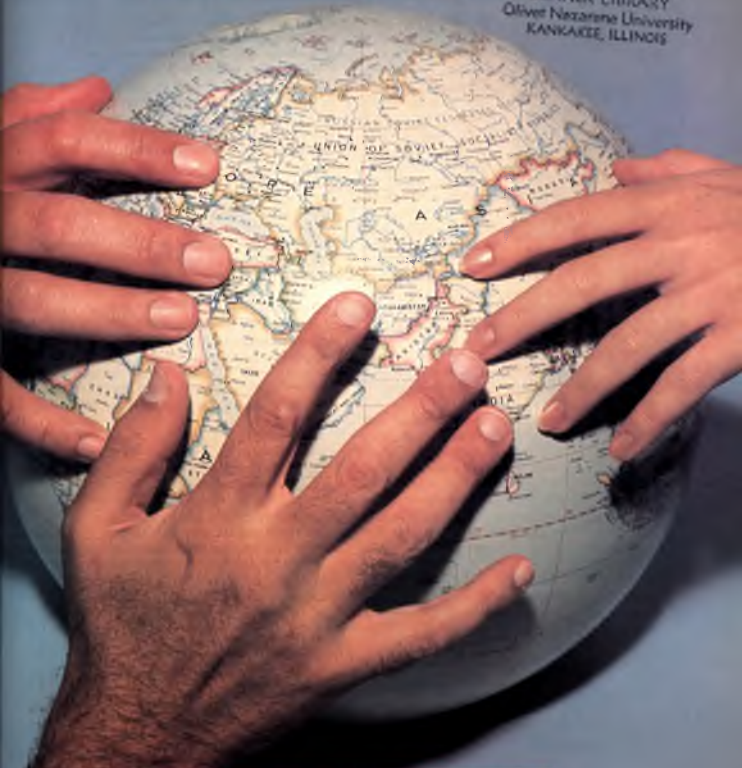


SEPTEMBER 1, 1988

HERALD

OF HOLINESS

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CHURCH OF THE NAZARENE

AN INVESTMENT DECISION



JERALD D. JOHNSON
General Superintendent

I wonder how much he left," a man said to a friend about an acquaintance who had just died.

"A better question is," the friend replied, "How much did he take with him?"

Job said, "Naked I came from my mother's womb, and naked I will depart" (Job 1:21, NIV). Most of us recognize the validity of the old maxim, "You can't

take it with you." Yet, as obvious as this is, there are those who act like they think otherwise. So many people seem to have set temporal goals that they are making ends in themselves. The goals may be basically sound, but they pursue them with intensity and fervor, as though those goals are all that really matter. The result is a warped system of values caused by misplacing life's priorities.

An education, successful money management, and a paid-up mortgage are certainly important. Yet, they should be viewed as a means to a better end. They should free us to love and serve God with all our mind, heart, body, and soul. The fully committed Christian will acknowledge his role as a steward of all of life—time, talent, and money. That kind of commitment will allow God to direct each step. Our controlling desire will only be to know and do the will of God in all matters.

When this kind of decision is made a person can readily surrender a good job so he can attend a seminary or some other theological institution to prepare

for the ministry. Others willingly sacrifice overtime pay, and sometimes even advancements, in order to spend more time doing things for their church.

At first glance, the words of Jesus appear to be a contradiction to the words of Job. Jesus said, "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven" (Matthew 6:19-20). It seems strongly implied here that we can indeed "take it with us." It's all a matter of where we invest.

This is true. But it's also a matter of how we invest and why. No doubt Jesus, in this instance, is actually talking about material things. As the common but clearly understood phrase puts it, this is where the "rubber hits the road" for most of us in the matter of stewardship. Most of us find it somewhat easier to deal with time and talents than money.

The returning of a tithe of all we earn and gain is a good starting point. Indeed, it is probably *the* place to begin. The consistent giving of God's tithe, beginning with a minimum of one-tenth, will open the eyes of the tither to an understanding of what Jesus was trying to teach His followers. This is the crux of the matter: will we have treasures in heaven or will we be satisfied by building up our financial assets here on earth?

Basically, it does come down to this. *We can take it with us.* Perhaps it's better said, we can send it on ahead of us. A true Christian concept of the stewardship of money entrusts it to God for His use and the expansion of His kingdom. Thus we are free from excessive encumbrances so that we might more fully devote time and talent to Him as well. If each Nazarene were to become this kind of Christian steward there is no doubt that the church would surge forward into its greatest era of growth and expansion to date. It's an ideal we ought to try to attain. **H**

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Editor

W. E. McCumber

Office Editor

Ivan A. Beals

Editorial Assistant

Mabel Adamson

General Superintendents

*Eugene L. Stowe
Charles H. Strickland
William M. Greathouse
Jerald D. Johnson
John A. Knight
Raymond W. Hurn*

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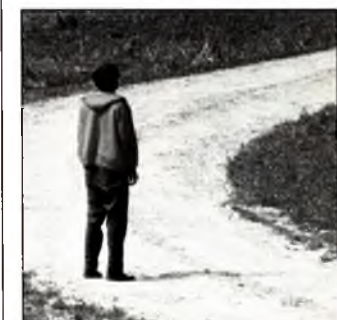
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GOD'S MANAGERS

Salvation Army Major Philip D. Needham says, "Get a bunch of Christians together to talk about stewardship and their conversation flows naturally into the language of obligation." But the practice of Christian stewardship is a joyful privilege. In the historical and biblical context, stewardship begins when we recognize God as the source and owner of all we have and ourselves as managers of His resources. Stewardship is more than paying a tithe to my church. It includes the management of one's God-given portfolio of resources: financial, personal, physical, mental, and relational.

Paying the scriptural tithe sends several signals about our attitude toward God. In the first place it is the acknowledgment of God's ownership. It is also a token of our surrender to God, and our unity with His purpose. Finally, it is a pledge of our allegiance.

But stewardship is more than money. Visualize a train with its rail cars. It is a stewardship train. Car one on this train is the tithe and offerings: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

Car two on the stewardship train is the Christian's time and energy in service and spiritual harvest: "Pray ye therefore the Lord of the harvest, that

he will send forth labourers into his harvest" (Matthew 9:38).

Car three is the responsible investment of the God-given resources of personality, life, and talent so that they produce eternal returns: "Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant" (Matthew 25:20-21).

Besides the fundamental biblical basis for stewardship that makes us managers of God's resources, I have learned a number of lessons about giving. One is that a strong emphasis on tithing can create some perils. It may contribute to a tendency to make the tithe "maximum," not "minimum" giving. Also there may be an inclination by the tither toward a legalistic attitude. Going beyond carefulness to pay all the tithe, one becomes extra-cautious lest one is overpaid. It is also easy to assume that a person may do whatever he pleases with the remaining nine tenths. Those who tithe with effort may sit back and say, "I've done my part."

Secondly, I have learned that I need to give—even more than the church needs what I give. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Proverbs 11:24-25).

Another lesson may be hard to understand but there *is* a relationship be-

tween faithful stewardship and the blessing of God: "Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Proverbs 3:9-10).

Giving with faith and obedience opens the doors of spiritual joy and victory. Joyful obedience raises the spiritual tide. Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). Paul reminded Corinthian Christians, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Corinthians 9:6).

Imagine the lad's expression when 12 baskets full of bread and fish came back from the five loaves and two fishes he had turned over to Jesus to bless and use.

I know a man who gave the price of a spinet piano and his obedience sparked a generous outpouring that roofed a church.

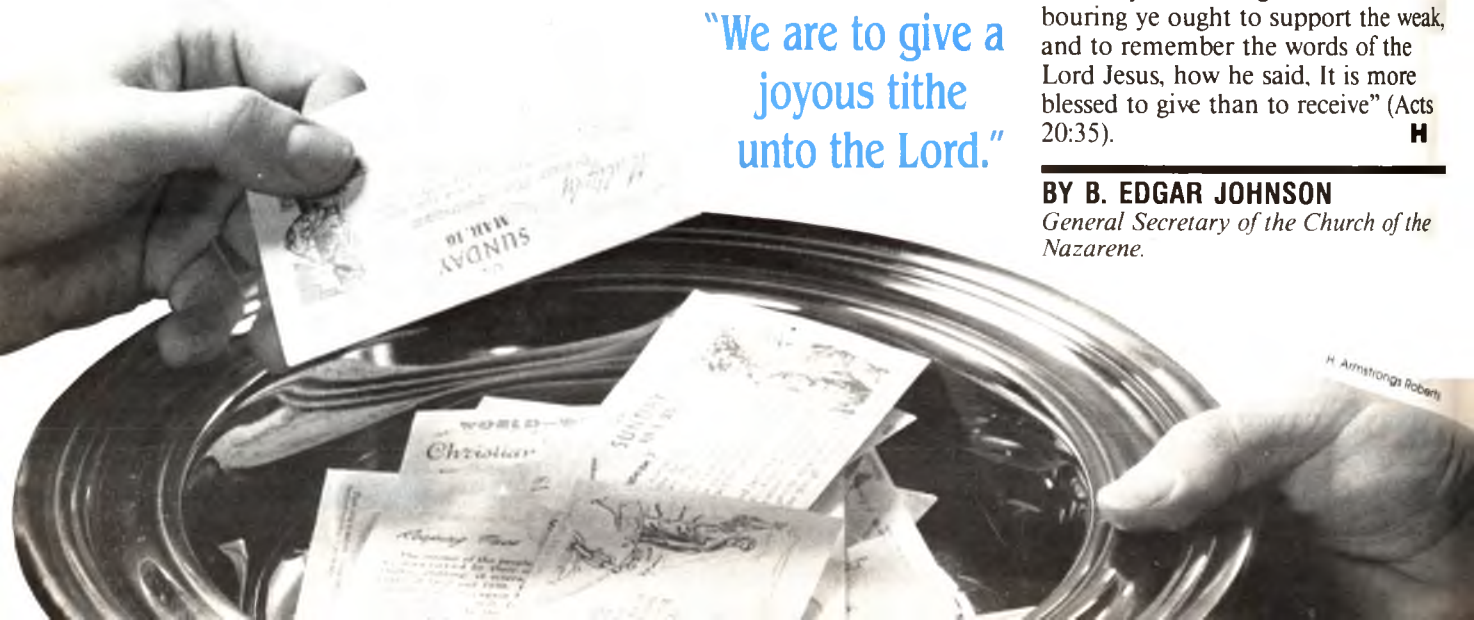
Another man, a new Christian, sold one of his houses in what he felt was obedience to his new Master and saved his family and the church.

We are to give a joyous tithe unto the Lord. Give readily without begging. Give gladly, for "God loveth a cheerful giver" (2 Corinthians 9:7). Ask, "How much *can* I give?" not "How much must I give?" Don't be afraid of giving too much. The spirit of tithing and good stewardship is unselfish giving. True joy of stewardship is in giving, not receiving. "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35). **H**

"We are to give a joyous tithe unto the Lord."

BY B. EDGAR JOHNSON

General Secretary of the Church of the Nazarene.



The DESTINY SYNDROME

BY R. GUILFORD FITZ, JR.

A medical doctor in Redding, California, formerly a missionary to Africa. He resides in Anderson, California.

Mrs. M—— asked the most meaningful question a patient could ask her physician: “How are you doing with your ego problem?”

I was delighted that I could assure her that therapeutic dilemma was in the hands of the Almighty.

One way the problem ego is manifested among my colleagues is in the Destiny Syndrome. This disorder is characterized by thinly veiled arrogance, frustration with lost time or unmet goals, but particularly by depression when it is felt that the world is being insufficiently impacted. At the heart of this malady is the belief that being on this planet has some special meaning or that one has some special destiny to fulfill. I’ve noticed that this condition is not peculiar to physicians, but afflicts multitudes.

My own bout with this condition probably had its roots in receiving special treatment, first in China as a missionary kid, then in school as a bright student, and in Africa as a missionary doctor. Having a “call” from God to special service for Him is easily misinterpreted as being special to God himself, and I must confess that I did just that. So, when my family and I were refused return visas to South Africa some years ago, bringing our missionary careers to a heartbreaking end, I became acutely depressed. Rather than seeking God’s will, I chose to storm heaven with my prayers to “undo the work of Satan.” I could not imagine not going back to Africa when my colleagues had endorsed me and the General Board of our international church wanted to send me. But, as I prayed, I kept getting the answer back, “I’m still on the throne.” I would remind the Lord of my medical and linguistic skills, and I’d get the same monotonous answer.

Then some pieces of the puzzle started to fit together. First was the discovery that the phrase, “hallowed be Thy name,” from the Lord’s Prayer is in the imperative in the original Greek. While it might be translated: “May Your name be kept holy,” the imperative mood carries the force of: “O, God, ACT! so that men will revere and honor your name!” This was Jesus’s first priority for us in our prayer life. Was He not prodding us to pray our way beyond the millions of things that Christians do that make God look ridiculous? It appears, then, that Jesus is concerned not that we do noble deeds, but that we serve as windows to God’s holiness.

Another issue that I had been long exposed to, but had

delayed permitting penetration into my thick skull, was the import of Paul’s testimony that everything he had ever done paled into insignificance next to knowing Christ. Remember when Martha was doing, and Mary was just adoring Jesus, that our Lord put His stamp of approval on Mary’s attentions. The more we know Him, the more fervent our prayer: “Make me more like You!” Indeed, Jesus performed thousands of noble deeds, but it is His spirit, His attitudes, that Jesus asks us to copy. He forgave rather than demand justice; He loved in the face of unbelief; He brought redemption to those who failed Him. I began to see the connection: The Lord’s Prayer is answered and fulfilled, the Father is glorified, as I know Jesus the Pattern and allow the Spirit to cut away from my life and spirit all that does not fit the pattern.

Then the picture began to clear that an emphasis upon *my* career, *my* destiny, is an emphasis upon self. I was reminded that Paul made no complaints about the ending of his missionary career in a Roman jail. He was totally yielded to whatever service he could give his Lord. Closer home to me, I heard good people express the opinion that my father, Rudolph Fitz, who had served as a medical missionary in China, was wasting his talents on a homestead in Alaska. But Dad did not question that he was there by God’s command. Did farming call forth the best of the senior Dr. Fitz’s potential? Probably not. But it was what God wanted at that time. And what difference does it make whether any man understands? The *only* one who needs to understand is the One who says, “I will build my church!” What am I doing in Redding, Calif.? I’m not really sure, except that I know this is where God wants me just now. I used to complain to God that I was being inappropriately utilized, but His will is now my destiny. And everything I am and have is safe in His hands.

The Destiny Syndrome eventually sets man’s will against God’s, man’s plans in place of His kingdom, and man’s status in opposition to the glory of the Only Name. This malady—a sick search for meaning—paradoxically prevents its sufferers from finding meaning. Jesus said, “He who would save his life will lose it, but he who would lose his life for my sake will find it.” Yielding myself as clay in God’s hands, to be the vessel of His choosing, achieves my highest destiny, even though I may suffer dishonor, for He still chooses with infinite wisdom and love. **H**

HOLINESS, THE ADORNING GRACE

The essential nature of God is holy love. Surely that is something of what the Psalmist meant when he said, "Holiness becometh thine house, O Lord, forever" (Psalm 93:5). The New King James reads, "Holiness adorns your house," while the New American Standard says, "Holiness befits Thy house." Holiness becometh, adorns, befits God's house. "Becomes" means "to be suitable to in appearance, as, 'that hat becomes you'" (*Webster's New World Dictionary*). So God's presence, as holy love, adorns His house.

The *Beacon Bible Commentary* says, "'Holiness becometh thine house, O Lord forever' suggests separating God's house from the secular and profane and characterizing the people who worship there." So holiness is the grace that adorns *the very buildings in which we worship*. Church buildings may be architecturally correct, have suitable and adequate furnishings, be graced with artistic and beautiful windows—all of which are good and needed. It is the grace of holy love—God's presence—however, that adorns the sanctuary. With awe Isaiah exclaimed, "I saw the Lord sitting on a throne, high and lifted up, and his train filled the temple . . . and one [seraphim] cried unto another, and said, 'Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory'" (Isaiah 6:1-3, NKJV).

At the dedication of Solomon's temple, "It came to pass, when the

priests came out of the holy place, that the cloud filled the house of God . . . the glory of the Lord filled the house of the Lord" (1 Kings 8:10-11, NKJV). This, then, is the compelling attractiveness of our meeting places. More than being taught by our ministers and teachers. More than fellowship with fellow Christians. Much more than the artistry of beautiful congregational, choir, or personal singing. That which will compel the redeemed to bow in worship, and the lost to bow in repentance, will be the presence of the Lord, high and lifted up and filling the congregation.

Note, further, that *the earth is God's house*. When Isaiah saw the fullness of God's glory, he exclaimed, "the whole earth is full of His glory!" (6:3, NKJV). David wrote, "The heavens declare the glory of God; and the firmament shows His handiwork" (Psalm 19:1, NKJV). So the earth, too, is God's house; and He adorns it with His work and continued care. The beauty and utility of the snow that fell last night; the beauty and fragrance of my backyard rose garden; the mountains all about, and the fields of grain and garden on the plains between them; the glorious western sunsets; the gorgeous rainbows we saw in Scotland—all these demonstrate God's holiness, His holy love, in providing for His children.

We do honor to God's holiness in His house, the earth, when we understand our stewardship of it. "The Lord

God planted a garden eastward in Eden, and there He put the man whom He had formed" (Genesis 2:8, NKJV). Something of the *intent* of man's stewardship of that beautiful garden is given in this verse: "Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth!" (Psalm 46:10, NKJV).

The *human personality is the house of God*, even the human body, so much so that Paul seemed astonished that anyone could be unaware of it. "Do you not know that you are the temple of God and that the Spirit of God dwells in you? . . . For the temple of God is holy, which temple you are" (1 Corinthians 3:16-17, NKJV). "Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own" (1 Corinthians 6:19, NKJV). "But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us" (2 Corinthians 4:7, NKJV).

So our faulty bodies and personalities are temples! Temples—places where sacred things transpire. Our holy God deigns to adorn them with His presence! We holiness people have been very forward and vocal about how *not* to adorn ourselves, especially our women! We quote Paul: "In like manner also, that women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works" (1 Timothy 2:9-10, NKJV). Now holiness does have its negative aspects. The modesty and simplicity that Paul enjoins describe the holiness life-style. Prohibition of alcohol, tobacco, and drugs, as well as worldly pleasures, are needed. The motivation, however, is not that some rules have been made, but that our bodies, our personalities, are the residence of the Holy Spirit, and are adorned by what He does and allows.

Another of God's houses is the congregation of believers. His holiness will adorn that community, will make it look good. I have just finished a phone conversation with a fledgling pastor who had been confronted with crippling opposition by a woman of his church. She was, by her own testimony, "hateful and bitter." We have enough of that spirit, and other carnal

manifestation, to alarm us. "You are still carnal," Paul accuses, "for where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?" (1 Corinthians 3:3, NKJV).

Our holy God longs to make our fellowships different from that! "For you are the temple of the living God. As God has said: 'I will dwell in them and walk among them. I will be their

God, and they shall be My people'" (2 Corinthians 6:16, NKJV). As the Holy Spirit dwells and walks among us, yearns and broods over us, He will cleanse the carnal traits and so help us our infirmities that our attitudes and actions will display His attractive holy love!

Love is our *one excusable debt*: "Owe no one anything except to love one another" (Romans 13:8, NKJV).

Love is *the greatest teaching*: "for you yourselves are taught by God to love one another" (1 Thessalonians 4:9, NKJV). Love is our *most effective witness*: "By this all will know that you are My disciples, if you have love for one another" (John 13:35, NKJV). **H**

BY J. MELTON THOMAS

A registered evangelist in the Church of the Nazarene, residing in Nampa, Idaho.

God's Heart Surgery

As a member of a specialized medical team, our son views almost daily open chest cavities where precise, delicate heart surgery is performed by highly skilled surgeons. Life and death often hang by a thread. For him, high drama occurred when he was called upon to participate in his first transplant operation. He tried to paint for me a word picture of this experience with its heretofore unseen sights and team-shared interest and involvement. The total removal of the diseased heart and the proficient replacement with a healthy one made an indelible impression upon his mind.

While taking nothing away from those dedicated to such medical marvels, this near-miracle suggests an intriguing parallel in another aspect of man's being. Inspired writers have employed "heart" symbolically to indicate the seat of emotions and judgment, and also the control center of one's person. Our Lord used this metaphor in reminding his hearers that "out of the heart" (Matthew 15:19) issue expressed evil and good.

For vividness and spiritual significance, no scriptural exposure of the "heart" matches David's in the penitential Psalm 51.

The apex of this masterpiece of contrition and spiritual renewal is the royal culprit's passionate plea: "Create in me a clean heart, O God; and renew a right spirit within me" (v. 10). While this is climactic, some intimate and personal confessions precede the summit attained in verse 10. No buck-passing here! The full realization of one's personal responsibility and accountability for moral choices was chronicled for succeeding generations to seriously contemplate. Such utterances as, "my transgressions," "mine iniquity," and "my sins" did not spring from shallow remorse.

