

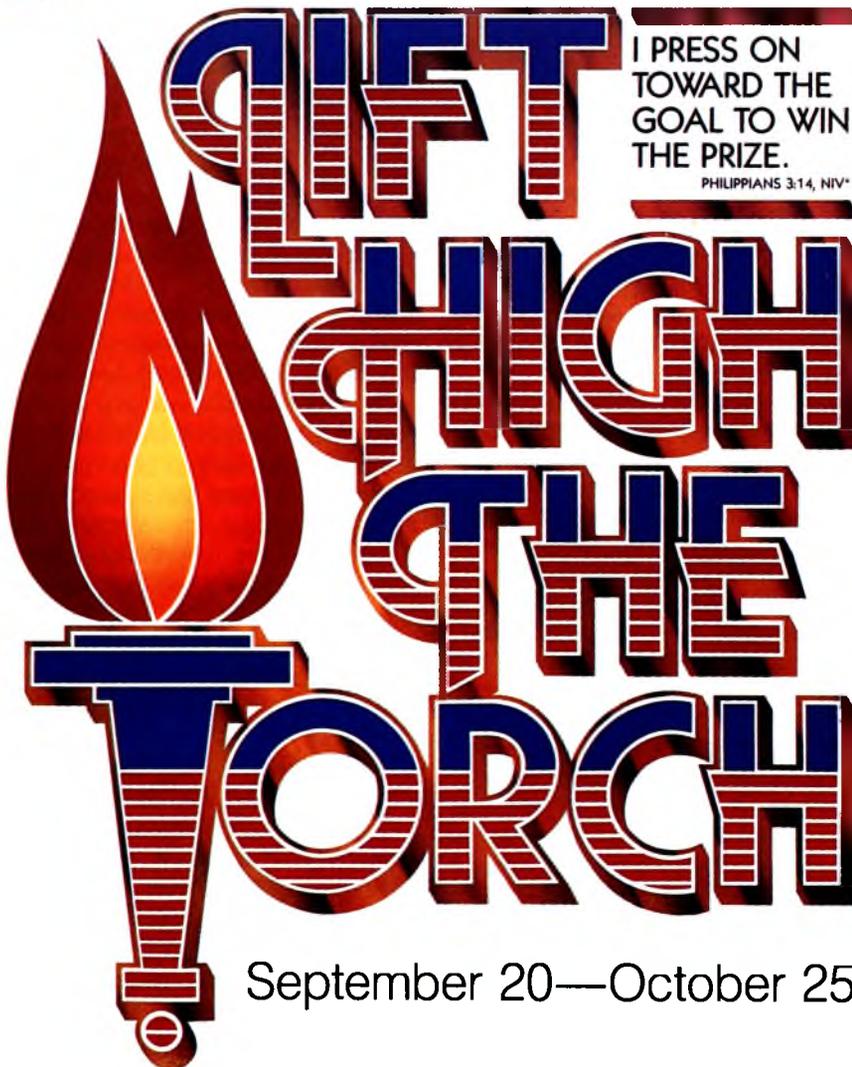
HERALD of HOLINESS

CHURCH OF THE NAZARENE / SEPTEMBER 1, 1987

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Fall Sunday School Emphasis





GENERIC CHRISTIANS

by General Superintendent John A. Knight

One of the more fascinating and frustrating phenomena in our time is that of persons who claim to be “born again” but will not identify with any recognized historical branch of Christendom—such as Episcopal, Congregational, Methodist, Presbyterian, Baptist, or Nazarene. Some will have nothing to do with a local Christian fellowship. Others are content to be “nondenominational” or “interdenominational” but will not accept creedal, ethical, or financial demands of a distinctive broader communion.

Such persons may be thought of as “generic” Christians. Generic drugs are available and are popular now primarily because they are less expensive than named pharmaceuticals. They do not bear the label of a distinctive brand and to some extent do not carry the same guarantees of reputable companies that endorse the product.

Could it be that some believers have come to prefer “generic” Christianity because it is not so costly? Attachment to an impersonal television ministry, for example, does not require attendance on Sunday morning or evening or Wednesday night or at special services such as revival. A tithe of one’s income may not be expected. Further, no one needs to know about one’s personal faith—so that religious commitment can degenerate into a private or subjective affair, making one a “closet” Christian (a concept foreign to New Testament and Wesleyan faith).

This illustration is not given to pass judgment on television ministries or nondenominational enterprises, nor on those who participate in them. It is to raise the question of motivation, which must be primary for all of us who name the name of Christ. Why do we do what we do? Is it to spare ourselves from total commitment and involvement in the common life of the church? One of the early church fathers said, “He cannot have God for his Father who will not have the church for his Mother.”

This seeming disenchantment with the church or its

structures sometimes poses under the guise of “broad-mindedness” or “ecumenical” concerns. Increasingly heard in our ranks is the statement that our assignment is not to make “Nazarenes” but to win men to Christ. There is partial truth in the claim, but it is an unbalanced assertion. Those who make it may be applauded for seeking to avoid sectarianism and escape mere institutionalism. But it overlooks the “Incarnational” element of our faith. When Jesus came to earth He became a part of a *particular* nation and *people*—Israel—while at the same time proclaiming a *universal* gospel (i.e., for all men everywhere).

Roots are important. They provide security, a network of fellowship, a living tradition, a sense of belonging—one of the desperate needs of our day. These benefits can and must be maintained without succumbing to individualism, subjectivism, sectarianism, exclusivism, legalism, Pharisaism—or any form of spiritual narrowness or ecclesiastical bureaucracy.

It isn’t necessary to become a “generic” Christian in order to overcome the “aberrations” of denominational loyalty. Admittedly one’s heritage can be exalted inordinately, leading to alienation. But one’s heritage can also be appreciated and appropriated in ways that provide meaning and joy.

Our divinely given task is to win men and women, boys and girls to Christ. True! But in order to pass on the values of our heritage to future generations, our assignment is not completed until we make Nazarenes out of these Christians. It may be more costly than “generic discipleship,” but the rewards are worth it.

This is not a plea for narrow provincialism. But “everybody has to be somewhere.” Every believer has to stand on some place. And every Christian needs a label that is more than “generic.”

The label “Nazarene” I find fulfilling and satisfying in service to God and others.

AN UNDERSTANDING WITH GOD

by BILLIE HARVEY

My eyes stung, my throat was tight, my heart was full. I watched her march down the long center aisle in the traditional black cap and gown to receive her college degree. As she passed her family, she flashed her familiar, glowing smile.

I wondered what she was thinking. Was she remembering, as I was, the summer we moved to this small, rural college community? Our youngest child, she had just graduated from high school. Nothing glowed about her then. Her face was always sullen, dark, defiant. Her words were sharp, disrespectful, and few.

Her senior year in high school had been horrible. It began with a car accident that left me with a broken back and in a brace for six months. Six weeks later, her father had emergency open-heart surgery. She, herself, had a tonsillectomy that resulted in complications. One week after she left the hospital, her only, and idolized, older brother was killed in an automobile accident. We were all overwhelmed.

Martha blamed God for everything. "God could have prevented that wreck!" she said. Withdrawing from us, she became an impossible, rebellious teenager. Her last year in high school had continued with total disregard for school or parents. Once she was suspended from school after running away from home to go to her sister's in Florida. Stopped for speeding in a small Georgia community, she was kept by the police overnight.

On and on the crises came. Her father and I were devastated with shock and heartache, at a total loss as to what to do to help her. We had recently lost a child in one way, and we felt we were losing another in a different way. God seemed very far away.

And then we found ourselves moving to this very



different environment and employed by a Christian college, of which one benefit was free tuition for our children. Two days after we moved, Martha's "friends" from back home came to take her with them. My hopes were dashed.

As they were leaving, I took her aside and, with my heart about to burst with pain, I said, "Martha, you have an opportunity here to have a free college education—a chance of a lifetime. Or you can go back, get a job, make another kind of life for yourself. The choice is yours, *but*

don't come back until you have made up your mind! We love you very much and want only the best for you."

She did not respond. Stiffly leaning down for us to kiss her good-bye, she left. In shock, I watched her go, not believing what I had just said and the ultimatum I had given.

Two weeks passed—long days of despair and fear. One evening the phone rang. Her voice sounded small and soft and hurt, like a little child. "I want to come home. I want to go to college. I want to come to you and Daddy." Later she told us of going to the vacant house where we had lived, of sleeping on the carpet in the spot where her brother's bed had stood, and of thinking things through. The outcome was, "God and I have an understanding."

Suddenly, my mind snapped back to the solemn ceremony of graduation. Our two older daughters and families, aunts, uncles, cousins, and loving friends had traveled far to share in this victory of life that had seemed destined for disaster. They joined two humble, very grateful parents to watch as her name was called. Together we stood as a precious, salvaged girl, now a glowing, beautiful young lady, stepped forward to accept her degree.

I am sure the other family members were joining me in my silent and heartfelt, "Thank You, Heavenly Father." □

BILLIE HARVEY is office manager of the Admissions Center at Central Wesleyan College in Central, South Carolina.



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FRUIT IN OLD AGE

In our retirement we have been blessed by being able to go "south" during the winter months.

So many opportunities to witness for our Lord!

We were the only holiness couple with a group of 15 RVs on a tour into Mexico. We felt very alone. When one of the ladies became ill I was able to help diagnose a heart attack and get medical aid. The threat of death let us witness to this couple and to the rest of the group. We knew God chose this tour for us.

We remember our home church with our prayers, tithes, and offerings. Always happy to come home and enjoy seeing new ones in "our" pew.

It's easier to witness in the south than when we are snowed-in on the

ranch. So many retirees do not know the Lord, making a big responsibility for us who do.

Pray that we, too, "shall still bring forth fruit in old age" (Psalm 92:14).

*Lucille Rumford
Valleyford, Washington*

ERADICATE OR DESTROY?

I heard that 50 percent of the delegates voted to remove the word *eradicate* from the *Manual*.

Romans 6:6 and 1 John 3:8 say the old man must be destroyed, and for this purpose Jesus came—to destroy the works of the devil. Sins are our works. The devil's work was to pollute the nature. Eradicate means to pull up by the roots. Roots will grow again in many cases.

Destroy means to burn up or annihilate or bring to nothing. The same

people who fight holiness say that sin was imparted to Jesus Christ on the Cross and righteousness is imparted to the believer.

Let us stick to the words of the Bible—"destroy" and "imparted," and note that sins (plural) are our works and sin (nature) the devil's work.

*H. Perrin
Colorado Springs, Colorado*

THANKSGIVING

Thank God for answering our prayers for a new church building. We prayed for years, and now the answer has come. Please rejoice with us for the first church building to be built on the island of Dominica for the Church of the Nazarene in the Village of Bioche.

We give thanks to God, to the General Board, to our regional man-

(Continued on page 20)

A phrase keeps coming up that seems to justify one's advancement in his job or profession. A young professional who makes huge sums of money and expends astronomical amounts for the corporation, cars, and condos is legitimized by others with, "He deserves it . . . he paid his dues." When an extraordinary salary allows one to buy a beautiful beachfront home, those who observe it assert, "They deserve it . . . they paid their dues."

There is an American mentality that believes hard work and perseverance in a task deserve reward. Pay the price in sacrifice and determination, stick with it, and the day will come when you deserve to collect your dividends. This works well for some. But for a host of others, who "pay their dues" with hard work and perseverance, a materialistic reward is never reaped.

If paying your dues means sacrificing to get an education, working your way up through the ranks, sticking with a difficult assignment, or persevering in the hard place, not everyone is duly rewarded with monetary gain. Many who work hard, remain faithful, or endure hardship reap little tangible reward by worldly standards of success. The big break never comes. The hoped-for promotion never materializes. The opportunity of a lifetime never presents itself. Success by earthly standards eludes them.

by DAVID F. NIXON

I am fed up with the worldly insinuation that if one accepts what the Lord chooses, one should expect to miss life's just desserts. Worldlings pay their dues and monetary gain, high living, and luxury is deserved. But if you happen to be in the Lord's service, paying your dues does not apply. "You choose your calling!" is the cavalier comeback. "If you had wanted to get in on the world's gravy train, you'd have 'chosen' a more lucrative profession in the first place." The pompous putdown is that respondents to God's call must wait: "You'll get yours in heaven. We'll take all we can get here."

Even when Christians succeed they somehow deserve it because they paid their dues. But what of the untold thousands who are faithful to duty, not flashy and fitful in their service, but who never receive what anyone could justifiably call pay commensurate with the level of commitment shown, or recognition comparable to the faithfulness exhibited? In quiet, humble servanthood, they paid their dues to the Christ who called them into full-time Christian service. They are not rewarded with material success, and no one asserts, "They paid their dues. They deserve to be richly rewarded with money, position, and prestige."

Those whom the Lord calls do not choose their profession. "You did not choose me," Jesus said, "I chose

H. Armstrong Roberts



Paying Your Dues

CORRECTION

In the article "So Be It," by Sue Kruse, in the June 15 issue, the sentence beginning "unscrupulously honest" should have read "scrupulously honest." To be scrupulously honest, the editor failed to catch the error and is at fault. Apologies to all concerned.

you . . . to go and bear fruit—fruit that will last” (John 15:16, NIV). Paying your dues in discipleship terms means bearing fruit. There may be no worldly gravy attached to it, but there is certainly spiritual gravy: “Then the Father will give you whatever you ask in my name.” Not because we deserve it but because disciples bear lasting fruit.

A godly servant of the Lord, completing over 40 years of faithful service in the ministry, came to his final pastor’s report. At the close of his moving report, having pastored small churches that could never pay him adequate dues, the district superintendent stepped forward, said a few kind words, shook the servant’s hand, then led the assembly in a round of applause. Shortly thereafter the servant departed, and it was over. That same weekend a general in the Army of the United States came to retirement. Presidential accolades, with a military band, 21-gun salute, and a fat retirement pension were handed to one who paid his dues to his country. I couldn’t help but note the disparity!

Many who respond to God’s “Who will go for us?” with a willing “Here am I, send me” will never reap their reward on earth for paying their dues to the Christ who chose them to go and bear fruit. But “Eye hath not seen, nor ear heard, . . . the things which God hath prepared” (1 Corinthians 2:9) for those who respond to His call and pursue His will. The worldlings are right enough to be smug—an eternal reward awaits faithful servants.

A pastor friend told me that when he was an evangelist someone chided him when the meetings were not coming and his income was virtually nil, “Aren’t you living by faith?” “Sure,” he chuckled, “but have you ever tried to eat faith?” Some servants not only live by faith but also eat by faith, and they are paying their dues. Those richly blessed with the world’s commodities must beware of the conceit of wealth that looks askance at the sincere followers of the One who chose them to go and bear fruit. Incidentally, faith doesn’t taste so bad! □

DAVID F. NIXON is a free-lance writer and pastor of the Pekin, Illinois, church.

M·Y·S·T·E·R·Y

*Our Father owns the cattle
on a thousand, verdant hills.
God masterminds the universe,
controls it as He wills.
He dimples earth with oceans,
beautifies the barren land,
Yet loves to hold His children
in the hollow of His hand!*

—MARY B. FOWLER
Kenton, Ohio



Leo and Corrine Qualls

One of the first things I saw was Jesus Christ standing on that mountain with His arms reached out,” Leo Qualls said to his Brazilian listeners. He was speaking about the Christ the Redeemer statue that visitors see when they arrive at Rio de Janeiro. Leo continued, “Jesus Christ is *alive* . . .”

Leo and Corrine Qualls spent three weeks in Brazil in the fall of 1986. Their trip resulted from an invitation by missionaries Jim and Carol Kratz. “The Kratzes visited us in our office in Salem,” Leo said. “Since I have strong feelings for world missions and Christian education, Brother Kratz suggested we visit Brazil and that I share my layman’s testimony.”

An invitation by Rev. Stephen Heap and the blessing of Dr. Eugene Stowe sealed the invitation.

Leo and Corrine flew to Rio de Janeiro and then drove to the site where a Work and Witness team from Salem had arrived earlier to help construct a new church building at Mesquite. The next day they left Rio for a three-week speaking tour that took them to Campinas, by way of Sao Paulo; Recife, Natal, Brasília, and Goiânia, then back again to Rio.

With Jim and Carol Kratz for traveling companions and interpreters, they visited 21 Nazarene churches in Brazil. Corrine greeted each congregation, with special words to the dark-eyed children in the front rows. Leo then spoke in his warm and gentle way, telling how Jesus Christ has changed his life and how the thrust of his life is to serve Him.

“Forty-five years ago my wife and I knelt at an altar of prayer and gave our hearts to Jesus Christ,” Leo said. And Brazilian Christians listened to the testimony of this successful businessman who has experienced extraordinary blessings from God—blessings he has shared generously, a one-million dollar gift to Northwest Nazarene College being an example.

In each church, Leo was introduced as “Dr. Qualls, a Christian businessman.” He took each opportunity to tell something about the restaurant industry and how

JOYCE RONER is a volunteer worker with Emmanuel Fellowship Foundation, Inc. She is a free-lance writer and resides in Salem, Oregon.

A Businessman's Mission to Brazil

by JOYCE RONER

the Lord has blessed him. "We always dedicated each business to the Lord," he said, "and we never had anything in the business that wasn't consistent with good Christian character. Also we have always been closed on Sundays."

Leo has taken Matthew 6:33 as his life verse, and he admonished his Brazilian listeners to put Christ first in their lives.

Aware of the Qualls' faithfulness in stewardship, Missionary Jim Kratz asked Leo to tell the Brazilian congregations about the miracle of a certain one-hundred-dollar bill.

Leo shared this experience from leaner days, before he and Corrine owned their first restaurant. "It was Easter time when we always give an offering to the church for world missions. I said, 'Corrine, we haven't any money, but we've got to give. I'm going down to the bank and I'm going to get \$100 from the personal loan department.' So I went in to see the banker and told him I wanted a hundred dollars. He said, 'What do you want it for?' and I told him. He said, 'Well, that's stupid. We wouldn't lend a hundred dollars for you to give it away.'"

Leo reminded the banker of his perfect record in repaying loans, and he obtained the \$100. "That Sunday we put it in the Easter offering," Leo said. "I felt good about it. We always paid our bills some way, with one exception—we were behind on our house payments. But any money that came in (including 'draws'), we tithed."

