is a free-lance writer living in Lakeland, Florida.

ministries, according to Mrs. Price. "I used to hate women's meetings, where ladies got together and talked about babies and recipes and said bad things about their husbands. I used to leave those meetings feeling depressed instead of happy," she says.

Then, three years ago while living in Portage, Ind., Mrs. Price, who is married to the Rev. Nathan Price, pastor of South Florida Heights church, attended a seminar in Waterloo, Ia., conducted by Ruth Ann Polston, another pastor's wife who led her church's women's group.

"It was simply wonderful," Mrs. Price says of the seminar. "We cried together, laughed together, and prayed together. When I left, I felt good and enthused about life. It was like God took a veil and lifted it off my eyes. I saw a simple and positive way to bring women together, something I had been searching for."

Mrs. Price went back to her home church and organized a Winning Women group fashioned after Mrs. Polston's. It was very popular, and when the Prices moved to Florida, Mrs. Price started the first Winning Women group in Lakeland.

Winning Women is successful because it is a positive, uplifting experience, Mrs. Price says. As many women as possible—up to 30 members—are personally responsible for a part of the meeting, whether it be bringing cookies or serving as a table hostess.

"Involving so many ladies is important, not because it makes the meetings go any smoother, but because it gives women a positive, worthwhile function. They may not be appreciated at home, but at Winning Women, everyone is recognized and applauded for what she does," the director says.

The group meets for two hours every Tuesday morning and one evening a month. Activities include songs, fellowship, get-acquainted exercises, and refreshments. Mrs. Price also conducts an easy-to-listen-to Bible study.

Twice a year Winning Women of Lakeland sponsors an all-day "You Deserve to Be Happy" seminar, where big-name Christian speakers are invited. A seminar at the October program features Florence Littauer, a Christian author from California who has written several books about her failing marriage, two mentally retarded sons, and how she survived spiritually, emotionally, and physically. Past seminars featured Joyce Landorf and Ruth Ann Polston. More than 400 women have attended each of these seminars.

Churches interested in starting their own Winning Women programs are invited to contact Mrs. Price for additional information and suggestions. She can be reached at: South Florida Heights Church of the Nazarene, 3003 S. Florida Ave., Lakeland, FL 33803, (813) 688-4191. □

Neither Foolish nor Frigid

by RANDY T. HODGES

ID RATHER BE A FOOL on fire than a scholar on ice," declared the speaker at a recent gathering of believers. The statement has disquieted my mind for several months.

Our dear brother intended to convey an important truth to his listeners. Perhaps he wished to suggest that any faith in Jesus Christ that has lost the warmth of its first love is worthless. Enthusiasm and zeal certainly *are* necessary in a healthy relationship with our Lord. It is possible to become so objective and detached that one becomes a lukewarm analyzer rather than an enthusiastic practitioner of the faith. Paul does teach that knowledge without love is worthless (1 Corinthians 13:2). Enthusiasm is necessary! Without the fervor and drive that love gives to knowledge, it is valueless.

Unfortunately, this statement, "I'd rather be a fool on fire than a scholar on ice," contains a most dangerous implication. The statement suggests that intelligent Christianity is impotent Christianity. It implies that all persons of learning have necessarily lost the warmth of their relationship with Jesus Christ. The statement misleads by presenting a false dilemma. To give an example: if one said to his dinner guest,

"Which would you prefer for dessert, ground glass or razor blades," it would be obvious that another choice was desirable. The guest would choose to eat neither. Likewise, the choice between foolish enthusiasm or educated frigidity is unacceptable.

It is possible to be both well trained and enthusiastic. The Scriptures demonstrate this both in principle and by example. Proverbs 1:5 teaches "a wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." Many other passages refer to the necessity of a learner's attitude in the life of a faithful Christian servant. To be a "disciple" means to be a lifelong learner of our Lord Jesus Christ. In practice, the apostle Paul set the example of an educated person on fire for Jesus Christ. Trained by the most honored teachers of his day, Paul was used by God not because he was foolish or uneducated. Rather, God could use Paul in the way He did because he was both educated and obedient.

This leads to a challenge. Let us not disparage the training of our laymen or ministers as a deadening experience. It is unscriptural and untrue. Just as a woodworker demands well-sharpened tools with which to practice his trade, God deserves well-prepared servants to use in building His kingdom. May we all endeavor to be both "well-sharpened" by our preparation and "on fire" in our enthusiasm. □

RANDY T. HODGES is pastor of the church in East Peoria, Illinois.



Dealing with the **BIG DELAY**

by BUD REEDY

DELAYS ARE ANNOYING! Traffic jams . . . plane, bus, and train delays . . . long lines and slow checkout counters get under our skin. For the most part, our frustration is due to impatience. In all honesty, many of us would be forced to admit that we are impatient people. Therefore, delays annoy us.

Although much of the impatience we experience today is due to the fast-paced, high-pressure world in which we live, people have always struggled with delays. The first-century church is no exception. They were convinced, based on Jesus' own words and the apostles' fervent teaching, that the return of the Lord Jesus was imminent. And when He did not return when they thought he would, some became impatient. Now, impatience causes nervousness, anxiety, tension, and a bucketful of less-than-healthy emotions. But for some in the first-century church, impatience over the "Big Delay" led to disbelief and scepticism. "He has not returned. Maybe He was not the Son of God after all. Maybe there was no Resurrection. Maybe He's not coming again.

Many centuries have passed, and after countless predictions, sign-readings, and date-settings, our Lord has chosen to delay His coming further. Many of the same feelings of doubt often grip believers. The question is: how shall we deal with the "Big Delay"? Peter shared with the first-century believers four basic principles that will aid us in this matter.

1. God views time with a perspective we lack. "But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day" (2 Peter 3:8, NASB). As humans we are subject to the laws of time. Our per-

spective is one of seconds, minutes, hours, days, weeks, months, years, decades, and centuries. God knows no such limitations. God is eternal. His thoughts are not subject to the laws of time. Neither is His schedule. Although we have finite minds and cannot *fully* comprehend eternity, as believers in Jesus Christ, we have a glimpse of it. Faith allows us to glance at our existence from God's eternal perspective.

2. God wishes that all the lost should be saved. "The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance" (2 Peter 3:9, NASB). God has delayed the coming of His Son, not from procrastination or tardiness or laziness, but because of *His great mercy*. He spares the sinner so that there will be further opportunity for salvation. That is why I have mixed feelings about His coming again. I desire to be caught up in the air with Him and changed in the twinkling of an eye, to leave this vale of tears and spend eternity with Him. *But* there is so much to be done, so many loved ones who are still lost. What a comfort to know that our Lord delayed His coming today in order to give you and me an opportunity to win someone who is lost.

3. God has promised in His Word that Jesus Christ will return again. "But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells" (2 Peter 3:13, NASB). Faith in His promise helps us deal with the Big Delay. We believe He will come again because we stand upon the authority of His Word. "For behold, I create new heavens and a new earth; and the former things shall not be remembered or come to mind" (Isaiah 65:17, NASB). "For the Son of Man is coming at an hour when you do not think He will" (Matthew 24:44, NASB). "Now as to the times and the epochs, brethren, you have no need of anything to be written to you. For you yourselves know full well that the day of the Lord will come just like a thief in the night" (1 Thessalonians 5:1-2, NASB). The Lord's Word is trustworthy, His promises are true, and He has promised to return. No delay will invalidate that promise.

4. Finally, God requires His followers to live a holy life. "Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness" (2 Peter 3:11, NASB). Whenever we hear of our Lord's promised return, it should inspire in us the desire to live a holy life. A person who is concerned with loving God with all of his heart, soul, mind, and strength, and his neighbor as himself, doesn't have a lot of time to become frustrated over the Lord's delay. He's too busy trying to hammer out his holiness on the anvil of life. John stated this powerfully: "And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming" (1 John 2:28, NASB). Show me a believer whose supreme desire is to be like Jesus, and I'll show you a believer who is dealing well with the Big Delay.

Let us be challenged by His delay. Challenged to spread the good news of the gospel. Challenged to live the holy life. Challenged to live in harmony. Lives centered in His will can cope victoriously with the delay in His return. □

BUD REEDY pastors the Church of the Nazarene in Hershey, Pennsylvania.



The Languages God Speaks

*God does not speak in unknown tongues,
But in meaningful languages
with multiple tones.*

*God speaks in dramatic ways:
In the swollen river's rage,
In the twister's path of terror, and
In the shudder and shake
of the earthquake.*

*God speaks with quieter voice:
With the flutter of the butterfly's wings,
With the ceaseless changing
of the cloud-studded sky,
With a cancer cell, a church bell,
and an empty tomb.*

*God speaks with soothing syllables,
The language of healing:
The soft answer and kind deed
in the face of wrath,
When the wounded whisper, "I forgive,"
And in all the selfless ways
that give men room and let them live.*

*God is a multilinguist,
But His words are always couched
In the dialect of love.*

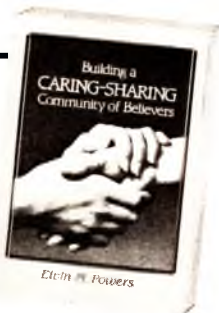
—STAN MEEK
Dodge City, Kansas

Book Brief

BUILDING A CARING-SHARING COMMUNITY OF BELIEVERS



ELVIN M. POWERS
author



MANY YEARS AGO, *Eternity* magazine carried an article on outreach. The title eludes me and I have no quotations to impress you with. What I do recall is the artwork: caricatures of hungry people clinging to an iron fence outside a palace, wanting in.

Powers cites a poll that revealed, "A vast number of unchurched Americans would respond to the church and its message if they were invited." Some courageous strangers do walk in off the street, often after visiting a number of churches. They are looking for acceptance, "a sense of community (koinonia)"; a place where they

will fit in. The few who ask "Is there a group for me?" verbalize a universal need.

One section subtitled "Meet Needs or Else" states that "some of those searching allow the church very little time to respond." The author recommends creating an atmosphere where visitors feel at home in the church—welcome, needed, and loved. This requires "taking an active role when others are carrying heavy loads," but even beyond that, extending everyday kindness and friendship. The goal is to strengthen the church by drawing outsiders and timid folks into the circle of love.

Now, here's the catch: the book is aimed at you and me. Friendship is *our* ministry, not just the pastor's or the greeters'. Dr. Powers has examined important issues and in the process has come up with a how-to book to guide laymen *and* pastors into the caring-sharing philosophy.

One always wonders if an author practices what he preaches. Since it was possible, I visited this man's church. To my amazement, his caring-sharing people immediately drew me in. I was *so* impressed. I joined the church.

We won't let you have our pastor, but we do all recommend that you buy his book. □

—Evelyn Stenbock
Beacon Hill Press of Kansas City
To order see page 33.

the editor's STANDPOINT

ERASING CRIMINAL RECORDS

“Some Tips on Getting a Criminal Record Erased.” That was the caption for a column in the *San Francisco Chronicle*, a column written by a practicing attorney.

I read the article with interest. It dealt with legal provisions to seal, destroy, or dismiss criminal records, depending on the nature of the conviction. Those who qualified for this erasure of records were told how to secure the benefit. In one place the lawyer says, “Once your juvenile records are ordered sealed, whatever is contained on that record is considered never to have occurred. It’s like rewriting history!”

If I had a criminal record I would take advantage of any provision to have it expunged. Though I could not erase a crime from my memory, it would sure help to have it removed from the court records. Certain licenses and jobs are easier to obtain when this purging action has taken place.

More important than our record in human courts is our record with God. Lawyers and judges may succeed

in removing records of wrongdoing that nevertheless stand on the books of God. The records here may make it difficult to get a job, obtain a license, enter a profession, or gain social acceptance, but the record there can bar us from heaven. More than all else we need God’s acceptance and forgiveness.

This has been provided at great cost. Jesus Christ “bore our sins in his own body on the tree.” His death was an atoning sacrifice made by God and unto God. When we repent of our sins and trust in Jesus Christ, we are “justified freely.” God pardons and forgets all our transgressions, and He takes us to His heart as though we had never sinned against Him in our lives.

God promises to “blot out” our sins, to remove them “as far as the east is from the west,” to remember them “no more.” Happy is the person who can say, “You have cast all my sins behind your back.” We do not fear the face of God when our sins are behind His back. Divine forgiveness is the greatest erasure of criminal records possible. □

GOD’S GLORY REVEALED

I am writing this while seated alone in “Cathedral Grove,” an open-air meeting place on the beautiful Mission Springs Conference Center, where I am engaged as a camp meeting preacher for the North California District. Around me a variety of birds are singing, and squirrels are scampering about like boys at play. The grove is comprised largely of redwoods, towering well over 100 feet into the air. They seem to be pointing upward as if to say, “Praise Him who created us and lavished such beauty upon you.”

Those with eyes to see find the signature of God in the awesome beauty and design of nature. “The heavens declare the glory of God.” “The whole earth is full of his glory.”

But the revelation of God in nature is limited. In creation the deity and power of the Creator is affirmed. A fuller disclosure of God is made in history, where His mighty acts of redemption and judgment have occurred. There His love and justice are proclaimed to those with ears to hear.

His fullest self-disclosure, though, has been made in Jesus Christ. The mind and heart of God are revealed in the life and death of our Lord. “The Word was made flesh and dwelt among us,” and that enfleshed, crucified, and resurrected Word became for us “the word of salvation.” To hear and believe that Word is to enter into a right and happy relationship with God.

Someone has written, “You are nearer God’s heart in a garden than anywhere else on earth.” I love gardens but that isn’t true. You are nearer God’s heart at Calvary than anywhere on earth or in history. There His fathomless love for perishing sinners was written in the blood of Christ. There, for our sakes, He battled and conquered sin and death. There He is revealed, not as Creator only, but as Redeemer, in the closest possible identification with His creation.