The symptoms of an unclean "heart" were realistically confronted by Israel's king. Such soul-wrenching utterances



as, "Blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin" (vv. 1-2), are jarring reminders that positive thinking cannot eradicate immorality, evil complicity, covetousness, and murder—the heinous sins that produced David's haunting guilt and remorse. This grave situation demanded radical surgery. No "take-two-aspirins-and-go-to-bed" panacea would rejuvenate David's distraught inner spirit. His spiritual chart reflected the authoritative X-ray findings of the Holy

Spirit. So absolutely reliable is His diagnosis that no second opinion is necessary!

When patients face life-threatening cardiovascular difficulties, confidence in the heart surgeon is of vital importance to the success of the operation. Though "confidence" doesn't show up on the sick person's chart, its importance can hardly be overestimated.

Trust is the key word where Scripture focuses on "heart" needs. David evidenced such complete trust in the Master Surgeon when he declared: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (v. 17). One possessing keen spiritual perception affirmed: "God can, indeed, mend the broken heart, but He must have all the pieces."

There can be no doubt that David's penitent cry for heart cleansing was answered. The satisfactory "recovery signs" that followed in the wake of this inner transformation were evident in his subsequent rectitude. The joy of salvation was restored and his oppressed spirit renewed. Through the centuries, great numbers of penitent sinners have repeated this prayer, becoming beneficiaries of the same imparted grace. **H**

BY J. RAY SHADOWENS

A Nazarene elder who resides in Houston, Texas.

Families Need Grace, Too

Katy sat in my office talking about her disillusionment with the church. She was a “preacher’s kid,” and was able to cite numerous examples of hypocritical church members her family had known in a series of churches, people who testified on Wednesday nights to being saved and sanctified but whose lives did not exemplify the perfect love they claimed to have found, at least not in their treatment of the minister and his family. It was a story with which, unfortunately, many P.K.’s could identify, but I sensed that Katy’s questioning of church doctrine and practice went deeper than the recognition that every congregation has its troublemakers.

It was only gradually, as we began to develop a relationship of trust, that Katy began to talk about her parents and how their lives at home didn’t seem to match the perfection her father preached from the pulpit. As a child she had obviously been very much in awe of her father, and still had great respect and admiration for the dedication and long hours he gave to the ministry. She had no doubts about his love for God and the uprightness of his life, but she did wonder how his harshness toward her and her two brothers whenever they did not measure up to the high standards expected of them, and the occasional frightening outburst of his anger, fit the doctrine. Her mother’s sanctification she had always questioned, for her mother had a very critical tongue and was an expert at finding fault and passing judgment on everyone.

I am not a theologian, and it was not my job to defend Nazarene doctrine, or help Katy reexamine her understanding of sanctification, or pass judgment on whether or not her parents were truly sanctified—but I did try to help her work through the sad-



ness she experienced at growing up in a family where the myth that parents were always right could not be questioned, even though there were glaring discrepancies between what was preached and what was practiced. Because of the myth of perfection that the whole family was expected to maintain, there was a lot of pretending and not much open and honest communication. Katy and her two brothers learned to tread carefully so as not to “disappoint” or upset their father, and to hide their discomfort with their father’s outbursts or their mother’s sharp harangues. And when church people told Katy how lucky she was to have such sensitive and loving parents she felt proud but confused . . . maybe she was the problem; if she tried harder things would be more comfortable at home.

Kari Torjesen Malcolm in a wonderful new book, *Building Your Family to Last* (1987, InterVarsity Press), writes about the importance of Christian parents modeling for their chil-

dren the fact that we are all daily dependent on God’s forgiveness and grace. It is at home that we are known for who we really are. Our family relationships measure more effectively than any others how we are growing as Christians as the Spirit produces in us the fruits of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. As we confess our shortcomings to God, we are also instructed to confess our sins to each other. That kind of honesty and humility within the Christian family would allow each of us to be ourselves while encouraging each other toward the common goal of becoming more Christlike.

Back in the 60s the film “Love Story” promoted the lie that, “Love means never having to say you’re sorry.” Sadly the phrase hung around for a long time. It is so far from the truth. If I truly care about the feelings, the needs and the growth of another person, then my pride or my need for power will not get in the way of confessing when appropriate, “I was wrong. I’m sorry. Please forgive me.” We all depend on God’s love and grace to forgive us for the many times we fail to be fully loving and patient and kind, and God’s grace is available to us as we acknowledge and repent of our failures. In the same way our relationships with each other will be open and loving only as we acknowledge our imperfections, seek each other’s forgiveness, and support each other’s growth.

In too many families the children are expected to confess their mistakes and misdemeanors while the parents never admit to being in the wrong, perhaps out of fear that such an admission might undermine their authority. Many of the same parents have difficulty admitting even to each other when they are wrong or when

they have hurt each other. What a burden for parents to have to carry—always to have the right answers, to appear in perfect control, and how isolating not to be able to ask for understanding, even from a spouse, in the struggle to learn and grow.

Katy is not the only child from a Christian home to have been troubled by the discrepancy between what her parents preached and what they practiced, or to have been tempted later in life to reject the church, the gospel, and even the family because of hurts inflicted in childhood by the myth of family perfection. She might have been spared a lot of pain had her parents been free to model for their children the kind of ongoing dependence

on God's love and grace that Kari Torjesen Malcolm advocates. (Kari was born of missionary parents in China and served with her husband and two children for 15 years as missionaries in the Philippines.) Gratefully she quotes a conversation with daughter, "You and Pa were both committed to the quest of seeking truth and doing what God wanted us to do . . . Everything we did was subservient to that. As kids we could sense fakeness . . . There wasn't any huge generation gap because you were not preachy and pious but always struggling to understand what Christianity meant. We had a sense of camaraderie. You were always open to question, attack, discussion, argu-

mentation, and negotiation. We didn't have to go outside to raise questions. We were careful and cautious outside, but in the home we could be very vulnerable. Because I could air my doubts at home, my faith is now unshakeable."

Kids always can sense fakeness. You won't convince yours that you're perfect, but if you can share with them your struggle to grow, you can teach them a powerful lesson about the role of God's grace at work in all of our lives. **H**

BY DOROTHY TARRANT

An associate professor and a member of the counseling staff at Eastern Nazarene College in Quincy, Massachusetts.

CHAPLAINS AND CHANGED LIVES

LAST TRIP TO PRISON

Thirty-three-year-old Calvin has been in and out of prison for the last 17 years. He is completing a three-year sentence for burglary.

Calvin's dad is an alcoholic; his mother worked two jobs to support her husband and five children. Calvin, being the youngest, always got the leftover clothing, the smallest amount of food, and was pushed aside in family disputes. In his fight for everything from food to identity, Calvin stole food and candy from stores as part of survival. Stealing became a way of life.

Calvin grew up tough, and mean-looking enough to scare you in daylight. He was proud of being a "thug" and causing people to fear his presence. People knew that when Calvin was present someone or something was going to be attacked.

He wanted to change his life-style, yet back on the streets in the same environment, he always returned to the same old evils. He tried to figure out what he was doing wrong, and meantime continued to return to prison again and again.

He felt it was society's fault that he was in prison because "they" kicked him out of school and now he has difficulty reading and writing. He sensed that his problems were great, but he couldn't figure them out. He lifted

weights to improve his stature and image. He took meditation classes to help calm the anger and rage he felt inside.

Calvin hates prison life. He has known the crowded two-man cells where there is no privacy. He has had to stand in line for meals eaten to the accompaniment of noise. He endures shake-downs, the moving, the waiting, the long hours and days, and the uncertainty of what will happen to him. In prison he knows he has no control over his life.

One day I said, "Calvin, your problem is not alcohol or drugs, nor is it your burglary, theft, or terrorism. Your problem is your personality defect, and the emptiness and longing you feel within to belong to someone." Calvin's response: "Hey, no one ever told me that before!"

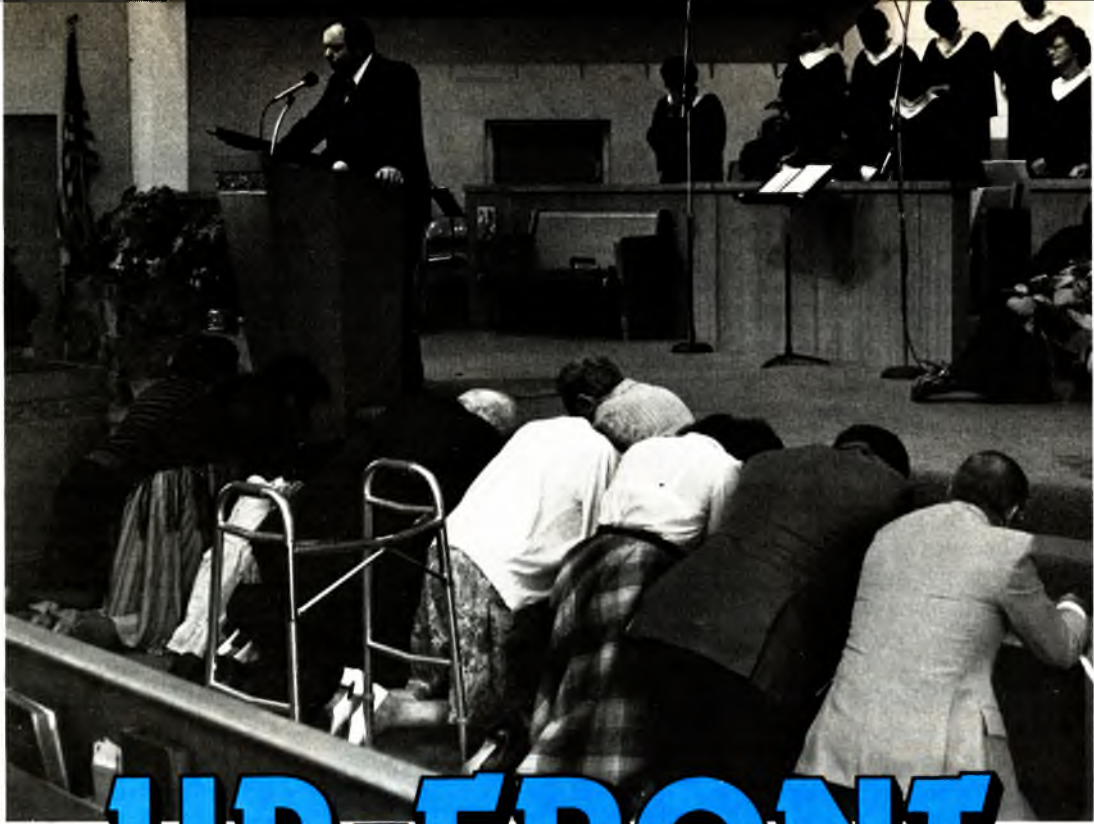
Calvin, the street-wise, tough criminal, was actually a frightened little boy inside, wanting somebody to love him.

One day he accepted Christ and change began to take place in this hard man. As the Spirit of God, the father he never had, began to heal his fractured spirit and set him free, he searched within to determine the changes he should make. He admitted his low self-esteem, his fear of rejection and hurt, and his need for someone to care. He continued to trust God for healing in all areas of his life, and great change was evident.

Calvin continues to lift weights. He is learning to read and write and is working on a general education degree. He attends Bible study, chapel services, and self-help programs. As a saved and sanctified man Calvin will be a good neighbor for someone, and an excellent addition to some church. Best of all, he has made his last trip to prison. **H**

BY WILLIAM GOODMAN

A Nazarene elder who serves as the Salvation Army's director of Correctional Services for Western Missouri and Kansas District, and who resides in Leavenworth, Kansas.



Dave Anderson

UP-FRONT HOLINESS EVANGELISM

The Church of the Nazarene is a holiness denomination. We were conceived as such, have grown up with it, and are known by it. We are marked forever by the doctrine of entire sanctification as a second work of grace.

This has been by design as well as by reputation. At the front of some of our sanctuaries hang mottoes proclaiming "Holiness unto the Lord," although not as often as 40 years ago.

Holiness has been the theme of a massive part of our published materials and it forms a large segment of our hymnals. It has been preached from our pulpits and proclaimed from our pews for almost a century. It is our distinguishing doctrine.

This is what makes up-front holiness evangelism so vital for a continuing church. Our responsibility is to perpetuate it. A minister in the denomination must "have a deep sense of the necessity of believers going on unto perfection and developing the Christian graces in practical living" (*Manual*, 401.3). Our officers are expected to possess, practice, and pro-

claim the experience. Our membership is to "seek earnestly to perfect holiness of heart and life in the fear of the Lord" (*Manual*, 801).

Holiness people are sometimes accused of preaching it at the expense of the new birth; of maximizing the second work of grace and minimizing the first. That is an incorrect assumption, as a good look at us will prove. The experiences are two distinct works of grace, the new birth being required before a person is a qualified seeker after sanctification. Both are interdependent.

If we are to be true to our heritage, the doctrine must be common in every place where proclamation is possible, and it must be put on exhibition in our daily lives.

Edgar Guest was right when he wrote that he would rather see a sermon than hear one any day, but that does not lessen our responsibility to proclaim scriptural holiness to those with whom we come in contact. In fact, lip and life proclamation compose the clear-cut witness to the reality of sanctification. There is some-

thing winsome and winning about an up-front holiness testimony backed by holy ethics in everyday life.

Dealing with the concept of overmuch preaching of the doctrine, Dr. J. B. Chapman observed that it was the preaching of Canaan that got the Israelites to leave Egypt in the first place.

To preach regeneration, which delivers from the guilt of sin, and not follow up with a message on sanctification, which delivers from the pollution of sin, is a travesty on gospel truth.

If we believe, as John Wesley did, that we have been raised up to "spread scriptural holiness" around the world, then it must take the form of up-front evangelism with us.

Carnal acts and attitudes must be discerned and deplored. It takes courage to "reprove, rebuke, exhort with all long-suffering and doctrine" (2 Timothy 4:2), but it must be done. Unsanctified people must be nudged toward the experience, but we had better clearly have it ourselves before we confront them.

One evidence of a genuine sanc-

tified experience is the intense desire to share the good news with others. This does not mean dogmatic drumming on the theme, but delightedly describing the experience. This is up-front holiness evangelism in its most meaningful role.

On the church level it must exist in all areas of activity and influence. Bad attitudes in church voting, office seeking, and carnal management-manipulation discredit the experience. Good attitudes in give-and-take situations prove what we have inside.

Everything the church does, however indirect, must have as its ultimate goal "perfecting holiness in heart and life" in its people. Conducting revivals, making at least one of the services on Sunday evangelistic in tenor, are not new to us; in fact they are expected. To see holiness in the everyday work of the church is another thing, and it is a must for up-front witnessing and winning.

On the personal level it is absolutely essential that we "show and tell." To see holiness working in Christians under pressure is powerful. People will listen to a person if they know he has "been there" and the experience is real to him personally.

One-on-one evangelism really works. A few people have been sanctified as they personally searched out the truth, but for the most part those who are sanctified first heard it from someone else. It was up-front evangelism that brought us in.

If holiness is to survive in the next century we must reproduce, not retrench. There are those who are waiting for the good news that God is able to pardon and to purify. The truth will lie dormant unless holy people respond to the moving of the Holy Spirit to spread the good news. Retrenchment is for the dying; reproduction is for the living, and this is up-front holiness evangelism in action.

It must be discussed around the tables in the home. It must be proclaimed in the marketplace. It must show clearly in our social gospel work. In the church, at the sports arena, in the factory, in the neighborhood, and on the street, it must be part of us. In a world that desperately needs it, up-front holiness evangelism fills an indispensable place. **H**

BY JOHN W. MAY

A Nazarene elder residing in Colliers, West Virginia.

The Strength That Silence Brings

Not many people today are interested in living the silent life. Preachers and laymen are fond of talking, and it's just not popular to be silent.

Last summer while I was on vacation I "sat in" on a church board meeting. I remained silent and learned a lot by listening.

Let me invite you to live a quiet life. The apostle Paul said, "Make it your ambition to lead a quiet life . . . (1 Thessalonians 4:11, NIV). The King James Version puts it this way: "Study to be quiet."

Since I teach at MidAmerica Nazarene College I have often wished we offered a course in the college curriculum called "Quietness 201." The overall objective for the course could be to develop in the professor and student some Quaker quietness. Perhaps the first part of the semester could be spent in analyzing what I call the "quiet verses" in the Bible. A passage like Psalm 46:10 could be used for starters, for out of the stormy and noisy 46th Psalm comes a quiet commanding verse:

"Be still, and know that I am God . . ." (v. 10). In Psalm 37, David says: "Be still before the Lord and wait patiently for him" (v. 7, NIV). I like Martin Luther's translation of this verse: "Be silent to God, and let him mould you." My translation is, "Shut up, Barth, and let God speak to you."

Many people are asking the question, "How can I live a quiet life in a noisy world?" I believe most of us are living life in what I call the full court press.

When a basketball coach wants to upset another team's timing what does he do? He often puts the full court press on the opposing team. It makes the players move too fast, it destroys their rhythm and timing, and often causes a turnover.

The same thing happens to us in life. Life puts the full court press on us with its pressures and demands from other people. We are pressed by people's demands on our time—our bosses, our wives, or someone else. The pressure starts the moment we are awakened in the morning by the ringing alarm clock. During the day we march to the drumbeat of people's demands. It seems that someone else controls the pace of the day. And the tragedy is, you may never develop God's game plan for your life. I guess the final irony for many people is that when they retire from the full court pressure of life, the company gives them a gold watch, something they don't need in retirement.



Dave Anderson

After meditating on many “quiet verses” in the Bible two thoughts strike me.

God is quiet and must get us quiet to speak to us. The first 40 years of Moses’ life were noisy years in Egypt. They were years spent in learning and soaking up Egyptian culture.

After 40 years in the Egyptian university, God sent Moses to the desert for a postdoctoral course in sheep-keeping. Methodist preacher John R. Church use to say that after Moses got his Ph. D. from the Egyptian university, God had to send him out to the desert to see if he could undo some of the things his education had done to him. So for 40-years Moses went to school with the sheep and his ears were being trained to listen to God. God gave Moses a 40 year course in “Quietness 201.” He taught Moses how to listen to God.

Then after 40 years of silence God appeared to him in a burning bush and commissioned him for his work. Jesus’ life on earth was also filled with silence. In fact the first 30 years of his life are called “the silent years.” They were spent in a carpenter’s shop listening to his Heavenly Father and earthly father. The lives of Moses and Jesus remind us that God is quiet and must get us quiet to speak to us. We live in a noisy world of ghetto blasters, mad drivers honking horns at us, children screaming at parents and parents screaming at children—but God is quiet.

The second thought that strikes me from a study of the “quiet verses” in the Bible is this: *Man is noisy and loves to talk.*

As a college professor I am in a talking profession. I am paid to talk. I am expected to be a noisemaker. And I have discovered during my 17 years of teaching that professors are supposed to say something of value, except during the monthly faculty meetings. One day after a long faculty meeting at the college my father, who was then the president of the college, called me aside. He said, “Barth. I wish you would speak up more during the faculty meetings. You never say anything. You just sit and listen.” And I replied, “Dad, I have decided to practice James 1:19 which says, ‘My dear brothers [Barth], take note of this: Everyone should be quick to listen, slow to speak and slow to become angry’” (NIV). Why? James 3:1 gives the answer: Because “we who teach will be judged more strictly.”

I recently inherited my father’s library, and one of the books he gave me is called *Quiet Talks on Prayer*, by S. D. Gordon. Gordon says, “How few men are strong enough to be able to endure silence. For in silence God is speaking to the inner ear.”

So why not make it your ambition to lead a quiet life? Quietness is a characteristic of self-control and I have found that I work best in an atmosphere of quietness. You will see in 1 Thessalonians 4 that holiness and quietness are Siamese twins. In verse 3 we read, “It is God’s will that you should be sanctified” (NIV). Verse 7 says, “For God did not call us to be impure, but to live a holy life” (NIV). Then the apostle Paul links these two verses to verse 11: “Make it your ambition to lead a quiet life” (NIV). I am finding that leading a quiet life helps me learn to listen to God and other people. Try it. You’ll like it. **H**

BY BARTH SMITH

Professor of practical theology at MidAmerica Nazarene College, Olathe, Kansas.

Talking About AIDS at Home



H. Armstrong Roberts

Should the church once more be known as the laggard when it comes to the subject of sex? The answer is no.

For too long the church has shied away from this topic. The rest of the world is certainly not afraid of it, but the church maintains—by and large—its preoccupation with supposedly more respectable issues.

Nevertheless, with the AIDS scare, more and more people inside the church are being forced to deal with the problem. The positive outshoot of this plague is the fact that those who heretofore were timid about talking about sexual matters are now being made to deal with such concerns.