The day after Easter, Leo attended a sales meeting held by the firm that employed him. "I was \$1,700 overdrawn," he said, fearing the worst. But instead of giving him bad news, the manager called Leo aside and told him they had a check for him in the amount of \$5,000 to show their appreciation for advisory services Leo had supplied years earlier.

A stunned Leo thanked him for that and went out to his car. "I just sat there in tears. I said, 'Lord, I know that You said something about multiplying the gift as much as 10 times, but 50 times?'"

This powerful story and Leo's entire testimony ministered to Brazilians as it has to many others. Amadeu Teixeira, pastor of the Mesquite church and district

superintendent of Brazil South-Rio, said Leo's testimony "was challenging for some men of my church. It touched many people." Speaking to the Quallses later in Salem, he said, "In one of the churches a member who heard you decided to double his tithe. . . . This testimony has reached many states. They have plans that some day when you return you can come to their churches."

Then, Pastor Teixeira invited the Qualls to return for the dedication of the new Mesquite church. "We are praying that by the end of the year we'll have the roof and some seats, but it won't be completed," he said. The new building will seat 3,000 people.

Later, in his Salem office, Leo recalled the recent trip. He described the church services in Brazil as "vibrating and explosive." Leaning back in his desk chair, he gestured with his hands. Pastor Amadeu's church was just jam-packed, wall-to-wall people. The door is open in Brazil. The people are warm and friendly. There are millions who need to hear of freedom through Christ Jesus."

Reflecting on his testimony to Brazil, Leo said, "I didn't feel like I was very effective . . . But seeing what our missionaries have done meant something to me."

Missionary Jim Kratz sees Leo's effectiveness differently. He wrote, "Dr. Leo and Corrine Qualls deserve a merit badge in communications! As a layman with a message, Leo was invited to tour the Brazilian churches and give his testimony. The honesty and simplicity of his message gripped the people. . . . He had opportunities to witness for the Lord in various business contacts. . . . Leo's testimony was impressive."

In a newsletter, the Kratzes wrote, "The Quallses paid all travel and hotel expenses, since they considered the 'safari' an evangelistic mission with permission from Headquarters. We are so grateful to the Lord and to Leo and Corrine!"

Back home in Salem, Leo expressed his feelings about the trip. "It was a tremendous experience for us to be with the missionaries and see them at work. . . . The church is well and healthy; they have outstanding leadership. I came away feeling that the church in Brazil is in good hands, and our intensity for world missions is stronger than ever." □

T H E

HEROIC



LOCAL CHURCH

Some things seem to get all the attention and publicity. We all feel the presence of the giant electronic church with its famous preachers and dazzling ministries. Less obvious but more needed is the heroic local church.

The local church is at its best when it is connected with a denomination. Denominations set standards and require accountability. I happen to believe the Church of the Nazarene is the best denomination. Her standard is biblical holiness.

No Nazarene pastor is ordained without a clear call of God to preach and years of preparation. No Nazarene pastor is "in it" for the money. Pastoring means financial sacrifice, and pastors most often are the first to give sacrificially as examples to their congregation.

The Church of the Nazarene requires accountability. Every licensed and ordained pastor, administrator, and teacher gives an account of himself once a year to the District Assembly. Every dollar received by the local church is counted by no fewer than two people, signed for, deposited in the church's bank account, and reported to the church board monthly along with all expenditures. Nazarene pastors do not determine their own salaries and do not handle church money. Only elected representatives of the congregation do that.

The Church of the Nazarene is incorporated and the corporation owns all the church property. No Nazarene pastor can pull out of the denomination and take his church building with him to sell for personal profit or to use with a new

by C. DALE GERMAN

congregation having doctrines contrary to the people who paid for the building.

The Church of the Nazarene has history. You can look at her track record, judge her effectiveness, and predict her future.

The Church of the Nazarene has connections. The term *connectional Church* adequately describes the link between the local church and its vast denominational interests. She has colleges, universities, Bible schools, and hospitals around the world, as well as over 600 missionaries in 75 countries. The Church of the Nazarene also has a publishing house. In addition there are summer camps, world congresses, and General Assemblies.

When a person enters the local Church of the Nazarene for the first time, he encounters a potential that can introduce him to the Savior, enrich his life, minister to his home, educate his children, and enable him to answer a call to Christian service nearly anywhere in the world.

Thank God for the "super-church." The so-called super-churches are the few Nazarene congregations that have grown to one and two thousand in membership and attendance. They encourage everybody and give testimony to the attractiveness of the Church of the Nazarene.

Most Churches of the Nazarene, however, are between 50 and 100 in membership. There are larger congregations in town, but the Church of the Nazarene has a uniqueness

that makes her distinct and necessary. It is her doctrine of holiness.

Some churches teach their people not to worry about the old idea of sin. They say, "Educate the ignorant, feed the hungry, clothe the naked, and you are all right with God." It is salvation by works minus guilt for sin. Some churches stress emotionalism.

The Church of the Nazarene teaches the reality of sin. Instead of emphasizing works or emotion, the Church of the Nazarene teaches cleansing. This cleansing can only be received as a free gift from God through the work of the Holy Spirit according to our faith in Jesus Christ as Savior. For Nazarenes, cleansing produces the emotion of joy, and cleansing produces good works. Joyfully we live by the law of love.

Personalities of individual congregations vary. So does the music. Pastoral style is an individual thing. There are no clones. Variety within the Church of the Nazarene is amazing. But some important aspects of the Church of the Nazarene never change. People looking for a church home can find in the local Church of the Nazarene a denomination that requires accountability of its leadership and money, a church that has a proven track record of ministry, a church involved in world evangelism, and a biblical theology that teaches spiritual freedom through cleansing from all sin. □

C. DALE GERMAN, a Nazarene elder, is currently teaching in our Australasian Nazarene Bible College in Queensland, Australia.

YOUR MONEY OR YOUR LIFE

by THELMA CHANDLER

Your money or your life!!! Sounds like an old-time melodrama or a B-rated scene from the early days of television, doesn't it? And yet I discovered that, as in most clichés, there was a grain of truth hidden in the time-worn words of this old phrase.

I am always disturbed when I hear the remark, "Oh well, it's only money." Money should not be considered so casually. We have been taught repeatedly that the love of money is the root of all evil. In order to prove that we have no affection for this dangerous commodity, we sometimes swing the other direction until we cheapen an asset and dull its effectiveness. It is not necessary to either love money or consider it casually. There is a third option that is available to me. I can have a healthy respect for money as a tool to be used wisely.

I have been a part of the church since I was a small child. Occasionally I have met an attitude in the church regarding money that has made me unhappy. I am one of those people that God did not call into service as a missionary. He didn't even call me to be a pastor's wife until my middle years. God allowed me to pursue a comfortable life as wife and mother at home. Again and again I received the impression that since I was privileged to live a normal life, the very least I could do was give generously of my money. I always felt a little uneasy that I had nothing better to give.

Let me stop and make a statement about myself so you will understand the point I am working toward. I belong to a minority group. I am one of those women who find fulfillment making a home. My children were the light of my life and my days were filled with con-

tentment in performing the variety of tasks that make up the fabric of rearing a family. God blessed me with an inquiring mind, so many special hours were spent in a cozy corner with a lapful of good reading material. Starting with spring and through summer my flower garden was the envy of the neighborhood. Folks came from blocks around just to admire what God and I had grown together. Cooking was an adventure in changing raw ingredients to tasty morsels to tempt the appetite. And baking—what can I say about my delight in baking? Especially at Christmas! My girls and I would clear both kitchen and dining room tables, set up a folding table, and let the fun begin. One year we made 125 dozen cookies! We gave them to shut-ins, we gave them to carolers, we gave them to neighbors, and we feasted on them. But the joy of a loving family working together to produce those goodies almost outweighed the pleasure of sharing.

Then my life took a dramatic turn. As the oldest of the five children approached college age, it became obvious that we could no longer survive on one salary. My life had been so happy that I felt a complete revulsion to the idea of entering the world of business. I went over and over the budget to find some way out of the dilemma. I found none. With aching heart I began to search for employment. God blessed my efforts and I found a position with the Social Security Administration.

Then came payday. When that first paycheck was placed within my grasp, my attitude regarding money had significantly changed. It was not just money that was handed to me, but that check actually represented something very precious to me—my life. I had made a bargain with my employer. I would trade him 40 hours out of my life each week, and he would give me a certain amount of money for those hours. I looked at the money in my hand and I weighed it against those hours that now were forever gone. Those hours that could have been spent in doing all the things I loved to do, necessity now demanded that I surrender. I realized in that moment that I could never be casual about money again. That money was my life—40 hours of it that would never pass my way again. I don't know about you, but when I give God a portion of my money I am giving Him a portion of my life. I thank God for teaching me the third option. May I always use this tool wisely. □

THELMA CHANDLER is wife of the pastor and director of women's ministries at the Rockland, Maine, church.



YOU CAN HELP PREVENT SUICIDES

by GEORGE NICHOLS

Dave Anderson

My son Bill killed himself the summer of 1985. We still miss him, and the sorrow is slow to disappear. We hear a lot in the news about the tragedy of suicide, but not nearly enough about prevention. As a doctor, and as a father, I am very concerned that the topic of suicide should be presented properly, because I think we now know enough to look at suicide with more understanding, and this can save some of these precious lives.

Most suicides are due to an underlying depression. *Depression is an illness*, and it is very common. It affects about 10 to 15% of all men and 20 to 30% of all women at some time during their lives. It hurts families and careers; it destroys people. Yet, surprisingly and sadly, most people fail to recognize it either in themselves or in their loved ones. What makes this especially tragic is that depression is so curable.

Many who suffer don't come to the doctor for an official diagnosis. They look quite normal and they walk about in public, among friends and family, displaying the classic signs of depression, but usually they meet no one who understands what the signs mean. Their illness remains unrecognized. Many recover, but some of these folk die. Families and friends could save them if only they could recognize the disorder.

Since we have no reliable tests for depression, we depend on symptoms and signs. Any symptom, by itself, may be normal. Almost all of us have "the blues" now and then; but when these symptoms occur in combinations and when they persist, real depression may be indicated.

Everyone should learn these signs of depressive illness:

1. Recurrent thoughts of death and suicide

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2. Mood changes: sad and unhappy, but sometimes irritable and anxious; and denying mood change
3. Feelings of hopelessness, of being worthless, and of self-reproach
4. Crying, or inability to cry
5. Becoming withdrawn
6. Loss of interest and of pleasure in things
7. Neglect of personal appearance and of self-care
8. Trouble thinking and concentrating
9. Difficulty with sleep: may have trouble falling asleep, but often awakening too early, or sleeping too much
10. Change in appetite or weight
11. Becoming physically slow and tired, or being agitated and restless
12. Complaints of physical ill health: e.g., fast heart-beat, headache, constipation, chronic pain. Symptoms like these are common but misleading, and disguise the underlying sadness; they probably mean that the person is worried about himself and is asking for help in approved (nonemotional) words.

Some depressed people, especially youths, may not appear sad and hopeless outwardly, but instead may act rebellious, become involved with alcohol or other drugs, may fail subjects in school or stop going altogether.

Occasionally, your first suspicion that someone is seriously depressed occurs when you feel a little gloomy yourself after talking with him. It rubs off.

And it is always possible to ask a person directly how he feels—probably more directly than you realize.

For someone who is depressed, life's problems are especially difficult, so that depression can easily mimic a normal reaction to trouble. Even a pastor may not always realize that he is dealing with a risky depressive illness if one of his flock asks for help with a personal problem.

Suicide becomes even more of a threat with these danger signs:

1. Increasing distance and withdrawal from family and friends
2. Absence of hope
3. Hearing voices and other disordered thinking
4. Talking of suicide
5. Giving away prized possessions—e.g., trophies, hi-fi and sports equipment, baseball cards; “I won’t be needing these any more.”
6. Putting affairs in order—e.g., returning long-borrowed items; final contact (unspoken good-byes) with important friends and relatives
7. Sudden improvement (no longer painfully undecided)

Having counselors, ministers, crisis centers, social programs, and people willing to talk with us when we are troubled—these are wonderful resources for many things, *but not for depressive illness*. It’s not enough. We can’t stop there.

Serious depression is not primarily a social or a counseling problem. It is an illness where sadness has grown beyond words and beyond self-control.

What to do? If you suspect depression, or if you are concerned that someone is suicidal, don’t decide to watch and wait. We can’t leave the treatment up to the one who is depressed, because he is not himself. His thinking and judgment are impaired. This is not the time for sympathizing, or just listening, or trying to restore hope. And don’t just lecture and tell him to “shape up”; he’s not able. Delaying treatment is risky. He does need your help.

So step right in and take him to his doctor, or to a psychiatrist, who can verify your amateur diagnosis, and who can prescribe the antidepressant medicines that are so often needed along with psychotherapy. The outlook, then, improves.

I think it is only natural that the role of religion is sometimes misplaced, because suicide appears to be based on a wrong decision, and because we believe that faith and prayer strengthen people in making good decisions. But, as I have said, a person with a depressive illness has lost his ability to think and to judge normally. His poor brain is sick. We cannot blame him for making the wrong decision when he is depressed, any more than we would blame him for faulty thinking if he were sick with schizophrenia. Fortunately, depressive illness usually responds well to medical treatment.

Suicide prevention is a public matter. Understanding suicide may be difficult, but preventing suicide is *not* a complicated social problem. Prevention depends mainly on recognizing the depressive illness that usually comes first. Spotting depression is not only for teachers and counselors. It’s time now that *all* of us learned how.

Public recognition of depression is almost non-existent at present. Society has not failed these people. We just haven’t seen them clearly before. Shame and stigma have held us back. We publicize the signs of cancer, and we even teach the public “CPR” (cardio-pulmonary resuscitation). Why not a simple, uncomplicated program to show *everyone* how to recognize depression? I think your own doctor might be willing to help. I am one doctor who has learned from personal experience. That’s why I have written this for you. □

I’m Still Astounded

by J. KENNETH GRIDER

One of my brothers phoned me from an adjoining state and told me he had to have a car to get to his construction union-hall where, usually, no work was available when he reported. I talked to him quite a while, making all the necessary arrangements to give him a car.

As soon as I hung up, my phone rang again. After the hellos the caller said, “You’ve been on your phone a while.”

“Yes, I have been,” I said. But of course I said nothing about why I had been on the phone.

“Do you remember the car you looked at, at my house, some months ago?” my caller friend asked.

“I certainly do,” I said. The caller, Don White, had shown me the car when our Sunday School class had met at his home. I had been interested in buying it. His children had driven it to school, and now they were away and he had no need for it.

“I’ve taken it to a garage, and it checks out all right,” he said.

“Fine,” I said. “How much are you wanting for it?”

“My wife and I want to give it to you, if you can use it,” he responded. And when I protested, he said, “You’ve done lots of things for people, and Aurilla and I want to do this for you.” I had never given away a car, and I had never been given one. And while I was on the phone giving one away, a Christian friend was on his phone trying to get through to me to give me one.

I told a minister friend about this, and he asked, “Had you prayed for a car?” He seemed to feel that we should be slow to count as from God what we do not ask for in prayer.

Evidently, however, one sometimes does not even need to pray about a matter in order to have a need met. In this case, what is more likely is that my friend had prayed, and that this is what he was directed to do.

My brother got our second car that week, and we were given Don White’s car—both of which served well for years.

Some five or six years later, I’m still astounded! □

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One of the first stewardship lessons I learned came early in my pastoral ministry. At year's end, when I signed the giving statements for the congregation, I discovered that among the highest givers was a widow lady. It shocked me. How could this be? Here was a widow lady trying to raise children, keep house, pay bills, do mechanical work, work in the church, and struggle with fragile health. It had a profound effect on me.

As I observed my widow-member, one thing—among others—that stood out was the joy of giving. Not only was this reflected in her monetary giving, but when a need surfaced in the church, she was among the first to volunteer, to give, to go, to be available. What made it all so meaningful for me was that I knew she gave out of sacrifice, not plenty. Few stewardship lessons have had deeper impact on me. The widow's giving comes back to me, ever again, as strength and inspiration. Some time ago I ran across an item that brought her stewardship back to me. I read of a widow who contributed what seemed to be a large amount of money to a church. Someone asked if that sum was too much for a person in her circumstances. She answered, "Love is not afraid of giving too much."

Stewardship has a number of motives, all the way from the "giving to get" philosophy to the "getting to give" idea. No area of Christian life is trespassed more than the area of stewardship. Randal Denny has observed that the "... first defection from the church was not over theology, but stewardship" (Randal Earl Denny, *Where the Action Is* [Kansas City: Beacon Hill Press of Kansas City, 1981], 15).

One never gets a biblical perspective on stewardship until it is viewed through the eyes and heart of love. This area is prostituted so much in fund-raising. Recent episodes with the electronic church organizations have highlighted this. Love and commitment can be disguised in such ways that the rape of the pocketbook appears legitimate.

Love and stewardship must be drained of all selfishness. This is not easy. Every cause has a way of growing in intensity and in its appearance as God's cause. Clear objectivity is hard, when the emotional appeals come strong and with conviction. Behind every activity of stewardship must be the love factor that sees the gift as needed for God's cause.

Love and stewardship must be concerned about responsibility. God has entrusted each of us with money, and we must make sure we give it wisely. I am amazed that none of the top television ministries, except Billy Graham, is a member of the Evangelical Council for Financial Accountability (*Christianity Today* [March 6, 1987], 44). Every Christian must have concern, and bear responsibility, for where his money goes. To risk the Lord's money in investments with no accountability is unwise stewardship.

Love and stewardship must be linked with motive. Love gives because it loves, and it seeks nothing else.



by C. NEIL STRAIT

The Motives of STEWARDSHIP

To give with the idea that God will bless, or give something in return, is not biblical giving. Proper stewardship simply acknowledges that a part of what we have belongs to God, with no strings attached. If I give with the idea that my giving has obligated God, I have misinterpreted my gift as a purchase or bribe. True giving is love responding to the love of God, thankful for having something to give.

