



CHURCH OF THE NAZARENE

HERALD

OF HOLINESS

NOVEMBER 1, 1977





by General Superintendent V. H. Lewis

Choices: Decisions

WE ARE making decisions continually. Every time we choose we decide. There is no way to escape this life responsibility. Choosing is a word of several dimensions. By choosing this you choose to reject that or several “thats.” It is a two-way street, a crossroads, a many-faceted complexity.

Some choices are minor. They may involve only a minute of time and a small bit of energy with miniscule consequences. But many choices are big. They make vast changes. They affect lives. To further complicate the matter, the choice may be made in a moment and the consequences endure for a lifetime. For example, the decision to marry is accomplished in a limited space of time; the act occurs in 30 minutes; the results continue.

The decisions of men are seen in architecture, roads, vehicles, travel, families, governments, and their past surveyed through history. Many choices have moral dimensions. The moral consequences lie in the decision and cannot be cancelled by the chooser. A prime example is the statement in the Bible: “Whatsoever a man soweth, that shall he also reap.” This truth is verified daily throughout the earth.

We become aware of choice and decision early in the Bible as man in Eden’s garden chose and lost the best of everything. Sin was a choice of man. It came along with the decision. Man could not make the choice he did then and keep the garden, or spiritual life, and righteousness and fellowship with God. He couldn’t then, he can’t now.

Joshua brought God and nations into the picture when he called out to Israel, “Choose

you this day whom ye will serve.” Israel’s future was wrapped up in that unforgettable hour.

How about your decisions today? They are important. They affect you and your family and your friends and your church and your life. If you are a parent, then for a while you also decide for your children. What are they reading, seeing, doing? These activities will be the basis for their big decisions soon. Do you let the school, the television, the bookstand feed their minds without your monitoring? If so, you are deciding to ignore it—poor decision.

Our church has placed correctly on the shoulders of our families the decisions for reading, television, etc. An evil possibility lies ready to destroy minds and souls—right behind that switch. There is possible information and permissible viewing also. The switch—there, that’s the focal point of decision. That and your Christian conscience.

God gave us the Sabbath, but once each week it becomes a choice, a decision for us. Even Christ is a choice. “Come unto me,” He called. The Bible sets the big decision before us. No man can escape its awesome responsibility.

All this sounds terribly complicated and rather frightening. But the Word of God straightens it out for us. It offers the big, basic choices for us. Make them right and life falls into an ordered path and pleasant journey as we travel on toward and in the good consequences of the good life. We know that things do work out for good to those who love and serve the Lord. □

by BETH ATWOOD
Southampton, Pa.



TUNE IN

WHEREVER YOU ARE, whatever you are doing, be a listener and tune in. Tuning in can be done by a person of any age. All you need is a compassionate ear.

There are people in every community who are poor or lonely, even though they live in the midst of a rich and crowded world. They feel isolated and trapped in a treadmill existence with a bleak and hopeless future. All their dreams have faded in the struggle to survive in an ever more complex environment.

Pollution, shortages (real or manufactured), the threat of nuclear war, and the increasing cost of living have disheartened many of our citizens to the point that suicide is a growing problem.

Listening to and showing concern for others makes them feel important, wanted, and cared about—feelings that are important to all of us.

We are a nation in a hurry. We are fast talkers but poor listeners. We ask, "How are you?" in a matter-of-fact way. We barely wait for an answer. After all, we are very busy with our own problems.

There are people of all ages looking for someone to show a little interest in them. The children and elderly, especially, often feel unimportant and ignored.

Parents may love their children very much and shower them with expensive gifts, but take little time to listen to the very real problems of childhood. They are too involved in their own affairs. How many people send their children to Sunday school but don't take them? Here is a fruitful field. Take a sincere interest in a child. Be a real God-parent and pray for this budding, young life. Even children need to be told they are appreciated. Sometimes adults tend to tune out children and miss a real blessing. Listen to a youngster, and you may learn something wonderful. It has been wisely said, "Out of the mouth of babes ofttime come gems." Jesus loved and blessed the chil-

dren. Sometimes His disciples did not follow His example.

Young couples face many difficult situations that they may be reluctant to reveal to relatives, but might feel more comfortable discussing with a friend. A young husband may have difficulties at work or in the home. A young mother with little children at home might just love to converse with another adult. You might even invite her to gather the children and go to a drive-in for lunch. You don't need to talk, just listen.

The nation's elderly are probably the most neglected of our citizens. Many oldsters feel caged in and forgotten. Their life appears to be very gloomy, with a future as bleak and depressing as the nightly television news. It is tragic when an old person's best friend is death. Many times their children live in distant places and can visit them only infrequently. Most of their peers may have died. Inflation has robbed them of their savings. Illness may hamper their activities. A visit from a friend may be the bright spot in a senior citizen's day.

When tuning in, listen with sincerity to the problems and worries presented to you. Then you might suggest an approach the person can take to solve the problem. That is, of course, if you have something concrete in mind. Remember, the direct statement is never as convincing as when people discover the problem's solution for themselves. Don't talk in an abstract, static, dry way. Show that you care and remind them that God cares and has the answers to all our problems.

When you tune in to others you are sharing God's love with them. You are passing on the interest and care God has shown in you. Jesus has promised us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). The world is crying for God's love. If you have found it, tune in and pass it on. □



HERALD OF HOLINESS

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The Incredible of Christ's Church in

IN THIS ISSUE

ARTICLES

CHOICES: DECISIONS	2
<i>General Superintendent V. H. Lewis</i>	
TUNE IN	3
<i>A caring listener</i>	<i>Beth Atwood</i>
THE INCREDIBLE GROWTH OF CHRIST'S CHURCH IN AMERICA	4
<i>Multiplying disciples</i>	<i>Raymond W. Hurn</i>
IS JESUS SEEN IN ME?	5
<i>Poem</i>	<i>Paula Riley</i>
SPIRITUAL ECOLOGY	6
<i>Redemption</i>	<i>H. Lamar Smith</i>
THE RICH FARMER	7
<i>Bread upon the water</i>	<i>Charles Hastings Smith</i>
OPERATION OPPORTUNITY	8
<i>Helps to holy living</i>	<i>Richard S. Barnett</i>
WHAT IS THAT?	9
<i>Discoveries in Christian living</i>	<i>James Hamilton</i>
A TRIO FOR TRIUMPHANT LIVING	10
<i>Lifting Up Christ</i>	<i>George W. Privett, Jr.</i>
THE CHALLENGE OF OUR HERITAGE	11
<i>Poem</i>	<i>Byron H. Maybury</i>
TWO CENTURIES ON	12
<i>From Wesley</i>	<i>Peter W. Gentry</i>
IN TUNE WITH GOD'S PLAN	12
<i>Pen point</i>	<i>Mabel P. Adamson</i>
THE WORLD OF JOHN WESLEY JONES, D.D.	13
<i>Book brief</i>	<i>Reviewed by B. Edgar Johnson</i>
THANKSGIVING: SACRIFICES OF PRAISE	14
<i>The Christian calendar</i>	<i>Ruth A. Cameron</i>
REMIND ME	15
<i>Poem</i>	<i>Wayne E. Duncan</i>
EDITORIALS	16
	<i>W. E. McCumber</i>
WE WENT HOME TODAY	18
<i>A visit with Mother</i>	<i>Marcy Shrout</i>

STANDING FEATURES

NEWS OF RELIGION	30
ANSWER CORNER	31
BY ALL MEANS	34
<i>New Birth and New Hope</i>	<i>Sheryl Perkins</i>

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“I will build my church shall not prevail

THE BUILDING of Christ's Church in America may be the greatest missionary success story of any nation. In 1776, when there were three million people in America, only 7 percent of the adults were church members. In 1850, fewer than 15 percent of the adult population were church members.

Then—revival came to America. By 1910, 45 percent of the 20 million population had been swept into the Church of Jesus Christ as members. It was near the end of this period of revivalism in America that the Church of the Nazarene came into existence. Phineas Bresee and others detected a falling away from the teaching of scriptural holiness and set forth “to Christianize Christianity” and to keep revival fires glowing.

One measure of their success is that 151 million Americans are now enrolled in some church, with 71 percent of the adult population, or 102 million adults, claiming membership. Eighty-five million Americans worship God in church each Sunday, and there are 20 million in average Sunday school attendance. It is true that millions of these may be “paper Christians.” Church growth scholars speak of “nominality” and the “functionally unchurched” among the church members.

The vow of Jesus to “build His Church” has been kept, and is well documented. In rapid succession after Pentecost, the extraordinary discipling of incredible numbers of people is a matter of record. Three thousand were gathered in upon the preaching of the first sermon after Pentecost (Acts 2:41). Five thousand men, not counting women and children, were added immediately thereafter (Acts 4:4). After this, the church of Jesus Christ multiplied rapidly (Acts 6:7); even whole villages (Acts 9:35) came to Christ. By Acts 21:20, we read of people being won by the thousands (literally, ten thousands). (Also see Acts 14:21.)

A scriptural meaning of “disciple” is found in Acts 2:42-47 where the first converts after Pentecost show evidence of true repentance, faith in Christ, and adherence to the apostles' teaching and fellowship. In other words, they continued steadfast as responsible members of Christ's Church.

Jesus held a very high standard for those who would become His disciples, requiring that the first and great commandment was to love God with all the heart, mind, soul, and strength. Loving one's neighbors (Matthew 22:37-40) was second only to that first and highest requirement. Jesus taught

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Growth

AMERICA

and the gates of hell against it" (Matthew 16:18).



by RAYMOND W. HURN
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servanthood, humility (John 13:16-17), and divine empowerment (Matthew 10:1; Acts 1:8). But one of His strongest teachings regarded fruitfulness.

Jesus taught that if the disciple remained in Christ, he would bear much fruit (John 15:4-5). He taught that it glorified God the Father when the disciple would "bear much fruit." Jesus said it was through the bearing of much fruit that the disciple evidenced his discipleship (John 15:7-8). Later, He added, "You did not choose me, but I chose you to go and bear fruit—fruit that will last" (John 15:16, NIV).

How do Nazarenes measure up to this standard of New Testament fruitfulness? Realism must force us to honest evaluations and careful analysis. It is true that great segments of Nazaredom are showing incredible growth. This is a hopeful note for those who may be in need of encouragement.

In the 10-year period 1965-75, 600 of the 5,000 churches (in Britain, Canada, and the U.S.A.) at least doubled in church membership. In some churches, the growth rate for the decade goes beyond 500 percent to 1,000 percent and even 3,000 percent gain in church membership. True, these extreme percentage gains are isolated cases, but they are significant nonetheless.

When a little church (Grand Coulee, Wash.) of 20 persons with insignificant property located in a community of 1,500 can grow in nine years to a worshipping congregation of 175 with beautiful, commodious new buildings and a continual discipling of new people whose lives have been transformed by the power of Christ—that's incredible church growth.

When a good church (Richardson, Tex.) a few miles from Pilot Point can show a percentage gain of 1,180 percent representing a numerical gain of 260 in church membership in a 10-year period, that is incredible church growth!

When a growing church in Olathe, Kans. (College Church), shows a decadal percentage member gain of 866 percent, representing a numerical gain in church membership of 528 in a 10-year period, that is incredible growth. This does not account for the recent parenting of a new church (Olathe Westside) of 143 attenders, which also is growing.

When a Colorado Springs suburban church (Eastborough) makes a numerical gain of 419 representing 855 percent decadal growth rate gain, that is extraordinary growth.

When some of our biggest churches¹ add 568 to

840 net numerical gain in a decade, and when some middlesized churches² make numerical gains of 201 to 400 in a decade, that is outstanding growth.

These numeric statements could in no way reveal the deep spiritual meaning of thousands of lives changed or of spiritual victories achieved. In these reports of incredible growth we do find courage to believe that 4,000 other Nazarene churches could be stimulated to go and do likewise in the decade that lies ahead.

On to a million! That is our battle cry. On to a million in church members that have been truly disciplined to become reproducing Christians. On to a million is a possibility during the next decade (or sooner) as we continue to apply the lessons we have learned from churches that have grown and are growing today. □

1. Denver; Pasadena, Calif.; Salem, Ore.

2. Sacramento, Calif.; Liberty Towers; Midway City, Calif.; Colorado Springs First; Bloomington, Calif.; Beaverton, Ore.; Houston Spring Branch; Portage, Ind.; First; Richardson, Tex.; Denver Lakewood; Grove City, Ohio; Lansing, Mich.; South; Norco, Calif.; Great Bend, Kans.; Tulsa Central; Temple City, Calif.; Fairborn, Ohio, Wrightview; Richmond, Ind.; St. Paul; Dayton, Ohio, Beaver Creek; Shawnee, Kans.; Phoenix Westdale.

IS JESUS SEEN IN ME?

*When my neighbor called to chat awhile—
For her troubles were many that day—
As polite as I could, I turned her away,
"I'm busy, you see."*

Did she see Jesus in me?

*That little boy from down the street,
So full of restless energy,
I told him again, "Go home and play,
My kids are busy, you see."*

Did he see Jesus in me?

*Tonight, my Lord, I tucked them in tight
And quickly gave them a kiss.*

*"No prayers tonight,
I'm tired, you see."*

Did they see Jesus in me?

—PAULA RILEY
Red Bluff, Calif.



SPIRITUAL ECOLOGY

by H. LAMAR SMITH

Stillwater, Okla.

WE HEAR MUCH about the pollution of our environment. The Christian has a responsibility to improve the environment and certainly should do nothing to make it worse. As Christians we have both a spiritual and physical interest in creation.

However, many persons have become almost fanatical in their zeal to clean up the environment. It is most ironical that many of these ecology-conscious persons have terrible blind spots about the moral pollution of the world.

As Christians we are committed to a Spiritual Kingdom in the midst of a decaying world without, of course, contributing to the decay. We look for the time when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Revelation 11:15). Then the world will be completely restored from the moral pollution of the fall "and the lion shall lie down with the lamb."

In a real sense, everything in the world is dependent on and/or related to other things, organic and inorganic. There is indeed a balance to nature. This balance tipped has caused the extinction of several birds and animals with others listed as endangered. All thinking people should show concern.

There is also a spiritual balance or imbalance in each person. We need a balance like that described in Acts, of men who were "full of the Holy Ghost and wisdom." It takes a good religious experience, adequate food from the Word, time spent with God in prayer and worship, and real interest in others for spiritual equilibrium.

There is also a further balance in which both the spiritual and the physical are interrelated. We see this in psychosomatic sicknesses. They have their

origin in the spirit and soul of the individual but with real and sometimes serious physical consequences. These illustrate that man is a spiritual, emotional, and physical being. But with all this he is a unit. The old ascetics were wrong when they thought the soul could be made or kept pure by torturing the body. The modern sensualist is just as wrong in teaching that anything the body does in so-called "sexual liberty" can be done without hurting the spiritual, emotional, and mental well-being of the participant. All sin of the body is a sin of the soul and spirit, for from here spring all the issues of life. We are growing a generation of individuals who glorify the physical body at the awful high price of a shriveled soul. These become emotional wrecks by life's road.

God's law is written into His creation as well as in the Bible. God's written law is to help us understand the rules of the game which are already woven into the fabric of the universe. In Romans 2:15 Paul spoke of God's law having been written into the heart and conscience of the Gentiles.

Not every possible infraction of this universally inscribed law is written in the Bible. However, there are enough guiding principles to cover those infractions.

The use of marijuana, heroin, LSD, and tobacco are not recorded in the Bible. But there is a principle to follow: *The body of the Christian is the temple of the Holy Spirit.* We are instructed not to defile His temple. Other principles come into play such as: "Know ye not . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body . . . which are God's" (1 Corinthians 6:19b-20). If I choose to ignore these principles and go ahead and use the above habit-formers and body-destroyers,

then I must pay the consequences. However, as a Christian knowing divine principles written into the metabolism of the body, I will not use them nor supply such things to people who do. To do so would be to walk against God's law written in His creation.

The balance of the physical and the spiritual can be taken a step farther than man himself. What impact does a man's spirit have on his physical environment?

God's Word tells us about a land so upset that it vomits out its inhabitants. "Ye shall therefore keep all my statutes, and all my judgments, and do them; that the land, whither I bring you to dwell therein, spue you not out" (Leviticus 20:22). This is clearly in the context of the consequences of disobeying the laws of God.

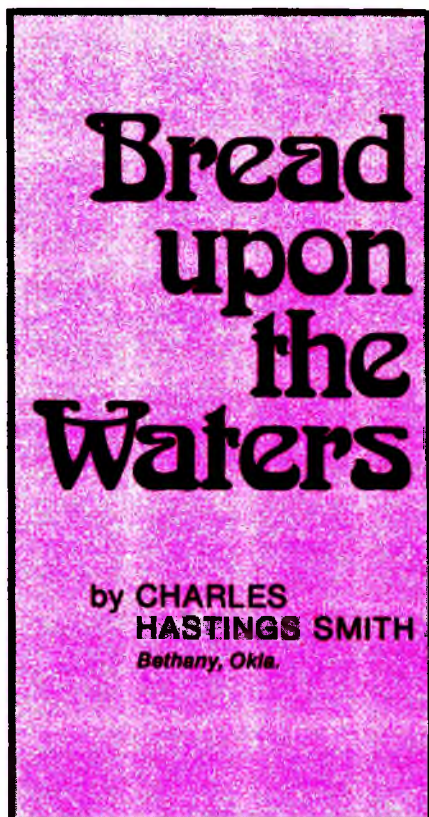
Paul wrote, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body" (Romans 8:21-23). Dr. William Greathouse, in *Beacon Bible Commentary* says of these verses: "The Creation' thus means the natural order, cursed as it is in consequence of Adam's sin." Thus the greatest pollution of creation was man's disobedience resulting in the Fall and contamination of the world as well as man. The earth then gave forth thorns.

When Cain sinned, God said, "When thou tillest the ground, it shall not henceforth yield unto thee her strength" (Genesis 4:12a). In Leviticus, chapter 26, you can read of a fruitful ecology because of obedience to God's commandments. Also in that same passage you can read of an unyielding earth of "brass" because of disregard and detest of the commandments of God. These verses mean more than a national promise to a people of another day. They let us know that God expects a moral harmony between man and creation. They tell us that when moral law is disregarded, the red lights of imbalance flash to let us know that we are out of harmony with the God of creation and have become corrupters of the ecology.

Some have recently advocated talking to plants, thus creating a pleasant environment in which greater growth is possible. That this works is believed by some and laughed at by others. I am not qualified to say.

But I do believe that the spiritual vibrations of God's people extend even to the physical world in which we live. The Psalmist wrote: "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us" (Psalm 67:5-6).