The redwoods are magnificent and inspiring. More indescribable for grandeur is “the old rugged cross where Jesus died for the unjust, that he might bring us to God.” The Cross billboards the love of God, which is our only hope of escaping the bondage of sin and death. □

reariness and goodness are not synonyms. Jesus said, "Blessed are the pure in heart." Holiness is wedded to happiness and should not be given a divorce.

DREARINESS IS NOT A SYNONYM FOR GOODNESS

Abiel Holmes was a New England minister in the 18th century. For some reason, perhaps the heritage of his Puritan forebears, he was solemn, almost somber. His wife, Sally, in sharp contrast, was given to "laughter and quick chatter." She said to him one night, en route home after prayer meeting, "Abiel, why are you afraid to be happy? Surely the Lord loves a cheerful heart! People don't have to be dreary to be good."

Abiel was right. Dreariness and goodness are not synonymous. Jesus said, "Blessed are the pure in heart." Holiness is wedded to happiness and should not be given a divorce.

*God has a sense of humor,
And you can bank on that.
He made Seuss, the maker of
That weird Cat in the Hat.*

*God has a sense of humor,
He likes a hearty laugh—
How else can we account for
The aardvark and giraffe?*

*God has a sense of humor,
It's tinged with irony,
Stuffy bishops otherwise
Remain a mystery.*

*God has a sense of humor,
A thought that comforts me
Each morning as I'm shaving
The mirrored face I see.*

I wrote that a few years ago, and I believe it still. Scripture says, "A merry heart does good like a medicine." In the parable of the Prodigal Son, the father throws a party for his returned son, and says, "We should make merry and be glad." James wrote, "Is any merry? Let him sing psalms"—as if a happy heart and singing lips were perfectly natural for Christians. We need not fear happiness. We are to avoid "the pleasures of sin," but to enjoy the "pleasures for evermore" that come from God's presence in people's lives. □

WAR AND THE LITTLE PEOPLE

The situation keeps heating up in Central America that some think could lead to a nasty war, whether of the declared or undeclared variety. Certain government leaders want increased monetary and military involvement there in an effort to prop up right wing regimes against left wing rebels.

I am no authority on that situation, but it prompts me to make some observations about war. Sherman's remark on war has seldom, if ever, been improved for its brevity and accuracy. Sherman had reason to know, for he was ahead of his time in extending war to crops and civilians.

That Sherman did, and the conditions he deplored, during the American Civil War seem mild by comparison with the horrors of recent wars where more hideous weapons and methods have been employed.

One of the worst things about a war is that those who start it are not the ones who fight it. Common citizens seldom know what the fighting is about. The enemies they oppose, mangle, and kill are, like themselves, vic-

tims of power-crazed leaders. If these ordinary people had a chance to know each other, they would find it easy to be friends and well-wishers.

The masses have little control over their own lives and destinies. People they did not choose, for reasons they do not know, scheme, conspire, and launch wars. The plain Joes become the cannon fodder. The men who win power and make fortunes from war are not the ones who must stop the bullets and endure the flames. The political and commercial beneficiaries of war are not in combat.

I believe that if no one could gain an office or make a million from war, war would soon be a thing of past history. Those with the least to gain have the most to suffer. A few start the wars, many must fight them. The "great" declare them, the little people fight them. The rich cause them, the poor become the casualties of them. The old ignite them, the young perish in the flames.

May God hasten the day when "He makes wars to cease"! □

Are we to allow NIV to replace KJV? If so, away goes our greatest authority and textbook on the subject of Arminian-Wesleyan holiness in existence. "Forbid it, Almighty God!" Tyndale's dying prayer, "Lord, open thou the King of England's eyes" (1536), might well be paraphrased, "Lord, open thou the eyes of the people called Nazarenes."

Leo C. Davis
Bedford, Indiana

WANTS EXEGESIS DONE

I note that Dr. Grider's article in the May 15 issue concerns the historical roots of the Nazarene message. I would appreciate it if, through the *Preacher's Magazine*, you would provide a series of careful exegesis of those scriptures quoted by Dr. Grider. It is preferable that the arti-

cles be by a New Testament scholar and not a systematic theologian.

Dr. Grider uses the term "biblical support" of Nazarene preaching. This term disturbs me, because Calvinists use this term when they wish to support their theory of eternal security. One can always find "biblical support" for one's viewpoint.

Because the first rule of hermeneutics is a careful examination of context, the requested exegesis is too vast a subject to publish in the *Herald*. It has to take cognizance of the entire matrix of the writings of the respective biblical writer—and beyond!

I consider that the Church universal must continually examine her statements by objective examination of the Scriptures. She cannot avoid her presuppositions (especially those from her history,

which she is often in danger of glorifying). But surely she must be aware that her historical statements must be assessed dispassionately and not be considered irreversible! Some Roman Catholic scholars have queried the infallibility of papal decrees and have come into bad odour with hierarchical quarters. May we be delivered from such reactions!

The unfolding history of the Church is the history of her exposition of the Scriptures. She has to test her traditions against the careful, objective exegesis of the Scriptures. Having identified the message of Scripture, she must have the spiritual vigour and courage to be obedient to review and question her past.

Betty Emslie
Durban, RSA

Delivering the *Herald*... Saving Some

by WILLIAM GOODMAN

EACH YEAR when the special issue of the *Herald of Holiness* appears, it brings another opportunity for outreach.

Three thousand *Heralds* represent 3,000 homes in the community. The special *Heralds* are ordered at the district assembly and arrive the first week in September. There they sit, 250 to a box—pounds of paper printed on every side with an attractive, eye-catching cover. Those interested in outreach pray over the boxes of *Heralds*, asking the Lord to bless the ministry of the printed word and to lead each *Herald* into a home that needs the truth of each message printed. Added to the *Herald* will be a message from the local church, with order of services and the location of the church.

A person may drive through a community day after day and never see it, but when you park your car at the corner and walk door to door, you not only see the community up close but you feel it. For a brief moment you become a part of the community.

A knock on a door, an introduction, and "Here is a gift from our church for you, because we care." More

WILLIAM GOODMAN is an ordained elder in the Church of the Nazarene and a free-lance writer. He lives in Kansas City, Missouri.

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

may be added—adjusted to the reception at the door. If no one is home, a *Herald* placed on the doorknob or under the "welcome" mat will greet the occupants as they arrive home.

Delivering the *Herald* is work. Quite a bit of effort is involved in walking up to 3,000 homes. A lot of time is involved when one pauses to address those that are home. In some of the communities a lot of the occupants work during the day, yet simply placing the *Herald* at a door takes time.

Does delivering the special issue of the *Herald* achieve results? I conducted a community Bible study in a meeting room at a shopping mall. The meeting was advertised. Fifty people enrolled in the class; 10 knew of the Church of the Nazarene because they had received a special issue of the *Herald of Holiness*. The recipients of the *Herald* did the follow-up as they came to check out the community Bible study.

Mike is an elderly paralytic who is homebound. He was unable to get to the door when the *Herald* deliverer knocked, but did find the gift on his doorknob. As Mike read the *Herald*, tears filled his eyes and excitement filled his heart. He had to talk to someone about the way he felt. Mike called the phone number on the back cover of the *Herald*. The pastor responded and Mike had his questions answered and found Christ. Mike wasn't able to attend church but received communion at home.

Paul exhorted, "By all means save some" (1 Corinthians 9:22). Delivering the special issue of the *Herald* is a positive means of saving some in the community. □

IN THE NEWS

PEOPLE AND PLACES

Janet Smith Williams was the first woman to receive the doctor of ministry degree from the Conservative Baptist Theological Seminary at Denver on June 4, 1983. Her dissertation was "A Diaconal Ministry for Women to the Physically Ill." Dr. Janet Williams

is currently on the faculty of Nazarene Bible College in Colorado Springs. □

On Sunday, May 16, at the Fountain Valley Church in Fountain, Colo., **Rev. Bert Edwards** preached his retirement sermon. He retired from active ministry after 38 years of service.

His former pastorates have included several churches in Colorado: Ordway, Monte Vista, Pueblo West, Loveland, Denver Englewood, Florence, Delta, and Fountain; and also several

churches on the Washington Pacific District.

The military neighborhood in Fountain gave a block party for his retirement. Many military couples to whom he had ministered, attended. Rev. Edwards and his wife, Margaret, will live in La Junta, Colo. □

Monte G. Nabors, pastor of Corpus Christi, Tex., Trinity Church, received the doctor of ministry degree from California Graduate School School of Theology in May 1983. His dissertation was titled "Developing Ministries for Church Growth."

Dr. Nabors received his B.A. degree from Bethany Nazarene College in 1967 and his M.R.E. degree from Nazarene Theological Seminary in 1979.

Dr. Nabors is beginning his eighth year of ministry in Corpus Christi. He and his wife, Luella, have one son, Kent, age 15. □

BURMA—A New Venture

Researched and written
by **Jo McWilliams**
World Mission Office

opment of the country. Eighty-seven percent of the population adhere to Buddhism, and nearly every village has a Buddhist monastery. The Buddhist University of Pali trains followers to be missionaries.

Less than 2 million of the country's inhabitants profess Christianity. The two principal Christian groups are the Baptists and Catholics.

There have been no new missionaries in Burma since 1966. A ruling permitted only those missionaries to remain who were working in Burma prior to independence. Foreigners wishing to visit Burma can obtain visas for seven days. The Burmese have 55 of their own missionaries serving in other lands—30 Protestant and 25 Roman Catholic.

In 1976 Burma's president authorized the printing of 10,000 Bibles in Burmese by the government printing press. Approximately 2,400 Bibles and 31,000 New Testaments are now distributed annually.

No religious radio broadcasts are aired on Burma's government radio stations. However, international stations are easily received from Manila into Burma.

Rev. Robin Seia, a native of Burma, has offered his assistance in establishing the Church of the Nazarene in his country. Rev. Seia was born in the small village of Tahan Kalemmyo (Upper Burma). He grew up in a Christian home and was saved in 1964 while attending college. He enrolled in Madras Bible College that same year, and later graduated with a B.Th. degree.

Upon learning of the Church of the Nazarene and its doctrine of holiness, Rev. Seia contacted Dr. L. Guy Nees (director, World Mission Division) and Dr. Don Owens (director, Asia Region) to express his desire to help plant churches in unreached areas of Burma.

Recognizing the need to further his education in order to effectively evangelize, Rev. Seia came to Los Angeles where he contacted Dr. Paul Benefiel, superintendent of the Los Angeles District. Seia subsequently enrolled at Fuller Theological Seminary. He received his district license from the Los Angeles District in 1983.

Rev. Seia is prepared to do his part in the establishment of the Church of the Nazarene in Burma. The challenge is now ours to provide the necessary funds to accomplish the task. □



Rev. Robin Seia

A country of over 35 million people presents an enormous challenge for the cause of missions. The Church of the Nazarene has accepted that challenge.

Burma is one of five countries that has been selected as a new world area for the Church of the Nazarene to enter by June 1985. Located in Southeast Asia, Burma covers an area smaller than Texas. It is bordered by Thailand, Laos, China, India, and Bangladesh.

Burma is primarily an agrarian country. The average family income is 510 U.S. dollars.

Thervada Buddhism has been the dominant religion in Burma since the 9th century, a factor that has played a significant role in the cultural devel-





Photos by Dave Anderson

WORLD YOUTH CONGRESS 1983

Go and Make Disciples!

"AKRON, ALABAMA, ARIZONA . . . Go and make disciples!"

"CANADA ATLANTIC, CANADA CENTRAL, CANADA PACIFIC . . . Go and make disciples!"

"BAHAMAS, COSTA RICA, HAITI . . . Go and make disciples!"

District by district, region by region, the delegates to World Youth Congress 1983 stood and were commissioned by Nazarene Youth International President Dan Ketchum. After being commissioned, they left the last public service of that historic event, trained and challenged to return to their home districts around the world. They would not just savor the memories of a spectacular week, but share what they had learned with their friends, schoolmates, and neighbors.

During the week of June 20-27 over 2,100 Nazarene teenagers and sponsors gathered for the Seventh Quadrennial World Youth Congress. Begun in 1958 as International Institute, the purpose of this gathering is twofold: to celebrate the unity in Christ of youth from around the world and to learn skills and methods of carrying the gospel message back to hometowns and schools.

World Youth Congress 1983 convened on the scenic grounds of Oaxtepec Centro Vacacional, 70 miles south of Mexico City. Meeting under a huge tent erected just for this event, delegates from 6 continents—22 nations—heard messages in the language of their choice: English, French, or Spanish. All public events were broadcast simultaneously in these languages.



The combined services of the event were conducted in a tent that had been erected for the event.



Nazarene youth leaders past and present attended the event: (1. to r.) General NYI President Dan Ketchum, former General NYI President Talmadge Johnson, WYC 1983 Director Mike Estep, former General NYI President Holland Lewis.



Rev. Phil Riley, Division of Christian Life director, conveyed greetings to WYC participants from General Headquarters.



Rev. Larry Leonard, Youth Ministries director and executive director of WYC 1983, gave instructions before the Communion service on Sunday morning.



Dr. Jerald D. Johnson, responsible general superintendent for WYC 1983, delivered the Sunday morning message.



Rev. Stephen Manley, Nazarene evangelist, delivered a call to discipleship that resulted in response from WYC participants.



Each day Rev. Hal Perkins led participants through "Leadership Multiplication" training.



Dr. Reuben Welch conducted daily Bible studies on the Civic Plaza.

Challenging the Nazarene youth to personal commitment and evangelism were speakers such as General Superintendent Jerald D. Johnson, General NYI President Dan Ketchum, and Youth Ministries Director Larry Leonard. Also speaking were Rev. Stephen Manley, Dr. Jonathan Salgado, Rev. Sergio Franco, Rev. Jose Pacheco, Rev. Jose Rodriguez, and special guests Joni Eareckson Tada and Ann Kiemel Anderson.