A few years ago I had a writing assignment in which I had to call a number of noted ministers in order to get their perspective on church finances. One of the most exciting calls I made was to Dr. Charles Allen, at that time pastor of the largest Methodist church in the world. Among other things we discussed tithing. When I asked Dr. Allen about this, he concluded his positive belief with this summary: "I simply tell my people that they cannot outgive God. Be good stewards and leave the accounting to God." That is good advice.

Love and stewardship is finally linked, not only to what I give but also to what I keep. We view stewardship as giving, but it is more than giving. Stewardship involves all I have. Donald Kraybill, in his

book *The Upside-Down Kingdom*, wrote: "The unfortunate problem with tithing is that it focuses our attention on how much we give rather than on how much we keep. God doesn't care much about what we give. He's primarily concerned about what we hang on to" ([Herald Press, 1978], 147). George Mueller said, "God judges what we give by what we keep." It is something to be considered. What we give will not corrupt us; it is what we keep, and how we use it, that has power to change and cheapen us.

So real stewardship brings us back to those treasures and things left over after we have given. What do we do with them, and what will they do to us? Here each of us has deep responsibility to use them wisely and for God's glory.

Stewardship covers all of life, my time, treasures, and things. Where commitment to Christ is deep and definite, there stewardship will be proper and pleasing to God. □

C. NEIL STRAIT is superintendent of the Michigan District and resides in Grand Rapids, Michigan.

CHAPLAINS AND CHANGED LIVES

TOUGH TUESDAY

by DENNIS W. MADTES

It definitely was not a typical Tuesday. Tuesday is supposed to be a slow day, but the phone rang at 4 A.M. My unit was called out on alert. I struggled into my uniform, painfully aware of the sleepless night I had just endured because the flu bug is no respecter of persons. As I drove on to Fort Bragg, I wondered if this was the real thing. I had recently returned from Honduras and things seemed peaceful in Central America, but who can be sure.

At first it seemed as if no one knew why we were put on alert. Then finally we were told. The command was doing a company-wide drug test. No argument from me.

About 8:30 A.M. I was released to carry on as Postwide On Call Duty Chaplain. When I arrived at my office, my in-box was filled with phone calls and appointments, mostly normal stuff for an army chaplain in my unit.

One of my first appointments in-

volved a neat young couple who wanted me to help them dedicate their baby to God. It is a joy and a blessing to help people walk with God.

A few minutes later my next appointment came in. This soldier and his wife were really having hard times. Their first child had been ill from the time of birth and died when she was nine months old. Their second child was now three years old and their third was two. The two-year-old was expected to live for only one more week. If that were not bad enough, the soldier's mother-in-law, as well as people from his church, were convinced there must be sin in this young man's life since God was punishing him by taking his children. Needless to say, I will be seeing him again.

The next appointment was a soldier who wanted to have his orders for Korea revoked—and the list went on.

Finally, my day was over, and I went home to spend some time with my family. Trying to eat supper, my stomach reminded me that the flu bug was still with me. During sup-

per Karen reminded me about the Sunday School teachers' meeting at 7:30 P.M. Oh well . . .

Back home by 9 P.M., it felt so good to lie down and try to sleep. You can guess what happened next—at 9:40 P.M. the phone rang. A soldier just had to see a chaplain. It really was a struggle to get up and dressed to go out again. I was pretty sure this would be some "airborne" soldier afraid to jump out of the plane and fulfill his mission. Driving to Pope Air Force Base at 10 P.M. I asked God to enable me to help this man. Ed was waiting for me, and I was right. He was afraid to jump. Can't say I blame him, though.

I sensed that Ed was not using a chaplain to escape ridicule and abuse from those who jumped. He was afraid of dying and going to hell. Ed knew what it meant to be saved, he said, and we talked about the love of Jesus Christ for the next hour. With tears pouring down his cheeks, Ed accepted Jesus Christ as his personal Savior.

It was not a typical Tuesday, but leading Ed to Christ sure made it worthwhile. □

DENNIS W. MADTES, chaplain, is a captain in the U.S. Army, stationed at Fort Bragg, North Carolina.

YOUR SECOND MOST IMPORTANT BOOK



by FREEMAN T. HODGINS

What is the second most important book in your home? Is it Sears catalog, *TV Guide*, or maybe Betty Crocker's Home-style Cookbook? It should be *Praise and Worship*—the same hymnal you find in your pew rack every Sunday.

Next to the Bible, your hymnal should be the most-used book in your life. Every home should come equipped with *Praise and Worship* as standard equipment. Please note, this is not an ad for the Publishing House! Nor is it a carte blanche blessing for congregations to empty the pew racks this Sunday! It is my firm conviction based upon the value of our hymnal that every home should have their own personal copy.

A good hymnal is a gold mine of spiritual illumination. The reformer, Martin Luther, believed that the housewife could learn good theology through singing good hymns as she cleaned and washed dishes. Much theology, whether good or bad, is learned when we are children through what we sing. It is easier for many people to memorize words with music than just words. That means much of the theology that we carry in our heads is based upon or comes directly from hymns and choruses—which are themselves based upon scriptural truths. Let's sing and memorize scripturally correct songs!

Think of how great hymns of the faith are also a source of spiritual inspiration. Tears well up in our

eyes when we sing hymns that stir our hearts. Can anyone sing "To God Be the Glory" without nearly having to stand in line to give their testimony at the end of the song? At Canada Central District Assembly, as the ordinands come marching down the aisle and the meeting place reverberates with "Holiness unto the Lord," it's a wonder that revival does not break out right then and there. And musically, how poverty-stricken would Christmas celebrations be without "Joy to the World," "Hark! the Herald Angels Sing," and "Silent Night."

Of course, some person may respond, "I have opportunity to sing all of those hymns at church. Why should I have a hymnal in my home?" Well, you have opportunity to pray at church. Does that mean you do not need to pray at home? You may have a pew Bible in your church. Does that mean you do not need a Bible at home? Both Bible *and* hymnal must be read at home for maximum spiritual benefit to be realized.

Praise and Worship is not only a songbook to be used for singing; its lyrics are a source of spiritual guidance and encouragement. Therefore, it is a great tool for use in devotional exercises. The hymnal can be used daily as a source of strength supplemental to Bible reading and study. After Scripture meditation and before prayer, sing or read a hymn to prepare your heart and mind to commune with God. At the supper table or during family devotions, pass the hymnal around to all who can read and let each person read one verse of a hymn—or sing it together. The last thing you do before turning off the light at night can be the reading of a hymn. Let the melody play in your head and "sing" you to sleep. Then those words can work positively in your subconscious mind during the night.

Most of us have memorized brief choruses and sing them in the shower, behind the wheel of the car, and while working with our hands at just about everything. Few of us have photographic memories that enable us to memorize a four-verse hymn that we sing while at church. Having your own hymnal can allow that privilege, and then that helpful hymn is ours to sing when your soul needs a lift. It furthermore gives you the chance to study in-depth the writer's progression of thought, his main theme, and the beautiful truths the hymn contains. Doing that allows fresh praise to flow to God. This cannot happen at church; we just don't stop and contemplate the awe-inspiring passages of many of the best hymns. In fact, many hymns are favorites because of the music rather than the message.

That's not all: just as preachers have favorite Bible passages, song leaders have "best loved" songs they use repeatedly. This means that many excellent hymns can be neglected. Having your own hymnal will let you explore the rich tradition of hymnody and ask for those words of worship to be sung when the music director calls for "favorites." You will also be able to voice your testimony concerning a hymn to your music director. Expand his "canon" of congregational hymns by making suggestions.

Of course, there are other good song books around—including *Exalt Him*, *Wesley Hymns*, and a variety of books for solos and small groups. You can benefit from their wider use as well. But our "meat and potatoes" continues to be *Praise and Worship*. Let it become a staple in your spiritual diet at home. □

FREEMAN T. HODGINS is pastor of the Hamilton, Ontario, Mountain Church in Canada.

Accept Charity?

by BRUCE W. CARPENTER

They were obviously victims of the flood several weeks before; a man, his wife, and two children, one of preschool age. They had just stepped into the Christian Life Center building, looking about, uncertain of the next step.

Several of our ladies approached the woman. She looked at her feet, clad with muddy bedroom shoes, she spoke. "Some says you might be able to help us. The flood got us, and everything's covered with mud. Can't get out to go to work."

Our volunteers began leading her through the racks of donated clothing and household items, sorting out what she could use for her family. Elk and Inez Knicley, in charge of food supplies, began loading staple groceries into boxes.

My mind ran back over the event of the last few weeks. Late on a Tuesday afternoon we could hear the creek roaring across the pasture from our rural church. Emergency vehicles began to hurry from house to house up and down Briery Branch, suggesting that residents evacuate and move to higher ground.

One by one the bridges were being washed away or covered with angry waters that cut the road into huge ditches. Sections of asphalt were transferred, intact, into nearby pastures. The flood control dam in the Shenandoah mountains had held all it could. Now a normally small stream became a raging river, taking everything in its path. One of our young families lost their home to the flood. Mobile homes were upset, and mud filled most of the houses.

Our church and another church nearby began securing donations of needed supplies. Our Nazarene folk pitched in, giving and working.

My mind was jolted back to the present when Brother Knicley deposited a boxful of groceries in my arms, and we began loading them into an old pickup truck.

I shook hands with the husband, introducing myself. "I'll pay you for all of these when we get straightened up," he said, watching the children strut about in boots the ladies had found in their sizes. Hurrying to explain that there was no charge for the items, I was starting to invite him to church when he said almost defiantly, "We don't take no charity."

My mind raced, searching for an appropriate answer. "Do you know what the word *charity* means?" I asked softly. His eyes searched me a bit, then he replied, "No, I don't recon', really."

"Charity means love," I said. "In this case it means a lot of people here love you and your family enough to want the privilege of helping you in your misfortune. Perhaps next time you'll be helping us."

A tear coursed its way down his sun-bronzed face. The Holy Spirit nudged me on.

"You know, God loved us all so much that He gave Jesus, His Son, to die on a cross . . ."

His head nodded assent. Tears fell into the bag of groceries he held.

He learned to accept love in more ways than one that day. □

BRUCE W. CARPENTER is pastor of the Spring Creek Church in Bridgewater, Virginia.

Begin the Day with God

*Begin the day with God alone
In humble, grateful prayer;
Life up your heart, be touched by God
Before you face life's care;
Those moments of sweet fellowship
Will help you through the day;
Bring to your soul wisdom and grace
In all you do and say.*

*Begin the day with God alone,
Read from His Word so true;
Before you scan the news of earth
Let God speak unto you.
Some promise hide within your heart,
'Twill give you strength to face
Your daily task, and help you bear
Each test with love and grace.*

*Begin the day with God alone,
Let nothing interfere;
How precious God will show himself
As you in prayer draw near.
From off your knees you shall go forth
Armed with His grace and pow'r;
And through the day whate'er betide
He'll be thy shield and tower.*

—BYRON H. MAYBURY
Duarte, California

GREAT GIVING

by G. ROGER SCHOENHALS

I like the people at Philippi. Everything we know about them suggests they were a caring and giving church. In fact, from what Paul says, their corporate personality could best be described with the phrase “great giving.”

As I think about the Philippians and their great giving, five characteristics emerge. I call them five principles of great giving.

They were *warmhearted*. Near the end of his letter to the Philippian friends, Paul thanks them for their generous gift. He is in prison and they have given him some financial help. Paul says, “It was kind of you to share my trouble.”

Warmhearted is defined by Webster as that which is marked by affection and sympathy. The church at Philippi gave to Paul because they cared about him. They were moved by his sufferings and need.

There are lesser reasons to give. Jesus spoke of the hypocrites who made a big production of their giving so that they might receive the praise of men.

And then there are those who give out of sheer duty. It's expected and they comply.

Other people give to get. Maybe it's a free book or record or some little trinket. Or maybe it's that marvelous incentive, the income-tax deduction.

Now, of course, there's nothing unChristian about getting a free Bible or your name on a plaque. And the tax deduction is only sound stewardship. But as the primary reason for giving, any of these fall far short of the principle behind warmhearted giving. Great givers perceive a need and act from a sincere desire to express love and concern.

They were *bighearted*. The dictionary defines *big-*



Camerique

Giving is what the gospel is all about. Great giving! Not only finances but also time and kindness and encouragement and prayer and talents and acceptance and forgiveness and on and on and on. And love—especially love.

hearted as generous. And *that* describes the Philippians to a tee.

Paul said, “I have received full payment, and more; I am filled . . .” (Philippians 4:18, RSV). They didn't send a token gift or partial payment on his need; they gave an overflowing gift: full payment and more.

I've heard believers debate which is more appropriate: to tithe your net income or your gross income. The bighearted giver doesn't have a problem with this. He'd rather “err” on the generous side of things.

What impressed Paul about the Philippians is that they gave not out of their abundance but out of their extreme poverty (2 Corinthians 8:2). He said that they gave not only according to their means but beyond their means. And they even begged Paul earnestly to be allowed to give money to a certain relief project (2 Corinthians 8:4).

Generous giving is more qualitative than quantitative. Take, for example, the poor widow who gave only a few pennies in the Temple. Jesus praised her bigheartedness.

They were *truehearted*. Paul reminded the Philippians that they had sent him help while he was in Thessalonica “once and again.” That suggests truehearted giving, giving marked by loyalty and faithfulness.

When Paul left Philippi, he went 90 miles away to Thessalonica. We learn in Acts 17:2 that he stayed there three Sabbaths. Yet, during that brief time, the Philippian church sent him aid twice. They supported him on other occasions as well.

Every local church has those truehearted givers who hang in there week after week. You can count on them

to consistently support the work of God. But others give only periodically.

I like Paul's advice to the Corinthians: "On the first day of every week, each of you is to put something aside . . ." (1 Corinthians 16:2, RSV).

Regular, truehearted giving is great giving.

They were *gladhearted*. Paul brags about the great giving of the Philippians. He tells the Corinthians that they gave out of an abundance of joy. And then, in the next chapter, he says, "God loves a cheerful giver" (2 Corinthians 8:7, RSV).

George Ford, author of *All the Money You Need*, has said, "It's hard to find a gloomy openhanded Christian or a happy closefisted one." That's because giving and joy walk hand in hand.

Giving should be our most joyful experience. Just think—Almighty God, upon whom we are totally dependent for all that we are and have, this great-giving God permits us the privilege of supporting His mission of love. The thought of giving to God's kingdom ought to make us leap for joy!

They were *wholehearted*. Great giving is also wholehearted giving. I found several definitions for this term. It means: "completely and sincerely devoted," or "complete earnest commitment," or "free from all reserve or hesitation."

In the fifth chapter of Acts we read about Ananias and Sapphira who tried to be great givers with a half-hearted commitment. It didn't work. Their gift bounced.

Steven Olford says, "We can talk until doomsday

about being surrendered Christians, but we virtually lie until we give evidence of our surrender through our stewardship."

The Philippians were full partners with Paul in the adventure of building the kingdom of God. Their commitment included their pocketbooks as well as their professions of faith.

Paul told the Philippians, "No church entered into partnership in giving and receiving except you only." They stood out as the *only* great-giving church he knew.

Unfortunately, great giving continues to be scarce today. Lots of people give, but few people give greatly.

But when we want the best example of warmhearted, bighearted, truehearted, gladhearted, and wholehearted giving, we must look beyond the church at Philippi. We must go to God. He is the greatest Giver of all.

And of all the wonderful Gifts He lavishes upon us, none compares to the precious gift of His only Son. "For God so loved the world, that he gave. . ."

Giving is what the gospel is all about. Great giving! Not only finances but also time and kindness and encouragement and prayer and talents and acceptance and forgiveness and on and on and on. And love—especially love. □

G. ROGER SCHOENHALS is a free-lance writer and director of Seattle Pacific Foundation, endowment management arm of Seattle Pacific University, Washington.

Book Brief

TENDING AND TEACHING BABIES



LYNDA T. BOARDMAN
author



If you are one of those churchgoers who thinks "a baby is a baby is a baby," then you should read at least Chapter 2 of this book. You'll learn to spot the "looker," the "explorer," the "socializer," the "doer," the "crawler," and the "cruiser." And that only takes you through the first year of a baby's life.

If you wonder what goes on behind the scenes in the typical Sunday morning service in that semi-off-limits area of most churches called the "crib room," you need to read this book and find out that some of the most important people in the church are caring for some of the most important people who come to church.

If you have been called to or asked to minister in the church nursery, you will find this a "bible" for nursery

workers. Lynda Boardman has packed into 84 well-laid-out pages the essentials for being a good tender and teacher of babies. The instructions and detailed guidelines given here take the mystery out of serving in the nursery for the fearful.

Reading this practical manual makes me want to follow up on the next baby dedication service to see just how my church takes care of this bundle of love the pastor has held aloft for a few glorious moments in front of the congregation. In fact, I believe a pastor would profit from a serious look at these pages before he counsels young parents and cuddles the next little one at a dedication service.

Just in case you've missed what child psychologists are saying about those early years of life, here's a quote from Lynda's book, which sums up something basic and important:

"At the moment of birth, every baby begins to learn. As a worker with babies, ask the Holy Spirit to make you aware of the needs and capabilities of each baby. Then ask Him to guide you as you plan positive learning experiences in the crib nursery."

The Scripture passage sometimes bandied around the crib room ". . . we shall all be changed" refers to a lot more than just diapers—physical, emotional, social, and spiritual changes take place there every Sunday. □

—Glen Lewis Van Dyne
Pasadena, California

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

the editor's STANDPOINT

GOOD FOR SOMETHING

To be good is important, but not all-important. The sincere Christian wants also to be useful. To keep a list of moral values, preserving one's integrity in a dirty world, is no light achievement. Somehow, though, the clean, decent, respectable people in the church do not find fulfillment in blameless behavior.

You can be good in a way that concentrates all the energy of your life upon yourself. That is scarcely more than the ethics of civilized pagans and philosophers. Christian ethics cannot be described without love, and love cannot exist without concern for and service to others.

Being truly Christian means being good for something, or more precisely, for someone. The follower of Christ can only be fulfilled by spending and being spent for others. This does not mean that social service can be substituted for personal holiness. Sins are not excused by good deeds. But it does mean that personal holiness necessarily comes to expression in social service. Personal holiness is not a synonym for private morality.