Interestingly enough, God has never been shy about the matter of sex. He has spoken concerning it from cover to cover in His Book. When it comes to sins of the flesh—adultery, fornication, homosexual practice, incest—the Creator has spoken out.

Therefore, His church should follow His example and speak to the issue from the biblical perspective. This would certainly shed much light on an otherwise dark subject.

Not only has God spoken concerning the evils of sexual misuse, but He has also given much space to the glories of sexual sharing within marriage. Take, for instance, the

whole Book of the Song of Songs!

Consequently, to be more accurate in terminology concerning the topic, one should speak of sex in the light of God's goodness and then regard lust as Satan's warping of God's good provision. Sex then is not something "dirty"; lust is that which is abhorrent to the holiness of God.

For the church to follow through in dealing with the AIDS spread, therefore, it should begin with the home—the Christian home. This is where the intimate conversations can be held most tenderly.

Since AIDS is daily fare for the media, parents can find it convenient to tie in their teachings with the children to some of the news coverage.



For instance, the other day a Christian mother told me that while driving the car with her teenage son, she and he quite naturally fell into conversation about AIDS. He had been hearing about it from the news and so asked her some questions about the matter. This was a welcome opportunity for her to latch onto the topic and give the Christian understanding concerning sex.

If parents toss away these ready-made chances for dialogue with their children, they are negligent regarding their responsibilities to instruct their own about moral matters. But if they move right into the opportunity, then they are used of God to awaken wisdom within their children.

What about the very small children? They, too, can be taught concerning their physical bodies and their future responsibilities related to those growing frames. Naturally, the language used will be on the level of the child; but early childhood is where the instruction should begin.

Further, each child is an individual. Consequently, the language and thought content used will depend on that individual's level of maturation.

Since AIDS is a deadly disease, it is imperative that Christian morality be stressed within the Christian household. It need not be done with furrowed brow and pointed index finger, as if to scare the "living daylight" out of the hearers. That will communicate the notion that the subject of sex is a naughty one and to be feared.

Instead, as any other complicated matter needs careful wording and reasoned approaches, so does this subject. Therefore, worn clichés must be put aside, as well as quick, staccato statements of prohibition, in favor of a calm, thought-out dialogue.

Listening is also an important part of communication. Stern lectures by Christian parents are not effective. Wisdom allows the children to open up with their own questions so parents know where they are in their own understandings.

Then the sensitive Christian parent can piggyback on the children's knowledge, grafting the biblical position onto their perception. More times than not, after that setting is formed, the conversation will follow through quite naturally.

Not everything about the issue may be covered in one sitting. That is why it is so important that AIDS—and all sex issues—be talked about in the Christian household. There people continue to return to one another for further discussion, and knowledge gains a natural progression.

Over time, the children should come to an awareness that their own parents are knowledgeable concerning the Bible and practical, sexual matters. And, just as important, they will come to the conclusion that such topics are open for talking out freely.

The Christian parent has awesome opportunity to instruct his own concerning the traps of lust—the disease, emptiness, lack of fulfillment, and destruction of God's good gift of sex within marriage. More specifically regarding AIDS, the parent must teach the children that homosexual practice can bring on this disease, must never be entered into, and is not allowed by God.

The AIDS scare also allows the parent to point out how the innocent can suffer, that is, the children born to AIDS mothers as well as those who have been given blood transfusions with AIDS contaminants in them.

Just as significantly, the AIDS plague affords the Christian parent the setting by which to hold up Christian morality—sex as a gift from the Lord, such sharings to be experienced only within the divine blessing of marriage.

If the Christian home knows of a person who has AIDS, this is still another area for discussion. How do we relate personally to such persons? What is our Christian concern for these individuals as their illnesses progress? How can we aid them spiritually?

Someone said to me recently that he wanted a list of things that the Christian father can teach his children concerning this matter. I replied that there is no such list; it is not that simple.

Instead, there is a setting that we must find. It is that milieu in which parents and children discuss life-and-death matters in the light of the Bible. For some, it may be difficult since lives simply pass one another in the rush. All the more then, the AIDS issue and sexual matters should prod us into relating more personally to one another within the home.

Without a packaged plan handed to us, we Christian parents must look for those chances to use our own creative energies in talking with children. This will engender some familial adventure in dialogue that may open up other areas of talk.

It is the Christian setting of biblical understanding that is so crucial. When that is there, lively topics—including AIDS—can bob up. There they can be treated with animation, depth, and godly wisdom.

In the process, families are drawn closer to one another. And as they are, they are knitted heart to heart, enabling them to confront the most threatening attacks on existence.

H

BY J. GRANT SWANK, JR.

Pastor of the Walpole, Massachusetts, Church of the Nazarene.



SHADOWING WINGS

**“Be merciful
unto me,
O God, be
merciful
unto me.”**

On Wednesday, March 25, 1987, Jack McClung's family had just been informed that he would not live through the night. The heart attacks he had suffered caused over 60% damage, and a person could not be expected to survive more than 40%.

Ruby McClung looked down at her dying husband and struggled to recall Psalm 57. “Be merciful unto me, O God, be merciful unto me” (v. 1).

She watched her grandchildren file into the Intensive Care room for what might be their last visit with “Granddaddy.” Jack's eyes brightened and he tried to cheer them by promising his granddaughter Pammy, “I'm gonna make it—there's a big catfish at the end of David's dock waiting for me.”

Ruby smiled. An avid fisherman since his first fishing trip at age five, Jack loved his visits to the lake. Since retirement from the ministry in 1981, he had enjoyed many pleasant hours fishing with his handmade lures, easily stocking his ice chest with good-sized fish.

More than a fisherman though, Jack became a “fisher of men” when he was called into the ministry at 16. Over the years God formed him into a custom-made lure of love.

Thursday morning the nursing staff was so pleased Jack had survived the night they

pinned pictures of the grandchildren to the bulletin board in his room with hypodermic needles.

The cardiologist still could not offer much hope, however. Surgery was needed to repair a ruptured heart muscle, but it would have to wait until his condition improved or Jack would not survive the operation. Until such time, his heart desperately needed help to continue functioning.

Early the next day a heart catheterization was performed. In addition, a foot-long balloon-pump was positioned inside the aorta leading to the heart. The balloon-pump is quickly inflated and deflated with helium in time with the beating of the heart, making its pumping much easier. The synchronization of this procedure is critical. A nurse had to sit beside Jack 24 hours a day to make any necessary adjustments.

The pump had been intact for a week when doctors advised Ruby that surgery could not be postponed any longer. Without it Jack would not live. Even with surgery, he would only stand a 10 percent chance of recovery.

Jack and his family knew his life was in the hands of the Lord as he went into surgery early the next morning. Many faithful people had lifted Jack in their prayers and continued to do so. The prayer chain was activated at Richardson Church of the Naz-

arene where Jack is in charge of communications. Word came that friends and churches throughout Texas and other states were petitioning God for Jack's healing. A lady Ruby had visited with in the ICU waiting room assured her she would "stand in the prayer line at church" for Jack.

During the surgery, Ruby kept her Bible open to Psalm 57. "My soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast" (v. 1). The assurance of God's protection brought a sense of calmness to her spirit.

Although one artery had to be bypassed and a valve replaced, the operation did not take long. The surgeons came out of the operating room amazed. It seemed the peripheral capillaries alone in Jack's heart had been responsible for keeping him alive until the time of surgery.

Out of recovery and back in his room in ICU, Jack opened his eyes to see Ruby and his family gathered around his bed. Unable to speak with his throat full of tubes, he weakly spelled the letters "R-U-B-Y B-E-S-T" with his finger on his bed.

Jack found it nearly impossible to rest following the surgery because his breathing was difficult and he was experiencing so much pain. His condition became plagued with complications including kidney failure, blood poisoning, diabetes, and a dangerous chemical imbalance that told his body not to breathe. At one point, Jack became so weak he felt himself "slipping into the shadows," but he later knew that the many prayers of those petitioning God for his recovery pulled him back. He always felt the assurance of being in God's will and felt privileged to tell others of God's love for them whenever he was able.

A couple of weeks after the surgery it became obvious that Jack was finally beginning to recover. The hospital staff was thrilled, yet incredulous. They knew that while Jack's healing wasn't instantaneous, it was no less a miracle.

This fisher of men wove a net of love during his long fishing trip at the hospital. Now he could look forward to a trip to the lake after doctors told Ruby she could bring him home.

Recovery has come slowly but on September 10, 1987, Jack and Ruby celebrated their 50th wedding anniversary. Through the calamities they had proved God and He was merciful. Their souls' trust is in the Lord. Together they make their refuge in the shadow of His wings. **H**

BY ANGELA K. MCKEE

Homemaker in Garland, Texas, and member of the Richardson, Texas, church

A MOTORCYCLE MIRACLE

Paradise" describes the splendor of that late afternoon in Central Florida during August of 1987. The day had been a scorcher. The sun was beginning to drop in the West, and some rain clouds were slowly becoming visible as the cooler breezes off the Atlantic pushed them over the Tampa Bay Area.

What a setting for a motorcycle ride! My pastor husband, Mel, is a workaholic whose only hobby is cycling. I'm a home girl and cycles are not my bag, but a cool ride with my husband after a long hot day seemed a perfect way to relax.

A few miles passed under the cycle wheels and the clouds intensified. It was obvious that we would meet the storm. The clouds were heavy. Lightning cracked across the sky, while the thunder was deafening. We stopped under an overpass, soaked to the skin. In minutes the storm passed and we continued our ride on dry road as the dying sun peered through the clouds on the western horizon.

Part of a cycle trip includes stopping for a cup of coffee, a sandwich, whatever we feel like. We were passing through Lakeland, running north on Route 98 when tragedy struck!

A confirmed alcoholic, inebriated and loaded with barbituates, shot across the median while attempting a U-turn and bumped into the side of our cycle. We did not go down, and he decelerated. His license had been revoked earlier for D.W.I. and had just been reinstated.

Realizing he was in big trouble, he decided to clear out and mashed the pedal to the metal, hitting us again, this time at full throttle. Friends of ours, trailing on another cycle, were sideswiped but sustained only property damages. We absorbed the brunt of the blow.

I have no memory of the accident period, but our riding partners and my husband have reconstructed the incident with the help of eye-

**I revived
enough
to pray
silently,
"Oh Jesus,
please
help my
left leg."**



witnesses. The impact knocked me through the air 30-40 feet. I landed on my head. My husband was pinned under the 900-pound bike as it rode him down the highway. He was badly bruised, road-burned, and bleeding lightly. The handlebars hit the curb, flipping the bike into the air over the striking auto. It wedged under the front wheel of that car. My husband finally controlled his slide and quickly jumped to his feet.

His first reaction was to find me. Only moments had passed, and he found me on my face motionless. No breath, no pulse—he thought I was dead. Just then I gasped and he realized I was badly injured.

My cyclist friend said, "Lil, you've got to make it and we've got to pray." Just then a Christian woman came up, a stranger to us, and prayed with Mel and me. Then she called the local Christian radio station, requesting widespread prayer for what appeared to be a dying woman.

An ambulance arrived, and the trip to the hospital was a "hot run." I revived enough to pray silently, "Oh Jesus, please help my left leg," and then lapsed into unconsciousness. My husband rode in shredded clothes and oozing blood on his back, both elbows, knees, and shins. What a sight he was when the orthopedic surgeon, Dr. Sklenicka, stopped to see him and our daughter, Jenny. The surgeon said, "I doubt if I can save her." He returned to them in about 30 minutes to say, "I think we can save her, but we will probably be forced to amputate her left leg."

Five specialists had been assessing the needed repair. They tapped the spleen—it was clear. A catheter proved the urine to be clear. It seemed that no internal injuries could be found. Dr. Sklenicka and the neurologist, Dr. Griffith, came out one more time to say that I was going to live and they could save my left leg. That was the good news. Prayer does change things.

The bad news was that the surgeon had found a broken neck, both arms broken at the shoulder, broken ribs and pelvis, a crushed ball in the left hip, a left leg all but severed at the knee, compound fractures and five breaks below the knee, and teeth broken and chipped.

Surgery began about midnight. Dr. Keith Vennum, former Nazarene missionary to South Africa, was the anesthesiologist. He told me afterward he put me to sleep while reciting the 23rd Psalm. His prayers and those of many others who had now joined the intercessory band made the difference. Cervical vertebra No. 3 was broken, but there was no spinal cord damage and no paralysis. A halo was ruled unnecessary; only a Philadelphia neck brace was used. My hip was repaired with a new ball joint and liner; a "nail" eight inches long was put in the leg, and the leg was clamped and sewed.

I was totally helpless—neck, arms, and leg immobile. I could not feed myself, or scratch, or in any way help myself. I was swollen and bruised all over for weeks. It was first thought my hospital stay would be measured in months, but I was there just under three weeks. Another miracle!

Healing was beginning. In fact, things were going so rapidly that the oxygen in my blood was insufficient for my need and they added three pints of blood to the four pints transfused during surgery.

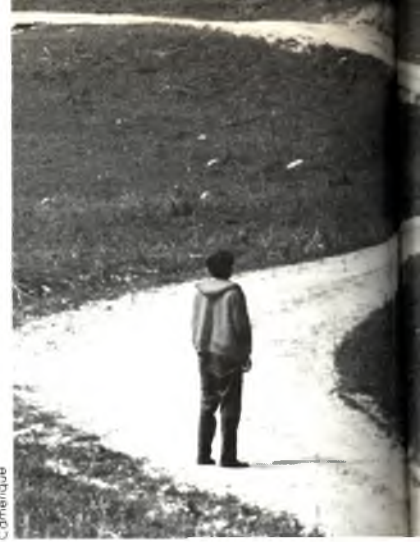
So many visitors and such a volume of mail came that the hospital staff inquired, "What celebrity is this?" A senator had been in for surgery and had nowhere near the visitors nor mail. Over 700 cards were sent. Phone calls came daily from around the country with prayer and get-well wishes offered.

I am grateful to J. V. Morsch, our district superintendent, and his wife for their prayers and visits. A special person while I was at Lakeland Regional Hospital was Rev. Herb Agee, pastor of Lakeland First Church. He never missed a day at the hospital and still called me weekly after I went home. I appreciate his encouragement and prayers.

Thank God I'm alive. I will continue to live and serve Him. **H**

BY LILLIAN GEORGE BARROWS

Elementary school teacher in Tampa, Florida. She resides in Zephyrhills, Florida, where her husband pastors.



Cometique

An Adoptee's BIRTH SEARCH

Why did my parents leave me? Who am I, really? Do I have brothers and sisters?"

These are just a few of the nagging questions that adopted children eventually face. Some begin asking as youngsters, some as teenagers. Still others begin to inquire as they reach adulthood and enter into their own parenting experiences.

Issues of adoption touch our churches, for within them are caring, loving adults who have opened their lives to children who are not theirs by birth. A time comes when they must face the question, "Who are my *real* parents?"

Adoptive parents approach this time with reactions that vary from denial to total acceptance. Perhaps a look at the "birth search question" can aid adoptive parents in dealing with the crucial issue of their children's roots.

The question of "who I am" pushes most of us to find our identity and purpose in life. For adopted children, even those raised in the most nurturing Christian homes, a piece of life is missing. That piece connects them to an unknown past. They have a nor-



mal, natural need to know all about that past.

In a recent publication, *Cincinnati Magazine*, Steve Harris, an adult adoptee, addressed this need to search for information about his natural family.

He related, "I'd had a great childhood, great parents, and a great growing up. My parents told me at a young age that I was adopted. It left a nagging thought of who my birth mother was."

Steve's interest in his roots intensified when he and his wife decided to add to their family through adoption. In pre-adoption classes, Steve met others who wanted to search. Their concern had nothing to do with the quality of their adoptive home, he learned there. It was a normal need and did not mean he was ungrateful.

"Encouragement to search is met by varying reactions," according to a Cincinnati area psychologist. "Adopted children can be preoccupied with where they came from." Another child specialist commented that "It is a yearning that is always there. If it is not fulfilled it persists as an unfulfilled wish of fantasy. . . . Searches can be complex and sometimes absolutely relentless. I had one boy settle down and get on with his life when he found his mother's grave."

An Ohio adoptive mother of eight children, Judy Whipp, feels strongly that adopted children need freedom to search for answers to questions not yet asked. Adoptive parents sometimes react negatively when children desire answers.

This negativism, she said, probably stems from one reason, two causes. The reason is fear. One cause of that fear is the parents' desire to protect their child—the fear that their child's discovery will be their undoing. Par-

ents may also fear that their child's discovery will disrupt the relationship between the child and the adoptive parents.

"Some 18- to 21-year-olds," Judy mentioned, "are still unrealistic about what they will discover. They expect to find out that their natural parents now have it all together and will welcome them with open arms. That rarely happens."

Some adoptive parents feel threatened by the child's desire to search for roots. They fear they may lose their child's affection, or that in some way they have failed as parents. They are reluctant to encourage the child's birth search due to the overwhelming fear that the discovery will dissolve the family unit.

According to Judy, many adopted children do begin a birth search. However, only a small percentage actually follow through and meet their natural family. Just getting the information seems to satisfy the need to know.

Judy and her husband, Bill, who led an active adoption support group in southern Ohio, assume a position of "openness" regarding the delicate issues surrounding adoption. In successfully handling a multitude of adoption issues, she advises the following:

1. A family must be comfortable with the idea of adoption. They must be willing to understand and accept the lifelong dynamics that appear, disappear, and reappear in the heart and mind of their child. They must be willing to understand without personal threat or guilt.

2. Parents should inform the child of the adoption early and share what information they do know on a gradually increasing basis.

3. If a child desires to search, parents should be open and sup-

portive. The child is not rejecting his adoptive family, but following a normal, natural need to know.

4. A lot of ground work needs to be laid before the search begins. This can be accomplished by communicating as a family and through counseling. What the adoptee unravels may prove painful. The adoptive parents will need to support the search to the degree they can. What may slip from Pandora's box is uncertain and the adoptive parents may be needed to pick up the pieces.

5. The adoptive parents also need support during a child's questioning time. They need to be reassured and encouraged. Churches who are sensitive can offer real ministry to families experiencing this period in their lives.

The feelings of one adult adoptee well describe the dilemma consuming some adopted children: "The goal for me in searching was to fulfill a void. I describe my life as a circle with one half a piece missing. My searching allowed me to complete the circle and proceed with the rest of my life." **H**

BY JAYNE SCHOOLER

Warren County, Ohio, foster care coordinator, and pastor's wife in Lebanon, Ohio.

ALMOST PERSUADED...

*A rich young man came to Jesus,
But his wealth was a barrier between
His soul and complete obedience—
As Jesus had often seen.
And Jesus loved the man dearly,
Who had kept the commandments from youth,
But He watched him go away sadly,
Holding money more precious than truth.*

*What do I lack in my life?
Just what would He have me be?
"One thing you lack, dear child;
Leave all and follow Me."
What is there that is hindering?
Is it money, fame, or false pride?
Let us surrender it all fully
So God in our hearts may abide.*

—ALICE CRANE BEHR
Richfield, Idaho

PRISON MINISTRIES

My earliest experience of preaching to prisoners took place in Miami, Fla., at the Dade County jail. I was then a young, awkward exhorter, not yet engaged in full-time ministry.

Additional experience was gained in city jails, county jails, and state prison camps in Florida and Georgia. Response to my efforts ranged from reverent and appreciative attention to mocking contempt. In preaching services and in personal witnessing, a number of dramatic conversions occurred.

In those days fewer Christians were taking interest in prisoners than now. Increasing numbers of laypeople and of clergy are currently ministering to the incarcerated. Volunteers, together with prison chaplains, are conducting programs of preaching, teaching, counseling, and correspondence that touch thousands of prisoners' lives.

And in prisons the Holy Spirit has been powerfully at work. Steadily increasing numbers of men and women are finding peace with God through Jesus Christ as they believe the gospel. Hearts and lives are being transformed, and the influence of Christian prisoners is becoming a fruitful means of reaching

yet others for the kingdom of God. Prayer groups and Bible study classes are providing a heartening fellowship for those whose lives were terribly bleak and lonely before.

In all of this we rejoice. For those who visit the imprisoned as ambassadors of Christ we pray. Whatever their crimes have been, men and women who repent and trust Christ will be saved, becoming members of Christ's Church and invested with hope. All have sinned, Christ died for all, and the gospel is the power of God unto salvation to everyone who believes. The grace of God cannot be barred from those who are confined in prisons. His love can penetrate the thickest walls, the bleakest cells ever constructed.

Support prison ministries. Where possible, participate in them personally. These ministries are part of what it means to go into "all the world" and to "make disciples" among all nations.

THE MADMAN

General Charles Gordon, famed English soldier, returned from duty in China a hero. People assumed he was rich, for others had exploited their China experience to gain wealth. When he told reporters that he had refused the wealth offered him, they couldn't believe it. Neither were they convinced when he expressed indifference to promotions and publicity. They were especially skeptical of his earnest, candid Christian faith.