In addition to the services led by these speakers, the participants daily heard Point Loma Nazarene College Chaplain Reuben Welch as he led them in a Bible study of Ephesians 4:17—5:2. Each person had memorized this passage prior to being selected as a delegate. Following this, Nazarene pastor Hal Perkins conducted daily training sessions in discipleship and discipling. Participants also met daily with "family groups" for Bible study and prayer.

Each evening the teens and sponsors enjoyed the ministry of Christian artists such as Tim Sheppard, Kevin Spencer, DISCOVERY, Hicks and Cohagan, Steve Pennington, and La Tierra Prometida.

The Youth Ministries office and Nazarene Publishing House released five new books and a new youth songbook in conjunction with World Youth Congress 1983. In addition, the new youth musical "I'll Follow the Son" by Michael Pitts, was premiered at the event. All of this material is now available to local congregations.

The Youth Ministries office in Kansas City has already received reports of World Youth Congress participants who are impacting their local churches, friends, and schoolmates with the message of discipleship they heard in Oaxtepec, Mexico.

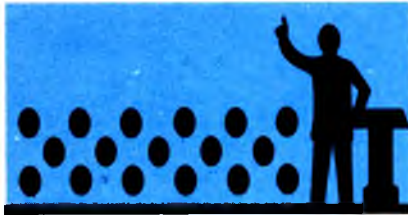
World Youth Congress 1983 is now history. The tent is gone, the speakers departed, the event is over. But the message continues: "Go and make disciples! In the French Antilles, in India, in Central Mexico, in the United States of America . . . Go and make disciples!" □



WYC participants met daily for prayer and Bible study in "family groups" such as this one led by Paul Bently, sponsor from Alaska.



WYC participants enjoyed the ministry of DISCOVERY, a musical group composed of Nazarene college students.



EVANGELIST'S SLATES

ADAMS, MICHAEL: Napoleon, OH, Sept. 6-11; Fayette, OH, Sept. 13-18; Perrysburg, OH, Sept. 20-25; Tipp City, OH, Sept. 27—Oct. 2

ARMSTRONG, CHARLES: Olive Hill, KY, Sept. 13-18; Lake Placid, FL, Sept. 20-25

ARMSTRONG, LEON, LINDA & FAMILY: Fredericksburg, VA, Sept. 13-18; Richmond, VA (Highland Springs), Sept. 20-25

ATKINSON, DEAN & PAT: Oklahoma City, OK (Penn. Ave.), Sept. 18-25

BAGGETT, DALLAS: Dickson, TN, Sept. 7-11; Madison, TN (Hermitage), Sept. 14-18; Ripley, WV, Sept. 28—Oct. 2

BAKER, JOHN: Powhatan Point, OH, Aug. 27—Sept. 4; Norwalk, OH, Sept. 6-14; Orient, OH (Southwest Community), Sept. 16-25; Odon, IN (Shilo), Sept. 27—Oct. 2

BAKER, RICHARD C.: New Harmony, IN (Chapel), Sept. 13-18; Carthage, IN, Sept. 20-25; Greensboro, IN, Sept. 27—Oct. 2

BALLARD, DON: Reserved; Sept. 7-11; Harrison, OH, Sept. 13-18; Reserved; Sept. 20-25; Amelia, OH, Sept. 27—Oct. 2

BEARDEN, LES: Meansville, GA (Pine Mountain), Sept. 2-4; Shreveport, LA (Huntington Park), Sept. 6-11; Lexington, OH (1st), Sept. 13-18; Mount Gilead, OH (1st), Sept. 20-25; Grafton, OH (Midview), Sept. 28—Oct. 2

BEATY, FAMILY, TRIO AND RANDY: Sherman, TX (1st), Sept. 6-11; Natchez, MS (1st), Sept. 13-18; Mississippi Preachers' Meeting, Sept. 20-22; Greenville, SC (1st), Sept. 27—Oct. 2

BELL, JAMES & JEAN: Reserved; Sept. 7-11; Borger, TX (1st), Sept. 21-25

BLUE, DAVE & DANA: Oklahoma City, OK (US Government Family Relations Retreat), Sept. 9-11; Joplin, MO, District Lay Retreat, Sept. 16-18; Seattle, WA, District Lay Retreat, Sept. 23-25; West Texas District Lay Retreat, Sept. 30—Oct. 2

BLTYHE, ELLIS: Madison, FL (1st), Aug. 30—Sept. 4; Fort Valley, GA (1st), Sept. 6-11; Old Hickory, TN (1st), Sept. 13-18; Plymouth, NC (1st), Sept. 20-25; Warner Robbins, GA, Sept. 27—Oct. 2

BOCK, DON: Columbus, OH (Beechwood), Sept. 6-11; Kingston, OH (Morris United Meth.), Sept. 13-18; Danville, IL (Cedar Grove), Sept. 20-25; Danville, IL (Southside), Sept. 27—Oct. 2

BOND, GARY & BETH: Decatur, IN, Sept. 6-11; Portsmouth, OH (1st), Sept. 13-18; Ashland, KY (Plaza), Sept. 20-25; Louisville, KY (Blue Grass Area Crusade), Sept. 27—Oct. 2

BOONE, FORD: Pensacola, FL (Ensley), Sept. 20-25; Fitzgerald, GA (1st), Sept. 27—Oct. 2

BOSHELL, T. JAMES: Charleston, WV (Northside), Sept. 13-18; Newell, WV (Glendale), Sept. 20-25; Akron, OH (Arlington), Sept. 28—Oct. 2

BRISCOE, JOHN: Reserved; Sept. 1-19; Levelland, TX, Sept. 20-25

ANNOUNCEMENT

Children's Ministries is in the process of producing a directory of Christian Schools, day-care centers, and preschools operated by Churches of the Nazarene. This directory will be made available to all who request it. If you wish to have your church's name included in such a directory, please send the name and address of the church, the school's name, and the names of the pastor and administrator to:

Mark York
Director of Christian Schools
Children's Ministries
6401 The Paseo
Kansas City, Mo 64131

Please mail this information no later than October 15, 1983

BROOKS, GERALD & JUNE: Roseville, MI, Sept. 9-18; Mount Morris, MI (1st), Sept. 27—Oct. 2

BROWN, FRED: Marmet, WV, Sept. 16-18; Gary, IN (Blackoak), Sept. 20-25; Jackson, OH (1st), Sept. 27—Oct. 2

BROWN, ROGER: Mason, MI, Sept. 4; Concerts in Missouri, Sept. 6-11; Poplar Bluff, MO, Sept. 13-18; Anna, IL, Sept. 20-25; Urbana, IL, Sept. 27—Oct. 2

BUDD, JAY: Grove City, PA, Sept. 13-18; Syracuse, OH, Sept. 27—Oct. 2

BURKHALTER, PAT: Blanchard, LA, Aug. 29—Sept. 4; Shelbyville, TN (Hilltop), Sept. 9-18; Marksville, LA (1st), Sept. 20-25; Houma, LA (1st), Sept. 27—Oct. 2

CARRICO, J. DONALD: Cardington, OH, Sept. 27—Oct. 2

CARROLL, LARRY & ROBERTA: Osceola, IN (Cedar Rd. Miss.), Sept. 18-23; Bronson, MI (Pleasant Hill Miss.), Sept. 25-30

CASTEEL, HOWARD: Creston, IA, Sept. 6-11; Poplar Bluff, MO (1st), Sept. 12-18; Potosi, MO, Sept. 27—Oct. 2

CAYTON, JOHN: Indian Head, MD, Sept. 6-11; Oil City, PA, Sept. 13-18; Ridgway, PA, Sept. 20-25; Johnstown, PA, Sept. 27—Oct. 2

CHASE, FRANK: Larned, KS, Sept. 6-11; Bethany, OK (Golden Agers Retreat), Sept. 12-17; Springfield, MO (Scenic Dr.), Sept. 20-25; Indianapolis, IN (Northside), Sept. 27—Oct. 2

CHIPP, VERLIN: Fort Oglethorpe, GA (1st), Sept. 12-18; Camby, IN, Sept. 26—Oct. 2

CHRISTNER, JACK: McConnellstown, PA, Sept. 6-11; Orland, IN, Sept. 13-18; New Castle, PA (Brethren in Christ), Sept. 20-25; Johnstown, PA, Sept. 27—Oct. 2

COBB, BILL & TERRI: Temple, TX (1st), Sept. 6-11; Denison, TX, Sept. 13-18; Grand Junction, CO (1st), Sept. 20-25

COLLINS, LUTHER: Yreka, CA, Sept. 20-25

COY, JAMES & MARTHA: Vassar, MI, Sept. 20-25; Danville, IL (Oaklawn), Sept. 27—Oct. 2

CRANDALL, VERNON & BARBARA: Geneva, IN (1st), Sept. 13-18; Columbus, OH (West Broad), Sept. 20-25; Pataskala, OH (1st), Sept. 27—Oct. 2

CREWS, H. F.: Tucuman, NM, Sept. 6-11; Colbert, OK, Sept. 20-25

CUNDIFF, SCOTT: Monticello, IA (1st), Sept. 20-25

DARNELL, H. E.: Graham, NC, Sept. 8-18; Portland, OR, Sept. 23—Oct. 2

DELL, JIMMY: Reserved; Sept. 1-4; Aurora, CO, Sept. 11-14; Colorado Springs, CO (Southgate), Sept. 15-18; Tucson, AZ (Mountainview), Sept. 25-28

DENNISON, MARVIN: Bethel, ME, Sept. 13-18; Mechanic Falls, ME, Sept. 20-25

DIXON, GEORGE & CHARLOTTE: Farmington, IA, Sept. 6-11; Montrose, IA, Sept. 13-18; Mount Pleasant, IA, Sept. 20-25; Cold Springs, KY (Trinity), Sept. 27—Oct. 2

DOROUGH, JIM & CAROL: Whitney, TX, Sept. 6-11; Vicksburg, MS, Sept. 13-18; Sidney, OH (1st), Sept. 20-25; Brookville, PA, Sept. 27—Oct. 2

DOWTY, PAUL V.: Kingman, KS, Sept. 11-18

DUNMIRE, RALPH & JOANN: Newcastle, IN (Southside), Sept. 13-18; Franklin, TN, Sept. 20-25

DUNN, DON: Akron, OH, Sept. 13-18; Waterford, OH, Sept. 20-25

EASTMAN, RICK: Schuykill Haven, PA, Sept. 6-11; Homer City, PA, Sept. 13-18; Meadville, PA, Sept. 20-25; Decatur, IL (1st), Sept. 27—Oct. 1

EBY, PAUL & MARTHA ANN: Lexington, KY (Blue Grass Area Crusade), Sept. 27—Oct. 1

ECKLEY, LYLE: Nederland, TX, Sept. 6-11; Columbus, OH (Warren Ave.), Sept. 20-25; Wheelersburg, OH, Sept. 27—Oct. 2

ERICKSON, A. WILLIAM: Donnelson, TN (1st), Sept. 6-11; Belle Vernon, PA (1st), Sept. 13-18; Monticello, FL (1st), Sept. 21-25; New Smyrna Beach, FL (1st), Sept. 27—Oct. 2

ESSELBURN, BUD & MIRIAM—THE KING'S MESSENGERS: Co-shocton, OH (1st), Sept. 7-9; West Salem, OH (United Meth.), Sept. 11; Warren, OH (Morgandale), Sept. 27—Oct. 2

FADER, WES & MARY: Catlet, VA, Sept. 25

FILES, GLORIA & ADAMS, DOROTHY: Massapequa Park, NY, Sept. 6-11; Fairborn, OH (Wrightway), Sept. 27—Oct. 2

FISHER, WILLIAM: Nacogdoches, TX (1st), Sept. 13-18; Guymon, OK, Sept. 20-25; Pratt, KS, Sept. 27—Oct. 2

FLORENCE, ERNEST: Lebanon, IN, Sept. 6-11; Greensfork, IN, Sept. 13-18; Urbana, IL (Fair), Sept. 27—Oct. 1

FORTNER, ROBERT: Potomac, IL, Sept. 6-11; Monticello, IL, Sept. 13-18; St. Joseph, MI, Sept. 20-25; Spring Arbor, MI, Sept. 27—Oct. 2

FOSTER, HALLIE & MARTHA: Gorman, IL, Sept. 13-18

FRODGE, HAROLD: Seymour, IN (Independent Christian Mission), Sept. 6-11; Auburn, IL, Sept. 13-18; Charleston, IL, Sept. 20-25; Cincinnati, OH (Price Hill), Sept. 27—Oct. 2

GADBOW, C. D.: Ottumwa, IA (Trinity), Sept. 6-11; Clinton, IA (1st), Sept. 26—Oct. 2

GARDNER, JOHN: Brandon, FL, Sept. 30—Oct. 2

GAWTHORP, WAYLAND: Spiceland, IN, Sept. 13-18; Grand Rapids, MI, Sept. 27—Oct. 2

GORMAN, HUGH: Revivals in Ireland and Scotland, Month of September

GRAY, BOB & BECKY: S.E. OK District Assembly, Aug. 30—Sept. 4; Johnson, KS (Bethel), Sept. 7-11; Columbus, NE, Sept. 13-18; Omaha, NE (Fay Blvd.), Sept. 20-25; Winchester, IN (1st), Sept. 27—Oct. 2

GRAY, C. PAUL: Mirrilton, AR (1st), Sept. 13-18

GRAY, DAVID & BECKY: Donaldson, TN (1st), Sept. 6-11; Athens, TN (1st), Sept. 13-18; Geneva, IN (1st), Sept. 20-25; South Bend, IN (1st), Sept. 27—Oct. 2

GREEN, JAMES & ROSEMARY: Indianapolis, IN (Fall Creek), Sept. 6-11; Pontiac, MI (1st), Sept. 13-18; Elkhart, IN (North Side), Sept. 20-25