GORDON'S GUESTS

Jesus once attended a large dinner, looked over the assembled guests scrambling for honored seats, and told the host he had invited the wrong crowd. "When you give a feast," He said, "invite the poor." Feed those who cannot reciprocate your kindness and you will be truly blessed (Luke 14:12-14).

The other day I read about a man who practiced our Lord's teaching. Charles Gordon, a British army officer, was posted to Gravesend where he became concerned about the elderly poor. One summer he held 20 garden parties to which he invited 30 guests at a time. These victims of poverty and neglect enjoyed a nourishing feast in lovely surroundings. The food not eaten was packaged up and sent home with the guests, enabling them to eat well for a week. During the following winter Gordon visited these old people, taking food and fuel to their hovels.

Ragged boys from the street were also invited to dine at his spacious Fort House. They received new clothes and shoes, and a school was launched for them, Gordon himself doing some of the teaching. Over 500 of these waifs were helped.

Jack Horner in the corner, licking his thumb and saying "good boy!" is not a picture of biblical holiness. The good Samaritan, caring enough to help a wounded stranger at personal cost and risk, is a portrait of holiness.

"The fruit of the Spirit is love" and love is something you do. Love cares and dares and shares. Love gives and forgives. Christian servants are more than doers of duty. They are doers from love. Love inspires more than duty demands. Love reaches farther than law requires.

The highest social service is spiritual, helping others find Christ as Savior. The highest does not replace the lower, however; it completes it. We are here to serve spiritual needs with God's Word. Groceries, medicine, housing, education—these are adjuncts of the gospel.

Reaching out to others is part of reaching up to God. Being helpful is part of being holy. □

Three-fourths of Gordon's salary was spent feeding, clothing, and otherwise helping the poor! At the same time he avoided formal society dinners where the well-to-do gathered and were feted. He was especially impatient and uncomfortable with attempts to lionize him.

How rarely does anyone take so seriously the words of Jesus! What would happen if most Christians began to practice what He taught? The effect would be revolutionary. Society would be leavened with a measure of compassion calculated to shame the face of greed into hiding.

"The poor," said Jesus, "you have with you always." Opportunity to help the helpless is never lacking. Benefactors who unselfishly assist the needy are in short supply however. Men like General Gordon are rare plants in alien soil.

Because of this radical obedience to our Lord's injunctions, many thought Gordon was mad. Was that not also the world's assessment of the Master? □

Being truly Christian means being good for something, or more precisely, for someone. The follower of Christ can only be fulfilled by spending and being spent for others.

THE CHANGED MIND

When I was hired to teach at Eastern Nazarene College, among those opposed to my coming was veteran educator Bertha Munro. She never told me this, but she made it known to others. I couldn't fault her for it. Admittedly, I do not fit the mould of a typical New England professor, thanks to accidents of birth, training, and personality.

Later on, however, Miss Munro stamped me "approved." She commended the president who engaged me, for his wisdom in bringing me to ENC. Before I left New England, I was not only teaching at the college, I was Bertha Munro's pastor. No one ever supported me more faithfully and enthusiastically. Doris called her a "fan."

All of that to say this: There is a stewardship of the changed mind. All of us are subjects now and then of wrong conclusions and faulty judgments. Those who are too stubborn or too proud to admit it do themselves and others great harm.

To fix a person at some past moment of failure or past experience of disappointment, for example, can be

cruel. People change, people grow, and we owe them recognition of changes for the better and of growth in grace and ability.

Paul came through with flying colors in this regard. He and Barnabas came to the parting of ways because Paul found John Mark to be an unacceptable workmate. Years later Paul wrote of Mark, "He is profitable to me for the ministry." Paul did not impale Mark forever on the point of an earlier disappointment.

In an address to ENC alumni, Bertha Munro once said, "What you will be you are now becoming.' The 'becoming' is not yet completed. We still have some of it to do, you and I." We are all persons in process. Our opinions and judgments should not be set in concrete. There may be more to people than rumor, prejudice, or even observation has suggested. If we discover that we were wrong about them, let us change toward them as part of our own becoming.

The stewardship of the changed mind! God help me to be a faithful steward in this regard.

MONEY MATTERS

You can blot out the sun with a quarter if you hold the coin in a certain spot between your eye and the sky. You can lose sight of God by a wrong relationship to material things. It doesn't take a huge fortune to damn your soul, just a wrong attitude toward what you do possess.

When things become your god they will destroy you. "You cannot serve God and mammon." Either mammon will be sacrificed to God or you will be sacrificed to mammon. To seek your identity and security in things is to lose yourself. To serve the Lord whether you have much or little is to find yourself.

Money will not be your servant unless you are God's servant. What is not surrendered to Him will rule over you. Unconsecrated things are not at your disposal; you are in their power. They determine your values, they establish your priorities, they manage your time, energy, and abilities. Whom God does not possess will be mastered by his possessions.

No one has improved on John Wesley's counsel con-

cerning money. He preached, "Make all you can, save all you can, and give all you can." Industry, economy, generosity—these are virtues when bound together. God does not honor laziness, wastefulness, or selfishness.

Giving prevents labor and thrift from becoming idols. Supporting God's work and relieving human need—the two are one—keeps one from the perils of materialism and hedonism that beset affluent societies. How much you give, and with what motive you give, is more important than how much you make and save.

The towering idol of our society is materialism. It devours millions today. Materialism cannot be disguised or disarmed by making token contributions to church and charity. In this way many seek to bribe God to ignore their selfishness and greed.

To be wise in making money and fools in using it is the tragedy of many lives. All we save, ultimately, is what we use unselfishly.

God is a Savior. Mammon is a destroyer. Choose.

agement, to the Leeward Islands District, to the Windward Islands District, to all our local pastors and people, to our D.S. and district staff, to all Nazarenes and faithful friends who gave generously and will continue to give.

Augustus Joseph
Dominican Republic

FRIEND OF THE LONELY

I am 65 and I have a doll. It lies on my pillow through the day. It has been much admired, and I admire it very much. I call it "Jean" after my girlfriend who made it for me for Christmas two years ago. Jean—

the woman, not the doll—was a Nazarene before I ever became one. She is a loving, kind individual.

I think that it is wonderful to have a doll named Jean. Far more wonderful it is to have a *friend* named Jean.

God knew that one person gets lonely. That is why He made so many "Jeans."

Vera Hesson
Liberty, Indiana

RECALL SYSTEM CHALLENGED

I am frequently reminded that our present system of the pastoral renewal vote promotes fear, bitterness, and mistrust between the parsonage family and church members. Recently, a distinguished visiting

pastor said that church members can't vote against their boss so they vote against their pastor. Something is wrong with a system that causes a stranger to say this to a home mission church congregation who have never voted for their pastor!

If our current type of election and pastoral call/recall is the best system and must continue, the pastor, his family, and church members need to be reminded of the history and advantages: a Christian attitude and proper approach to the annual church elections and the pastoral renewal vote are needed; the bitterness and mistrust must go!

Amy E. Landers
Westfield, New Jersey

JO FOUND GOD

by RON JORDAN

A typical Sunday morning worship service was the beginning of something fresh and rewarding for a middle-aged lady and her granddaughter who visited our services for the first time. God used this service and the ensuing encounters to change their lives and enrich ours.

Jo Harvey had not been in church for 27 years. Her twin sister was desperately ill, so she decided to try praying, not knowing whether there was a God. In the process she bargained with God: "I'll take my four grandchildren to church if You will spare Wylodean's life." She didn't have a church to call her own. No one in her family went to church regularly anywhere. She didn't even know a good friend who went to church regularly.

Our church had decided to step out on faith and spend \$10,000 in TV, radio, and printed advertising. We purchased two large banners to place in front of our church that read "Welcome to the Church of the Nazarene. Our church can be your home." These banners caught the eye of Jo Harvey. "That's the kind of place I want to take my grandchildren—some place like home." And so she came to the worship service that fall Sunday.

One day Jo called the parsonage and asked the pastor's wife to pray for the sister. Right there on the phone Marilyn prayed for God to touch Wylodean. Unknown to Marilyn, Jo had called another church a few days before, asking them to pray for her sister, and they said they would if she would send them a donation.

RON JORDAN pastors the Calvary Church of the Nazarene in Memphis, Tennessee.

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

What a surprise Jo had, first to be asked for money for a church to pray, and then to have a Christian pray for her right on the phone.

Jo and her grandchildren kept coming to the services of Calvary church. One Monday morning Jo called the church office requesting prayer for her sister who had been transferred to a Memphis hospital. I asked Jo when she was going to see her sister. She kept evading the question, but finally told me 12:30 that afternoon. I told her I'd see her then. Immediately I called my wife and said, "Get ready to go to the hospital because Jo Harvey is going to get saved today." Marilyn kept asking me how I knew it would be today. I told her she would see.

My wife and I were walking down the hallway to Wylodean's room when I saw an orderly wheeling a rolling cot with a patient on it. I knew it was Jo's twin sister. We introduced ourselves and had prayer with her. We then headed for the room where Jo would be waiting for us. What I didn't know was that Jo was watching all of the proceedings in the hallway.

The moment we entered the room it was obvious that the Holy Spirit was at work. The air was electric. The Lord gave me an opportunity to lead Jo into conversation about spiritual things. Soon I read four scriptures that give simply the plan of salvation. At the right moment I asked Jo the question, "Wouldn't you like to be a Christian today and know Jesus?"

She bowed her head and in a whisper replied, "Yes, but I don't even know how to pray!"

"Oh, that's OK, Jo, I'll help you. Just repeat this little prayer after me."

I prayed—she prayed—then I thanked the Lord for saving Jo.

"Is that all there is to it?" was her question. I told her it was the beginning and then shared an assurance scripture or two. We began to rejoice—and over three years later, we are still praising the Lord. □

IN THE NEWS

PEOPLE AND PLACES



James Alan Monck II (known as Chip) has received an appointment to the United States Naval Academy, Annapolis, Md. Chip is the son of Rev. and Mrs. James

Monck, Chico, Calif.

Chip was a June 1987 graduate of Pleasant Valley High School, Chico, where he was president of the SADD Club (Students Against Drunk Driving) for two years, vice president of the German Club for one year, and Pleasant Valley High School Band drum major for two years. He received the following awards: Foreign Language Award, All American Band Award, Who's Who in American Music, Distinguished Musician Award, John Philip Souza Award, Bank of America Fine Arts Award, Chico Breakfast Lions Club Foreign Language Award, and President's Academic Fitness Award. □



Chaplain Curt Bowers, Chaplaincy Ministries director, visited with Chaplain (Captain) James Singi, chaplain for the Royal Pacific Islands Regiment of New Guinea. Chaplain Singi is the first national military chaplain outside the United States to minister in a world area served by our church. According to the World Almanac, there are over 9 million active military members serving in countries where we have a Nazarene work.

CARIBBEAN REGIONAL COUNCIL SETS GOAL

The Caribbean Regional Council established a goal of 95,000 full members by 1995 as it met for the first time in Port-au-Prince, Haiti, May 5-12, according to Dr. James J. Hudson, Caribbean regional director.

There are presently 40,977 full church members in the 895 churches and missions on 24 districts in the Caribbean Region. Present full and probationary membership is 72,926.

Dr. William M. Greathouse, general superintendent, opened the council with a keynote address. Dr. Robert

Scott, World Mission Division director, gave the closing message.

In a letter to former NWMS President Dr. Louise Chapman, Dr. Scott told of a touching scene he witnessed at the council as he watched Rev. Andres Morejon, principal of the Nazarene Bible school in Cuba, and Rev. Aramis Galvez, Cuba district superintendent (this was Rev. Galvez' first time to attend a church event outside Cuba):

"I wish you could have seen these two men as they shared the delight of the event and their broad church family. On the first night, for the opening song, 'Called unto Holiness,' Brother Galvez sat on the platform with his hands lifted and tears streaming down his face. I tried to imagine what it must have meant to him to be in a congregation like that and to experience both the fellowship and the freedom that he was experiencing. All through the week both he and Brother Morejon were elated and made strong contributions to our council." □

—NN



PRAYER PARTNERS

PETITIONS

We request special prayer for faculty members of Nazarene colleges, seminary, and Bible colleges as they train more than 11,000 Nazarene students in the U.S.A. and Canada. There will be over 1,500 in Bible colleges and seminaries in World Mission areas. These educational leaders will be impacting the lives and futures of thousands of young people and adults alike.

Pray for the more than 3,000 enrolled in ministerial courses of study in colleges, Bible colleges, and seminary in the U.S. and Canada. Also for the directors of the 11 extensions of Nazarene Bible College as they open fall classes for the educating and training of ethnic persons for ministry in the church. Many of these ethnic students are

pastoring churches while they attend school.

Pray for the September planning meeting of the Board of General Superintendents. One day of that meeting will be given to a historic full day of planning with the General Board Executive Committee and Headquarters directors and officers.

PRAISINGS

We praise God for the inspiration, challenges, and outpourings of God on Black leaders and people who met in June for the Black Churchmen's Conference in Atlanta.

We are rejoicing that seven of the 1987 Nazarene Bible College graduates are now planting new churches on seven districts. Reports already are coming in telling of many new people being won to Christ and the church.

RAYMOND W. HURN, Secretary
BOARD OF GENERAL SUPERINTENDENTS



Erich Schoenleber reflects on his 25 years of service at Nazarene Headquarters. Also shown (l. to r.) are Paul Spear, D. Moody Gunter, and Jerald D. Johnson.

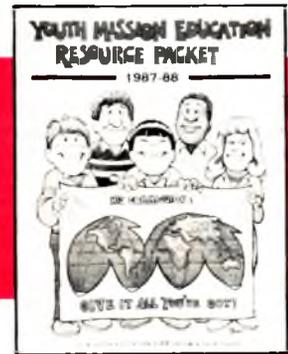


Ten-year employees: William M. Greathouse, Gene and Lois Van Note, Marie Saville, and Beverly Neufeld. Not pictured: Mabel Adamson and Sergio Franco.



Five-year employees: Phil Riley, Darl McCready, Sherry Goodman, Carol Korody, Judy Gress, and Oliver Delgado. Not pictured: J. D. Johnson, Mary-Frances Johnson, Patricia Reynolds, and John Smeed.

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HEADQUARTERS EMPLOYEES HONORED

Forty-eight employees at Nazarene headquarters were honored for their years of service to the denomination in a special chapel service at the Nazarene Theological Seminary chapel, July 14.

Among them was Erich Schoenleber who was honored for a quarter of a century of service to the General Board. He serves on the maintenance crew and is a skilled woodworking craftsman.



Two-year employees: Helen Evans, Evelyn Gibson, Mary Ann Gage, Sheila Bog-gess, Steve Weber, Carmen Ringhiser, Howard Walker, Beatrice Pinkerton, Ivan Perez, Lillian Johnston, Carol Speck, and Marilyn Colaizzi. Not pictured: Curtis Bowers, Lori Bowers, Vonda Bowman Rodeheaver, Judith Currey, Mark Gilroy, Marjorie Gipfert, Robert Gray, Ronald Howard, Kristal Kitchin, Lisa Norris, Tom Schofield, Gerald Smith, Randy Warren, and Charles Wilkes.



Fifteen-year employees: Mary Ann Wagner and Charles Payton. Not pictured: David Anderson and Karen Phillips.

Dr. William M. Greathouse, general superintendent, was among the seven employees honored for 10 years of service in Kansas City. Twenty-six persons received 2-year pins, 10 received 5-year pins, and 4 persons were honored for 15 years of service.

The awards were presented by Dr. D. Moody Gunter, Finance Division director, and Mr. Paul Spear, Headquarters Services director. Dr. Jerald D. Johnson, general superintendent, delivered the message in the special service and presented a gold watch to Erich Schoenleber.

The ceremony is an annual event sponsored by Headquarters Services.

—NN

COSMETIC COMPANY RESPONDS TO THREAT OF BOYCOTT

The Noxell Corporation has notified CLear-TV Chrm. Billy Melvin that

their responsible action; however, he said the boycott against Mazda will continue.

Thanks may be sent to:
Chrm. George Bunting
Noxell Corporation
11050 York Road
Hunt Valley, MD 21030
(800-638-6204)

—NN

NYI RAISES MONEY FOR SUMMER MINISTRY IN MEXICO CITY

Nearly \$43,000 was pledged and given by district NYI organizations at Nazarene Youth Congress for the support of the Mexico '87 Thrust to the Cities project.

Pledges and gifts were announced in a roll call, Friday morning, July 10. General NYI President Woodie Stevens and NYI Ministries Director Gary Sivewright called on each of the regional representatives to inform the congress of the commitment of each of their respective districts.

The goal established by the General NYI Council had been \$40,000.

The funds were used to pay the expenses of the 16 International Student Ministry (ISM) teams in Mexico City this summer and other related Mexico '87 expenses.