William Butler wrote, "On the strength of precisely these three things—faith, disregard of money, and straightforward honesty of thought and speech, he was . . . regarded by many of the mandarin and ruling classes of his fellow-countrymen as a madman." The world cannot understand one who lives unselfishly and is indifferent to wealth and honors so avidly pursued by most leaders.

Let's face it—the world's cynicism has often been confirmed by the behavior of the church. Too many within the churches, calling themselves Christians, are no different in attitude and life-style than the bla-

tant mammon worshipers who dominate society. Status, titles, and awards have been as eagerly sought and proudly displayed within the churches as among the outsiders. The world's criteria of success have been unblushingly adopted by professing Christians.

The person who does not scabble for money, who refuses to exploit another's disaster to his own advantage, who is quietly content with a name unadorned with titles, who tells the truth when honesty exposes him to loss—that person is an oddity in our world. How can journalists, so accustomed to "angles" and "fixes" and self-promotions, resist the thought that self-effacing Christians are a bit looney?

The life and teaching of Christ cuts a diameter at right angles to the philosophy and practice of the world. Anyone who resolutely follows Him will stick out like a swollen thumb in a society where the left hand cunningly calculates what the right hand shall seize. But the Christlike will have peace and joy that forever eludes those who look out for number one.

NO DISCHARGE

“The battle’s not over till the last amen.” That is the chorus line of a song written by Mark Murphy. He introduced the song in a camp meeting where I was privileged to share the preaching tasks with Gary Haines.

Some folks assume that one decisive victory has brought the warfare to an end. No, the devil is too persistent, in his malignant hatred for God, to surrender the field. He will lick his wounds, plan his moves, and jump on you again when you least expect him to pounce.

When Jesus engaged the devil in fierce combat, defeating him in the power of the Spirit and by the use of Scripture, the devil “departed from Him until an opportune time” (Luke 4:13, NKJV). Cruel and crafty devil that he is, he never goes far or stays away long. He will be snapping at the Christian’s heels until the gates of heaven are reached.

Furthermore, the whole work of the Church is a battle against forces of evil that blind and bind people. There will be no discharge from this war so long as the world stands. To be a genuine Christian means enlistment for the duration. It means what Uncle

The whole work of the church is a battle against forces of evil that blind and bind people. There will be no discharge from this war so long as the world stands. To be a genuine Christian means enlistment for the duration.

Bud Robinson expressed in his quaint way—biting the devil as long as you have teeth and then gumming him until you die.

In my early ministry a woman said to me, “I’ve carried the burden and done the work in this church for years. I’m through. Someone else can do it from now on.”

Being young, green, and deficient in diplomacy, I replied kindly, “Sister, I’m going to pray that the Lord will take you home to heaven.”

She recoiled and exclaimed, “Don’t you dare!”

“Well,” I persisted, “if you’re not going to be any earthly good you might as well go on. We have a small church and we can’t get the work done unless everyone pitches in.”

Bless her heart, she pitched in.

I’m sure we all get tired and even get discouraged from time to time. Nevertheless, we must not quit. We need to muster fresh courage and renew the attack, trusting God for victory.

“The battle’s not over till the last amen.” Right on, Murphy!

NO TIME TO KILL

I was preaching in a camp meeting in South Carolina when my watch died. My faithful old Timex, whose waterproof and shockproof qualities had been severely tested, expired without a murmur. For the rest of the camp meeting—a period of five days—I had to depend on a small travel clock and on surreptitious glances at other people’s wrist watches to know the time.

By time the camp meeting ended I had become aware of how time-conscious and time-oriented I am. Of course, with a schedule of four services and three meals a day, an occasional glance at the sun’s position was insufficient guidance. But I was frequently checking on the time, like a man required to meet all incoming flights.

The nature of time baffles me. The contrast between time and eternity staggers my mind. The division of time into segments measured by calendars and clocks is, to my thinking, a marvelous invention. Everything about time is fascinating to me.

What impresses me most, however, is the swiftness

and irreversibility of time’s flow. How rapidly the years have passed since the time recorded in my earliest memories! How soon my allotted years upon earth shall be spent! “Life,” said a great saint, “is a fragment of eternity broken off at both ends.” It is short, indeed, from one broken end to the other.

This “march of time—usually at quick step—invests the days with urgency. Not with tension, not with anxiety, but with importance are the days of life freighted. I have no time to lose, no time to waste, no time to kill. Time must be filled with significant labor, with earned rest, with worthwhile relationships.

Here, as in all things, my choicest example is Christ. He filled His life on earth with periods of unselfish labor interspersed with strategic withdrawals, and all of His time with people contributed to their benefit. He was not rushed, but He made time count. That is how I want to spend the days in which I am being spent.

THE ANSWER CORNER

In Romans 14:22 Paul writes, "So whatever you believe about these things keep between yourself and God" (NIV). While he is speaking specifically of meat offered to idols, is it not generally agreed that this pertains to nearly all nonessentials of Christian belief and living?

With other Nazarenes, I am bothered about how our *Manual* grows after each general assembly with clarifications to scriptural precepts on Christian living. A restoration of apostolic Christianity, rather than more "guidelines," is what we need.

This leads to a specific question. On our district couples who are called to pastor churches are told by the district superintendent to shed their wedding rings. This is not done uniformly in our denomination but rather by the scattered arbitrary personal taste of some district superintendents, is it not? We strongly back the family structure as foundational under Christ. Why tear at it by barring the unity symbol of the ring to our pastors? Rings need not lessen their devotion to Christ.

This potato is hot on all sides, so I may as well holler *ouch* before I attempt to answer you.

First of all, the *Manual* is concerned about what is essential to holy living as well as what is essential to becoming a Christian. Our general assemblies have been concerned about the church's being but also about its well-being. For this reason, "guidelines" or "rules" have been provided.

You find a lot of similar "rules" and "guidelines" in apostolic Christianity. However, just as some of theirs were

addressed to cultural situations that do not exist for us, some of ours are addressed to cultural situations that did not exist for them. It is neither wrong nor bad to have them if they are scriptural in principle and application.

As to your specific question, two kinds of authority have always existed in churches, including ours—the authority that is legally constituted and the authority that is personally arrogated. The making and enforcing of rules not in the *Manual* is an example of the latter. There is no *Manual* prohibition of wedding rings. It seems to me that pastors should not be governed by different rules on different districts.

Some of the holiest men I have known wore wedding rings. Some of the unholy did not. The reverse is also true—some of the holiest did not wear rings and neither did some of the unholy. Some of our godliest preachers have opposed wedding rings, and so have some who were cranky and crooked. The presence or absence of the wedding ring proves nothing in this case. A loving or unloving attitude does, and that can be evidenced by one whose finger is ringed or naked.

I have been trying to find in the Bible where the fallen angels were put out of heaven. I find some scripture in Revelation, but I thought I had read it in the Old Testament. I would appreciate any help you can give me.

You are referring, I assume, to Revelation 12:7-9, which speaks of "war in heaven" between "Michael and his angels" and "the dragon and his an-

gels." The dragon and his angels are "thrown down to the earth."

Michael appears in Scripture as the "patron-angel" of Israel (Daniel 10—12). Here he is presented as the defender of God's people against Satan and his cohorts. The purpose of the passage is to show that on earth Satan and his forces are defeated powers even though they rage intensely against the people of God.

As for the Old Testament, you may be thinking of Isaiah 14:12, which speaks of "Lucifer, son of the morning" as "fallen from heaven." The whole passage, beginning in verse 4 and continuing through verse 21 is a "taunt song" addressed to "the king of Babylon," depicting the future judgment of God upon him, by which he will be toppled from his throne and come to his death.

Some Bible scholars have understood the passage to refer essentially to the fall of Satan, who is addressed in the person of his earthly representative, the king of Babylon. This interpretation is not the only possible one, or even the most probable one, however.

One thing is sure, Satan and his forces are clearly depicted in Scripture as judged and overcome by Him who is the King of kings, our Lord Jesus Christ.

**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.

LETTERS

PROTEST LOUD AND LONG

In reply to the Answer Corner concerning the punishment of rape (March 1, 1988), it should be pointed out that the principle of the Scriptures quoted shows God's divine order for sexual honor among His people, and that the religious law was also the civil law for the community at that time.

The offender of an innocent victim

was punished by death. If not betrothed, the damage for rape was a fine, a larger one if the father did not think the rapist would be a suitable marriage partner. The situation was not a matter of equality. It was one of custom and culture in the patriarchal system of the Old Testament. To understand the outrage of that society toward rape, one has only to read 2 Samuel 13 to learn of the catastrophic events that followed the rape of Tamar.

Rape is not mentioned in the New

Testament. Neither are many of our present-day crimes. Jesus did honor in Matthew 5:28 the sexuality of women. The church should voice long and loud its objection to this crime. The political state is already moving in that direction.

Janet Smith Williams
Colorado Springs, Colorado

STRAIGHT TALK WANTED

The article "The Evolutionary Effect" in the April 1 *Herald* was a very disappointing contribution to the con-

troverson on this subject. Evangelicals do not need to hear yet another polemic against evolution. Many, perhaps most, of the books on this subject that line the shelves of Christian bookstores are not objective or intellectually honest. The evidence in nature is not on the side of the "recent creationists."

What we need is straight talk about scientific integrity and the willingness to be objective in the face of disquieting theories and observations. Above all, everyone in this controversy could use a large dose of humility. If God should choose to fully reveal His ways in nature, I am sure there would be plenty of surprises for everyone.

Ronald Hodges
Palo Alto, California

NO THREAT

I am writing regarding the article on page 15 of the April 1 issue of the *Herald of Holiness*.

It is important to point out to Mr. Cassity, author of "The Evolutionary Effect," and to your readers that there are Christians who do not think of evolutionary ideas as religion but as a scientific framework for investigating

the origin of species. They feel no threat to their faith from ideas of science as it iteratively approaches understanding of God's creation. Contrary to Mr. Cassity's assertions, these Christians believe in God, hold life in high regard, and trust Christ as Savior.

God works as He will, unfettered by man's notions or insistence. I consider science ultimately serves to reveal the wonderment of nature's history, the same wonder and realization that accompanied and accompany God's creation (Proverbs 8:22-31).

Larry Burggraf

COLLEGES COMMENDED

I have just concluded reading the April 15 issue reflecting the importance of Nazarene higher education. Please receive my commendation for the excellent issue reminding us of the necessity of our Nazarene colleges.

I am firmly in favor of our denomination's educational budget system. Thank God for all the men and women who have felt a call to service as staff, professors, and administrators to guide our youth in blending the Christian experience within their hearts and minds.

May our Lord grant even greater days ahead in holiness higher education as the pastors and laymen rise up to confront the challenges and wholeheartedly support our beloved institutions.

Ronny D. Schoenfeldt
Warren, Pennsylvania

GLAD CONVERT

In the "Challenges" article (April 15), the author states that recent converts may not have an appreciation for Nazarene colleges. I was raised in another church and went to a state-sponsored school. But I am glad that the man who led me to Jesus went to Trevecca and NTS and not some state-sponsored school of lower moral values.

Bob Cvopa
Wheeling, Illinois

Please keep your letters brief (50-150 words). Letters responding to other letters are not printed. We cannot reply personally to letters not selected for this feature. Address: LETTERS, Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.

Note: Unsolicited manuscripts will not be returned unless accompanied by a self-addressed, stamped envelope.

BY ALL MEANS...SAVE SOME

A GREAT PERSUADER

About the time I graduated from high school, I met a very unique minister. He was my mother's brother, and he had come to pastor the First Church of the Nazarene in Huntington, WVa.

Across the years I have often reflected on the ministry of B. W. Murphy. He left the teaching profession and attended Asbury College for his ministerial training. Most of his ministry was in the Southeast U.S. He pastored several churches, but his burden was grass roots evangelism. His last years of ministry were in full-time evangelism.

What vividly impressed me about "Uncle Bun" was his ability to persuade people to become Christians. He had a compassionate personality that was difficult to resist. Some ministers are persuasive from the pulpit, others in one-on-one relationships, but he could do both well. He would often leave the pulpit and persuade a loved one to come to

Christ during the invitation. On one occasion, failing to entice with words, he picked up a man and carried him to the altar!

Uncle Bun was God's agent to lead me to the Cross. During my high school days I drifted into agnosticism. I would go to hear him preach, but I doubted what he preached. He used to take me on fishing trips and on preaching assignments. I told him I doubted what he preached, but I liked him. He enjoyed what he was saying, often interspersing sermons with shouts of praise. After I became a Christian, I realized that fishing trips and companionship were parts of his strategy to reach me for Christ.

Paul wrote, "Since, then, we know what it is to fear the Lord, we try to persuade men" (2 Corinthians 5:11, NIV). It must have been this text that motivated grass roots evangelist B. W. Murphy.

His daughter, Vada Murphy Belcher, joins me in thanking God for the man who persuaded us to become Christians.

H

BY LONNIE B. FRIEND

A retired elder residing in Tacoma, Washington.

PEOPLE AND PLACES

Chaplain and Mrs. Fred Wenger of Parsons, Kans., represented the Church of the Nazarene at the Congress on the Church and the Disabled, sponsored by Joni and Friends, held July 7-10 at Wheaton, Ill. Chaplain Wenger presented a 15-minute video on the Wednesday Night Church Based Respite Care Program he leads in the Parsons, Kans., church in cooperation with Parsons State Hospital and Training Center where he has been employed since 1981.

The congress drew 700 delegates from 40 states and 4 foreign countries to share and to learn from each other. Several churches sent the staff person designated as minister to special needs persons. At least 10% of the population has a handicap, and most people will develop a significant limitation before they die. This makes evangelism of those with disabilities pertinent to the work of Christ. □

A Vancouver, B.C., businessman, Stan Bengtson, member of the Canada West District Advisory Board, has been selected as chairman of the board for Canadian Food for the Hungry, an international relief and development agency.

"We are extremely pleased to have a leader of Stan Bengtson's caliber to fill this critical posi-

tion," said Ted Yamamori, president of Food for the Hungry International. The Food for the Hungry International office is in Geneva, Switzerland. Other Food for the Hungry organizations are located in Australia, Japan, Norway, and the United States.

The relief and development efforts in Ethiopia are currently the largest of 15 countries where Food for the Hungry has ongoing programs. More than \$11 million has been budgeted to address famine-related problems in this African nation. □

SHIRLEY DOBSON RECEIVES ONU AWARD

Shirley Dobson, Pomona, Calif., received the second annual Maggie Sloan Crawford Award at Olivet Nazarene University March 23. This award to honor outstanding women was established by the sons of Rev. Maggie Sloan Crawford, Olivet's first graduate in 1910.

Cecil Crawford, Phoenix, said the award is "established to focus attention and thereby bring added recognition and honor to selected women whose lives and accomplishments mark them as outstanding role models for today's young women."

Dr. Leslie Parrott, ONU's president, said, "Shirley was chosen because she represents the values and ideals of women who have made a deliberate decision to give their time to being a wife,



Shown (l. to r.) are Shirley Dobson and ONU President Parrott

mother, and homemaker. Family and her home are high priorities in Shirley's life. She excels in her roles as a homemaker and mother while maintaining her identity as a person married to a dynamic husband [Dr. James Dobson]. Shirley is a lady with great dignity and a high level of human understanding."

She has played a vital role in the "Focus on the Family" ministry through radio, films, and speaking engagements. She was the keynote banquet speaker for the International Women in Leadership Conference in Washington, D.C., in April 1988.

In her address to the Olivet students, faculty, and guests in March, Mrs. Dobson said, "I want to talk to you about the family that you will someday form. Other than your decision for Jesus Christ, the person that you may marry and the family that you build is the most important thing in life to you . . . the loving relationships that you build within the family, who loved you, whom you loved, and what you felt together . . . are the things that will matter to you."

Elizabeth Hanford Dole, former Secretary of the Department of Transportation in President Reagan's Cabinet, received the first Maggie Sloan Crawford Award in the 1986-87 school year at Olivet. □

MOLLY MITCHELL JOINS CHILDREN'S MINISTRIES STAFF

Miriam Hall, director of Children's Ministries, announces the appointment of Mrs. Molly Mitchell as editor of middler Sunday School curriculum.

Molly graduated from North-

west Nazarene College in 1984 with a B. A. in elementary education. Before coming to Children's Ministries, she substituted in the elementary grades for the Shawnee Mission school system and served as editorial assistant for NYI Ministries and Adult Ministries.

In her new position, Molly will write and edit material for the following publications: *Middler Teacher*, *Bible Explorers*, *Middler Teaching Resources*, and the weekly take-home paper *Discoveries*.

Molly is the wife of Robert Mitchell who works with municipal bonds at the United Missouri Bank in Kansas City, Mo. They have two daughters: Sydney, age three, and Janna, age six months. The Mitchells attend the Overland Park, Kans., church where Molly teaches in the middler class. □

MCINTURFF NAMED ENC VICE PRESIDENT FOR FINANCIAL AFFAIRS



President Stephen W. Nease announced that upon nomination of the president, the Board of Trustees has elected

Mr. John (Jack) McInturff, 58, as vice president for financial affairs of Eastern Nazarene College.

McInturff comes to ENC from serving as vice president for strategic planning of the National Forge Steel Company. He had also been director of operation controls, including management of the industrial engineering area and computer operations and production control. He had



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served the company for over 30 years.

Jack McInturff and his wife, Faye, have been active members of Warren, Pa., First Church for many years. He has served as church treasurer for nearly 20 years and is a Sunday School teacher and church board member. They have four children, all of whom graduated from ENC and married ENC alumni. Faye is in demand as a speaker to women's groups.

McInturff graduated from the General Motors Institute in 1951 with a bachelor of science degree in industrial engineering.

McInturff fills the position vacated by the retirement of Robert Bollinger, who served as vice president of finance for 23 years and who continues to do part-time estate planning on behalf of the college. □

NEW SINGLE ADULTS AND WOMEN'S MINISTRY COORDINATOR

Tim Stearman, Adult Ministries director, announces that Linda Hardin has accepted the responsibility in Adult Ministries as coordinator of Single Adults and Women's Ministries. The position was created by the resignations of Dennis Apple and Lillian Johnston.

For the past 19 years, Linda has been an elementary school teacher in West Newton, Ind. She graduated from Trevecca Nazarene College with a degree in education and also has done graduate work at Indiana University.

Linda has been active in Singles Ministries on the Indianapolis District and in Women's Ministries in the local church. For the past three years she had directed the Mideast SoloCon. □

THE CHURCH SCENE

Officials of the Cornerstone Christian School, sponsored by the Manchester, Conn., church, have been notified of its accreditation by the Association of Christian Schools International (ACSI). Accreditation by ACSI also includes recognition from

the Connecticut Department of Education.

Marcia Kirby, school principal, states, "Accreditation represents sound educational planning. It addresses issues such as 'Are we doing what we say we're doing?' It's one way of giving the school credibility."

John D. Thompson, director of development and finance, adds that "this is quite an accomplishment for a school only seven years old." The school was founded in 1981 with 56 students in grades K-6. "We finished this year with 183 students in grades K-10. With the new facilities under construction, we plan for 200 students and will be adding 11th grade in the fall."

The Cornerstone Christian

School is sponsored by the Manchester Church of the Nazarene as a ministry to the community. Over 45 different churches are represented among the student body. □

NEWS OF EVANGELISM

SALVATION, RECLAMATION BRING JOY TO CHURCH

The salvation of a seven-year-old boy and the reclamation of a father of three children were highlights of a revival at the Dellroy, Ohio, church, according to Pastor John R. Cadwell.

The average of 44 persons who attended each weeknight also

found the ministry of Evangelist Mark Page offered inspiration for renewal. □

"HOLINESS OF HEART" MESSAGES BRING REVIVAL

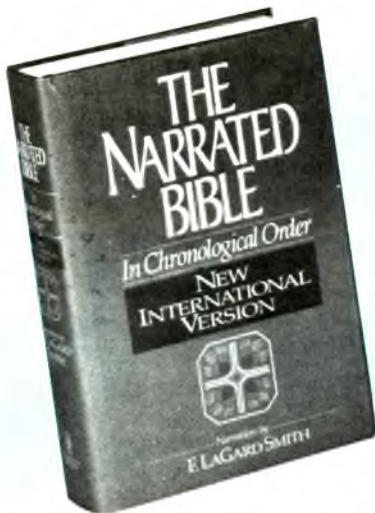
Evangelist Paul Womack centered almost every message on "Holiness of Heart" during revival services at the Union, Mo., church. When the week was over, the sanctuary echoed with the testimonies of persons who were touched again by the timeless truth he was preaching.

Pastor Burl L. Young says that attendance at the revival was "the best in some time" and three persons testified to the Lord's sanctifying power. □

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Advance participants for 1988-89 include (l. to r.) Donis Williams and Allen Clausen to Guyana; Melody Handley and Mark Carpenter to Portugal; and Lynn Roberts to England. Not pictured is Renee Osborn, to Mexico.

