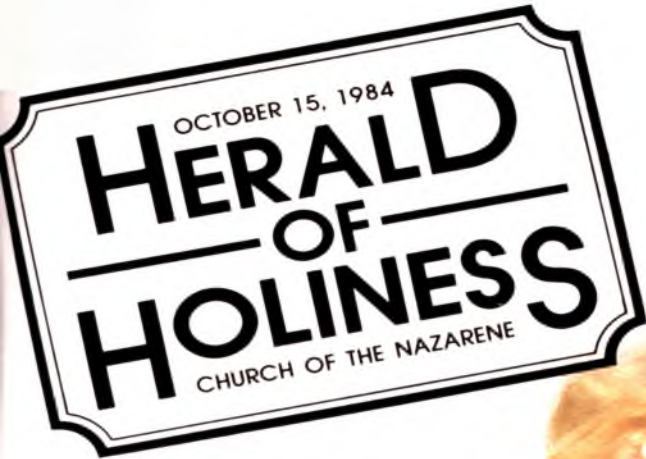


pornography pollutes



BODY · SOUL · MIND
AWARENESS WEEK

OCTOBER 28—NOVEMBER 4



AWARENESS, ANGER AND ACTION

by General Superintendent Eugene L. Stowe

IT HAS BEEN OVER A MONTH, AND I AM STILL ANGRY!

And so is our general secretary, eight district superintendents, eight pastors, five concerned laypersons, and a Nazarene college administrator.

We all attended the Consultation on Obscenity, Pornography, and Indecency in Cincinnati September 6-7. Besides us Protestants there were Roman Catholics, Greek Orthodox, Mormons, and Jews. And the Church of the Nazarene had the largest representation of all!

All of us were outraged when we became aware of the glut of pornographic garbage that is being dumped on America, contributing directly to the increasingly high incidence of rape and sex-related crimes. Our righteous indignation rose to the boiling point as speaker after speaker related first-hand illustrations of the exploitation of thousands of children in "kiddie porn." That's bad enough, but the tragedy is compounded by the skyrocketing increase in child molestation, much of which is a direct consequence of this pornographic material.

And to top it all off, these smut peddlers have about convinced the populace that the First Amendment of the Constitution guarantees them "freedom" to perpetrate their outrageous destruction of the moral fiber of this country. This is the big lie! Federal, state, and local laws are already on the statute books, which if enforced, can immediately curb and eventually put this whole rotten industry out of business.

When God's people get sufficiently stirred up, something can be done. It has happened in Cincinnati through the committed efforts of the Christian community, the

prosecuting attorney's office, and law enforcement agencies. Every "adult" (pornographic) bookstore and X-rated moving picture theater has been closed! Moreover, the Playboy cable TV channel was denied permission to operate.

October 28 to November 4 is "Awareness Week." Every church in our denomination has received a packet of information about obscenity, pornography, and indecency. It is time for Nazarenes to become aroused and to go into action. Four things must happen in every church:

1. *Every pastor should preach on the problem.* Psalm 11:3 would be an appropriate text—"If the foundations be destroyed, what can the righteous do?"

2. *Every lay man and woman should write the president about the problem.* Express your concern. Thank him for his. Urge him to order the attorney general, United States attorneys, and postal inspectors to enforce the laws that will stop the flood of filth that threatens to drown this country.

3. *Every family discuss the subject.* Especially talk about television viewing. Set up some standards that rule out questionable programs and movies. We don't go to see such material in the theater. How can we allow it to be viewed in our homes?

4. *Every church member mobilized for action.* Join with other churches in impacting the community about this serious problem. This may include boycotting and even picketing.

Awareness should produce sanctified anger and action. Get changed—get together—get going!



Harold L. Phillips

AN OFFENSIVE SUBJECT

Pornography

by WILLIAM GOODMAN

OUR POLICE DEPARTMENT had complaint after complaint of sex crimes over a period of several months. A group of boys ranging from 7 to 14 years of age were arrested and charged for their acts of crime. The boys related one by one that buying pornographic literature gave them new interest and ideas for their crimes.

In one area, two teenage girls were raped. A young man was arrested and put on trial. His defenders stated: "His youthful sexuality was turned into a very powerful driving force through the effects of pornography."

Statistics reveal that one of every four girls born in the United States will be raped or molested by the time she is 18 years old. There is a proven, direct link between the presentation of pornography and rape.

Public outcry against public obscenity, which began in 1960, was almost nil by 1969. The FBI reported that rape increased 116%. Arrest for rape increased 56.6% and prostitution arrests increased 60%. With the increased production of pornography there has been a

noted increase in sadism, brutality, rape, bestiality, and child abuse (incest). By 1979 there were 75,990 reported rapes in America.

Law enforcement organizations are fighting pornography where they can. Law enforcement officials arrested the man they considered the country's top obscenity distributor for using the U.S. mail to ship obscene materials across state lines. Twelve sexually explicit films and 24 magazines were brought before the court, but a jury found them "not obscene." The jurors reasoned: "It is impossible for the average person to have a marked, morbid, and shameful interest in sex . . ."

Pornographers employ special lawyers who devote their time to defending clients from charges having to do with pornography. A *Wall Street Journal* article revealed that a Southwest attorney was grossing in excess of \$200,000 a year by defending pornographers.

Society seems to accept the "soft pornography" presented by television sexploitation plots, constant bedroom scenes, seminude dancers and actors, sex in ads, and inference language. Soft pornography accepted on television, in magazines, and newspapers has opened the door wide for hard pornography. Teenage girls pre-

(Continued on page 5)

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Volume 73, Number 20 October 15, 1984 Whole Number 3408

Bible Quotations in this issue:

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HERALD OF HOLINESS (USPS 241-440) is published semimonthly by NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109. Editorial offices at 6401 The Paseo Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141. Copyright 1984 by Nazarene Publishing House. POSTMASTER: Please send change of address to Herald of Holiness, P.O. Box 527, Kansas City, MO 64141. SUBSCRIPTION PRICE: \$5.50 per year. Second-class postage paid in Kansas City, Mo. Litho in U.S.A.

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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.

TARRANT COMMENDED

Thank you for the excellent article by District Superintendent David J. Tarrant, titled "In Nukes We Trust?" I also thank you for the letters by James Bennett and John Eppler (Aug. 1). I too was beginning to see the *Herald* as leaning toward one side. Please continue to give both sides of the issues. Perhaps General Assembly will find us taking a denomination stand on nuclear arms.

Mary-Beth Taylor
Penn Yan, New York

TARRANT CHALLENGED

RE: "In Nukes We Trust?"

Mr. Tarrant should say "that God's kingdom has not been adversely affected by 70 years under the hammer and sickle" to the Russian Christians who spent months living in the basement of the American

Embassy; to Brother Andrew and others who have had to smuggle Bibles behind the Iron Curtain; to Russian Jews who have been persecuted and prevented from leaving the country; to the Sutherland family (former missionaries to China) and others from the Department of World Mission who were recently prohibited from visiting the site of former mission stations in China.

The chief concern of most Christians I know is spreading the Word to others and not (as Mr. Tarrant says) "protection of our own soft life-style." Maybe he is speaking for himself. How can he imply that any such freedom to spread the Word exists in countries under the hammer and sickle?

I am willing that some of my tax dollars go to maintain an adequate

defense system (including nuclear weapons) if it will help insure that I and my children and grandchildren do not have to spend even one minute under the influence of the hammer and sickle. I prefer the freedom to worship as I see fit and to openly tell others of His love. Surely Mr. Tarrant cannot be so naive as to believe that the Kremlin leaders are morally trustworthy and that they would honor any commitment unless it fit in with their scheme and goal of world domination.

Wanda F. Miller
Ellicott City, Maryland

NOBLE INTENTIONS

I just read "In Nukes We Trust?" by David J. Tarrant in the August 1 issue of the *Herald*. Though his intentions were noble, one prevailing

(Continued on page 20)

PORNOGRAPHY

(Continued from page 3)

sented as sexy models in commercials, and as "foxy ladies," encourage a wrong view of children.

One-third of girls who are runaways in detention homes are victims of incest. Over 800,000 children are involved in the marketing of pornography. In a Midwest city, a man was arrested while photographing a nude 13-year-old girl while her mother and stepfather watched. The photographer's defense was: "This is art." The case was dismissed.

Pornographers don't tell the consequences of their trade, such as addiction (70% are regular customers), venereal disease, pregnancy, sadistic outbursts, drugs dependence, depression, frustration, self-mutilation, suicide, police raids, jail, guilt, and a torturous future. The pornographers' presentation of woman does not include self-worth, dignity, genuine respect, care, concern, fidelity, or marriage.

"Christian Cops" were presenting a pornography program in a church hall. After the presentation, several people declared that they were offended at the program. Yes, pornography is offensive and all the more reason why Christians should know what is going on and fight to stop it.

What is so offensive about pornography?

Pornography stimulates people to act in repulsive and antisocial ways. I made continual arrests of men of all ages stirred to sex crimes by pornographic influence.

Pornography leads to mind-damaging acts. In domestic disputes to which I responded as a police officer, women often claimed that their husbands wanted them to perform acts seen in pornographic books or films.

Pornography draws children into illicit sexual experimentation. Medical doctors are shocked at the rate of venereal disease in 11- and 12-year-olds. One of the reasons for the high rate of teen suicide is sexual frustration. Children involved in pornography are emotionally and spiritually robbed and scarred for life.

Pornography results in boredom and frustration with normal sexual functions and violates God's purpose. The bizarre stories and accounts that have scarred people from pornographic involvement are legion.

Massive action by millions of Christians in America can reverse the ugly trend of the pornographers and their supporters.

1. Make your voice heard. Become radical and oppose soft pornography in newspapers, magazines, and television. The main motivation of the pornographer and distributor is money. Talk to them at that point and they will listen.

2. Mobilize public opinion. Decent people share the view that pornography is evil and harmful to society. Write letters to the news media, politicians, church groups, school groups, neighborhood meetings, civic organizations, and request that they be vocal in their nonacceptance of pornography as a way of life in America.

3. Women count. The most objectionable feature

of pornography is that women are exploited as sex objects and revealed in the most dehumanizing manner for entertainment and money. Women must talk to women and get them to refuse to be a part of the billion-dollar exploitation.

Paganism with its perverse sexual practices was overwhelmed and changed by basic Christian ethics. In our day we need a thrust by all that is pure, right, and clean. The apostle Paul writes: "Have nothing to do with sexual immorality, dirty-mindedness, uncontrolled passion, evil desire . . ." (Colossians 3:5, Philippians).

Dante wrote: "The hottest places in hell are reserved for those who in time of great moral crisis maintained their neutrality." Pornography is an offensive subject and somebody ought to do something about it. Christians, let us rise up and triumph over this great offense. □

I AM DEBTOR

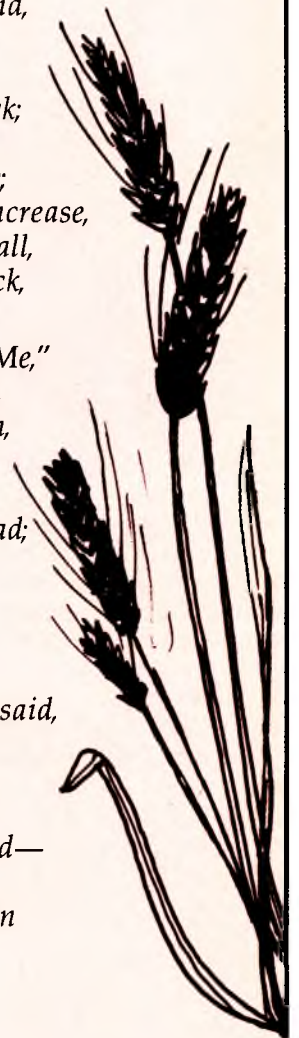
*"Come unto Me," He said,
And when I came,
I found that He is love,
And light, and solid rock;
My peace,
The bearer of my blame;
My poor might's sure increase,
The name on which I call,
The shepherd of my flock,
My all in all.*

*"Cast all your care on Me,"
He said, and when I do,
I find He is my strength,
My living bread,
My glory,
And the lifter of my head;
My morning star,
My nighttime melody,
The bosom where I rest,
My victory.*

*"Look to the fields," He said,
And when I look,
I see the bending grain
Is harvest-white;
I see the burgeoned yield—
A ripened stand—
That must be gathered in
Before the night,
I see the sickle,
Fitted for my hand.*

*Can I, who know so well the Master's grace,
Not lend a hand, and take a reaper's place?*

—E. RUTH GLOVER
Pasadena, California





the Son of Man*

by ROBERT E. COLEMAN

Luoma Photos

JESUS looked at life from the vantage point of eternity. Ever mindful of His destiny, there was no uncertainty in His mind about the ultimate triumph of His mission. His first coming into the world to die as the sacrificial Lamb was never isolated from His second coming to reign as the victorious Son of Man.

Altogether, Jesus refers to himself 82 times by this title, a self-designation used more often than any other. The description relates to the One in human form foreseen by Daniel who “with the clouds of heaven” came to “the Ancient of days,” and “there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.” The prophet adds that “his dominion is

an everlasting dominion, which shall not . . . be destroyed” (Daniel 7:13-14).

In the interpretation of Daniel’s vision, the “Son of man” is identified with “the saints of the most High” who, though greatly oppressed, finally triumph over all the earth and receive a kingdom that will not pass away (Daniel 7:15-28). While much about the passage remains unclear, one cannot mistake its dominant note, which is the ultimate victory of the apocalyptic Son of Man and of those associated with Him. In spite of the sufferings involved, this exalted, supernatural person is destined to reign in the consummation of time.

The noncanonical Jewish literature of the time cast the Son of Man in the same light. It saw Him as a preexistent heavenly Being who would descend to the earth, destroy the ungodly, deliver the righteous, and rule a never-ending

kingdom in fellowship with His subjects. Though the expectation had some of the same ingredients as the popular Messiah warrior who would overthrow paganism, this messianic figure also has the qualities of the universal divine Savior and the Servant of God (Enoch 38:2; 39:6; 40:5; 46:2-6; 48:1-7; 53:6 62:1-16; 69:26-29; and 4 Ezra 13:3, 26, 32, 37-38, 52; 14:9).

Within this context, yet bringing into it new meaning, Jesus continually alluded to His earthly ministry. He pictured himself coming from heaven as the Son of Man (John 3:13) and in that exalted state going about His mission of sowing the good seed and seeking the lost (Matthew 13:32; Luke 19:10). What difference did it make that He lived in lowly circumstances? He was still the Son of Man (Matthew 11:19; Luke 7:34). When the disciples were rebuked for plucking corn unlawfully, He responded with the same refrain: “For the Son of man is Lord even of the sabbath day” (Matthew 12:8; cf. Mark 2:28; Luke 6:5). He did not have to get permission from anybody for what He did.

In His own right, “the Son of man” had authority to forgive sins (Matthew 9:6; Mark 2:10; Luke 5:24), execute judgment (John 5:27), and give everlasting life (John 6:27). When He spoke of His rejection, betrayal, and crucifixion, He was aware that “the Son of man” would suffer these things (Matthew 17:12, 22; 20:24, 28; 26:24-25; Mark 8:31; 9:12, 31; 10:45; 14:21, 41; Luke 9:22, 44; 22:22; John 3:14; 6:53; 8:28; 12:23). Though He would die, still the grave could not hold “the Son of man” (Matthew 17:9; 20:18; Mark 9:9; 10:34; Luke 18:31).

Every time He used this name, it was more than a prophecy of His victorious coming again “in the clouds of heaven with power and great glory” (Matthew 24:30; cf. 16:27; 25:31; Mark 8:38; 13:26; Luke 9:26; 21:27); it indicated that in His mind the victory was already won. Even when no one else shared His vision, He was no less the Son of Man—the mighty conqueror over evil, destined to rule the universe with invincible love (Matthew 19:28; 26:24; Mark 14:62).

No wonder Christ’s life was filled

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with gladness! The coming kingdom was reality to Him. Indeed, in Him it had already come. The singing of the angelic choirs around the throne of God echoed through His soul.

Of course, Jesus was aware that He was a misfit in the world, just as were those who dared take His words to heart. But His kingdom was not of this world—His mansions were in another country (John 14:1), a place of resplendent holiness and unspeakable joy, where rust could never tarnish nor evil men defile.

Jesus taught His disciples to view their present ministries with this same anticipation. He wanted us to

have His long look and to live in the radiance of the coming glory. The Kingdom is something we can “see” now by faith in His Word (John 3:3, 5). Already we sit with Christ in the heavenly places (Ephesians 2:6). Each passing hour brings us closer to that day when faith shall turn to sight (1 Corinthians 13:12), when we shall see heaven open and “the angels of God ascending and descending upon the Son of man” (John 1:51).

It should come as no surprise that the world remains indifferent, or even hostile, to our witness. In fact, as the end approaches, conditions may get a lot worse than they are now. But God’s program will

not suffer defeat. The Son of Man will win the last battle. Rather than be distracted by the struggle, let us fix our attention upon the victory.

The King is coming! Before Him, every knee shall bow, in the realms above and on the earth below, and every tongue shall confess that He is Lord (Philippians 2:10-11). All creation shall worship before Him, and His judgment shall be manifest. The kingdoms of this world will become the kingdoms of our God, and the Son of Man shall reign King of Kings and Lord of Lords from hallelujah to hallelujah, forever and forever (Revelation 11:15; 15:4; 17:14; 19:1, 36). □

*Adapted from the book *The Mind of the Master*.

NAZARENE ROOTS



Undated photograph of a Bible class in Old Cove, Ark. J. D. Scott, of the Holiness Church of Christ, is the man furthest to the left.

THE WORD IN HUMAN LIVES

“Human strength can not regenerate or save a world, can not overthrow the mighty forces of evil. All the real work is beyond human power, a miracle, and yet this is [the Church’s] work . . .

“Men do not attack with any degree of success, the great evils of society, who do not take the Word of God. God’s Word, by the Incarnation which is the center of it, and by the Holy Ghost, who makes it effective, has created and continues to create the army of the Redeemer . . .

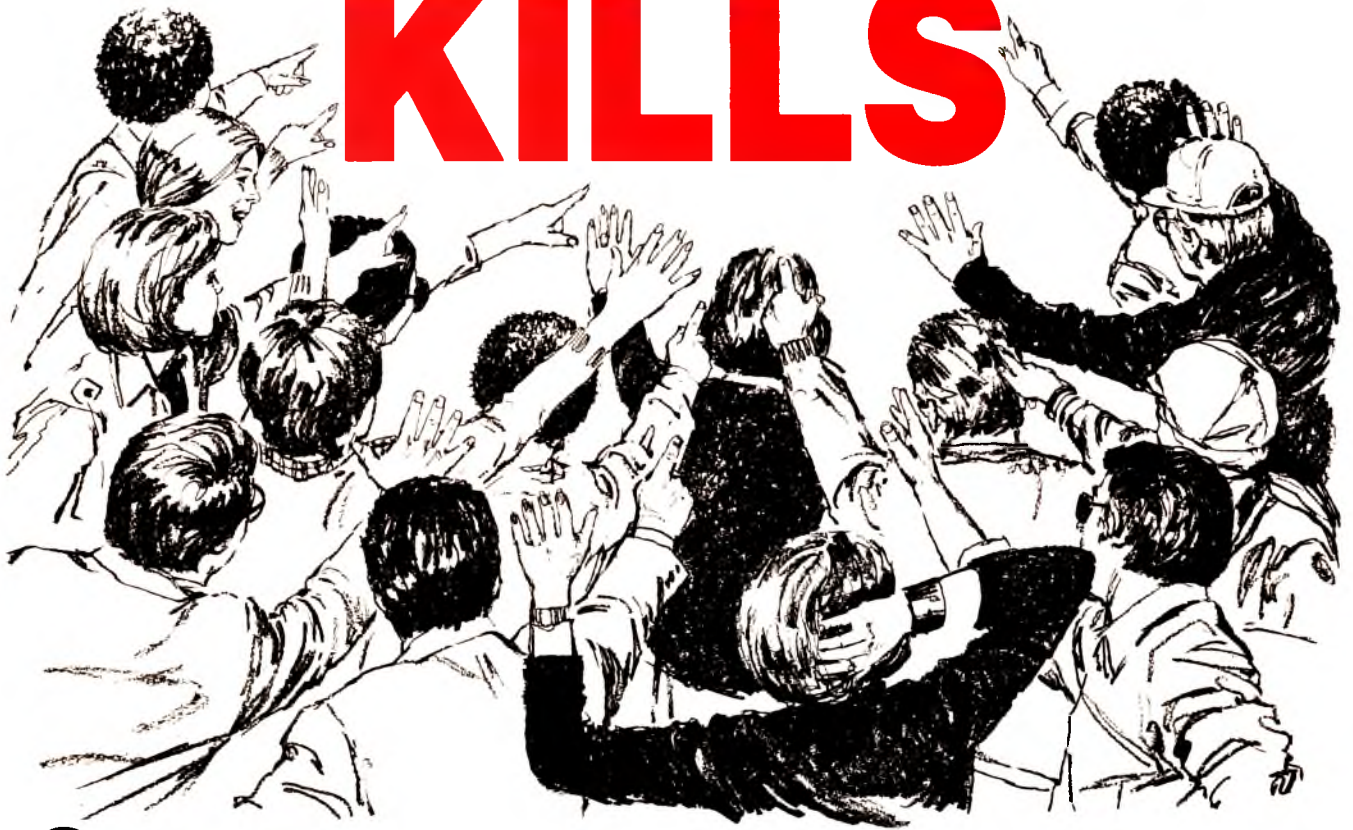
“This book is but an instrument. It needs back of it the living agent, the living, thinking, loving representative of its Divine Author. [One] whose heart glows and burns with these Divine facts, who feels their

force, and who knows in experience their power . . . This word alone did not account for the planting, within a few years, of churches from Jerusalem to Rome. There were men who used and lived the Word. This Word does not account for the Reformation; but the Word with Luther and Wycliff does account for it.