Moral living and thinking could begin to restore our spiritual ecology enough that we could be pointed in the direction of Eden instead of Sodom and Gomorrah. □



THE RICH FARMER

*He climbed the golden ladders to pinnacles of fame . . .
And he boasted to the fact that he had made a name.
But his bins were too narrow and his cribs were too small;
He needed barns that were wide and silos that were tall.
Sheep and cattle grazed his hills and young goats voiced
their cries . . .
Old sugary orchards stood dripping beneath his skies.
The ripened fields were heavy with the seeds from his land . . .
Each ear and stalk bending to meet the sickle's hand.
His green thumb had labored well and tamed the stubborn earth
But he must build tomorrow and hoard his garnered worth.
So he built enormous barns with wide and swinging doors . . .
He swung the beams with laughter and danced across the floors.
He built a sprawling mansion and planted buds and vines . . .
He reaped his yellow harvest and jugged his purple wines.
He draped his couch with scarlet and uncorked rare perfumes . . .
His curtains filtered sunlight and warmed his mantled rooms.
He gluttoned and he gloated and drank his vineyard wine . . .
He eyes swept his broad acres and he said: "Mine, all mine."
The cool night shadows gathered when through a hallway dim . . .
Walked the Silent Reaper and the farmer went with him.*

by RICHARD S. BARNETT
Missouri City, Tex.

OPERATION OPPORTUNITY

THE CLIMATE of the South is kind to insects all year long, and our garden is home to more different kinds than I care to count. They make a living for themselves in every conceivable way, each species having its very own home and diet. Some are large and lurid caterpillars which make splendid trophies for our little girls to take to school. Most of our insect tenants avoid that fate and their natural predators by camouflage or by keeping out of sight until their activities attract my attention.

Among the most annoying are the things that make cigars out of our canna lilies. These are transparent caterpillars, nearly an inch long, who spin tough silken threads to bind up the rolled leaves of a canna shoot. Then they eat out the insides of their living Havanas until the poor cannas are deflowered and unsightly messes. The only real control I have found is to snip off infested shoots.

They may be ugly, but those pests certainly have a clever way of making a home for themselves in a hostile world. The more you look around your own garden, the more examples you will find of how cleverly living things can flourish in difficult conditions.

The apostle Paul tells us that he rejoiced in suffering (Romans 5:3). Our way of life in America leaves us with little in common with Paul, because it does not teach us to count it as joy when we encounter trials of any kind. The advertisements tell us something more like, "Happiness is a new car!" Yet here we are, living in what may be the last golden age of the world, and the twilight is fading. It is time for us to understand more of the logic behind Paul's word about living with hardship.

The apostle took no dark pleasure in his pains or troubles. This man, who was so often a prisoner for Christ in a literal way, felt the pains of his trials and troubles as keenly as we would. The damp Mediterranean winters would leave few of his days free from the aches and pains that lingered from old injuries and floggings. Three times storms at sea had shipwrecked Paul. The apostle lifted his eyes in faith. He saw that God had brought him through those storms and through all the other storms in his life. Paul discovered that through them God turns trials and troubles into a gateway of hope (Hosea 2:15).

At the same time, he saw other people who knew no better than to resign themselves to the worst that

life could bring. At best, some in those days might be taught to "grin and bear it" with dignity and courage. These were the men and women whom Paul would teach to become more than conquerors in all these things. The Lord Jesus had called him for this purpose, and his trials had prepared him for this work.

Bob wears a long, glum face and always has something new to gripe about in oil-field language. Bob just begs for more trouble. Early in April last year, he was flying to a convention in San Antonio with a group of friends. Bob regaled the party with morose tales of all the different ways this airline had managed to lose his baggage. Sure enough, it happened again. The airline could not find a trace of Bob's baggage in San Antonio or anywhere else.

Then, the next morning, one of his friends called to report finding the missing suitcase among his family's luggage. We suspect a practical joke, of course. And then I could tell you about the time a load of garbage was dumped on Bob's front lawn, but you know his kind by now.

Now things do not always go exactly right for George Robinson. His luggage has gone astray too, and he muddles things up from time to time. The difference between Bob and George is that George does not take his problems to heart in a way that makes him look foolish. George does not waste his time organizing hate campaigns against airlines or sanitation services. He once won a humorous speech contest with an account of the mistakes he made while learning to use a radial bench saw.

The result is that George is an achiever who earns distinctions in his profession and in every organization he serves in. Moodiness and grudges do not strain his family life. When George and his family went camping at Lake Alexander State Park this spring, heavy rains brought the lake lapping up into their tent. George, Gwen, and their two sons simply

helps to holy living

moved into a motel instead of coming straight home all mad at each other and the world.

There you have two different ways of accepting the rather commonplace trials of living. One person turns them into injuries and defeats that he can rejoice in, in a neurotic sort of way. The other man takes everything in stride. He finds opportunities, or at least something to laugh about, in every situation.

Bob and George have had lives free from unusual disaster or hardship. Yet you can guess which one of them is prepared to face a real crisis in the way that Paul did.

There's no need to suppose that Paul had to put on a good front just because being a prisoner for Christ was a part of his job. Paul rejoiced because he had entered into the joy of his Master in doing good, and into the joy of heaven over the salvation of one who had been lost. More than once that one turned out to be Paul's guard or jailer or fellow prisoner.

My pastor learned very soon after his conversion that being a Christian does not protect us from the troubles of life. It did not lessen the hardships when his parents died before he completed high school,

or wipe away the tears when his first wife died of leukemia, or ease the pain of any of his own medical problems. His experience with coping when the world turns upside down did qualify Dr. Fox to minister to people rather than to a pulpit. He was able to serve as a pastor in a tough district of Minneapolis which would have had no use for a spoiled child from the best of all possible worlds.

People of all persuasions, or none, still turn to him in their time of need. When he tells someone that although weeping may last for a night, joy will surely come in the morning, they are comforted. Those words would bring no hope of joy if Dr. Fox's listeners thought they were nothing more than empty words cribbed from a schoolbook. People lying in the valley of the shadow or barely existing at the edge of life still recognize and trust someone who has already met the Father of mercies and the Author of healing.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Corinthians 1:3-4). □

discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON
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WHAT IS THAT?

There is an ancient story of a sailor who became sick of the sea. He carried a paddle ashore and kept walking inland until someone asked, "What is that?" There, far removed from the sea, he made his home.

Many Christians can identify with that sailor's feelings. Sometimes it is a struggle to sail over the sea of sin. We long to be done with the struggle for spiritual survival in this world that is "a stranger to grace." Like Abraham who "looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10), Christians search for the security of a permanent dwelling place, far removed from the temporariness of an uneasy, earthly existence.

Until that time comes, the Christian must sing "This World Is Not My Home." The message of this song, whose theology far surpasses its music and its poetry, becomes the Christian's incentive for living in the world while not becoming contaminated by it (John 17:14-16). Christians are, indeed, "strangers and pilgrims on the earth" (Hebrews 11:13).

Stay in the boat, fellow Christian. We are headed

for home. And when we get there, by God's grace, we will be in a land that knows nothing of the woes of this world.

In that land should the subjects of tears, death, sorrow, crying, or pain arise, a local resident will ask, "What is that?" These things will be as out of place as a paddle on a pinnacle, for there these "former things have passed away" (Revelation 21:4). When we have reached the land where we get the "What is that?" responses to earth's trials, we will know that we have arrived at the place we can truly call home.

The promise that will sustain us until we get there is this: "He that overcometh shall inherit all things, and I will be his God and he shall be my son" (Revelation 21:7).

Let us be aware that the struggle of living in this world is only a "light affliction which is but for the moment, [which] worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17).

Until then, keep paddling. □

LIFTING UP CHRIST

Our Sanctifying Savior

A TRIO FOR TRIUMPHANT LIVING

A Sunday school teacher asked her kindergarten class what a yoke was. "It is a collar you put around the neck of animals," said one child. "What is the yoke of Christ?" she then asked. A four-year-old answered, "It is when Jesus puts His arms around your neck!"

"Let every child of God live as though Christ died yesterday, rose today, and is coming tomorrow!" advised Martin Luther. Certainly three lines uttered in staccato fashion in Paul's letter to the Thessalonians indicate vital Christian perfection demonstrated. Here they are: "Rejoice evermore. Pray without ceasing. In everything give thanks" (1 Thessalonians 5:16-18). Life goes better when there is accompaniment. Jesus was assisted by His disciples and Paul was yokefellow with Barnabas, Silas, and Timothy. Let's notice this trio which acts together in making life melodious.

REJOICE EVERMORE

"The joy of the Lord is your strength" (Nehemiah 8:10). A sad-faced, glum, pessimistic Christian is a contradiction. The experience of the Holy Spirit is that of overflowing blessing. David rejoiced, "My cup runneth over" (Psalm 23:5).

We should rejoice in the great victory which heart holiness brings. The *source* of it is God who is holy. The *force* of it is love out of a pure heart and power to witness to the Good News of our crucified and risen Savior. The *course* of it is increasing fulfillment and fruitfulness. The "path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

Our joy is not just a fair-weather variety. It is deep and abiding. The sainted Job blessed God as well for taking as for giving. Our Lord sang in the shadows of the Cross: "And when they had sung an hymn, they went out into the Mount of Olives" (Matthew 26:30). When Satan buffets and trials press in upon the sanctified, he is given grace to trustfully say, "Hallelujah anyhow!"

PRAY WITHOUT CEASING

We can maintain an attitude of prayer. The Mas-

ter's prayer life was not just a parachute to bail Him out of difficulty. It was a partnership of constant dedication and power. He yearned for the satisfaction of His disciples' crucial spiritual needs. "Holy Father, keep through thine own name those whom thou hast given me . . . Sanctify them through thy truth: thy word is truth . . . That they all may be one . . . that the world may believe" (John 17:11, 17, 21).

It is by the preservation, sanctification, and unification of His followers that Christ is lifted up. Earlier he said to the Father, "And all mine are thine, and thine are mine; and I am glorified in them" (John 17:10).

Let us pray for the sanctification of the church. At the Pastor's Leadership Conference in Nampa last August, I heard Dr. Eugene L. Stowe quote the late Dr. J. B. Chapman, who said that if 51 percent of the church membership were unsanctified, then it was not a holiness church. What a probing, convicting statement of reality for us! Are we prompt to lead new converts into the Word which is the Agent of sanctification by the Savior? Certainly God brought us out of the land of sin in order to bring us into the promised land of the Spirit's fullness.

Thoughtful prayer is effective in bringing God's will on earth as it is in heaven. Jesus commended intelligent prayer (Matthew 6:5-15). Paul indicated that he would pray with the Spirit and with the understanding also (1 Corinthians 14:15). Shakespeare has one of his remorseful characters saying:

*"My words fly up,
My thoughts remain below;
Words without thoughts
Never to heaven go."*

IN EVERYTHING GIVE THANKS

Several years ago I never thought I'd find myself

by GEORGE W. PRIVETT, JR.

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thanking God for the simple ability to "burp." But I did, for my wife was recovering from surgery and a telltale medical sign that her esophagus was properly working was that she could burp. As I write these words, I find myself giving thanks for the ability to speak. You see, for seven days the doctor has forbidden me to utter a word due to a case of virus-injured vocal cords (Martha, my usually quiet wife, is having a heyday). Hopefully, I'll be able to speak and sing aloud on Sunday! *In everything* we should give thanks.

Thankfulness is a spiritual attitude based on one's relationship to God which must be kept in constant cultivation. Paul—after weeks of storm in the Mediterranean, shipwreck, a winter of waiting in Malta—arrived in Italy. He was still in custody as a prisoner and doubtless had much cause for anxiety. However, when he met Christian brethren, the Word says "he thanked God and took courage" (Acts 28:15). Earlier Paul discovered that even in a "midnight" experience, when he and Silas "prayed and sang praises unto God" (Acts 16:25), prison doors were opened. In obedience to God, the Israelites marched and shouted and Jericho's walls fell. Frequently, our best recourse in life's trials is to *praise our way through*.

Also, let us thank God for the gracious work of the Holy Spirit in our hearts. In the discerning outline of Rev. Sydney Martin, the Holy Spirit *glorifies* Christ (John 16:14), *clarifies* the Scriptures (John 16:13) and *sanctifies* men (Romans 8:2). "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

What a delight it was as a student in seminary to visit the Tracy home! There with a large family, these devoted parents would lead the laughter, singing, eating, and praying with infectious joy. Whether it was at the railroad, the rescue mission, or playing with the kids, Brother Tracy displayed the unquenchable optimism of a man in touch with the Sanctifying Savior.

It is no wonder that the members of this fortunate family continue to serve the Lord with joy and distinction. Mrs. Tracy works in the Nazarene Publishing House, and Wesley is a writer and professor at Mid-America Nazarene College. To my knowledge, Imogene and all the others in this remarkable family serve the Lord with gladness. They have found the spirit of Jesus and "rejoice evermore, pray without ceasing, and in everything give thanks!" □

THE CHALLENGE OF OUR HERITAGE

*God has called us into being,
Nazarenes of one accord,
To conserve and spread the doctrine
Of "Holiness unto the Lord."
Purity of heart with power,
As received at Pentecost,
Is the message God has given—
To be preached at any cost.*

*The example of our fathers
Shining through the years of time,
Should inspire us to continue
Spreading holiness sublime.
Pardon, purity, and power
Was the theme they preached in love;
Churches multiplied in number
As God honored from above.*

*To our God and to our fathers,
Modern Nazarenes, be true!
Never compromise the standards
In the things we say or do.*

*In essentials be united,
Minor differences respect;
As Christ bears our faults and foibles,
He from us love expects.*

*Not by rules and regulations
Will we prove true holiness;
But by being as the Master
In our love and tenderness;
Proving equal to the challenge
Of our heritage so grand,
With the vision and the spirit
Of that early pioneer band.*

*In these days of growing coldness
Which would quench revival fire,
More than ever prayer is needed,
That His glory will inspire;
That the Pentecostal blessing
Will come upon us as of yore;
And help us follow in the footsteps
Of our fathers gone before.*

—BYRON H. MAYBURY
Tampa, Fla.



TWO CENTURIES ON

by PETER W. GENTRY
Port Glasgow, Scotland, U.K.

TWO HUNDRED YEARS is a long time—seven generations, each different from the one before. Yet it is not so long that we cannot still benefit by looking back at the events of those days and relating them to our own situation.

A look through Mr. Wesley's Journal for the year 1777—just over 40 pages filled with his usual kaleidoscope of journeys, meetings, preachings, and enquiries into this and that—will reveal a few happenings that stand out as being of special interest. They show him doing in his day the very same things that concern us in ours. Seeing with the hindsight of history where our spiritual forefathers were being led can perhaps help us to check our own bearings

and learn a little from their experiences.

On April 21 that year, Mr. Wesley laid the foundation stone of the City Road Chapel in London, the true cathedral of the Methodists. What a milestone was this! It had been nearly 40 years since he had opened the first "New Room" in Bristol to accommodate his pioneer congregation, and since then he had covered Britain with these homely Bethels. America had them too. But now—a *church!* He had never wanted it this way; the Methodists were meant to be a society of awakened believers within Mother Church and still true to her—even truer than ever now that they had found Christ in real experience. But Mother Church would have none of it. The clergy

PEN POINTS

IN TUNE WITH GOD'S PLAN

Walking one day on the back streets of the poorer part of the city, a man turned impulsively into one of the dirty, dreary-looking shops along the way. Although much of his time was spent in searching for priceless heirlooms buried by neglect and the passage of time, this did not seem a very likely place to look.

Indeed, as he moved slowly around the shop, he saw nothing of value and turned to go; but as he turned, his eyes fell on an old instrument hanging on the wall, so covered with dust and cobwebs that even his experienced eye could not tell its worth. But something beyond his knowledge, his experience, or even his desire for gain appealed to him, so he bought it.

He took it home and worked patiently on it for many long hours. First, it was carefully dusted; then thoroughly cleaned with a special solvent. The long jagged scar was skillfully patched and stained to blend with the rest of the instrument. New strings were purchased and the instrument restrung. Then it was tenderly polished again until it gleamed even in the shadows.

But now he had reached the limit of his ability, and he still did not know its true worth. So he carried it to one who was a master of such things. When the master musician saw it, his face lit up, his eyes shone with delight, and he reached eagerly for the instrument.

He patiently adjusted each string until it was in tune. Then, with a look of rapture on his face, he played such beautiful melody that it seemed as though all the angels of heaven had joined together in concert.

What a lesson can be learned!

As we travel down the dusty tear-stained highways and byways of life, let us be in constant search, seeking with eyes of love; watching always, in every circumstance, for those whose lives have been rendered useless and unlovely by the ravages of sin and despair—neglected and alone, perhaps cast aside by loved ones, with nothing but the twanging discords of peevishness, envy, discontent, and hatred issuing from their lives.

We may not be able to do much, but it has been entrusted to us to seek—to love, to listen, to comfort, to tell them of God's love, to pray—and in the end, to bring them to the Master. He and He alone can put those created abilities once again into useful service, and can bring such harmony into their lives that the whole world will hear again, through them, the beautiful song of God's love and grace.

"Go now, and lo, I am with you always." □

—MABEL ADAMSON
Kansas City

repelled them, stirred up the mob against them, wrote scurrilous pamphlets to discredit them. So there was nothing for it; a separate church they would have to become.

When, a century later, the American Methodists took up the verbal cudgels against the holiness people and obliged them, for the sake of survival, to form their own church fellowships, they must have forgotten how their own spiritual ancestors had been treated—or perhaps they never knew. After all, London 1777 and Pilot Point 1908 are a long way apart in space and time. Both, however, marked the beginning of a new church in a new era. Let us Nazarenes be guided by these upheavals of the past and make sure we do not close our minds or show the door to those who might have something vital to share with us.

As the month of May was coming to an end, Mr. Wesley stepped ashore for the first time on the Isle of Man—that sausage-shaped island in the midst of the Irish Sea. Thus he completed his basic coverage of the British Isles. England, Scotland, Wales, and Ireland already had their network of circuits. Now the ancient kingdom of Mona was added and virtually all of Britain would have heard the venerable man's voice offering Christ to all. His goal had been "to spread scriptural holiness over the land"; that was now being fulfilled.

But John Wesley had also adopted the world as his parish and this is an unfinished commitment. We are among those who are called of God to continue what he began and see it through to the end. We must "girdle the globe with salvation, with holiness unto the Lord." Praise God for every goal achieved, for every open door entered. But there are still so many awaiting our message; North Africa, Turkey, Spain, Norway—the list goes on and on. Let us watch and pray for God-given opportunities as the Holy Spirit moves on and beckons us to follow.