NYI SPONSORS ADVANCE PROGRAM

Six young people will be spending the next one to two years serving in short-term missionary assignments as part of the Advance program through YOUTH IN MISSION, YOUTH IN MISSION, sponsored by NYI Ministries of the Church of the Nazarene, places adults ages 18-30 in a variety of ministry and missions opportunities for summer and advanced terms.

These six participants who are part of the Advance program will work in church planting, age-level ministries, and outreach in their respective locations.

Five of the six were part of a Cultural Orientation week on the campus of MidAmerica Nazarene College in Olathe, Kans. The orientation was hosted by the World Mission Division of the Church of the Nazarene and sponsored by the Nazarenes in Volunteer Service program.

For more information about Advance or any of YOUTH IN MISSION programs, contact Dale Fallon Program Coordinator, 6401 The Paseo, Kansas City, MO 64131. □

PLANS PROGRESSING TOWARD 22ND GENERAL ASSEMBLY

Although planning for the 1989 General Assembly in Indianapolis has been underway for many months, the work has increased to a faster pace in recent days, according to General Secretary B. Edgar Johnson. He says arrangements for the 22nd General Assembly are beginning to finalize.

"The excitement surrounding our Nazarene family reunion is growing," said Johnson. "We are expecting as many as 50,000 for our conventions and assembly.

"Our General Assembly local arrangements coordinator, D. Martin Butler, came on our staff July 1 and has been active in working on the many details associated with a major convention such as ours."

Contracts with the convention center and with many of the Indianapolis hotels/motels have been signed. The program and exhibit committees are currently working on the public services and the design of the exhibit hall.

Once again in 1989, commercial exhibitors will be invited to participate in the display if their products/services are not in direct conflict with NPH or the educational institutions of the denomination. The current schedule calls for commercial exhibit information to be ready for distribution in early October.

The Indianapolis Convention and Visitors Bureau is working with the church to coordinate housing for the assembly and conventions. Information related to housing will be sent to delegates in mid-October and a special insert will be contained in the *Herald of Holiness* around the first of the year. Nazarenes are encouraged to wait for the official housing form before making housing plans.

To receive special housing rates, which have been negotiated with the hotels/motels, it is essential that the appropriate form be completed and mailed directly to the Housing Bureau. Please do not contact the hotels directly or the Housing Bureau by phone. □

—NN

STEWARDSHIP MONTH



Thirty days to be keenly aware of the resources God has entrusted to us.



EVANGELISTS' SLATES

SEPTEMBER

AREY EVANGELISM MINISTRIES: Poughkeepsie, NY, September 6-11; Fulton, NY, September 13-18

ARMSTRONG, LEON, LINDA, AND LANCE: Munster, IN, September 6-11; Dolton, IL, September 13-18; Nashville, IN (Parkview), September 20-25; St. Bernice, IN, September 27—October 2

BAKER, RICHARD C.: Georgetown, IL, September 6-11; Lee City, KY (Community), September 20-25; Cabin Creek, WV (Chelyan), September 27—October 2

●**BALLARD, DON:** Cookeville, TN, September 7-11; Reserved, September 12-18; Blytheville, AR (First), September 20-25

BELZER, DAVE AND BARBARA: Greenbrier, AR (Pleasant Hill), September 6-11; Superior, WI (Twin Ports), September 13-18; Wausau, WI, September 25-29

BENTLEY, PAUL E.: Eagle Point, OR, September 7-11; Anchorage, AK (Jewel Lake), September 18-22; Anchorage, AK (Chapel/Cross), September 25-29

BLUE, DAVE AND DANA: Glorieta, NM (Niroga), September 12-16; Flint, MI (Central Nazarene Crusade), September 27—October 2

BLYTHE, ELLIS G., SR.: Port Charlotte, FL, September 11-18; Fort Oglethorpe, GA (First), September 21-25; Burlington, NC (West), September 27—October 2

BOCK, DON: Greenfield, OH, September 6-11; Somerset, KY (First), September 13-18; Wilmington, OH, September 21-25; Pleasant Ridge, OH (C.C.U.), September 27—October 2

BOICOURT, MARLA J.: Crown Point, IN (South Lake), September 14-18

BOWDEN, AL: Bradenton, FL (Bayshore), September 13-18; Englewood, FL, September 20-25; Gadsden, AL (East Gadsden), September 27—October 2

BOYNTON, RICHARD C.: Indianapolis, IN (Friendly), September 6-11; Williamsburg, IN, September 20-25

BRISCOE, JOHN B.: El Paso, TX (Valley), September 6-11; Avenal, CA, September 20-25

BROWN, FRED D.: Galion, OH, September 6-11; Galatin, TN, September 13-18; Spartanburg, SC (First), September 25-29

BROWN, MARK A.: Washington, IL (Sunnyland), September 13-18; Wilmington, IL, September 27—October 2

BROWN, RON: Ravenna, KY, September 6-11; Book-walter, C.C.U., September 20-25; Galion, C.C.U., September 27—October 2

BROWN, ROGER N.: Eldon, MO, September 6-11; Charleston, WV (Davis Creek), September 14-18; St. Marys, OH (First), September 20-25; Circleville, OH, September 27—October 2

BROWN, TIMOTHY D.: Denver City, TX, September 6-11; Artesia, NM, September 13-18

BUDD, JAY B.: Martinsburg, WV, September 6-11; Minerva, OH, September 13-18; Fairmont, WV (Central), September 20-25; Orbisonia, PA, September 27—October 2

BURKHALTER, PAT: Nocona, TX, September 6-11; Vivian, LA, September 14-18; West Frankfort, IL, September 20-25; Houston, TX (Northshore), September 27—October 2

●**BYERS, CHARLES AND MILDRED:** Kansas City, MO (Salvation Army Camp), September 2-4; Fairfield, IA, September 13-18; Minneapolis, MN (Spring Lake), September 20-25

CANEN, DAVID L.: Albany, GA (Grace), September 6-11; Albertville, AL (First), September 13-18; Lehigh Acres, FL, September 20-25; MacClenny, FL, September 27—October 2

CAYTON, JOHN: Grove City, PA, September 13-18; Meadville, PA, September 20-25

CERRATO, ROBERT J.: Davenport, IA, September 16-18

●**CHAMBERS, LEON AND MILDRED:** Camby, IN (Ministers' Wives' Retreat), September 11-13; Jackson, MS (Emmanuel), September 13-18; South Bend, IN (First), September 20-25; Char-

iton, IA, September 27—October 2

●**CHANEY, REEFORD AND BARBARA:** Havelock, NC, September 6-11; Jackson, MS (Preachers and Wives' Retreat), September 20-22; Decherd, TN (SAM Retreat), September 23-25; Johnson City, TN, September 27—October 2

CHASE, FRANK: Arnett, OK (Harmon), September 6-11; Eldon, MO (Pilgrim Bible Mission), September 13-18; Blevins, AR (Bells Chapel), September 20-25

CHEATWOOD, HENRY B.: Raleigh, NC (First), September 13-18; Joplin, MO (Laymen's Retreat), September 23-25; Coffeyville, KS (First), September 27—October 2

CHRISTNER, JACK M.: Mineral City, OH, September 13-18; Lawrenceburg, IN (Ludlow Hill), September 20-25; DuBois, PA (Emmanuel), September 27—October 2

●**CLAY, D. E.:** Hamilton, OH (First), September 17-18; Delaware, OH, September 20-25; Jackson, OH, September 28—October 2

●**CLAY, M. E.:** Wadsworth, OH, September 20-25; New Martinsville, WV, September 27—October 2

CLIFT, NORVIE O.: La Puente, CA, September 18-25

COVINGTON, NATHAN A.: Miami, OK, September 5-11; Nashville, TN (Donelson), September 13-18; Durant, OK, September 20-25; Caddo, OK, September 27—October 2

CRANDALL, VERNON AND BARBARA: Rochester, IN, September 6-11; Kankakee, IL (Limestone), September 20-25; Marshall, MI, September 27—October 2

CRANE, BILLY D.: Toronto, OH, September 6-11; West Point, OH, September 13-18; Lenoir City, TN (White Wing), September 22—October 2

DALE, TOM: Grandview, WA, September 4; Pocatello, ID, September 11; Lakewood, CO (Denver Lakewood), September 14-18; Selah, WA, September 25

●**DANIELS, M. HAROLD:** Flint, MI (Central), September 27—October 2

DELL, JIMMY: Reserved, September 2-5; Winfield, KS, September 7-11; Olathe, KS (Westside), September 13-18; Newton, IA, September 24-28; Beardstown, IL, September 29—October 2

DENNISON, MARVIN E.: Reserved, September 6-11; Eureka, IL, September 13-18; Lakin, KS (Wesleyan), September 20-25

●**DIXON, GEORGE AND CHARLOTTE:** Toronto, OH, September 6-11; Imperial, PA, September 14-18; Frostburg, MD (Moscow), September 21-25; Youngstown, OH (Boardman), September 30—October 2

DUNMIRE, RALPH AND JOANN: Portland, TN, September 13-18; Marion, IN (Lincoln Boulevard), September 27—October 2

DUTTON, BARRY AND TAVIA: Bentonville, AR, September 3-4; Cory, IN, September 6-11; Terre Haute, IN (Southside), September 13-18; New Albany, IN (Eastside), September 20-25; Elkhart, KS, September 27—October 2

●**ECKLEY, LYLE E.:** Northwestern Illinois District SAM Retreat, September 16-18

ESSELBURN, BUD—THE KING'S MESSENGERS: Medina, OH, September 6-11; Modoc, IN, September 13-18; Olive Hill, KY, September 20-25; Lexington, OH, September 27—October 2

FADER, WES: New Cumberland, PA, September 13-18; Laurel, DE, September 20-25; Larimore, ND, September 28—October 2

●**FISHER, C. WILLIAM:** Dalhart, TX, September 13-18; Cimarron, KS, September 20-25; Carthage, MO, September 27—October 2

●**FLORENCE, ERNEST E.:** Winchester, TN (Brown-ington), September 20-25

FLOYD, THOMAS D.: Buckeye, AZ, September 9-14; Baton Rouge, LA (First), September 16-21; Arief, TX, September 23-28; Webster, TX (NASA), September 30—October 5

FRANK, RICHARD A.: Johnson City, TN, September 4; Chilhowie, VA (Seven Mile Ford), September 4; Saltville, VA, September 7-25; Richmond, VA (Trinity), September 26—October 2

FREY FAMILY, THE: Essexville, MI (Bay City First), September 4; Lansing, MI (First), September 17; Otsego, MI (United Methodist), September 25

●**FRODGE, HAROLD C.:** Fithian, IL, September 13-18

GARDNER, JOHN M.: Vairico, FL (New Jerusalem), September 9-11; Largo, FL, September 14-18; Battle Creek, MI (Morgan Road), September 23—October 2

GAWTHORP WAYLAND W.: Kingsport, TN (Calvary), September 6-11; Philippi, WV, September 13-18; Church Hill, TN, September 20-25

GIBSON, NORRIS—TOBIE & CO. MINISTRIES: Fort Oglethorpe, GA (First), September 6-11; Statesville, NC (First), September 13-18; Statesville, NC (First), September 20-25

●**GRAY, C. PAUL:** Oklahoma City, OK (May Avenue), September 20-25

GREEN, JIM AND ROSEMARY: Bethany, OK (Williams Memorial), September 14-18; Fort Morgan, CO, September 20-25; Schrono, NY (NIPOGA), September 26-30

GRIMES, W. ANDREW: Portsmouth, OH (Rosemount), September 6-11; Reserved, September 21-24; McArthur, OH (Hamden), September 26—October 2

HAINES, GARY W.: Grand Junction, CO (First), September 10-14; Greeley, CO (First), September 15-18; Lincoln, NE (First), September 24-28; Fremont, NE, September 29—October 2

HALL, CARL N.: Marion, IN (Lincoln Boulevard), September 27—October 2

HAYES, ALVIN B.: Reserved, September 13-18; San Antonio, TX (Delview), September 20-21; Farmington, AR, September 28—October 2

HAYNES, CHARLES AND MYRT: Macon, GA (Trinity), September 6-11; Lithia Springs, GA (Atlanta Riverside), September 13-18; Butler, PA, September 20-25; Slippery Rock, PA (Coaltown), September 27—October 2

HECKATHORN, JIM: Snohomish, WA, September 13-18; Monroe, WA, September 20-25

HELMS, MIKE AND GLORIA: Flushing, MI, September 6-11; Marseilles, IL, September 13-18; Ceina, OH, September 20-25; Lewistown, IL, September 27—October 2

●**HENDERSON, LATTIE V.:** Greensboro, SC (Pleasant Garden), September 12-18; Barnesville, OH (Family of God Church), September 19-25; Caldwell, OH (Free Methodist), September 26—October 2

HICKS, JOHN DAVID: Veneta, OR (Crown Applegate), September 7-11; Spokane, WA (Mountain View), September 14-18; Coquille, OR, September 21-25; Naches, WA, September 28—October 2

HIGGINS, CHARLES AND MARJORIE: Boise, ID (Euclid), September 11-15; Spokane, WA (Pasadena Park), September 18-22; Connell, WA, September 25-29

HILL, BEN E.: (Bible Expositor); Moline, IL (Community), September 20-25; Kewanee, IL (Grace), September 27—October 2

HOOTS, BOB E.: Sacramento, CA (Liberty Towers), September 4; Englewood, CO (Denver First), September 11; Charleston, WV (Davis Creek), September 14-18; Texarkana, TX (First), September 21-25; South Carolina District Camp Meeting, September 26—October 2

HUGHES, JOYCE: Savannah, TN, September 4-11

JAMES, RANDY: Albany, IN, September 1-4; Denton, MD, September 6-11; Glen Burnie, MD, September 13-18; Evansville, IN (Grace), September 20-25; Bluffton, IN, September 27—October 2

JAYMES, RICHARD W.: Calcutta, OH, September 18-25

JOHNSON, RON: Northwest District Camp Meeting, September 2-5; Libby and Kalispell, MT (Concerts), September 11; Sidney and Omaha, NE (Concerts), September 16-18; Fayette, OH, September 20-25; Warrensburg, MO, September 26—October 2

JONES, EARL: Craigsville, VA (Estaline Valley), September 18-25

JONES, TERRY L.: Des Moines, IA (Iowa District Lay Retreat), September 9-11; Sioux City, IA (First), September 14-18; Cedar Falls, IA, September 20-25; Bethel, OH, September 27—October 2

JUSTICE, MEL AND DONNA: Lithopolis, OH, September 6-11; Farmland, IN, September 13-18; Connorsville, IN (Gortner Memorial), September 20-25; South Zanesville, OH, September 27—October 2

KEENA, EARL E.: Pataskala, OH, September 4-11; Johnstown, OH, September 13-18

●**KNIGHT, JOHN L.:** West Columbia, SC (First), September 6-11; Asheville, NC, September 13-18; Monett, MO, September 20-25; Joplin, MO (Calvary), September 27—October 2

KOHR, CHARLES: Coraopolis, PA, September 13-18; Gwynn, VA (Gwynns Island), September 20-25; Warrensville, NC (Mount Jefferson), September 27—October 2

●**KRATZER, RAYMOND C.:** Juliaetta, ID, September 21-25

LASALLE, RAY: Marshalltown, IA, September 6-11; Huntington, WV (First), September 13-18; Lebanon, IN (Wabash Zone Revival), September 20-25; Cozad, NE, September 27—October 2

LAWSON, WAYNE T.: Reserved, September 1-30

LAXSON, WALLY AND GINGER: Lexington, AL (Mary's Chapel), September 2-4; Columbia, MD (First), September 7-11; Amelia, OH, September 14-18; Nashville, TN (Bethel), September 21-25

LAXSON, KIP: Columbia, MO (First), September 7-11; Mesquite, TX, September 14-18; Nashville, TN (Bethel), September 21-25; Decatur, AL (First), September 28—October 2

LECKRONE, LARRY: Seymour, IN (Peters Switch), September 6-11; Reserved, September 12-18; Oak Hill, WV, September 17-22; Hot Springs, AR (First), September 24-29

LEIDY, ARNOLD G.: Sturgis, SD (First), September 7-11; Tahliha, OK, September 28—October 2

●**LESTER, FRED R.:** Kingwood, WV, September 11-18; Walton, WV, September 20-25

LIDDELL, P. L.: Bath, NY, September 6-11; Elmira, NY, September 13-18; Backus, MN, September 27—October 2

LOHR, DONALD A.: Frank, WV, September 4-7; Fredericksburg, VA, September 11-13; Bishopville, SC, September 13-18; Charleston, WV (Northside), September 20-25; Lima, OH (First), September 27—October 2

LORENZEN, LINDA B.: Minerva, OH, September 13-18

MANER, ROBERT E., JR.: Princeton, WV, September 27—October 2

MANLEY, STEPHEN L.: Kansas City, MO (SoloCon), September 2-5; Ontario, Canada (Laymen's Retreat), September 9-11; Springfield, IL (First), September 14-18; Frankfort, KY (Capital), September 21-25; Gardendale, AL (Birmingham Indoor Camp), September 27—October 2

MANN, THURL AND MARY KAY: Des Moines, IA (First), September 6-11; North Little Rock, AR (Sylvan Hills), September 13-18; Springdale, AR, September 20-25; Columbia City, IN, September 28—October 2

MATTER, DAN AND ANN: Redkey, IN, September 9-11; Warren, IN (Hillcrest), September 13-18

●**MAY, JOHN W.:** Portsmouth, VA, September 13-18; Fairmont, WV (First), September 20-25; Fairmont, WV (First), September 27—October 2

MCCORKLE, ROBERT W., II: Welch, WV, September 27—October 2

McFERRIN, RICK AND LANETTE: Parker City, IN, September 6-11; Covington, GA (First), September 13-18; Clendenin, WV, September 20-25; Hartford City, IN, September 27—October 2

McGEE, JERRY: Post, TX (Youth Crusade), September 1-3; Duncan, OK (Oak Avenue), September 6-11; North Camopolis, NC (North Wesleyan), September 13-17; Burlington, NC (People's Memorial Independent Church), September 18-22; Denton, NC (City Crusade), September 27—October 2

McKELLIPS, DALLAS A., SR.: Kingman, KS, September 11-16; Meeker, OK (Horton Chapel), September 18-21; New Lothrop, MI, September 25-30

McWHIRTER, G. STUART: Minot, ND (First), September 7-11; Amelia, OH, September 14-18; Glasgow, KY (First), September 21-25; Pascagoula, MS, September 28—October 2

MELVIN, DELORES: Whitesburg, KY, September 6-11; Borger, TX (Trinity), September 18-25

●**MEYER, VIRGIL AND DOROTHY:** Ridgeville, IN, September 27—October 2

MILLER MINISTRIES, INC.—WALLY AND CARROLL: Lynden, WA, September 11-15; Pullman, WA, September 18-22; Carson, WA, September 25-29

MILLHUFF, CHARLES R.: Aberdeen, SD, September 7-11; Oklahoma City, OK (Western Oaks), September 14-18; Lebanon, OH, September 21-25

MILLS, CARLTON A.: Wounded Knee, SD, September 6-11; Bethany, OK (First), September 12; Rapid City, SD, September 13-18; Dickinson, ND, September 20-25; Plainville, KS, September 27—October 3

MITCHUM, C. R.: Boonville, IN (First Wesleyan), September 18

OCTOBER

MONCK, JIM: Vero Beach, FL (First), September 7-11; Sacramento, CA (First), September 28—October 2

MOORE, NORMAN L: Indio, CA, September 7-11; Colorado Springs, CO (Eastborough), September 21-25

MORLEY, FRANK W.: Elk Grove, CA, September 6-11; Tillamook, OR, September 13-18; Sacramento, CA (Cordova), September 20-25; Lynnwood, WA, September 27—October 2

MOSS, IDELL G.: Paris, IL (First), September 6-11; Chrisman, IL, September 13-18; Grand Haven, MI, September 20-25; North Star, MI, September 27—October 2

MUNCIE, BOB AND JANE: Iowa City, IA, September 6-11; Clinton, IN, September 13-18; Missouri Valley, IA, September 20-25; Rockford, IL (First), September 27—October 2

NAJARIAN, BERGE AND DORIS: Reserved, September 5-11

NASH, FORREST W.: Asheville, NC (NIROGA), September 19-23

NEFF, LARRY AND PAT: Morenci, MI, September 7-11; Princeton, WV, September 13-18; Ridgecrest, NC (NIROGA), September 19-23; Fairmont, WV (First), September 27—October 2

OLIVER, L. S.: Munster, IN, September 27—October 2

OVERTON, WILLIAM D.: Hollywood, FL, September 11; Muncy, PA (Fairview), September 20-25; Romney, WV, September 27—October 2

OYLER, CALVIN AND VIRGINIA: Muncie, IN (Mayfield), September 6-11; Waterford, PA, September 13-18; Cumberland, MD (First), September 20-25; Granite City, IL (First), September 27—October 2

PAGE, MARK: Reynoldsburg, OH, September 6-11; Salisbury, MD, September 13-18; Charleston, WV (Tyler Heights), September 20-25; New Boston, OH (First), September 27—October 2