“We look unto the Bible not for doctrine and teaching so much as to see God. To see Him in the characters in which He there dwells and which He molds. To see Him in the hearts which He there inspires and fills, and especially to see the great fact of His Incarnation in Jesus Christ.” (P. F. Bresee, *Sermons on Isaiah*, 1926, 147-52, 107.) □

STEVE COOLEY, Director of Archives

THE THOUGHT THAT **KILLS**



ONCE THE CLOCK in Henry Ward Beecher's church ran constantly either too fast or too slow. Finally exasperated, he hung a sign on it that read, "Don't blame my hands, the trouble lies deeper."

Jesus said that murder begins in the heart and that even if it stays in the heart, it is still murder in God's sight. He said that a person who is angry with another is just as guilty of murder as the one who actually takes a life.

He said, "You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with his brother will be subject to judgment" (Matthew 5:21-22, NIV).

But all anger does not fall into the category Jesus describes here. Indeed, God shares with man the

by MERRILL S. WILLIAMS

emotion of anger. The difference is that the wrath of God is always holy. The Psalmist tells us that "God . . . expresses his wrath every day" (Psalm 7:11, NIV). On at least two occasions Jesus either felt or expressed anger. Once in a synagogue Jesus wanted to heal a man with a disfigured hand. But the Pharisees sought to condemn Him for healing on the Sabbath and breaking one of their rules. Mark describes the emotion Jesus felt: "He looked around at them in anger . . . deeply distressed at their stubborn hearts . . ." (Mark 3:5, NIV). He not only felt but also expressed His anger against the money changers in the Temple (John 2:13-16). Jesus was just as human as you and me. But His divinity tempered His humanity; He never let legitimate anger slip into sinful anger.

We have seen that anger is a divine as well as a human emotion and not sinful itself. The emotion of anger, like every other creation of God, is basically good. Temper is a part of every person's emotional equipment. We often condemn those who "have a temper," but really everyone has a temper. We would not be human if we did not. And contrary to some popular thinking, the Holy Spirit does not destroy our temper in entire sanctification; He cleanses it. We are still human after we are sanctified.

Anger becomes sinful only when it is perverted from its original purpose. God gave man the emotion of anger to be able to respond properly to sin and injustice. John Wesley said, "Give me a hundred men who fear nothing but God, and who *hate nothing but sin*, and who know nothing but Jesus Christ and him crucified, and I will shake the world" (italics mine). Unfortunately man has diverted anger to his own selfish ends.

MERRILL S. WILLIAMS is a Nazarene missionary in the Republic of the Philippines.

There are two words for anger in the New Testament, *orge* translated "anger" and *thumos* translated "wrath." The KJV, however, translates *orge* more often for "wrath" than its more exact equivalent. *Orge* means more the emotion itself, while *thumos* refers to the expression of anger.

William Barclay further distinguishes between the two. *Thumos*, he says, is pictured as the flame that comes from the burning of dried straw that flares up quickly but dies down just as quickly. *Thumos* describes the anger that flares up quickly and is gone.

Everett Lewis Cattell reminds us that temper is reflexive and controlled by the involuntary nervous system. He writes, "Since emotional reactions are involuntary, they form an excellent mirror of the heart. If the heart is impure it will be revealed in flashes of selfish temper. After cleansing, the temper will still work involuntarily, but it should reflect the new and holy condition of the heart."¹

The other word for anger in the New Testament, *orge*, is anger "become inveterate. It is the long-lived anger; it is the anger of the man who nurses his wrath to keep it warm; it is the anger over which a person broods, and which he will not allow to die."²

We must be careful to distinguish between involuntary emotional responses and those that are allowed to persist voluntarily. People vary greatly in their responses to stimuli, some with greater speed and intensity than others. Some persons naturally react slower and with less intensity in stressful situations. This has nothing to do with either the presence or absence of the sinful nature. Just because they are not as impulsive in their display of temperament does not necessarily mean they are unselfish. It could be that they were just born with a higher threshold of anger.

We ought to consider most important those emotional states we allow voluntarily. The sanctified Christian must permit no spirit of bitterness or resentment to remain in the heart.

But is every feeling and expression of anger prompted by the carnal mind? Or are there other

springs from which flow impulses to anger? W. Curry Mavis pleads a very reasonable case for the existence of what he calls "repressed complexes." Impulses to wrongdoing result not only from the sinful nature but also from repressed complexes. He says that "the term *repressed complexes* refers to emotionally toned feelings, memories, and ideas that were excluded from the conscious because they were stressful, humiliating, and painful. These feelings, memories, and ideas became buried in the unconscious beyond the reach of volitional recall, but they remained dynamic, being the source of many unconscious urges. Repressed complexes . . . represent an inner dynamic for maladjustive behavior."³

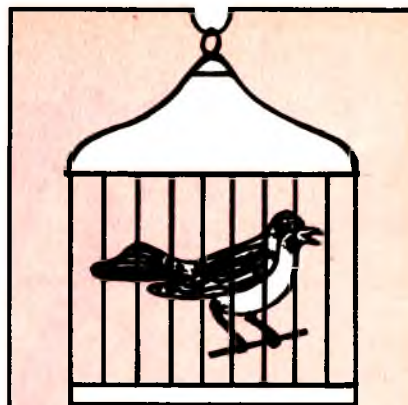
Perhaps we have in the past been too quick to attribute every feeling or expression of anger to sinful impulses. In a laudable effort to safeguard the doctrine of entire sanctification and deny the sinful nature any excuse to express itself, could it be that we have oversimplified an issue more complex than we imagined?

We must also remember that sin has grooved deep habit patterns into the lives of some people. Although the Holy Spirit purifies the heart, these deep patterns of habit sometimes remain temporarily, and we must subject them to the discipline of the Spirit.

This is not to allow the carnal behavior that existed before, but to encourage the newly sanctified not to cast away their confidence if they should slip and respond in a manner less Christlike than they desired. It does not necessarily mean they are not sanctified. Such an incident, however, would be rare and need never occur in the life of the mature, sanctified Christian.

Anger has its place, but we must keep it in its place. We need not and cannot deny anger as a valid and necessary human emotion. But we must allow the Holy Spirit to cleanse our temperament and then submit to His daily discipline. □

1. Everett Lewis Cattell, *The Spirit of Holiness* (Grand Rapids: William B. Eerdmans Publishing Company, 1963), 45.
2. William Barclay, *The Daily Study Bible*, "Matthew," vol. 1, rev. ed. (Philadelphia: The Westminster Press, 1975), 135.
3. Kenneth E. Geiger, ed., *The Word and the Doctrine* (Kansas City: Beacon Hill Press, 1965), 308.



IN A CAGE

*I am a bird
blue in a cage,
swinging on a
smooth machined stick.
I have run a circle
countless times
like some insane thing
on the swing.
Ring the bell—
kiss the mirror—
grip the tail
of a plastic mate—
stretch my wings
but never fly—
protected by bars
until I die.*

*What if the bottom
of my cage fell out?
Would I die,
killed by a butcher bird
hunting the sky?
But I would give
the next five years
for such a day
to stretch my wings—
to fly
free in the sunbeams—
to feel the grass—
see a pond—
sway in a tree—
eat a seed
soft and fresh—
sniff a weed—
find a friend.*

*Thank God
we are not
pretty playthings!*
—MERLE LAMPRECHT
Ciskei, South Africa



by MORRIS CHALFANT

ARTHUR BOLTON was a combat veteran of World War II. Later he distinguished himself as attorney general of Georgia. When his retirement was forced by lingering wartime injuries, Governor George Busbee said of the man: “He gave his physical strength in service to the country. He gave his integrity to the office of attorney general.”

During Georgia’s 1980 U. S. senatorial campaign, a columnist writing for the *Atlanta Constitution* encouraged his readers to “VOTE FOR INTEGRITY.”

In public and private life, the word *integrity* is universally considered a compliment of the highest order.

Webster’s *New World Dictionary* defines *integrity* as follows: “(1) The quality or state of being complete; unbroken condition; wholeness; entirety. (2) The quality or state of being unimpaired; perfect condition; soundness. (3) The quality or state of being of sound moral principle; uprightness, honesty and sincerity.”

The Lord commended Job’s integrity. David asked to be judged according to his integrity, and Proverbs tells how the integrity of the upright shall guide them. The word encompasses honesty, trust, dignity, a code of values, utter sincerity, completeness, and more. Integrity is not a word we instantly designate to someone or something. Integrity is the result of the test of time as one is continually tried over the years.

Integrity really means having a certain built-in set of attitudes. Let me give you examples.

Integrity means living up to the best in yourself. Years ago, a writer who had lost a fortune in bad in-

vestments went into bankruptcy. His intention was to pay off every cent he owed, and three years later he was still working at it. To help him, a newspaper organized a fund. Important people contributed heavily to it. It was a temptation—accepting would have meant the end of a wearing burden. But Mark Twain refused, and he returned the money to the contributors. Seven months later, with his new book a hit, he paid the last of his debts in full.

Integrity means having the courage of your convictions. This includes the capacity to cling to what you think is right, to go it alone when necessary, and to speak out against what you know is wrong. In the operating room of a great hospital a young nurse had her first day full of responsibility. “You’ve removed 11 sponges, doctor,” she said to the surgeon. “We used 12.”

“I’ve removed them all,” the doctor declared. “We’ll close the incision now.”

“No,” the nurse objected. “We used 12.”

“I’ll take the responsibility,” the surgeon said grimly. “Suture!”

“You can’t do that!” blazed the nurse. “Think of the patient!”

The doctor smiled, lifted his foot, showed the nurse the 12th sponge. “You’ll do,” he said. He had been testing her for integrity—and she had it.

Next to the Bible, Shakespeare is quoted more than any other source. Among his most frequently quoted lines are these relative to integrity:

... To thine own self be true,

And it must follow, as the night the day,

Thou canst not then be false to any man.

Sometimes we are untrue to our better judgment and to our convictions. Then we awaken to the stark reality

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of not having been true to anyone or to any ideal because we have been false to ourselves. Indeed, Shakespeare was right—we cannot be false to anyone when we have been true to ourselves. Conversely, we can never be true to others when we have not first of all been true to ourselves.

Probably no man ever had a longer or more distinguished career in the world of sports than the veteran coach A. A. Stagg, who for 42 years was the idol of students and graduates of the University of Chicago. He was most admired for his rugged character and uncompromising honesty.

“Stagg’s champion baseball team was defending its college title. The batter had singled, and one of Stagg’s men was racing home with the winning run. Stagg shouted, ‘Get back to third base. You cut it by a yard.’

‘But the umpire did not see it,’ the runner protested. ‘That doesn’t make any difference,’ roared Stagg.

‘Get back!’ It cost a game but a character battle was won.”

How does one acquire integrity? I’m sure there’s no pat answer. I think perhaps the first step is schooling yourself to practice total honesty in little things: not telling that small lie when it’s inconvenient to tell the truth; not repeating that juicy bit of gossip that is quite possibly untrue; not charging that personal phone call to the office.

Such discipline may sound small, but when you really seek integrity and begin to find it, it develops its own power that sweeps you along. Finally you begin to see that almost anything worth having has an integrity of its own that must not be violated.

A foolproof formula for success? Yes. It’s foolproof because—regardless of fame, money, power, or any of the conventional yardsticks—if you seek and find integrity, you are a success. □



Each Day Is Yours

*Dawn is peeking through the curtains—
the beginning of a brand-new day!
Yes, it's time to rise, but before I do,
there's something I must say:*

*Good morning, Lord! I thank You
for another day to sing
Your praises and to tell the world
that You are everything!*

*This day is Yours, sweet Jesus,
and I ask that You just fill
me with Your Holy Spirit, Lord,
and direct me as You will.*

*You see, no day is just another day
when you're walking with the Lord.
The highs are so much higher,
and the lows aren't near as low.*

*And when His day is ended,
I will not go to sleep
until I've expressed my gratefulness
through these words I gladly speak:*

*Good night, my Lord! I thank You
for another day to sing
Your praises and to tell the world
that You are everything!*

*I look forward to tomorrow,
and I ask that You just fill
me with Your Holy Spirit, Lord,
and direct me as You will.*

—CHERYL T. HENDERSON
Kettering, Ohio

His Grace Is Greater than Our Need

by J. M. YARBROUGH

ABOUT 11 a.m. the telephone rang and the caller identified herself as a member of the local Church of the Nazarene. She had a friend whose husband was in a nearby hospital with a terminal illness. Would I go and see him that afternoon?

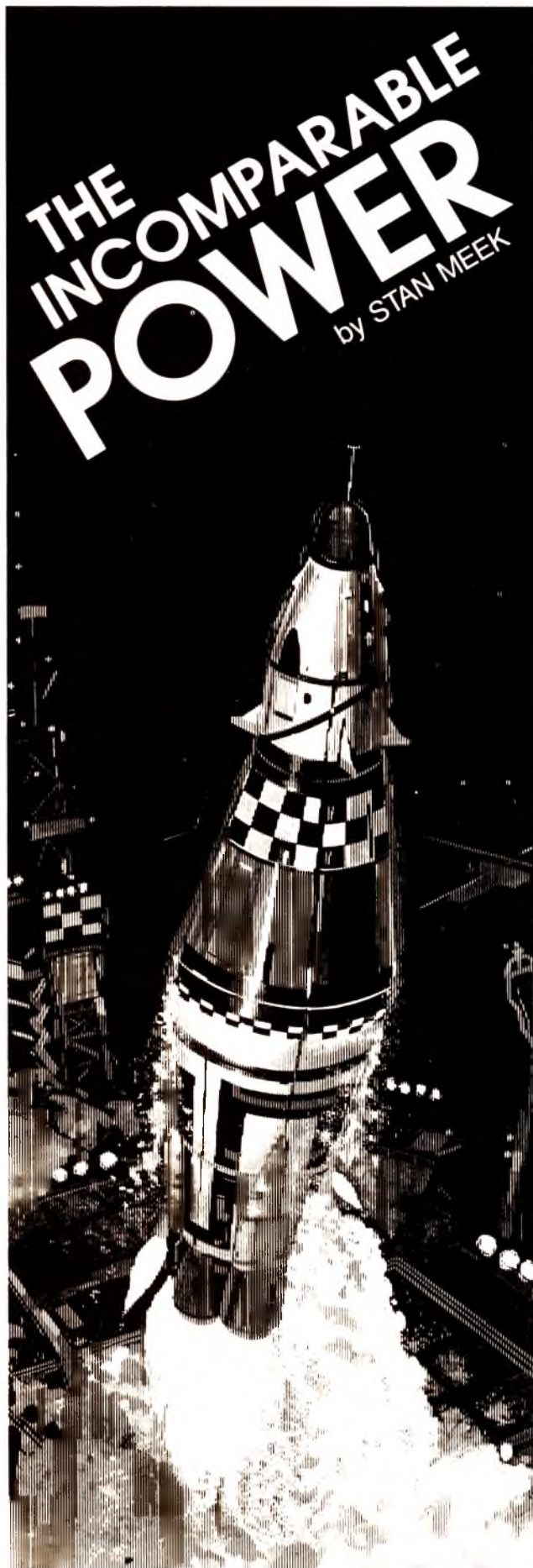
By 2 p.m. I had made several calls, including the one requested. About 4 p.m. the caller rang again to suggest that perhaps I should *not* try to see the ailing husband. She had learned that his admission records indicated he wanted no minister calling on him.

I had been familiar enough with the hospital personnel and layout that I walked past the information desk without needing to ask his room number or how to reach it. I had spoken to his physician, who was consulting with a fellow practitioner at the patient’s door. The ill man had received me graciously, had talked briefly, and had allowed me to pray with him. Furthermore, he had invited me to see him again the next day! Several months and numerous calls later, I preached his funeral in the presence of several of his nurses and two of his doctors, as well as many of his relatives and friends.

Through the months he had acknowledged his sins, had prayed the penitent’s prayer, had eagerly begun to study his Bible and search for its truths. Often he testified to us and to his friends that Christ had met his need, quieted his fears, and saved him.

A prayerful attitude and a discreet approach to a sick and suffering person earned dividends in two worlds. It surely did in this case. I’m banking on it to work again and again. □

J. M. YARBROUGH is a Nazarene elder. He resides in Valrico, Florida.



WHAT GENERATION in this planet's long history could boast of having both shuddered at the detonations of the atomic and hydrogen bombs and thrilled at participating vicariously in the 7 million pounds of thrust that lifted Neil Armstrong onto the lunar surface?

As marvelous as these feats of power were, however, the May 1983 issue of *U.S. News and World Report* suggests that the next 50 years will bring even more breathtaking accomplishments.

Examples of these new marvels are: 100 trillion calculations a second, megaprojects that will allow bridges to span the Strait of Gibraltar and the English Channel, totally electronic cars responding to voice commands, the towing of icebergs to provide fresh water for dry climates, the development of "beam weapons" to generate gravitational collapse, the actual colonization of space, and many other miraculous developments.

The apostle Paul, not having witnessed any of these 20th-century developments, but inspired of God, spoke of an *incomparably great power*—greater than all of these (Ephesians 1:19, NIV). Naturally, one wonders what power could be greater than that which the present generations of this world have witnessed and that which is predicted to come? What would this power be like?

Paul explained, it is "like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, *far above all . . . power . . . not only in this present age but also in the one to come*" (Ephesians 1:19-21, NIV, italics mine).

A. Skevington Wood, in his book *Life by the Spirit*, declared, "In an age which worships power, we do well to remind ourselves that all the incredible energies locked up in the atom are as nothing and less than nothing compared with the supernatural might which brought back Jesus from the dead."

As impressive as the harnessing and deharnessing of natural power and the achievements of modern technology are, man is always more profoundly impressed by a power that can absolve his guilt, conquer his passions, and equip him to face everyday life experiences and choices with confidence and peace.

Charles P. Sohner, in his book *The Peoples Power: American Government and Politics Today*, says, "*Power means the capacity to alter socially significant behavior. It makes people do things which they might not do and stops them from doing things which they might do.*" If men are not God-controlled from within, they will be controlled by evil powers within and forces outside of themselves.

The apostle Paul cried out for a power that could overrule the power of sin within him. He said, "What a wretched man I am! Who will rescue me from this body of death?" (Romans 7:24, NIV). His answer to his own question was, "Thanks be to God—through Jesus Christ our Lord!" (v. 25, NIV). Paul had personally experienced the "resurrection power" of Jesus that al-

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ters disposition and behavior, and he knew that there is *no greater power*.