As winter closed in and Mr. Wesley settled down in his London headquarters, he put into action a plan, long cherished, to publish a monthly magazine for his people and began collecting copy for it. The result was the *Arminian Magazine* which appeared in the following January. Very probably this was the first Christian periodical to attain a regular circulation. It had American and Irish editions, too. After Wesley's death the paper was renamed the *Methodist Magazine* and although revived as recently as 1969, has unfortunately now ceased publication. So our *Herald of Holiness* stands in a noble succession and we should be proud of it—in the right sense, that is! Wesley paved the way in Christian journalism and saw its tremendous value. The power of the ministry of the printed page is immeasurable; this writer owes his own conversion to it. We Nazarenes need to be a reading people and to read the best of Christian literature that will enrich our spiritual lives and build us up in the faith of holiness.

It was during that year also that Mr. Wesley revised for the last time his doctrinal classic *A Plain Account of Christian Perfection*. This is not only one of the first holiness books ever written but also one of the best known. In it, Wesley set out in complete

frankness the steps of his own religious progress from his first commitment to God in 1725 to the discovery 13 years later that the inward holiness he had been seeking for so long came not by devout effort but by decisive faith. Now, nearly 40 years on, he finds no need to amend anything he had taught on this theme during all that time. This effectively disposes of the suggestion sometimes made that Wesley changed his mind on entire sanctification later in life. In this wonderful little manual, it is set forth in compelling simplicity and the way of achieving faith shines on for us to follow with equal confidence. □

Reviewed by

B. EDGAR JOHNSON
Kansas City, Mo.



BOOK BRIEFS FOR YOU

THE WORLD OF JOHN WESLEY JONES, D.D.

This is a cleverly written composite of experience and observation in the life of an imaginary pastor who is "puzzled by politics, played out by promotions, and sometimes perplexed with preaching."

The author, John W. May, a veteran of many years in the pastoral ministry, presents a witty and frequently ironic picture of the joys and frustrations of shepherding an average congregation.

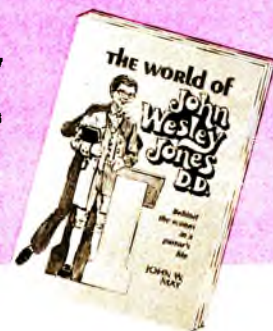
Preachers will chuckle as they match their own ups and downs with "Dr. Jones" and "find in him a kindred spirit." Laymen will read with interest and profit as they get to "understand this world of the pastor a little better."

Woven into this story are accounts of some of the "behind the scenes" personal soul-winning activities of a pastor which we assume are taken from the writer's experience. □

by John W. May

Beacon Hill Press
of Kansas City

To order,
see page 23.



the CHRISTIAN CALENDAR



THANKSGIVING: Sacrifices of Praise

Thanksgiving is not, strictly considered, a part of the Christian calendar. It is, in a sense, a secular holiday and its celebration on the fourth Thursday in November is peculiarly American. (Canadian Thanksgiving Day occurs in October.) However, the secular holiday is deeply rooted in the religious attitude of praise.

The thank offerings—the sacrifices of praise—were an important element of Jewish ritual. Leviticus 7: 11-18 sets forth the instructions for the peace offerings, which might voluntarily be made for the purpose of thanksgiving. Several times in the history of Israel such offerings were national, as in Exodus 24:5 when the Mosaic covenant was established, or in 1 Samuel 11:15 at the accession of Saul as king.

Another aspect of Jewish worship was the Feast of Tabernacles, as described in Leviticus 23:34-43, the last of the appointed feasts. In Exodus 23:16, this is associated with the “ingathering” or harvest, an agricultural designation which puts it with the Feast of Unleavened Bread and the Feast of the Firstfruits. (This feast is still celebrated by Jews; a friend once invited me to see the “booth” which her family had set up in their backyard.) These two parts of Jewish worship are recognizable contributions to our modern Thanksgiving: the sacrifices of praise and the celebration of the harvest.

The theme of praise is dominant in the Psalms. The Hebrew title of this division of the Scriptures is *Sefer Tehillim*, “The Book of Praises.” Many of the Psalms are specifically hymns of praise; even the laments (like Psalm 22) end with an expression of praise or thanksgiving. (Although there may be some distinction between praise and thanksgiving, I am using these words almost interchangeably. To offer thanks to God is to praise Him and to praise Him is to be reminded of the cause for praise.)

One of the most familiar exhortations to praise is this refrain in Psalm 107: “Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!” (vv. 8, 15, 21, 31).

Mitchell Dahood comments that the Hebrew words might be translated: “Confess to Yahweh for his mercy (or goodness) and to the children of men his wonders.” According to Dahood, the verse establishes

“a vertical dialogue with Yahweh and a horizontal proclamation before the other nations.”¹ The Geneva Bible of 1560 captures this meaning: “Let them therefore confess before the Lord his loving kindness, and his wonderful works before the sons of men.”

This translation is interesting for two reasons. First, the word *confess*, one of the common meanings of the Hebrew word *yadah*, suggests the sacramental nature of the act of praise. Second, it reminds us of the dual nature of the offering of thanks: it is *to* God, but it is also *before* the sons of men.

St. Augustine uses the word *confessions* in similar fashion. His great autobiographical work is in the form of a prayer to God, and it is partly a confession in the way in which we usually think of the word—an acknowledgement of guilt as preliminary to forgiveness. But it is also a confession in the sense of praise. He begins with quotations from Psalms 145 and 147 and says in his prayer: “The thought of you stirs him [man] so deeply that he cannot be content unless he praises you.”²

At the same time that he addresses God, St. Augustine does not forget that he writes his *Confessions* to be read by men. In Book X he says, “I wish to act in truth, making my confession both in my heart before you and in this book before the many who will read it.” In other words, he is confessing not only to God but also to, or before, men. This is a public confession, the kind which Christ demands: “Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God” (Luke 12:8).

The importance of public praise and thanksgiving is emphasized over and over in the Psalms. The response in Psalm 107 is verse 32: “Let them extol him in the congregation of the people, and praise him in the assembly of the elders” (RSV). The lament of the Psalmist in Psalm 22 reaches a turning point when he vows: “I will tell of thy name to my brethren;

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in the midst of the congregation I will praise thee" (v. 22, RSV).

For the Hebrews, this communal praise was an integral part of their worship. In 22:3 the Psalmist addresses God: "Yet thou art holy, enthroned on the praises of Israel" (RSV; the KJV has the phrase "inhabitest the praises of Israel"). To us this image of God sitting on a throne made of praise may seem strange, but the idea seems to be that God is present in the acts of praise. C. S. Lewis has observed that "it is in the process of being worshipped that God communicates His presence to men."³

We are reminded again of St. Augustine and his confessions. He acknowledges that he is confessing that which is already known to God. It is not for God's benefit that we confess or offer praise; it is for our benefit, as individuals and as a congregation.

There are two important aspects to this communal praise. First, it is one way of making God's voice heard. It is true that a recurring theme in the Psalms is that the voice of God is heard in His creation. In the great Hallel, the Hymn of Praise, which concludes this Book of Praises (145-150) all creation is urged to praise the Lord:

*Praise the Lord from the earth,
you sea monsters and all deeps,
fire and hail, snow and frost,
stormy wind fulfilling his command!
Mountains and all hills,
fruit trees and all cedars!
Beasts and all cattle,
creeping things and flying birds!*
(148: 7-10, RSV)

Yet the praise has to come from human voices. A phrase from Fanny Crosby's hymn "To God Be the Glory" struck me recently as we were singing her joyful words:

*Praise the Lord! Praise the Lord!
Let the earth hear His voice!*

Our response to God's "wonderful works" is praise, and through our voices the "children of men" will hear His voice.

The second aspect of communal praise is remembrance, a very important element in Hebrew worship and to us also. Many of the Psalms, notably 105 and 106, rehearse God's dealings with the children of Israel. The recollection of what God had done in their past history affirmed that He was dwelling in their present. This is also the ground of faith for the individual. In Psalm 22:4-5, the Psalmist recalls:

*In thee our fathers trusted;
they trusted, and thou didst deliver them.
To thee they cried, and were saved;
in thee they trusted, and were not disappointed.*
(RSV)

The Psalmist can even look back in his individual life and recollect God's goodness:

*Yet thou art he who took me from the womb;
thou didst keep me safe upon my mother's breasts.
Upon thee was I cast from my birth,
and since my mother bore me thou hast been my God.*
(vv. 9-10)

Such recollection can indeed be a way out of darkness and a cause for giving thanks. One of the most beautiful passages of St. Augustine's *Confessions*

is about memory and how it leads him to God.

See how I have explored the vast field of my memory in search of you, O Lord! And I have not found you outside it. For I have discovered nothing about you except what I have remembered since the time when I first learned about you. Ever since then I have not forgotten you. For I found my God, who is Truth itself, where I found truth, and ever since I learned the Truth I have not forgotten it. So, since the time when I first learned of you, you have always been present in my memory, and it is there that I find you whenever I am reminded of you and find delight in you. This is my holy joy, which in your mercy you have given me, heedful of my poverty (Book X, 24).

"This do in remembrance of me." For the Christian, the sacrifice of praise can be offered in the sacrament of the Lord's Supper. We do not often connect these two, but the Greek word for *thanksgiving* is the word from which we get our word *Eucharist*. There is a rich association of ideas: the remembrance, the communion, the fellowship of the saints, the bread and the wine, the broken body and the shed blood, the ultimate sacrifice of praise. □

1. *Anchor Bible: Psalms III*, 101-150 (New York: Doubleday, 1970), pp. 82-83.

2. Trans. R. S. Pine-Coffin (Hammondsworth, England: Penguin Books, 1961), Book I, 1.

3. *Reflections on the Psalms* (New York, Harcourt, Brace, 1958), p. 93.

REMINDE ME

Lord, whenever I think

- My eyes see all of everyone's needs,
Remind me of those I shall never see.
- My ears hear all who cry for help,
Remind me of those I shall never hear.
- My hands can do every good work,
Remind me of those I shall never touch.
- My lips can speak all words of help,
Remind me of those who shall never hear.
- My heart can love anyone,
Remind me of the unlovable.
- My life is above reproach,
Remind me again.

Remind me again of

- The One who can see all,
- The One who can hear all,
- The One who can heal all,
- The One who can speak to all,
- The One who can love all,
- The One who is the All-in-All.

*Then, Lord, grant me the humility
to bow at His feet.*

Amen

—WAYNE E. DUNCAN
Macomb, Ill.

Editorially Speaking . . .

by W. E. McCUMBER

“I HAVE . . . I GIVE”

The beggar who encountered Peter and John at the gate of the temple expected a handout, but he got something better—a hand up. Peter “took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength” (Acts 3:1-8). The momentary disappointment the beggar felt when Peter said, “I’m broke,” was lost in the joy of being healed. Though Peter had no money, he had something priceless: access to the power of Jesus Christ, a power adequate for that beggar’s deepest needs. Listen to Peter’s exciting words: “What I do have I give to you: In the name of Jesus Christ the Nazarene—walk!” (v. 6, NASB). Peter and John, face-to-face with the crippled beggar, very ably represent the church face-to-face with a broken world.

THE CHURCH CAN ONLY GIVE WHAT IT HAS

Having no money, Peter could not give money. He was not the first, nor the last, preacher to be in that position.

In the same way, if the church lacks life, peace, and freedom, then the church cannot give life, peace, and freedom to a world dead in its sins, troubled by its guilt, and shackled by its ignorance of the truth.

Nothing is sadder than a broken world when it is confronted by a bankrupt church.

THE CHURCH CAN ONLY HAVE WHAT IT RECEIVES

Peter’s resource, “the name of Jesus Christ,” was one that he had received as a gift from God. The “name” of Jesus is a way of saying the “authority” of Jesus, the power He exercises as the Lord of life.

The risen Christ had two tremendous statements to make with regard to that power. He said, “All authority has been given to Me in heaven and on earth” (Matthew 28:18, NASB). And He promised, “You shall receive power when the Holy Spirit has come upon you” (Acts 1:8, NASB). To be filled with the Holy Spirit is to be given access to the “name” of Jesus, to be given spiritual capital that can be shared with others for the enrichment and healing of their lives.

The Holy Spirit is the Gift that includes the gifts of life, peace, and freedom. The church does not create these gifts; the church only channels them. Life, peace, and freedom are divine gifts. The church receives them in order to give them. This is why, when an astonished crowd gathered about the healed man and the apostles, Peter said, “Why do you gaze at us, as if by our own power or piety we had made him walk?” (Acts 3:12, NASB). It was not the power of men, but the power of God channeled through men, that caused the beggar to walk, leap, and praise God.

A great thing about this giving is the fact that the giver is not diminished. God gives to people His Spirit, but He remains the all-powerful God. The apostles gave strength to the beggar, but are not themselves weakened in doing so. If you give money you are poorer by the amount you give. But if you channel the resources of the name of Jesus into the lives of others, both they and you are enriched! But before we can give, we must ourselves receive.

THE CHURCH CAN ONLY RECEIVE WHAT IT IMPLEORES

Peter was himself a beggar before he could become a beggar’s benefactor. Before the crippled beggar asked the apostle for alms, that apostle had been part of a group who “were continually devoting themselves to prayer” for the coming of the Holy Spirit (Acts 1:14, NASB).

This does not mean that God’s gifts are earned by our prayers, for if deserved they would no longer be gifts. But it does mean that His gifts are conferred upon those who ask for them. Jesus very plainly taught that the Heavenly Father gives the Holy Spirit “to those who ask Him” (Luke 11:13, NASB).

Some churches are materially wealthy but spiritually impoverished (Revelation 3:17). And some churches, with little financial capital, are channels of the ongoing healing and redeeming ministry of Jesus Christ. These are churches that can say, “What I have, I give . . . What I give I have first received . . . What I have received I obtained through prayer.”

□

If you give money you are poorer by the amount you give. But if you channel the resources of the name of Jesus into the lives of others, both they and you are enriched!

THE LIVING GOD

In September our new Enduring Word curriculum began in Nazarene church schools. The first lesson in the adult studies was entitled "The Lord God Almighty." The choice of a beginning point was logical and right. "In the beginning God . . ." "The living God," as He is often called in Scripture, is the source of all existence and the meaning of all history. Without Him nothing else would be.

We passed through a "God is dead" phase in theological circles. Scholars in collars were loudly and even happily affirming the demise of God. Unfortunately, while the fad has run its course, the consequences of such ridiculous thinking can be observed in the warped lives of a generation that gives scant thought to God at all. They live as though God had died and judgment had been cancelled.

The "God" of those theologians may have died. Hands that build an idol can demolish it. Minds that devise concepts of deity can annul those concepts.

But the God who revealed himself in Jesus Christ, the God who preserved a knowledge of himself in the

Bible, the God who has acted in history as the Ruler of nations and Savior of believers, that God is eternally alive. He is Maker and not made. He is Person and not notion. He created time, pervades time, transcends time. He created space, pervades space, transcends space. He created man, pervades man, transcends man. He cannot be excluded from His creation, and He cannot be imprisoned within it.

The living God is holy and hates sin. He is just and punishes evil. He is kind and forgives sinners. And He does all of this without compromise to His nature or violation of His creature.

He remained God and became man. He remained holy and was made sin. He remained alive and was killed. In the life, death, and resurrection of Jesus Christ, the living God has powerfully and graciously acted to save our fallen, perishing race!

No man, no nation, could have invented such a God. They could know Him only as He chose to reveal himself. And this He does still today. If anyone truly repents of sin and believes on Christ, he will know that God lives and saves! □

PERSON TO PERSON

Through my friend Melvin Shrou, who directs the Senior Adult Ministries of our church, I have learned about their upcoming emphasis for November 24—December 25: "People Who Need People." Time and space limitations do not allow me to write on behalf of all our programs, but this one strikes a very deep chord in my heart, and I want to urge our people everywhere to participate heartily in this emphasis.

In all our communities, and in all our churches, there are elderly people whose circumstances create special burdens of loneliness. They need some person-to-person calls. They need visitors who will lighten and brighten their days. They need to know that they are not forgotten, they are not unappreciated, and they still have worthwhile contributions to make to the ongoing life of the church.

Some of them spend their days alone in their own homes. Others are in nursing homes. Some live with family members who must be away most of the time because of work. These senior citizens long for someone to chat with, to restore life to the happy level of

shared experiences. Too often they are neglected by well-intentioned but busy or weary people. To invest some of your time in visiting with these older folks will not only enrich their lives, it will make your own life fuller and happier.

There is a great task of evangelism to accomplish among the elderly. Thousands of them have reached retirement and declining years with no spiritual life, no personal knowledge of God's forgiving and cleansing grace, no readiness for meeting Him at death and in judgment. We must share the gospel of divine grace with them.

There is also a great task of encouragement to be done among our senior citizens. Age and infirmity and loneliness can be terribly dispiriting. Caring for them and sharing with them will prove a mutually rewarding experience.

The older need the younger, and the younger need the older. Let's all get involved in this person-to-person ministry! □



We Went **HOME** Today

by MARCY SHROUT
Kansas City, Mo.

WE WENT HOME TODAY.

Well, not exactly. We drove to my hometown and rented a motel room. You see, there is no home place now. Father died several years ago and Mother lives in a nursing home.

We registered in, then got Mother and took her to the motel. She's 91 and a little feeble, but she loves a chance to get away for an overnight stay. She's not bedfast, just alone and unable to care for herself.

The hours are spent in senseless chatter about happenings at the nursing home, family talk, and of course nostalgia. But there's a lot of laughter and merriment because the hours are few and fleeting.

Soon it's time to go eat. Mother enjoys going to a good restaurant for some "decent" food. They don't season food just right for her tastes at the home, and she doesn't have a choice. Invariably she sees friends. It seems like everyone knows her.

The ride downtown is next. She looks forward to this. No one else ever comes by to take her in the car. She looks inquiringly at the people who walk by on the sidewalks. The familiar stores and shops where in days gone by she bought goods for the family bring back memories. It's a happy time.

When she's had enough of that, there's the inevitable trip to the supermarket. You should see her expression when she gets behind the shopping cart! Lots of foods—they all look good to her. She'll pick them up . . . "My, look at that price." Then she puts them down—she can't use them anyway. But she buys some nonperishable items to snack on when bedtime comes—or for midnight snacks when she awakens hungry. (If the nursing home staff only knew what she kept on hand!)

Of course, the night at the motel doesn't afford much sleep. Too many strange noises and people moving around. Cars disturb. Why do they always race their motors? But she can rest up later. Now she's "out" and she'll have fresh conversation when

she gets back with her cronies. It's fun to be the center of attention even yet!

Before departure the next day, there's the laundry to be done at the nearby laundromat. Mother manages to wash her personal things herself—but the dresses and robes are a real problem. Residents are expected to dress to go to the sitting room or dining area. And that's good. It gives Mother dignity and helps her to express her personality. It's important to keep your personhood.