GRIMES, BILLY: Jonesboro, LA, Sept. 6-11; Bossier City, LA (1st), Sept. 20-25

GRINDLEY, GERALD & JANICE: Allentown, PA (Wes. Camps), Sept. 7-25

GROVES, C. WILLIAM: Gibsonburg, OH, Sept. 6-11; New Lebanon, OH, Sept. 13-18; Knox, PA (Faith), Sept. 20-25; Callettsburg, KY (Southside), Sept. 27—Oct. 2

HAINES, GARY: North Little Rock, AR (1st), Sept. 10-14; Mena, AR (1st), Sept. 15-18; Granite City, IL (1st), Sept. 24-28; St. Louis, MO (Overland), Sept. 29—Oct. 2

HALL, CARL: Rock Hill, SC (West Main), Sept. 7-11; New Cumberland, PA (1st), Sept. 14-18; Belfast, ME, Sept. 20-25

HANCE, RAY: Temple, TX (1st), Sept. 6-11; Caddo, OK, Sept. 20-25

HANCOCK, BOYD: Haysville, KS, Sept. 13-18; Upper Marlboro, MD (Melwood), Sept. 27—Oct. 2

HANSON, BRIAN & CHERYL: Joliet, IL (Crystal Lawn), Sept. 2-4; St. Albans, WV, Sept. 6-11; Fayette, OH, Sept. 13-18; Ava, MO (Highway), Sept. 20-25; Omaha, NE (1st), Sept. 28—Oct. 2

HAYNES, CHARLES & MYRT: Johnson City, TN (1st), Sept. 13-18; Grand Ledge, MI, Sept. 20-25; Winslow, IN (1st), Sept. 27—Oct. 2

HENDERSON, LATTIE: Hazelwood, NC, Sept. 20-25; Brevard, NC, Sept. 27—Oct. 2

HORNE, ROGER & BECKY: Nashville, TN, Sept. 4; Dickson, TN, Sept. 7-11

HOWARD, RICHARD: Auburn, ME, Sept. 6-11; Vineland, NJ (1st), Sept. 13-18; Harrisburg, PA (Bethany), Sept. 20-25; Reserved; Sept. 26—Oct. 2

HUGHES, JOYCE: Lacon, IL, Sept. 6-11; Ottawa, IL (Southside), Sept. 18-25

HUFFMAN, W. D.: Iowa Falls, IA, Sept. 20-25

JACKSON, CHUCK & MARY: Shreveport, LA (Huntington Park), Sept. 7-11; Harrah, OK, Sept. 14-18; Henryetta, OK (1st), Sept. 21-25; Scranton, KS (Evang. Covenant), Sept. 30—Oct. 2

JACKSON, PAUL & TRISH: Cory, IN, Sept. 13-18; Flat Rock, MI, Sept. 27—Oct. 2

JANTZ, CALVIN & MARJORIE: Fredonia, KS, Sept. 6-11; Waynesville, MO, Sept. 13-18; East Alton, IL (Rosewood Heights), Sept. 20-25; Nashville, IL, Sept. 27—Oct. 2

JOHNSON, RON: Concerts in Canada, Sept. 1-4; Concerts in California, Sept. 11-25

JONES, TERRY: Georgetown, OH (1st), Sept. 2-4; York, NE (1st), Sept. 6-11; Harrah, OK (1st), Sept. 14-18; Conway, AR (1st), Sept. 21-25; Los Angeles, CA (Highland Park), Sept. 27—Oct. 2

JUSTICE, MEL & DONNA: Montpelier, OH, Sept. 6-11; Wauseon, OH, Sept. 13-18; Frankfort, IN, Sept. 20-25; Columbiana, OH, Sept. 27—Oct. 2

KEENA, EARL: Sun Valley, NV, Sept. 6-11; The Dalles, OR (1st), Sept. 18-25; Elgin, OR (1st), Sept. 27—Oct. 2

KNIGHT, JOHN L.: Mineral Wells, TX (1st), Sept. 2-4; Seymour, MO (Dogwood), Sept. 6-11; Amarillo, TX (Central), Sept. 13-18; Texas City, TX (1st), Sept. 20-25; Waxahachie, TX (1st), Sept. 27—Oct. 2

KRATZER, RAYMOND: Post Falls, ID, Sept. 27—Oct. 2

LAKE, GEORGE: Bedford, TX (Hurst), Sept. 13-18; McAlester, OK (1st), Sept. 20-25; Tishomingo, OK (1st), Sept. 27—Oct. 2

LASSELL, RAY & JAN: Kettering, OH, Sept. 6-11; Marysville, OH, Sept. 13-18; Ashtabula, OH (1st), Sept. 20-25; Philipsburg, PA, Sept. 27—Oct. 2

LAWSON, WAYNE: Libby, MT, Sept. 6-11; Moses Lake, WA, Sept. 18-23; Deer Park, WA, Sept. 25—Oct. 2

LAXSON, WALLY & GINGER: Cullman, AL (1st), Sept. 7-11; Oklahoma City, OK (Williams Memorial), Sept. 14-18; Kuna, ID, Sept. 21-25

LECKRONE, LARRY: Aroma Park, IL, Sept. 6-11; Champaign, IL (1st), Sept. 13-18; Caro, MI (1st), Sept. 21-25; Elyria, OH (1st), Sept. 27—Oct. 2

LECRONE, JON: Terre Belle, CA, Aug. 28—Sept. 4; Concerts in California, Sept. 6-11; Maywood, CA, Sept. 14-18; LaHabra, CA, Sept. 23-30

LEE, RALPH & NELLIE: Grand Prairie, Alta., Canada, Sept. 1-4; High Prairie, Alta., Canada, Sept. 21-25

LEIDY, ARNOLD: Albuquerque, NM (Holiday Park), Sept. 6-11; Lancaster, KY, Sept. 14-18; Deming, NM, Sept. 21-25; Aztec, NM, Sept. 27—Oct. 2

LEONARD, J. C.: West Plains, MO, Sept. 23—Oct. 2

LESTER, FRED R.: Warren, OH (1st), Sept. 11-16

LIDDELL, P. L.: Mountain Home, AR (Twin Lake), Sept. 6-11; Oklahoma City, OK (Shields Blvd.), Sept. 13-18; Elkhart, IN (Northside), Sept. 20-25; Muncie, IN (1st), Sept. 27—Oct. 2

LOETSCHER, O'NEAL: Augusta, KS, Sept. 6-11; Burton, MI (South Flint), Sept. 13-18; Saginaw, MI (Shields), Sept. 20-25; Grand Junction, CO (1st), Sept. 27—Oct. 2

LOTENORE, BOB: East Brewton, AL (1st), Sept. 6-11; Jackson, MS (Emmanuel), Sept. 13-18; Jacksonville, FL (North), Sept. 20-25; Fort Lauderdale, FL (1st), Sept. 27—Oct. 2

LOWN, ALBERT: Naperville, IL (Trinity), Sept. 27—Oct. 2

LYBARGER, EVERETT: Mountain View, MO, Sept. 6-11; Blytheville, AR (1st), Sept. 18-25; Paragould, AR (Woodland Hills), Sept. 27—Oct. 2

MANLEY, STEPHEN: Oakland, CA (N. California East Bay Zone Crusade), Sept. 7-11; Bloomington, IN (Eastside), Sept. 13-18; Highland IN (1st), Sept. 20-25; Winchester IN (1st), Sept. 27—Oct. 2

MANN, L. THURL & MARY KAYE: West Chester, OH (Pisgah Community), Sept. 7-11; Roseville, IL, Sept. 13-18; Carmi, IL, Sept. 20-25; Austin, TX (Grace), Sept. 28—Oct. 2

MIZ MAUDIE MINISTRIES (KATHRYN MARTIN/JACKLYN SHOCKLEY): West Texas & New Mexico Tour, Sept. 1-9, Niroga, Gioreta, NM, Sept. 10-16; Concert Tour in Oklahoma, Sept. 17-25

MARTIN, LEON: Lemons Valley, NV (Calvary), Sept. 13-18; Center, TX, Sept. 23—Oct. 2

MARTIN, W. DALE: Charleston, WV (South Hills) Sept. 14-18; Eikins, WV (1st), Sept. 20-25; Marshall, TX (Fairview), Sept. 28—Oct. 2

MCCUISION, MARK & PATRICIA: Kansas City, KS (Highland Crest), Aug. 30—Sept. 5; Griggsville, IL, Sept. 6-11; Saine, MI (Miracle), Sept. 13-18; California, PA (Calvary), Sept. 20-25; Erie, PA (1st), Sept. 27—Oct. 2

•**MCKINEY, ROY T.:** South Charleston, WV (Davis Creek), Sept. 13-18; Zanesville, OH (South), Sept. 20-25

MELVIN, DOLORES: Benton, KY, Sept. 25—Oct. 2

MEREDITH, DWIGHT & NORMA JEAN: Larned, KS, Sept. 6-11; Derby, KS, Sept. 13-18; Fargo, OK, Sept. 20-25; Atwood, KS, Sept. 27—Oct. 2

MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Reserved, September 1-8; Roanoke, VA (East Gate), Sept. 11-15; Roanoke, VA (Garden City), Sept. 18-22; Reserved, Sept. 25-29

MICKEY, BOB: Bowling Green, MO, Sept. 27—Oct. 2

MILLHUFF, CHARLES: Cincinnati, OH (Springdale), Sept. 4-11; Medford, OR (1st), Sept. 14-18; Valley City, ND (1st), Sept. 21-25; Chambersburg, PA (Open Door), Sept. 28

MILLSPAUGH, GAYLORD: Marion, IN (Lincoln Blvd.), Sept. 4; Fort Wayne, IN (West Main), Sept. 6-11; Muncie, IN (Cowan), Sept. 20-25; Berne, IN, Sept. 27—Oct. 2

MORRIS, CLYDE: Hershaw, WV (Lens Creek), Sept. 13-18; Canton, OH, Sept. 20-25; Tiltonville, OH, Sept. 27—Oct. 2

MOSS, UDELL: Corpus Christi, TX (Arlington Heights), Sept. 6-11; Irving, TX (1st), Sept. 13-18; Fort Scott, KS (1st), Sept. 27—Oct. 2

•**MULLEN, DEVEREN:** Boalsburg, TN (State College), Sept. 11-16; Trenton, Ontario, Sept. 21-25

MYERS, DAVID J.: Logan, OH, Sept. 2-4; Athens, OH (Coolville White Chapel Wes.), Sept. 16-25; McArthur, OH (Hamden), Sept. 28—Oct. 2

MYERS, HAROLD: Dolton, IL, Sept. 6-11; Kankakee, IL (Limestone), Sept. 13-18; Clinton, IL (1st), Sept. 20-25; Paris, IL, Sept. 27—Oct. 2

NEFF LARRY & PAT: Celina, OH, Sept. 6-11; Belle, WV, Sept. 13-18; Mount Gilead, OH, Sept. 20-25; Lansing, MI (1st), Sept. 27—Oct. 2

OVERTON, WILLIAM: Chester, PA, Sept. 6-11; Albany, NY (1st), Sept. 27—Oct. 2

OYLER, CALVIN & VIRGINIA: Artesia, NM (Nasa), Sept. 20-25

PALMER, JAMES: Knightstown, IN, Sept. 6-11; Noblesville, IN (Pilgrim Holiness), Sept. 27—Oct. 2

PASSMORE EVANGELISTIC PARTY: Ravenswood, WV, Sept. 6-11; Indianapolis, IN (Eastside), Sept. 13-18; Indianapolis, IN (Central), Sept. 20-25; Lehighton, PA, Sept. 27—Oct. 2

PERDUE, NELSON: Saint Albans, WV, Sept. 6-11; Lansing, MI (1st), Sept. 13-18; Ashland, KY (1st), Sept. 20-25; Belle, WV, Sept. 27—Oct. 2

DON PFEIFER AND THE PFEIFER EVANGELISTIC SINGERS: Prescott, AR, Sept. 6-11; Edmond, OK, Sept. 13-18; Harlingen, TX (1st), Sept. 20-25; Dallas, TX (North), Sept. 27—Oct. 2

PUGH, CHARLES: Jasper, AL (1st), Sept. 9-11

•**RAKER, W. C. & MARY:** Smithfield, IL, Sept. 6-11

•**READER, H. D.:** Marshall, IL, Sept. 18-25

RICHARDS, LARRY & PHYLLIS: Tipp City, OH (Christian Chapel), Sept. 11; Spceiland, IN, Sept. 13-18; Indianapolis, IN (Southside), Sept. 20-25

ROBERTSON, JAMES: Garland, TX (1st), Sept. 11-18

ROBINSON, TED: Tulsa, OK (Calvary), Sept. 6-11; Derby, KS, Sept. 13-18; Blackwell, OK (1st), Sept. 20-25; North Royalton, OH (State Road Community), Sept. 27—Oct. 3

ROTH, RON: Kingsport, TN (1st), Sept. 6-11; Elizabethton TN (1st), Sept. 13-18; Benton, IL (1st), Sept. 20-25; Taylorville, IL (1st), Sept. 27—Oct. 2

RUNYAN, DAVID: Pleasanton, KS (1st), Sept. 6-18; Fargo, OK, Sept. 20-25; Lamar, MO, Sept. 27—Oct. 2

•**SEYMOUR, PAUL:** Dana, IN, Sept. 27—Oct. 2

SHALLEY, JAMES: Mount Prospect, IL, Sept. 13-18; West Burlington, NC, Sept. 20-25; Garrett, IN, Sept. 27—Oct. 1

SHIREY, DWIGHT: Warren, OH (Champion), Sept. 8; Mifflinburg, PA, Sept. 11; Hubbard, OH, Sept. 18