Learning what the nature and extent of this power is, modern man then wants to know, Is it available to me? Paul assures his readers that this incomparable power is *for us who believe*. It is a part of God's glorious inheritance for the saints. It thus becomes not only a power to rescue, to change, to save—but also a power by which man can live and conquer and be kept.

Paul knew, however, that man was surrounded by a natural and visible world that was frightening, threatening, and deceptively real. That's why he said, "I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so *that you may know him better*" (Ephesians 1:17, NIV, italics mine). Paul knew that we would

need help in "seeing him who is invisible," and in appropriating our spiritual resources.

No goal is as worthy of the application of all our energies as the goal of *knowing Christ better!* As we know Him better, we will understand better "the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe" (Ephesians 1:18-19, NIV).

This incomparable power is *for us* and *in Christ*, in order that we might be able to serve Him victoriously, "for we are God's workmanship, created in Christ Jesus to do good works," and "in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus" (Ephesians 2:10, 7, NIV). □

WHAT TO DO WITH Discouragement

by ROSS W. HAYSLIP

IN NUMBERS 21:4 we read, "The soul of the people was much discouraged because of [the hardness of] the way." It is not uncommon for the child of God today to face the enemy known as Discouragement. We do know that in the process of living there are many obstacles that we must face and overcome. The Christian way is one of challenges. All of those who would follow Christ will face times when the odds seem to be stacked against them, and gloom and pessimism will prevail.

The people with whom we have to work seem to misunderstand us. The cause of God moves very slowly, and our own best efforts seem to be futile and vain. Moses once said, "I am not able to bear all this people alone, because it is too heavy for me" (Numbers 11:14).

Jonah prayed, "Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live" (4:3).

David cried out, "Oh that I had wings like a dove! for then would I fly away, and be at rest" (Psalm 55:6). And Elijah prayed, "O Lord, take away my life; for I am not better than my fathers" (1 Kings 19:4).

If we choose, we can surrender to our mood of discouragement and become impotent in our service to God and His kingdom. We will become depressed so that everything looks dark and even the simple things become difficult. We see molehills becoming mountains, and we lose our vision for the future development of our service to God. In a world full of calamity and conflict, famine and disease, wars and rumors

of wars, it is easy for us to feel that we cannot make much impact on our day.

To meet discouragement, we must remember that our faith is not in the ways of men but in the providence and power of God. We can look to Him and say, "Make use of me for the future as Thou wilt. I am of the same mind; I am one with Thee. My future is in Thy hands." If we are truly His, we have nothing to fear.

We can also remember that it is not what we have lost but what we have left that counts in life. I shall not bemoan my situation, but I shall accept it as God's will for me. No matter what comes to me or my possessions, nothing can touch my soul that is committed to Him. I shall meet the situation through His power, for all things are working for my good and His glory.

Sir William Osler has given this good advice: "Live for the day only and for the day's work . . . the chief worries of life arise from the foolish habit of looking before and after." Our greatest task is not to see what lies dimly at a distance, but to do what clearly lies at hand; to put our lives into day-tight compartments. If we try to add the burden of tomorrow and the load of yesterday to the weight that we carry today, we will be crushed.

Jesus said, "Sufficient unto the day is the evil thereof" (Matthew 6:34). Phillips puts it, "One day's trouble is enough for one day." God can take care of our past with His forgiveness and our future by His providence. And His grace is our sufficiency for our present. It can help us mightily to know that the greatest difficulties we bear are those that never happen! He still sits at the driver's seat of life. He will guide us safely home. □

ROSS W. HAYSLIP is the chaplain at Nazarene Bible College in Colorado Springs, Colorado.

A HIGH STANDARD FOR GOD'S PEOPLE

by IVAN A. BEALS

MICHELANGELO, the master painter, was a teacher with lofty goals. He corrected the work of his students by sketching the scene a pupil was trying to portray. His skillful work was placed beside that of the learner. This special touch was a standard and an example of fine art principles. The student could follow the pattern and please the master.

Our Heavenly Father has used this method to teach His children a holy standard. When God said, "Be holy, because I am holy" (Leviticus 11:44, NIV), He put His will for mankind within reach. He issued the Law and the sacrificial system as a "schoolmaster" (Galatians 3:24). Obedience and consecration were required from Moses and the chosen people of Israel.

In time, God produced the image of His holiness on a canvas of human flesh. The perfect life of His only begotten Son entered our faulty mural as a babe. Jesus' obedience and devotion to the Father revealed in complete likeness the holy life He expects from redeemed humanity.

With His own touch, the Heavenly Father gave a perfect example to live among us. Truly God and truly man, Jesus was sent to put holy living within the grasp of every believer. He always did the will of the Father. He poured out His life as a sacrifice for our sins. Through faith in Him we may receive divine forgiveness and cleansing.

All our efforts to meet God's holy standard fail without faith in Him. If any of Michelangelo's pupils shunned his model, they missed what they should have learned. If

we ignore the example of God's Christ, we wrongly assume that God's standard of holy living is too high.

But holiness is within our grasp when faith claims the transforming power of Jesus' shed blood. We receive divine strength to live a holy life. We cannot reform ourselves. The bent to sinning is too great; the selfish bias is too overwhelming. We must plead Christ's blood applied to our lives to be made holy.

The cross of Jesus calls us to seek forgiveness and cleansing for our sins. If we confess them, He is faithful and just to forgive and to cleanse us from all evil (1 John 1:9). This is holy living begun. As we repent, our faith that God forgives banks on His faithfulness. Christ proves God's triumph over sin and death. Despite all evil powers, Jesus died a holy sacrifice and arose from the dead. Because He lives, we receive new life through His Spirit.

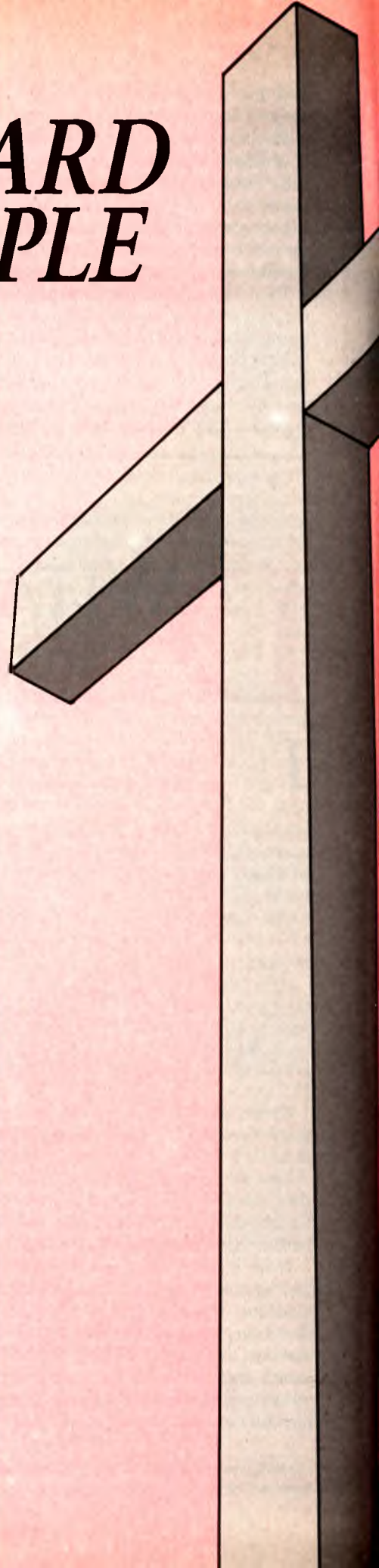
Though Jesus died for our sins, He himself was sinless. His perfect offering for sin makes it both needless and shameful for His followers to continue sinning. After His resurrection and ascension, He poured out the promised Holy Spirit on His followers. They received Him in a mighty, cleansing baptism.

The cross of Jesus calls believers to total consecration. Christ "suffered outside the city gate to make the people holy through his own blood" (Hebrews 13:12, NIV). Only as we "walk in the light, as he is in the light," do we have fellowship with one another, "and the blood of Jesus, . . . purifies us from all sin" (1 John 1:7, NIV).

The Spirit of Christ purges and fills every consecrated heart with love for God and mankind. His Spirit enables us to obey God daily despite the tempting pressure to join the selfish revolt of this depraved world. Only He can make us holy without and within.

Christ has overcome Satan's

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power in the world, not only for himself but for all believers.

Through His cleansing, indwelling Spirit we can live a holy life here and now. We ought not try to hide our sins as one might sweep dirt under a rug. Nor should we suppose Christ's "robe of righteousness" covers our inner evil disposition. God has not lowered His holy standard to compromise with our wicked surroundings. Rather, He lifts us in love to engage His holiness, to respond in love with every aspect of our humanity.

Too often we measure our lives with standards set by other people,

with the rules of the church, or according to selfish goals. Such self-righteousness is as a soiled line in our lives, marking where we shun God's holy will. The purity of heart and life that God wants has no "high water" mark, showing the limits of devotion.

The total commitment God demands of His people is what Christ, our example, provides. There should be no mistake as to what the Father expects from us, His children. Jesus' atoning sacrifice reconciles us, and the gift of His Spirit empowers us to do the Father's will. We must by faith seek unto His holy standard. The law of perfect love fulfills all other divine precepts.

Only the Master can approve the likeness of a faithful pupil compared to His perfect model. "Stu-

dents" are unqualified to judge how well others are following the standard given. But Christ's Holy Spirit bears witness with our spirits that we are His children. We know whether we have confessed all sins to be covered by His blood. We know when we have surrendered our all to Him. We know to what extent we have followed the Master in obedience.

God's standard for holy living is high. But it is within reach of our faith, through the Lord Jesus Christ. By faith, we are made strong in weakness. By faith, our feeble attempts to conform to His image are transformed when we submit to His holy work in our lives. We display God's holiness as we follow the example the Master has given us. □

HOW DOES our presentation of Christ and His gospel measure up when compared with some of the first-rate presentations and packages made in the media today?

I know, I know—we are in an entirely different business! But corporations are spending millions of dollars to present a favorable image to the public. We are commanded to spread the gospel of Christ to this same public.

Start with our buildings and properties. Are they well-kept, painted, clean? Is the grass cut, snow cleared off, etc.? Do our entrances and foyers present an inviting look to those potential newcomers? What do our neighbors see when passing our properties?

When new people enter our church, are they met with a friendly and happy greeting? Or do they have to make their own way to a seat? What does the service hold in store for them? Have we (as participants in worship and praise) entered into the service with a spirit of anticipation, knowing that God will be there? Or are we going through the motions? Does the congregational singing inspire worship and praise? Are our musicians playing with the knowledge that their ministry is unto God and can be used mightily in a public service? Has the choir a smile for the congregation as



HOW ARE WE PACKAGING OUR PRODUCT?

by W. GEORGE ADAMS

they take their places, or are their heads stuck in their music books?

Does the service progress smoothly, with each person involved being well aware what is expected of him? Do they know *when* to participate? Can this progress be interrupted at any time if the Holy Spirit should lead, or are

we bound to an order of service?

Does the message speak to everyone? Is it vital to today's living? Does it challenge us? Does it help us all in the spiritual journey? Are we being challenged to get into worship and praise? Is Jesus being presented regularly as Savior? Are we there as part of the local congregation, fully expecting God to do something for us and our visitors?

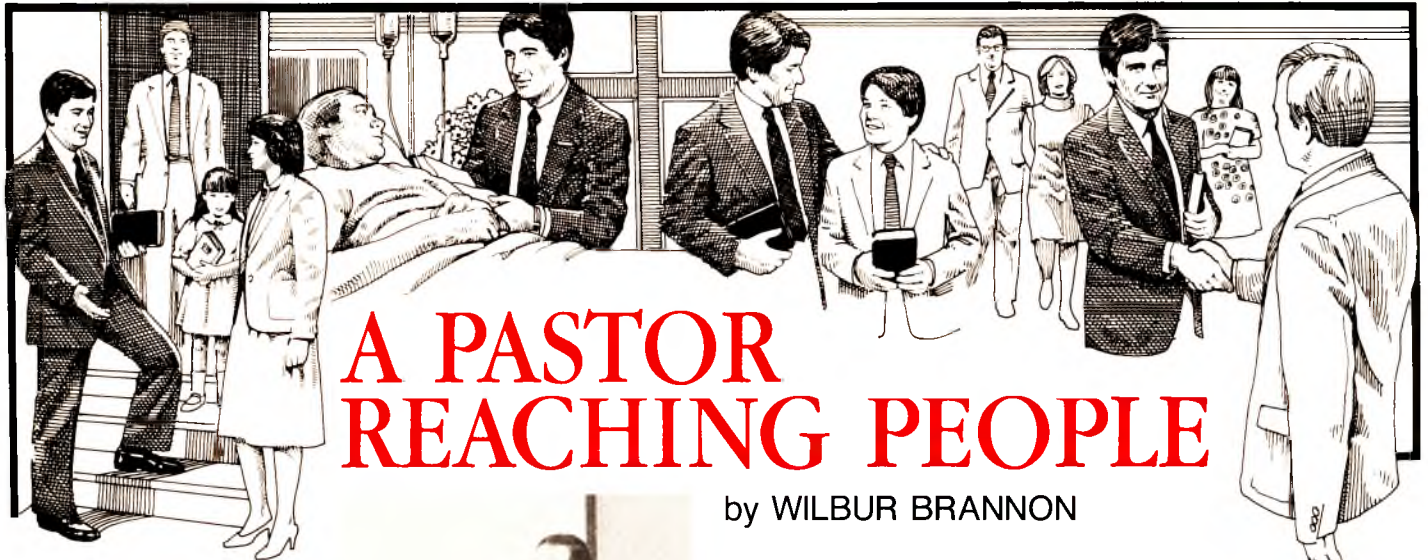
After the service, what happens? Are we all in a rush to get out so the dinner won't be burned? Do we look out for new people in our congregation? They have been led to our church for some reason. Let's be more aware of visitors and potential members!

What kind of a Christ are we, as a church, presenting? We are involved in the greatest task in the world. Let's make people who don't know our Savior envious of what we have. Let's not keep Him to ourselves. Let's brush up the image we are projecting!

Let's make sure our church image is that of an exciting, vibrant, and soul-winning part of the Church of Jesus Christ! □

W. GEORGE ADAMS is a member of the Toronto, Canada, Rosewood Church of the Nazarene. He is a typographer and edits the Canada Central district paper.

Reprinted from the March 1984 issue of the *Amplifier*, the Canada Central District paper



A PASTOR REACHING PEOPLE

by WILBUR BRANNON

TOM WILSON, one of the most caring persons I've met, came to Lompoc, Calif., in 1978. The congregation was averaging 80 in attendance. Six years later it is averaging 600 to 700.



They had 1,524 this past Easter and are planning to go to two services in their new 900-seat sanctuary this fall.

Where is Lompoc, Calif.? Vanderberg Air Force Base is next door. The population in the general area around Lompoc is about 50,000. The city itself is half that number. Trinity Church of the Nazarene has the largest auditorium in town and is making the strongest impact of any church in the area.

"Why is it that a church with a long but uneventful history suddenly comes alive?" I asked. It was Evie, the music minister, who answered, "When Tom first came, he shared with us his philosophy of ministry. Ours was to be a fellowship that was totally accepting of everyone no matter who the person was. Tom taught us to be sensitive to the needs of people and then minister to those needs."

Pastor Wilson is a transparent demonstration of that kind of person. He cares for people intensely. The reason he has become chaplain of the police force, the fire department, and the sheriff's department is to minister in times of crisis. He says, "I cannot stay in church all week and wonder why no one comes."

The special workshops he plans shows his sensitivity to people: "Parents Under Construction," "Better Homes and Guardians," "In Search of Intimacy" (for singles), "Surviving Your Parents' Divorce" (for children of divorced parents). On Thursday evenings

they have the "Happy Hour" for alcoholics and drug abusers.

Music is a very important part of Trinity Church of the Nazarene. The focus is on praise and commitment. The choir members are so thrilled with their opportunity to minister, they volunteered to sing in all three morning services before they moved into their new, larger sanctuary. The musicians feel involved in communicating something important—not just performing. The music includes traditional hymns, contemporary folk music, and everything in between. There is also time for genuine praise and expression of friendship in their services.

Andrea's husband was from a very conservative, liturgical tradition, but the love of the people and the warmth of the pastor was a winning combination for them. Their school-age children were excited about a membership class they attended. Lisa, another young mother, admitted, "It was the first time our family ever held hands during prayer. It was at prayer time in church." Lisa went on, "We had seen the church's ad in the paper and decided to visit. During that first week we received a hand-written letter from the pastor. The second week we had a personal visit. When our son achieved an honor at school, (pastor) Tom wrote him a personal letter of congratulations. Our son really treasured that special note."

Lisa remarked, "Tom is always there in crisis. At the point of total dependency, he was there."

"You don't daydream or make grocery lists when Tom is preaching," was Andrea's comment. "You really listen. You look forward to Wednesday, then Sunday. The Lord is really in control of the services. You know it."

One of the staff, equipped as a lay member of the church, said, "Tom's one of us. He presents a winning life-style that is relevant. You don't get a guilt trip laid on you. Children love him. Recently one came up to him right during the service and gave him a hug. You never feel rushed in the service. We are a family who cares for one another."

Chip Ricks, another lay member, is a mature lady with creative writing skills who has done curriculum writing for noted publishers. She is the newly ap-

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pointed director of adult ministries. She is excited about the way the total ministry of the church is biblically based. Her dream is to develop adult Bible education that ultimately will be recognized on a college level.

"Tom," I asked, "how long did you think you would be here when you first came?" He answered, "I came with a commitment to stay here the rest of my life and see a church come alive and really grow." Tom added, "Early in my ministry I was advised, 'Tom, don't get caught up in the numbers game.' Naturally, I like to see the numbers grow, but my commitment is to find the needs of people and meet those needs.

"There are three priorities that are repeated often and reinforced in many different ways to which our people are committed," Tom stated. "They are: commitment to the Lordship of Christ, commitment to the Body of Christ, and commitment to the work of Christ. That is what everything hangs on."

With a genuine self-effacing humility he quietly added, "I have no desire to gain recognition for what we are doing here. In fact, I have been afraid that any notoriety might even focus on the wrong thing. We're just trying to help people find their ministry for the benefit of our community in the name of Christ."

I asked him how he spent his time to get so much done. He was quick to say there are no shortcuts to fulfill the demands of ministry. He starts his day at 5 a.m. He schedules his day carefully. But nothing is as important as impacting his community for Christ. He has 11 marks of an effective church:

1. A plurality of good leaders. The leaders are representatives of Jesus Christ. The primary ingredient is HOLINESS in the lives of the people of God.

2. The church must have functional goals and objectives. "The reason so many of us feel we are doing so well is that we don't know what we're doing!"
3. A strong emphasis on discipleship. We are to be in the process of discipling.
4. A strong emphasis on community penetration. The early church blitzed the community with God's love.
5. An aggressive, active, ministering people. We are not SPECTATORS, but PARTICIPANTS.
6. An intense, mutually caring spirit. There is a tremendous responsibility for EVERY CHRISTIAN to reach out and minister to each other.
7. A genuine high level of devotion to the family. God is very serious about how family members treat each other.
8. A strong biblical preaching/teaching ministry. The truth of God must be presented. The instruction of God's Word still changes lives! Sin is wrong. God can forgive and cleanse.
9. A willingness to change and innovate. Forms are not sacred. Faith demands risks. There must be new life and a sense of adventure. God's Holy Spirit wants to shake us up—"Do a new thing among us, Lord."
10. A spirit of sacrifice. What are you believing God for in your life that nobody else could do, so that when God does it you KNOW He did it? Anything?
11. A primary thrust on worshiping God. This is the ultimate in an effective church. . . . What does God require? Worship, honor, love, to lift Him up. No emphasis on the "flesh" and human achievement, but on a great God!

Book Brief

CREATE A DRAMA MINISTRY



PAUL M. MILLER
and DAN DUNLOP
authors



DOES DRAMA have a place in the church? Paul, Dan, and their troupe at Kansas City First Church believe it does. Judging by pastoral support and congregational feedback, others agree. Paul Miller, drama editor and consultant for Lillenas Publishing Company, writes: "Christian drama allows God's Spirit to convince and convict . . . [and] has the ability to take spiritual truth and couch it in an appealing narrative to which every person in the audience can respond."