"The commitment of NYI at the general and local level to Mexico '87 is significant," said Rev. Michael Estep, Thrust to the Cities director. "The funds made it possible for many of the new works to reach new people through the ministry of ISM teams this summer. I am sure the Mexico Central District greatly appreciates this response to their vision of creating 100 new works in Mexico City this year." □

—NN



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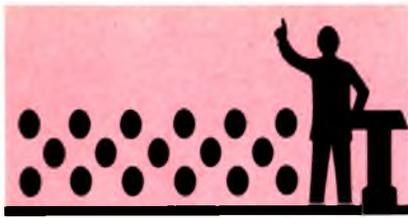
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EVANGELIST'S SLATES

ARMSTRONG, LEON, LINDA & FAMILY: Mitchell, IN, September 1-6; Astoria, IL, September 8-13; Fredericktown, MO, September 15-20; Manhattan, KS, September 23-27; Fort Morgan, CO, September 29—October 4

•**BAGGETT, DALLAS W.:** Salem, VA, September 11-13; Hopewell, VA, September 15-20; Charleston, WV (Davis Creek), September 22-27

BAKER, RICHARD C.: Steubenville, OH (First), September 1-6; Springboro, PA, September 8-13; Clendenin, WV, September 15-20; Lynchburg, VA, September 22-27; Lee City, KY (Community Church), September 29—October 4

•**BALLARD, DON:** Reserved, September 2-6; New Richmond, OH, September 9-13; Reserved, September 15-20; Pratt, KS, September 23-27

BELZER, DAVID A.: Wausau, WI, September 1-6; Batesville, AR, September 8-13; Kinsley, KS, September 15-20; Eureka, KS, September 22-27

BENTLEY, PAUL E.: Renton, WA, September 13-17; Nyssa, OR, September 20-24; San Jose, CA (Cambrian Park), September 30—October 4

BLUE, DAVE & DANA: Decatur, IL (First), September 9-13; Oklahoma City, OK (Trinity), September 23-27

BLTYHE, ELLIS G., SR.: Thomasville, GA (First), September 1-6; Durham, NC, September 8-13; Charleston Heights, SC (Dorchester Road), September 15-20; Ocala, FL (First), September 22-27

BOCK, DON: Quincy, KY (Kentucky Heights), September 9-13; New Castle, IN (Southside), September 29—October 4

BOICOURT, MARLA J.: Concerts in California, September 1-20; Johnson City, TN (Eastern Tennessee Singles Retreat), September 25-27; Alief, TX, September 29—October 4

BOONE, FORD: Houston, MS, Pearson Chapel, September 8-13

BOWDEN, AL: Jacksonville, FL (Grace), September 22-27; Del Ray Beach, FL, September 20—October 4

BREWINGTON, JANE A.: Smithfield, IL, September 9-20; Duxbury, MA, September 23—October 4

BRISCOE, JOHN B.: Reserved, September 1-4; Topeka, KS (Lakeview), September 8-13; Pauls Valley, OK, September 22-27

BROWN, FRED D.: Columbus, OH (Whitehall), September 8-13; Houston, TX (Southwest), September 22-27; Alief, TX, September 29—October 4

BROWN, MARK A.: Cuba, IL, September 8-13; Geneva, IN, September 15-20; Elkhart, IN (Northside), September 22-27; Margate, FL, September 29—October 4

BROWN, RONALD D.: Nelsonville, OH, September 1-6; Mansfield, OH (Hannah Road CCCU), September 22-27

BROWN, ROGER N.: Marseilles, IL (a.m.), September 6; Ottawa, IL (First, p.m.), September 6; Logan, OH, September 16-20; Erie, PA (First), September 23-27; Andover, OH (Cherry Valley), September 29—October 4

BUDD, JAY B.: Pleasantville, OH, September 8-13; Reserved, September 15-20; Killbuck, OH, September 22-27; Colliers, WV (Archer Heights), September 29—October 4

•**BURKE, OWEN M.:** Kewanee, IL (Grace), September 8-13; Lafayette, IN (First), September 27; Logansport, IN (First), September 29—October 4

BURKHALTER, G. PAT: Fargo, OK, September 1-6; Mena, AR, September 8-13; Hurricane, WV (First), September 15-20; Tulsa, OK (Southwest), September 22-27; Dodson, TX, September 29—October 4

BYERS, CHARLES & MILDRED: Fort Smith, AR (Trinity), September 13-20; Beatrice, NE, September 22-27; Reserved, September 28—October 3

CANAN, DAVID L.: Barnesville, GA, September 1-6; Fayetteville, TN, September 8-13; Covington, GA (First), September 15-20; Riverdale, GA (Timberlake), September 22-27; Duncan, OK (Oak Avenue), September 29—October 4

CANFIELD, DAVID B.: Inez, KY, September 9-13; Cabin Creek, WV (Chelany), September 16-20; Augusta, KY, September 23-27; Catlettsburg, KY (Durbin), September 29—October 4

CASTEEL, HOWARD H.: Ironton, MO, September 1-6; Oklahoma City, OK (Capitol Hill), September 8-13; Cuba, IL, September 15-20; Jerseyville, IL, September 22-27; Piedmont, MO, September 29—October 4

CAYTON, JOHN, JR.: Toronto, OH, September 8-13; Geneva, OH, September 15-20

CERRATO, ROBERT J.: Iowa District Tour, September 28—October 9

CHAMBERS, J. LEON & MILDRED: Iowa District Lay Retreat, September 11-13; Jackson, MS (Grace), September 16-23; Lawton, OK (First), September 29—October 4

•**CHANEY, REEFORD L.:** Abingdon, VA, September 15-20; Moultrie, GA (First), September 22-27; Albany, GA (First), September 29—October 4

CHASE, FRANK: Goodland, KS, September 1-6; Phillipsburg, KS, September 8-13; Vici, OK, September 15-20; Alva, OK, September 22-27; Indianapolis, IN (Ritter Avenue), September 29—October 4

CHIPP, VERLIN E.: Wapello, IA, September 8-13; Indianapolis, IN (Friendly), September 15-20

CHRISTNER, JACK M.: Ashtabula, OH (First), September 1-6; Redkey, IN, September 9-20; Huntingdon, PA (McConnellstown), September 22-27; Harrisburg, PA (Bethany), September 29—October 4

•**CLAY, M. E.:** Spencerville, OH, September 22-27; Marlinton, WV, September 29—October 4

COFFEY, REV. & MRS. RUSSELL: Nashville, MI, September 1-6; Grand Ledge, MI, September 8-13; Battle Creek, MI (West Michigan Avenue), September 15-20; Battle Creek, MI (First), September 22-27; Winchester, IN, September 29—October 4

COVINGTON, NATHAN A.: Springdale, AR, September 1-6; Carl Junction, MO, September 8-13; Farmington, AR, September 15-20; Irving, TX (First), September 22-27; Del City, OK, September 29—October 4

•**COX, CURTIS B.:** Blue Ridge, VA (Tabernacle), September 15-20; Hinton, WV, September 22-27; Bramwell, WV (Wesleyan), September 29—October 4

CRABTREE, JAMES C.: Shelbyville, IN (Wesleyan), September 1-6; York, PA, September 8-13; New Castle, PA (First), September 15-20; Fortville, IN, September 22-27

CRANDALL, VERNON & BARBARA: Bakersfield, CA (Brentwood), September 8-13; Verde Valley, AZ (Cottonwood Church), September 29—October 4

•**CREWS, H. F.:** Amarillo, TX (North Beacon), September 11-13

•**CULBERTSON, BERNARD W.:** Weiser, ID, September 13-20

•**DAVIS, HAROLD C.:** Reserved, September 1-6; Broadview, NM, September 8-13; Drumright, OK, September 15-20; McCune, KS, September 22-27

DAWSON, JAMES A.: Frankfort, MI (Benzie), September 16-20; Mount Blanchard, OH, September 22-27

DELL, JIMMY: Clovis, NM, September 4-7; Kokomo, IN (First), September 9-13; Lansing, MI (First), September 15-20

DENNISON, MARVIN E.: Killbuck, OH, September 1-6; Danville, IL (Oaklawn), September 8-13; Pataskala, OH, September 15-20; Sparta, WI, September 22-27

•**DIXON, GEORGE & CHARLOTTE:** The Plains, OH (Point Rock), September 9-13; McDonald, PA, September 16-20

DODDS, JOHN E.: Hudson Falls, NY (Cornerstone), September 15-20; Springfield, OH (High Street), September 22-27; Greenville, OH, September 29—October 4

DOOLITTLE, KEVIN C.: Duxbury, MA, September 23—October 3

DUNMIRE, RALPH & JOANN: Glenmont, OH (Wesleyan), September 8-13; Nashville, TN (Radnor), September 15-20

DUTTON, BARRY & TAVIA: Mansfield, AR, September 1-6; Texarkana, TX (First), September 8-13; North Little Rock, AR (First), September 15-20; Hot Springs, AR (Lockhaven), September 22-27

ESSELBURN, BUD—THE KING'S MESSENGERS: Kingwood, WV, September 15-20; New Galilee, PA, September 22-27; Grove City, PA, September 29—October 4

EVERMAN, RUSSELL W.: Argillite, KY, September 16-20; Mount Sterling, KY, September 23-27; London, KY, September 30—October 4

FADER, WES: North Syracuse, NY, September 8-13; Wooster, MA, September 15-20; Beverly, MA, September 22-27; Malden, MA, September 29—October 4

•**FISHER, C. WILLIAM:** Tucson, AZ (Central), September 15-20; Westminster, CO (Denver Westminster), September 22-27; Longview, TX (First), September 29—October 4

FLOYD, THOMAS D.: Redding, CA (First), September 25-30

FORTNER, ROBERT E.: Alton, IL (Hillcrest), September 8-13; Albion, IL (Free Methodist), September 15-20; Monticello, IN, September 22-27; St. Johns, MI, September 29—October 4

FOSTER, ALFRED D.: Danville, IL (Cedar Grove), September 29—October 4

FRANK, RICHARD A.: Hopewell, VA, September 2; Chesapeake, VA (First), September 6; Purcellville, VA (Loudoun Valley), September 8-13; Waynesboro, VA, September 15-16; Marshfield, MO, September 20-27

FREELAND, RONALD E.: Cory, IN, September 1-6; Indianapolis, IN (Clermont), September 8-13; Nashville, TN (Radnor), September 15-20; Jasper, IN, September 22-27; Indianapolis, IN (Lawrence), September 29—October 4

•**FRODGE, HAROLD C.:** Newberry, IN, September 22-27

GARDNER, JOHN M.: Tampa, FL (Calvary), September 1-6; Tampa, FL (First), September 8-13; Rockledge, FL (Coca First), September 15-20; Reading, PA (Calvary), September 22-27

GAWTHORP, WAYLAND W.: Loudon, TN, September 8-13; Cowan, TN, September 15-20; Indianapolis, IN (Southport), September 22-27

•**GRAY, C. PAUL:** Watonga, OK, September 13; Westlake, LA, September 15-20

GREEN, JAMES & ROSEMARY: Southeast Oklahoma District Camp, September 1-6; Joplin, MO (First), September 8-13; Pontiac, MI (First), September 15-20; Kalspell, MT (First), September 23-27; Tennessee District Tour, September 29—October 4

HAINES, GARY W.: Gardendale, AL, September 5-9; Columbus, MS (First), September 10-13; Danville, IL (First), September 19-23; Kansas City, MO (St. Paul's), September 24-27

•**HANCOCK, BOYD C.:** Jonesboro, AR (Woodsprings), September 8-13; Craig, MO, September 12-20; Lenexa, KS (Kansas City Central), September 22-27

HAYES, ALVIN B.: Baytown, TX (First), September 8-13; Reserved, September 14-20; Shippensburg, PA, September 22-27; Columbia City, IN, September 29—October 4

HAYNES, CHARLES & MYRT: Decherd, TN, September 1-6; Carthage, TN, September 8-13; Follansbee, WV (First), September 15-20; New Cumberland, WV, September 22-27; Louisville, KY (Okolona), September 29—October 4

HECKATHORN, JAMES R.: Huron, SD, September 29—October 4

HELMS, MIKE & GLORIA: Winston-Salem, NC (Faith), September 1-6; Sanford, NC (Beacon), September 8-13; Savannah, GA (First), September 15-20; Blytheville, AR (First), September 22-27; Albany, KY (Highway), September 29—October 4

•**HENDERSON, LATTIE V.:** Woodfield, OH, September 8-13; Barnesville, OH, September 14-21

HICKS, JOHN DAVID: Seaside, OR, September 6; Watsonville, CA, September 9-13; Oroville, CA, September 16-20; Canby, OR (Chapel), September 23-27; Pittsburg, CA, September 30—October 4

HIGGINS, CHARLES E.: Phoenix, AZ (Biltmore), September 13-17; Denair, CA (Denair-Turlock), September 20-24; Hayward, CA (First), September 27—October 1

HILL, BEN E.: Monett, MO, September 8-13; Dexter, MO (Southwest), September 15-20; Ottumwa, IA (Trinity), September 22-27; Lacon, IL, September 24—October 4

•**HOWARD, RICHARD E.:** Clinton, IL (First), September 15-20; Hanover, PA, September 29—October 4

HUGHES, A. JOYCE: Nashville, TN (Blakemore), September 22-27

HUNDLEY, JOHN D.: Selma, AL, September 15-20; Homerville, GA (Evangelistic Church), September 22-27

JANTZ, MARJORIE: Indianapolis District Women's Meeting, September 26; Indianapolis, IN (Southwest), September 27

JEFFRIES, JEFF & JAN: Prineville, OR, September 6-10; Myrtle Creek, OR, September 13; Sisters, OR (Cloverdale), September 18-20

JOHNSON, RONALD E.: Concerts—Central Washington, September 1-2; Concerts—Montana and Wyoming, September 9-16; Concerts—Colorado, September 20-21; Boulder, CO (Longs Peak Zone), September 22-27; Concerts—Colorado and Utah, September 28-30

JONES, TERRY L.: Pawhuska, OK (First), September 1-6; Carthage, MO, September 8-13; Crawfordsvile, IN, September 16-27

JUSTICE, MEL & DONNA: Omaha, NE (Central), September 1-6; Reserved, September 8-13; Shippshewana, IN, September 15-20; North Manchester, IN, September 22-27; Warren, OH (Bolindale), September 29—October 4

KEENA, EARL E.: Red Bluff, CA, September 20-27

•**KNIGHT, JOHN L.:** Hastings, MI, September 8-13; Pontiac, MI (First), September 15-20; Altus, OK, September 29—October 4

KOHR, CHARLES A.: Arona, PA, September 1-6; Sligo, PA, September 8-13; Sharpsville, PA, September 15-20; Saltsburg, PA, September 22-27; Atlasburg, PA, September 29—October 4

•**KRATZER, RAYMOND C.:** Boise, ID (Five Mile), September 11-13; Juliaetta, ID, September 23-27

LAING, GERALD D.: Valparaiso, IN (South Haven), September 15-20; Reserved, September 22-24; Kalamazoo, MI (South Side), September 29—October 4

LASSELL, RAY: Akron, OH (East Liberty), September 8-13; Chester, SC, September 15-20; Beckley, WV, September 22-27; Marysville, OH, September 29—October 4

LAWSON, WAYNE T.: Moses Lake, WA, September 20-25; Loon Lake, WA (Lakeside), September 27—October 2

LECKRONE, LARRY D.: Waterloo, IN, September 1-6; Buchanan, MI, September 8-13; Elkhart, KS, September 15-20; Bellefontaine, OH, September 22-27; Watertown, NY, September 29—October 4

LEPTEP, DOUGLAS & SAMUELLA: Reserved, September 1-6; Clifton Springs, NY, September 8-13; Connersville, IN (Gortner Memorial), September 15-20; Unontown, OH (Akron Trinity), September 22-27; Greenville, PA, September 29—October 4

LESTER, FRED R.: Anderson, MO (Banner), September 1-6; Neosho, MO, September 8-13; Great Falls, MT (First), September 27—October 4

LIDDELL, P. L.: Aledo, IL, September 1-6; Columbus, OH (Beechwood), September 8-13; Westerville, OH, September 15-20; Mount Sterling, OH, September 22-27; Benton, AR (First), September 30—October 4

LOHR, DONALD A.: Hinton, WV (Independent Camp), September 1-6; Adrian, MI (First), September 8-13; Charleston, WV (Tyler Heights), September 15-20; Pineville, WV, September 22-27; Belle, WV, September 29—October 1

•**LOWN, ALBERT J.:** Mason, MI (First), September 6-13; University Park, IA (Vennard College), September 14-18; Reserved, September 21-22

MACK, WILLIAM M.: Niles, MI, September 8-13

MANER, ROBERT E., JR.: North Little Rock, AR (Grace), September 8-13; Mattoon, IL (First), September 15-20; Pensacola, FL (Ensley), September 22-27; Nashville, IN (Parkview), September 29—October 4

MANLEY, STEPHEN L.: Temple, TX (First), September 1-6; South Africa Regional Conference, September 10-13; Grand Junction, CO (First), September 15-20; Boulder, CO (Long Peak Zone Crusade), September 22-27; Canadian Nazarene College, September 29—October 4

•**MARLIN, BENJAMIN F.:** Holly Hill, FL (Daytona First), September 25-27; Reserved, September 29—October 2

•**MARTIN, E. LEON:** Jacksonville, TX, September 22-27

MATTER, DANIEL W., SR.: Garrett, IN, September 14-20

McELFRESH, RONALD D.: Reserved, September 1-7; Wauneta, NE, September 20-26; Chadron, NE, September 27—October 2

McGEE, JERRY: Highpoint, NC (Wesleyan Men's Association), September 1; Thomasville, NC (Hollyhill Wesleyan), September 4-6; Brassstown, NC (Hayesville), September 8-13; Lawndale, NC (Missions Methodist), September 15-20; Kannapolis, NC (Westside), September 22-27; Concord, NC (First), September 29—October 4

McKELLIPS, DALLAS A., SR.: Hubbard, OH, September 15-20; Cle Elum, WA, September 22-27; Port Orchard, WA, September 29—October 4

McMAHAN, W. T. & MARGARET: Dayton, OH (Central), September 22-27

McWHIRTER, G. STUART: Clarksville, TN (Memorial Drive), September 9-13; Owensboro, KY (First), September 16-20; Fort Wright, KY (Covington Central), September 23-27; Brownstown, IN, September 30—October 4

MELVIN, L. DOLORES: Ravenna, KY, September 8-13; Amarillo, TX (Central), September 29—October 4

MEREDITH, DWIGHT & NORMA JEAN: Johnson, KS (Bethel), September 1-6; Anthony, KS, September 8-13; Derby, KS, September 15-20; Hewitt, MN, September 22-27; New Castle, IN (Southside), September 29—October 4

METCALF, HENRY D.: Niagara Falls, NY (First), September 21-27; Angola, NY, September 27—October 2

MILLER, WALLACE C.: Castle Rock, WA, September 6-9; Lincoln City, OR, September 13-17; Caldwell, ID (Canyon Hill), September 20-24; Grand Ronde, OR, September 27—October 1

MILLHUFF, CHARLES R.: Olathe, KS (College), September 2; Colingdale, PA, September 3-6; Reserved, September 6; Decatur, IL (First), September 9-13; Indianapolis, IN (Westside), September 16-20; Reserved, September 27

MILLS, CARLTON A.: Harrisonville, MO, September 2-6; New Paltz, NY, September 9; East Falmouth, MA (Cape Cod Falmouth), September 12-15; Dennisport, MA (Cape Cod Dennisport), September 16; Uxbridge, MA (a.m.), September 20; South Weymouth, MA (p.m.), September 20; Wolcott, VT, September 22-27; NIROGA, September 28—October 2; Brandon, VT (Leicester), September 30