SMITH, CHARLES HASTINGS: Roxana, IL (1st), Sept. 6-11; Gladstone, MO, Sept. 13-18; Ada, OK (1st), Sept. 20-25; Houston, TX (Northshore), Sept. 27—Oct. 2

SMITH, DUANE: Ashland, KY (Summit), Sept. 6-11; Charleston, WV (Tyler Heights), Sept. 13-18; Charleston, WV (Campbells Creek), Sept. 20-25; Union Lake, MI, Sept. 27—Oct. 2

SMITH, HAROLD & ORPHA: Mio, MI (Wes.), Sept. 21-23

SMITH, LARRY & SHARON & FAMILY: Victorville, CA, Sept. 4-11; Yucca Valley, CA, Sept. 13-18; Fremont, CA (Central), Sept. 20-25; Reserved 28-30

SMITH, MARGUERITE & OTTIS: Danielson, CT, Sept. 2-11; Swartz Creek, MI, Sept. 13-18; New Castle, PA (1st United Brethren), Sept. 20-25; Danville, IL (Northside), Sept. 27—Oct. 2

STANFORTH, KEN: Indio, CA, Sept. 18-25

STANTON, TED & DONNA: Concert Tour in the Carolinas and Georgia

STEVENSON, GEORGE: Maryville, TN (1st), Sept. 6-11; Topeka, KS (Fairlawn), Sept. 13-18; Henryetta, OK (1st), Sept. 21-25; Woodbridge, VA (1st), Sept. 28—Oct. 2

STREET, DAVID: Indianapolis, IN (Fall Creek), Sept. 6-11; Clarksburg, WV, Sept. 20-25; Beattyville, KY, Sept. 27—Oct. 2

STRICKLAND, RICHARD: Cedarville, OH, Sept. 7-11; Logan, OH (1st), Sept. 14-18

SUTTON, VEL & ARLENE: Guyana, South America (Camp), Aug. 30—Sept. 5

SWANSON, ROBERT: Tallhna, OK, Sept. 27—Oct. 2

TAYLOR, CLIFF: Ferguson, MO (N. County Christian School), Sept. 12-18

TAYLOR, DAVID & NORMA: Pottersville, MI, Sept. 6-11

•**TAYLOR, MENDELL:** Johnson, KS (Bethel), Sept. 7-11

TAYLOR, ROBERT: Grand Island, NE, Sept. 6-11; Cozad, NE, Sept. 13-18; Omaha, NE (Fay Blvd.), Sept. 20-25; St. Joe, MO (1st), Sept. 27—Oct. 2

•**THOMAS, J. MELTON:** Colorado Springs, CO (Southgate), Sept. 6-11; Brownwood, TX (1st), Sept. 13-18; Potsdam, NY (Holiness Convention), Sept. 23-25; Claremont, NH, Sept. 27—Oct. 2

TRIPP, HOWARD: Sand Springs, OK, Sept. 6-11; Wagoner, OK, Sept. 13-18; Indianapolis, IN (Southside), Sept. 20-25; Willard, OH, Sept. 27—Oct. 2

TRISSEL, PAUL & MARY: St. Maries, ID (1st), Sept. 18-22

VARIAN, BILL: Lowell, MS (1st), Sept. 6-11; Bel Air, MD, Sept. 13-18; East Rockaway, NY (1st), Sept. 20-25; South Bend, IN (1st), Sept. 27—Oct. 2

WADE, E. BRUCE: Waxahachie, TX (1st), Sept. 27—Oct. 2

WALLACE, J. C. & MARIE: Charleston, WV (1st), Sept. 20-25; Nashville, TN (Fatherland St.), Sept. 27—Oct. 2

WALKER, LAWRENCE: Grove City, OH (Darbydale), Sept. 13-18; Highland Heights, KY, Sept. 27—Oct. 1

WARD, LLOYD & GERTRUDE: West Palm Beach, FL, Sept. 6-11; Texarkana, AR (1st), Sept. 18-25; Collinsville, OK, Sept. 27—Oct. 2

•**WATSON, LOY:** Joplin, MO, Sept. 6-11; Shattuck, OK, Sept. 20-25; Fort Smith, AR (1st), Sept. 27—Oct. 2

•**WELCH, W. B.:** McDonald, PA, Sept. 6-11; Achilles, VA (Friends), Sept. 13-18; Asheville, NC (1st), Sept. 20-25

WELLS, LINARD: Gainsville, TX (1st), Sept. 6-11; Hillsboro, TX (1st), Sept. 13-18; Abernathy, TX (1st), Sept. 20-25; Cleveland, OK, Sept. 20-25; Cleveland, OK, Sept. 27—Oct. 2

WHITWORTH, ARTIE: Tuttle, OK, Sept. 27—Oct. 2

WILLIAMS, E. VERBAL: Cambridge, MD, Sept. 11-18; Brampton, Ontario, Sept. 20-25

WILLIAMS, NEVIN: Ligonier, IN (World Gospel Evang.), Sept. 11-18; Fairmount, IL (Meth.), Sept. 20-25; Lewisville, IN (New Hope), Sept. 26—Oct. 2

WILLIAMS, LAWRENCE: Bethany, OK (Lake Overholser), Sept. 11-14; Scottsbluff, NE, Sept. 19-25

WISEHART, LENNY & JOY: Nashville, TN (Grace), Sept. 6-11; Boise, ID (1st), Sept. 18-21; Spokane, WA (Shadle Park), Sept. 23-25; Nashville, TN (1st), Sept. 27—Oct. 2

WOODWARD, S. OREN & FAYE: New Windsor, NY (Community), Sept. 6-11; Brandford, OH, Sept. 13-18; St. Paris, OH, Sept. 20-25; Degraff, OH, Sept. 27—Oct. 2

•**WOOLMAN, J. L.:** Dodson, TX, Sept. 6-12

WRIGHT, HOWARD & ARLENE: Gaston, IN, Sept. 6-11

•**WRIGHT, RALPH & RUBY:** Cisco, TX, Sept. 19-25; Gilmer, TX, Sept. 27—Oct. 2

WYLLIE, CHARLES: Mexico, MO, Sept. 13-18; Uniontown, OH (Trinity), Sept. 20-25; Parkersburg, WV (Marritown), Sept. 27—Oct. 2

WYRICK, DENNIS: Roanoke, VA (Grandview), Sept. 6-11; Buchanan, MI, Sept. 20-25

• designated retired elders

CANADIAN CONFERENCE ON EVANGELISM OCTOBER 4-6, 1983 FEATURES



DR. PAUL ORJALA

Hear former missionary to Haiti, Church Growth expert and author of the best selling *Get Ready to Grow*, Dr. Paul Orjala address the topic of "Cross-Cultural Evangelism" on Wednesday and Thursday, October 5 and 6. Dr. Orjala presently serves the church as professor of Missions at Nazarene Theological Seminary.



DR. JAMES GARLOW

And noted lay ministries authority and successful church planter at the Metroplex, Fort Worth, Tex. Dr. James Garlow, who authored the CLT text *Partners in Ministry*, will lead the seminar titled "The Layman as a Minister" on Wednesday and Thursday, October 5 and 6.



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and
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FOR THE RECORD



Pictured (l. to r.) are the Central Ohio District ordinands and wives: Rev. and Mrs. Jerry L. Boron, Rev. and Mrs. George Hinton Edmunds, Rev. and Mrs. John Euton, Jr., Rev. and Mrs. Douglas M. Moyer, Rev. and Mrs. Keith E. Grove, and Rev. Rick L. Upchurch. They were ordained and/or recognized by Dr. Orville W. Jenkins, general superintendent.

DISTRICT ASSEMBLY REPORTS

HOUSTON

The 36th annual assembly of the Houston District met at Nacogdoches, Tex. District Superintendent D. W. Thaxton, completing the first year of an extended term, reported two new churches, Katy and Lumberton.

Presiding General Superintendent Eugene L. Stowe ordained Jerry Bruce Wickwire and Paul Anthony Baker.

Elected to the Advisory Board were elders C. V. Spaulding, Jr., and L. Eugene Plemons, and laymen John Bundy and Jacob W. Blankenship.

Mrs. Duane (Nelrose) McKay, Rev. Bill T. Carr, and Rev. Leroy Spradling were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

NORTH ARKANSAS

The 31st annual assembly of the North Arkansas District met at Conway, Ark. District Superintendent Thomas M. Cox, completing the third year of an extended term reported.

General Superintendent Eugene L. Stowe ordained Bobby J. Hornbeck, Lynn Johnson, and Cecil H. Nichols.

Elected to the Advisory Board were elders Clarence Jennings and Bob Stovall, and laymen Wallace Nolen and Dale Webster.

Mrs. Thomas M. Cox was reelected NWMS president; Harold Wedel was elected NYI president; and Terry Rohlmeier was reelected chairman of the Board of CL/SS.

EASTERN MICHIGAN

The 34th annual assembly of the Eastern Michigan District met at Flint, Mich., District Superintendent Donald J. Gibson, completing the third year of an

extended term reported one new church, Detroit New Hope.

Dr. William M. Greathouse, presiding general superintendent, ordained Bruce P. Banks, Robert A. Anderson, Larry R. Lawrence, Richard W. McCool, and Timothy N. Trout, and commissioned Wesley L. Bittenbender a minister of Christian education.

Elders Carl R. Allen, F. Grant Cross, Allen Dace, and James Mellish, and laymen John Q. Dickey, Vernon Lunn, Robert Chenoweth, and Gordon Horton were elected to the Advisory Board.

Mrs. Doris Dickey, Robert Kring, and Jerry L. Short were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

CENTRAL OHIO

The 40th annual assembly of the Central Ohio District met at Columbus, Ohio. District Superintendent J. Wilmer Lambert, completing the first year of an extended term, reported two new churches, Pickerington and Columbus Northwest.

Dr. Orville W. Jenkins, presiding general superintendent, ordained Jerry L. Boron, George Hinton Edmunds, John Euton, Jr., and Rick Upchurch, and recognized the credentials of Keith E. Grove and Douglas M. Moyer.

Elders Kenneth D. Ellis, Ira E. Fowler, William G. Hill, and Robert F. Styers, and laymen Paul W. Gamertsfelder, Roger D. Hobbie, Homer R. McKnight and Merel E. Pickenpaugh were elected to the Advisory Board.

Mrs. J. Wilmer Lambert, Cecil A. Jones, and Bobby G. Madison were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

CANADA CENTRAL

The 48th annual assembly of the Canada Central District met at Pefferlaw, Ontario. District Superintendent Lorne V. MacMillan, reelected to a four-year term reported one new church, Toronto Rosewood.

Dr. Charles H. Strickland was the presiding general superintendent.

Elders Glen H. Boyce and Ross R. Cribbis, and laymen Curt Harrison and Alex McLean were elected to the Advisory Board.

Mrs. Lorne V. (Joyce) MacMillan, Rev. Douglas B. Sendore, and Rev. K. Claire MacMillan were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

CHICAGO CENTRAL

The 79th annual assembly of the Chicago Central District met at Bourbonnais, Ill. District Superintendent E. Keith Bottles, reelected to a four-year term, reported.

Presiding General Superintendent Charles H. Strickland ordained Timothy Charles Davis, Troy Wayne Martin, Dwight Edward Mead, and Michael Clare Travis.

Elders R. J. Cerrato, William Cole, and Jack Stone, and laymen George Garvin, Willis Snowbarger, and Lon Williams were elected to the Advisory Board.

Mrs. Joan Bottles was reelected NWMS president; Dave Clark was elected NYI president; and Rev. G. A. Parker was reelected chairman of the Board of CL/SS.

SOUTHWESTERN OHIO

The 24th annual assembly of the Southwestern Ohio District met at Middleton, Ohio. District Superintendent Harold B. Graves, completing the second year of an extended term reported.

Presiding General Superintendent Jerald D. Johnson ordained Lewis F. Clevelle, Roger L. Goff, and Dennis Allen Holley, Sr.

Elected to the Advisory Board were elders Virgil P. Applegate, John Bunn, Don King, and Harold J.

Maish, and Laymen Marvin Beam, Lewis Curtiss, Wayne Reno, and Tom Waddell.

Mrs. Harold B. Graves, Rev. Bill Kirby, and Rev. Larry Dennis were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

NORTHWESTERN OHIO

The 24th annual assembly of the Northwestern Ohio District met at Lima, Ohio. District Superintendent M. V. Scutt, completing the second year of an extended term, reported.

Dr. William M. Greathouse, presiding general superintendent, ordained Peter Eric Gantz and Myron Joseph Moniz.

CORRECTION

In the news item "Carlson Elected Superintendent of Rocky Mountain District," one of the churches he pastored was inadvertently omitted. He also pastored the Springfield, Ore., church for eight years.



Pictured (l. to r.) are Rev. Harold Westlund, district secretary; and Mrs. Dora Wells, 85-year-old member of Omaha First Church, and oldest delegate to the Nebraska District Assembly. She has been in the Church of the Nazarene 51 years and has been a Sunday School teacher for 50 of those years. Rev. Jim Diehl (far r.), district superintendent, presents her with the 75th anniversary commemorative pin. All churches have received their packets of heritage promotional material from Nazarene Publishing House, containing a sample of the diamond anniversary commemorative pin.

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The Chicago Central District ordination class is pictured (l. to r., front row): Rev. and Mrs. Michael Travis; Rev. and Mrs. Dwight Mead; Rev. and Mrs. Troy Martin; and Rev. and Mrs. Timothy Davis; (back row) Dr. Charles H. Strickland, general superintendent; and Rev. E. Keith Bottles, district superintendent.

Elders Ronald Bishop, Douglas McAdams, and Bruce Petersen, and laymen Richard Beckman, David Granger, and Clyde Lotridge, Jr., were elected to the Advisory Board.