The book is a how-to for beginning a Christian drama ministry, by co-authors who were wrapped up in a major drama production as they wrote. Their active involvement lends credence to the information they pass along: exploring the possibilities for your church, getting the cast together, choosing the script, and technical matters (with technical terms explained) such as choosing and arranging location, lighting, and other highly important matters. It reads easily and diagrams are clear.

Dinner Drama at Kansas City First is an outreach ministry, so the authors touch on the need for an effective closing to each performance, plus a response card. The epilogue (written after the latest performance) ends: "One woman, and probably a whole audience, saw God's love. And we discovered how much of that love could splash off on us."

This book is valuable to the director of Christmas and Easter plays, wonderful for the youth leader planning teen tours, and holds out the intriguing possibility of starting, as a ministry, a local dinner drama group.

—Evelyn Stenbock

Lillenas Publishing Company
111 pages. Paper. To order, see page 23.

the editor's STANDPOINT

PORNOGRAPHY — CONSCIENCE ON SALE

The forces that sustain the pornography industry are greed and lust.

Greed is the motive of those who produce and peddle pornographic literature and films. They are in this business, not to meet a need or provide a service, but only to make money. Profit is their sole concern; people exist simply to be used. They are people with seared consciences, willing to sacrifice moral principles, exploit human weaknesses, and victimize men, women, and children for dollars.

Their product appeals to lust, to undisciplined and perverted sexual appetites. They have no interest in making human life nobler or better. They exploit the basest, foulest, and weakest elements in fallen humanity, loosing needed restraints and abetting terrible crimes.

Pornographers justify what Scripture condemns. They portray as acceptable behavior the fornication, adultery, incest, and sodomy that, according to the Bible, bring down the wrath of God. They make a mockery of marriage and a shambles of the home. They twist the minds and deaden the consciences of those who buy

their filth, until awareness of God is lost and respect for others is destroyed.

Only a too-permissive society, no longer possessing the courage to draw a line between liberty and license, allows the pornographers to flourish. Only a too-permissive society, unwilling or unable to protect its young against peddlers of smut and fomenters of crime, allows the pornographer to chain the abused to his cash register.

Pornographers are swift to scream about rights and freedom when under attack. Their cry is sheer hypocrisy. They are not concerned about civil rights or political liberties except where these concepts can be distorted to protect their profits.

They have their protectors and defenders. They have their advocates—even in some churches. They can wave enough dollars to intimidate some opponents, to corrupt others. They have everything to fear if “the silent majority,” weary of the exploitation of sex for dollars, ever stirs itself to concerted and continued action. Pray God that “Pornography Awareness Week” will spark some effort at remedial measures. □

FOR A CHANGE

I was leaving the office on a Friday afternoon when Mabel said, “Will you be in church Sunday for a change?”

She did not mean that I seldom go to church on Sunday. It's just that Mabel and I are members of our First Church in Kansas City, but I am rarely ever *there* on Sunday owing to my travels and preaching engagements. Pastor Keith Wright—and he is a good shepherd!—has assured me that my absence is understood and acceptable as long as I support First Church with prayer and money.

Mabel's words started wheels turning. The phrase “for a change” took on a special meaning. Yes, I am in church each week for a change. I need to change. My spiritual growth and vocational effectiveness require

me to keep changing. I must “grow in grace and in the knowledge of our Lord Jesus Christ.” I must be “changed into his likeness” from one degree of glory to another. If this process is retarded or halted, my life and work are seriously impaired.

“In church,” in worship services and study groups, much of this change and growth takes place. Some changes occur in other contexts, too, but much of it happens when I am involved with others in “the apostles' doctrine and fellowship.” To miss church would be to miss changes.

I don't always go to church consciously seeking change, or even really wanting to change. At times I am resistant to change. But as I share the hymns and prayers, as I listen to the Word preached, I am con-

fronted with changes that need to be made, in an atmosphere where it is easier to say, "Yes, Lord, shape my life as You will."

Will you be in church Sunday for a change? Why not! Is there a better reason for being there? Let me be there, eager for truth, willing to repent, inclined to

believe—and let the Spirit of God inform and reform me until I bear more fully the image of Jesus Christ. Let me be in church, not as a spectator to be diverted, but as a worshiper to be changed!

Yes, Mabel, I am going to be in church Sunday for a change!

CRUMPLED ARMOR

I have developed across the years a variety of techniques for protecting my fragile ego.

If I'm preaching and someone falls asleep, I never think I'm dull. Instead, I say to myself, "Poor man, he's so tired from his labors that he can't stay awake." Or if someone is writing, I never think, "She's writing a letter; the sermon must be boring." I just say to myself, "The message has really gripped her interest. She's taking copious notes."

When I get a nasty letter, I say to myself, "He isn't really angry with me. Someone he lives with or works with has upset him and he's venting his frustration on me."

And so on, and so on.

But while I was on the WILCON trail last summer, I received some blows that nearly crumpled my protective armor. Here is what happened. At each WILCON I preached on Wednesday night, and my messages were well received, all things considered. But I was asked to serve as a counselor on Thursday afternoons, and that's where the blows fell. Each counselor was assigned a room and outside the door the counselor's name was posted, along with a sign-up sheet.

Well, at the first WILCON I arrived at my counseling office to discover that no names were on the sign-up sheet. Over 400 were in attendance and none wanted my counsel! Looking closer, I saw that two pastors' wives had erased their names. They heard me preach on Wednesday night and rubbed out their names on Thursday morning! I tried to tell myself the message had answered their questions and solved their problems, but I couldn't convince myself.

At the next WILCON, two signed up and showed up. The first counselee looked at me in surprise and said,

"You are not who I thought you were—but since I'm here I guess I might as well talk to you."

So out of some 800 persons, only one wanted my counsel. From then on I preached Wednesday night and left town early Thursday morning, unwilling to bring utter devastation upon my bruised ego.

Well, that's life. Sometimes defense mechanisms fail and we must simply accept the fact that others do not perceive us as wise and helpful and necessary. God's grace brings the balm and boost we need to recover our balance.

In my case God's grace took a strange form. I soothed myself by reciting inwardly the words of Faye Stowe, who introduced me each Wednesday night before I took the pulpit. She said such glowing things about me and my work until even my mother would have struggled to believe them. Anyone who didn't know might have suspected that she was reading from copy I had furnished! So as I drove away, feeling rejected as a counselor, I would repeat the introduction, which I had joyfully memorized, and gain a large measure of emotional healing.

I still think I could have done useful work as a counselor, but that's water under the bridge. The grace of God and the generous comments of Mrs. Stowe kept the bridge from being washed away.

Paul once said that he was sometimes flattened but never kayoed. The Lord allows us to be knocked down, but He sends a friend along to keep us from being knocked out. The important thing is to keep the disappointments from blowing us away and the plaudits from puffing us up. And it's wise to make no major decisions about one's work or future when one's moods are low. A more balanced moment provides the opportunity for sounder assessments and actions.

message seemed to come through: the "better Red than dead" philosophy parroted by ignorant liberals.

As for me, I'll adhere to Nathan Hale's remarks, "Give me liberty, or give me death!"* Nothing is of value unless it's worth dying for.

Glen Youngerman
Longmont, Colorado

*Patrick Henry, not Nathan Hale, said this.

WELCOMES DIVERSE OPINION

Thank you for publishing Harold Ivan Smith's article titled "AIDS: The Spiritual Fallout." I object to the overall tone and to many specific passages in the article, but I salute you for your courage* in printing it. Heaven will be a place of much diversity of opinion. God's kingdom here on earth may as well model that fact.

We Nazarenes are becoming a diverse group no longer accurately characterized as "fundamentalist" or "conservative." As the internationalization of the church continues, our growing variety enriches us.

Regarding the article: I genuinely pity Mr. Smith if he believes that certain prominent evangelical Christians actually "hate" either AIDS or

its victims. Compassion for victims is an identifying hallmark of all Christianity. However, AIDS is such a clear object lesson that its use in sermon material is both inevitable and perfectly fitting. There *are* consequences to sin, as even Mr. Smith admits.

To suggest that *any* Christians, particularly one's political opposites, are "complicating the search for a cure" or "ranting and raving" is unenlightened, irresponsible journalism. However, as the expressed opinion of a Christian brother (and fellow Nazarene) it should be welcome in a public forum such as the *Herald*.

God grant you courage and peace.

David L. Frisbie
St. Anthony, Minnesota

*No courage required.

AIDS A SERVICE

Congratulations on having the courage* to print Harold Ivan Smith's article on AIDS. It's disappointing that so many of your articles are so sweet as pie that never an eyebrow is raised or never a healthy, tough question is raised. If this attitude of "everything is so wonderful inside our God-ordained castle in the sky, including us," con-

tinues (ain't it great to be holy), it's no wonder our church is dead, in many ways out of touch, and proud of it. We need more writers like Smith, who hits us with one of the many realities that most of us would rather not deal with, let alone think about. We need a dose of Isaiah 58:1-11.

Philip Fox
Connell, Washington

*No courage was required, either for the article or this response.

CHALFANT FAN

Being a reader of the *Herald of Holiness* has brought great blessings into my life, especially Rev. Morris Chalfant's articles. It seems as though he has witnessed areas in life that few have ever encountered. His thought-provoking stories are beyond doubt deeply rooted and enhanced by his love and obedience to Jesus Christ. His April 1 article, "The Peril of Lugging" has opened my eyes as to the value of forgetting the bad aspects as well as the good in our past, and pushing onward toward redemption's hour, when Jesus will claim His children.

I guess Rev. Chalfant will always have a special place in my heart, but then again, he's my dad.

Ted Chalfant
Franklin, Tennessee

No Power Failure with God

by CAROLE L. SPENGLER

THE RIVERTON, Wyo., *Ranger* newspaper of January 18, 1984, read "Power Failure Hits City," and underneath, "Temperature drops to 45 below zero, schools close." At the parsonage we were not overly concerned because we had a fireplace and plenty of wood. But when my pastor-husband brought the news that the church furnaces were not working on Thursday after power had been restored, there was cause for concern.

He phoned Northern Utilities, and later that day a young man named John came to check out the furnace problem. The news was not good. When the company's transformer had clicked back on to restore power, damage was done to the furnaces, and repair work would be the church's responsibility. My husband, Wes, took this opportunity, as he always does, to share the Lord

CAROLE L. SPENGLER is the pastor's wife in the Riverton, Wyoming, Church of the Nazarene.

Jesus Christ with John, despite the furnace problem. The young man expressed interest and promised to visit the services and bring his family.

By their second Sunday visit, John, Kathy, and their three boys were getting acquainted with "evangelistic Nazarene services." God began dealing with them about their need of Christ as Savior. After the evening service of the 29th, John told the pastor he should have been at the altar. The next day, January 30, was John and Kathy's wedding anniversary, and they asked us to come to their home, share the Good News, and help them celebrate this important date.

As we took them through our visual aid, "Salvation by Appointment," we could sense the convicting power of the Holy Spirit. There was no power failure that night! They were receptive to God's grace, and John and Kathy prayed through at the kitchen table. The joy of salvation shone through the tears on their faces. They have been in every church service and were easily disciplined. They joined the church by profession of faith and dedicated their three boys to the Lord on February 26, our 28th wedding anniversary. We cannot remember a wedding anniversary we enjoyed more than this one. God's power is *always* available to seeking hearts. Praise His name! □

"By ALL MEANS...
Save Some"

IN THE NEWS

PEOPLE AND PLACES

Florence Southwick Munroe recently returned to Northwest Nazarene College for the 60th anniversary of her graduation in 1924. She was the only member of her class to return for the occasion.

Now nearly 90 years of age, she gave an inspiring report of 19½ years of work-filled days since she retired from active missionary service under the Oriental Missionary Society. She has been a member of the Church of the Nazarene across the years and is presently a member of Boise, Idaho, First Church.

Upon her retirement at age 70 in 1965, she and her niece visited the old homestead where she had grown up. The old trees of the orchard were still

bearing fruit. She then received the promise: "They shall still bring forth fruit in old age" (Psalm 92:14).

Here is a brief summary of her activities: (1965-74) 56 speaking engagements in England, Ireland, Scotland, and Wales; missionary work among overseas Chinese in Peru, Ecuador, Costa Rica, Panama, and Trinidad; deputation work in 10 different states; cared for her brother in his last illness and gave time to writing; and missionary work in Indonesia, Hong Kong, and Singapore; (1975 to present) Christian work in Australia, New Zealand, Fiji, and Vanuatu; more than 460 lectures in a holiness Bible college; and the publication of seven books and nine songs. □

Daniel G. McLean, of Xenia, Ohio, graduated from Ohio State University with a Ph.D. in physics June 8. He is a graduate of Olivet Nazarene College. Dr. McLean is the grandson of Dr. D.

I. Vanderpool, general superintendent emeritus; and the son of Max and Ramona (Vanderpool) McLean, of Greenwood, Ind. Dr. McLean and his family are members of Xenia, Ohio, First Church. □



In a Sunday night service April 8, at his church, Rev. Joe Pearce (l.) was sworn into the Air National Guard. Lt. Col. William H. Bridges conducted the swearing-in ceremony at the Rush Community Church of the Nazarene near New Philadelphia, Ohio. Rev. Pearce is one of only three pastor/chaplains from the Church of the Nazarene presently assigned to the Air National Guard. Pastors interested in serving their communities and their country in this needy area can make inquiry with the commander of the Air National Guard base or other military establishment nearest them.

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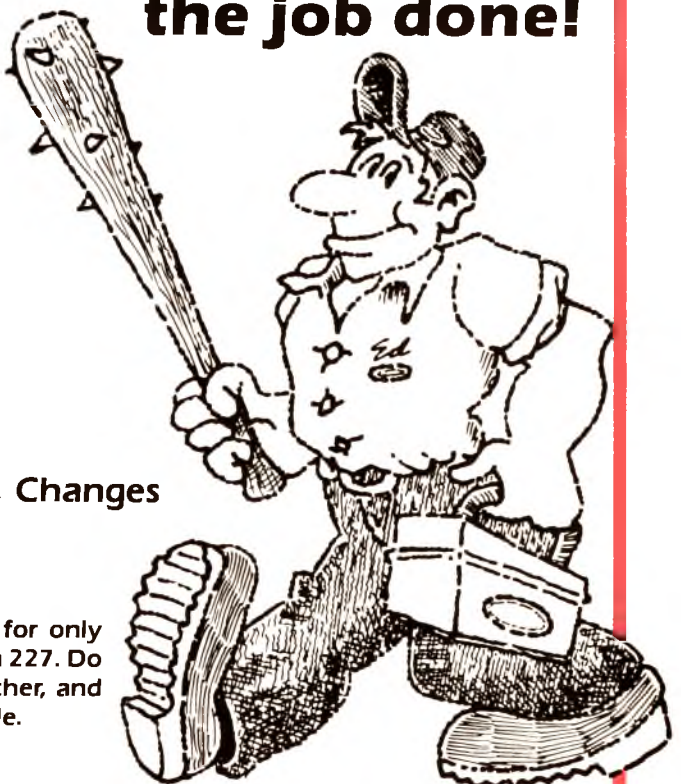
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A SERVICE OF PASTORAL MINISTRIES





EVANGELIST'S SLATES

ADAMS, MICHAEL: Findlay, OH (1st), Oct. 23-28; Oregon, OH, Oct. 30—Nov. 4

• **ALLEN, JIMMIE:** Muldrow, OK, Oct. 24-28; Roland, OK, Oct. 31—Nov. 4

ARCHER, DREX: Alliance, NE, Oct. 19-21

AREY, DONALD: Cundys Harbor, ME, Oct. 9-14

ARMSTRONG, LEON, LINDA & FAMILY: Hopewell, VA (1st), Oct. 2-7; Greensboro, NC (Rolling Roads), Oct. 9-14; Rantoul, IL (1st), Oct. 16-21; Geneva, OH (1st), Oct. 23-28; Johnstown, PA (1st), Oct. 30—Nov. 4

ATTIG, WALTER: Decatur, IL (Oak Grove), Oct. 9-14; Oklahoma City, OK (May Ave.), Oct. 23-28

• **BAGGETT, DALLAS:** Greencastle, IN (1st), Oct. 2-7; Bridgeton, MO, Oct. 9-14; SW Ohio Dist. Crusade, Oct. 28-29; Williamsburg, VA, Oct. 31—Nov. 4

BAKER, RICHARD C.: Woodsfield, OH, Oct. 2-7; Bruceton Mills, WV (Little Sandy), Oct. 9-14; The Plains, OH (Point Rock), Oct. 17-28; Charleston, WV (Northside Ws.), Oct. 30—Nov. 4

• **BALLARD, DON:** Pensacola, FL (Ensley), Oct. 9-14; Glasgow, KY (1st), Oct. 23-28

BALLARD, JOHN & JUNE: Jefferson, TX, Sept. 28—Oct. 7; Longview, TX (Aldersgate), Oct. 17-21; Kingman, KS, Oct. 28—Nov. 4

BEARDEN, LES: Beckley, WV (1st), Oct. 2-7; Des Moines, IA (1st), Oct. 9-14; Cincinnati, OH (Fairfax), Oct. 16-21; Wellsburg, WV (1st), Oct. 23-28; Chester, SC (1st), Oct. 30—Nov. 4

BEELER, LOWELL: Simmesport, LA (Evang. Meth.), Oct. 2-7; Shreveport, LA (Evang. Meth.), Oct. 9-14; Natchez, MS (Evang. Meth.), Oct. 16-21; Fort Madison, IA, Oct. 23-28

BELL, JAMES & JEAN: Hastings, NE, Oct. 3-7

BELZER, DAVE: Benedict, ND, Oct. 9-14; Kenmare, ND, Oct. 16-21; Gillette, WY, Oct. 23-28

BLUE, DAVE & DANA: Indianapolis, IN (Gaithers Praise Gathering), Oct. 4-6; Kansas City, MO (1st), Oct. 17; Olathe, KS (MANC), Oct. 18; Kansas City Dist. Lay Retreat, Oct. 19-21

BLYTHER, ELLIS: Summersville, KY, Oct. 7-14; Hermitage, TN (1st), Oct. 16-21; Panama City, FL (1st), Oct. 23-28; Sanford, FL (1st), Oct. 30—Nov. 4

BOCK, DON: Kankakee, IL (Limestone), Oct. 2-7; Columbus, OH (Warren Ave.), Oct. 9-14; Portsmouth, OH (Sciotoville), Oct. 16-21; Leesburg, OH (Walnut Hill CCCC), Oct. 23-28; Cincinnati, OH (Asbury Tabernacle), Oct. 30—Nov. 4

BOND, GARY & BETH: Logan, OH, Oct. 2-7; Monroe, OH, Oct. 9-14; West Carrollton, OH, Oct. 16-21; Marion, OH (1st), Oct. 23-28; Flint, MI (Westside), Oct. 30—Nov. 4

BOSHELL, T. JAMES: Craigsville, WV, Oct. 9-14; Elkins, WV (1st), Oct. 23-28

BREWINGTON, JANE: Minneapolis, MN (Russell Ave.), Sept. 29—Oct. 3

BROWN, FRED: Columbus, OH (Whitehall), Oct. 2-7; Columbus, OH (Wilson Ave.), Oct. 9-14; Lakewood, OH (Indian Lake), Oct. 16-21; Gahanna, OH (CCCC), Oct. 23-28; Zanesville, OH (1st), Oct. 30—Nov. 4

BROWN, ROGER: Beckley, WV (1st), Oct. 2-7; St. Albans, WV (1st), Oct. 14 a.m.; South Charleston, WV (Davis Creek), Oct. 14 p.m.; Huntington, WV (1st), Oct. 16-21; Selma, IN (Harris Chapel), Oct. 23-28; Shelbyville, IL, Oct. 30—Nov. 4

BROWN, TIMOTHY: Okmulgee, OK, Oct. 2-7; Nevada, MO, Oct. 9-14; Fort Smith, AR (Northside), Oct. 16-21; Lake Jackson, TX, Oct. 23-28

BROWNE, CHARLES: Harrison, MI (Temple), Oct. 7-14

BUDD, JAY: Colliers, WV (Archer Heights), Oct. 2-7; Wilmington, OH, Oct. 9-14; Reserved, Oct. 15-22; Edinboro, PA (Hillcrest), Oct. 23-28; Alum Bank, PA (Ryot), Oct. 30—Nov. 4