MITCHUM, CLARENCE R.: Trafalgar, IN (Spearsville Wesleyan), September 11-13

MOORE, NORMAN L.: Puyallup, WA (Zone Camp Meeting), September 9-13; Vancouver, WA (Hillcrest), September 16-20; Los Alamos, NM (La Vista), September 23-27; Spring Valley, CA, September 30—October 4

MORLEY, FRANK W.: Reserved, September 1-13; Peoria, AZ, September 15-20; Yuma, AZ (Grace), September 22-27; Covington, KY (First), September 29—October 4

MOSS, KEITH LYNN: Cowan, TN, September 29—October 4

MOSS, UDELL G.: Winnsboro, LA (First), September 1-6; Jackson, MS (Emmanuel), September 8-13; Houston, TX (Broadway), September 15-20; Jonesboro, AR (First), September 22-27; Columbia, MO (First), September 29—October 4

MUNCIE, ROBERT & JANE: Muncie, IN (Mayfield), September 1-6; Färmland, IN, September 8-13; Warren, IN (Hillcrest), September 14-20; Bloomington, IN (Broadview), September 22-27; St. Bernice, IN, September 29—October 4

NAJARIAN, BERGE & DORIS: Davenport, IA, September 11-13; Madison Heights, MI (St. Paul), September 15-20

NEFF, LARRY & PAT: Adrian, MI (First), September 8-13; Hopewell, VA, September 15-20; Roanoke, VA (First), September 23-27; Belle, WV, September 29—October 1

OLIVER, L. S.: Carmi, IL, September 1-6; Hoopston, IL (First), September 8-13; Merrifield, MN, September 15-20; Watonga, OK, September 29—October 4

OVERTON, WILLIAM D.: Wyandanch, NY, September 8-13; Covington, VA, September 15-20; Cumberland, MD (First), September 22-27; Wilmington, DE, September 29—October 4

OYLER, CALVIN & VIRGINIA: Whallonsburg, NY (Boquet) September 1-6; Auburn, NY, September 8-13; Rochester, NY (Calvary), September 15-20; Winfield, KS, September 29—October 4

PAGE, MARK: Hinton, WV (Payton Independent Camp), September 1-7; Kingsport, TN, September 8-13; Belpre, OH, September 15-20

PASSMORE EVANGELISTIC PARTY: Jersey Shore, PA (Wesleyan), September 8-13; Waverly, NY, September 15-20; Philadelphia, PA (First), September 22-27; Dora, PA, September 29—October 4

PENDELTON, JOHN P.: Lubbock, TX, September 6-20

PFEIFER, DON—EVANGELISTIC TEAM: Spokane, WA (District La-

bor Day Camp), September 4-7; Logan, WV (Gospel Sing), September 7; Joplin District Layman's Retreat, September 11-13; Reserved, September 29

PFEIFER, MARK: Roan Mountain, TN (Holiness Church), September 20-25; Chillicothe, OH (Westside), September 27—October 1

POSEY, WARREN: Indianapolis, IN (Meadowbrook), September 2; Indianapolis, IN (Lawrence), September 6; Greenwood, IN, September 12-13; Reserved, September 15-20

POTTER, HAROLD J.: Bartow, FL (First), September 15-20

QUALLS, PAUL: St. Albans, WV, September 15-20; New Castle, PA (First United Brethren), September 22-27; New Castle, IN (Southside), September 29—October 4

REID, WILLIAM D.: Lancaster, KY, September 15-20; West Baden, IN (Springs Valley), September 22-27

RETTER, KARL W.: Bloomsburg, PA, September 11-13; Owosso, MI (First), September 15-20

RICHARDSON, KENNETH L.: Pottsville, MI, September 15-20; Rockford, IL (Auburn Road), September 25-27; East Peoria, IL, September 29—October 4

RICHARDS, LARRY & PHYLLIS: Indianapolis, IN (Friendly), September 15-20

ROBINSON, TED L.: Rutland, OH, September 1-6; Bradley, IL, September 8-13; Denton, TX (First), September 15-20; Bellaire, TX, September 22-27; Grapevine, TX, September 29—October 4

ROTH, RONALD W.: Charleston, WV (Campbells Creek), September 1-6; Oakland, MD, September 8-13; Belle Vernon, PA, September 15-20; Charleston, WV (South Hills), September 22-27; Huntington, WV (Walnut Hills), September 29—October 4

SEMRAH, KIM: Plymouth, MI (Salvation Army), September 20

SMITH, CHARLES HASTINGS: Brunswick, GA (First), September 2-6; Georgia District Laymen's Retreat, September 11-13; Chattanooga, TN (First), September 16-20; Lenoir City, TN, September 22-27

SMITH, DOYLE C.: Donalsonville, GA (First), September 1-6; Bellville, GA (Trinity), September 8-13; Wrightsville, GA, September 15-20; Hinesville, GA, September 27—October 2

•**SMITH, OTTIS & MARGUERITE:** Heuvelton, NY (Wesleyan), September 22-27; Belfast, ME, September 29—October 4

SMITH, DUANE: Portland, IN (Sugar Grove), September 1-6; Moundsville, WV, September 8-13; Washington, PA (Hart Avenue), September 15-20; Clarion, PA, September 22-27; Rising Sun, IN, September 29—October 4

SNODGRASS, ROBERT G.: Greenville, TX (Peniel), September 1-6; Madison, TN, September 9-13; Lakewood, CO (Denver Lakewood), September 20; Dallas, TX (North), September 23-27

SPEARS, DANNY A.: Newport, AR, September 15-20; North Arkansas District Children's Retreat, September 25-27

STANFORTH, KENNETH: Palmdale, CA, September 15-20; Chula Vista, CA, September 22-27; Spokane, WA (Bethel), September 29—October 4

STANTON, TED & DONNA: Cable, OH (Kennard), September 1-6; Otter Lake, MI, September 8-13; Pana, IL (First), September 15-20; Robinson, IL (First), September 22-27; Stockton, IL, September 29—October 4

STARK, EDDIE G.: Neodesha, KS, September 11-13; Marionville, MO, September 15-20; Clinton, MO, September 22-27; Cassville, MO, September 29—October 4

STEVENSON, GEORGE E.: Mineral City, OH, September 1-6; Monroe, MI, September 8-13; Miamisburg, OH (First), September 15-20; Fairfield, OH, September 22-27; Cincinnati, OH (Fairfax), September 29—October 4

STREET, A. DAVID: Elizabethton, TN, September 15-20; Elkton, KY, September 22-27; Evansville, IN (Grace), September 29—October 4

TAYLOR, CLIFFORD E.: Washington Pacific District Camp, September 5-7; Caldwell, ID (Ustick Road), September 21-27

•**TAYLOR, MENDELL L.:** Mesquite, TX, September 9-13

TAYLOR, ROBERT W.: Spencer, IN, September 2-6; Blanchester, OH, September 9-13; St. Albans, WV, September 15-20; Cedarville, OH, September 23-27; Bridgeton, MO (St. Louis Bridgeton), September 30—October 4

THOMPSON, ROBERT W.: Greenville, TX (Peniel), September 1-6

THORNTON, WALLACE O.: Columbia, KY (Sparksville), September 1-6; Primm Springs, TN (Elmore), September 15-20

TRIPP, HOWARD M.: Manchester, OH, September 8-13; South Pittsburg, TN, September 15-20; Dayton, OH (Central), September 22-27; Hamilton, OH (Tuley Road), September 29—October 4

TRISSEL, PAUL D., SR.: Reserved, September 21-27

•**ULMET, ALECK G.:** Centerville, IA, September 8-13; Moravia, IA, September 15-20; Chariton, IA, September 22-27; St. Louis, MI, September 29—October 4

WALKER, BRIAN & DEBI: Kennewick, WA (Pinelaw Labor Day Camp), September 4-6; Washington Pacific District Layman's Retreat, September 25-27; Reserved, September 28-30

WALKER, LAWRENCE: Orbisonia, PA, September 15-20; Shadyside, OH, September 27—October 4

•**WATKINS, FRANK C.:** Silvertown, OR, September 9-13; Drain, OR, September 16-20; Grants Pass, OR (Murphy), September 23-27

•**WATSON, LOY L.:** Reserved, September 1-30

WELCH, MRS. DARLENE C.: Monticello, KY, September 13

WELLS, LINARD O.: Roswell, NM (Central), September 1-6; Alamogordo, NM, September 8-13; Artesia, NM, September 15-20; Tyler, TX (First), September 22-27; Fort Ogilthorpe, GA (Battlefield Parkway), September 30—October 4

WHITWORTH, MARCUS A.: Springdale, AR, September 1-6; Rolia, MO, September 8-13; Grand Junction, CO (First), September 15-20; Irving, TX (First), September 22-27; Del City, OK, September 29—October 4

•**WILLIAMS, E. VERBAL:** Reserved, September 1-20; Woodstock, Ontario, Canada, September 22-27

WOODWARD FAMILY EVANGELISM: East Charleston, VT, September 8-13; Sherwood, PEI, Canada, September 13-20; Waterville, VT, September 22-27; East Charleston, VT, September 29—October 4

•**WOOLMAN, J. L.:** Anthony, KS, September 8-13; Port Huron, MI (First), September 29—October 4

WOOTEN, D. J.: College Park, MD, September 9-13; Sandy Lake, PA (Wesleyan), September 20; Erie, PA (First), September 23-27; Andover, OH (Cherry Valley), September 29—October 4

•**WRIGHT, AUSTIN H.:** Augusta, ME (First), September 8-13; East Rockaway, NY, September 15-20; Smithton, PA, September 22-27; Warsaw, IN, September 29—October 4

WRIGHT, E. GUY: Midland, PA (Ohioville), September 1-6; Youngstown, OH (First), September 9; Warren, OH (Champion), September 10; Youngstown, OH (Camp Joy Interdenominational Holiness Camp), September 11-13; Greenfield, OH, September 15-20; California, PA, September 22-27; Dunbar, WV, September 29—October 4

•**WYRICK, DENNIS E.:** Belleville, IL (Emmanuel), September 15-20; Springfield, IL (Trinity), September 22-27

YINGLING, KENNETH B.: Hagerstown, IN, September 11-13

•designates retired elder

NEWS OF EVANGELISM

HOLY SPIRIT TAKES OVER WHERE EVANGELIST LEAVES OFF

Although the New Matamoras, Ohio, church had prepared for revival, the special services with Evangelist Mike and Gloria Helms seemed to be an uphill struggle.

"Satan was really trying to get control of the services," reports Pastor Dwight D. Umbel. "But God was working and some people were under so much conviction that they clung to the pews."

The turning point came following the Sunday morning service. "Rev. Helms had preached an anointed message, but only one person came to the altar. Many of the saints, believing that God was going to break through, spent the afternoon in prayer.

"Sunday night, after Brother Helms' message, there was such a stirring on God's people. Yet when the altar call was given, no one responded. The evangelist felt the presence of God, and knew Satan was battling against the Word."

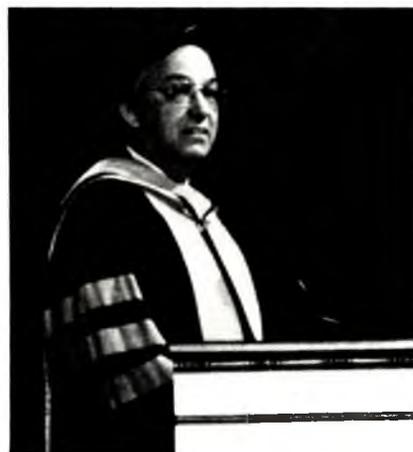
This struggle continued as saints prayed. Then, according to Pastor Umbel, "After Rev. Helms and I had done all we could, the Holy Spirit took over. People began coming to the altar—the unsaved, the backsliders, those who were slack in their commitment, the unsanctified.

"This moving and speaking by the Holy Spirit just went on and on. Testimonies were given, and people just sat in awe, not knowing what to do or what to expect. This went on until 10:30 that evening. We've never seen anything like it!" □

OUR COLLEGES AND SEMINARIES



Dr. Donald D. Owens, president of MANC, brings greetings to members of the platform.



Dr. Ted Ward, commencement speaker

MANC GRADUATES 16TH CLASS

The echo of "Lead On, O King Eternal," the processional march of faculty, administration, and Board of Trustees members, and the excitement of 192 graduates culminated to provide a fitting setting for the 16th graduation ceremonies at Mid-America Nazarene College. Dr. Donald D. Owens, president of MANC, presented his second baccalaureate sermon, titled "To Learn, to Serve, to Be."

On the following morning, Monday, May 4, Dr. Ted Ward gave the commencement address. He is professor of Christian education, dean of international studies, and director of the education program at Trinity Evangelical Divinity School of Deerfield, Ill. "Arriving at the Departure Gate" was the theme of Dr. Ward's speech.

Two graduating seniors were named valedictorians. Mr. Jerry D. Clonch, son of Mr. and Mrs. David Clonch of Solon, Iowa, and Mrs. Judy Korb of

Shawnee, Kans., addressed students, family, and friends. Jerry Clonch and Miss Donna Lynn were also awarded the American Heritage Award. This award is given each year to an outstanding senior woman and an outstanding senior man. This honor is the highest nonacademic award granted to a graduating senior. □

COMMENCEMENT AT PLNC

Three-hundred-and-fifty-two students graduated from Point Loma Nazarene College in ceremonies this spring. Dr. John A. Knight, general superintendent, addressed those attending the commencement service. Dr. Jim Bond, PLNC president, presented the degrees to the graduates.

In his baccalaureate message, Dr. Bond challenged the Class of 1987 to be examples of morality and to be equally concerned about the morality of their world, "It has been said often that all it takes to destroy a nation is for good people to do nothing. In the kind of world in which we live, we Christians cannot afford the luxury of a laissez-faire posture toward the moral and ethical issues of the times."

Commencement activities included the honoring of the PLNC Classes of 1937, 1962, and 1977.

"Alumnus of Point Loma" (APL) awards were presented to Esther Haney Allen, Ronald P. Benefiel, Richard Borbe, James Frank Daniel, Douglas McAbee, John A. (Jay) Reed, Ronald R. Schmidt, and Robert H. Scott.

—NW □

TWENTY-SIX GRADUATE FROM CNC

Twenty-six students graduated from Canadian Nazarene College this spring. Dr. Terrell C. (Jack) Sanders, Jr., president of Nazarene Theological Seminary, delivered the main commencement address to the crowd of

parents, faculty, administrators, pastors, district superintendents, and friends of the Class of '87.

Miss Debbie Hewko of Medicine Hat, Alta., received the Governor General's Silver Medal. She also delivered the valedictory address.

The CNC Chorale, under the direction of Mr. Jake Klassen, sang. Vern Hannah, academic dean, presented awards and presented the candidates for degrees to Dr. Neil Hightower, CNC president. □



NNC graduates waiting for the academic procession to begin are (from l.) Richard Shepard of Worden, Mont.; Jeff Shea of Cheney, Wash.; Kurt Salisbury of Moscow, Idaho; Patrick Rowe of Gemswick-St. Philip, Barbados; Dennis Dixon of Seattle; and Alan Dale of Casper, Wyo.

NNC COMMENCEMENT

There were 200 degrees conferred during commencement as Northwest Nazarene College ended its 74th year.

Dr. Tom Nees, a 1959 graduate, was the speaker. Nees is the founder and pastor of the Community of Hope in Washington, D.C. He urged the graduates to be prepared to take risks, even to fail. He said that taking risks also leads to opportunities.

Among the degrees granted were seven master of education.

Northwest Nazarene College will celebrate its 75th anniversary during the 1987-88 school year. □



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By Richard Howard

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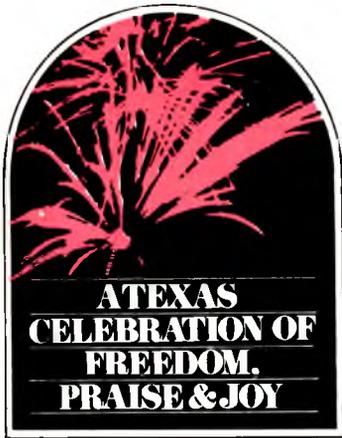


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At the *Maine district assembly*, Dr. J. E. Shankel, district superintendent, completed the third year of an extended term. Dr. Eugene L. Stowe, general superintendent, ordained David Lee Shaw. Pictured (*l. to r.*) are those who received the Great Commission Leader Awards: Category II, Pastor Glen D. Matthews, Jr., Windham; Category III, Pastor Calvin A. Alexander, Bangor; with District Superintendent Shankel; and Category I, Pastor James N. Ennis, Berwick. Those who received the Great Commission Fellowship Awards were: Pastor Donald L. Green, Convene; Pastor Jeffrey C. Therrien, Eliot; Pastor Kimble A. Cookson, Lincoln; Pastor Stanley Sabine, Jr., Lisbon Falls; Pastor Richard W. Baker, Sr., Norway; Pastor Albert E. Rich, Union; Pastor Stephen A. Smith, Wells; and Pastor David L. Shaw, North Waldoboro.



At the *Northwestern Ohio district assembly*, District Superintendent M. V. "Bud" Scutt, completed the third year of an extended term. Dr. Eugene L. Stowe, general superintendent, recognized the credentials of Ronald E. Priest. Pictured (*l. to r.*) are those who received the Great Commission Leader and Fellowship awards: Category III, Pastor Larry Stevely, Springfield Trinity; Category IV, Pastor Harold Clay, Lima First; Fellowship Award, Pastor Carl Patten, Riverside; Category I, Pastor Glen Freshour, Jackson Center; and Pastor Larry Fox, Wapakoneta, Fellowship Award. The Bradford church (no pastor) received the Great Commission Leader Award, Category II.



Shown at the Northwestern Ohio district assembly are the "Pastors of the Year"; (*l. to r.*) are: Dr. M. V. Scutt, district superintendent; Rev. Glen Freshour, Rev. Larry and Sue Fox, Janet and Dr. Harold Clay, Mary Ann and Rev. Larry Stevely, and Dr. Eugene L. Stowe, general superintendent. "Pastors of the Year" led their churches to achieve every assigned goal, including Honor NYI, Award NWMS, Honor Sunday School, Evangelistic Honor Roll, Budget Honor Roll, and 10 percent giving for World Evangelism.