PALMER, JAMES E.: New Castle, IN (Westview), September 20-25

PASSMORE, A. A. EVANGELISTIC PARTY: Philadelphia, PA (First), September 4; Easton, PA, September 13-18; Bloomsburg, PA, September 25

PERDUE, NELSON S.: Morenci, MI, September 7-11; Grove City, OH, September 14-18; Urbana, OH, September 20-25; Mount Sterling, OH, September 27—October 2

PFEIFER, DON EVANGELISTIC TEAM: Oklahoma City, OK (Warr Acres First), September 18-21; Woodward, OK, September 22-25; Martinsville, IN (Coffee House), September 30

PFEIFER, MARK: Chester, SC, September 2-4; Columbus, OH (Beechwood), September 10-15; Oklahoma City, OK (Warr Acres First), September 18-21; Woodward, OK, September 22-25

PIERCE, CATHERINE: Fithian, IL, September 13-18

PRICE, JACK L.: Fort Smith, AR (Southside), September 20-25; Batesville, AR, September 27—October 2

QUALLS, PAUL M.: Largo, FL (Seminoles First), September 14-18

RICHARDSON, KEN: Chadron, NE, September 7-11; Scottsbluff, NE, September 13-18; Sidney, NE (Wesleyan), September 20-25

RICHARDS, LARRY AND PHYLLIS: Kentucky (Blue Grass Crusade), September 21-25

ROSE, WAYNE: Lebanon, MO, September 6-11; Muldrow, OK, September 13-18; Mexico, MO, September 20-25; Seymour, MO, September 27—October 2

ROTH, RONALD W.: O'Fallon, MO (Freewill Baptist), September 6-11; Tullahoma, TN (First), September 13-18; Brookfield, MO, September 20-25; West Carrollton, OH, September 27—October 2

MIZ MAUDIE MINISTRIES—JACKLYN W. SHOCKLEY AND KATHRYN J. MARTIN: Springmaid, SC (Laymen's Retreat), September 16-18; Winnsboro, SC, September 18

SMITH, CHARLES HASTINGS: East Liverpool, OH (First), September 14-18

SMITH, DOYLE C.: Donaldsonville, GA (First), September 4-9; Reserved, September 11-30

SMITH, OTTIS: Borger, TX (First), September 13-18; Pampa, TX, September 20-25; Hugoton, KS, September 27—October 2

SMITH, DUANE: Moorhead, MN, September 6-11; El Paso, IL, September 13-18; Arenzville, IL (Bethel), September 20-25; Odon, IN, September 27—October 2

STANFORTH, KEN: Sacramento, CA (West), September 11-16; Sparks, WV (First), September

18-21; West Sacramento, CA, September 20-25; Willow Creek, CA, September 27—October 2

STANTON, TED AND DONNA: Sarasota, FL (First), September 1-11; Bluffton, IN (South Liberty Christian), September 13-18

STARK, EDDIE G.: Dexter, MO (Southwest), September 20-25; Bloomfield, IA, September 27—October 2

STEVENSON, GEORGE E.: Belle Vernon, PA, September 6-11; Crown Point, IN, September 13-18; Highland, IN, September 20-25; Winchester, IN, September 27—October 2

STREET, A. DAVID: East Brewton, AL, September 20-25

STRICKLAND, R. L. (DICK): Youngstown, OH (First), September 7-11; Bethany, OK (Williams Memorial), September 14-18; Wichita Falls, TX (First), September 21-25; Columbus, MS (First), September 28—October 2

SULLIVAN, DAVID P.: Utica, OH (Hillside), September 6-11; Garfield Heights, OH (Cleveland Garfield Heights), September 21-25

SWANSON, ROBERT L.: Oklahoma City, OK (Capitol Hill), September 13-18; Lindsay, OK, September 24-25

TAYLOR, EMMETT E.: Indianapolis, IN (Lawrence), September 20-25

TAYLOR, MENDELL L.: Glasgow, WV, September 20-25

TAYLOR, ROBERT W.: Dunbar, WV, September 6-11; Kankakee, IL (Eastridge), September 14-18; Pekin, IL (First), September 21-25; Peoria, IL (First), September 28—October 2

TRIPP, HOWARD M.: Dickson, TN (First), September 5-11; Decatur, GA, September 13-18; Indianapolis, IN (Southside), September 20-25; Bloomington, IN (Broadview), September 27—October 2

TURNER, BEVERLY A.: Cincinnati, OH (Mount Carmel), September 11-18; Xenia, OH (New Burlington), September 27—October 2

ULMET, ALECK G.: Hannibal, MO (First), September 6-11; Decherd, TN, September 13-18; Alford, TN (Pleasant View), September 20-25

WALKER, BRIAN AND DEBI: Reserved, September 1-6; Birmingham, AL (Zone Crusade), September 27—October 2

WALKER, LAWRENCE AND LAVONA: Columbus, OH (C.C.C.U.), September 20-25

WATKINS, FRANK C.: Lemmon, VA, NV (Calvary), September 25—October 2

WELCH, MRS. DARLENE: Owensboro, KY (First), September 4

WELLS, GENE AND NANCY: Marietta, GA (Laymen's Retreat), September 2-4; Mishawaka, IN (First), September 13-18; Collinsville, IL (First), September 20-25; Alexandria, LA (SAM Retreat), September 30—October 1

WELLS, LINARD O.: Prescott, AR (First), September 6-11; Elk City, OK, September 13-18; Pratt, KS, September 20-25; Stinesville, IN, September 27—October 2

WHITE, JANIE: Greeley, CO (First), September 4; Englewood, CO (Denver First), September 4; Thornton, CO (Denver Thornton), September 7; Denver, CO (Concert), September 9; Greeley, CO (Sunview), September 11; Fort Morgan, CO, September 11; North Platte, NE, September 14; Grand Island, NE, September 18; Hastings, NE, September 18; Salina, KS (Belmont Boulevard), September 21; Wichita, KS (Olivet), September 28

WHITWORTH, MARCUS A.: Ava, MO (Highway), September 2-4; Hannibal, MO (First), September 6-11; Nashville, TN (Donelson), September 13-18; Cincinnati, OH (Northern Hill), September 28—October 2

WILLIAMS, E. VERBAL: Reserved, September 3-5; Ontario, Canada (Grace), September 20-25

WISEHART, LENNY AND JOY: Seattle, WA (Aurora), September 7-11; Springfield, OH (High Street), September 21-25

WOODWARD FAMILY EVANGELISM: Catlett, VA, September 6-11; Canton, OH (South), September 27—October 2

WRIGHT, E. GUY: Uhrichsville, OH, September 6-11; Washington, PA (Hart Avenue), September 13-18; Charleston, WV (South Hills), September 20-25; Huntington, WV (Walnut Hills), September 27—October 2

WYRICK, DENNIS E.: South Charleston, WV (Grace), September 4; Chattanooga, TN (East Ridge), September 20-25

•designates retired elder

ALLEN, JACOB A.: Tucson, AZ (Palmdale), October 18-23

ARMSTRONG, LEON, LINDA, AND LANCE: St. Bernice, IN, October 1-2; Louisville, KY (Calvary), October 4-9; McDonald, PA, October 13-23; Columbus, OH (Wilson Avenue), October 25-30

BAGGETT, DALLAS W.: Fort Pierce, FL (First), October 18-23; Kissimmee, FL (First), October 25-30

BAKER, RICHARD C.: Leighton, PA (Wesleyan), October 4-9; Jeannette, PA (Free Methodist), October 11-16; Allison, PA, October 18-23; Charleston, WV (Community Church), October 26-30

BELZER, DAVE AND BARBARA: Carrington, ND, October 2-7; Ft. Washake, WY (Indian Mission), October 2-14; Gillette, WY, October 16-21; Sheridan, WY (First), October 23-28; Stafford, KS, October 30—November 4

BLUE, DAVE AND DANA: Nashville, TN (Breakfast Club Tour), October 3-23; Marietta, GA (Nazarene Crusade), October 26-30

BLYTHE, ELLIS G., SR.: Fort Mill, SC, October 4-9; Columbia, TN (Grace), October 11-16; Charlotte, NC (Plaza), October 18-23; Monroe, NC, October 25-30

BOCK, DON: Bellefontaine, OH (C.C.C.U.), October 4-9; Portsmouth, OH (First), October 11-16; Rutland, OH, October 18-23; Jackson, OH (C.C.C.U.), October 25-30

BOICOURT, MARLA J.: Trenton, NJ, October 11-16; Defiance, OH, October 18-23

BOWDEN, AL: Ozark, AL, October 4-9; Conroe, TX, October 10-16; Moriarty, NM, October 24-30

BROWN, FRED D.: Columbia, SC (First), October 2-6; Jacksonville, FL (Oak Hill), October 9-13; Georgetown, OH, October 16-20; Kankakee, IL (First), October 23-27

BROWN, MARK A.: Greensfork, IN, October 4-9; Muncie, IN (Forest Park), October 11-16; Warsaw, IN, October 18-23; Hudson, IN (Ashley-Hudson), October 25-30

BROWN, TIMOTHY D.: Joplin, MO (First), October 2-5; Jefferson City, MO (District Campgrounds), October 7-9; Spearfish, SD (Hills View), October 18-23; Mohall, ND, October 25-30

BUDD, JAY B.: Reserved, October 4-9; Manawa, WI (Little Wolf), October 11-16; Baraboo, WI, October 18-23; Reserved, October 25-30

BURKHALTER, PAT: Baytown, TX (First), October 4-9; Vici, OK, October 11-16; Esther, MO (Esther-Flat River), October 18-23; Kirbyville, TX, October 25-30

CANEN, DAVID L.: Pikesville, KY (Wesleyan), October 4-9; Savannah, GA (First), October 11-16; Jackson, GA, October 18-23; Columbus, GA (Grace), October 25-30

CANFIELD, DAVE, EVANGELISTIC MINISTRIES: Irvine, KY (Waco), October 5-9; Ashland, KY (Cannonburg), October 11-16; Argillite, KY, October 18-23; Roseville, OH, October 26-30

CAYTON, JOHN: Council Bluffs, IA (First), October 4-9; Erie, PA (First), October 11-16

CERRATO, ROBERT J.: Tinley Park, IL, October 4-9; Salina, KS (Belmont Boulevard), October 10-16; Naperville, IL (Trinity), October 18-23

CHAMBERS, LEON AND MILDRED: Parkersburg, WV (First), October 4-9; Fortville, IN, October 11-16; Martinsville, IN (First), October 18-23; Owensboro, KY (First), October 25-30

CHEATWOOD, HENRY B.: Papillion, NE (Omaha Heritage), October 4-9; Austin, TX (Grace), October 18-23; Fort Morgan, CO, October 25-30

CHRISTNER, JACK M.: Clearfield, PA, October 4-9; New Brighton, PA, October 18-23; Hamburg, NY, October 25-30

CLAY, D. E.: Sunbury, OH, October 5-9; Fremont, OH, October 12-16; Amherst, OH (Living Faith), October 19-23; Blanchester, OH, October 26-30

CLAY, M. E.: Werton, WV, October 4-9; Hicksville, OH, October 11-16; Fairborn, OH (Wrightview), October 18-23

CLIFT, NORVIE O.: Hermosa Beach, CA, October 2-9

COVINGTON, NATHAN A.: Manhattan, KS, October 4-9; Carnegie, OK, October 11-16; El Reno, OK, October 18-23; Clinton, OK, October 25-30

DANIELS, M. HAROLD: New Castle, IN (Southside), October 5-9; Pontiac, MI (Hillcrest), October 12-16; Sistersville, WV, October 19-23; St. Louis, MO (Southwest), October 26-30

DAWS, LEONARD J.: Newtonsville, OH, October 4-9

DELL, JIMMY: Clovis, NM (First), October 5-9; Big Spring, TX, October 12-16; Ortonville, MI (Lake

Louise), October 22-26; Logansport, IN (First), October 27-30

DENNISON, MARVIN E.: Waldron, AR (First), October 4-9; Reserved, October 18-23; Reserved, October 25-30

DISHON, MELVIN: London, KY, October 4-9; Science Hill, KY, October 11-16

DIXON, GEORGE AND CHARLOTTE: Knox, PA (Faith), October 5-9; Cumberland, MO (Bethel), October 14-16; Holy Land Tour, October 24—November 2

DODDS, LARRY W.: Council Bluffs, IA (Emanuel), October 4-9; Ankeny, IA, October 11-16; Danville, IL (Northside), October 18-23; Fort Madison, IA, October 25-30

DUTTON, BARRY AND TAVIA: Little Rock, AR (Calvary), October 6-9; Mountain Home, AR (Twin Lakes), October 11-16; Rochester, NY (Grace), October 18-23; Bethesda, MD, October 26; Smyrna, GA, October 30—November 6

ESSELBURN, BUD—THE KING'S MESSENGERS: Pulaski, VA, October 4-9; Greenville, PA, October 11-16; Ridge Farm, IL, October 18-23; Fort Wayne, IN (Elmhurst), October 25-30

FAULK, A. RAY: Robeline, LA (Holly Grove), October 4-9; West Monroe, LA (First), October 11-16; Reserved, October 17-31

FLORENCE, ERNEST E.: Vallonia, IN (Halesburg), October 4-9

FLOYD, THOMAS D.: Topeka, KS (Oakland), October 7-12; La Grande, OR, October 14-19; El Sobrante, CA (Hercules), October 21-26; Colorado Springs, CO (Indian Heights), October 28—November 2

FORTNER, ROBERT E.: Mount Vernon, IN (Point Township), October 4-9; Rockton, IL, October 11-16; Slivs, IL, October 18-23; Kempton, IL, October 25-30

FRANK, RICHARD A.: West Columbia, SC (First), October 5; Reading, PA (Koinonia Holiness), October 9-16; Timberville, VA, October 18-23; Buckingham, VA, October 25-30

GARDNER, JOHN M.: Terra Alta, WV, October 4-9; Hollywood, MD, October 11-16; Meirose, MA, October 18-23; Howell, MI, October 25-30

GAWTHORP, WAYLAND W.: Cincinnati, OH (First Wesleyan), October 11-16; Berry, AL (Holiness Camp), October 18-23

GIBSON, NORRIS—TOBIE & CO. MINISTRIES: Pineville, WV, October 4-9; Cartersville, GA (Crest), October 11-16; Bellville, GA (Trinity), October 18-23; Atlanta, GA (Brookhaven), October 25-30

HAINES, GARY W.: Marietta, OH (First), October 8-12; Worthington, OH (Columbus Northwest), October 13-16; Brazil, IN (First), October 22-26; Lafayette, IN (First), October 27-30

HALL, CARL N.: Lawrenceville, GA, October 4-9; Dublin, GA (First), October 11-16; Thomasville, GA (First), October 18-23

HAYES, ALVIN B.: Howard, KS (Wesleyan Church), October 4-9; Reserved, October 10-17; Lufkin, TX (First), October 18-23; Wagoner, OK, October 25-30

HICKS, JOHN DAVID: McCall, ID, October 5-9; Washougal, WA, October 12-16; Pocatello, ID, October 19-23; Corvallis, OR, October 26-30

HIGGINS, CHARLES AND MARJORIE: Hood River, OR, October 2-6; Longview, WA, October 9-13; Portland, OR (Rose City), October 16-20; Shelton, WA, October 23-27; Federal Way, WA, October 30—November 3

HUGHES, JOYCE: Alberta, Canada (Lacombe), October 23-30

JAMES, RANDY: Kurtz, IN, October 4-9; North Manchester, IN, October 11-16; Bedford, IN (Davis Memorial), October 18-23; Nebo, IL, October 25-30

JAYMES, RICHARD W.: Berne, IN, October 9-16

KEENA, EARL E.: Napa, CA, October 4-9; Reserved, October 24-27

KNIGHT, JOHN L.: Clermont, FL, October 5-9; Coceof, FL, October 11-16; Sebring, FL, October 18-23; Homestead, FL, October 25-30

LaSALLE, RAY: Indianapolis, IN (Meridian Street), October 4-9; Morgantown, WV (First), October 11-16; Vincennes, IN (First), October 18-23; New Castle, IN (Southside), October 25-30

LAWSON, WAYNE T.: Seward, AK, October 16-23; Eagle River, AK, October 30—November 6

LAXSON, KIP: Franklin, KY (First), October 12-16; Fairfield, IL, October 19-23; Odessa, TX (First), October 26-30

LECKRONE, LARRY: Gainesville, FL (First), October 1-6; Venice, FL, October 8-13; Fort Walton Beach,

FL, October 15-20; Muncie, IN (South Side), October 22-27; Elkhart, IN (First), October 29—November 2

LOHR, DONALD A.: Greenfield, IN (Stringtown), October 4-9; Newell, WV (Congo), October 11-16; Jackson Center, OH, October 18-23; Mentor, OH, October 25-30

LORENZEN, LINDA B.: Reserved, October 6-7; Erie, PA (First), October 11-16

MANLEY, STEPHEN L.: Memphis, TN (Calvary), October 4-9; Anderson, IN (First), October 12-16; Orange, CA (District Tour), October 17-23; Colorado Springs, CO (Evangelism Seminar), October 24-27; Dallas, TX (Central), October 27-30

MANN, THURL AND MARY KAY: Pensacola, FL (Enslley), October 5-9; Jacksonville, FL (North), October 11-16; Deland, FL, October 19-23; New Smyrna Beach, FL, October 25-30

•**MAY, JOHN W.:** Buckhannon, WV, October 4-9; Ashland, KY (Grace), October 11-16; Newell, WV (Glendale), October 25-30

MCCORKLE, ROBERT W., II: Gahanna, OH (Columbus North Land), October 17-23

McFERRIN, RICK AND LANETTE: Rockford, IL (Parkside), October 4-9; Eureka, IL, October 11-16; Reserved, October 18-23; Springport, IN (Luray), October 25-30

McKELLIPS, DALLAS A., SR.: Rochester, MN, October 2-7; Tulsa, OK (St. Paul), October 9-14; Valdosta, GA (First), October 16-21; Perry, FL, October 23-28

MEREDITH, DWIGHT AND NORMA JEAN: Council Bluffs, IA (First), October 4-9; Moravia, IA, October 11-16

MILLS, CARLTON A.: Edmond, OK (First), October 4-9; Bethany, OK (Southern Nazarene University), October 5; Denton, TX (First), October 11-16

MITCHUM, C. R.: Boonville, IN (First Wesleyan), October 16

MORLEY, FRANK W.: Othello, WA, October 4-9; Spokane, WA (Bethel), October 11-16; Vancouver, WA (Liberty Bible Hazel Dell), October 18-23; Topeka, KS (First), October 25-30

MOSS, UDELL G.: Alma, MI, October 4-9; Grand Ledge, MI, October 11-16; Port Huron, MI (North Hills), October 18-23; Flint, MI (West), October 25-30

MUNCIE, BOB AND JANE: Fort Branch, IN, October 4-9; Rising Sun, IN, October 11-16; Clarion, PA, October 18-23; Rome, NY, October 25-30

NEFF, LARRY AND PAT: West Lafayette, OH, October 4-9; Portsmouth, OH (First), October 12-16; Howell, MI, October 23-28

NEWTON, DANIEL H.: Mannington, WV, October 2-9

OVERTON, WILLIAM D.: Covington, VA, October 4-9; Stonewood, WV (Congregational Missionary), October 11-16; Williamsport, PA, October 18-23

OYLER, CALVIN AND VIRGINIA: Boone, IA, October 4-9; Lamar, MO, October 11-16; Oklahoma City, OK (Metroplex Fellowship), October 18-23; Goshen, AR, October 25-30

PAGE, MARK: Dalton, GA (Evangelical Methodist), October 12-16; Coshocton, OH (First), October 25-30

PRICE, JOHN H.: Creve Coeur, IL, October 4-9

RICKEY, HOWARD L.: Madison, WI (First), October 4-10; Madison, WI (First), October 11-16; Brighton, MI, October 23-26; Madison Heights, MI (St. Paul), October 30-31

ROSE, WAYNE: Pleasanton, KS, October 4-9; Iola, KS, October 11-16; Tulsa, OK (Calvary), October 18-23; Marion, IL, October 25-30

SEYMOUR, J. KEVIN: Winchester, VA, October 18-23; Man, WV, October 25-30

SMITH, DOYLE C.: White Springs, FL (Suwannee River), October 1-2; Richmond, IN (St. Paul), October 11-16; Lancaster, KY, October 18-23

•**SMITH, OTTIS:** Sumner, MI (Center), October 4-9; Napoleon, OH, October 11-16

STEVENSON, GEORGE E.: Pylesville, MD (Fawn Grove), October 5-9; Rocky Mount, NC, October 12-16; Skowhegan, ME, October 18-23; Concord, NH, October 25-30

STREET, A. DAVID: Evansville, IN (Trinity), October 4-9; Jeffersonville, IN (First), October 11-16; Reading, MI, October 18-23

SULLIVAN, DAVID P.: Reserved, October 11-16; Concord, NC (First), October 18-23; Carey, OH (Ridge Chapel), October 25-30

SWANSON, ROBERT L.: Leesburg, VA, October 25-30

•**TAYLOR, EMMETT E.:** Deridder, LA, October 4-9; Wister, OK, October 18-23

•**TAYLOR, MENDELL L.:** Littleton, CO (Denver Columbine Hills), October 4-8

TAYLOR, ROBERT W.: Farmington, MO, October 5-9; Nashville, TN (Whispering Hill), October 12-16; Mount Vernon, OH (Mount Vernon Nazarene College), October 18-21; Brandon, FL (First), October 23-28; Tampa, FL (First), October 30

THORNTON, REV. AND MRS. WALLACE: Newton Falls, OH, October 12-16; Monrovia, IN (Willow Grove), October 12-16

TRIPP, HOWARD M.: Dayton, OH (Northridge), October 4-9; Ashland, KY (Summit), October 11-16; Claremore, OK, October 18-23; Bethany, OK (Jernigan Memorial), October 25-30

TURNER, BEVERLY A.: Eastern Kentucky (Ladies' Retreat), October 7-8; Cincinnati, OH (Price Hill), October 19-23

•**ULMET, ALECK G.:** Des Moines, IA (Eastside), October 2-9; Ankeny, IA, October 11-16; Des Moines, IA (Southside), October 23-30

•**WATKINS, FRANK C.:** Quincy, CA, October 1-16; Yuba City, CA, October 23-30

WELCH, W. B.: Vanderbilt, PA, October 4-9; Confluence, PA, October 11-16; Kane, PA, October 18-23

WELLS, LINARD O.: Olney, IL, October 4-9; Noblesville, IN, October 11-16; Mitchell, IN, October 18-23; Carey, OH (Ridge Chapel), October 25-30

•**WILLIAMS, E. VERBAL:** Canada Central Preachers' Meeting, October 3-9; Windsor, Ontario (First), October 11-16

WRIGHT, E. GUY: Belle, WV, October 4-9; West Milfield, PA (Pittsburgh Terrace), October 11-16; Grafton, WV (Blueville), October 18-23; Orrville, OH, October 25-30

•**WYRICK, DENNIS E.:** Alvin, TX, October 4-9; Houston, TX (Southwest), October 11-16; Danville, IL (Cedar Grove), October 25-30

•designates retired elder

FOR THE RECORD

DISTRICT ASSEMBLY REPORTS

CANADA ATLANTIC

The 45th Annual Canada Atlantic District Assembly was held May 26-27 at Moncton, N.B., First Church. General Superintendent Jerald D. Johnson presided. District Superintendent William E. Stewart reported.