BURKE, OWEN M.: Cottage Grove, OR, Oct. 9-14; Gladstone, OR, Oct. 16-21; Woodburn, OR, Oct. 23-28

BURKHALTER, PAT: Bossier City, LA (1st), Oct. 2-7; Jonesboro, LA (1st), Oct. 9-14; Alvin, TX (1st), Oct. 16-21; Houston, TX (Northshore), Oct. 23-28; Tulsa, OK (Faith), Oct. 30—Nov. 4

BYERS, CHARLES & MILDRED: Des Moines, IA (Highland Park), Oct. 2-7; Springdale, AR, Oct. 9-14

• **CARRICO, J. DONALD:** Waverly, OH, Oct. 2-7; Wheelersburg, OH, Oct. 23-28

CASTEEL, HOWARD: Rochester, MN (1st), Oct. 2-7; Mena, AR, Oct. 9-14; Piedmont, MO (1st), Oct. 16-21; House Springs, MO, Oct. 23-28; Dexter, MO (Southwest), Oct. 30—Nov. 4

CAYTON, JOHN: Dellroy, OH, Oct. 2-7; Fairview Heights, IL (Crestview), Oct. 9-14; Caruthersville, MO, Oct. 16-21; Cedar Rapids, IA (Oakland), Oct. 23-28; Cedar Rapids, IA (Trinity), Oct. 30—Nov. 4

CHAPMAN, W. EMERSON: Dodge City, KS (College Heights), Oct. 21-28

CHASE, FRANK: Van Buren, AR, Oct. 2-7; Lyons, KS, Oct. 16-21; Severy, KS, Oct. 23-28; Hays, KS, Oct. 30—Nov. 4

CHIPP, VERLIN: Clinton, IA (1st), Oct. 2-7; Bloomington, IN (Broadview), Oct. 9-14; Greensburg, IN (1st), Oct. 16-21; Mooresville, IN, Oct. 23-28

CHRISTNER, JACK: Vermontville, NY, Oct. 2-7; DuBoise, PA, Oct. 9-14; Washington, PA (Hart Ave.), Oct. 16-21; Meadville, PA, Oct. 23-28; Hawthorn, PA, Oct. 30—Nov. 4

CLAY, M. E.: Hernando, FL, Oct. 2-7; Huntington, WV (Walnut Hills), Oct. 16-21; Charleston, WV (Tyler Heights), Oct. 23-28

COBB, BILL & TERRI: Bentonville, AR, Oct. 2-7; Oklahoma City, OK (Lakeview Park), Oct. 9-14; Burlington, IA, Oct. 17-21; Cedar Rapids, IA (Oaklawn), Oct. 23-28

COLLINS, LUTHER: Seinsgrove, PA, Oct. 16-21; Boswell, PA, Oct. 23-28; Aliquippa, PA, Oct. 30—Nov. 4

CONNETT, JOHN W.: Decatur, IL (Oak Grove), Oct. 13; Charleston, IL (1st), Oct. 16-21

• **COOK, LEON & MARIE:** Hutchinson, KS (Westwide), Oct. 14

COVINGTON, NATHAN: Claremore, OK, Oct. 2-7; Collinsville, OK, Oct. 9-14; Reserved, Oct. 16-21; Pryor, OK, Oct. 23-28; Del City, OK, Oct. 30—Nov. 4

• **COX, CURTIS:** Hershaw, WV, Oct. 2-7; Oak Hill, WV (Interdenominational), Oct. 9-14; Marksville, LA, Oct. 30—Nov. 4

CRABTREE, J. C.: Elizabethton, TN (1st), Oct. 2-7; Cleveland, TN (1st), Oct. 9-14; North Vernon, IN (1st), Oct. 17-21; Martinsville, IN (1st), Oct. 23-28; Mansfield, OH (CCCC), Oct. 30—Nov. 4

CRANDALL, V. E. & BARBARA: Medford, OR (Rogue Valley), Oct. 2-7; Red Bluff, CA, Oct. 23-28; Antioch, CA, Oct. 30—Nov. 4

CRANE, BILLY: New Martinsville, WV (1st), Oct. 2-7; Parkersburg, WV (Marriott), Oct. 9-14; Hurricane, WV (1st), Oct. 16-21; Weirton, WV (1st), Oct. 23-28; Ripley, WV (1st), Oct. 30—Nov. 4

• **CREWS, H. F.:** Harlingen, TX (Mission), Oct. 2-7; Whitney, TX, Oct. 9-14; Jacksonville, TX, Oct. 23-28

CUNDIFF, G. R. "SCOTT": Monticello, IL (1st), Oct. 2-7; San Antonio, TX (East Terrell Hills), Oct. 30—Nov. 4

DARNELL, H. E.: Sayre, PA, Oct. 4-14; Middleburg, NY, Oct. 16-21; Wabash, IN, Oct. 25—Nov. 4

DEBOLT, TED & DOROTHY: Canton, IL, Oct. 17-21; Freedom, IN, Oct. 23-28; Montezuma, IN, Oct. 30—Nov. 4

DELL, JIMMY: Hutchinson, KS (Bethany), Oct. 3-7; Enid, OK (1st), Oct. 10-14; Beeville, TX (1st), Oct. 20-24; Reserved, Oct. 25-28

DENNIS, CARL: Zanesville, OH (South Zanesville), Oct. 9-14

DENNIS, DARRELL, BETTY, BETH & DWIGHT: Akron, OH (Elliot), Oct. 2-7; Logansport, IN, Oct. 9-14; Geneva, IN, Oct. 16-21

DENNISON, MARVIN: Colby, KS (Wes.), Oct. 9-14; Dallas, TX (Lake June), Oct. 16-21; Cedar Hills, TX, Oct. 23-28; San Marcos, TX, Oct. 30—Nov. 4

DISHON, MELVIN: Indianapolis, IN (Central), Oct. 23-28

DIXON, GEORGE & CHARLOTTE: Jefferson, PA, Oct. 3-7; Freeport, NY, Oct. 19-21; Holy Land Tour, Oct. 22-31

DODDS, JOHN: Grover Hill, OH, Oct. 2-7; Pioneer, OH, Oct. 9-14; DeGraff, OH, Oct. 16-21; Bradford, OH, Oct. 23-28

DODDS, LARRY: Stockton, IL, Oct. 2-7; Fort Morgan, CO (1st), Oct. 9-14

DOROUGH, JIM & CAROL: Vivian, LA, Oct. 2-7; Borger, TX (1st), Oct. 9-14; Midland, TX (1st), Oct. 16-21; Abilene, TX (Southwest), Oct. 23-28; Lawton, OK (Lawn Heights), Oct. 30—Nov. 4

DUNMIRE, RALPH & JOANN: Point Pleasant, WV (1st), Oct. 2-7; Newell, WV (1st), Oct. 9-14; Meadville, PA (1st), Oct. 23-28; Williamsburg, IN, Oct. 30—Nov. 4

DUNN, DON: Akron, OH (East Liberty), Oct. 9-14; Charleston, SC (Dorchester Dr.), Oct. 16-21; Orangeburg, SC, Oct. 23-28

EASTMAN, RICK: Skowhegan, ME (1st), Oct. 2-7; Augusta, ME, Oct. 9-14; Canton, IL (Maple Mills), Oct. 16-21; Manhattan, KS (1st), Oct. 23-28; Morton, IL (1st), Oct. 30—Nov. 4

EBY, PAUL & MARTHA ANN: Cincinnati, OH (Fairfax), Oct. 16-21; Rockville, IN, Oct. 30—Nov. 4

• **ECKLEY, LYLE:** Cleveland, OK, Oct. 9-14; Tulsa, OK (Southwest), Oct. 16-26; Sarcoux, MO, Oct. 23-28

ERICKSON, A. WILLIAM: Evansville, IN (Diamond Valley), Oct. 3-7; Dallas, TX (Brunton Terrace), Oct. 9-14; El Paso, TX (Montwood), Oct. 16-21; Hobbs, NM (1st), Oct. 23-28; Kermit, TX, Oct. 30—Nov. 4

ESSELBURN, BUD: THE KING'S MESSENGERS: Madison, KY, Oct. 2-7; Sharon, PA, Oct. 9-14; Waterford, PA, Oct. 16-21; Racine, OH, Oct. 23-28; New Matamoros, OH, Oct. 30—Nov. 4

EVERMAN, WAYNE: Ironton, OH (South Shore), Oct. 30—Nov. 4

FADER, WES & MARY: Victoria, VA, Oct. 2-7; Montrose, PA (Bible Cont.), Oct. 12-14; Upper Marlboro, MD (Melwood), Oct. 16-21; Worcester, MA, Oct. 24-28; Fort Washington, MD (Trinity), Oct. 31—Nov. 4

FARRIS, A. A.: Danville, KY, Oct. 2-7; Athens, OH, Oct. 9-14; Richmond, IN (1st), Oct. 16-21; Germantown, OH, Oct. 23-28

FILES, GLORIA & DOROTHY ADAMS: West Palm Beach, FL, Oct. 30—Nov. 4

FISHER, WILLIAM: Ardmore, OK, Oct. 2-7; Pekin, IL (1st), Oct. 9-14; Seymour, IN (1st), Oct. 16-21; Springfield, IL (1st), Oct. 23-28; Lexington, KY (Lafayette), Oct. 31—Nov. 4

FORTNER, ROBERT: Cadillac, MI (1st), Oct. 2-7; Grand Haven, MI (1st), Oct. 9-14; Vicksburg, MI (Chapmans Memorial), Oct. 16-21; Poughkeepsie, NY (Vassar Rd.), Oct. 30—Nov. 4

• **FOSTER, HALLIE & MARTHA:** Granite City, IL (Glenview), Oct. 7-14; Monticello, IA, Oct. 21; Fairfield, IL, Oct. 23-28

FRANK, RICHARD: Temple, PA (Trinity), Oct. 14; Alexandria, VA (Mt. Vernon), Oct. 15-21; Front Royal, VA, Oct. 22-28

FRODGE, HAROLD: Olive Hill, KY, Oct. 2-7; Potomac, IL, Oct. 9-14; Grinnell, IA, Oct. 16-21; Winchester, IN (Brownington), Oct. 30—Nov. 4

GAWTHORP WAYLAND: Charleston, IL (Wes.), Oct. 2-7; Cincinnati, OH (Blue Ash), Oct. 9-14; Oneonta, AL (Union Hill), Oct. 16-21; Monterey, TN (Wes.), Oct. 23-28; Chattanooga, TN (Calvary), Oct. 30—Nov. 4

GORMAN, HUGH: Pickford, MI, Oct. 2-7; St. Albert, Alberta (Community), Oct. 16-21; High River, Alberta, Oct. 23-28; Olds, Alberta (Harmattan), Oct. 30—Nov. 4

GRAY, BOB & BECKY: Yakima, WA (West Valley), Oct. 2-7; Sterling, OH, Oct. 10-14; Reserved, Oct. 16-21; Oklahoma City, OK (Western Oaks), Oct. 23-28; Del City, OK (1st), Oct. 30—Nov. 4

• **GRAY, C. PAUL:** Watonga, OK (1st), Oct. 2-7; Noble, OK, Oct. 16-21

GRAY, DAVE & BECKY: Knox, IN (1st), Oct. 2-7; Corry, PA (1st), Oct. 16-21; Uhrichsville, OH (1st), Oct. 23-28

GREEN, JAMES & ROSEMARY: Princeton, IN (1st), Oct. 2-7; New Castle, IN (1st), Oct. 9-14; Shelbyville, IN (1st), Oct. 16-21; Waynesburg, PA (1st), Oct. 23-28; Rochester, NY (Trinity), Oct. 30—Nov. 4

GRINDLEY, GERALD & JANICE: Owosso, MI (1st), Oct. 7 p.m.; Fort Oglethorpe, GA (Battlefield Parkway), Oct. 9-14; Oneonta, AL, Oct. 16-21; Elkins, WV, Oct. 23-28

GROVES, C. WILLIAM: Waterford, OH, Oct. 2-7; Caldwell, OH (1st), Oct. 9-14; Sebring, OH, Oct. 16-21; Kittanning, PA, Oct. 23-28; Chillicothe, OH (1st), Oct. 30—Nov. 4

HAGEMER, WAYNE: Quincy, WA, Oct. 2-7; Ellensburg, WA, Oct. 14-17; Harrington, VA, Oct. 23-28

HAINES, GARY: Glenwood Springs, CO, Oct. 5-7; Davenport, IA (1st), Oct. 13-17; Burlington, IA (Flint Hills), Oct. 18-21; Dallas, TX (Trinity), Oct. 26-28

HAMILTON, JACK & WILMA: St. Louis, MO (Grace), Oct. 3-7; St. Louis, MO (North County), Oct. 17-21; Springfield, MO (Crestview), Oct. 24-28; Jonesboro, AR (Woodsprings), Oct. 30—Nov. 4

• **HANCE, RAY:** Flagstaff, AZ, Oct. 10-14; Prescott, AZ, Oct. 17-21; Oklahoma City, OK (Britton), Oct. 30—Nov. 4

HANCOCK, BOYD: Abilene, TX (Trinity), Oct. 2-7; Moriarty, NM, Oct. 9-14; Belen, NM, Oct. 16-21; Colorado Springs, CO (Security), Oct. 24-28; Denver, CO (Columbine Hills), Oct. 30—Nov. 4

• **HARRISON, J. MARVIN:** San Angelo, TX (Trinity), Oct. 16-21; Raymondville, TX, Oct. 23-28

HAYES, ALVIN: Howard, KS (Wes.), Oct. 2-7; Atoka, OK, Oct. 9-14; Gladwater, TX, Oct. 16-21

HAYNES, CHARLES & MYRT: Atlanta, GA (Brookhaven), Oct. 2-7; Sandersville, GA (1st), Oct. 9-14; Tifton, GA (1st), Oct. 16-21; Mitchell, IN, Oct. 23-28; Allardt, TN (Pleasantview), Oct. 30—Nov. 4

HECKATHORN, JIM: Mentor, OH, Oct. 7; Clymer, PA, Oct. 9-14; Washington, PA (1st), Oct. 16-21

HELMS, MIKE & GLORIA: Farmington, AR, Oct. 2-7; Modoc, IN, Oct. 9-14; Muncie, IN (No. Walnut), Oct. 16-21; Elkhart, IN (North), Oct. 23-28; Toledo, OH (Chapman Memorial), Oct. 30—Nov. 4

• **HENDERSON, LATTIE:** Cambridge, OH (Free Meth.), Oct. 1-14; Newcomerstown, OH (Interdenominational), Oct. 15-28; Barnesville, OH (Interdenominational), Oct. 29—Nov. 4

HICKE, S. F.: Manteno, IL, Oct. 2-7; Kewanee, IL, Oct. 23-28

HIGGINS, CHARLES: Central California Preacher's Retreat, Oct. 1-4; Sacramento, CA (1st), Oct. 7-11; Vista, CA (1st), Oct. 14-18; Bakersfield, CA (1st), Oct. 21-25; San Ramon, CA (1st), Oct. 28—Nov. 1

HOWARD, DICK: Monroe, WI, Oct. 3-8; Appleton, WI (College Ave.), Oct. 9-14; Reserved, Oct. 16-22; San Jose, CA (Cambrian Park), Oct. 23-28; Ridgecrest, CA, Oct. 30—Nov. 4

HUBARTT, LEONARD: Manchester, GA, Oct. 2-7; Circleville, OH, Oct. 9-10; Huntington, IN (Northside), Oct. 30—Nov. 4

HUGHES, JOYCE: Iola, KS, Oct. 7-14; Ashville, NC (1st), Oct. 21-28

• **IDE, CHARLES:** Midland, MI (Community), Oct. 2-7; Union Lake, MI, Oct. 9-14; Bloomington, IL (Fairway Knolls), Oct. 16-21; Peru, IN (1st), Oct. 23-28

JACKSON, PAUL & TRISH: Concerts in California, Oct. 2-14; Redwood City, CA, Oct. 16-21; Jackson, CA, Oct. 23-28; Concerts in California, Oct. 30—Nov. 4

JAMES, RANDY & MARY JANE: Flint, MI (East), Oct. 2-7; Quincy, IL (Emmanuel), Oct. 9-14; Farmland, IN, Oct. 16-21; Decatur, IN (1st), Oct. 23-28; Parker City, IN, Oct. 30—Nov. 4

JAMES, R. ODIS: Evangelizing on the Missouri District, Month of October

JANTZ, CALVIN & MARJORIE: Reserved, Month of October

JAYMES, RICHARD W.: McArthur, OH, Oct. 7-14; Macedonia, OH, Oct. 16-21

JEFFRIES, JEFF & JAN: Florence, OR, Oct. 7-10; Hood River, OR, Oct. 13-14; Renton, WA (Park Chapel), Oct. 20 & 21 a.m.; Vancouver, WA, Oct. 21 p.m.; Portland, OR (Central), Oct. 28 a.m.

JOHNSON, RON: Concerts in California, Oregon, and Washington, Oct. 1-14; Hoquiam, WA, Oct. 16-21; Concerts in Spokane, WA, Oct. 28

JONES, TERRY: De Motte, IN (1st), Oct. 3-7; Rochester, IN, Oct. 9-14; Portage, IN (Grace), Oct. 17-21

JUSTICE, MEL & DONNA: Crawfordville, IN, Oct. 2-7; Ashland, KY (Summit), Oct. 9-14; Springfield, OH (Maplewood), Oct. 16-21; Ripley, OH, Oct. 23-28; New Lexington, OH, Oct. 30—Nov. 4

KEETON, HAROLD: Cadiz, OH, Oct. 2-7; Steubenville, OH, Oct. 9-14; Waverly, TN, Oct. 16-21; Summertown, TN (1st), Oct. 22-28; Lisbon, OH, Oct. 30—Nov. 4

●KNIGHT, JOHN L.: Webb City, MO (1st), Oct. 2-7; Granby, MO (1st), Oct. 9-14; Anderson, MO (Banner), Oct. 16-21; Florien, LA, Oct. 23-28; Robeline, LA (Friendship), Oct. 30—Nov. 4

KOHR, CHARLES: Warren, PA (1st), Oct. 2-7; Corning, NY (1st), Oct. 9-14; Cape Elizabeth, ME, Oct. 16-21; Mechanicfalls, ME, Oct. 23-28; Brentwood, Long Island, NY, Oct. 31—Nov. 4

●KRATZER, RAYMOND: Redmond, WA, Oct. 9-14; Porterville, CA, Oct. 23-28

LAING, GERALD: Sturgis, MI, Oct. 2-7

LASSELL, RAY & JAIN: Indianapolis, IN (Meridian St.), Oct. 2-7; Reserved, Oct. 9-14; Monticello, KY, Oct. 16-21; Uhrichsville, OH (Rush Community), Oct. 23-28; New Cumberland, WV, Oct. 30—Nov. 4

LAWSON, WAYNE: Wapato, WA, Oct. 2-7; Seaside, OR, Oct. 9-14; Deer Park, WA, Oct. 16-28

LAXSON, WALLY: Reserved, Oct. 2-7; Washington Court House, OH (CCCU), Oct. 9-14; Kentucky Dist. Lay Retreat, Oct. 19-21; Reserved, Oct. 22-28; Colorado Springs, CO (Eastborough), Oct. 31—Nov. 4

LAYCOCK, ERICK: Hamilton, Ontario, Oct. 6

LECKRONE, LARRY: Midland, MI (Community), Oct. 3-7; Springfield, OH (1st), Oct. 9-14; Effingham, IL, Oct. 16-21; Dayton, OH (1st), Oct. 23-28; Mason, MI (1st), Oct. 31—Nov. 4

LECRONE, JON & BETH: Dorris, CA, Oct. 2-7; San Jose, CA (Valley), Oct. 9-14; Central California Dist. SAM Retreat, Oct. 16-19; Ceres, CA (Valley View), Oct. 23-28

LEIDY, ARNOLD: Sullivan, MO, Oct. 2-7; Watkins Glen, NY, Oct. 9-14; Reserved, Oct. 15-24; Lawrenceburg, TN (Grace), Oct. 28—Nov. 2

LEONARD, J. C.: Ames, IA, Oct. 2-7; Miller, SD, Oct. 16-21

LESTER, FRED R.: Medford, OR (1st), Oct. (1st), Oct. 4-7; Kalama, WA, Oct. 9-14; Longview, WA (1st), Oct. 16-21