MOVING MINISTERS

- LARRY A. ATTIG from Ferguson (Mo.) to Avon Park (Fla.) First
 EUGENE R. CALDWELL from student, NBC, Colorado Springs, to St. Louis (Mo.) Southside
 HAROLD D. CALHOUN to Hollywood (Md.) First
 CLARK R. CAMPBELL to Plover (Wis.) Plover-Point
 MICHAEL K. DeROSA from student, NTS, Kansas City, to associate, Buffalo (N.Y.) First
 W. C. DISHON from Fort Wayne (Ind.) Lake Avenue to Houston (Tex.) Northwest
 AL C. GRONDSKI, student, NBC, Colorado Springs, to West Bend (Wis.) First
 CARLTON D. HANSEN from Rochester (N.Y.) Trinity to Dayton (Ohio) Parkview
 STEPHEN R. HAWKINS from Yankton (S.Dak.) First to Norman (Okla.) Grace
 JOHN HAY, JR., to Indianapolis (Ind.) Central
 GEORGE B. JOHNSON from Salida (Colo.) First to Boise City (Okla.) First
 PHILLIP R. KELLERMAN from Fort Wayne (Ind.) Southside to Anderson (Ind.) East 38th Street
 HARVEY J. McCLURE to Kurtz (Ind.) First
 JOSEPH M. McRANIELS to LaCrosse (Wis.) First
 RAY D. MOORE from Greenville (S.C.) First to Charlotte (N.C.) Trinity
 ALVIN J. OWENS from Magnolia (Miss.) First to Lawrenceburg (Tenn.) Vaughn
 DAMON WRIGHT from Parker (Ariz.) to Taloga (Okla.) First
 MARVIN E. RANKIN III from student, NBC, Colorado Springs, to associate Jacksonville (Fla.) First
 GEORGE L. SCOTT from student, NBC, Colorado Springs, to Harrington (Del.) First
 GENE A. SKIDGEL to associate Porterville (Calif.) First

MOVING MISSIONARIES

- REV. RANDY and LORIE BECKUM, France, Field address: chez Orjala, 4, Allee des Bles, Toussus-le-Noble, 78117 Chateaufort, France
 DR. DAN and MARGARET CLARK, Bolivia, Furlough address: 10414 Penny Ln., Indianapolis, IN 46229
 MISS DEBBY FLIPPO, MAC Region, Furlough address: c/o Fowler, 2613 S. Evanston, Independence, MO 64052
 DR. TERRY and SUSAN HALL,* Papua New Guinea, Furlough address: 6203 N.W. 31st, Bethany, OK 73008
 REV. GERALD and GAYLE HAYSE, South Africa, Furlough address: 1312 E. 152nd, Olathe, KS 66062
 DR. JAY and CAROL HUNTON, ENBC, Field address: Postfach 109, 8201 Schaffhausen, Switzerland
 REV. GORDON and PATRICIA JOHNSTON, Papua New Guinea, Field address: P.O. Box 416, Mt. Hagen, WHP, Papua New Guinea
 REV. MIKE and KATHY ROBINSON, Honduras, Furlough address: 2603 Ave. A, Council Bluffs, IA 51501
 REV. DAVID and LAURA RUNYAN, Portugal, Field address: c/o Srader, Rua Castilho 209 5-E, 1000 Lisbon, Portugal
 REV. BOYD and NEVA SKINNER, Chile, Field address: Casilla 123, Correo 30, Santiago, Chile
 MR. RUSS and MARGARET SLAUGHTER,* Swaziland, Furlough address: 4212 E. 31st, Tucson, AZ 85711
 REV. DARYLL and VERNA STANTON, South Africa, Field address: P.O. Box 15, Acornhoek 1360, Republic of South Africa
 REV. TIM and JADONNA TROUT, Philippines, Field address: P.O. Box 641, Greenhills 3113, Metro Manila, Republic of the Philippines
 REV. RON and SARA WILLARD, Botswana, Furlough address: 912 Bradley Ave., Oklahoma City, OK 73127

*Specialized Assignment Personnel

ANNOUNCEMENTS

The **Jackson, Ga., church** will celebrate its 50th anniversary Labor Day weekend, September 4-6. Former pastors will participate during the weekend, climaxed by messages on Sunday morning and afternoon by General Superintendent William M. Great-house. There will be a covered-dish lunch on Sunday at the noon hour. Friends, former members, former pastors, and their families are invited to attend. Call 404-775-3998 for further details.

The **Springfield, Ohio, High Street Church** will observe its 45th anniversary Sunday, September 6. Rev. Ted Holstein, former pastor and now superintendent of the Kentucky District, will be the special speaker. All former pastors and associates are invited to return. The highlight of the day will be the burning of the mortgage and announcement of new building plans, according to Pastor C. Michael Courtney.

September marks the 75th anniversary of the **West Point, Ohio, church**. All former members and friends are invited to participate in any and all activities. Greetings should be sent to Rev. Gordon Hall, pastor, West Point Church of the Nazarene, P.O. Box 481, West Point, OH 44492. Planned events are September 12-13—"Old-fashioned Weekend"; September 19-20—"Youth Weekend"; and September 26-27—"Homecoming Weekend" with covered-dish dinner.

Nazarene Chapel Church, located four miles north of **Grand Saline, Tex.**, at Crossroads Community, will celebrate its 50th anniversary Sunday, October 18. Services will begin at 10 A.M. with Dr. W. M. Lynch, Dallas district superintendent, as guest speaker. There will be dinner on the grounds, with an afternoon service beginning at 1:30 P.M. Former pastors will speak at the afternoon service. Special singers will provide music in all the services.

All former members and friends are invited to the celebration. Those who cannot attend are encouraged to send greetings and family pictures to Rev. John D. Hansen, Rte. 2, Box 222, Grand Saline, TX 75140.

Grass Valley, Calif., First Church will celebrate its 50th anniversary October 18. All former pastors, members, and friends are invited to share this special day. For further information please contact First Church of the Nazarene, 10220 Hughes Rd., Grass Valley, CA 95945—916-273-9218 or 916-273-4975.

Wichita, Kans., Eastridge Church will celebrate its 35th anniversary starting October 23, 1987. A banquet will be held Friday evening with Rev. Ray Hawkins speaking. Saturday and Sunday, 24th and 25th, the celebration will continue with the Speers in concert. Rev. Larry Hindman will be speaking in both services on Sunday.

Eastridge extends a warm welcome to any former pastor or members to this joyous celebration. For further information, contact the church at 6403 E. Morris, Wichita, KS 67207, or phone 316-682-1987.

Painesville, Ohio, church will celebrate its 50th anniversary in late October. The special emphasis will begin Friday, October 30, with a church family banquet. Rev. Myron Richey, former pastor, will be the banquet speaker. The highlight of the celebration will be Saturday night and Sunday when General Superintendent William M. Greathouse will lead us in a strong holiness emphasis. Former pastors will participate in the service and there will be special music by local and guest singers, including Living Praise of Mount Vernon Nazarene College. A beautiful stained-glass window will be dedicated on Sunday morning.

We welcome all members and friends. For more information call 216-352-3703 or write Painesville Church of the Nazarene, 6235 Chestnut St., Painesville, OH 44077.

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

RECOMMENDATIONS

I wholeheartedly recommend as an evangelist, **REV. KEITH LYNN MOSS**, 12750 Preston Rd., Britton, MI 49229. He is a registered evangelist on the



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Eastern Michigan District and is ready to serve churches with a full program of music and preaching.—*Marselle Knight, Eastern Michigan district superintendent.*

PASTOR TOM FLOYD entered full-time evangelism June 1. I am happy to recommend him to pastors and district superintendents. Tom is a gifted, strong Bible preacher with a new and innovative approach to spiritual renewal. It is very need-oriented, based on his many years of successful pastoral ministry. He will do any church good. Contact him at 5543 W. Michigan Ave., Glendale, AZ 85309.—*Bill Burch, Arizona district superintendent.*

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

VITAL STATISTICS

LAYMAN-MINISTER DIES

Dr. Glenn Blair, 61, of Springfield, Ohio, died June 26, in Community Hospital following a brief illness. He was born in Maple Dale, Pa., September 4, 1925, the son of William Glenn and Velma Winifred (Ford) Blair. He was a 1943 graduate of Franklin High School and attended the National Chiropractic College in Dayton and had received his certificate of ministry from Mount Vernon Nazarene College. He had served as a dean of the college in Dayton for 3 years and had been a chiropractor over 30 years, the past 25 years on East High Street.

He was formerly associate pastor of Springfield Maple Wood Church, Sunday School superintendent at Springfield High Street Church for 13 years, and was currently associate pastor at the Cable, Ohio Kennard Church.

He is survived by his wife, Lois E. (Pyle), whom he married October 6, 1946; two daughters, Mrs. Ronnie (Judith) Miller, Tampa, Fla., and Mrs. Richard (Janice) Boozell, Franklin Pa.; one son and daughter-in-law, Rev. Glenn O. and Kathy Blair, Cable; one brother, Ronald Blair, Oswego, Kans.; nine grandchildren; and several nieces and nephews. Funeral services were held in the High Street Church of the Nazarene, Rev. William E. Blain, Jr., officiating. Interment was at Graham Cemetery, Franklin, Pa.

DEDICATED LAYMAN DIES

Sherman G. Irving, 75, died of cancer on June 19. Dr. Eugene L. Stowe, general superintendent, and Dr. J. E. Shankel, district superintendent, conducted the funeral service as a part of the 27th annual Maine District Assembly, which was in session at the time of Mr. Irving's death.

Mr. Irving was a charter member of the Yarmouth, Maine, church, where he served as Sunday School superintendent for 25 years. He was more recently a member of the South Portland church. For 26 years, he was the district treasurer of the Maine District, where he also served on the Advisory Board, Board of Church Properties, Camp Committee, and Home

Mission Board. He retired from his offices in June 1986.

He is survived by his wife of 51 years, Ethel Carberry Irving of North Fort Myers, Fla.; a son, Richard G. Irving of Epping, N.H.; two grandchildren; and one great-grandson.

LONGTIME MINISTER DIES

Dr. G. Frederick Owen, 90, died June 24 in Colorado Springs.

Dr. Owen was educated at Bethany Nazarene College (Southern Nazarene University), Northwest Nazarene College, Vanderbilt University, George Washington University, George Peabody College for Teachers, and The American School of Oriental Research (Jerusalem, Amman, Baghdad). His degrees were: A.B., B.O., B.D., M.A., M.Div., Ed.D., D.D.

His nearly 74 years of ministry included 25 years as a general evangelist (principally in the United States, England, Scotland, and in Palestine), 14 years as a pastor (in Artesia and Clovis, N.Mex.; Many, La.; Springfield, Ill.; Golden, Boulder, Rocky Ford, and Montrose, Colo.), 14 years as a college and university professor (at Eastern Nazarene College, Pasadena Nazarene College, Colorado Springs Bible College, the University of Colorado, Colorado Springs, and Bartlesville Wesleyan College), 18 years as a writer and cartographer. He originated the third dimensional maps of Palestine, Jerusalem, and the Bible Lands. Twelve books have been authored and six are nearly completed for publication. He also spent two years as an archaeologist and research worker.

Dr. Owen leaves his wife Mildred; two daughters, Mrs. Myrna Iwagoshi of Westminster, Colo., and Mrs. Virginia Jacobson of Everett, Wash.; five grandchildren; one grandson; and several nephews and nieces.

DEATHS

CLINTON LOUIS ARNOLD, 65, Jan. 9, Hutchinson, Kans. Survivors: wife Katherine Genevieve; daughters Lou Anna, Melody, Debbie; two brothers; one sister.

ALICE HAKES ELLIS, 75, Apr. 24, Wilmington, Ohio. Survivors: son David; daughters Marilyn Baker, Arline Bayless, Charline Schreiber; 13 grandchildren; 16 great-grandchildren; 1 brother; 4 sisters.

ELSIE FINK, 82, June 30, Reading, Mass. Survivors: husband Earl R.; daughters Gladys Wood, Geraldine Christie, Barbara Croley; son Warren; 17 grandchildren; 25 great-grandchildren; 1 sister.

NOAH BENJAMIN HERRELL, 62, Mar. 21, Ocean-side, Calif. Survivors: wife Claudora; one sister.

RAYMOND R. LIENARD, June 24, Orlando, Fla. Survivors: wife Louise (Tripp); daughters Donna, Diana, Linda; seven grandchildren.

KENNER L. NEAL, 82, May 18, Bethany, Okla. Survivors: wife Ruth; son Morris; daughter Melba Lynn; six grandchildren; one sister.

REV. GEORGE WILLIAMS of Bourbonnais, Ill., 73, June 15, Kankakee, Ill. Survivors: wife Nellie P.; daughters Mrs. Mel (Virginia) Burlend and Mrs. Rich

(Janice) Carlson; five grandchildren, one sister. Ministry: Arkansas, Missouri, and Illinois.

DORMAN R. YORK, 63, May 8, Montague, Calif. Survivors: wife Marita; daughter Dorita Waitley; sons Chuck, Ray, Mark; 10 grandchildren; his mother; one brother; one sister.

BIRTHS

to RANDY AND DEBBIE (SAIN) CHANDLER, Greenville, S.C., a girl, Amy Alexandra, June 9

to CALVIN AND KARLA CRAGER, Nicoma Park, Okla., a girl, Sara Marie, June 3

to WAYNE AND JUDY (HILL) HENRICH, Colona, Ill., a boy, Derek Wayne, May 21

to JERRY AND CHARLSEY (SWIVANT) JABRI, Benbrook, Tex., a boy, Tarik Charles, Feb. 16

to CHAPLAIN (CAPT) DWIGHT C. AND NANCY (PAYNE) JENNINGS, Fort Monmouth, Eatontown, N.J., a boy, Matthew Ryan, May 27

to JERRY AND JANNA (HAYMES) MASSEY, North Little Rock, Ark., a boy, Jered Dale, June 26

to REV. JOHN AND KAREN MOHLER, Erie, Ill., twin boys, Andrew James and Kyle James, May 28

to VICTOR AND SHARON RAYLENE (HAYSE) MORGAN, Greenville, S.C., a boy, Jarod Wesley, June 2

to TIMOTHY AND GILDA MYERS, Oxnard, Calif., a boy, Timothy John, July 7

to DAVID AND CYNTHIA (KINCAID) PANA-GOPOULOS, Martinsville, Ind., a boy, Nathaniel David, Mar. 18

to MICHAEL AND KARLA (VASEY) POSTELL, Olathe, Kans., a boy, Colin Michael, Apr. 30

to WAYNE AND NANCY (LEVERETT) STANFORD, Greenville, S.C., a girl, Lauren Elizabeth, Apr. 30

to REV. DAVID L. AND KAREN (KINDLER) TROXLER, Gardiner, Maine, a girl, Sarah Elizabeth, June 9

to JAMES AND DEBBIE (COMPTON) WADLEY, Greenville, S.C., a boy, Benjamin Douglas, June 22

to ROBERT AND CHRIS (COBURN) WALLER, Atlanta, Ga., a boy, Bradley Pierce, Apr. 20

to DAVID AND JAN (WAGGONER) WESLEY, Greenville, S.C., a boy, Reid Andrew, Apr. 15

ADOPTIONS

by JAMES AND PHYLLIS (BANDY) GRAVES, Villa Hills, Ky., a boy, Evan Tyler James, born Aug. 8, 1985, adopted May 18, 1987

by REV. AARON AND MARY KNAPP, Vancouver, Wash., a boy, Donovan (Donn) William, born Jan. 19, 1978, adopted June 1, 1987

MARRIAGES

PAMELA MARIE HOWARD and BRIAN KEITH HICKS at Greenville, S.C., Apr. 26

CHRISTIE-LE SHANKEL and LOWELL C. TRIBBY at South Portland, Maine, May 2

MELANIE ANN RAMSEY and MICHAEL ROBERT WOLLINGER at Greenville, S.C., June 6

CAROL RUTH HILKERT and MICHAEL ALAN REDNOUR at Galion, Ohio, June 13

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NEWS OF RELIGION

EDUCATORS PANEL CITES "NEGLECT" OF RELIGION. "The curricular silence on religion," which has permeated public school classrooms since the Supreme Court banished school prayer, must end, says the 80,000-member Association for Supervision and Curriculum Development (ASCD).

The nonpartisan professional organization of school personnel deplored the "benign neglect" of the role religion has played in shaping the world, assailed "bland" textbooks that "virtually ignore religion," and called on educators to get over their fear "that matters of religion are simply too hot to handle in public schools."

The report was the latest in a series of critiques from liberal and conservative organizations alike who say public schools are downplaying the significance of religion. Liberal organizations including People for the American Way and Americans United for Separation of Church and State, as well as conservatives including U.S. Secretary of Education William J. Bennett, have recently faulted public schools for slighting religion.

The ASCD report notes, "The quest for religious freedom that fueled the establishment of this nation receives scant treatment at best in many textbooks."

To adequately present the role of religion in world affairs, said the report, art classes should explain the impact of Christianity on Michelangelo; literature students should read from the Bible and from other religious works, such as the Talmud and the Koran; and history courses should include discussions of the rise of Christianity in the Roman Empire, the Crusades, the Reformation, and the Spanish Inquisition. □

DESIRE FOR BIBLES IS DISCUSSED ON SOVIET TV. A discussion of the desire for Bibles recently took place during the Soviet TV series "Religion and Politics," according to the United Bible Societies. The TV host closed the program saying, "If the public want Bibles, they will have to be published."

The subject of Bibles was also discussed late last year in the official Soviet youth newspaper *Komsomolskaya Pravda*, which said Bible reading should be allowed because it was needed to understand such aspects of Russian culture as works by Pushkin and Dostoyevsky. The article's author also said atheism was not a positive source of morals, and should be a matter of free choice for the individual. □

ISLAM IS THE FASTEST GROWING FAITH IN U.K. While adherence to Great Britain's state church is declining, the Muslim faith is quickly growing, according to *The Economist*.