On the way home we're a bit down emotionally, wondering and doing a bit of wishful thinking. Who could do these things for Mom between times? Four hundred miles is a real barrier to frequent visits. The thoughts race by. "Wouldn't it be nice if there was someone who would wheel Mom across the street to the TG&Y Family Center in her wheelchair? She'd love to look and buy what she needed. It wouldn't be too great a chore if someone would take the dresses to the laundromat occasionally. It could be done in an hour or so. Mom would be glad to furnish coins."

Poor Mom. She could think more positively. It would be easier on me. It's negative thinking, and perhaps a bit of self-pitying, to see a nursing home as a prison. But then, never getting out in the car, or going to a restaurant, or doing something pleasurable occasionally would make the finest home like prison. It would to me. It's a battle. She does the best she can.

Yes, the churches come to the home to have services—almost too many. And the pastor visits. Bless his heart. He really is faithful. But it occurs to me that there are so many ways to minister. Maybe we should all take a look at some of these different ways to minister, and get involved.

I can't do things for my own mother like I'd like to—but I find ways to help others, and pray, "Please, God, let someone else be nice to my mom." □

CANDLE IN THE DARK

A candle

*Isn't conscious of its glow;
How far its radiance shines forth
Into the dark, it doesn't know.*

Dear Lord,

*Like that quiet candle let me be—
Yielded, unknowing, in the dark;
Just shine through me!*

—ALICE HANSCH MORTENSON
Racine, Wis.

Get Ready to

GROW!

*“You did not choose me,
but I chose you to go and
bear fruit—fruit that will
last.”*

—The Words of Jesus
John 15:16 (NIV)

WOULD YOU BRING TO THE

Do You Really Want Your Church to Grow?

Photo by John C. Oster



Whether your answer is “Yes” or “No,” this may be the most important question that can confront a local church. You see, there is *only one* alternative to growth.

Nazarene churches are growing this very day at rates that some call “incredible.” Over 100 Churches of the Nazarene grew more than 200 percent over the past 10 years. Twenty churches grew more than 500 percent over the same time period.

This God-inspired growth has given us the examples by which such rates of increase can be multiplied in thousands of local churches, including yours.

The sad truth is that not all of our churches *are* growing. Our decline in the rate of starting new churches has been followed inevitably by a plateau in membership growth in Britain, Canada, and the United States. We have reached a point of danger and are overdue to examine our record.

We can grow. We know how to grow. How shall we escape if we neglect such an opportunity to grow? Is any reason sufficient to explain our lack of growth to the lost we fail to reach?

FRUIT MASTER?

A Strategy Manual for Local Church Growth



How your church can grow is the subject of the 1978 Christian Service Training denomination-wide study text, *Get Ready to Grow*, by Dr. Paul R. Orjala. This significant new book will be accompanied by a Strategy Manual for Local Church Growth written by Dr. Raymond W. Hurn. Together they provide the answers to such questions as:

- Does God want your church to grow?
- Where can you find the resources (people, money, time) for growth?
- What is your evangelism potential?
- How do you plan for maximum growth?
- How can you keep on growing?
- What is the biblical plan for a growing church?

If these questions are your questions, *Get Ready to Grow* and its accompanying strategy manual are your kind of books.



STUDY CHURCH GROWTH

I've read Dr. Orjala's book *Get Ready to Grow* at every stage of its development and strongly urge all of our churches to register a class with the Christian Service Training office for this highly significant denomination-wide study in 1978.

In every Church of the Nazarene,

wherever located, we must study, research, and analyze the principles of church growth and apply sound and successful methods even though changes are required of us.

—Raymond W. Hurn
Executive Director
Department of Home Missions

**“This is to my Father’s
glory, that you bear
much fruit, showing
yourselves to be my
disciples.”**

**—The Words of Jesus
John 15:8 (NIV)**

Get Ready to
GROW!



Rev. Gadbow presenting Alvarado the keys to the bus, with José Pacheco and board members looking on.

A LARGER FELLOWSHIP

The Iowa City, Ia., First Church has a new concept of the Church of the Nazarene International.

It began last year when Pastor Don C. Gadbow and 33 young people, along with 10 others from Bedford, Ohio, went to Monterrey, Mexico. There they were involved in Bible school and

evangelistic services. The services were held in the Monterrey Second Church, where Rev. Antonio Alvarado is pastor. Rev. José Pacheco, editor of Spanish publications in Kansas City, was the evangelist. Many souls were won to the Lord.

Plans were then laid and permission was received from the Department of World Mission to bring the youth choir from Monterrey Second Church to visit Iowa City.

On August 24, persons from Monterrey Second Church arrived in Iowa City in two cars and a carry-all. During the five-day stay, the group toured the University of Iowa, industrial plants in the area, and schools. Services were held each evening except Saturday in the Iowa City Church. Saturday evening the group was welcomed by Des Moines area Nazarenes at Des Moines First Church. District NYI President Terry Rohlmeir officially welcomed them to the Iowa District.

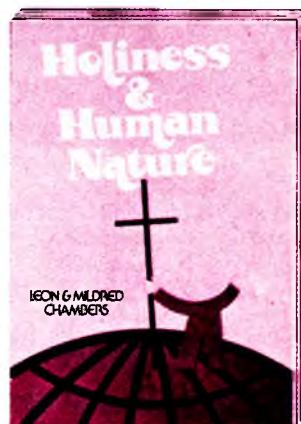
Moises Marquez F., a Monterrey lawyer, directed the group in singing Latin-American hymns and choruses. Pastor Antonio Alvarado preached each evening through interpreters Barbara Martinez of Bedford, Ohio, and José Pacheco of Kansas City. Two girls, Maria deLourdes Barrientos and Maria delos Angeles Reyes Guerra, who were saved as a result of the Iowa City trip to Monterrey the previous year, gave glowing testimonies of their first year of knowing Christ as their personal Savior.

The Iowa City church financed the trip. They also provided a new public address system for the church which Rev. Gadbow personally took to Monterrey and presented to the Second Church.

On Sunday afternoon, as the group was loading to return to Monterrey, some of the Iowa City First Church board members realized the need for more transportation. They met and

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An honest look at our human frailties in the light of Christian perfection.



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by Leon and Mildred Chambers

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decided to give a 1962 model Chevrolet 54 passenger bus to Monterrey Second Church.

During the closing service, Pastor Antonio Alvarado declared that Iowa City First Church and Monterrey Second Church are sister churches. The entire congregation responded with weeping and praises to God. □



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The Monterrey, Mexico, Second Church youth group.

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24 Month Planning Calendars

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In addition, there's a place for everything: personal information, medical history, insurance record, birthday and anniversary reminders, gift guide, phone number lists, and lots more. All important holidays are indicated. Starts in January.

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GI-2780 "Daily will we praise thee" (Pink)

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GI-2740 Red Floral

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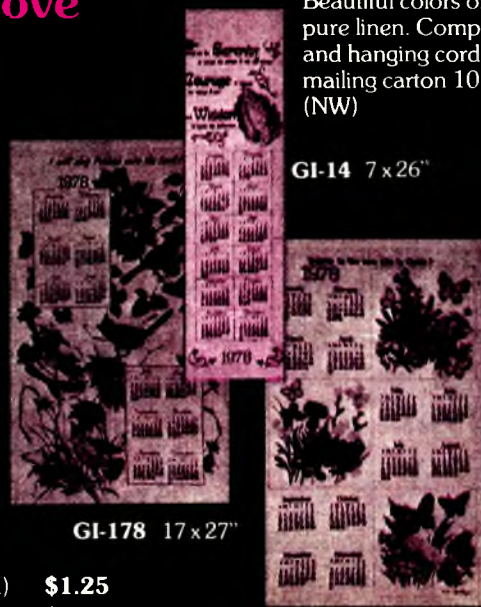
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Beautifully colored, blending black with crimson and white swirls. Matching quality pens, one black, one red. Felt bottom. Large size, 7½ x 3½". Gift boxed. Psalm 37:4 imprinted on brass plate. (CS)
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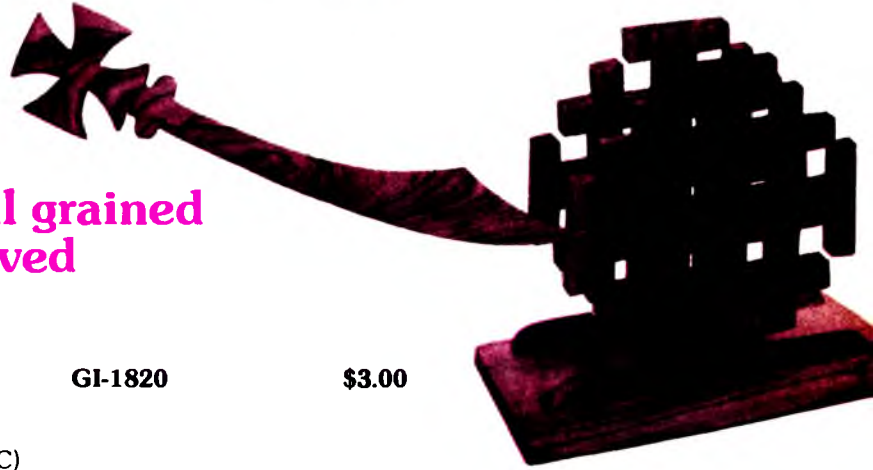
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Motto Wall Plaque

Colorful plaque with text, "Some of God's miracles are small." Handy two-way easel on back for hanging on wall or sitting on desk. Beautiful print is on ¼" thick board. Size, 5 x 7¾". (ABP)
M-99605 **\$1.50**

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Lansing, Ill., First Church dedicated their newly constructed sanctuary and educational unit, as well as the remodeled activity center, kitchen, and conference room, on May 29. General Superintendent V. H. Lewis brought the dedicatory message, and District Superintendent Forrest W. Nash offered the prayer. The sanctuary will seat 450 and was built at a cost of \$198,000. The old sanctuary has been remodeled into an activity center with basketball court and dining facilities. Pastor Dennis A. Brenner reports that total construction costs came to \$250,000 with a total indebtedness to the church of \$175,000.

Study Church Growth



Dr. Chester O. Galloway

The local church Board of Christian Life has an excellent base and an outstanding opportunity to reach beyond the Sunday school to study principles of church growth. The denomination-wide Christian Service Training study *Get Ready to Grow* should be a major concern of every member of the church. Workers in every age-level Christian life ministry of the local church should make this study a high priority.

Plan the study to involve every adult and youth in the church. Plan the time and methods so all can participate. Order enough books. Train study leaders. Organize study groups. Treat it as eternal business. Apply the principles. Vital Christian life will yield church growth. Church growth (numbers, maturity, spiritual depth) will reflect the vitality of your church's Christian life.

—Dr. Chester O. Galloway
Executive Coordinator
Division of Christian Life

CARIBBEAN EVANGELISM CLINICS

The departments of Evangelism and World Mission sponsored five personal-evangelism clinics in the Caribbean. Countries visited were: *Guyana*, superintendent, Joseph Murugan; *Trinidad*, superintendent, Farrell Chapman; *Barbados*, missionary, Clyde Greenidge; *Antigua*, missionary, Lawrence Faul; and *Bahama Islands*, missionary, Samuel Taylor.

A total of 95 pastors and laymen took the three-day "on the job" training in presenting the gospel to 170 persons, with 120 of them accepting Christ. Rev. and Mrs. James Blankenship, superintendent of the Northwestern Ohio District, accompanied Dr. and Mrs. Don Gibson, executive director of the Department of Evangelism, on the trip and gave valuable service in the training. □



Antigua clinicians are pictured with leaders (front row, l. to r.): Rev. and Mrs. Blankenship, Rev. and Mrs. Lawrence Faul; and Dr. Don Gibson.



The Bahama clinic participants are shown with (front row, l. to r.): Rev. and Mrs. Massillon Pierre, Rev. and Mrs. Blankenship, and Rev. Samuel Taylor.

THE FIRST INTERNATIONAL NIROGA

Although four out of five came from the United States, 471 registrants loved Banff, Alberta, in the Canadian Rockies, as the first truly international Nazarene International Retreat of Golden Agers (NIROGA) met September 5-9. The breathtaking scenery from every direction at the beautiful Banff Centre excited the retreaters and they voted to come again next year.

Rev. Earl Darden, associate pastor at Nampa, Ida., College Church, was the retreat director. It was sponsored by the Department of Adult Ministries in the Division of Christian Life. Rev. Melvin ShROUT, director of senior adult ministries in the department, was

there to guide the spiritual and recreational adventure.

Dr. Edward Lawlor, general superintendent retired; Rev. Clarence Kinzler, pastor of Nampa College Church; and Rev. Hoyle Thomas, superintendent of the Intermountain District, were the speakers. The music was directed by Charles and Marge Higgins, pastor and wife of Nampa First Church.

This retreat was the first of four such NIROGA's which will be held this fall. Others will convene at Glorieta, N.M.; Green Lake, Wis.; and Montreat, N.C. More than 2,500 are expected in these four gatherings of Nazarene oldsters who love to travel, sing, pray, play, and share the joy of a life in Christ. □



The Guyana clinic participants are shown with Rev. and Mrs. Joseph Murugan, district superintendent (front center, holding book).



The Barbados clinic trainees are pictured with (front row, l. to r.): Rev. and Mrs. Blankenship, Rev. and Mrs. Clyde Greenidge, superintendent; and Dr. Don Gibson (center).



Trinidad clinicians are shown with leaders (front row, l. to r.): Rev. and Mrs. Blankenship, Superintendent Farrell Chapman, and Mrs. Don Gibson.

THE CHRISTMAS SEASON

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THE CHRISTMAS SEASON

BROWN REELECTED VP OF AICCU

Point Loma College President W. Shelburne Brown has been elected to his second term as a vice-president of the Association of Independent California Colleges and Universities (AICCU). Dr. Brown had served on the executive committee of AICCU before being elected one of two vice-presidents in 1976.



The association is composed of 58 independent, fully-accredited colleges and universities. These institutions enroll some 148,000 full or part-time students, about 25 percent of the total number of students in four-year and graduate institutions in California. □



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EVANGELISTS' SLOTS

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Light is given not to be stared at, but to see by. "As we walk in the light, as He is in the light, the blood of Jesus Christ, God's Son, cleanses us from all sin."