Mrs. Sue Fox, Rev. Daniel Wine, and Rev. Paul Aldrich were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

NORTH CENTRAL OHIO

The ninth annual assembly of the North Central Ohio District met at Mount Vernon, Ohio. District Superintendent D. E. Clay, completing the third year of an extended term reported.

Presiding General Superintendent V. H. Lewis ordained Geoffrey Richard Burges, David Paul Flack, Steven Anthony Flack, and Timothy Edward Ginter.

Elected to the Advisory Board were elders Jack Archer, Don R. Hoffman, Ernest R. Rhodes, and D. Eugene Simpson, and laymen Dale Foster, Frank Hyson, C. Wayne Rice, and L. Thomas Skidmore.

Mrs. D. E. (Wavalene) Clay, Stephen R. Ward, and Melvin L. Thompson were reelected NWMS presi-

dent, NYI president, and chairman of the Board of CL/SS, respectively.

MOVING MINISTERS

GARY W. BENNETT from student, Nazarene Theological Seminary, Kansas City, Mo., to Rocky Mountain House (Alta., Canada)

JOHN C. BUNN from Cincinnati Montana Avenue to Trenton, Ohio

GEORGE CAMP to Dayton (Ohio) Northridge

CHARLES R. CAREY from student, Nazarene Theological Seminary, Kansas City, Mo., to Hemlock (Sandlake, Ore.)

KENNETH S. CHRISTOFFERSON from Collingdale, Pa., to Peoria (Ill.) First

LARRY D. CLASSEN from associate, Visalia, Calif., to associate, Whittier (Calif.) College Avenue

LARRY R. DAHL from Olds (Alta., Canada) to Toronto (Ont., Canada) Main Street

RICHARD C. DICKSON from Petersburg, Ind., to Bradley, Ill.

RONALD R. EMPTAGE from Mansfield (Ohio) First to Mason (Mich.) First

KENNETH E. FOUST from Bolingbrook, Ill., to Lombard, Ill.

CHESTER L. FREDERICKSON from Rockton, Ill., to Ottawa (Ill.) Southside

TIMOTHY E. GINTER from Orrville, Ohio, to evangelism

DAVID L. JORDAN from associate, Ste.-Foy (Que., Canada) to Laval (Que., Canada)

RANDY A. LINGENFELTER to LaHarpe, Ill.

ROSS A. LOUGHED from student, Nazarene Theological Seminary, Kansas City, Mo., to Hoquiam, Wash.

BILL LUTTRELL from student, Olivet Nazarene College, Kankakee, Ill., to Fairbury, Ill.

CHESTER PIKE from Hamilton (Ohio) Tuley Road to Batavia (Ohio) Community

RICHARD W. PRITCHARD to associate, Pasadena (Calif.) First

ROBERT W. RALPH, JR., from Covington, Ohio, to New Lebanon, Ohio

LINDY G. RUSSELL from Rockville, Ind., to Tinley Park, Ill.

BIRTSIL W. SCOTT to Caledonia, Ohio

JOHN W. SHANK from evangelism to Roxana, Ill.

HARVEY A. SHROUT from Innisfail (Alta., Canada) to associate, Calgary (Alta., Canada) First

JERRY L. SUDDUTH from Ronceverte, W.Va., to Cedarville, Ohio

RON TOLLE to Felicity, Ohio

TERRY L. VANCE to Morton, Ill.

WILLIAM D. VINSON from student, Nazarene Theological Seminary, Kansas City, Mo., to associate, Columbia (S.C.) First

WALTER V. WILLIAMS from Sheridan, Ill., to Galesburg (Ill.) Faith

MOVING MISSIONARIES

REV. LOUIE and ELLEN BUSTLE, Ecuador, Field address: Casilla 4964, Sucursal 11 CCI, Quito, Ecuador

DR. REBECCA CROUCH, Southern Africa, North, Field address: P.O. Box 2, Acornhoek, 1360 TVL, Republic of South Africa

MR. JOHN and SANDRA ESTEY, Southern Africa, South, Field address: P.O. Box 12002, Amilinda 5252, Republic of South Africa

MISS DANA HARDING, Swaziland, Furlough address: R.R. 1, Spiceland, IN 47385

REV. HAROLD and DORIS HARRIS, Trinidad,

Resigned—New Permanent address: 6550-80th Ave. N., Pinellas Park, FL 33565

REV. JACK and NATALIE HOLSTEAD, Hong Kong, Field address: 154 Tin Hau Temple Road, Summit Court, C2/8th Floor, Hong Kong

MR. WAYNE and JOAN LARSON, Papua New Guinea, Temporary Furlough address: c/o Don Larson, 220 Elder, Nampa, ID 83651

MISS FRANCES McREE*, Philippines, Field address: P.O. Box 448, Iloilo City 5901, Republic of the Philippines

REV. DON and BARBARA MESSER, Malawi, Furlough address: Church of the Nazarene, 1015 S. Center St., Marshallton, IA 50158

REV. HAROLD and EMILY RAY, Guatemala, Furlough address: 14224 Figueras Rd., La Mirada, CA 90638

REV. MAURICE and JEANNETTE RHODEN, Japan, Field address: 62-1 Yatsuya Machi, Matto City, Ishikawaken, Japan 924

MISS ELLEN SYVRET, Papua New Guinea, Furlough address: c/o Deasley, 9963 Nieman Rd., Overland Park, KS 66213

MISS MARGARET TRUMBLE, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland
*Special Assignment Personnel

ANNOUNCEMENTS

The **Connell, Wash., church** will celebrate its 65th anniversary October 7-9. Pastor W. Perry Winkle and congregation invite all former pastors, members, friends, and anyone having helped in the Connell area wheat harvest to attend or send greetings.

Activities include a 7:30 p.m. service on Friday with a mortgage burning with District Superintendent Walter Lanman. Saturday activities will include a 2 p.m. time of reminiscing; a 5 p.m. buffet at Michael Jay's Restaurant and a 7:30 p.m. service. Sunday services will be held from 10-12 a.m. Following this anniversary service, a potluck dinner will be served, with a closing praise service at 2:30 p.m.

For further information, write the church at 500 E. Franklin, Box A, Connell, WA 99326.

The **Ellington Church of Caro, Mich.**, is celebrating its 70th anniversary October 9-16. All friends, former members, and pastors are invited to the celebration. October 16, Dr. Don Gibson, district superintendent, will be speaking. Dinner will be served on the grounds.

The original members of the Ellington church joined the Pentecostal Church of the Nazarene at Olivet, Ill., on October 1, 1913. On October 19, the group was organized into the Ellington Church of the Nazarene, with a membership of 45. For further information, contact Rev. Dick Mottram, Ellington Church of the Nazarene, M-81 at Dutcher Rd., Caro, MI 48723.

Dennison, Tex., First Church will celebrate its 73rd anniversary with special events on Sunday, October 16. Services will be held at 10 a.m. and 2:30 p.m. Dinner will follow the morning worship service. Former pastors will be speaking in the services. All former pastors and members are encouraged to attend. For more information, contact the pastor, Rev. Jim G. Cooper, P.O. Box 1006, Denison, TX 75020, or call 214-465-4250

The 70th anniversary of the **Logan, Ohio, church** is set for October 16 with a great homecoming day planned. All former members and friends desiring further information should write to the church at 321 E. Hunter St., Logan, OH 43138, or call 614-385-5360.

The **Iola, Kans., church** will celebrate its 70th anniversary on Sunday, October 23, beginning with the 10:30 a.m. service. Dr. V. H. Lewis, general superintendent, will bring the morning message. There will be a celebration dinner following. District Superintendent James Hester will speak at the 3 p.m. service.

All former pastors, members, and friends of the church are invited to attend. Address all correspondence to Rev. Dan Snowbarger, 926 Meadowbrook Rd. E., Iola, KS 66749, or call 316-365-5393.

Warren, Pa., First Church will celebrate its 75th anniversary October 27-30. All former members, friends, and pastors are invited to attend. For further information, contact the church at Pennsylvania Ave. E. and Irvine St., Warren, PA 16365 or call 814-723-3960.



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

RECOMMENDATIONS

I recommend REV. MARVIN DENTON, who has entered the evangelistic field. He is well seasoned and highly sensitive to the needs of pastor and local church. Rev. Denton has served well as pastor and leader on the Mississippi District. He has a passion for souls and preaches heart holiness. For further information, contact Rev. Marvin Denton, Rte. 2, Box 135, Quitman, LA 71268, phone 318-259-3316.—*J. W. "Bill" Lancaster, Mississippi district superintendent.*

I recommend REV. DAVID LEEDER for convention and evangelistic ministry. He has served effectively as a pastor in the British Isles for almost 10 years. He has had a fruitful ministry and is a fine holiness preacher. He may be contacted at 33 Hawthorne Way, Thetford, Norfolk, England.—*T. W. Schofield, British Isles South district superintendent.*

Evangelists may be reached through Evangelism Ministries' toll-free number, 800-821-2154.

VITAL STATISTICS

J. W. MONTGOMERY DIES

Dr. J. W. Montgomery, 87, died Sunday, July 17. He lived in Bristol Village, Waverly, Ohio. For 22 years he served as district superintendent of Kentucky, Northern Indiana, and Northeast Indiana.

In 1942 he became founder and publisher of *The Protestant Voice* weekly newspaper. He also received the doctor of divinity degree from Olivet Nazarene College. Following World War II he gave lectures on South America in many service clubs, college and university forums, and to community organizations coast to coast.

During the 1950s, he hosted the TV program "From People to People," which was sponsored by the Council of Churches of Columbus, Ohio. For more than a decade he served as president of the Bible Study League of America, establishing chapters in many states and providing Bible studies in prisons.

He is survived by his wife, Lora; one son, Jim, of Houston; two daughters, Irma Schmidt, Houston, and Lora Lee Parrott, Kankakee, Ill. Funeral services were held July 19 in Waverly, Ohio.

RETIRED DEPARTMENT HEAD AT ONC DIES

Prof. F. O. Parr, 81, retired head of the Sociology Department at Olivet Nazarene College, Bourbonnais, Ill., died July 3 in Lansing, Mich.

A native of Texas, he was one of eight children. He attended Emory University, Atlanta, Ga.; Asbury College, Wilmore, Ky.; and received a bachelor of arts degree from Hardin-Simmons College, Abilene, Tex. He later received a master's degree from Indiana State Teacher's College, Terre Haute, and did further graduate study at Michigan State University. He taught school and did administrative work in Texas. While teaching he entered the ministry and spent 18 years as pastor of Nazarene churches in Texas and New Mexico.

In 1945 he became a teacher of social studies at Olivet Academy. Two years later he began teaching sociology at Olivet College and at the time of his retirement in July 1969, he had been department chairman for 24 years.

Prof. Parr was a member of the Kankakee County board of supervisors for 12 years.

Survivors include his wife, the former Mozelle Disheroon, to whom he was married in 1929; two sons, Clement Parr of Flint, Mich., and Kenneth Parr of Lansing, Mich.; seven grandchildren; one great-grandchild; two brothers; and one sister.

Services were held at Lansing First Church. Dr. Otho Jennings, Rev. Leonard Williams, and Rev. James Fox officiated.

DEATHS

BESSIE M. BRESSE, 76, died June 15 in Knoxville, Tenn. Funeral services were conducted by Rev. Harold Maish and Rev. H. C. Watson in Dayton, Ohio. Interment was in Erlanger, Ky. There are no immediate survivors.

REV. WILLIAM S. BROWN, 89, died May 31 in

Goodrich, N.D. Funeral services were conducted by District Superintendent F. Thomas Bailey and Rev. Daniel Heringer. Rev. Brown's entire 50-year ministry was in North and South Dakota. Survivors include his wife, Berniece; one son, Arvid; one stepson, Cordell Fiedler; two daughters, Mrs. Kenneth (Zeona) Kasten and Mrs. Cecil (Martha) Demke; and one stepdaughter, Mrs. Bill (Sandra) Graves.

Mrs. Ella Burton, 76, died June 11 in Nancy, Ky. Funeral services were conducted by Rev. Oscar Lobb and Rev. Eugene Tarter. She is survived by her husband, Teddy; four sons, Dervil, Marlin, Delno, and Joe; three daughters, Marlene, Jewell, and Josephine; and several grandchildren.

JOHN S. DAUGHERTY, 68, died July 13 in Muncie, Ind. Funeral services were conducted by Rev. Gilbert Hughes. Surviving are his wife, Miriam; 2 sons, John C. and Wayne; 5 daughters, Alice Grimes, Marilyn Branscum, Donna Jean Twigg, Judith Eileen Harrell, and Jackie Hovis; 13 grandchildren; 3 great-grandchildren; 1 brother; and 2 sisters.

HELEN FRY, 75, died July 8 in Elmira, N.Y. Memorial services were held at Syracuse, N.Y., with Revs. Newell Smith, Renard Smith, Jonathan Hunter, and District Superintendent George Teague officiating.

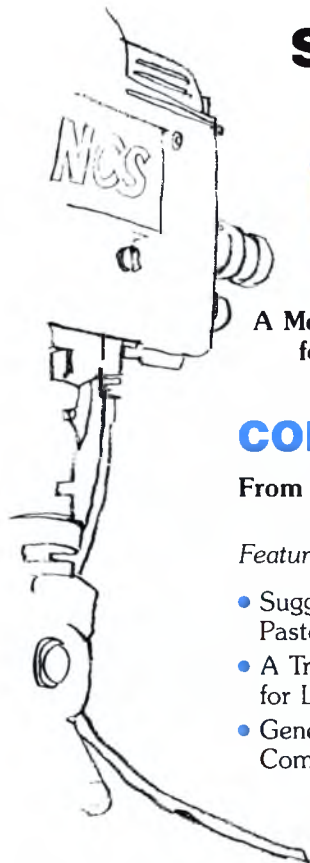
Interment was in Lafayette, N.Y. She is survived by one son, Bud; four grandchildren; and one brother.