LIDDELL, P. L.: Auburn, IN, Oct. 2-7; New Castle, IN (1st), Oct. 9-14; Shelbyville, IN (1st), Oct. 16-21; Saginaw, MI (Valley), Oct. 23-28; Decatur, IL (Trinity), Oct. 30—Nov. 4

LOETSCHER, O'NEAL & LINDA: Roseville, MI (Metropolitan), Oct. 2-7; Monroe, MI, Oct. 9-14; Caro, MI, Oct. 16-21; Lapeer, MI, Oct. 23-28; Ironton, OH (1st), Oct. 30—Nov. 4

LYBARGER, EVERETT: Osceola, AR (1st), Oct. 2-7; Paragould, AR (Woodland Hills), Oct. 9-14; Alma, AR (Maple Shade), Oct. 16-21; Sioux Falls, SD (1st), Oct. 23-28; Larimore, ND (1st), Oct. 30—Nov. 4

MACHIA, ERNEST, JR.: Belfast, ME, Oct. 2-7; Lisbon Falls, ME, Oct. 9-14; Strong, ME, Oct. 16-21; Wiscasset, ME, Oct. 23-28

MANER, ROBERT: Chicago Central Dist., Oct. 2-14; Greenville, SC (1st), Oct. 16-21; Camden, SC, Oct. 23-28; McEwen, TN (Pine Hill), Oct. 30—Nov. 4

MANLEY, STEPHEN: Yakima, WA (West Valley), Oct. 2-7; Gooding, ID, Oct. 10-14; Reserved, Oct. 15-21; Oklahoma City, OK (Western Oaks), Oct. 23-28; Bethany, OK (Lake Overholser), Oct. 31—Nov. 4

MARLIN, BEN: Jacksonville Beaches, FL (Beaches), Oct. 9-14; New Smyrna Beach, FL (1st), Oct. 23-28

MATTER, DAN & ANN: Redkey, IN, Oct. 9-14

MAX, HOMER: Red Oak, IA, Oct. 23-28

McFERRIN, RICK & LANETTE: Churubusco, IN (1st), Oct. 2-7; Elkhart, IN (Bresee), Oct. 9-14; Pottstown, PA, Oct. 16-21; Huntington, IN (Faith Chapel), Oct. 23-28; Warsaw, IN, Oct. 30—Nov. 4

●McKINNEY, ROY: Lakeland, FL (Crystal Lake), Oct. 9-14

McQUEEN, A. W.: Fort Morgan, CO (1st), Oct. 9-14

McWHIRTER, G. STUART: Kokomo, IN (1st), Oct. 2-7; Mundelein, IL, Oct. 9-14; Ferguson, MO, Oct. 16-21; Parkersburg, WV (Broadway), Oct. 23-28; Valley Grove, WV, Oct. 30—Nov. 4

MEREDITH, DWIGHT & NORMA JEAN: Spiceland, IN, Oct. 9-14; Pearl River, LA, Oct. 30—Nov. 4

MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Reserved, Month of October

MILLER, NETTIE: Charleston, SC (1st), Oct. 2-7; Albany, GA (1st), Oct. 21-28

MILLER, WALLY & CARROLE: Hapner, OR, Oct. 3-7; Spanaway, WA (Bethel), Oct. 10-14; Sunnyside, WA, Oct. 17-21; Palouse, WA, Oct. 28—Nov. 4

MILLHUFF, CHARLES: Danville, IL (1st), Oct. 3-7; Bethany, OK (1st), Oct. 21-28; Topeka, KS (Oakland), Oct. 31—Nov. 4

MOORE, NORMAN: Poway, CA, Oct. 3-7; Escondido, CA, Oct. 10-14; Phoenix, AZ (Orangewood—Men's Retreat), Oct. 19-21; Dallas, TX, Josh McDowell Ministries, Oct. 21-24; Phoenix, AZ (West Valley), Oct. 24-28

MORRIS, CLYDE: Canton, OH (Fairmont), Oct. 3-14; Newton Falls, OH, Oct. 17-28

MORRIS, ROBERT: Hickory, NC, Oct. 3-7; Beauty, KY, Oct. 9-14; Lake City, FL (1st), Oct. 16-21; Margate, FL, Oct. 23-28; Spring Valley, NY, Oct. 30—Nov. 4

MOSS, UDELL: Columbia, MO (1st), Oct. 2-7; Rock Island, IL (1st), Oct. 9-14; Ottumwa, IA (1st), Oct. 16-21; Ottawa, IL (1st), Oct. 23-28; California, PA (Calvary), Oct. 30—Nov. 4

MOYER, BRANCE: Corpus Christi, TX (Sinton), Oct. 2-7; Grand Forks, ND, Oct. 16-21; Regent, ND, Oct. 23-28; Watertown, SD, Oct. 30—Nov. 4

MULLEN, DEVERNE: North Haverhill, NH (Trinity), Oct. 4-8; Moncton, New Brunswick (Home Missions Tour), Oct. 9-21

MUNCIE, ROBERT & ELIZABETH JUNE: Edinburgh, IN, Oct. 2-7; Cambridge City, IN, Oct. 9-14; Ravenna, KY, Oct. 16-21; Martinsville, IN (1st), Oct. 23-28; Greenwood, IN, Oct. 31—Nov. 4

MYERS, DAVID J.: Jackson, OH, Oct. 2-7; Columbus, OH (Wilson Ave.), Oct. 9-14; Athens, OH (Free Meth.), Oct. 17-21

MYERS, HAROLD: Battle Creek, MI (Morgan Rd.), Oct. 9-14; Bay City, MI (1st), Oct. 16-21; Lowell, MI, Oct. 23-28; St. Johns, MI, Oct. 30—Nov. 4

●NASH, FORREST: Aroma Park, IL, Oct. 23-28

NEFF, LARRY & PAT: Gaithersburg, MD, Oct. 2-7; Waverly, NY (1st), Oct. 9-14; Coshocton, OH (1st), Oct. 16-21; Muskegon, MI (1st), Oct. 24-28; Bryan, OH, Oct. 31—Nov. 4

●OLIVER, L. S.: Tilden, IL, Oct. 3-7; Richmond, MO, Oct. 9-14; Palmdale, CA, Oct. 20-21; Bakersfield, CA, Oct. 23-28; Lancaster, CA, Oct. 30—Nov. 4

OVERTON, WILLIAM D.: Rochester, NY (Grace), Oct. 7; Seneca Falls, NY, Oct. 9-14; Albany, NY (1st), Oct. 16-21; Williston, VT (Burlington-Williston), Oct. 23-28

OYLER, CALVIN & VIRGINIA: Grand Saline, TX, Oct. 2-7; Decatur, GA, Oct. 9-14; Greenfield, IN (Springtown), Oct. 16-21; Blackwell, OK (Southside), Oct. 23-28; Farmington, IA, Oct. 30—Nov. 4

PALMER, JAMES: Tullahoma, TN (Westside), Oct. 2-7; Spiceland, IN, Oct. 9-14; Columbus, IN (Gallean), Oct. 16-21; Connersville, IN (1st), Oct. 23-28; Rockville, IN (1st), Oct. 30—Nov. 4

PASSMORE EVANGELISTIC PARTY: Arenzville, IL (Bethel), Oct. 2-7; Centralia, IL, Oct. 9-14; The Plains, OH, Oct. 16-21; Harrisburg, PA (Bethany), Oct. 23-28; Laurel, DE (1st), Oct. 30—Nov. 4

PFEIFER, DON, EVANGELISTIC TEAM: Woodward, OK, Oct. 2-7; Dallas, TX (Six Flags), Oct. 12; Kilgore, TX, Oct. 16-21; Phoenix, AZ (Biltmore), Oct. 23-28; Tyler, TX (Lakeview), Oct. 30—Nov. 4

PIERCE, BOYCE & CATHERINE: Fairfax, AL, Oct. 2-7

QUALLS, PAUL: Lakeland, FL (Crystal Lake), Oct. 9-14; Baltimore, MD (Marley Park), Oct. 16-21

RAINS, HAROLD: Alva, OK, Oct. 7-14; Oklahoma City, OK (Shields), Oct. 16-21; Fairview, OK (Cedar Springs), Oct. 23-28

●RAKER, W. C. & MARY: Astoria, IL, Oct. 2-7; Rochelle, IL, Oct. 9-14

REDD, GARY: Kirbyville, TX, Oct. 24-28

REED, DOROTHY: Shouls, IN, Oct. 2-7; Veedersburg, IN, Oct. 9-14; Creston, IA, Oct. 23-28

RICHARDS, LARRY & PHYLLIS: Kurtz, IN, Oct. 14; North Vernon, IN (1st), Oct. 17-21; Indianapolis, IN (South Irvington), Oct. 24-28; Clayton, IN, Oct. 30—Nov. 4

RICHARDSON, KENNETH: Coal Valley, IL (Plainview), Oct. 2-7; Wyoming, IL, Oct. 9-14; Silvis, IL, Oct. 16-21; Moline, IL (Community), Oct. 23-28; Roseville, IL, Oct. 30—Nov. 4

RITCHIE, L. L.: Louisville, KY (Atwood Wes.), Oct. 7-14; Southgate, KY (Burlington), Oct. 16-21; Indianapolis, IN (Eastside), Oct. 23-28

ROBINSON, TED: Brownstown, IN, Oct. 2-7; Niles, OH, Oct. 9-14; Coshocton, OH (1st), Oct. 16-21; Elyria, OH (1st), Oct. 23-28; Spring Arbor, MI, Oct. 30—Nov. 4

●RODGERS, CLYDE: Pomeroy, OH, Oct. 14-21

●SCARLETT, DON: Hammond, IN (Wes.), Oct. 9-14; Danville, IL (Oaklawn), Oct. 16-21; Lititz, PA (Congregational Christian), Oct. 30—Nov. 4

SEMRAN, KIM & CINDY: Roseville, OH, Oct. 16-21

SMITH, CHARLES HASTINGS: Iowa, City, IA (1st), Oct. 2-7; Hoop-

ston, IL (1st), Oct. 9-14; Hamilton, OH (1st), Oct. 24-28; Wooster, OH (1st), Oct. 30—Nov. 4

SMITH, HAROLD & ORPHA: Lapeer, MI (Beulah), Oct. 2-7; Nashville, MI, Oct. 16-21; Lansing, MI (Central), Oct. 30—Nov. 4

SMITH, LARRY & FAMILY: Wilmington, CA, Oct. 7-12; Lake Isabella, CA (1st), Oct. 16-21; Delano, CA (1st), Oct. 28—Nov. 4

SMITH, OTTIS & MARGUERITE: El Dorado, KS, Oct. 2-7; Pennsylvania, NJ, Oct. 24-28

STANFORTH, KEN: Blythe, CA, Oct. 7-14; Barstow, CA, Oct. 23-28

STANTON, TED & DONNA: Mount Vernon, IL, Oct. 2-7; Conneaut, OH, Oct. 9-14; St. Paris, OH, Oct. 16-21; Peoria, IL, Oct. 23-28; Owensville, IN, Oct. 30—Nov. 4

STEVENS, GEORGE: Jackson, OH (1st), Oct. 2-7; Grafton, WV (Blueville), Oct. 9-14; Huntington, WV (1st), Oct. 16-21; Loraine, OH, Oct. 23-28; Andover, OH (Cheney Valley), Oct. 30—Nov. 4

STREET, DAVID: Crothersville, IN, Oct. 2-7; Evansville, IN (Trinity), Oct. 9-14; Milwaukee, WI (1st), Oct. 16-21; Chicago, IL (North side), Oct. 23-28; Kempton, IL, Oct. 30—Nov. 4

TAYLOR, DAVID & NORMA: Highland, MI, Oct. 2-7; Lansing, MI (Zion), Oct. 9-14; Laingsburg, MI, Oct. 16-21; Potterville, MI, Oct. 23-28; Cadillac, MI (Cherry Grove), Oct. 30—Nov. 4

●TAYLOR, MENDELL: University Park, IA (Vennard College), Oct. 17-21; Edmond, OK (Waterloo), Oct. 22-28; Greenwood, IN (1st), Oct. 31—Nov. 4

TAYLOR, ROBERT: Mannington, WV (1st), Oct. 2-7; Lexington, OH, Oct. 9-14; Fairborn, OH (Wrightview), Oct. 16-21; Hamilton, OH (Eaton Rd.), Oct. 22-28; Amarillo, TX (1st), Oct. 30—Nov. 4

TAYLOR, RON: Sumter, SC (Sumter Blvd.), Oct. 2-7; Chester, GA (Rowland Chapel), Oct. 16-21; Albany, KY, Oct. 30—Nov. 4

TRIPP, HOWARD: Marion, IL, Oct. 9-14; Conway, AR (Liberty) Oct. 16-21; Forrest City, AR, Oct. 23-28; Dechard, TN (Shady Grove), Oct. 30—Nov. 4

TRISSELL, PAUL & MARY: Concerts in Michigan and Indiana, Month of October

TUCKER, RALPH: Moberly, MO, Oct. 14-21

VARIAN, WILLIAM: Houston, TX (Spring Branch), Oct. 3-7; Columbus, OH (Beechwood), Oct. 9-14; Springfield, MO (Scenic Dr.), Oct. 17-21; Burton, MI (South Flint), Oct. 24-28; Swartz Creek, MI, Oct. 31—Nov. 4

WALKER, LAWRENCE: West Point, OH, Oct. 2-7; Stow, OH (Goodyear Heights), Oct. 14

WALLACE, J. C. & MARIE: Clermont, FL (1st), Oct. 2-7

●WATKINS, FRANK C.: Weaverville, CA, Oct. 14-21; El Verano, CA (Sonoma Valley), Oct. 28—Nov. 4

●WATSON, LOY: Enid, OK (Main St.), Oct. 9-14; Helena, OK, Oct. 16-21; Medford, OK, Oct. 23-28

●WELCH, W. B.: Bedford, IN (Davis Memorial), Oct. 2-7; Bradford, PA (Boliver Dr.), Oct. 9-14; Bedford, PA (1st), Oct. 16-21; Madison, AL, Oct. 23-28; Waverly, TN (1st), Oct. 30—Nov. 4


WELLS, LINARD: Wister, OK (1st), Oct. 2-7; Fort Scott, KS (1st), Oct. 9-14; Henderson, TX (1st), Oct. 16-21; Longview, TX (1st), Oct. 23-28; Sikeston, MO (1st), Oct. 30—Nov. 4

WEST, EDNA: Muncy, PA (Fairview), Oct. 7-14; Columbus, OH (Northland), Oct. 21-28

WHITWORTH, ARTIE: Macon, MO, Oct. 2-7; Kirwin, KS, Oct. 9-14; Phillipsburg, KS, Oct. 16-21; Muskogee, OK (Trinity), Oct. 23-28; North Little Rock, AR (Grace), Oct. 30—Nov. 4

WHITWORTH, MARCUS: Claremore, OK, Oct. 2-7; Lamar, MO, Oct. 9-14; Reserved, Oct. 16-21; Fort Madison, IA, Oct. 23-28; North Little Rock, AR (Grace), Oct. 30—Nov. 4

WILCOX, WALTER: Stephenville, Newfoundland, Oct. 2-7; Doaktown,



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GUATEMALA SOUTHWEST—Eber Martinez, Apartado 288, Quetzaltenango, Guatemala

GUYANA—Robert Dabydeen, P.O. Box 170, Georgetown, Guyana

HAITI CENTRAL—Luc Diogene, B P 13348, Port-au-Prince, Haiti

New Brunswick, (Wes.), Oct. 9-21; Trenton, Nova Scotia, Oct. 23-28
WILLIAMS, E. VERBAL: State College, PA, Oct. 2-7, Cambridge, MD, Oct. 16-21; Salisbury, MD, Oct. 23-28; Harrington, DE, Oct. 30—Nov. 4
WILLIAMS, G. W. & MARY: Mauston, WI, Oct. 16-21; Corydon, IN, Oct. 23-28
WILLIAMS, LAWRENCE: Lake City, FL (Trinity), Oct. 1-7; Kingsville, TX (1st), Oct. 15-21; Raymondville, TX, Oct. 22-28
WILSON, J. BARRY: Heber Springs, AR, Oct. 2-7; Baxter Springs, KS, Oct. 9-14; Garrett, IN, Oct. 16-21; Helmer, IN, Oct. 23-28
WISEHART, LENNY & JOY: Pueblo, CO (1st), Oct. 2-7; Greeley, CO (Sunnyview), Oct. 9-14; Nashville, TN (Grace), Oct. 26—Nov. 4
WOODWARD, S. OREN & FAYE: Owego, NY (1st), Oct. 2-7; West Milford, PA (Terrace), Oct. 9-14; Garfield Heights, OH, Oct. 16-21; Cookeville, TN, Oct. 23-28; Streator, IL (1st), Oct. 30—Nov. 4
•WOOLMAN, J. L.: Tuttle, OK, Oct. 14-21; Slidell, LA, Oct. 28—Nov. 6
WRIGHT, AUSTIN: Detroit, MI (Bethel), Oct. 2-7; Clarion, PA, Oct. 9-14; Warren, OH (Bolingdale), Oct. 16-21; Atwater, OH, Oct. 23-28
WYLLIE, CHARLES: Frederick, OK (1st), Oct. 2-7; Elk City, KS (1st), Oct. 16-21; Pauls Valley, OK (1st), Oct. 23-28; Atlanta, TX (1st), Oct. 30—Nov. 4
WYRICK, DENNIS: Pontiac, MI (Hillcrest), Oct. 2-7; Alexandria, LA (1st), Oct. 9-14; Shelbyville, IL (1st), Oct. 30—Nov. 4
YATES, GREG: Elgin, IL (1st), Oct. 3-7; Fairview Heights, IL (Crestview), Oct. 9-14
•Designates retired elders

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MALAWI SOUTH—L. Domoya, P.O. Box 136, Zomba, Malawi
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MOÇAMBIQUE MANJACAZE—Benjamin Langa (same as above)
MOÇAMBIQUE MAVENGANE—Mario Matsinhe (same as above)
MOÇAMBIQUE TETE—Marcelino Rupia (same as above)
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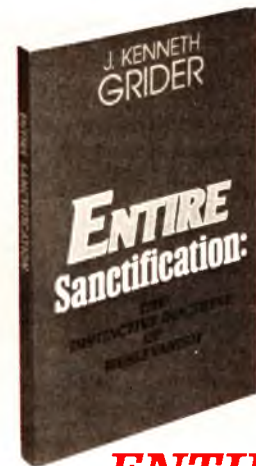
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CORRECTION

The Central Latin American district assembly report, which appeared in the June 1 issue, should have stated that superintendent Joe Dimas was reelected to a four-year term.

DISTRICT ASSEMBLY REPORTS

KANSAS CITY

The 60th annual assembly of the Kansas City District met at Olathe, Kans. District Superintendent Milton Parrish, reelected to a four-year term, reported two new churches, Topeka, Kans., Wanamaker Woods and Topeka Monroe.

Presiding General Superintendent Eugene L. Stowe ordained John Bowlby, Leland LaRose, Stephen Ingersol, Lynn Witters, and Charles E. Zink, and recognized the credentials of Kenneth Kirk.

Elders Paul Cunningham, Joe Biscoe, Keith Wright, and Richard Neiderhiser and laymen Roy Simpson, Bud King, Leland King, and Ira Cox were elected to the Advisory Board.

Mrs. Milton Parrish was reelected NWMS president; Alan Thompson was reelected NYI president; and Rev. Keith Wright was elected chairman of the Board of CL/SS.

EAST TENNESSEE

The 37th annual assembly of the East Tennessee District met at Chattanooga, Tenn. District Superintendent Doyle C. Smith, completing the second year of an extended term, reported one new church, Knoxville Faith.

Dr. Orville W. Jenkins, presiding general superintendent, ordained William Joseph Brown, John O'Neal, David G. Roberts, David Rutherford, and Robert Woods, and recognized the credentials of James H. Meeks.

Elected to the Advisory Board were elders Jerry Hanson and M. K. Weaver, and laymen Don Moore and Cecil Quinn.