- ANDERSON, LAWRENCE J.:** Derry, N.H., Nov. 6
ANDREWS, GEORGE D.: Cleburne, Tex., Nov. 1-6; Ponca City, Okla. (St. Lukes), Nov. 8-13; Perry, Okla., Nov. 15-20; Durant, Okla. (1st), Nov. 27-Dec. 4
ARMSTRONG, C. R.: Springerton, Ill. (Un. Meth.), Oct. 31-Nov. 6; Bone Gap, Ill. (Un. Meth.), Nov. 8-13; Browns, Ill. (Un. Meth.), Nov. 14-20
BAILEY, CLARENCE P.: Otterbein, Ohio (Un. Breth.), Nov. 16-20
BAILEY, CLAYTON D.: Evansville, Ind. (1st), Oct. 31-Nov. 6; Raytown, Mo. (Southwood), Nov. 7-13; Oklahoma City, Okla. (Southside), Nov. 14-20
BAKER, RICHARD C.: Albany, Ga. (1st), Nov. 1-6; Rock Hill, S.C. (Emmanuel), Nov. 8-13; Alderson, W.Va., Nov. 15-20
BELL, JAMES & JEAN: Biloxi, Miss. (1st), Nov. 1-6; Many, La. (1st), Nov. 8-13; Baton Rouge, La. (1st), Nov. 15-20; Pawhuska, Okla., Nov. 29-Dec. 4
BENDER EVANGELISTIC PARTY: Memphis, Tenn. (Whitehaven), Oct. 28-Nov. 6; Caledonia, Ohio, Nov. 11-20
BERTOLES, MUSICAL: North Fort Myers, Fla., Nov. 8-13
BLUE, DAVID & DANA: Akron, Ohio (Young Adult Retreat), Nov. 4-6
BOHI, JAMES: Cedar Rapids, Ia. (1st), Nov. 1-6; Jackson, Miss. (1st), Nov. 8-13; Louisville, Ky. (Farmdale), Nov. 15-20; Wrightsville, Ga. (Mount Olive), Nov. 29-Dec. 4
BOND, GARY C.: Berne, Ind. (Mount Hope), Nov. 1-6; Princeton, Ind. (1st), Nov. 8-13; Fairmount, Ind. (Back Creek Wes.), Nov. 15-20; Elgin, Ill., Nov. 22-27; Des Moines, Ia. (1st), Nov. 29-Dec. 4
BONE, LAWRENCE H.: Casper, Wyo. (1st), Nov. 1-6; Emmett, Ida. (1st), Nov. 8-13; Kimberly, Ida., Nov. 15-20; Sumner, Wash., Nov. 29-Dec. 4
BUCKLES-BURKE EVANGELISTIC TEAM: Marion, Ind. (1st), Nov. 1-6; Limestone, Ill., Nov. 8-13; Muncie, Ind. (Emmanuel), Nov. 15-20; Chillicothe, Ill. (Edgewater Terr.), Nov. 29-Dec. 4
BURKHAMMER, SINGING FAMILY: Freedom, Pa., Nov. 14-20
CAMPBELL, BILL: Augusta, Kans. (1st), Nov. 2-13; Hot Springs, Ark. (1st), Nov. 15-20; Sacramento, Calif. (Arden), Nov. 29-Dec. 4
CAMEN, DAVID: Belen, N.M., Nov. 14-20
CAUDILL, STEVE & SUE: Baltimore, Md. (1st), Nov. 1-6; St. Catharines, Ont., Nov. 8-13; Miami, Fla. (Central), Nov. 15-20; Miami, Fla. (Coral Village), Nov. 29-Dec. 4
CAYTON, JOHN: Curtisville, Pa., Nov. 1-6; Frostburg, Md., Nov. 8-13; New Brighton, Pa., Nov. 15-20; Port Allegany, Pa., Nov. 22-27; Framingham, Mass., Nov. 29-Dec. 4
CELEBRATION TRIO: Charleston, W.Va. (Elk River), Nov. 6, a.m.; Belle, W.Va., Nov. 6, p.m.; New Philadelphia, Ohio (1st), Nov. 13; Morgantown, W.Va. (1st), Nov. 20
CLARK, GENE: Nashville, Ind., Nov. 1-6; Uhrichsville, Ohio (Rush), Nov. 10-20; Lorain, Ohio, Nov. 22-27; Milford, Ill., Nov. 29-Dec. 4
CLIFT, NORVIE O.: Jerome, Ida., Nov. 1-6; Heppner, Ore., Nov. 11-13; Gooding, Ida. (1st), Nov. 14-20; Atwater, Calif., Nov. 27-Dec. 4
CLINE, JERRY: Mabelvale, Ark. (Cedar Ln.), Nov. 4-13; Church Hill, Tenn., Nov. 15-20; Louisville, Ky. (Peniel), Nov. 22-27; Beebe, Ark., Nov. 29-Dec. 4
COBB, BILL & TERRI: Falls City, Neb. (1st), Nov. 2-6; Columbus, Ga. (1st-Indoor Camp), Nov. 9-13; Lawton, Okla. (1st), Nov. 15-20; Denver, Colo. (Lakewood), Nov. 30-Dec. 4
CONE, ANDREW F.: Lansing, Mich. (Pleasant Grove), Nov. 1-6
COX, CURTIS B.: Sistersville, W.Va., Nov. 1-6; Peterstown, W.Va., Nov. 8-13; Vidor, Tex., Nov. 15-20
COY, JIM: Albany, Ind. (1st), Nov. 22-27
CRABTREE, JAMES: Odessa, Tex., Nov. 1-6; McAllen, Tex., Nov. 8-13
CRANE, BILLY D.: Danielson, Conn., Nov. 1-6; Wallingford, Conn., Nov. 8-13; Sparta, N.J., Nov. 15-20; Harrington, Del., Nov. 29-Dec. 4
CULBERTSON, BERNIE: Newmarket, Ont., Nov. 1-6; Mississauga, Ont., Nov. 8-13; Gladstone, Ore., Nov. 29-Dec. 4
DARNELL, H. E.: Noblesville, Ind., Nov. 3-13; Paoli, Ind., Nov. 17-27
DELL, JIMMY: Albuquerque, N.M. (Holiday Park), Nov. 2-6; Manhattan, Kans. (Wes.), Nov. 12-15; Johnson, Kans. (Fields Mem. Wes.), Nov. 16-20; Kansas City, Mo. (Dundee Hills), Nov. 29-Dec. 4
DISHON, MELVIN: Tell City, Ind. (1st), Nov. 8-13
DIXON, GEORGE & CHARLOTTE: Parkersburg, W.Va. (Marrtown), Nov. 1-6; Bluefield, W.Va., Nov. 8-13; Franklin, Ky., Nov. 16-20; Gilmer, Tex., Nov. 22-27; Forestburg, Tex., Nov. 29-Dec. 4
DUNMIRE, RALPH & JOANN: New Castle, Ind. (1st), Nov. 1-6; Flint, Mich. (Fairhaven Free Meth.), Nov. 8-13; Leoma, Tenn. (Pleasant Pl.), Nov. 15-20; Atlanta, Ga. (Riverside), Nov. 29-Dec. 4
DUNN, DON: Sciotoville, Ohio, Nov. 1-6; Jefferson, Pa., Nov. 8-13
DURHAM, GARY & CLARION TRIO: Coffeyville, Kans. (1st), Nov. 1-6; Broken Arrow, Okla. (1st), Nov. 29-Dec. 4
ELLINGSOM, R. LEE: Newton Falls, Ohio, Nov. 1-6; Franklin, Ind. (Walter's Chapel), Nov. 8-13; Franklin, Ind. (1st), Nov. 14-20; Reserved, Nov. 22-27; Savannah, Ga. (Eastside), Nov. 29-Dec. 4
EMSLEY, ROBERT: Old Hickory, Tenn., Nov. 8-13; Hamburg, N.Y., Nov. 15-20
ERICKSON, A. WILLIAM: Harrisonburg, Va., Nov. 1-6; El Paso, Tex. (Montwood), Nov. 8-13; Kansas City, Mo. (St. Paul's), Nov. 15-20; Donelson, Tenn., Nov. 22-27; New Smyrna Beach, Fla., Nov. 29-Dec. 4
FELTER, JASON: Birdsboro, Pa. (Evang. Christian), Nov. 1-6; Steubenville, Ohio, Nov. 8-13; Wabash, Ind., Nov. 15-20; Reserved, Nov. 22-27; Miami, Fla., Nov. 29-Dec. 4
FILES, GLORIA, & ADAMS, DOROTHY: Yukon, Okla. (Child. Crus.), Nov. 1-6; Carnegie, Okla. (Child. Crus.), Nov. 8-13; Mattoon, Ill. (1st-Child. Crus.), Nov. 15-20; Baltimore, Md., Nov. 25-27; Easton, Md. (Child. Crus.), Nov. 29-Dec. 4
FISHER, C. WILLIAM: Charleston, W.Va. (Southeast), Nov. 1-6; Huntsville, Ala. (1st), Nov. 8-13; Bradenton, Fla. (1st), Nov. 15-20; Titusville, Fla. (1st), Nov. 22-27; Sylacauga, Ala. (1st), Nov. 29-Dec. 4
FLORENCE, ERNEST E.: Indianapolis, Ind. (Bridgeport), Nov. 7-13; Astoria, Ill., Nov. 14-20; Lewistown, Ill., Nov. 21-27
FORD, NORMAN K.: Pittsburgh, Pa. (Sheridan), Nov. 8-13; East Palestine, Ohio, Nov. 14-20; Newport News, Va., Nov. 29-Dec. 4
FORTNER, ROBERT E.: Rockport, Ind., Nov. 1-6; Vandalia, Mo., Nov. 8-13; Fairview Heights, Ill., Nov. 15-20
FRASER, DAVID: Phoenix, Ariz. (Westdale), Nov. 1-6
FREEMAN, MARY ANN: Springfield, Ill. (Kincaid), Nov. 28-Dec. 4
FRODGE, HAROLD: Louisville, Ky. (Okolona), Nov. 1-6; Morenci, Mich. (1st), Nov. 7-13; London, Ohio (CCCU), Nov. 14-20
GADBOW, C. D.: Lacona, Ia., Nov. 1-6; East Alton, Ill., Nov. 8-13; Ironton, Ohio (1st), Nov. 15-20
GAGNON, DAVE & KAREN: Upper Marlboro, Md. (Washington Melwood), Nov. 1-6; Richmond, Va. (1st), Nov. 8-13; New Brighton, Pa., Nov. 15-20; Toledo, Ohio (Southwyck), Nov. 27, a.m.; Toledo, Ohio (Chapman Mem.), Nov. 27, p.m.; Flint, Mich. (West), Nov. 29-Dec. 4
GATES, KENNETH W.: Evansville, Ind. (1st), Nov. 1-6; Franklin, Ind. (Evang. Meth.), Nov. 7-13; Bloomsburg, Pa., Nov. 16-20; Proctorville, Ohio (Un. Meth.), Nov. 27-Dec. 4
GANWORTH, WAYLAND: Tulsa, Okla., Nov. 1-6; Berne, Mo., Nov. 8-13; Brookville, Pa., Nov. 22-27; Butler, N.J., Nov. 29-Dec. 4
GLAZE, HAROLD J.: Duplo, Ill. (1st), Nov. 1-6; Punta Gorda, Fla. (1st), Nov. 8-13
GLENDENNING, PAUL & BOBBIE: Fort Wayne, Ind. (Spring St. Wes.), Nov. 8-13; Knightstown, Ind. (1st-Wes.), Nov. 14-20
GORMAN, SINGING: Louisville, Ky. (Okolona), Nov. 1-6
GREEN, JIM & ROSEMARY: Peoria, Ill. (1st), Nov. 1-6; Springfield, Ohio (1st), Nov. 8-13; Ironton, Ohio (1st), Nov. 15-20; Nashville, Tenn. (Donelson), Nov. 22-27; Chicago, Ill. (North Side), Nov. 29-Dec. 4
GRIMES, BILLY: Elk City, Okla., Nov. 1-6; Longview, Tex. (1st), Nov. 8-13
GRIMM, GEORGE J.: Charleston, W.Va., Nov. 1-6
GRINDLEY, R. E.: Coal Grove, Ohio, Nov. 4-6
GRINDLEY, GERALD & JANICE: Evansville, Ind. (Forest Hills Wes.), Nov. 1-6; Danville, Ill. (1st), Nov. 15-20
HAINES, GARY: Brookfield, Ill. (1st), Nov. 2-6; Xenia, Ohio (1st), Nov. 13-16; Fort Worth, Tex. (1st), Nov. 17-20; Grand Junction, Colo. (1st), Nov. 25-27; Tulsa, Okla. (St. Paul), Nov. 29-Dec. 4
HALL, CARL N.: Ellicott City, Md., Nov. 1-6; Clinton, Ohio, Nov. 8-13; Arlington, Tex. (East Park), Nov. 15-20; Ocala, Fla. (Silver Springs), Nov. 29-Dec. 4
HALL, DAVE: Peoria, Ill. (1st), Nov. 1-6; Galena, Kans., Nov. 8-13; Mount Vernon, Mo., Nov. 15-20
HAMILTON, MARK: Murray, Ky., Nov. 22-27; Hugoton, Kans., Nov. 29-Dec. 4
HANCOCK, BOYD C.: Scotts Bluff, Neb. (1st), Nov. 1-6; Sidney, Neb. (1st), Nov. 8-13; Kansas City, Mo. (Summit View), Nov. 16-20; Rapid City, S.D., Nov. 29-Dec. 4
HARROLD, JOHN: Coal Valley, Ill. (Plainview), Nov. 1-6; Champaign, Ill. (West Side), Nov. 8-13
HESS, BILL: Medford, Okla. (1st), Nov. 1-6
HICKS, JOHN DAVID: Melfort, Sask., Nov. 11-13; Lacombe, Alta., Nov. 25-27
HILDIE, D. W.: Holyoke, Colo., Nov. 1-6; Coeur D'Alene, Ida., Nov. 8-13; Spokane, Wash. (Millwood), Nov. 15-20; Yorkton, Sask., Nov. 27-Dec. 4
HOECKLE, WESLEY W.: Florian, La. (Cenchrea), Nov. 1-6; Robeline, La. (Holly Grove), Nov. 7-13; Crowley, La., Nov. 15-20
HOLLEY, C. D.: Berry, Ala., Nov. 1-6; Smyrna, Ga., Nov. 8-13; Effingham, Ill., Nov. 15-20; Reynoldsville, Pa. (Gospel Ctr.), Nov. 22-27; Eureka, Ill. (1st), Nov. 29-Dec. 4
HUBARTT, LEONARD: Troy, Ohio (1st), Nov. 1-6; Lansing, Ill. (1st), Nov. 8-13; Albany, Ind. (1st), Nov. 22-27; Van Buren, Ind. (S. Liberty Christian), Nov. 30-Dec. 11
INGLAND, WILMA JEAN: Delta, Ohio, Nov. 7-13; Selingsgrove, Pa., Nov. 21-27
IRWIN, ED: Ashland City, Tenn., Nov. 1-6; Mount Carmel, Ill., Nov. 8-13; South Point, Ohio, Nov. 15-20; Evansville, Ind., Nov. 27-Dec. 4
JACKSON, CHUCK & MARY: Charleston, W.Va. (Campbells Creek), Nov. 1-6; Grand Rapids, Minn. (1st), Nov. 8-13; Ontario, Canada, Nov. 15-18; Newmarket, Ont., Nov. 19; Toronto, Ont. (Emmanuel), Nov. 20; Holy Land Tour, Nov. 24-Dec. 2
JACKSON, PAUL & TRISH: Concerts in Arkansas & Missouri, Nov. 22-23; Kansas City, Mo. (Concert), Nov. 27; Concerts in Missouri, Illinois & Indiana, Nov. 29-Dec. 4
JAGGER, KENNETH W.: Butte, Mont. (1st), Nov. 14-20
JAMES, R. ODIS: McCune, Kans., Nov. 1-6
JANTZ, CALVIN & MARJORIE: Ottumwa, Ia. (1st), Nov. 1-6; House Springs, Mo., Nov. 8-13; Owasso, Okla., Nov. 15-20; Athens, Ohio, Nov. 22-27
JAYMES, RICHARD: Three Springs, Pa. (Breth. in Christ), Nov. 2-13; Decatur, Ill., Nov. 20-27
JETER, H. LESLIE: Sedgewick, Alberta, Nov. 6-13
JOHNSON, EDWARD J.: Red Wing, Minn. (1st), Nov. 2-6
JOHNSON, RON: Walla Walla, Wash. (1st), Nov. 1-6; The Dalles, Ore. (1st Christian), Nov. 11-13; Bonners Ferry, Ida. (Free Meth.), Nov. 19; Libby, Mont., Nov. 20, a.m.; Kalispell, Mont., Nov. 20, p.m.; Harper, Ore., Nov. 23, p.m.; Nampa, Ida. (Bethel), Nov. 27, a.m.; Middleton, Ind., Nov. 27, p.m.
JONES, CLAUDE W.: Wooster, Ohio, Nov. 1-6; Needmore, Pa., Nov. 8-13; Bedford, Pa., Nov. 15-20; Bel Air, Md., Nov. 29-Dec. 4
KOHR, CHARLES A.: Warwick, N.Y., Nov. 1-6; Lynden, Ont., Nov. 8-13; Hamilton, Ont., Nov. 15-20
LAMBERT, MARSHALL: Butler, Ind. (1st), Nov. 1-6; Freedom, Okla., Nov. 8-13; Indianapolis, Ind. (University Hgts), Nov. 15-20
LANIER, JOHN H.: Marion, Ind. (Christian New Light), Nov.