EARL C. GRANGER, 86, of Berne, Ind., died July 9 in Muncie, Ind. Interment was in Fort Recovery, Ohio, with Revs. Veril Ballmer, James Wolford, Lee Rose, and Russell Smith officiating. He is survived by 2 sons, Paul Edward and David Lee; 1 daughter, Ruth Lucille McLaughlin; 12 grandchildren; 20 great-grandchildren; and 1 sister.

REV. E. GEORGE GREINER, 61, died July 8 at Bella Vista, Ark. Funeral services were held at Rogers, Ark., with District Superintendent Thomas Cox and Rev. Fred Agee officiating. Rev. Greiner served in Colorado and Arkansas during his ministry. He is survived by his wife, Kathleen McAnally Greiner; one daughter, Marilyn Winfree; and two grandchildren.

REV. U. B. GODMAN, 65, died June 8 in Vicksburg, Mich. Funeral services were conducted by District Superintendent C. Neil Strait. Rev. Godman pastored churches in Michigan and served as an Army chaplain. Surviving are his wife, Dorothy; one son, David; one daughter, Dorothy Priebe; five grandchildren; one brother; and one sister.

REV. LEWIS S. GUILLES, 71, died July 14 in Timberville, Va. Funeral services were conducted by



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District Superintendent Reeford Chaney and Rev. Richard Guizar. Rev. Guiles pastored churches on the Washington-Philadelphia and Virginia districts. Survivors include his wife, Sarah; one son, Archie V.; two daughters, Mrs. Janet Merchant and Mrs. Dorothy Lambert; nine grandchildren; and one great-grandchild.

JERRY RAY JOHNSON, 30, died July 13 in Princeton, W.Va., in a car accident. Funeral services were conducted by Rev. Norman Phillips and Rev. Blair Rorabaugh. He is survived by his wife, Brenda; one son, Christopher; one daughter, Alesa; his parents; one brother; and one sister.

WALLACE H. KUNTZ, 38, died Mar. 20 in Woodland, Calif. Funeral services were conducted by Rev. Ray Sanders. He is survived by his wife, Jean (Herrick) Kuntz; and one daughter, Valerie Jack.

CRYSTAL L. LEIH, 81, died June 13 in Salem, Ore. Funeral services were conducted by Rev. Lawrence Brooke in Hemmett, Calif. Interment was in San Jacinto, Calif. She is survived by 1 son, Carl L.; 3 daughters, Virginia M. Klassen, Geraldine Back, and Helen Pinckard; 15 grandchildren; and 17 great-grandchildren.

IMA SWANN McBURNEY, 82, died July 22 in Lake Charles, La. Funeral services were conducted by Revs. John Hazelton, Everette Johnson, Tony Rosa, and Carter Rogers. She is survived by 5 daughters, Kathleen Assunto, Eloise Watkins, Ima Jean Authement, Harriet Simpson, and Bobbie Sue Smith; 17 grandchildren; 18 great-grandchildren; 2 sisters; and 2 brothers.

EDNA MERLE McCANTS, 61, died June 16 in Columbus, Ga. Funeral services were conducted in Butler, Ga., by District Superintendent W. Charles Oliver and Rev. Frank Bohler. Survivors include her husband, Rev. Horace T.; one son, Rentz Edward; four grandchildren; and one sister.

MRS. RUTH E. MOORE, 66, died July 16 in Oklahoma City, Okla. Funeral services were conducted at Yukon by Rev. Bill Johnson and Rev. L. A. Beasler. She is survived by her husband, Robert; 1 son, Paul; 3 daughters, Mrs. Pat Deitrick, Mrs. Kaye Henderson, and Mrs. Beth Byler; 10 grandchildren; and 1 brother.

LULA RACHEL PRIVETT, 85, died July 14 in Mobile, Ala. Funeral services were conducted by Rev. Robert McKenzie and Rev. Pleais Hampton. Surviving are 2 sons, Rev. Calvin and Rev. George; 2 daughters, Wilhelmina Privett and Burnetta Vickery; 10 grandchildren; 10 great-grandchildren; and 1 sister.

JOHN REEVES, 79, died June 8 in Bloomington, Ind. Funeral services were conducted by Rev. Ron Justice. He is survived by his wife, Marie; 5 sons, Chester, John, Ben, Paul, and James; 2 daughters, Mrs. Lorne (Joyce) MacMillan and Mrs. Jack (Joanne) Hayes; 19 grandchildren; and 2 great-grandchildren.

ORVILLE D. SCHROEDER, 69, died June 28 in Fresno, Calif. Funeral services were conducted by Rev. Robert C. Smith. Surviving are his wife, Luella; two sons, Ralph and Charles; two daughters, Sherry Schendel and Barbara Leonard; six grandchildren; two brothers; and two sisters.

SUPREME COURT UPHOLDS LEGISLATIVE CHAPLAINS. State legislatures do not violate the First Amendment's ban on an establishment of religion by opening each day's activities with prayer offered by a paid chaplain, the U.S. Supreme Court has ruled. In a 6-3 decision, the high court upheld the practice because of the long history at both state and federal levels of maintaining legislative chaplains at public expense.

Against that historical background, the court held, the facts that such chaplains may serve over extended periods of time, that they are paid at public expense, and that most of their prayers are in the Judeo-Christian tradition do not make the practice unconstitutional.

Chief Justice Warren E. Burger, who wrote the majority opinion, refrained from applying the court's traditional three-part test in judging the validity of the practice. Dissenting justice William J. Brennan, Jr., claims the court failed to address the questions of legislative purpose, primary effect, and excessive entanglement. "It simply confirms that the court is carving an exception to the Establishment Clause rather than reshaping Establishment Clause doctrine to accommodate legislative prayer."

Although he did not explain why he chose not to apply the usual tests, Burger wrote: "In light of the unambiguous and unbroken history of more than 200 years, there can be no doubt that the practice of opening legislative sessions with prayer has become a part of the fabric of our society. To invoke Divine guidance on a public body entrusted with making laws is not . . . an 'establishment' of religion or a step toward establishment; it is simply tolerable acknowledgment of beliefs widely held among the people of this country." □

RADIO PROGRAM MINISTRY TO SOVIETS TO BE BEAMED TO WESTERN WORLD. RADAS, a Christian radio program broadcast into the Soviet Union, is now being produced in an English language version designed to reach the Western world. The 30-minute program is broadcast three times a week over radio station HCJB in Quito, Ecuador, with the English title "Discovery."

RADAS is unique in Christian radio programming. Many scientists and students of science operate with the implication that God does not exist or, if He does exist, He is irrelevant. RADAS challenges such assumptions by presenting well-reasoned data that supports the God of the Bible, and scientists are also interviewed in order to show that Christianity is compatible with successful study of the sciences. "As I have traveled to college campuses and scientific conventions to gather information for our broadcasts to Russia, several scientists and students have told me that this is the kind of program which needs to be heard right here in America," says Dave Fisher, director of RADAS.

Response from the Soviet Union concerning the Russian language version of RADAS has been outstanding. Now in its third year of broadcasting into Russia, letters from the Soviet Union reached the Slavic Gospel Association, praising God for the ministry of RADAS. A pastor from the Ukraine writes: "Today I have the opportunity to thank you and all your coworkers on the RADAS program. The materials which you present strengthen me in my faith and in the knowledge of the mighty power of the Lord." □

CRIMINAL RESTITUTION. The National Association of Evangelicals has approved a prison reform resolution supporting the sentencing of non-violent criminals to community service instead of to jail. Imprisonment would be reserved for dangerous criminals.

The hope is that these changes in present laws will ensure sufficient prison space for dangerous offenders. □

"Showers of Blessing" PROGRAM SCHEDULE



September 11
"True Wisdom"

September 18
"Trust the Lord"

by W. E. McCumber, Speaker

LUCILLE SIMMONS, 63, died June 8 in Northport, Ala. Funeral services were conducted by Rev. John W. Banks, Rev. Denver B. Wood, and District Superintendent Don Jernigan. Surviving are her husband, Chester, three sons, Rev. Don, Rev. Tommy, and Billy; two daughters, Betty Campbell and Janet Patrick; and nine grandchildren.

BIRTHS

to REV. RONALD AND SUEZELL ADAMS, Eaton Rapids, Mich., a girl, Melissa Jane, June 10
to VERNON AND BEATRICE (HENRY) BALLIETT, Galion, Ohio, a girl, Desiree Marie, June 14
to MITCHELL AND DEBORAH (ESTES) BURKS, SR., Mansfield, Ark., a boy, Christopher William, Feb. 27
to STEVEN AND JUDY (SWARTZ) FILLMORE, Red Deer, Alta., Canada, a girl, Christi Lynn, June 8
to REV. TOM AND DARLENE (MAZE) GOVIN, Clay, W.Va., a boy, John Kenneth, May 22
to CURTIS AND KAREN (GRAY) HARLOW, Leesburg, Fla., a boy, Jacob, June 12
To MIKE AND DIANA (ORR) MORGAN, St. Louis, Mo., a girl, Melanie Jade, July 18

to GARY AND RONDA (DOWNS) SEWARD, Nyssa, Ore., a girl, Stephanie Jo, May 4
to DR. MERRILL AND JOYCE (CRISSUP) THOMAS, Warsaw, Mo., a girl, Leslie Jane, July 5
to DAVID AND KATHY (STOUT) WEITZ, Palos Heights, Ill., a boy, Adam David, May 23
to RON AND NANCY (HARRINGTON) WRIGHT, Corvallis, Ore., a boy, Aaron Lee, July 9
to REV. DON AND CARLA (MAXWELL) YORK, Washington, D.C., a girl, Ashleigh Lynn, May 25

MARRIAGES

LEA ANN CARLEY and ALAN GRANT SATTLER at Houston, Tex., May 28
MELODY DAWN TUCKER and C. JOHN STUART HUGL at Surrey, B.C., Canada, June 11
SHEILA BOGGS and RAND SMITH at Tuscaloosa, Ala., July 16
S. SELVI MARY and REV. S. DINAKARAN at Whitefield, Bangalore, India, June 17
LAURA DIANE VOGT and DAVID WAYNE RUNYAN, evangelist, at Alton, Ill., June 17
KAREN LYNN CROW and MARK R. BLANKENSHIP at Iowa City, Ia., June 18

JEAN SUTTON and JON KLEINKNECHT at Detroit, Mich., June 25
LORNA DENISE HARSH and MARK DAVID ADAMAS at Denver, Colo., July 15
CARLENE MARIE KEELER and JOEL EDWARD CARPENTER at San Jose, Calif., July 16
KATHLEEN MARIE BURBA and SAMUEL WILLIAM OVERMYER at Virginia Beach, Va., July 30

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THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

My wife and I are members of the Nazarene church and we would like to know if the Nazarene church opposes church gatherings, or individual participation, in places that are set up solely for Hollywood-type entertainment and sell alcoholic beverages over the bar. In our community, there are many other places to go for get-togethers that don't have this type of atmosphere.

When I was first saved, I was warned that these places were evil. Is it different now?

Churches and Christians need to safeguard their reputation as well as their character. This involves care in the selection of places where social events are held. A place where nightclub or barroom atmosphere is dominant is a poor choice. "Family-type" restaurants are usually available. Safeguarding character and reputation must not become an excuse for abandoning the world, however. "Birds of a feather flock together" and "A man is known by the company he keeps" are not found in Scripture, but fall readily and frequently from the mouths of gossips. Jesus was in "bad" company so often that His enemies, strict religious people, impugned His motives and slandered His character.

I've known Nazarenes who wouldn't buy groceries at a store that sold alcoholic beverages. Yet the stores where they shopped sold tobacco, which the church was also against. I've known others who wouldn't eat in restaurants where alcoholic beverages were served, yet they shopped in stores and sat in ballparks where beer was sold. Today, it is less possible than ever before to defend the position that purchase of one kind of merchandise means approving or supporting every kind marketed in that store.

Wherever they go, and in all they do, churches and Christians should be known as people who love the Lord supremely and hate evil wholeheartedly. That does call for discrimination in where we go, and even more in *why* we go. □

With respect to John 3:5 and Acts 2:38, is baptism a mandatory part of the salvation process?

We are saved by faith in Christ, not by baptism in water. But faith is confessed and expressed by baptism, and in the New Testament those who believed were baptized, usually without much delay. That should be our practice, too. Baptism is not an empty ritual or lifeless symbol when received in faith. It is a means by which God conveys the reality that is thus symbolized, as He also does in the case of the Lord's Supper. The sacraments are *means* of grace. God can give His pardon and renewal with the sacraments received in faith. He can grant forgiveness without them and prior to them, which is the case with most converts to Christ. □

Would you please explain why we accept men into the ministry of the Church of the Nazarene who have been guilty of any sin except divorce? Paul states clearly in 2 Corinthians 5:17 that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." When God has forgiven and forgotten, do we as a church have the right to keep rattling skeletons? Why would God call a man to preach in a church that denies him the privilege?

Standards for the ministry were set long before I became one. I have no access to the discussions and conclusions of those who set them, so I cannot explain them. I assume that those who first adopted this legislation did so out of a concern for a high level of ministry, whose example would support their preaching.

There are some divorced persons in the ministry of our church. Whether one can serve in this ministry depends upon the circumstances of his divorce.

Standards for ministry set forth in the *Manual* can only be changed by General Assembly action. In this case I assume that the Holy Spirit has not prompted any General Assembly to change them where the issue of unscriptural divorce and remarriage are concerned. □

SOME VERY IMPORTANT PEOPLE

The highest award issued in our Caravan program is the Phineas F. Bresee Award. We congratulate these award winners and all who worked with them in the program.