Mrs. Helen Collins, Donald Simmons, and LeRoy Davis were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

INDIANAPOLIS

The 59th annual assembly of the Indianapolis District met at Camby, Ind. District Superintendent John F. Hay, completing the third year of an extended term, reported one new church, Indianapolis Jester Memorial.

Dr. Charles H. Strickland, presiding general superintendent, ordained Jerry Dean Stipp, Roy Wayne Grigsby, James Robert Nichols, Charles Alexander Tillman, and Timothy Charles Bender.

Elders Garland Johnson, William Griffin, and Ralph Lee, and laymen Ralph Fox, Clayton Lewis, and Ray Marlin were elected to the Advisory Board.

Frances Hardin was reelected NWMS president; David Garner was reelected NYI president; and Lloyd Tucker was elected chairman of the Board of CL/SS.

DALLAS

The 76th annual assembly of the Dallas District met at Richardson, Tex. District Superintendent W.



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of an extended term, reported one new church, Hebron, Ind.

Dr. William M. Greathouse, presiding general superintendent, ordained Roger Craig Outler, Marc Dale Royer, and Nicholas Arnold Williams.

Elders Crawford Howe, Richard Jordan, and Earl Roustio, and laymen Tharen Evans, Bud Goble, and Leroy Jones were elected to the Advisory Board.

Mrs. Dorothy Kuhn, Stan Martin, and Robert Ward were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

VIRGINIA

The 43rd annual assembly of the Virginia District met at Buckingham, Va. District Superintendent Reeford L. Chaney, completing the second year of an extended term, reported one new church, Richmond Trinity.

Presiding General Superintendent V. H. Lewis ordained Darryl J. Bogatay, Steven E. Pollard, and F. S. Stocstill.

Elected to the Advisory Board were elders Wilson Baker, Robert E. Field, and C. L. Thompson, and laymen Raymond Carr, Leroy Cox, and Amos Wimer.

Mrs. Reeford L. Chaney, Timothy Taylor, and Clark Langford were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

SOUTH CAROLINA

The 42nd annual assembly of the South Carolina District met at West Columbia, S.C. District Superintendent D. Moody Gunter, completing the third year of an extended term, reported one new church, Irmo, S.C.

Presiding General Superintendent Eugene L. Stowe ordained James L. Dozier, W. Marvin Jones, and Richard Wilson, and commissioned Janice K. Evans a minister of Christian education.

Elders Harold Limer, T. W. Mitchell, Jr., and Harry J. Widener, and laymen Clarence I. Coleman, J. B. Hucks, and Robert Pelham were elected to the Advisory Board.

Mrs. Nina G. Gunter was reelected NWMS President; Johnny Wallace was reelected NYI president; and Larry W. Spraker was elected chairman of the Board of CL/SS.

TENNESSEE

The 73rd annual assembly of the Tennessee District met at Nashville. District Superintendent Talmadge Johnson, completing the second year of an extended term, reported.

Dr. William M. Greathouse, presiding general superintendent, ordained Leland G. Woolery and recognized the credentials of Abner Koehn.

Elected to the Advisory Board were elders Bob



Pictured (l. to r.) at the Northwest Indiana district assembly are Dr. Thomas M. Hermon, district superintendent; ordinands and wives, Rev. and Mrs. Roger Outler, Rev. and Mrs. Marc Royer, Rev. and Mrs. Nick Williams; and Dr. William M. Greathouse, general superintendent.



Pictured at the South Carolina district assembly (l. to r.) are Dr. D. Moody Gunter, district superintendent; Rev. and Mrs. Mike Evans (Mrs. Evans was commissioned in Christian education); ordinands and wives, Rev. and Mrs. Jim Dozier, Rev. and Mrs. Marvin Jones, and Rev. and Mrs. Richard Wilson; and Dr. Eugene L. Stowe, general superintendent.



Shown at the Wisconsin district assembly are ordinands and spouses (back row, l. to r.), Rev. and Mrs. Samuel Byrd, Rev. and Mrs. Bruce Cadle, Rev. Mrs. Mary Lou and Rev. Glenn Rutgers, Rev. and Mrs. Laval Suiter, and Rev. Houston Thompson; Dr. William M. Greathouse, general superintendent; (front row, l. to r.) ordinands and wives, Rev. and Mrs. Al Toronjo, Rev. and Mrs. James Walker, and Mrs. Houston Thompson; and Rev. J. Ted Holstein, district superintendent.

M. Lynch, reelected to a four-year term, reported five new churches, Dallas Korean, Dallas Oak Cliff, Dallas Pleasant Grove, Dallas Segundo, and Plano Westside.

Dr. Jerald D. Johnson, presiding general superintendent, ordained Paul Horner, Mario Rodriguez, and Carl Singleton, and commissioned Ray Shaffer a minister of Christian education.

Elders Kenneth V. Bateman, Jr., Jesse Middendorf, and W. M. Dorrough, and laymen J. David McClung, Charles Randall, and Arless Wilson were elected to the Advisory Board.

Betty Lynch, Rev. Jim F. Cooper, and Rev. Richard S. Dickenson were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

JOPLIN

The 27th annual assembly of the Joplin District met at Carthage, Mo. District Superintendent James C. Hester, reelected to a four-year term, reported one new church, Wheatland, Mo.

Presiding General Superintendent Charles H. Strickland ordained H. Edward Cooner, Don Daniel, and Barry Dunlap, and commissioned Wayne Pittard a minister of Christian education.

Elected to the Advisory Board were elders Tom Daniels, John Moles, and Joe Lee Tompkins, and laymen Marvin Cherry, A. R. Motley, and John Van-Dyne.

Mrs. James C. Hester was reelected NWMS president; Jim Cariker was elected NYI president; and Ark Noel, Jr., was reelected chairman of the Board of CL/SS.

NORTHWEST INDIANA

The 42nd annual assembly of the Northwest Indiana District met at Kokomo, Ind. District Superintendent Thomas M. Hermon, completing the third year



Shown at the 1984 Georgia district assembly (l. to r.) are Dr. Orville W. Jenkins, general superintendent; ordinand and wife, Rev. and Mrs. Albert E. Jay; Rev. and Mrs. Hubert Allen Ledlow (credentials recognized); and Dr. Harold Latham, district superintendent.

Mitchell, Millard Reed, Charles Jones, and James Craig, and laymen Kemp Higginbotham, Levi Barnes, Wendell Poole, and Ed Whittington.

Genell Johnson, Greg Rickey, and Gerald Parmer were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

WISCONSIN

The 49th annual assembly of the Wisconsin District met at Marshfield, Wis. District Superintendent J. Ted Holstein, reelected to a four-year term, reported two new churches, Plover-Point and Milwaukee Second.

Presiding General Superintendent William M. Greathouse ordained Bruce Lawson Cadle, Albert Joseph Toronjo, Samuel Everett Byrd, Jr., Houston Earl Thompson, Louis James Walker, Mary Lou Rutgers, and Laval Gardner Suiter.

Elders Charles Brooks and Laurel Matson, and laymen Alton Goerlitz and John Woodruff were elected to the Advisory Board.

Ruth Degner was reelected NWMS president; Greg Mason was reelected NYI president; and Laurel Matson was reelected chairman of the Board of CL/SS.

IOWA

The 72nd annual assembly of the Iowa District met at Des Moines. District Superintendent Forrest E. Whitlatch, completing the first year of an extended term, reported a new church, Pella, Iowa.

Dr. Orville W. Jenkins, presiding general superintendent, ordained David E. Childers and Leray D. Glendenning.

Elected to the Advisory Board were elders James M. Bearden, Donald J. Kelly, and Gene C. Phillips, and laymen Don A. Diehl, Merle D. Freed, and Leonard Worcester.

Mrs. Forrest E. Whitlatch was reelected NWMS president; Rev. Daniel M. Arnold was reelected NYI president; and Rev. Don C. Gadbow was reelected chairman of the Board of CL/SS.

GEORGIA

The 70th annual assembly of the Georgia District met at Atlanta, Ga. District Superintendent Harold Latham, completing the first year of an extended term, reported three new churches, Augusta Korean, East Point, and Hahira.

Presiding General Superintendent Orville W. Jenkins ordained Albert E. Jay and recognized the credentials of Hubert Allen Ledlow.

Elders Lowell Clyburn, James Hubbard, and Myron Wise, and laymen Marcus Clements, John Faircloth, and Robert Milburn, Sr., were elected to the Advisory Board.

Mrs. Virginia Wiseman, Rev. Scott Lowry, and James Hubbard were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

MOVING MINISTERS

JOHN R. ADAMS from DeGraff, Ohio, to Delta, Ohio
SKYE ALISON from associate, Huntsville (Ala.) First, to Smyrna, Ga.

DON N. BAKER from Warsaw, Mo., to Joplin (Mo.) Westside

J. MARK BARNES from Rock Island, Ill., to Plymouth, Mich.

FRED W. BATES IV from Westland, Mich., to Sparks (Nev.) First

RANDY BECKUM from student, Nazarene Theological Seminary, Kansas City, Mo., to associate, Long Beach (Calif.) First

ROBERT E. BOWDEN from associate, Ashland (Ky.) First, to associate, Springfield (Ill.) First

RICHARD L. CANNON from Hollis, Okla., to Gainesville, Mo.

DAVID W. CAUDLE from student, Nazarene Theological Seminary, Kansas City, Mo., to Rockford (Ill.) Auburn Road

LESTER R. CHAMPS from associate, Waynesburg, Pa., to Knox, Pa.

WILLIAM T. COLDIRON from Greenfield, Ohio, to Lexington (Ky.) Eastland Park

CECIL F. COOK from Findlay (Ohio) First to Piqua, Ohio

RON D. DEWITT from McMinnville, Tenn., to Pleasant View (Allardt, Tenn.)

EDWARD J. EICHENBERGER from Olney, Ill., to Midland (Mich.) Nease memorial

RICHARD L. GREEN to Camp Creek (Tolaga, Okla.)

GORDON D. HALL from associate, Cuyahoga Falls, Ohio, to West Point, Ohio

WILLIAM B. HARDESTY from Martinez, Ga., to associate, Marietta, Ga.

WINSTON J. HATCLIFF from Ashland (Ky.) Plaza to Fayette, Ohio

DOUGLAS E. HAYNES from Mishawaka (Ind.) South Side to Taylorville, Ill.

ROBERT J. JONES from Savannah (Ga.) Eastside to Decatur (Ala.) Larkwood

PAUL R. LOOPER to Knoxville (Tenn.) South

KEITH E. MARTIN from Fayette, Ohio, to Findlay (Ohio) First

MICHAEL M. MORRISON from associate, Sacramento (Calif.) North, to Sacramento (Calif.) Trinity

GAREY A. MILLER from Springfield (Ill.) South Side to Cimarron, Kans.

RICHARD K. OLSEN from Greenbrier, Ark., to associate, Mustang, Okla.

DONALD A. PATTERSON to Brunswick (Ga.) Bethel

KENNETH P. PIERSON from Akron (Ohio) Cottage Grove to Gallagher, WVa.

BRADY O. RIFFLE from evangelism to Alderson, WVa.

A. SCOTT ROBINSON from East Liverpool (Ohio) LaCroft to Sebring, Ohio

DAVID W. RUNYAN from evangelism to Neosho, Mo.

TIMOTHY J. RUSSELL from associate, Tinley Park, Ill., to evangelism

GARY W. SCARLETT from Dumas, Tex., to Blackwell (Okla.) First

WILLIAM L. SCOTT from Allen Park, Mich., to Lafayette (Ind.) First

GARY A. SLUSHER from Jacksonville (Fla.) Grace to Dallas Casa View

NEWELL D. SMITH from Syracuse (N.Y.) First to Columbus (Ohio) Shepherd

JOHN C. TAYLOR from Clinton, Ohio, to Akron (Ohio) Ellet

RICHARD THOMPSON from Student, Nazarene Bible College, Colorado Springs, Colo., to Hugo, Okla.

J. JAMES TURNOCK to Frostburg, Md.

CLIFFORD J. WOMACKS from Kenton, Ohio, to Indian Lake Northside (Lakeview, Ohio)

MOVING MISSIONARIES

MR. ROBERT and TWYLA BROOK,* Papua New Guinea, Resigned—New permanent address: P.O. Box 5323, Hilo, HI 96720

REV. MARIO and RAQUEL CINTRON,* Venezuela, Field address: Calle La Entrada 9075, El Trigal Centro, Valencia, Carabobo, Venezuela

MISS KATHLEEN COPELIN, Swaziland, Resigned

—New stateside address: 208 Davis Ave., Nampa, ID 83651

MR. RICHARD and BETTY LOU CROW, Africa Communication Council, Field address: P.O. Box 1558, Florida 1710, Republic of South Africa

MISS RUTH DECH, Costa Rica, Furlough address: 5309 Farna, Arcadia, CA 91006

MR. JOHN and SANDRA ESTEY, Southern Africa, South, Furlough address: 90 Franklin Ave., Wollaston, MA 02170

DR. LARRY and ADDIE GARMAN, Peru, Furlough address: 10522 Portada Dr., Whittier, CA 90603

DR. RENATE GERRITZEN, Southern Africa, North, Resigned—New permanent address: Philadelphia Hospital, P.O. Box 1, Dennilton 1030, Republic of South Africa

REV. ROBERT and MAUNETTE GRAY, Colombia, Field address: Apartado Aereo 100.028, Bogota 10, Colombia

REV. STEPHEN and BRENDA HEAP, Brazil, Field address: Rua Cambuci do Vale 567, Apt. 162-C Cidade Dutra, 04.805 Sao Paulo, S.P., Brasil

REV. ROY and GLORIA HENCK, Cape Verde, Furlough address: 8020 Nazarene St., N.E., Louisville, OH 44641

REV. NORMAN and JOANNA HOWERTON, Argentina, Furlough address: 1820 N. Denver, Tulsa, OK 74106

REV. JOSEPH MURUGAN,* Project Coordinator for the Caribbean, Field address: 10747 N.E. 2nd Ct., Miami Shores, FL 33161

DR. BIENVENIDO and MARY NACIONALES, Swaziland, Furlough address: c/o Asia-Pacific Nazarene Theological Seminary, Ortegasa Extension, Taytay, Rizal, Republic of the Philippines



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REV. PAUL and THELMA SAY, Dominican Republic, Furlough address: c/o Joy Louise Say, 1200 E. Grant, Apt. 6-23, Carbondale, IL 62901

REV. BILL and BECKY SELVIDGE, Hong Kong, Field address: Block 17, Flat 24A, Provident Centre, 53 Wharf Road, North Point, Hong Kong

REV. HENRY and GRACE STEVENSON, Spain, Field address: Rosario Pino 8, 0922 Sevilla, Spain

MISS VEORA TRESSLER, Costa Rica, Furlough address: 11720 Newton, Kansas City, MO 64134

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Wootens offer a versatile music ministry. He is capable of leading a music program as a soloist, trumpeter, and guitarist. Mrs. Wooten is an accomplished pianist and accompanist. For some meetings, their family of four sons is available, providing a variety of solos, duets, trios, and quartets.

Rev. Wooten has a compassionate spirit and is dedicated to a ministry of soul-winning. He, or any combination of family members, can provide an inspirational and helpful ministry to any church. They have my endorsement. Rev. D. J. Wooten can be contacted at P.O. Box 262, Cambridge, MD 21613, or telephone 301-228-3318.—*Roy E. Carnahan, Washington district superintendent.*

It gives me pleasure to recommend REV. GARY MILBURN to the evangelistic field. He recently pastored the Wray, Colo., church. Rev. Milburn is a sincere and effective preacher and outstanding soul winner. I believe he can be an instrument in God's hand for revival. You may contact him at 5729 Yeagertown Rd., Mount Airy, MD 21771.—*M. Harold Daniels, Colorado district superintendent.*

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

VITAL STATISTICS

DAUGHTER OF HARMON SCHMELZENBACH, SR., DIES

Mrs. Ruth Klingler, 70, daughter of the pioneer Africa missionary Harmon Schmelzenbach, died August 20. Burial was at Gig Harbor, Wash.

She is survived by her husband, Edwin; a brother, Elmer Schmelzenbach, retired missionary from Africa, of Oklahoma City; two sisters, Dorothy Myers of Riverside, Calif., and Naomi Blanks of Johannesburg, South Africa; three daughters, Barbara Mace of Ione, Calif., Pauline Burnett of Pasadena, Calif., and Judy Collins of Port Orchard, Wash.; eight grandchildren; and one great-grandchild.

Rev. Douglas Clem, pastor of the Port Orchard, Wash., church, assisted Rev. Elmer Schmelzenbach in the memorial service at the Haven of Rest.

DEATHS

VICTOR L. BENNETT, 53, July 4, Pinehurst, Idaho. Interment: Kellogg, Idaho. Survivors: wife Doris; sons Robert and Frank; daughters Mrs. Fred (Janet) Adams, Mrs. Noel (Vicky) Robinett, Mrs. Ernie (Norma) Douglas, and Dorothy; three grandchildren.

ANNOUNCEMENTS

The **Bradleyville, Mo., church** will commemorate its 50th anniversary with a special celebration Sunday, October 21. All former pastors, members, and friends are urged to attend. Services will be held throughout the day. Dinner will be served on the grounds. For additional information write Mrs. Virgil Murray, Bradleyville, MO 65614

Kalispell, Mont., First Church will celebrate its 50th anniversary, October 28. All former pastors, members, and friends are invited to attend or send greetings. The day's activities will include an all-church potluck Sunday noon, with a time of fellowship to follow. Persons desiring information and/or housing, please contact Pastor Roy A. Jones, 1295 Whitefish Stage Rd., Kalispell, MT 59901

The **Goshen, Ark., church** will celebrate its 50th anniversary November 6-11. The activities will begin with revival starting on Tuesday night. Evangelist Loy Watson will be the special speaker. The Goshen church was founded by Rev. Loy Watson's father, Rev. Paul Watson. There will be special times of fellowship, singing, and a potluck dinner. Pastor Larry Ryan and the congregation welcome greetings from any former pastors or members. All are invited to attend. For further information, contact the church, P.O. Box 777, Goshen, AR 72735.

The **Olivehurst, Calif., church** will celebrate its 50th anniversary November 18. Homecoming activities will include a special morning worship service followed by the annual Thanksgiving potluck dinner. An afternoon praise service will follow the dinner. All former pastors, members, and friends are invited. For more information contact Pastor Donald Buerer, Olivehurst Church of the Nazarene, P.O. Box 787, Olivehurst, CA 95961, or call (916) 741-1889.

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

RECOMMENDATIONS

I am happy to recommend DR. DONALD V. PEAL as an evangelist. An effective pastor for many years, he has resigned at Newport, Ky., First Church effective September 30, 1984. In addition to conventional church revivals and camps, he will conduct Sunday School crusades, and family-oriented meetings. He has an earned doctorate in counseling. He is an effective speaker and he and his wife carry the whole program in their meetings. They will make a vital contribution to the life of any church in effective evangelism. Contact him at 3882 Heritage Oak Dr., Amelia, OH 44102.—*John W. May, Eastern Kentucky district superintendent.*

REV. D. J. WOOTEN has entered the field of full-time evangelism. His evangelistic emphasis is strengthened by 30 years of pastoral service. The



When should you plan your will?

(choose any 4)

- After the birth of your first grandchild.
- When one of the "old gang" expires suddenly.
- During your pastor's next sermon on heaven.
- Other _____

Any of the above may serve to remind us that time is still marching—and today is a very good time to prepare your will, so that your heirs won't be at loose ends "tomorrow."

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(Month) (Day) (Year)

Birth Date of Spouse _____

MRS. MILDRED E. BUCHANAN, 74, Aug. 16, Athens, Tex. Interment: Tyler, Tex. Survivors: son John; three grandchildren; five great-grandchildren; three sisters.

MRS. RACHEL CONRAD, 72, Aug. 8, San Diego, Calif. Survivors: husband Dorcy R; son Stephen; one grandchild; three sisters; four brothers.

MRS. A. LORENE DUKE, 70, Aug. 2, Abilene, Tex. Interment: Wellington, Tex. Survivors: husband Rev. D. M.; sons Rev. William D. and Kenneth Wayne; seven grandchildren.

RAYMOND C. EISENHAEUER, 78, June 13, Denver, Colo. Survivors: wife Maudiebell; daughters Mrs. Raymond (Marjorie) Bryant and Mrs. Clair (Faye) Jordan; 10 grandchildren; 3 great-grandchildren.