- 1-6; Albany, Ohio, Nov. 7-13; Baltimore, Ohio (Wes.), Nov. 16-27; Junction City, Ohio (1st Meth.—City-wide), Nov. 28—Dec. 4
- LASSELL, RAY & JAN:** West Frankfort, Ill., Nov. 1-6; Lake Wales, Fla. Nov. 8-13; Springfield, Mo. (Area wide), Nov. 15-20; Kansas City, Kans. Nov. 25-27; El Dorado Springs, Mo. (Area-wide), Nov. 29—Dec. 4
- LAXSON, WALLY & GINGER:** Garden City, Kans., Nov. 1-6; Des Moines, Ia. (East Side), Nov. 8-13; Fostoria, Ohio, Nov. 15-20
- LECKRONE, LARRY:** Gary, Ind. (Glen Pk.), Nov. 1-6; Lansing, Ill., Nov. 8-13; Olney, Ill., Nov. 15-20; Galesburg, Ill. (1st), Nov. 22-27; San Antonio, Tex. (Dist. Clinic), Nov. 28-30
- LEMASTER, BEN:** Taft, Calif., Nov. 1-6; Santa Maria, Calif. (1st), Nov. 8-13; Palmdale, Calif., Nov. 18-20; Pixley, Calif., Nov. 21—Dec. 4
- LESTER, FRED R.:** Castro Valley, Calif., Nov. 1-6; Eureka, Calif., Nov. 8-13; Arcata, Calif., Nov. 15-20; Oakland, Calif. (Interdenom.), Nov. 22-27; West Sacramento, Calif., Nov. 29—Dec. 4
- LIDDELL, P. L.:** Canal Fulton, Ohio, Nov. 1-6; Springfield, Ohio (1st), Nov. 8-13; Reserved, Nov. 22-27; Flint, Mich. (West), Nov. 29—Dec. 4
- LOMAN, LANE & JANET:** Keokuk, Ia., Nov. 1-6; Gardner, Kans., Nov. 8-13; East Peoria, Ill. (Free Meth.), Nov. 15-20; New Castle, Pa. (Un. Breth.), Nov. 29—Dec. 4
- LUSH, RON:** Mason, Mich., Nov. 9-13; Goshen, Ind., Nov. 16-20; Phoenix, Ariz. (1st), Nov. 30—Dec. 4
- MANLEY, STEPHEN:** Sunnymead, Calif., Nov. 1-6; Alta Loma, Calif. (Foothill Comm.), Nov. 8-13; Indio, Calif. (1st), Nov. 15-20; Clovis, N.M., (Fairview), Nov. 22-27; Houston, Tex. (Broadway), Nov. 29—Dec. 4
- MANN, L. THURL:** Van Buren, Ind., Nov. 3-6; Dearborn, Mich. (1st), Nov. 8-13; Danville, Ill. (1st), Nov. 15-20; Chesterfield, Ind., Nov. 29—Dec. 4
- MARLIN, BEN F.:** West Palm Beach, Fla., Nov. 3-13; Miami, Fla. (Calvary), Nov. 15-20; Reserved, Nov. 22-27; Tampa, Fla. (Grace), Nov. 29—Dec. 4
- MAYO, CLIFFORD:** Bridgeton, Mo., Nov. 1-6; Derby, Kans., Nov. 8-13
- McABEE, JAMES:** Tell City, Ind., Nov. 10-13; Seymour, Ind. (1st), Nov. 29—Dec. 4
- McKINNEY, ROY T.:** Fort Madison, Ia., Nov. 15-20; Mount Orab, Ohio (1st Wes.), Nov. 22-27
- McWHIRTER, STUART:** Pontiac, Mich. (Hillcrest), Nov. 1-6; Columbus, Ohio (Whitehall), Nov. 7-13; Cape Girardeau, Mo. (1st), Nov. 15-20; Middle East Tour, Nov. 21—Dec. 1
- MEREDITH, DWIGHT & NORMA JEAN:** Derby, Kans., Nov. 8-13; Oklahoma City, Okla. (Southside), Nov. 14-20; Hutchinson, Kans. (Peniel), Nov. 30—Dec. 4
- MERRITT, HERB:** Fort Wayne, Ind. (South Side), Nov. 1-6; Kokomo, Ind. (Bon Air), Nov. 8-13; Auburn, Ind., Nov. 15-20; Phillipsburg, Kans. (Wes.), Nov. 29—Dec. 4
- MICKEY, BOB:** Kansas City, Kans. (Stony Point), Nov. 1-6; Kansas City, Mo. (Grace), Nov. 7-13; Costa Mesa, Calif., Nov. 22-27; Eureka, Calif., Nov. 29—Dec. 4
- MULLHUFF, CHARLES:** Newark, Ohio, Nov. 2-6; Man, W.Va., Nov. 8-13; Pompano Beach, Fla. (1st), Nov. 16-20; Reserved, Nov. 21-28; Wrightsville, Ga. (Mount Olive), Nov. 29—Dec. 4
- MONTGOMERY, CLYDE:** Pittsburg, Kans., Nov. 1-6
- MORRIS, CLYDE H.:** Quick, W.Va., Nov. 8-13; Madison, W.Va., Nov. 18-27
- MOYER, BRANCE E.:** San Antonio, Tex. (Dellview), Nov. 1-6
- MULLEN, DEVERNE H.:** Newmarket, Ont., Nov. 1-6; Niagara Falls, N.Y., Nov. 8-13; Welland, Ont. (Hamilton Mtn. Free Meth.), Nov. 15-27; Poughkeepsie, N.Y., Nov. 29—Dec. 4
- MYERS, HAROLD:** Attica, Mich. (Beulah), Nov. 1-6; Vassar, Mich., Nov. 8-13; Reserved, Nov. 15-20; Alma, Mich., Nov. 27—Dec. 4
- NEFF, LARRY & PAT:** Richmond, Ky. (Rosemont), Nov. 1-6; Nebo, Ill., Nov. 8-13; Fort Madison, Ia., Nov. 15-20; Holy Land Tour, Nov. 22—Dec. 8
- NEUSCHWANGER, ALBERT:** Shreveport, La. (1st), Nov. 1-6; Sikeston, Mo. (1st), Nov. 7-13; Poplar Bluff, Mo. (1st), Nov. 15-20; Hannibal, Mo. (1st), Nov. 21-27
- OVERTON, WILLIAM D.:** Lowville, N.Y., Nov. 1-6; Stowe, Ohio, Nov. 8-13; Great Falls, S.C., Nov. 15-20
- OYLER, CALVIN B.:** Des Moines, Ia. (Southside), Nov. 1-6; Santa Fe, N.M., Nov. 9-13; Wichita, Kans. (Grace), Nov. 15-20
- PASSMORE EVANGELISTIC PARTY:** Saginaw, Mich., Nov. 1-6; Centralia, Ill., Nov. 8-13; Ithaca, Mich. (1st Wes.), Nov. 15-20
- PECK, JOHN:** Malvern, Ark., Nov. 1-6; Wichita, Kans. (Olivet), Nov. 8-13; Cordova, Ala., Nov. 15-20; Reserved, Nov. 21-27
- PEMBLE, ALBERT, FAMILY:** Eau Claire, Wis., Nov. 1-6; Spencer, Ind., Nov. 8-13; Ashland, Ohio, Nov. 16-20; Fort Valley, Ga., Nov. 22-27; Vidalia, Ga., Nov. 30—Dec. 4
- PERDUE, NELSON S.:** Mansfield, Ohio (1st), Oct. 28—Nov. 6; New Hampshire, Ohio, Nov. 8-13; New Matamoras, Ohio, Nov. 15-20; Reserved, Nov. 21-27
- PIERCE, BOYCE & CATHERINE:** Oakwood, Ill., Nov. 1-6
- PITTS, PAUL J.:** Hamilton, Ohio (1st), Nov. 2-6; Elmhurst, Ill. (Grace Bible), Nov. 7-13; Etna Green, Ind. (Mt. Tabor Church of God), Nov. 14-20; Lee's Summit, Mo., Nov. 23-27
- PORTER, JOHN & PATSY:** Versailles, Ky. (Lafayette), Nov. 1-6; Jamestown, Tenn. (Pine Haven), Nov. 8-13; Merigold, Miss. (Sunflower), Nov. 15-20; Mobile, Ala. (Parkview), Nov. 22-27; Berry, Ala., Nov. 29—Dec. 4
- PRESSON, DWIGHT:** Wilmington, Calif., Nov. 1-6; Maywood, Calif., Nov. 15-20; San Jacinto, Calif., Nov. 28—Dec. 4
- PRICE, JACK:** Aledo, Ill., Nov. 1-6; Ellisville, Ill., Nov. 7-13
- QUALLS, PAUL:** Findley, Ohio (1st), Nov. 22-27
- RICHARDS, LARRY:** Franklin, Ind. (Walter's Chapel), Nov. 12
- RIST, LEONARD:** Coal Grove, Ohio (Chesapeake), Nov. 1-6; Wurtland, Ky., Nov. 29—Dec. 4
- ROBINSON, TED L.:** Loudonville, Ohio, Nov. 1-6; Charleston, W.Va. (Calvary), Nov. 8-13; Doylestown, Ohio, Nov. 15-20; Phoenix, Ariz. (1st), Nov. 30—Dec. 4
- RODGERS, CLYDE B.:** Madisonville, Ky., Oct. 26—Nov. 6; Memphis, Tenn. (North), Nov. 9-20
- ROTHWELL, MEL-THOMAS:** Amarillo, Tex. (North Beacon), Nov. 8-13
- RUTHERFORD, BOB:** Jonesboro, Tenn. (Philadelphia), Nov. 1-6; Kingsport, Tenn. (Calvary), Nov. 22-27
- SANDERS, E. H.:** Springfield, Mo. (Scenic Dr.), Nov. 1-6
- SCHOONOVER, MODIE M.:** Osawatomie, Kans., Nov. 1-6; Centerville, Mo. (Countryside), Nov. 7-13
- SHARP, CHARLES:** Danville, Ill. (Oaklawn), Nov. 1-6; Caro, Mich. (1st Free Meth.), Nov. 15-20; Battle Creek, Mich. (Morgan Rd.), Nov. 23-27; Millbrook, Mich. (Free Meth.), Nov. 30—Dec. 4
- SHEA, A. J.:** Trenton, Ohio (Morrow), Nov. 8-13
- SIPES EVANGELISTIC TEAM:** Utica, N.Y., Nov. 9-13; Cannonsburg, Pa., Nov. 16-20; Clearfield, Pa., Nov. 29—Dec. 4
- SLACK, DOUGLAS:** Bloomington, Ind. (Ellettsville), Nov. 6-13; Lewistown, Ill., Nov. 21-27
- SMITH, CHARLES HASTINGS:** Oakdale, Calif. (1st), Nov. 8-13; Los Angeles, Calif. (1st), Nov. 16-20; Buena Park, Calif. (1st), Nov. 29—Dec. 4
- SMITH, DUANE:** Council Bluffs, Ia. (Emanuel), Nov. 1-6; Bicknell, Ind. (1st), Nov. 8-13
- SMITH, HAROLD:** Greenville, Mich., Nov. 2-6; Hastings, Mich., Nov. 8-13
- SMITH, OTTIS E.:** Greenwood, Ind. (1st), Nov. 2-6; Westland, Mich. (1st), Nov. 8-13; Otisville, Mich. (Richfield), Nov. 15-20
- SNELL, DALE:** Alexander, N.D., Nov. 1-6; Mitchell, S.D. (Beulah), Nov. 8-13; Spencer, S.D., Nov. 15-20
- SNIDER, C. W. & VICTORIA:** Gary, Ind. (1st), Nov. 2-6
- SNOW, DONALD:** Clare, Mich. (1st), Nov. 1-6; Three Rivers, Mich. (1st), Nov. 13-16; Okemos, Mich., Nov. 29—Dec. 4
- SPARKS, ASA:** Selmer, Tenn., Nov. 1-6; Pegram, Tenn., Nov. 15-20
- SPRAGUE, VERNON:** Middleboro, Ky., Nov. 8-13; Stow, Ohio, Nov. 15-20; Calcutta, Ohio, Nov. 22-27; Marion, Ohio, Nov. 29—Dec. 4
- SPROWLS, EARL L.:** New Lothrop, Mich. (1st), Nov. 1-6
- STAFFORD, DANIEL:** Beechgrove, Ind., Nov. 1-6; Bloomington, Ind. (Adams St. Chapel), Nov. 7-13; Rimerburg, Pa. (Allegheny Wes.), Nov. 17-27; St. Marys, Ohio, Nov. 28—Dec. 4
- STEGALL, DAVID:** Boone, Ia., Nov. 8-13; Storm Lake, Ia., Nov. 18-20
- STOCKER, W. G.:** Davenport, Ia. (CMA), Nov. 1-6; Bourbon, Md. (Comm.), Nov. 9-20
- STREET, DAVID:** Paris, Ill. (Trinity Un. Meth.), Nov. 7-13
- STRICKLAND, RICHARD L.:** Des Moines, Ia. (Eastside), Nov. 11-13; Sidney, Ohio (1st), Nov. 18-20; Findlay, Ohio (1st), Nov. 22-27
- SWANSON, ROBERT L.:** South Milwaukee, Wis., Nov. 1-6; Kenosha, Wis., Nov. 8-13; Wausau, Wis., Nov. 15-20
- SWEENEY, ROGER & EULETA:** Hopkinsville, Ky., Nov. 7-13
- TAYLOR, CLIFF:** Month of November, Alberta, Canada
- THOMAS, J. MELTON:** Deming, N.M., Nov. 1-6; Lakeport, Calif. (Clearlake), Nov. 8-13; Barstow, Calif., Nov. 22-27; Myrtle Creek, Ore., Nov. 29—Dec. 4
- THORNTON, RON L.:** Jonesboro, Ark. (Forest Home), Nov. 1-6; Aroma Park, Ill., Nov. 8-13; Eldon, Mo., Nov. 15-20; Reserved, Nov. 21-26; Gaylord, Kans., Nov. 27—Dec. 4
- TRIPP, HOWARD:** Shelbyville, Ind. (1st), Nov. 1-6; Cuba, Ill., Nov. 8-13; Atlanta, Ga. (Reverside), Nov. 29—Dec. 4
- TUCKER, BILL & JEANETTE:** Crewe, Va., Nov. 15-20; Baltimore, Md. (Edgemere Free Meth.), Nov. 27—Dec. 4
- TUCKER, RALPH:** Winchester, Tenn., Nov. 2-13
- TURNOCK, JIM & D. J.:** Louisville, Ohio, Nov. 1-6; Whallonsburg, N.Y. (Boquet Chapel), Nov. 8-13; Romney, W.Va., Nov. 15-20; Reserved, Nov. 21-27
- VARIAN, WILLIAM:** Winnemac, Ind. (1st), Nov. 1-6; Charlottesville, Va. (1st), Nov. 8-13; Canton, Ill. (1st), Nov. 15-20; Galesburg, Ill. (1st), Nov. 22-27; Chicago, Ill. (Northside), Nov. 29—Dec. 4
- WALKER, LAWRENCE:** Marianna, Fla. (1st), Nov. 8-13
- WELCH, JONATHAN:** Troy, Ohio, Nov. 1-6; Mount Vernon, Ohio (MVNC), Nov. 7-20
- WELCH, W. B.:** De Queen, Ark., Nov. 1-6; Millington, Tenn., Nov. 8-13
- WELLS, LINARD:** Long Beach, Miss., Nov. 8-13; Moss, Miss. (Bethlehem), Nov. 14-20
- WEST, EDNA M.:** Hugo, Okla., Nov. 1-6
- WILKINS, CHESTER:** Mangum, Okla., Nov. 6-13
- WILLIAMS, LARRY:** Sulphur Springs, Tex., Nov. 4-6
- WILLIAMS, LAWRENCE:** Wichita, Kans. (Indian Hills), Nov. 15-20; Greenbriar, Ark. (Pleasant Hill), Nov. 28—Dec. 4
- WINGARD, TOM:** Waverly, Ohio, Nov. 1-6; High Point, N.C. (1st), Nov. 8-13; Gastonia, N.C., Nov. 15-20; Fayetteville, N.C., Nov. 29—Dec. 4
- WISEHART, LENNY & JOY:** Urbana, Ill. (Faith), Nov. 1-6; Bloomington, Ill. (1st), Nov. 8-13; Rockford, Ill. (1st), Nov. 15-20; Reserved, Nov. 21-27; Emporia, Kans., Nov. 29—Dec. 4
- WOODWARD, S. OREN:** Terre Haute, Ind., Nov. 1-6; Jonesboro, Ark., Nov. 8-13; Alexandria, Va. (Faith), Nov. 29—Dec. 4
- WYLIE, CHARLES:** El Dorado, Ark. (Central), Nov. 1-6; Tupelo, Miss. (1st), Nov. 8-13; Sledge, Miss. (Robinson Chapel), Nov. 15-20; Knowles, Okla. (1st), Nov. 29—Dec. 4
- WYRICK, DENNIS:** Lexington, Ky. (Calvary), Nov. 1-6; Lakeland, Fla. (Lakeside), Nov. 15-20; Sarasota, Fla. (Swift Rd.), Nov. 22-27; Shelbyville, Ky. (Comm.), Nov. 29—Dec. 4
- YATES, BEN J.:** Petersburg, Pa. (Hornady Mem. Bapt.), Nov. 7-13

NOTE: The evangelists' slates are printed in the *Herald* monthly. The full directory is published monthly in the *Preacher's Magazine*.



Christmas
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EVERYONE! See 16-page
insert in October 15, 1977, "Herald of Holiness"

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There are now over 1,600 ministers and widows of ministers who receive monthly retirement benefits ("Basic" Pension or Monthly Benevolence Assistance) from this same fund, financed by the Pensions and Benevolence Budget. □

—Department of Pensions and Benevolence



The Owego, N.Y., church dedicated their new fellowship center on May 1 with Dr. Stephen Nease, president of the Nazarene Theological Seminary, as guest speaker. District Superintendent J. Wilmer Lambert gave the prayer of dedication. The new center of 19,000 sq. ft. is valued at over \$300,000. It includes a regulation-size gym with a stage on one end, a prayer chapel, dedicated to Mr. and Mrs. Earl Woodcook; a mini-hall; full kitchen facilities; a conference room and lounge with fireplace; rest rooms with showers; nine classrooms finished; and nine more to be completed. The value of present church, educational, and fellowship center is \$750,000 with an indebtedness of \$309,000. Rev. Roland E. Dunlop has been pastor since 1969.

VETERAN PENSIONER DIES

Mrs. Addie F. Mendell, 96, died August 13. She was the widow of Rev. Fred H. Mendell, former superintendent of the Kansas District and pastor until his early death in 1918.

At the time of her husband's death, Mrs. Mendell was faced with the problem of raising and caring for her four school-age children. Her only income was from sewing and hemstitching.

On November 16, 1921, Mrs. Mendell became one of the first to receive benefits under the newly formed Board of Ministerial Relief. In 1924 she wrote, "At times things look very dark and [I] am sure it would not be possible if it were not for this [money]. I appreciate our beloved church as I never knew how before."

Mrs. Mendell's courage continued for decades, and when she faced blind-

ness in the mid-1960s, she wrote once again to the Department of Pensions and Benevolence:

God bless all the dear ones who have contributed to the fund which has helped me over many rough places across the years. . . . I feel much like Gen. William Booth when he was told he was going blind: "I have done what I could for God with two good eyes; now I shall do all I can with two poor eyes."

I can pray—if this is God's plan for me in my later life, I shall be content and happy and thankful to God every day that I have had a good life.

The fund to which Mrs. Mendell referred is the Pensions and Benevolence Fund, from which she received monthly checks for nearly 56 years.

When he saw the crowds, he had compassion* on them . . . Then he said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

—Matthew 9:36-38 (NIV)

***COMPASSION**—a feeling of deep sympathy and sorrow for another who is stricken by suffering or misfortune, accompanied by a strong desire to alleviate the pain or remove its cause.

**Denomination-wide Goal—\$5,200,000
for World Evangelization**

THANKSGIVING OFFERING
Church of the Nazarene



BILL YOUNG INTRODUCES TLC

Dr. Chester O. Gallo-way has announced a new alignment in the Division of Christian Life. Bill Young will assume the responsibility as coordinator of conferences and conventions.



Young

His first assignment for the division is to introduce a new training program, Teaching/Learning Conference (TLC).

TLC is an opportunity of in-depth training for teachers, supervisors, chairmen of the Board of Christian Life, and pastors. The conferences will be held on Friday and Saturday in the spring and fall of each year. The sessions will be taught by experienced personnel from churches, colleges, and headquarters.

Bill will be on each educational zone in selected cities in October and November, 1977, to introduce TLC. The first series of pilot TLCs is scheduled for spring, 1978, at: Stockton, Calif.; Boise, Ida.; Nashville; Oklahoma City; Columbus, Ohio; Des Moines; Lansing, Mich.; and West Chester, Pa.

For the past 10½ years Bill has been general director of Camps, Caravan, and Junior Fellowship, working in both Church Schools and the Youth Department.

Before joining Headquarters in 1967, Bill pastored for 11 years in Arizona and Missouri. He is a graduate of Pasadena College with additional work completed at Northern Arizona University in elementary education. Bill and Rose Marie have four children, Mike, 24; Doug, 22; Tim, 19; and Cindy, 18. Bill and Rose are members of the Kansas City St. Paul's Church. □



BRIDGE



They'll be there!

Write for Registration Brochure

INTERNATIONAL LAYMEN'S CONFERENCE

6401 The Paseo
Kansas City, Missouri 64131



General Superintendent Eugene L. Stowe ordained Greg Keller at the South Carolina District assembly held at Sumter, S.C., First Church. Pictured (*l. to r.*) are: Rev. Moody Gunter, district superintendent; Rev. and Mrs. Greg Keller; and Dr. Eugene L. Stowe.



Nacogdoches, Tex., First Church recently dedicated the 15,000 sq. ft. educational unit adjacent to the sanctuary. Dr. Kenneth Rice was the dedication speaker. Included in the building program was a new vestibule, fellowship hall, youth and adult classrooms, a spacious children's church chapel with 150 seating capacity, and 40,000 sq. ft. of parking. The church members and friends gave \$80,000 in cash for the building, leaving a debt of \$130,000 on the educational unit. Total indebtedness of all properties is \$190,000 on \$450,000 of value. Rev. Charles E. Jones is pastor.



The Lakeland First Church, formerly Dover church, Dover, N.J., dedicated its new building June 26, 1977, under the direction of Pastor James D. Conner. Dr. Eugene L. Stowe was the guest speaker for the dedication. The building consists of 14,000 sq. ft., with an auditorium that will seat 450. The church is equipped with a complete audiovisual system with rear-screen projection. A paved, illuminated parking lot parking 125 cars has been constructed. Total value of the new church property is \$650,000.

DISTRICT ASSEMBLY REPORTS

SOUTHEAST OKLAHOMA

The 26th annual assembly of the Southeast Oklahoma District convened at the Henryetta, Okla., church. District Superintendent Wendell O. Paris was reelected for a four-year term.

General Superintendent Orville W. Jenkins ordained William D. Holley, Leonard G. Coloney, Robert E. Amburn, Kenton R. Daugherty, Thomas W. Moore, Delbert Fish, and Herman Rouse.

Elected to the Advisory Board were: (elders) Harold Harcourt and James W. Daniel; and (laymen) Lenard Stubbs and Bob Ketchem.

Mrs. Wendell O. Paris was reelected NWMS president and Rev. Leland Watkins was reelected NYI president. Rev. James W. Daniel was elected chairman of the Board of Christian Life.

LOUISIANA

The 67th annual assembly of the Louisiana District met at the Alexandria, La., First Church. District Superintendent Ralph E. West, completing the second year of an extended term, reported.