Atlantic Nazarenes were the first to share in the exciting multimedia presentation by Dr. Paul Skiles challenging the church in Canada to become "home" to the thousands whose hearts are longing for a spiritual rest.

Marg Osborne and her team introduced the assembly to the "Target Toronto" program through which all Canadians will assist in the Thrust to the Cities effort in Toronto by Nazarenes worldwide.

General Superintendent Johnson recognized the credentials of Harold Beazley and Ray Hinchey.

CENTRAL OHIO

The 45th Annual Assembly of the Central Ohio District was held at the Columbus Campground July 12-14 1988.

District Superintendent J. Wilmer Lambert reported 574 new Nazarenes were received into membership. Of these, 528 were received by profession of faith. The total district membership is 11,969, a net gain of 224. The traveling trophy, given to the church receiving the



At the Houston district assembly Great Commission Leader Awards were presented to pastors (l. to r.): Bob Flint, Winston Wilson, Jim Palmer, Wayne Hicks, and Jim Stocks.



Shown at the Houston district assembly (l. to r.) are: District Superintendent J. W. (Bill) Lancaster, ordinands and wives, Rev. and Mrs. Lynn Holmes, Rev. and Mrs. Lamar Davis, Rev. and Mrs. Tom McDaniel, and General Superintendent John A. Knight. Dr. Knight also presided over the organization of the Irvington Spanish Church.



Pictured (l. to r.) at the Central Ohio district assembly are pastors who received a Great Commission Award: Charles I. Williams, Paul A. Pugh, Frank L. Priddy, Clyde R. Barnhart, Charles M. Russ, Coyt Carroll, Jr., Ted R. Hambrick, and Herbert L. Rogers. Not shown are Michael Percell and Dixon J. Lang.

largest number of new members by profession of faith, was awarded to the Gloryland church for the second consecutive year, with 81 new members received. Fifty churches gave at least 10 percent for World Evangelism. The total missionary giving for General Budget and Approved Specials was \$752,093, 10.38% district for World Evangelism.

The Great Commission Leaders Award was given to pastors and churches; Coyt Carroll, Jr., Dublin; Ted R. Hambrick Trinity; Charles I. Williams, Gloryland; and Herbert L. Rogers, Grove City. Others receiving the Great Commission Fellowship Award were Clyde R. Barnhart, Columbus Northwest; Paul A. Pugh, Lancaster Calvary; Charles Russ, Oak Hill; Michael S. Percell, Plymouth Heights; Frank L. Priddy, Reynoldsburg; and Dixon J. Lang, Westerville. Robert L. Shultz was given the Layman of the Year Award. Ira E. Fowler and Clell B. Elliott were granted retirement.

Kenneth D. Ellis, William G. Hill, Cecil A. Jones, John E. Remmenga, Herbert L. Rogers, Robert F. Styers, June Cole, Paul W. Gamertsfelder, Robert D. Hobbie, Homer R. McKnight, Merel E. Pickenpugh, Jr., and Carl R. Styers were elected members of the District Advisory Board.

General Superintendent Jerald D. Johnson ordained David A. Gallimore, Frederick E. Penhorwood, Bobby D. Pierpont, and Charles M. Russ. The credentials of John R. Combs were recognized.

NORTH ARKANSAS

The 36th Assembly of the North Arkansas District was held June 29-30 at Conway, Ark. District Superintendent R. Eugene Sanders completed his second year. He reported a total of 296 members received by profession of faith.

Great Commission Leaders Awards were presented to pastors and churches: M. S. Shepard, Horseshoe Bend; Lynn Johnson, Conway College Avenue; and Robert Wirtmiller, Searcy. Great Commission Fellowship Awards were presented to nine churches.

The Citation of Merit in renewing a church was presented to Lynn Johnson, Conway College Avenue, and Ken Stallings, Jonesboro Forest Home. The District Superintendent Award went to Lynn Johnson, Conway College Avenue.

General Superintendent John A. Knight ordained Danny Yates and James Carol Smith.

CHICAGO CENTRAL

The Chicago Central District held its 84th assembly at College Church in Bourbonnais, Ill., with General Superintendent William M. Greathouse presiding. District Superintendent E. Keith Bottles gave his sixth annual report. He presented to over 300 delegates the 14 new fully organized churches with pastors and laymen. New Nazarenes totaled 661.

The District Superintendent's "Big Eagle" award went to Rev. Ron Doolittle of Kankakee First with a net gain of 68 members. Eagle awards were also presented to pastors Richard Young, Vince Edralin, Jose Alfaro, Victor Philip, Sulaiman Rihani, Ira Innis, Gordon Williams, and Choong Kim.

Churches and pastors receiving the Great Commission Fellowship Award were: Chicago First, Richard Young; Chicago Oak Lawn, Larry Hindmand; Crystal Lake, Mark Dill; Fox Lake, Tim Casey; Kankakee First, Ron Doolittle; Potomac, Rodney Miller; Schaumburg, Michael



Shown (l. to r.) at the North Arkansas district assembly are: General Superintendent John A. Knight; ordinands and wives, Rev. and Mrs. Danny Yates, Mrs. and Rev. James Smith; and District Superintendent Eugene Sanders.



Pictured (l. to r.) are the Chicago Central ordinands and wives: Brent and Lisa Ulrich, Debora and Eldon White, Mark and Darcy Dill, Brian and Joan Wilson, with General Superintendent Greathouse and District Superintendent Bottles.



Chicago Central District Superintendent E. Keith Bottles presents pastors and lay delegates of the 14 new fully organized churches to the assembly.



The Upstate New York district assembly celebrated "A Decade of Church Planting." With a renewed emphasis 10 years ago, 15 churches have been organized and 5 church-type missions are in place. Thirteen percent of the morning worship attendance and 9% of the district finance are in these new works. District membership showed a 3.7% increase during the past year and a decadal growth of 22%. Three churches were organized in 1987. Pictured are General Superintendent Raymond W. Hurn (*r.*) presenting the Church Planter's Citation to Paul Craig, pastor of LaFargeville, most recently organized, while Mrs. Craig and District Superintendent George Teague stand by.



A record class was ordained at Upstate New York. Pictured (*front row, l. to r.*): General Superintendent Hurn, ordinands, Wesley Barnhill, Sandra Brown, Thomas Richards, Loren Edwards, George Teague, D.S.; (*second row, l. to r.*) Mark Lail, Richard Mottram, Robert Hoppe, Melvin Cross, David Frazer, and Paul McNett.



The 37th Annual District Assembly of the Eastern Kentucky District was held June 22-23 in Ashland, Ky., First Church. General Superintendent Eugene L. Stowe presided. District Superintendent Garrett Mills completed his first year. All churches had an increase of budget payments with General Budget reaching more than 90%. Pictured (*back row, l. to r.*) are General Superintendent Stowe and District Superintendent Mills; (*front row, l. to r.*) ordinands and wives, Steven and Charlene Bowling, Keith and Marie Raney, Daryl and Sharon Reed.

Stipp. Those receiving the Great Commission Leaders Award were: Crystal Lake, Mark Dill; Potomac, Rodney Miller; Chicago Oak Lawn, Larry Hindmand; and Kankakee First, Ron Doolittle.

MOVING MINISTERS

WILSON G. ALPLANALP from student, NBC, Colorado Springs to pastor, Albany (Ky.) Northside
 WARREN G. BASS from evangelism to pastor, Roanoke, Ala.
 WILLIAM H. BRIDGES from associate, Bedford, Ohio, to Kansas City (Mo.) Shawnee
 STEVEN J. CALLIS from Montgomery (Ala.) Capital City to Deltona, Fla.
 HAROLD E. CLAY from Lima, Ohio, to Howell, Mich.
 JACK LEE DAVIS, associate, Olathe (Kans.) Westside, to pastor, Grafton, W.Va.
 RODGER DEVORE from St. Petersburg (Fla.) First to Hampton, Va.
 STEVE FEAZEL from Phoenix, Ariz., to DeLand, Fla.
 PAUL D. FITZGERALD from GA, Kansas City, to associate, Olathe (Kans.) College Church

RONALD E. FREELAND from evangelism to pastor Louisville (Ky.) Southside
 LAWRENCE W. GILBREATH from associate, Aransas Pass, Tex., to pastor Beeline, Tex.
 DON L. HAWKINS from Glen Fork, Ky., to Chattanooga (Tenn.) Lookout Valley
 LONNIE HEIGHTON from Payette, Idaho, to Independence (Mo.) First
 DOYLE HENDERSON to associate, Bellflower, Calif.
 JAMES R. HICKMAN to pastor, Gravity, Iowa
 M. G. (RON) JOHNSON, student, NTS, Kansas City, to pastor, Tuscaloosa (Ala.) Cottondale
 LARRY D. JONES from Jackson, Tenn., to Hanover, Va.
 LYLE L. KNEBEL from San Marcos, Tex., to Roswell (N.Mex.) Central
 ERNEST C. LEWIS from Virginia Beach, Va., to Roanoke, Va.
 C. PAT MERRILL from Bellville (Ga.) Trinity to Buffalo, Ky.
 DWAYNE PEOPLES, student, to pastor, York, Nebr.
 FRANCIS M. RUNYON from Scott City, Kans., to Crawford, Nebr.
 LELAND G. SMITH from Vermillion, S.Dak., to Superior, Nebr.
 NED B. SMITH from student to pastor, Aransas Pass, Tex.
 WILLIS G. SWOPE from Burham, Pa., to Hancock (Md.) Grace
 GENE TANNER from Doylestown, Ohio, to Virginia Beach (Va.) First
 WILLIAM R. THOMAS, student, NTS, Kansas City, to pastor, Little Falls, Minn.
 HENRY L. WELLS from Colorado Springs (Colo.) Central to Woodland Park, Colo.
 GARY L. WHITMORE from student, NBC, Colorado Springs to pastor, Alamogordo, N.Mex.

CORRECTION:

The wrong information was reported in the *Herald* concerning C. William Morrison. It should have read: Bill Carr and C. William Morrison, co-pastoring Shreveport (La.) Huntington Park

MOVING MISSIONARIES

DR. NORMA BAJJOYO, Swaziland, Furlough address: 12 Santo Domingo Street, Jaro, Iloilo City 5931, Philippines
 REV. STEVE and DEBORAH BAKER, Colombia, Furlough address: 635 E. Water St., Berne, IN 46711
 REV. STEVE and DONNA BIERLY,* Japan, Field address: 101 Kobuke Cho, Chiba Shi, Chiba Ken, Japan 281
 DR. GRADY and DOROTHY CANTRELL,* Australia, Furlough address: 821 Cairn, Nampa, ID 83651
 REV. KEN and RUTH CARNEY,* Puerto Rico, Field address: 1222 Armau Igarrauides, Club Manor, Rio Piedras PR 00924
 REV. STEVE and JOAN DOERR, Zimbabwe, Field address: P.O. Box 1055, Harare, Zimbabwe
 MR. CARL and JUDI DUEY, Malawi, Field address: c/o Miller, P.O. Box 5566, Limbe, Malawi
 DR. ROBERT and CONNIE DUNN,* Australia, Field address: 40 Woodlands Dr., Thornlands, Queensland 4163, Australia
 MISS KARLA HARDESTY, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen. WHP, Papua New Guinea
 REV. LEVI and BONNIE JOHNSON,* Ja-

pan, Furlough address: 2115 E. Meyer, Kansas City, MO 64131

MR. WAYNE and JOANN LARSON, Papua New Guinea, Furlough address: 720 16th Ave. N., Nampa, ID 83651

REV. PAUL and THELMA SAY, Dominican Republic, Furlough address: P.O. Box 606, Mechanicsville, VA 23111

REV. JIM and KAYE WILLIAMS, Taiwan, Field address: P.O. Box 3-5, Pei Tou 11272, Taipei, Taiwan, Republic of China

MR. PAUL and DIANE WITT,* SA Regional Office, Field address: Casilla 4964, Sucursal 11 CCI, Quito, Ecuador

*Specialized Assignment Personnel

CORRECTION

The dates for the 65th anniversary of the Waterloo Church in Edmond, Okla., should have been reported to us as September 17-18, instead of 10-11.

ANNOUNCEMENTS

The Naomi, Ky., church will celebrate its 75th anniversary October 2. The congregation and Pastor Oscar Lobb invite all former members and friends to attend.

There will be an all-day service, with basket lunch. Special music will be provided by singers Charles and Shirley Johnson. The special speaker will be Rev. Eugene Tarter. For further information call the parsonage at 606-871-7656.

The Rolla, Mo., church will celebrate its 40th anniversary Sunday, October 2. District Superintendent Hiram Sanders will be the special speaker at the 10:45 A.M. service. Special music will be furnished by the local church. All former pastors and members are invited. Send correspondence to the Church of the Nazarene, 1303 Truman, Rolla, MO 65401.

Baytown, Tex., First Church will celebrate 50 years of holiness ministry in their community October 2. Rev. Russell Harris, former pastor who was responsible for the new building, will be the guest

speaker in the morning service. This will be followed by a dinner on the grounds and an afternoon concert by song evangelist John Meyers. All former members and friends are invited to attend or send greetings. The address is Baytown First Church of the Nazarene, P.O. Box 1363, Baytown, TX 77522. Phone is 713-422-6818. Present pastor is Anthony Lynn Holmes.

Roanoke, Va., First Church will celebrate its 60th anniversary with a week-long schedule of activities beginning Sunday, October 2, with a revival conducted by Rev. J. Ted Holstein, former pastor, continuing through October 6 and culminating in weekend services with General Superintendent John A. Knight as special speaker. The weekend events will include participation of former pastors, a homecoming dinner, and special gospel music.

Former members and friends are invited to attend. For further information contact Pastor Ernest Lewis, 739 Highland Ave. S.E., Roanoke, VA 24013 (703-342-4003).

Marion, Ohio, First Church will celebrate its 75th anniversary October 8-9. The 75th "Celebration of Heritage" will begin with the Heritage Banquet Saturday, October 8. Special speaker will be District Superintendent Jack Archer. Honored guests will include the past five pastors and/or wives. The Heritage Celebration Service will be held Sunday, October 9, at 10 A.M. The special speaker and guests will be General Superintendent Eugene L. Stowe, MVNC President William J. Prince, District Superintendent Emeritus D. E. Clay, District Superintendent Jack Archer. All former pastors, staff members, members, and friends are invited to attend this commemorative occasion. For further information contact Marion First Church of the Nazarene, 233 W. Church St., Marion, OH 43302; or call 614-383-6021.

Sunday, October 9, 1988, the **Salisbury, Md., Church of the Nazarene** will celebrate its 50th anniversary. Special services will begin at 9:45 A.M. The special speaker will be District Superintendent Roy Carnahan. Following the morning worship, there will be a dinner in the Nazarene Center. There will also be special services on Friday and Saturday.



"The Preacher"

The following letter was received by the Pensions office recently in appreciation for the medallion that is provided by the Board of Pensions and Benefits USA for the gravesites of Nazarene ministers on districts participating in the Pensions and Benefits Fund.

Dear General Church:

Thank you. My five children and I want to say "Thank you" gratefully for designing a plaque to identify a minister as a minister on his monument. For more than 25 years my husband pastored a Church of the Nazarene. How it thrilled him to be called "Preacher." He was known by the community as "the Preacher." A lady once said to me, "When they say 'Preacher' I never have to ask, 'Who?'" For 25 years and in five different communities he was "the Preacher," working, witnessing, telling of our wonderful God. As we would leave a cemetery after a funeral service he always said, "Don't bury me with a flat stone. Get me one that identifies that here is a man who has a great God—let me witness of Him until eternity."

His monument is at a cross corner in the cemetery. It is our prayer that each one who goes by thinks of our wonderful Savior who loved us and gave His life for us.

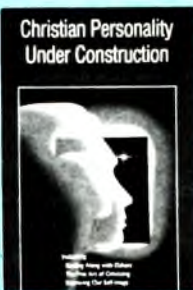
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All former members, pastors, and friends are invited to be a part of this celebration. Those who cannot attend are encouraged to send greetings and family pictures for our "Walk Down Memory Lane."

For more information, please contact the pastor, Rev. Larry Dunlap, 800 Johnson St., Salisbury, MD 21801.

Paris, Tenn., First Church will celebrate its 75th anniversary October 16 with former pastor, Robert Gray, as the special speaker. Other former pastors and members are invited to attend. Those who are unable to attend may send greetings and pictures. For further information write Mrs. Ronda Michael, 507 Walnut St., Paris, TN 38242.

Kittanning, Pa., First Church will celebrate its 50th anniversary October 23, with special activities throughout the day. An afternoon service will be held with former pastor, Rev. Leland Hagens, as the special speaker and a concert by Evangelist Bert Jones of Erie.

Pastor Mark Berry and the congregation extend a special invitation to all

former pastors and members to attend the celebration. Those who are unable to attend may send greetings and pictures.

For further information, contact Pastor Mark Berry, 1046 1/2 Wilson Ave., Kittanning, PA 16201 (412-543-4217).

The Juneau, Alaska, church will celebrate its 35th anniversary October 27-30. Rev. Paul Bentley, former pastor, will be the special speaker.

The church invites all whose lives have been touched by its ministry to help celebrate the occasion. For further information, or to send greetings, write Church of the Nazarene, P.O. Box 32360, Juneau, AK 99803. Please send photos or memorabilia to the same address.

Ponca City, Okla., First Church will mark its 80th anniversary with a weekend celebration October 28-30, 1988. Ponca City First Church was the first Nazarene congregation to be organized in the state of Oklahoma and special recognition will be made of the beginning of the denomination in the state.

Special speaker for the three-day event will be General Superintendent

William M. Greathouse. Former pastors and laymen will also be featured.

Services will be at 7 P.M. on Friday and Saturday, and at 10 A.M. and 6 P.M. on Sunday. Various ministry groups will be sponsoring breakfasts and luncheons on Saturday. A catered dinner will be served on Sunday preceeding the afternoon rally at 2:30 P.M.

Former pastors, members, and friends are invited to attend. Those unable to be present are encouraged to send letters of greeting and enclose photos of interest.

For more information contact the ANNIVERSARY COMMITTEE, 1900 W. Grand Avenue, Ponca City, OK 74601, or phone 405-765-6060. Housing may also be arranged by contacting the above address.