HAZEL D. ESTER, 89, Aug. 13, Pittsburg, Kans. Interment: Mulvane, Kans. Survivors: son Allen; daughters Evelyn Graf, June Hines, Donna Mayfield, and Alice Wentworth; 10 grandchildren; 13 great-grandchildren; 1 brother; 2 sisters.

ALVIN EVERSMEYER, 72, July 26, Foristell, Mo. Interment: Wright City, Mo. Survivors: wife Mabel; daughter Melva Jean Park; two grandchildren; two brothers, two sisters.

RAYMOND E. GREEN, April 2, Madison, Wis. Interment: Milwaukee, Wis. Survivors: son David; daughter Judith; his parents; three sisters.

MAYFORD "CONNIE" HENDERLIGHT, 61, July 21, Corbin, Ky. Survivors: wife Juanita; one son; three daughters; eight grandchildren.

CLYDE A. HILLMAN, 81, Aug. 13, Dayton, Ohio. Survivors: son Donald; daughters Phyllis Voiles, Corrine Watson, and Glenna Hawley; 10 grandchildren; 8 great-grandchildren; 1 brother; 1 sister.

H. FANNIE HOPPE, 80, Aug. 6, Cheyenne, Wyo. Interment: Lamar, Colo. Survivors: sons John and Oliver; daughters Audene Trueblood, Patricia Hale, Lucille, and Opal M.; 11 grandchildren; 4 great-grandchildren.

MRS. HARRIET LANCE of Woodward, Okla., 64, May 20, Oklahoma City, Okla. Interment: Lyons, Kans. Survivors: husband Ed; son Gary; daughters Sheryl Ann Ogg and Pamela Clayton; six grandchildren; two sisters.

GOLDIE VIOLA PAYTON of Woodward, Okla., 85, Aug. 13, Liberal, Kans. Survivors: daughter Elva Marie Oyler; sons Rev. Olin Van and Chester Prentice; 10 grandchildren; 18 great-grandchildren; 1 great-great-grandchild.

FRANK PRICE, 70, June 24, Sanford, Fla. Survivors: wife Georgia; daughters Lucille Morgan, Florence Holcombe, and Irene Freshour; 15 grandchildren; 21 great-grandchildren; 1 sister.

MRS. LURALYN RAY, 89, July 6, Loma Linda, Calif. Interment: Yuma, Ariz. Survivors: no immediate family.

REV. DENNIS WILCOXSON, 91, Aug. 2, Elkhart, Kans. Survivors: sons Merle and Finis; five grandchildren. Ministry: Kansas, Missouri, and Oklahoma.

REV. BURGESS WOGAN of Chesterhill, Ohio, 72, July 15, McArthur, Ohio. Survivors: wife Laverne; 4 sons; 6 daughters; 29 grandchildren; 5 great-grandchildren. Ministry: Central Ohio District.

ALCOHOL OFTEN SUBSTITUTE FOR GOD, SAYS NATIONAL SAFETY EXPERT. Most experts consider alcohol the major cause of traffic deaths and injuries, but one national authority on safety maintains that alcohol is just one symptom of many people substituting things for God in their lives.

"People drink because they want to be someone other than themselves," says Vernon L. Grose, a member of the National Transportation Safety Board in Washington, D.C., a federal agency that investigates major accidents in all forms of transportation and helps formulate policies on transportation. He spoke in Minneapolis at a meeting of the Minnesota Council on Alcoholism.

Drinking, the use of drugs, buying expensive clothes and sports cars, or taking fantasy vacations can all be attempts to change or improve one's role in life, said Grose. People are driven to do this, he said, because of an innate desire to be just a little better, brighter, smarter, older, younger, or better looking than they are at the present. They are not totally satisfied. As a result they suffer from despair, disappointment in life, and expectations that can't be attained.

Without legal or moral grounds to curb alcohol usage, Grose maintains that the "right" to drive and the "right" to drink will make it impossible to keep drinkers from driving. He feels that raising the minimum drinking age will only save about 1,200 lives a year. He suggested that the higher drinking age be linked with a ban on advertising alcoholic beverages. "Otherwise we're stepping on the brakes and the accelerator at the same time." □

CHRISTIAN LEADERS FOCUS ON ETHNIC AMERICA. The National Convocation on Evangelizing Ethnic America will be held at the Houston South Main Baptist Church, April 15-18, 1985. The convocation will focus on the crucial immigrant component in the nation. It will deal with about 20 ethnic family groups in the United States whose language or culture is not English.

Although it is commonly assumed that the typical American is a WASP (White Anglo-Saxon Protestant), only about 30 percent of the population is actually Anglo-Saxon.


The 1985 gathering, whose theme is "Let Ethnic America Hear His Voice," will deal specifically with evangelization of such groups as Asians, Caribbeans, Europeans, Gypsies, Hispanics, International Students and Visitors, Middle Easterners, Native Americans, Pacific Islanders, Refugees, New Immigrants, and the Deaf.

The Houston convocation is defining ethnic Americans as "persons who, for a variety of reasons, have not totally adopted the dominant culture as their own, but instead retain characteristics of another, typically foreign, culture."

Nazarenes involved in the planning and program of the convocation include: Dr. Eugene L. Stowe, general superintendent, member of advisory council; Dr. Raymond Hurn, member of the Central Planning Committee and Program Committee chairman; and Dr. Jorge Barros and Dr. Clarence Jacobs, members of the Central Planning Committee. □

EXCAVATIONS REVEAL DISCOVERIES RELATING TO MELCHIZEDEK IN JERUSALEM. Discoveries relating to Melchizedek mentioned in Genesis 14 were made in this year's archaeological excavations in the ancient City of David section of Jerusalem. This research centered on the site of a "middle bronze age" town, according to the Jerusalem Post.

Scholars from the Hebrew University found bone inlays with geometrical patterns, bird figures, carnelian beads, and decorated stone seal. Gold leaf decorations from statuettes and vessels were also found. What the Canaanite building where these treasures were found was used for remains a mystery. The building may indicate an early urban civilization. □



"Showers of Blessing"
PROGRAM SCHEDULE

October 21
"Voices About the Cross"

October 28
"The Universal Christ"

November 4
"Blaming Others Never Helps"

by W. E. McCumber, speaker

REV. ESTHER BELLE (GUEST) ZIMMERMAN, 90, Aug. 18, Bethany, Okla. Survivors: husband Rev. J. E.; son James L.; four grandchildren; three great-grandchildren. Ministry: Oklahoma and Colorado; evangelism.

BIRTHS

to RANDY AND KAREN (SIMPSON) ALMOND, Chanute, Kans., a girl, Kimberly Dawn, June 26
to DOUG AND RONI (ALMOND) ARNOLD, Chanute, Kans., a girl, Misty De'Nea, May 26
to PAUL AND KAREN BENSON, Little Rock, Ark., a boy, Benjamin Paul III, July 20
to HENRY CARL, JR., AND MARLENE (BEARD-SLEY) COOK, Lakewood, Colo., a boy, Zachary Thomas, July 10
to TIM AND KATHI (KEELER) ELLIS, Kansas City, Mo., a boy, Austin Timothy, June 21
to REV. JONATHAN AND PAMELA (HANSEN) HARRIS, Kansas City, Mo., a girl, Rachel Megan, June 5
to DENZIL R., JR., AND SANDRA (FOSTER) HUFF, Nashville, Tenn., a boy, Matthew Isaac, Aug. 8
to CHARLES S. AND NANCY (LABISHAK) LINN, Pittsburgh, Pa., a boy, Charles Stephen, Aug. 7

to JOHN AND RENEE (MARSH) MCKENZIE, Highland Heights, Ky., a boy, John Eric, Jr., July 17
to ED AND KAREN PERRYMAN, Nashville, Tenn., a girl, Kristin Fay, July 24
to LEE AND JEANNETTE (CRISSUP) REDMAN, Goltry, Okla., a boy, Caleb Mark, July 23
to BOB AND ROBIN RENCH, Panarama City, Calif., a girl, Stephanie Renee, May 21
to REV. DAVID AND LAURA (VOGT) RUNYAN, Alton, Ill., a girl, Bethany Diane, July 5
to STEVE AND LAVONNE (RUMANN) SCHENK, Kent, Wash., a boy, Derrick Allen, June 4
to RICHARD AND NANCY (HICKMAN) SOLOMON, Jacksonville, Fla., a boy, Jeremy Richard, Aug. 7
to DAVID AND LILLIE (GRANT) STARTARE, Eureka, Calif., a girl, Jennifer Rose, July 7
to KARL L. AND DEBRA L. (SCHIRMER) STOUT, Muncie, Ind., a girl, Amy Rebecca, July 21
to DR. MERRILL AND JOYCE (CRISSUP) THOMAS, Warsaw, Mo., a girl, Mary Alice, July 7
to LOU AND DONNA RHAE (PATTERSON) WALTERS, Folsom, N.J., a girl, Devon Colleen, July 4
to JOHN AND KATHY (WARD) WARBY, Lithonia, Ga., a girl, Rebecca Sue, June 26

to JOE AND PATTIE WHITE, Little Rock, Ark., a boy, Nicholas Josiah, Aug. 4

ADOPTIONS

by MARK "BEEZO" AND BECKY BISIG, St. Louis, Mo., a boy, Jacob Levi, born April 6, adopted July 23

MARRIAGES

CYNTHIA L. POLING and JOHN T. BARKER at El Paso, Ill., June 30
PAMELA KAY SCHOLL and BLAINE MYRON DICKINSON at Selinsgrove, Pa., July 7
JENAE ARNESEN and DAVID SLONAKER at Seattle, Wash., July 21
PATRICIA LOU BUFFET and CLYDE BENTON LEIGH at Flint, Mich., Aug. 4
CHARLA FIENE and JEFF ALMOND at Fredonia, Kans., Aug. 4

DIRECTORIES

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

THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

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

I have been a Nazarene for four years and am definitely sanctified. I have bought many, many books from the Publishing House and had attended uncountable sermons and revivals. All this has been a wonderful blessing but still one question is left unanswered.

Is our teaching that, once a person is sanctified, one cannot fall away? And if it is, what is the difference between us and Calvinism's "eternal security"?

This is a very serious matter to me.

The answer to your question is officially expressed in our "Articles of Faith," which are printed in the *Manual*. Article 10, paragraph 14, reads as follows:

We believe that there is a marked distinction between a pure heart and a mature character. The former is obtained in an instant, the result of entire sanctification; the latter is the result of growth in grace.

We believe that the grace of entire sanctification includes the impulse to grow in grace. However, this impulse must be consciously nurtured, and careful attention given to the requisites and processes of spiritual development and improvement in Christlikeness of character and personality. Without such purposeful endeavor one's witness may be impaired and the grace itself frustrated and ultimately lost.

Similar in content is Article 7, paragraph 7, which reads in part:

We believe that man, though in the possession of the experience of regeneration and entire sanctification, may fall from grace and apostatize and, unless he repent of his sin, be hopelessly and eternally lost. □

Could you please explain to me why we are taught that when we die, we will go to heaven?

The Bible says different. I will give you only a few scriptures. They are much the same in King James and NASB: Psalm 37:9, 11, 29; Matthew 5:5; Proverbs 2:21; Revelation 21:2-3.

The Bible also says the world (land) will never again be destroyed (after Noah): Psalms 78:69; 119:90; 104:5; Ecclesiastes 1:4.

If we are to believe what the Bible says, why are we taught different?

I am never sure that I can explain anything to anyone. It depends upon my ability to explain and theirs to accept the explanation, both of which are in question from time to time.

There are passages, some of which you have listed, that point to a renewed and purified earth as the ultimate home of the redeemed.

This purification and reparation of the earth will take place, according to 2 Peter 3, through fire, which is now reserved "until the day of judgment and destruction of ungodly men" at the coming of the Lord. "The earth and the works that are upon it will be burned up." Beyond that judgment "we wait for new heavens and a new earth in which righteousness dwells."

In the meanwhile, such passages as Philippians 1:21-23; 2 Corinthians 5:6-9; 1 Thessalonians 4:13-17; 5:10; and Revelation 7:13-17 seem to indicate that believers, when they die, enter the immediate presence of the Lord, and to that marvelous experience we attach the verbal symbol "heaven." The believer will be "ever with the Lord," and that, in any *location*, is heaven enough.

This question of whether the Christian dead go at once into the presence of the Lord has divided both scholars and the rest of us for centuries. I'll have a definite answer, perhaps soon, but when I do I won't be able to share it with those still living. □



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AT THE HEART OF EVANGELISM IS A COMPELLING CONCERN FOR OTHERS.

THE CHURCH SCENE

Phoenix First Church is constructing 24 condominiums for adults 55 years of age and over. Completion of the units is planned for early summer of 1985.

This project offers senior citizens the opportunity to purchase retirement homes in a Sun Belt location with a Christian village atmosphere. The project will be known as Vinelife Villas. Rev. Steve Feazel is the pastor of Phoenix First Church. □



Dale Natoli, unsighted organist for the Kingston, N.Y., church, is pictured using a new braille copy of the Nazarene hymnbook, *Worship in Song*. Pastor Tony Riddle said that Dale has been playing the piano and then the organ for the last 12 years, and occasionally sings specials in the services. A limited number of hymnbooks have been produced in braille. If interested, contact Rev. Boyd Hancock, Braille Coordinator for the publishing house, Box 968, Rogers, AR 72756.

CAPE VERDE DISTRICT ASSEMBLY REPORT

The 31st assembly of the Cape Verde District met at Mindelo, São Vicente, August 1-5. District Superintendent Gilberto S. Evora was reelected with a unanimous vote for a one-year term.

Dr. D. E. Clay of Mount Vernon, Ohio, was guest speaker. Mission Director Roy Henck presided.

Elected to the Advisory Board were elders Daniel Barros and Eugenio Duarte and laymen Lourenço Lima and António Duarte.

Filomena Monteiro and Rev. Mário Lima were reelected NWMS president and NYI president, respectively. Pastor Joao Monteiro was elected chairman of CL/SS. □

—Paul Stroud, reporter

BOARD OF PENSIONS ISSUES "13TH MONTH" CHECK

The Board of Pensions, representing the Church of the Nazarene in the United States and Canada, issued a "13th month" check to all who were members of the "Basic" Pension Roll on October 1, 1984. Each member received an amount equal to their regular monthly pension check.

This extra month's check was made possible by the continued support of the Pensions and Benefits Fund by each church in the United States and Canada and by favorable investment on the funds held in reserve for future pension payments. □

One year ago, the Board of Pensions issued a "13th month" check to commemorate the 75th anniversary of the Church of the Nazarene. This year's "13th month" check is being given during the 65th birthday of the work and ministry of the Pensions office. It was in 1919 that an organized endeavor to provide financial assistance to retired Nazarene ministers and widows was first established. □


DIVIDEND DECLARED ON THE SUPPLEMENTAL GROUP TERM LIFE INSURANCE PROGRAM

On October 1, 1984, a dividend was declared to nearly 3,700 ministers and church-employed laymen who are participants in the Supplemental Group Term Life Insurance Program offered by Pensions and Benefits Services.

The dividend was the result of action taken by the Board of Pensions in its June meeting. That action stated that a dividend of \$125,000 was to be "re-funded" on a proportional percentage basis in the form of a premium reduction for those participants renewing their coverage on the October 1, 1984, policy anniversary. Current premium rates remain unchanged for all new coverage purchased.

According to Dr. Dean Wessels, administrator of the Board of Pensions, the 3,700 participants who renewed their coverage enjoyed a 21 percent decrease in their annual renewal premium. □

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Remember to put this important item on your November
church board agenda.

NEW OPTIONAL SOCIAL SECURITY TREATMENT FOR CHURCH EMPLOYEES NOT AVAILABLE TO NAZARENE CHURCHES

The 1984 Tax Reform Act, recently passed by Congress, amended the mandatory Social Security laws of 1983. This allowed *certain church employees* to exclude non-clergy employees from FICA taxes, causing those employees to pay Social Security under the Self-Employment Contributions Act (SECA).

According to the provisions in the law, not all churches could legally apply for the exemption from FICA taxes. Any church that was participating voluntarily in FICA prior to January 1, 1981, was excluded from the option. Also excluded were all churches who had no "conscientious objection" to participation in Social Security based upon "religious conviction" as distinguished from the "constitutional issue" of separation of church and state.

Historically, the Church of the Nazarene has always encouraged local churches to "help" their ministerial employees with the payment of Social Security taxes by way of a taxable cash reimbursement. In addition, many Nazarene churches with several full-time church-employed laymen had voluntarily chosen to participate in FICA prior to January 1, 1981.

The Board of General Superintendents recently reviewed the denomination's polity and theology in light of these issues. They stated, "since the Church of the Nazarene has no conscientious objection to participation in Social Security, the denomination has no basis for appealing for FICA exemption for lay employees of local churches."

Questions and requests for further details may be directed to the office of Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131. □

ANNOUNCEMENT

August 30, 1984

With the unanimous approval of the Board of General Superintendents and in consultation with the District Advisory Board of the Canada Quebec District, I have appointed Rev. Harry A. Rich (presently pastor of St. Louis Ferguson Church) as superintendent of the Canada Quebec District effective September 1, 1984.

ORVILLE W. JENKINS
General Superintendent

THANKSGIVING OFFERING FOR WORLD EVANGELISM

The greatest and most important work in the world is the advancement of God's kingdom on earth among men. We must continue to be busy with our task. Begin NOW to pray—plan—and give an offering for World Evangelism on Thanksgiving Sunday. Let us make this offering a true expression of our love to share with the world the gospel news that God sent His Son to be their Savior.

The Thanksgiving Offering Goal for the denomination has been set at \$9,500,000.

WILLIAM M. GREATHOUSE, *Secretary*
BOARD OF GENERAL SUPERINTENDENTS

RICH APPOINTED SUPERINTENDENT OF CANADA QUEBEC DISTRICT



tendent.

He replaces Rev. Roy Fuller, who was elected superintendent of the Pittsburgh District in July.

Pastor of the Ferguson church since 1981, Rev. Rich was ordained in 1955 on the New England District. From 1957 until 1971, he served as a missionary to Haiti. Upon returning to the states, he served as pastor of Kansas City Metropolitan Church until he was called to St. Louis.

Rev. Rich and wife, Marion, have three children, Dwight, Sharon, and Vicki. □

—NN

BOARD OF GENERAL SUPERINTENDENTS PLEDGES SUPPORT FOR MINISTER IN CONFIDENTIALITY BATTLE

The Board of General Superintendents has pledged its full support to Rev. John M. Mellish in his legal battle defending the right to confidentiality between a pastor and his parishioner.

The 32-year-old pastor of the Margate, Fla., church was shackled and jailed for 24 hours, August 25, because he would not reveal confidential information shared with him by a man who had come to his church for counseling. The man has been charged with the sexual battery of an 11-year-old girl.

Rev. Mellish refused to discuss his conversations with the defendant, citing

his personal convictions about the sacredness of information shared in a pastor-parishioner relationship. He added that a bylaw of the Church of the Nazarene (401.6 in the Nazarene *Manual*) forbids the release of such information.

Circuit Judge Harry C. Hinckley, Jr., found the third-generation minister guilty of contempt. Florida law, while providing for clergy-parishioner privilege, exempts cases "involving known or suspected child-abuse or neglect."

Rev. Mellish thus became the first minister in America to be jailed overnight for maintaining the pledge of confidentiality with a counselee. He was released the next day on \$50.00 bond and has since filed an appeal.

Pastor Mellish and his wife, Dale, were invited to appear before the Board of General Superintendents September 17 to give the details of the case. At that time, the church leaders stated that the denomination is fully in support of the young minister's decision to remain mute in the case.

Rev. Mellish has chosen the American Civil Liberties Union (ACLU) to serve as his legal counsel in the case. Representatives of the National Evangelical Association and the Christian Legal Society have noted that such representation is to be desired due to the ACLU's experience in constitutional issues. Also, representation by such a group will indicate to the court that this is not just a case of "church defiance for a state law."

Friend of the court briefs have been filed on behalf of Rev. Mellish by many groups, religious and nonreligious, including the American Medical Association, the Society of Professional Journalists, the Southern Florida Archdiocese of the Catholic Church, the Rabbinical Association of Greater Miami, and others. □

—NN

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