The Southeast Oklahoma District had the largest ordination class in its history. Pictured (*front row, l. to r.*) are: Rev. and Mrs. William Holley, Rev. and Mrs. Kenton Daugherty, Rev. and Mrs. Robert Amburn, and Rev. and Mrs. Herman Rouse; (*second row, l. to r.*) Rev. and Mrs. Delbert Fish, Rev. and Mrs. Leonard Coloney, and Rev. and Mrs. Thomas Moore; with (*third row, l. to r.*) Dr. Orville W. Jenkins, general superintendent; District Superintendent Wendell O. Paris; and Rev. Harold Harcourt, district secretary.

General Superintendent Charles H. Strickland ordained Ronald E. Estes and Raymond E. Teston.

Elected to the Advisory Board were: (elders) Everette Johnson and Ford Boone; and (laymen) J. T. Henderson and D. A. Peterson.

Reelected NWMS president was Mrs. Ford (Barbara) Boone, and Rev. Robert Prentice was reelected NYI president. Elected to be chairman of the Board of Christian Life was Rev. A. Wayne Mills.

MINNESOTA

The 38th annual assembly of the Minnesota District was held at the Lake Koronis Assembly Grounds, Paynesville, Minn. District Superintendent Norman W. Bloom was reelected for a four-year term.

General Superintendent V. H. Lewis ordained Stephen K. Hobbs, Thomas A. Hunter, Stephen R. Lowe, James E. Lowery, Kenneth E. Lynn, Ivan E. Mastin, James H. Mullins, Bryce Pelren, David L. Ringhiser, and Mark R. Shuey.

Elected to the Advisory Board were: (elders) Herbert Ketterling and Frank Watkin (moved from the district, replaced by Roy Nickels); and (laymen) Elmer Nelson and Melvin Thomsen.

Mrs. Frank Rooney was elected NWMS president. Phil Nelson was reelected NYI president, and Jerry D. Cordell was elected chairman of the Board of Christian Life.

MOVING MINISTERS

CLAYTON E. ALLEN from Staples, Minn., to Climbing Hill, Ia.



The ordinands of the Minnesota District are pictured (l. to r.): Rev. and Mrs. James H. Mullins, Rev. and Mrs. David Lee Ringhiser, Rev. and Mrs. Bryce K. Pelren, Rev. and Mrs. Mark R. Shuey, Rev. and Mrs. Stephen K. Hobbs, Rev. and Mrs. Stephen R. Lowe, Rev. and Mrs. Thomas A. Hunter, Rev. and Mrs. Ivan E. Mastin, Rev. and Mrs. Kenneth E. Lynn, and Rev. and Mrs. James E. Lowery. Dr. V. H. Lewis, general superintendent, and District Superintendent Norman Bloom are shown behind. This is the largest ordination class the district has ever had.

VANE M. ANDERSON from Fairfax, Okla., to Clarksville, Ark.

JOHN H. ARMSTRONG from Nazarene Theological Seminary, Kansas City, Mo., to Alturas, Calif.

RONALD G. BUDD from Towanda, Kans., to Williston, N.D.

DONALD CANNON from Hoisington, Kans., to Santa Fe, N.M.

DONALD CARRIGAN from Glasgow (Ky.) Trinity to associate, Bremerton, Wash.

DARRELL CHILSON from Moriarty, N.M., to Huntington (Calif.) Valley

DON CRENSHAW from Sublette, Kans., to Pueblo (Colo.) Belmont

THURMAN EMMERT from Derby, Kans., to Palco, Kans.

RICHARD L. FISHER from Nashville, Ind., to Grand Prairie (Tex.) First

FREDERICK GORDON from La Harpe, Ill., to Seneca Falls, N.Y.

JAMES M. HALL from Mineral City, Ohio, to Louisville (Ky.) Calvary

JEROME HANCOCK from associate, Wichita (Kans.) First to Amarillo (Tex.) First

CHARLES HOWIE to Richton Park, Ill.

J. LEWIS INGLE from Grand Prairie (Tex.) First to Gladewater, Tex.

JAMES E. JEWELL from evangelism to Carthage, Ind.

JIM LYNCH from Wichita (Kans.) Indian Hills to Sublette, Kans.

GERALD MCCOMMON to Robertsdale, Ala.

MIKE D. MARTIN from associate, Bellaire, Tex., to Blossom, Tex.

SIDNEY F. MAY from Marion, Va., to Great Falls, S.C.

FRED G. OVERMAN from Waldron, Ark., to Atlanta, Tex.

OLIN PAYTON from Manzanola, Colo., to Fargo, Okla.

DALE T. PEIRCE from Denver City, Tex., to Andrews (Tex.) First

V. J. SHETLER from New Lenox, Ill., to Elwood, Ind.

JIMMY T. SMITH from Roanoke, Ala., to Excel, Ala.

M. KIM SMITH from associate, Emporia, Kans., to associate, Springfield, Mo.

LEON STEELY from student, Nazarene Theological Seminary, Kansas City, Mo., to Braidwood, Ill.

ROBERT L. SUMNER from Lowell, Mass., to Fort Mill, S.C.

RALPH TEAGARDIN from Huntington (Calif.) Valley to Fontana (Calif.) First

LARRY R. THOMAS from Pratt, Kans., to Lowell, Ind.

FRANK W. WATKIN from Minneapolis (Minn.) First to Point Loma (Calif.) Community

DONALD E. WELLS from Fairfield, Ill., to Glasgow (Ky.) Trinity

FRED WENGER from Chaplain, Corpus Christi, Tex., to Kansas City (Kans.) Stony Point.

MOVING MISSIONARIES

MR. AND MRS. WAYNE BAUDER, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, Africa

REV. AND MRS. RON BEECH, Philippines, furlough address: 12345 S.W. Foothill Dr., Portland, Ore. 97225

MISS VIRGINIA BENEDICT, R.S.A. North, furlough address: 1201 S. Park St., Hastings, Mich. 49058

MR. AND MRS. ED BOADWAY, Papua New Guinea, furlough address: 9198 E. Coldwater Rd., Davison, Mich. 48423

MISS MARILYN COFFMAN, Papua New Guinea, furlough address: Rte. 12, Box 105, Muncie, Ind. 47302

REV. AND MRS. JACK HOLSTEAD, Hong Kong, field address: 150 Tin Hau Temple Rd., B-2, 20th Floor, Hong Kong

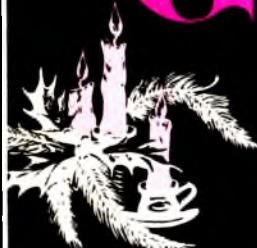
MISS CAROLYN PARSONS, Papua New Guinea, furlough address: 113 Noblett Ct., Tulsa, Okla., Tenn. 37388

REV. AND MRS. TOM RILEY, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, Africa

Don't overlook the beautiful... Christmas Greeting Cards

on page 18M
(insert) of October 15
"Herald of Holiness"

SAVE on box purchases
Priced individually, these cards
would cost you three times as much
Order **NOW**
while ample stock available





During the Canada Pacific District Assembly General Superintendent William M. Greathouse ordained Riley Coulter and Roland Feltmate. Shown are Dr. William M. Greathouse; Rev. D. J. Derksen, district superintendent of the Canada Pacific District; Rev. and Mrs. R. Feltmate; and Rev. and Mrs. Riley Coulter.

MR. AND MRS. GENE SMITH, French Antilles, field address: B.P. 1088 Cedex, Fort de France, Martinique 97209, French West Indies
MISS ORPHA SPEICHER, India, retirement address: 84 Lester Ave., Apt. 126, Nashville, Tenn. 37210

MISS CLAUDIA STEVENSON, R.S.A. North, field address: Lorraine Hospital, P.O. Box 27, Trichardsdal, N. Transvaal 0890, Republic of South Africa

REV. AND MRS. GARNETT TEAKELL, Belize, field address: P.O. Box 537, Belize City, Belize

REV. AND MRS. GLEN THOMPSON, Specialized Assignment, Australia, field address: 7 Joyce Ave., Kelmig, South Australia

ANNOUNCEMENTS

Salt Lake City First Church will celebrate its 50th anniversary on November 27 with special services featuring speakers and music. Former pastors, members, and friends are invited to attend or send greetings. For further information, contact Mrs. Frank Kell, 3203 S. 2nd E. St., Salt Lake City, Utah 84115.

Omaha Central Church will celebrate its 50th anniversary November 26-27. Special events are planned during the month. Dr. L. S. Oliver will be the speaker on the anniversary weekend. All former pastors, members, and friends are invited. For further information, contact Pastor: Aaron Knapp, 8206 Blondo St., Omaha, Neb. 68234.

RECOMMENDATIONS

MR. BOB MEYER has just completed his first year of full-time work in the field of evangelism emphasizing the "Dynamics of Spiritual Growth." Mr. Meyer is a layman speaking to laymen from a layman's point of view. Before entering into this ministry full time, he spent two years in research and development and served on the staff of Denver First Church. He is available for church conferences, revivals, seminar-type meetings, leadership conferences, camp meetings, conventions, and retreats. He may be contacted: Mr. Bob Meyer, 155 Longview Court, St. Marys, Ohio 45885.—James R. Blankenship, *Northwestern Ohio district superintendent.*

I recommend CALVIN B. OYLER, who is entering the field of evangelism. I commend him as an effective preacher and singer. He served in the evangelistic field before his term on the staff as Minister of Music at Cedar Rapids, Ia., First Church. His address is Rte. 3, Box 100, Newton, Kans. 67114.—Forrest E. Whitlatch, *Iowa district superintendent.*

VITAL STATISTICS

DEATHS

LOLA MAE BARLOW, 86, died June 25 in

Hominy, Okla. Services were conducted by Rev. Steve Langford and Rev. W. T. Dougharty. Surviving her are 1 son, Aubrey; 2 daughters, Buena Jankowski and Willa Mae Noel; 10 grandchildren; and 18 great-grandchildren.

EULA NEAL BLACKBURN, 94, died Aug. 10 in Foley, Ala. Funeral services were conducted by Rev. Gerald McCommon and Rev. J. T. Farlow. Survivors include two sons, Frank and James; six daughters, Iva N. Blackburn; Ada Hurt; Lois Eaton; Vivian Boswell; Lottie Kimmerly; and Ruby Tuggle; many grandchildren, great-grandchildren, and great-great-grandchildren; two brothers; and one sister.

REV. LEON BRIDGWATER, 69, died July 9 in Canon City, Colo. Services were conducted by Rev. Dallas McKellips and Dr. Harold Daniels. He is survived by his wife, Jean, and a brother.

VIOLET K. FRIDAY, 70, died July 25 in Yakima, Wash. Surviving her are 4 sons, Lyle, Clinton, Ernest, and Donald; 2 daughters, Dorothy Leslie and Karen Thomas; 10 grandchildren; 7 great-grandchildren; and 7 brothers.

RUTH HELEN GARDNER, 82, died May 25 in Newberg, Ore. Funeral services were conducted by Rev. Carl B. Clendenen and Rev. P. J. Bartram. She is survived by her husband, Earl; three daughters, Marie Greenwood, Eva Mae Doyle, and Florene Tyler; six grandchildren; and seven great-grandchildren.

FRED BENSON KENNEDY, 82, died Mar. 7 in Placerville, Calif. Services were conducted by Rev. Ronald W. Fox. Survivors include his wife, Verla; one daughter, Lois Cramer; two grandchildren; and four great-grandchildren.

WILLIS WALDEN LEE, SR., 81, died Aug. 28. Services were conducted in Selma, Ala., by Rev. W. E. Latham and Rev. Forrest Strong. Surviving are his wife; 3 sons, Willie Lee, Jr., Clyde Christian, and John Lewis; 1 daughter, Opal Wilson; 11 grandchildren; 3 stepgrandchildren; and 3 great-grandchildren.

LARRY DON MURRAY, 17, died July 29 in Oklahoma City. Funeral services were conducted in Plainview, Tex., by Rev. Merv Kelley. He is survived by his parents, Mr. and Mrs. Orvel Murray; three brothers; one sister; and maternal and paternal grandmothers.

JOHN ODOM died in San Antonio, Tex., May 10. He had been stationed in Greece with his family until his illness. Services were conducted by the Army Chaplain and interment is in the military cemetery in San Antonio. He is survived by his wife, two children, his parents, and one sister.

CARL CLIFTON PETTY, 76, died Aug. 23 in Coffeyville, Kans. Services were conducted by Rev. Floyd Hess. Survivors include his wife, Cleo, and two sisters.

HARRY E. PICKENPAUGH, 78, died Aug. 29 in Marianna, Fla. Funeral services were conducted by Rev. Harold Bughman. He is survived by his wife, Margaret; two sons, William H. and Rev. Samuel; six grandchildren; and three great-grandchildren.

DAVID OLIVER POPE, 70, died Aug. 22 in Amarillo, Tex. Services were conducted by Rev. Paul Overholt. Surviving him are his wife, Grace Eunice; three sons, J. D., Edgar, and Don; six grandchildren; three great-grandchildren; three brothers; and four sisters.

LOTA M. ROBERTS, 76, died Aug. 4 in Bakersfield, Calif. Services were conducted by Rev. Margrette Abbott. She is survived by her husband, Henry; 4 sons, Kenneth, Joe, Dan, and Wayne; 3 daughters, Loree Harrison, Bernice Gilbert, and Barbara Jenkins; 19 grandchildren; 10 great-grandchildren; 1 brother; and 2 sisters.

BERNARD L. SCHROEDER, 72, died June 20 in Mohall, N.D. Funeral services were conducted by Rev. Mike Dittmer. Surviving are his wife, Ura; a son, Paul; a daughter, Bernadette Carlson; and two grandchildren.

GLENN K. SHOMO, SR., 79, died in Harrisonburg, Va., Aug. 28. Services were conducted by Rev. Carl M. Sherman and Rev. Sam Jones. Survivors include two sons, Rev. Richard N. and Rev. Philip D.

GEORGE W. SUTTON, 78, died Aug. 30. Funeral services were conducted by Dr. Robert Nielson and Rev. Tharen Daniels. He is survived by his wife, Evelyn; two sons, Gerald W. and Kenneth R.; a daughter, Grace Etheridge; and six grandchildren.

REV. FREDRICK W. WHITLEY, 80, died Aug. 25. Services were conducted by nephews Rev. Nelman Gunstream and Rev. Bert Rhodes; and by Rev. B. M. Calhoun. He is survived by his wife, Ruth.

ANNA M. WOODRUFF, 81, died Aug. 1 in Eau Claire, Wis. Funeral services were conducted by Rev. Thomas May and Rev. David West. Surviving are 3 sons, Harold J., Phillip S., and John Everett; 1 daughter, Helen Carrico; and 14 grandchildren.

BIRTHS

to GLENN AND LINDA (SEAKING) CULBERTSON, Roseburg, Ore., a boy, Joseph Aaron, Aug. 6

to BOB AND GAYLA (PERINI) DELAY, Bethalto, Ill., a girl, Misty Dawn, Sept. 10

to ROD AND SHARON (CURTIS) DILLING, Morris, Okla., a girl, Elizabeth Lorene, Aug. 12
to BOB AND DELORES (TWITCHELL) FONES, Bethany, Okla., a boy, Jeffery Ellis, Aug. 10

to REV. BILL AND BRENDA (BLACK) HOLLEY, Antlers, Okla., a girl, Kristie Renee, July 13
to STEPHEN AND RACHEL JERRELL, Leesburg, Va., a boy, Jason Stephen, Aug. 3

to WAYNE AND LUELLA (KEARS) MORGAN, Bridgetown, N.J., a girl, Chrystal, Sept. 10
to BUD AND RENAE (DEWEY) NORTHERN, Nampa, Ida., a girl, Brandyne Kay, Sept. 8

Study Church Growth



Dr. Kenneth S. Rice

Having visited 38 of the 100 largest and fastest growing churches in the world, I am convinced that vision, expectation, and multiplication of units and organization are major factors in church growth. A study of Dr. Paul Orjala's book on church growth (*Get Ready to Grow*) will certainly lift the vision and increase the expectations and knowledge of the Nazarenes who participate. This is a must for every church concerned about carrying out the Great Commission in this day and age.

—Dr. Kenneth S. Rice
Executive Director
Department of Adult Ministries

NEWS

OF RELIGION

to WALLY AND PEGGY (KEOPPEL) NYE, Nampa, Ida., a girl, Wendy Iko, Sept. 10

to MONTY AND ANNE (VANDERPOOL) ORTMAN, Tujunga, Calif., a girl, Stephanie Anne, June 27

to DAVID AND JEREE PITZER, Nashville, a girl, Cheri Danielle, July 19

to HARRY AND ELIZABETH (EDWARDS) RUSHING, North Miami, Fla., a boy, LeRoy Kenneth, Mar. 3

to STEPHEN AND DIAN (JOINES) SATTERLEE, Olathe, Kans., a boy, Mark Aaron, July 30

to REV. THOMAS H. AND HOPE (CRAWFORD) SCHEUERMANN, SR., West Baldwin, Me., a girl, Charity Lee, July 29

to KARL D. AND PAMELA S. (JENSEN) STONEBRAKER, Shawnee Mission, Kans., a girl, Abigail Virginia, July 7

to KENNETH AND CAROL (NELSON) STUART, Owego, N.Y., a boy, Ryan Kenneth, Sept. 14

to OTIS AND CAROL (POWERS) THOMPSON, Columbia, Tenn., a girl, Lynntee Michelle, Aug. 30

to PAUL AND JENNIE (LUNSFORD) VANN, JR., Lake City, Fla., a boy, Matthew Austin, Sept. 12

ADOPTION

by REV. DALE AND BARBARA PEIRCE, Denver City, Tex., a boy, Jonathan Victor, born June 29, adopted July 12

MARRIAGES

MITSY RUTH WOOD and MICHAEL LEE COLINS at Nashville, Aug. 19

BONNIE MARKHAM and ROY ERNEST at Arlington, Va., Aug. 27

BONNIE CAROL MAYS and CHRISTOPHER L. HAYTON at Sugar Grove, Va., Sept. 2

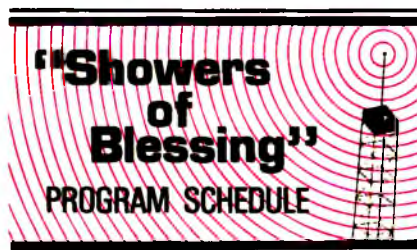
KAREN ROBERTS and RON ROBINSON at Cleveland, Ohio, Sept. 3

DAWN MARIE RYNARD and VUONG VAN NGUYEN at Carlisle, Pa., Sept. 3

ANNIVERSARIES

REV. AND MRS. J. C. ALBRIGHT celebrated their 60th wedding anniversary August 15 at Orlando, Fla. They were presented a plaque in honor of the occasion by interim pastor Rev. Drell H. Goff of Orlando Central Church. Rev. Albright was ordained in 1921 and served as district superintendent of the New York District from 1937 to 1942, and as superintendent of the New England District from 1945 to 1961. They have two children: Eilene Lockhard and Howard.