Only about 1.5 million of Great Britain's 22 million baptized Anglicans regularly observe their faith. By contrast nearly a million faithful Muslims worship regularly in Great Britain, and the number of mosques has grown to 314, from less than a dozen in 1960. There are now more Muslims than Methodists and Baptists combined.

Active Christians of all persuasions have dropped from 7.5 million to 7 million since 1980. Meanwhile the number of Hindus, Sikhs, and Jainists has increased, and the number of Satanists has more than doubled to 15,000. □

JULIE DELL TOMPKINS and ROBERT BRUCE PHILLIPS at Carthage, Mo., June 13

DORIS ROBERTA VARIAN and REV. FRANCIS DANIEL KETNER, JR., at Houston, Tex., June 20

KERRI LEIGH WEBSTER and JAMES HAROLD COTTLE, JR., at Benton, Ill., June 20

SUSAN MICHELLE MILLER and TRAVIS WENDELL TANKERSLEY at Winchester, Tenn., June 26

ROBYN LeeANN KIRBY and JERRY ALLEN GINTER at Arlington, Va., June 27

KARI R. STONE and MARK V. HESTAND at Oxnard, Calif., July 24

DAWN MICHELLE HAMMOND and KEITH RUSSELL WAGONER at Greenville, S.C., July 25

RHONDA WELBORN and DAVID RUMNEY at Greenville, S.C., Aug. 1

ANNIVERSARIES

ROBERT AND LORINE (BURNSEN) SHAW celebrated their 50th wedding anniversary June 20 in Dover, Del. The Shaws were married in San Francisco. Because of Lt. Col. Shaw's military career, they lived in Japan for 3 years immediately following World War II. Through their lay ministry efforts, Nazarene work was opened on the Island of Hokkaido, with the first church established in Sapporo in 1949 under the superintendency of William Eckel. Since military re-

tirement, the Shaws have lived in Florida and Upstate New York, with a second retirement to Dover.

Rev. John and Susan (Sasao) Mori and daughter, Yoko, came from Chiba, Japan, to join family and friends in the celebration. The Shaws have three children: Clara Schuster, Mount Vernon, Ohio; Ann Ryan, Woodbury, Conn.; and Rick Shaw, Whiteman AFB, Mo. They also have five granddaughters.

REV. AND MRS. W. W. HOOT, Morgantown, W.Va., celebrated their 50th wedding anniversary June 28. They were married in Oil City, Pa., June 30, 1937. An open house reception at the Ramada Inn in Morgantown was hosted by their children, Mrs. Esther Dooley and Mr. Byron Hoot and their families. Morgantown First Church, where Rev. Hoot had pastored, also recognized the occasion in a Sunday morning service and a fellowship dinner.

MR. AND MRS. RALPH DELCAMP, Sims, Ark., celebrated their 60th wedding anniversary July 4, at a reception, which was part of a family reunion, held at the South Arkansas district camp near Mena, Ark. Nine states were represented at the reception/reunion.

Mr. and Mrs. DelCamp were married February 27, 1927, which was Ralph's 24th birthday. Ralph and Lucille lived in Wisconsin until 1968, when they moved to Arkansas. They have five living children:

Lucille Howe, Milwaukee, Wis.; Virginia Kranz, Mukwonago, Wis.; Ralph DelCamp, West Bend, Wis.; Hugh DelCamp, Hannibal, Mo.; and Ruth Rains, Sims, Ark. Three of their children are deceased. They have 20 grandchildren and 17 great-grandchildren. They also have several step-grandchildren and step-great-grandchildren.

The DelCamps served many years as Sunday School teachers, children's workers, and custodians at Milwaukee First and Hot Springs, Ark., First.

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THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

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

I know that "hell-fire and brimstone preaching" is now a pejorative term. Nevertheless, I am troubled by the almost complete silence of our pulpits on the subject. If our ministers fail to warn people against hell, are they being true to the Bible?

No. We cannot be true to God, to the Bible, to our calling, or to the people unless, like Paul, we declare "the whole counsel of God."

Jesus warned against hell (Matthew 5:22; 10:28; 25:41). The apostles warned against hell (2 Thessalonians 1:9; 2 Peter 2:4-10; Hebrews 10:26-31; Revelation 20:11-15). People in revolt against God are in no less peril today, and we ought to sound the warning clearly.

Clearly, but compassionately. As William Booth counseled, we should preach hell with tears in our eyes.

I would like to know how "illusionism" can be justified scripturally.

Ephesians 5:10-11 warns us against participation in works of darkness, and "darkness" implies anything occultic.

Allowing "magic ministry" in the church, I am convinced, opens the door to Satan, and this scares me.

I know of no scriptures to justify illusionism, or magic. I assume (for I haven't inquired) that those who use magic tricks to illustrate or apply Bible truths would cite 1 Corinthians 9:22-23.

They would also insist that any act, to be fairly judged, must be viewed in the light of *motive* as surely as content.

Biblically, illusionism has nothing to commend it. Magic was widely practiced in pagan cults and by their leaders as a means of duping and controlling their followers. See, for example, Acts 8:9-13.

At the very least, it seems to me, anyone doing "Christian magic" should clearly explain the illusory character of their feats, not allowing anyone by reason of chronological or mental age to suppose they possess "supernatural" powers.

Paul erects a good standard for all gospel workers in 2 Corinthians 4:1-7.

I have been reading about the Shroud of Turin, believed by many to be the burial cloth of Jesus. That brought a question to my mind. John's Gospel tells us that four Roman soldiers confiscated the clothes of Jesus at His crucifixion, also that the clothes He was buried in were still in the tomb after His resurrection (John 19:23-24; 20:5-7). When the risen Christ appeared to His disciples He was obviously dressed. Where did He get those clothes?

Beats me. In all these years I've never thought about it or read about it. Since the Bible doesn't say we can't know.

One thing sure, if He got them where I get mine they probably didn't cost much or fit well.

That Mary mistook Him for "the gardener" may suggest simple and modest apparel. On the other hand, it may only reveal her agitated state of mind or poor light.

John's vision of the risen and glorified Christ (Revelation 1:13) is no answer, either, since the time lapse allowed for any number of wardrobe changes.

Our curiosity just isn't satisfied on this rather insignificant question.



Rick Stein, 1 of 11 runners from Iowa, carries the torch north along Interstates 35 and 29 from Kansas City toward Des Moines to highlight the fall Sunday School emphasis, "Lift High the Torch."

NAZARENES RUN FROM KC TO DES MOINES TO HIGHLIGHT FALL SS EMPHASIS

Eleven runners from Iowa made a 250-mile journey from Kansas City, Mo., to Des Moines, Iowa, to highlight the fall Sunday School emphasis of the international Church of the Nazarene, "Lift High the Torch." The athletes, ranging in age from 15 to 49, carried a flaming torch from the headquarters of the denomination in Kansas City, Mo., to the Iowa Nazarene District Campgrounds in West Des Moines.

The ceremony began on the morning of July 22 on the steps of the Nazarene Headquarters Building at 63rd and The Paseo and ended Friday afternoon, July 24, as the runners lit a huge Olympic-type torch at the district campgrounds as part of the annual District Christian Life and Sunday School Convention.

The runners ran in stretches of 1.5 to 3 miles during the day braving muggy conditions and temperatures in the upper 90s. At night they were able to run in segments ranging from 5 to 9 miles due to the cooler temperatures.

"I know our district will remember this for a long time," said Rev. Don Gadbow, pastor of the Cedar Falls, Iowa, church, who is also Iowa District Christian Life and Sunday School chairman and was responsible for organizing the event.

"Pastors and our Christian Life chairmen from across the district formed a line for the runners to pass through as they entered the convention meeting. The people stood clapping and remained clapping throughout the torch-lighting ceremony. It was very impressive.

"Along the way we met a lot of people who were curious about what we were doing. This gave us an opportunity to witness to them. I really think we made a statement for Nazarene Sunday Schools."

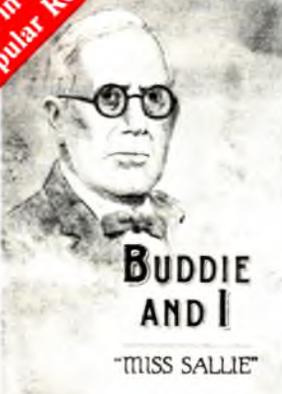
The runners trained for three months, running 5 to 10 miles per day to prepare for the event. The entire run took around 30 hours.

Although the group traveled with an emergency medical technician, no one suffered any injuries along the way. "I don't think anyone got even a blister," added Rev. Gadbow.

"We are thankful for the effort made by Rev. Gadbow and his team of runners to promote Sunday School in such an emphatic way," said Rev. Phil Riley, as he addressed a crowd of headquarters employees at the service, which marked the beginning of the relay.

The Christian Life and Sunday School Division sponsors two emphases annually to promote the importance of Sunday School to the growth of the local church. The 1987

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32 HERALD OF HOLINESS

fall emphasis begins September 20 and concludes October 25. □

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GENERAL SUPERINTENDENTS APPOINT PENSION STUDY COMMISSION

In its February 1987 meeting, the Board of Pensions and Benefits USA recommended that a Pension Study Commission be appointed by the Board of General Superintendents to "study the pension and benefit plans currently available to ministers and employees serving local congregations and districts on regions in the United States."

Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, reports that the Board of General Superintendents has appointed the commission members and that officers were elected at the first organizational meeting in May 1987.

The Pension Study Commission is comprised of Dr. Leon D. Doane, chairman; Mr. Vernon Lunn, vice-chairman; Rev. Randal Davey, secretary; Mr. Kenneth Marchant; Mr. Ron Mercer; Dr. Richard L. Parrott; Rev. Hiram E. Sanders; Dr. J. E. Shankel; and Rev. Thomas G. Shaw.

The commission is to "review the need for the development of any pension or benefit programs and develop specific proposals for such plans."

The last such commission study resulted in the development of the "Basic" Pension Plan in 1971. That commission envisioned that the "Basic" Pension Plan could serve the United States districts for approximately 20 years. It was their goal to pay off the huge unfunded liability credit, and at the same time, provide improvements in the pension formula when possible.

Through the continuing strong support of the Pensions and Benefits Fund by districts and local churches, it appears reasonable to believe that full funding of the "Basic" Pension Plan can be realized on target by 1991. □

THE CHURCH SCENE



The Poughkeepsie, N.Y., Vassar Road Church participated in the city of Poughkeepsie Tricentennial Celebration June 6. The church people handed out information on the Church of the Nazarene, Bibles, and literature from the Nazarene Publishing House.

The church used the opportunity for Christian witnessing. God blessed those who took part in this ministry as well as those who received the gospel literature. □



Huntington, Ind., First Church dedicated its new \$2 million building in April 1987. Dr. Eugene L. Stowe, general superintendent, was the dedication speaker. The congregation had previously worshipped at their downtown location since 1924. The new facility has a sanctuary that will seat 1,200 people, a fellowship hall, a gym, a large educational unit, and administration offices and is situated on 15 acres. Much of the construction was through donated labor, leaving the indebtedness at only \$850,000. G. T. Koch, Sr., is the pastor.



The Sebring, Fla., church recently completed a new Family Life Center. It is a two-story brick structure with 15 classrooms, a large fellowship hall, a baptistry, kitchen, 5 offices, a nursery, and rest rooms. The building is appraised at \$486,000. The indebtedness is \$223,000. The dedication service was held May 31 with Dr. Robert H. Spear, Jr., district superintendent, as the special speaker. Ken Wacaster, one of the church board members, was in charge of the construction. D. Paul Hay is the pastor of the church.



The new Independence, Kans., First Church was dedicated June 14. Dr. John A. Knight, general superintendent, was the special speaker for the day. The sanctuary seats 605, expandable to 980. It is built on 37 acres on the south edge of Independence. Valued at \$1,200,000, the church owes \$500,000 on the facility. Rev. Tim Stearman is the pastor.

STEWARDSHIP

A still life composition featuring a violin, an hourglass, a piggy bank, and stacks of coins, symbolizing the concept of stewardship. The violin is on the left, the hourglass is on the right, and the piggy bank and coins are in the foreground. The background is a draped fabric.

IT INVOLVES MORE THAN JUST MONEY

SEPTEMBER IS STEWARDSHIP MONTH

Mark Graham, Reporter

FIRST MAC REGIONAL COUNCIL

The first Mexico, Central America Regional Council was held at the beginning of the second regional conference in Tlaxcala, Mexico, July 15-19. Those present included General Board members from the region, superintendents from the 21 districts, delegates from the regular districts, and deans and directors from the institutes, seminaries, and the Bible school. They met to discuss issues relevant to the region and to develop recommendations to the 1989 General Assembly. Dr. Raymond W. Hurn, general superintendent, presided. Rev. Jerry Porter, regional director, served as interpreter.

The highlight of the conference was the Saturday evening service in which the members of Mexico's Thrust to the Cities Steering Committee participated. During the service, the districts pledged to start 412 new fully organized churches before the 1989 General Assembly.

The theme of the regional conference was "Each One Win One, Each Pastor Train a Pastor, and Each Church Start a Church."

Special presentations were made by Rev. Gregorio Bin, Las Verapaces district superintendent; Rev. Eduardo Duque, professor of Seminario Nazareno Mexicano, A.C.; Rev. Nicanor Mairena, Nicaragua district superintendent; Rev. Julio Perez, Mexico Central district superintendent; Rev. Juan Vazquez Pla, editorial director of Span-

ish Adult Curriculum for the denomination; Rev. Jerry Porter, regional director of Mexico and Central America; Rev. Danilo Solis, pastor and member of the General Board; and Elizardo Urizar, professor at the University of Guatemala, San Carlos.

Representatives from headquarters also present for the conference included Dr. Bennett Dudney, Publications International director; Rev. Mike Estep, Church Extension Ministries and Thrust to the Cities director; Dr. Sergio Franco, editor of the Spanish *Herald of Holiness*; Dr. D. Moody Gunter, Finance Division director; Rev. Nina Gunter, general NWMS director; Rev. Phil Riley, Christian Life and Sunday School Division director; Rev. Gary Sivewright, NYI Ministries director; and Dr. Bill Sullivan, Church Growth Division director.

A leadership and theological conference was also held at the close of the regional conference. "This was a 'first' for scholars and superintendents of this area," said Dr. Hurn. □

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GROVE CITY BILL NEEDS WORK

Nazarenes and other evangelicals are being urged to voice their concern regarding the so-called Civil Rights Restoration Act, a.k.a. the Grove City Bill. The August edition of *NAE Washington Insight* warns that the legislation "poses more danger to Christian colleges and institutions than any legislation in recent memory."

As it stands, the legislation (Senate Bill 557) would consider financial assistance to students as aid to the college attended, thus bringing federal regulation on Christian colleges.

Amendments to improve the "religious exemption," make the law

"abortion neutral," and prevent individuals with contagious diseases (e.g., AIDS) from being considered as "handicapped" were rejected by the Senate Labor Committee in June.

The NAE is encouraging evangelicals to contact their senators urging opposition to the legislation unless vital amendments are added. □

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FARRELL CHAPMAN DIES



Rev. Farrell Chapman, 50, president of Caribbean Nazarene Theological College, died in Port of Spain, Trinidad, August 1. He had suffered from amyloidosis

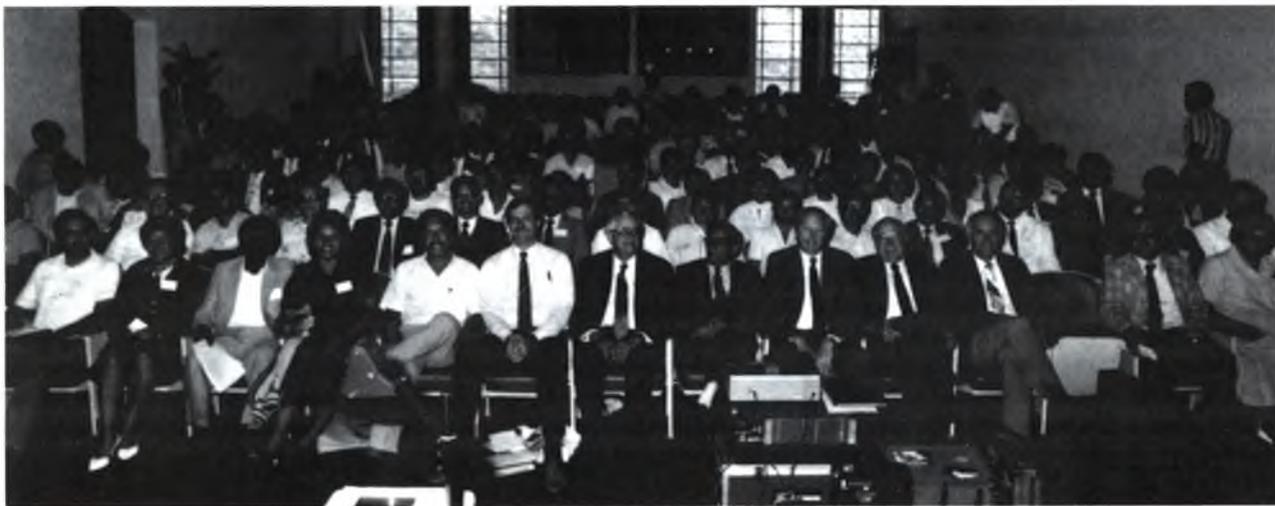
for nearly a year.

Before his election as president of CNTC in 1983, Rev. Chapman served as district superintendent of the Trinidad and Tobago District for seven years. During his superintendency he led the district to achieve Regular "self-supporting" status. Rev. Chapman became the first nonmissionary and the first CNTC alumnus to serve as president of the college. The school trains students for ministry from all of the English-speaking Caribbean islands.

Rev. Chapman also served the Church of the Nazarene in other capacities, including membership on the Internationalization Commission; the World Mission Resource for Evangelism and Projects (REAP) Team to Nigeria; and, since 1985, the General NWMS Council.

Funeral services were conducted at the St. James Church of the Nazarene in Port of Spain, August 4. He is survived by his wife, Leonie, and five children. □

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Delegates and guests at the first Mexico, Central America Regional Council

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