Cherie Alleman, Lakeland, Fla.
 Ralph Allen, Ada, Okla.
 Scott Beattie, York, Pa.
 Lynette Black, York, Pa.
 Shelley Bohannon, Bethany, Okla.
 Richard Bowers, McLoud, Okla.
 Kathy Brubaker, York, Pa.
 Darlene Callihan, Clarion, Pa.
 Steve Carlson, Riverside, Calif.
 Trenton Cherry, Riverside, Calif.
 Kevin Cornelius, Hooker, Calif.
 Rob Dailey, Anderson, Ind.
 Tim Day, Anderson, Ind.
 Alicia Dech, Bethany, Okla.
 Andrea Dech, Bethany, Okla.
 Christa Delk, Nashville, Tenn.
 Rachelle DeVore, Lakeland, Fla.
 Charla Fay, Marshalltown, Ia.
 Amy Gieselman, Marshalltown, Ia.
 Doug Gilliland, Cincinnati, Ohio
 Angela Guenther, Westlake, Ohio
 Erica Guthrey, Bethany, Okla.
 Kati Hancock, Springfield, Ill.
 Jimmy Hannold, Clarion, Pa.

Tim Herkel, Hooker, Calif.
 Rose Marie Hoover, Somerset, Pa.
 Jason Hopkins, Clarion, Pa.
 Kim Jennings, Bethany, Okla.
 Jack Johnson, Lowell, Mo.
 Lisa Johnson, Papillion, Neb.
 Robbie Johnson, McLoud, Okla.
 Julius Jones, Lakeland, Fla.
 Melinda Jurjens, Bethany, Okla.
 Deanna Kennon, Springfield, Ill.
 Judith Kopp, Westlake, Ohio
 Eric Leu, Burlington, Ia.
 Barbara Lowe, Caldwell, Ohio
 Monica Mahan, Ashland, Ky.
 Kathryn Martin, Oxnard, Calif.
 Pamela Martin, Oxnard, Calif.
 Melody Matson, Milwaukee, Wis.
 Kim McConnell, Bradley, Ill.
 Angie Meyer, Ashland, Ky.
 Dana Mihfeld, Lakeland, Fla.
 Mark Molen, Lakeland, Fla.
 Jerald Nantze, Bethany, Okla.
 Brad Nelson, Lakeland, Fla.
 Jana Penn, Lakeland, Fla.

Wendy Pittman, Cincinnati, Ohio
 Penny Porterfield, Lakeland, Fla.
 Marilee Price, Livermore, Calif.
 Shawna Rackley, Bethany, Okla.
 Sheila Rienbold, Bethany, Okla.
 Valerie Ringenburg, Bradley, Ill.
 Melissa Ringstaff, Oxnard, Calif.
 Craig Sappington, Janesville, Wis.
 Beth Schroeder, Alameda, Calif.
 Melissa Sexton, Ashland, Ky.
 Erica Shears, Lakeland, Fla.
 Todd Shupe, Lakeland, Fla.
 Dustin Smith, Burlington, Ia.
 Shelley Swinhart, Bethany, Okla.
 Michelle Theobald, Caldwell, Ohio
 Lance Turner, Anderson, Ind.
 Angela Vaughn, York, Pa.
 Lona Venters, Ashland, Ky.
 Chad Waterbury, Richmond, Va.
 Cara Wente, Bethany, Okla.
 Tricia Wilcox, Lakeland, Fla.
 Angel Williams, Bradley, Ill.
 Ron Williams, Janesville, Wis.
 Weylin Windom, Colorado Springs, Colo.

The list of winners will be continued in future issues.

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OUR COLLEGES AND SEMINARIES



MONGERSON IS NEW ADMISSIONS DIRECTOR AT ONC



Rev. John Mongerson, recently appointed director of admissions at Olivet Nazarene College, Kankakee, Ill., directed the first of three summer orientations for new students June 17-18. He reported 247 freshmen are preregistered for classes, with basic plans for the start of the 16-week fall semester August 24.

Mongerson graduated from Olivet in 1974 and has been an associate director of admissions since 1977. He is an ordained elder of the Northwest Illinois District.

He has primary responsibility for admission of students from Illinois and Wisconsin. Mr. Brian Allen is admissions counselor for Michigan and Indiana students.

The admissions program is under the Department of Development, headed by Dr. Ted R. Lee, vice-president for development. Others in this department are Dr. Norman Bloom, director of funds for scholar-

ships and expansion and the alumni association; Rev. Gordon Wickersham, director of publicity; and Walter Bartholomew, assistant to the director of development.

Mongerson said that about 40 percent of Olivet's freshmen attended the June orientation. A second session was held in July for both freshmen and transfer students. A third orientation will be August 22, as the fall semester begins. Based on the number of new freshmen and continuing students who are preregistered for fall, he expressed optimism for a good enrollment in the 1983-84 school year. □

NEWS OF EVANGELISM

THE RIGHT COMBINATION

The combination of Visitation/Personal Evangelism Program and revival has brought new people to the Gallatin, Tenn., church. Rev. Gary Ballard said such a combined effort sparked interest and commitment in his people to work together visiting and praying for revival. They had cottage prayer meetings three months before the revival, and a night of prayer was held just before the revival. Their prayer and goal for the revival was to see one family won to the Lord.

A family had attended the Gallatin church occasionally, but without much interest. During a recent hospitalization, the father accepted Christ. The father and mother attended the first night of the revival and the mother was saved. The next night a teenage daughter came and accepted Christ. Their other teenage daughter came the next night and also accepted Christ. The following night a married sister came—she too was saved. On Sunday morning the married sister's husband and a boyfriend of one of the teenagers came. They both went to the altar and accepted Christ as their personal Savior.

The whole family began *Basic Bible Studies for New and Growing Christians*, by Charles Shaver. They are in a class with five others who are also new to the church. The converts are all getting involved, and the son-in-law and boyfriend are working together in the visitation program.

Following their Simultaneous Revival with Evangelist Don Ballard, the church has had the best attendance ever. Three more new couples have started attending as a result of visitation and the revival. □



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"LITTLE IS MUCH WHEN GOD IS IN IT."

CHURCH OF THE NAZARENE / STEWARDSHIP SERVICES



INDIA DROUGHT DISASTER GROWS

The needs in India are once again quite severe. The monsoons have failed again this year. The superintendent of the Eastern Maharashtra District writes that "one month of the rainy season has gone dry and the future seems to be worse." He continues: "In Aurangabad water is very scarce. The government hospital in Aurangabad will only allow a mother and baby to have one 'sponge bath' when the mother comes to the hospital to deliver her new baby until the time she leaves the hospital—this is all because of the severe drought."

The Hunger and Disaster Fund Committee has approved emergency grants of \$1,000 for hunger needs of Nazarene pastors and families on the Western Maharashtra District, \$4,000 for like needs on the Eastern Maharashtra District, and \$1,000 to the Nazarene Bible College in India for hunger needs of Nazarene students. All of these funds will be sent to the North India Church Growth Council to be dispersed to the District Advisory Boards of the two districts involved and to the Administrative Board of the Bible school. □

—NN

WEST VIRGINIA DISTRICT DIVIDES

The West Virginia District Assembly, meeting in its 44th annual session August 2, 1983, voted to divide itself into "North" and "South" districts. The 113 churches are almost equally distributed on the two new districts.

Dr. M. E. Clay, who has been district superintendent in West Virginia since 1971, withdrew his name from any consideration in the election of superintendents for the new districts.

The "South Assembly," with Dr. Charles H. Strickland in jurisdiction, elected C. Harold Smith as its district superintendent on the sixth ballot. Rev. Smith pastored Charleston First Church, where he has served since 1977. He was ordained in West Virginia in 1959, and besides pastorates at Parsons, Mannington, Newell, Hurricane, and Charleston, he has served as district secretary since 1973.

The "North Assembly," with Dr. Jerald D. Johnson in jurisdiction, elected John W. Dennis, Jr., as its district superintendent on the fifth ballot. Rev.

ANNOUNCEMENT

Again Nazarenes have opportunity to support the ministerial training program of our church in a tangible way. Sunday, October 9, 1983, is Nazarene Bible College offering Sunday.



JERALD D. JOHNSON, Secretary
BOARD OF GENERAL SUPERINTENDENTS

Dennis has been pastor of Ashland, Ky., First Church, on the Eastern Kentucky District since 1979. He was ordained in 1956 on the Central Ohio District. Other pastorates he has served were at Gibsonburg, Belpre, and Circleville in Central Ohio, and at Weirton, W.Va. □

—NN

DR. COOK ELECTED TO GENERAL BOARD

D. Ray Cook, M.D., was elected to the General Board in a mail vote of the District Advisory Boards of the North Central U.S.A. Region. He fills the unexpired term of Dr. Howard Hamlin, who died of cancer in May.

Dr. Cook is a physician in family practice in Wichita, Kans. He has served the local church as NYI president and church board member; the Kansas District as NYI Council member, Singles director, and as a member of the Mid-America Nazarene College Board of Trustees.

Dr. Cook and his wife, Elaine Jones Cook, have two children, Candace and Chad. □

—NN

1985 GENERAL ASSEMBLY ARRANGEMENTS COMMITTEE BEGINS WORK

The General Arrangements Committee for the 1985 General Assembly met in Anaheim, Calif., on Aug. 15. The committee heard initial reports of progress on planning the assembly work from General Secretary B. Edgar Johnson and did an inspection of the Anaheim Convention Center and A Stadium where the meetings and services of the assembly will be held. The dates for the next General Assembly are June 23-28, 1985. General Conventions of NWMS, NYI, and Christian Life and Sunday School will precede the assembly on June 20-22.

Members of the General Arrangements Committee are Dr. Robert Scott,

superintendent, Southern California District; Mr. Paul Skiles, Media Services director; Mr. M. A. (Bud) Lunn, NPH manager; Dr. Norman O. Miller, general treasurer; and Dr. B. Edgar Johnson, general secretary. Dr. William M. Greathouse is the responsible general superintendent, and Mr. Paul Spear, Headquarters Services director, is a resource person. □

—NN

IRS REVENUE RULING 83-3 HAS BEEN REVISED

On January 3, 1983, the Internal Revenue Service issued Revenue Ruling 83-3, which affects the minister who receives a cash housing allowance and who is purchasing a home with that allowance.

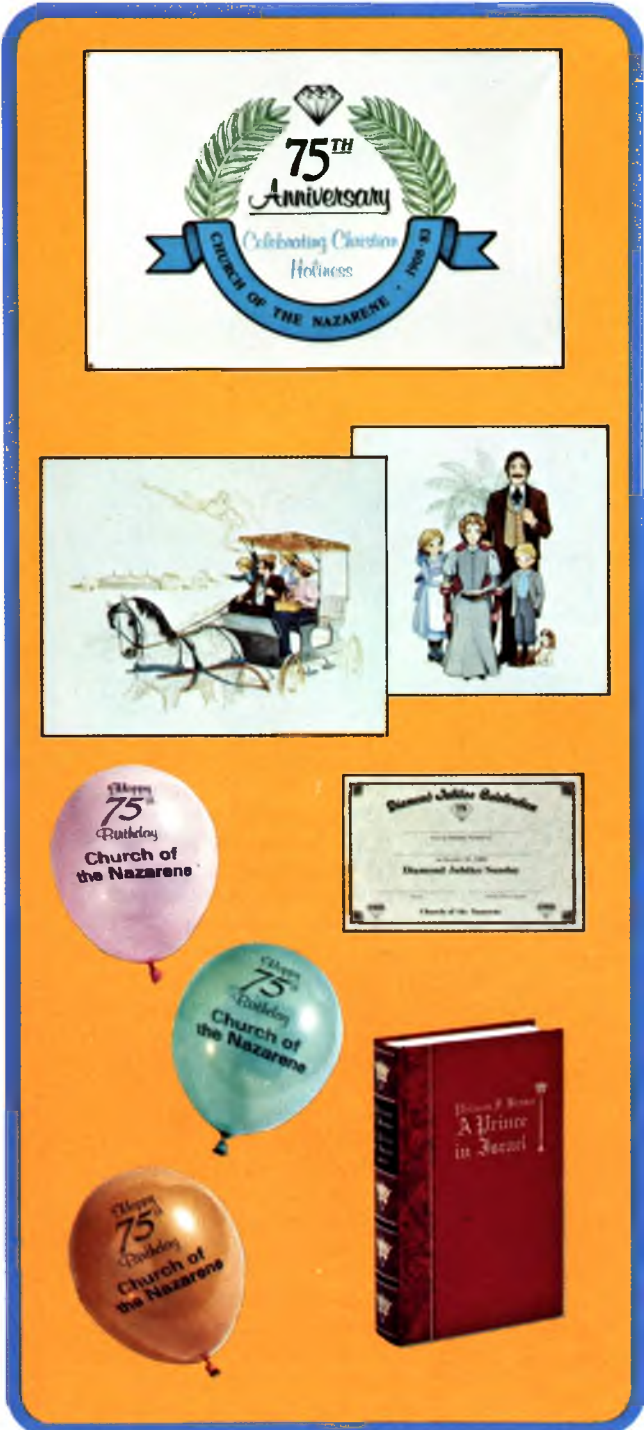
The effective date of the changes called for by the ruling were stated as follows: "This revenue ruling will not be applied to ministers . . . until the end of the minister's current contract year, but no later than June 30, 1983."

IRS announcement 83-100 issued May 31, 1983, revises the effective date by adding the following provision: "Further, if the minister . . . owned and occupied a home before January 3, 1983 (or had a contract to purchase a home before January 3, 1983, and subsequently owns and occupies that home), the revenue ruling will not be applied to that minister until the earlier of the date on which the minister no longer occupies that home or January 1, 1985."

Ministers who receive the cash housing allowance and who are purchasing a home with that allowance or who will soon be purchasing a home are advised to write to Pensions and Benefits Services requesting further details of Revenue Ruling 83-3 and the IRS announcement 83-100. Requests should be mailed to Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131. □

DIAMOND JUBILEE

OCTOBER  1983



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