Enid, Okla., First Church will celebrate its 65th anniversary Sunday, October 30. All former pastors, staff persons, members, and friends are invited to be a part of this celebration. For more information, please contact Pastor Jim Cooper, P.O. Box 10279, Enid, OK 73706.

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

RECOMMENDATIONS

I recommend DR. BERT DANIELS who has just recently returned from his assignment as superintendent of the New Zealand District and is available for revivals, camp meetings, retreats, etc. He can be reached at P.O. Box 75412, Oklahoma City, OK 73147 or 405-324-5974.—*Carl B. Summer, Southwest Oklahoma district superintendent.*

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

VITAL STATISTICS

DEATHS



Nazarene layman BILL BROWN, 53, who was instrumental in building a number of churches in the West Tennessee area, died of a massive heart attack June 18.

The owner of Brown Trucking and Cordova Concrete companies of Memphis, Bill was a long-time member of the church board at Memphis Grace Church. He chaired the planning and building committee and contributed many hours of personal time in filling the land, building sewers, curbing, driveways, and sidewalks. At his death he was planning the construction of the church's family life center. Bill had also helped construct the Calvary, Frayser, and Friendship churches, all in Memphis.

Survivors include his wife of 34 years, Pat; daughter, Judy; sons, Ricky and Dickey; and six grandchildren.

—NN

* * * *

REV. ARTHUR F. CHAPPIN, 81, died June 25, 1988, in Rossville, Ga. Interment was in Fort Oglethorpe, Ga. He pastored a number of churches on the Georgia and East Tennessee districts for over 50 years.

He is survived by his wife, Olive; two daughters, Helen Bartley and Ann Malone; one brother; three grandchildren; and seven great-grandchildren.

* * * *

REV. MRS. LENNA WEAGLEY, retired minister on the Wisconsin District, died Sunday, June 19, 1988, at the age of 92. Rev. Weagley and her late husband had pastored several churches in Wisconsin for many years, having concluded their active pastorates in 1971.

She is survived by two sons, Joseph E. of Gleason, Wis., and Charles Gilbert of Chaparral, N.Mex.; one granddaughter; four great-grandchildren; and a sister, Mrs. Bernice Miller of San Jose Calif.

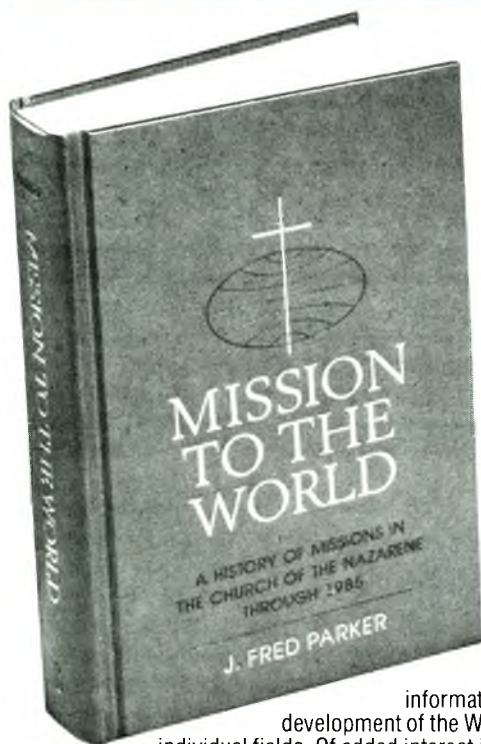
Funeral services were conducted in Milwaukee, Wis., by Rev. Dave Sorrell. Rev. Al Grondski, and Rev. Laurel Matson, district superintendent.

* * * *

DOLLIE L. BUSH, 88, June 14, Arlington, Tex. Survivors: sons, James C., Jr., and Robert M.; 4 grandchildren; 11 great-grandchildren.

CATHERINE A. EDWARDS, 76, Apr. 9, 1987, Purcellville, Va. Survivors: husband, R. Milford; daughter, Alice Lauria two grandsons.

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MRS. AMANDA E. KRANICH, 88, June 26, Dearborn, Mich. Survivors: sons, Loren, Melvin, Clifford, Irving; daughter, Edith Branch; 13 grandchildren; 16 great-grandchildren.

MRS. DORA B. MOUNTFORD, 72, July 19, Colonial Beach, Va. Interment: Alexandria, Va. Survivors: husband, Rev. A. V.; one brother; two sisters.

GENELLE SCOFIELD NUGENT, 59, June 27, Phoenix, Ariz. Survivors: husband, Herb; daughter, Ceil Lundby; one granddaughter; her mother; one sister.

HAROLD ELWIN POOLE, 82, July 1, Syracuse, N.Y. Survivor: wife, Susan E.

CLAIR LEROY SHIPTON, 66, May 16, Rochester, N. Y. Survivors: wife, Ruth; daughters, Donna (Mrs. Ricky) Giove and Wilma Shipton; two grandchildren.

MRS. MARTHA ELIZABETH (RODGERS) SMITH, 89, Apr. 4, Clearwater, Fla. Interment: Troy, Mich. Survivors: daughters, Mrs. Betty Smith and Mrs. Martha Brown; six grandchildren; a number of great-grandchildren.

BIRTHS

to STEVE AND DEBORAH (NELSON) BAKER, Colombia, a boy, Nelson Leroy, July 10

to HARRY AND ANITA (BROWN) CURRY, Louisville, Ky., a girl, Jeanie Elaine, May 26

to DAVID AND DORIS (KELLY) DRAIN, Lowell, Mich., a girl, Elizabeth Louise, May 15

to JAMES AND JEAN FORBES, Selingsgrove, Pa., a boy, Aaron James, July 10

to JEFF AND PAM (DAVIS) HIATT, Merriam, Kans., a boy, James Robert Wesley, June 25

to REV. BOB AND MARGI (DAVIDSON) JARED, Nashville, Tenn., a boy, Joseph Steven, July 18

to RUSS AND LORI (ACHESON) LAWLOR, Idaho Falls, Idaho, a boy, Zachary James, June 29

to MARK AND SUSI (JOHNSON) MANGELSDORF, Plymouth, Minn., a girl, Julia Susanne, Apr. 25

to REV. CYRIL AND JAN (HOOVER) MCKAY, Tuttle, N.Dak., a girl, Lesa Marie, Jan. 24

to KENNETH AND BECKY (OHSFELDT) MCKAY, Carrollton, Tex., a boy, Craig Andersen, May 3

to FRED AND CHERYL (WEBER) MORRISON, Missouri Valley, Iowa, a boy, David Andrew, July 5

to REV. SAMUEL AND LISA (HEIGES) MOUNTAIN, Bel Air, Md., a girl, Karisa Marie, July 4

to REX AND REBECCA (MATTHES) NEWCOMER, Warrenton, Mo., a boy, Jonathan Michael, June 28

to MICHAEL AND GEORGEANN (MOORE) PARK, Tempe, Ariz., a boy, Courtland Michael, Feb. 26

to REV. VIRGIL AND MARY PETERSON, Velva, N.Dak., a girl Sara Marie, July 5

to DAVID AND MARIBETH (LUPARDUS) RUSSELL, Russellville, Mo., a girl, Megan Elizabeth, May 4

to LONNIE AND LAURA SCHOLL, Selingsgrove, Pa., a boy, Landon Michael, June 30

MARRIAGES

CAROL J. ERB and TRENT E. HOFFMAN at Selingsgrove, Pa., June 11

LEIGH JENNIFER CURTIS MORRIS and ERIC DUANE MARVIN at Kansas City, Mo., June 11

DEBORAH E. BRUBAKER and SCOTT W. RHOADS, at Selingsgrove, Pa., June 25

HELEN L. CHAMBERLAIN and MICHAEL DAVID McMAHON at Quincy, Mass., July 9

CLARICE K. HECKMAN and DANIEL E. FOX, JR., at Selingsgrove, Pa., July 18

SUSAN L. VIEL and EDWIN J. HORTON at San Diego, Calif., July 23

ANNIVERSARIES

REV. AND MRS. JAMES R. BELL of Bethany, Okla., celebrated their 50th wedding anniversary on Sunday, July 24, from 2 to 4 P.M. in the atrium of Bethany First Church of the Nazarene. More than 300 people attended the reception.

Jim and Jean met at Eastern Nazarene College in 1936 and were married two years later in Cardington, Ohio. They have four children: Dr. James Bell of Lancaster, Pa.; Dr. Keith Bell of Olathe, Kans.; Susan (Mrs. Grayson Lucky) of Ponca City, Okla.; and Kathy (Mrs. Pat Howell) of El Toro, Calif.

The Bells have served as ministers in the Church of the Nazarene since 1938. For 30 years they pastored churches in Massachusetts, Connecticut, Pennsylvania, Maryland, Kentucky, and Lubbock, Tex. They served for 15 years as evangelists and have served for the last 5 years on the staff of Bethany First Church.

LISLE V. AND CLARICE A. YOUNG of Medford, Oreg., celebrated their 50th wedding anniversary July 3, with an open house hosted by their children and grandchildren at Medford First Church. Their children are: Rev. Harold Young, Vernon, B. C.; Doris Berg of Seattle; Lee Lais, Central Point, Oreg.; and Evelyn Friberg of Sitegi, Swaziland. Evelyn and her husband, Rev. Hugh Friberg, teach at Nazarene Theological College. They were unable to attend the anniversary celebration.

The Youngs were married June 2, 1938, at Clarinda, Iowa, but have lived in Medford since 1956. Both have served in various posts at First Church.

DIRECTORIES

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

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SHOWERS OF BLESSING'S



September 11
"A Vision for Wholeness: Restoration"

September 18
"Traditions of Men"

by Stephen L. Manley, speaker

AFTER PREVIEW, MORALITY IN MEDIA CALLS "LAST TEMPTATION" BLASPHEMY

Though mainline Protestant church leaders who have attended a preview showing of *The Last Temptation of Christ* have praised the controversial film, Morality in Media's Evelyn Dukovic calls the preview "one of the most unpleasant experiences I've ever had." Dukovic, executive vice president of the New York-based ministry, says, "I consider this film blasphemy."

Universal Studios, in an effort to defuse criticism of the soon-to-be-released Martin Scorsese (skor-SAY-zee) film, held a special screening for a group of religious leaders in New York City July 12. New York's Episcopal Bishop, Rev. Paul Moore, called the movie "artistically excellent and theologically sound." Rev. William Fore, head of communications for the National Council of Churches, called the film "consistent with an important stream of Christian theology" and added, "I think it's a shame that some Christians appear to be so unsure of their faith that they can't stand the thought of people seeing something different." Rev. Robert L. Maddox, executive director of Americans United for Separation of Church and State, admitted that part of the film "was on pretty shaky ground theologically" but said "the overall impact was powerful on me."

Dukovic, who attended the private screening with a colleague from Morality in Media, disagrees with that evaluation of the film. "They must have been in a different theater," says Dukovic. "I can't explain that. I have my opinion, that some people want so much to be in the mainstream that they'll look at technical things instead of content."

The scene in the movie that is being talked about most is a dream the Christ character has while on the Cross, in which he has sex with Mary Magdalene and has children by sisters Mary and Martha. Dukovic affirmed that the film does show Christ making love with Mary Magdalene, but adds, "The rest of it is just as bad as the dream sequence, as far as the portrayal of Christ is concerned. The sex in this thing pales beside the utter blasphemy of it."

Scorsese, who was raised a Catholic and studied for the priesthood, has said that he believes *The Last Temptation of Christ* will be a faith-affirming film. But after viewing the film, which was not in its final form, Dukovic said, "There is no spiritual impact. The film is just blasphemy."

The film distorts the historical figure of Christ, says Dukovic, and portrays Him as "a weak, fearful, indecisive person. He was wimpy; Judas was the strong person. It's a total distortion of Christ."—EP News Service

SALVATION ARMY REPORT SHOWS 17 MILLION HELPED

The Salvation Army recently released its 1987 National Annual Report. The 16-page report focused on the social and spiritual services provided by the ministry.

"More than 17 million people came to The Salvation Army for some kind of help in 1987," said Commissioner Andrew S. Miller, national commander. "Reflecting the current social conditions, the number of people requesting help from The Salvation Army during 1987 was on the increase in almost every city and country." He continued, "Motivated by a sole purpose, evangelism and social service are both linked to the same objective—restoring lives for Jesus Christ."—EPNS

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Dates of Function	December 19-21, 1988		
First Name	First	Middle	
Company Name	Company Phone Number		
Company Address			
City	State	Zip Code	
Name(s) of Guest(s)	First	Middle	
Reserving Accommodations: Last			

Arrival Day/Date	Departure Day/Date

Time of Arrival: _____ PM/AM

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GENERAL SUPERINTENDENT STRICKLAND DIES DURING EMERGENCY SURGERY

Funeral services for General Superintendent Charles Henry Strickland, 71, were held August 13 at Olathe, Kans., College Church. He died around 4 P.M. August 9, at a Kansas City hospital while undergoing surgery to treat an aneurysm on one of the blood vessels to his heart. He had been taken into surgery earlier in the day after suffering from chest pains at his home.

He is the first general superintendent of the denomination to die while in office since Orval J. Nease passed away November 7, 1950.

He is survived by his wife, Fannie; four sons: Charles, Robert, Dudley, and Douglas; and eight grandchildren.

"The passing of our colleague, Dr. Charles H. Strickland, brings a sense of deep loss to those of us who served with him on the Board of General Superintendents," said board chairman Eugene L. Stowe. "His contribution to the work of our church worldwide in these 16 years of his superintendency has been monumental. Heaven is enriched by his homecoming and the Church of the Nazarene will always remember him as a devoted servant of God and a champion of Christian holiness."

An endowment fund for ministerial training at Nazarene Bible College in Colorado Springs has been established as a memorial to the late general superintendent. Donations to the fund may be sent to General Treasurer Norman O. Miller at 6401 The Paseo, Kansas City, MO 64131.

Strickland was first elected to the Board of General Superintendents in 1972. He came to the post after having served as the founding president of Nazarene Bible College in Colorado Springs, which opened in 1967. Prior to this, he was superintendent of the Nazarene work among the Europeans in South Africa from 1948 to 1965 and earlier served as superintendent of the Florida District. He also pastored churches in Georgia and Texas.

Ordained in 1941, his formal preparation was at Trevecca Nazarene College in Nashville. He received the doctor of divinity degree in 1957 from Olivet Nazarene College in Kankakee, Ill. He authored the book *Africa Adventure* and numerous articles for church periodicals.

Strickland had planned to retire from the Board of General Superintendents at the 1989 General Assembly in Indianapolis.

Messages of sympathy may be sent to Mrs. Strickland in care of the office of the Board of General Superintendents, 6401 The Paseo, Kansas City, MO 64131. □

—NN

Editor's note: Tributes will be given in the October 15 issue.

NEW CHURCH IS AS CLOSE AS YOUR PHONE

Superintendents from six districts in the United States joined with church planters, headquarters staff, and others recently in Kansas City for the taping of a seminar on telemarketing that has been used to plant more than 1,000 churches.



Norman Whan shares his telemarketing strategy for church planting in the new video being developed by Church Extension Ministries.

Theological education has complemented evangelism throughout the 80-year history of the Church of the Nazarene. They are the wings that enable us to soar in fulfilling the Great Commission.

October 9, 1988, is Nazarene Bible College annual offering Sunday. Pastors and congregations will have an opportunity to make a generous investment in the future ministries and ministers of the church. One hundred percent participation will please the Lord and help meet financial needs of this significant ministerial training center.

John A. Knight, Secretary
BOARD OF GENERAL SUPERINTENDENTS

Norman Whan, developer of the program and director of Church Planting for Friends Church, Southwest Yearly Meeting, conducted the seminar. It will be used to promote the Nazarene version of the materials, which have been developed by Whan and his associates to plant churches using the telephone. In the past 18 months it has been used to bring 150,000 unchurched people into a place of worship.

The basic program uses individuals to make 20,000 phone calls in a specific community. This usually results in the establishment of a contact list of 2,000 or more. Adherence to the program usually results in an attendance of about 200 at the first service.

The eight-week telemarketing program includes contacts through letters, newsletters, and an additional phone call prior to the opening service. The program can also be used to help an existing church to grow. It has

been used by a number of Nazarene churches and by some 94 different religious groups to date.

The program includes a comprehensive notebook that comes complete with a voice track that tells the phone callers exactly what to say. It also provides extensive tips, model letters, invitations, etc., that may be used in follow-up to those contacted. The program's follow-up tools would also be useful to anyone who is desirous of improving communication lines with visitors.

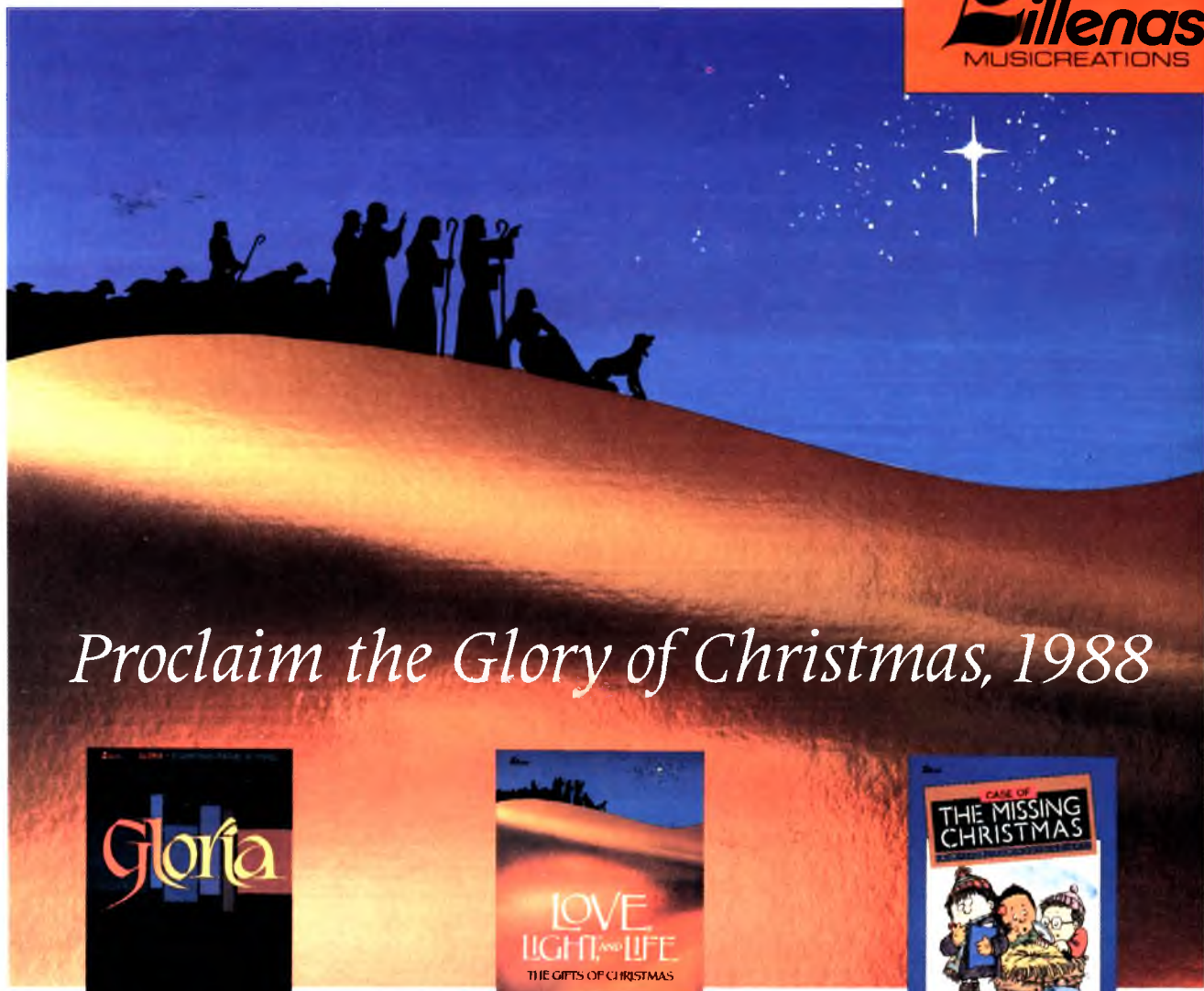
Todd Barnes, a church planter from Apple Valley, Minn., who is using the program, shared with those attending the seminar how he was able to lead a lady to Christ during a phone call last week.

Jim Bearden, South Carolina district superintendent, said the program has been used on his district where only 6,000 calls were made. It resulted in a church that is now running 65 in average attendance. He added that a doctor and his wife had just been saved in the previous Sunday's service.

"The Phone's for You!" is a God-given tool that I believe can be used to help us develop many of the 730 churches we want to establish in the 1989 'Year of Church Planting,'" said Michael Estep, Church Extension Ministries director. Church Extension Ministries is responsible for development of the Nazarene version of the program.

The video and the written materials for the Church of the Nazarene will be available around September 15 of this year. For more information, contact Church Extension Ministries. □

—NN



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