MR. AND MRS. TED BAUSMAN of Charlotte, N.C., celebrated their 50th wedding anniversary August 27 in Syracuse, N.Y. Ted and Lucille are members of the Charlotte, N.C., Calvary Church. Friends and relatives from Massachusetts, New York, Georgia, Ohio, Florida, and Newfoundland came to help them celebrate.



IT IS NOT GOOD FOR MAN TO LIVE ALONE

A series of messages by Dr. Ponder Gilliland

November 6

#2 "How the Walls Get Built—I"

November 13

#3 "How the Walls Get Built—II"

GENERAL SECRETARY PROTESTS "SOAP." Dr. B. Edgar Johnson, general secretary, has written the chairman of the following companies who sponsor the ABC program SOAP: English Leather, Viasic, Maxi Fragrance, Bio Razors, Lee Oil Filters, and Jovan Cologne. He described the program as treating "some of the most beautiful, sacred, important experiences and relationships of life in a gruesome caricature." He pledged not to use their products as long as they continue to promote the program.

At the same time he wrote the chairman of Kraftco Company, commending his directive to advertising agencies to carry no Kraft commercials on programs that require a parent advisory statement.

Many members of the church will join the general secretary in taking a stand against the kind of violence and sex which threaten to besmirch homes via TV. □

1,700 IN RUSSIA SIGN PETITION TO REOPEN A CHURCH. Taking an unusual public stand for religious liberty, 1,700 residents of Gorky have signed a petition asking the Soviet government to reopen one of the city's closed churches.

The declaration states that the Volga River city of Gorky, once one of the USSR's flourishing religious centers, now has only three small Russian Orthodox churches to serve nearly 1.5 million people.

Moscow, by comparison, has approximately 100 functioning churches for a population four times larger than Gorky, 400 miles to the west.

The petition, according to an AP report, asks the government to allow its signers to use their own money and labor to renovate some of the city's old churches that now stand unused and crumbling. □

AMERICANS UNITED FIND CHURCH TAX EXEMPTIONS CONSTITUTIONAL. Church-owned property used solely for religious purposes is "protected from taxation because of the mandates of the First Amendment," declares a finding by Americans United Research Foundation.

Ferne P. Wolf, author of the paper, concludes that the free exercise clause of the United States Constitution's First Amendment protects certain church properties from taxation in order to create an atmosphere conducive to religious freedom.

The free exercise argument, Ms. Wolf wrote, "is based on two assumptions. One, that the power to tax can be abused, leading to the possibility of destruction of the taxed subject matter. Two, that certain church property is essential to the practice of religion. In weeding out what is wasteful, the government must not infringe on the constitutional rights which guarantee freedom of religion." □

PROPORTION OF EVANGELICAL BOOKS UP. The proportion of evangelical books on the Protestant book market in Germany has risen from 23 percent in 1968 to 85 percent in 1976, according to publisher Friedrich Hansler of Neuhausen/Stuttgart. He said that the breakthrough came as a result of Billy Graham's EURO '70 evangelistic campaign and the growth of the Jesus People movement.

An increasing openness among young people for the gospel also makes an increase in sales of evangelical books. Of the 200 Protestant bookstores in West Germany, Hansler estimates that about 80 are consciously evangelical. □



THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ We had a discussion in our Sunday school class as to who a double-minded person is. Some think it is a saved person who has not received the Holy Spirit in entire sanctification. I take the stand that it is not a saved person to whom James refers as unstable in all his ways (James 1:8). Will you please comment on this in the Answer Corner?

James speaks in two places of a double-minded man, and each passage needs to be viewed in the light of its context. In 1:8 the double-minded man is one who prays for wisdom, but does not receive it, because he does not "ask in faith." He is wavering and irresolute in believing that God can or will supply the needed wisdom. In verse 2 James refers to his readers as "my brethren," and in verse 5 says, "If any of you lack wisdom, let him ask of God . . ." It seems clear to me that he is addressing saved persons here, and the double-minded man would be the saved man who prayed but wavered in faith.

In 4:8 the double-minded man is called upon to purify his heart. The

context shows that his problem is worldliness (vv. 4-7), and the solution is to get closer to God and to be cleansed from "the pull of the world" in his heart. Again, it seems to me that the passage is best understood of the saved man who has not yet been sanctified wholly.

In all fairness, however, the opinions of those who write commentaries on *James* are not unanimous on this matter. A few favor the position you take.

The double-minded sinner needs to make up his mind to be saved, and the double-minded Christian needs to make up his mind to be entirely sanctified, a vital part of the whole process of being saved. □

■ I would appreciate your comments on 1 Corinthians 5:1-5; especially verse 5.

In this passage Paul is dealing with a case of sexual immorality of a kind not even practiced among the pagans—one of the men in the church was living with his stepmother in incest.

Perhaps his father was dead, or he may have divorced this woman. In any case, the son is now living with her as though she was his own wife. Both Jewish law and Gentile custom forbade such unholy sexual union. (See Leviticus 18:8 and Deuteronomy 22:30.)

Paul rebukes the church for its failure to grieve over the sin and discipline the sinner. He commands them to assemble in the name of Jesus and with the power of the Spirit to formally excommunicate the offender. He is to be delivered "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Satan is elsewhere called "the god of this world" (2 Corinthians 4:4). As God is life-giving, Satan is a destroyer. To be placed under his power, Paul implies, will result in terrible affliction or even death.

Some understand "flesh" here to mean body. A physical illness will induce death, but the offender may be brought to repentance in his sufferings. Others think "flesh" here means the man's sinful nature. In that case, his affliction would cause him to deplore the fleshly lusts that caused his sin, and he would be driven to repentance and find forgiveness and cleansing. The passage does not teach that Satan removes sin or that physical death sanctifies.

The purpose of the excommunication and the punishment is remedial. Paul hopes that the offender, restored to God's favor, will be among His children in "the day of the Lord," i.e., the day when Christ returns, the day of judgment.

This obscure passage is partly paralleled by 1 Timothy 1:20, and it is not easy to understand. But it does make clear the heinousness of sin, the importance of a pure church, and the amazing and patient love of God that would make possible the restoration of the vilest offender. □

REV. AND MRS. W. E. BOWIE celebrated their 50th wedding anniversary August 13 in the friendship hall of First Savings and Loan Association of Zion, Ill. They have 7 children and 14 grandchildren. The children include Everett of Zion, Ill.; Betty Jean Briggs of Lincolnton, N.C.; Marilyn Babcock of Davidson, Mich.; Maurice of Zion, Ill.; William of Lowell, Ind.; John of DeRidder, La.; and Stephen of Lowell, Ind. The Bowies are now members of the Waukegan, Ill., First Church. Derl G. Keefer is their pastor.

MR. AND MRS. RUSSELL I. BUSKIRK of Bristol, Pa., celebrated their 50th wedding anniversary with a reception at the Bristol church on September 11. The Buskirks have been members of the church for 24 years. Mr. Buskirk served as Sunday school superintendent for 15 years. At present Mr. Buskirk serves as church custodian and Mrs. Buskirk as Sunday school secretary and NWMS treasurer. The Buskirks have one daughter, Mrs. Lester Grover of Yardley, Pa., and one grandchild.

MR. AND MRS. J. F. CHILTON and MR. AND MRS. KELLOGG MADDOX celebrated their 50th wedding anniversaries. They were united in marriage in Atlanta during the week of June 12, 1927. Both couples were married in Methodist churches, both have lived in Atlanta nearly all their married lives, and both now are members of Atlanta First Church of the Nazarene. Since the Maddoxes have no living children, the Chilton family invited the Maddoxes for a double reception. Over 300 guests visited both couples at the reception. The children of Mr. and Mrs. J. F. Chilton are Dr. John Chilton, professor at Trevecca Nazarene College and frequent contributor to the *Herald of Holiness*; Barbara Causey, Atlanta; and Mrs. Catherine Duncan, Marietta, Ga.

PAUL AND NOVELLA COOPER celebrated their 50th wedding anniversary August 25. They were charter members of the Bloomfield, Mo., church. In 1948, they moved to Casa Grande, Ariz., transferring to First Church. They were honored by a dinner party in Show Low, Ariz. They have a son, Ray Cooper of Casa Grande, Ariz., and a daughter, June Ledbetter of Pine-top, Ariz. There are seven grandchildren and two great-grandchildren.

REV. LOUIS AND IDA KETTELHUT celebrated their 60th wedding anniversary at an open house at San Jose, Calif., First Church, August 21. They have three children; Roy and Elva Garcia of San Jose, Calif.; and Fern Morse of San Diego. They have five grandchildren.

A celebration of the 50th wedding anniversary of Mr. and Mrs. Leonard Mattson was held on August 26 in a banquet hall near Chicago. Leonard and Della are members of the Crestwood, Ill., Calvary Church. There was a program of music, memories, and the reaffirmation of their wedding vows.

MR. AND MRS. WILLIAM THILL of Lena, Ill., members of the Stockton church, celebrated their 50th wedding anniversary August 14. Over 200 friends and relatives attended, several of whom attended the wedding 50 years ago. They are parents of 6 sons: Wesley of Lena, Ill.; David of Freeport, Ill.; Lowell of Bourbonnais, Ill.; Marvin of Adel, Ia.; Ronald of Mount Gilead, Ohio; Carlyle of North Vernon, Ind. They have 16 grandchildren and 4 great-grandchildren.

DIRECTORIES

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

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SOUTHEAST OKLAHOMA SPONSORS BANQUET FOR RETIRED MINISTERS

The Southeast Oklahoma District recently sponsored a banquet to honor their retired ministers and spouses during their District Assembly. Those attending were: Rev. and Mrs. J. A. Allen, Rev. and Mrs. Thomas Edmonds, Rev. and Mrs. Fred C. Hinkle, Rev. and Mrs. Charles E. Jensen, Rev. and Mrs. R. B. Kelly, Rev. Mrs. Beulah Liles and her husband, Rev. and Mrs. M. L. Turbyfill, and Rev. and Mrs. Otto Willison. Dr. Dean Wessels, executive director of the Department of Pensions and Bene-

volence, attended as a special guest. It was discovered that more than 300 years of service in the ministry of the church was represented by the people seated around the table. Each one gave testimony of God's power on their lives and commented on their years of service.

Rev. Allen heard sermons by every general superintendent in the history of the church except Drs. Bresee and Walker. Mrs. Edmonds felt she has worked harder since retiring than previously.

Both Rev. Hinkle and Rev. Willison told of many years of ministry in Texas and Oklahoma. Rev. Willison

added that he is now living just a half mile from where he was saved.

Mrs. Jensen told how she prayed 15 years for her husband before he was saved and then called to preach, and that he was 40 years of age before entering the ministry. Rev. Kelly, who served as host at the request of the district superintendent, reported being busy as a supply pastor many Sundays of the year. Mrs. Kelly added that she was often more lonely now than when they were in the pastorate because her husband is away from home on revivals and supply work.

Mr. Liles is a gospel singer and businessman and has worked with his wife in her ministry down through the years. They reported having just completed a vacation Bible school with 289 enrolled. Rev. Turbyfill felt he could never retire from his call to the ministry. He continues to serve in supply work and hospital visitation.

Before the banquet came to a close, a keen awareness of the Holy Spirit's presence was realized as everyone praised the Lord; there were some tears and shouts of joy. The time of fellowship closed with the spontaneous singing of "That Will Be Heaven to Me" and a benediction by Dean Wessels. □

—Dept. of Pensions and Benevolence



The Wickes, Ark., church on the South Arkansas District was dedicated July 10 with District Superintendent Thomas M. Hermon bringing the message. The new church building is situated on 8½ acres of land with a three-bedroom, brick parsonage. There are 6,400 sq. ft. in the building, and it is valued at \$70,000, with an indebtedness of less than \$29,000. The church was built by Rev. Leslie Alder and Mr. Floyd Richardson. The present pastor is Rev. Jerry Palmer.

FACULTY CHANGES AT PLC

Kenneth W. Haney has assumed the duties of registrar at Point Loma College, filling the position vacated by Dr. Ronald Kirkemo, who will return to full-time teaching this fall in the Department of History and Political Science.

Haney had served as acting registrar and systems analyst at the University of California, Riverside, before joining PLC. He had also served as acting registrar at Olivet Nazarene College in Illinois



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following 12 years with General Motors Corporation as payroll auditor and in data processing. He is a graduate of Northwest Nazarene College in Idaho, and has done graduate work at Michigan State University.

Dr. Kirkemo, associate professor of political science since 1969, had served as registrar since the college moved to San Diego in 1973. Desiring to devote more time to teaching and writing, he had resigned as registrar earlier this year.



A graduate of Point Loma College in history, Prof. Kirkemo earned the M.A. and Ph.D. in international relations at American University. He has written two books, *An Introduction to International Law* and *Between the Eagle and the Dove*. He is currently working on the manuscript for a book about President Carter's policy on human rights and detente. □



Dr. Forrest Whitlatch, district superintendent, and Rev. Gene C. Phillips, evangelism chairman, led the Iowa District in sponsoring their second "Nazarenes in Action" Personal Evangelism Clinic in Cedar Rapids, Ia., September 12-14. The gospel was presented to 65 persons, with 50 percent of them making a commitment to Christ! Rev. David Sorrel and Mr. Bud Wise of Wisconsin, and Rev. and Mrs. Gerald Brooks of Little Rock, Ark., joined 12 pastors from Iowa in giving "on-the-job" training to 23 pastors in eastern Iowa. Rev. Herb Rogers was the host pastor. Rev. and Mrs. Dwight Neuenschwander, shown in the photograph (back row, left) joined Dr. Don Gibson in directing this clinic. Rev. Neuenschwander introduced "Action Partners," a new program to assist pastors in aiding each other in sustaining their interest in the training, and at the same time give them a system in reporting on their beginning results. Mrs. Neuenschwander had a workshop for local church pianists, to assist them in evangelistic-style playing.

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New Birth and New Hope

THEY WERE BOTH pale and wan as they walked into our Sunday school class, 20 minutes late. The “people-warm” atmosphere of our class made room for these two ladies by engulfing them with smiles, piping hot coffee, and fresh donuts.

Soon our attention was drawn back to the lesson. How we enjoy studying the Word. We seem to learn so much! Reluctantly we disband as the buzzer signals dismissal.

They were both distraught and dazed as I talked with them before the morning worship service. “Please, is there a pamphlet that would tell us how to get back to God?” What anguish, pathos, longing. I almost wept! What an opportunity! Could they wait until tomorrow? “Yes, but please come.”

Monday was to be a day of miracles. Two despairing women had an appointment to meet God! Sickness did not prevent Jesus from entering their hearts. And I was privileged to be the midwife at the spiritual birth of two babes in Christ. *Twins!*

The spiritual growth of these new babes in Christ has been a constant source of warmth and delight to me. On their own they made their way to the Nazarene

Bookstore to buy study guides and devotional books to help them better understand their new life. At the same time however, their physical illnesses have required close postnatal care and attention. Their frailties have endeared them to me. Just as a parent desires nothing but the best for his child, and suffers when this will is frustrated, in like manner do I care for the total well-being of these new Christians.

Just today I was in contact with them. One of them said, “The pastor came by and prayed with us last week. Mom is still seriously ill, but she is at last receiving excellent care. God answered my prayer! . . . Did I ever say thanks to you for introducing us to Jesus?”*

Yes! Yes! Yes! Your very lives are a thank offering to the One who loved you and gave himself for you. I just thank God that I was the one privileged to lead you to Christ. Praise and honor to the God and Father of our Lord Jesus Christ, who has blessed us with such spiritual blessings in heavenly places! □

*On April 11, 1977, Mom went to be with the Lord.
On April 24, 1977, the daughter was awarded a diploma for her successful completion of *Basic Bible Studies*.

**“By All Means . . .
Save Some”**

SEMINARY ENROLLMENT NEARS 500

Nazarene Theological Seminary is in its 33rd year of service, with a record enrollment of 498 students preparing for ministry. President Stephen W. Nease began his second year as head of the seminary as classes opened September 2.

Ninety-two percent of the seminarians are members of the Church of the Nazarene, with 18 other denominations represented. There are 169 new students registered, 20 more new registrants than last fall. Single students comprise nearly 26 percent of the student body. There are 38 women enrolled.

The seminary currently offers four degree programs. The Master of Divinity (M.Div.) has 384 candidates, while 76 students are pursuing the Master of Religious Education (M.R.E.) degree. In the Master of Arts in Missions program (M.A.) there are 22 enrollees. The Doctor of Ministry (D.Min.) candidates meet on campus in the months of January and July.

There are 20 full-time faculty members with the addition this year of Dr. Alex R. G. Deasley (Ph.D., University of Manchester, England) as associate professor of New Testament. Before coming to the seminary, Dr. Deasley had taught at Canadian Nazarene College, Winnipeg, Manitoba, for five years. □

—NCN

PAUL MILLER TO AFRICA

Rev. Paul Miller of the Department of Communications left October 17 for a three-week filming assignment in South Africa. Under the sponsorship of the Department of World Mission, a film is being produced on the growth of the Swaziland North District of the Church of the Nazarene.



One of the highlights of the film, says Mr. Miller, will be a portrayal of the life of Harmon Schmelzenbach I and how he contributed to the growth of the church in that land. It is hoped that the film can be completed in time for the celebration of Swaziland North becoming a regular district.

The structure of district organization in the Church of the Nazarene identifies four steps in a pioneer area becoming a regular district. When the area has two or more organized churches the work is categorized as a *pioneer district* and is under the supervision of a mission director.

A pioneer district may become a *national-mission district* when a measure of ability for self-government and financial support has been demonstrated. A national leader is then selected as district superintendent.

A *mission district* is one that has a national district superintendent and has achieved 50 percent self-support.

When a district has a national superintendent, has achieved full self-support, and has not less than 1,000 full members, it may become a *regular district* upon the recommendation of the department of the General Board having supervision of the work

GENERAL SUPERINTENDENTS' STUDENT AID FUND

The recently established General Superintendents' Student Aid Fund has now reached a total of \$13,450, according to Dr. Norman O. Miller, general treasurer of the Church of the Nazarene and custodian of the Fund. A number of other commitments have already been made to the support of the Fund.

The first contributions to the Fund were given by the individual members of the Board of General Superintendents. Friends of Nazarene higher education everywhere are challenged to join them in supporting this worthy project. All gifts should be sent directly to the Board of General Superintendents.

The General Superintendents' Student Aid Fund provides several opportunities for prudent giving. Contributions may be made to a permanent fund, the income of which will be used for financial aid to Nazarene students attending a Nazarene institution of higher education. Gifts may also be made, the principal of which can be distributed to worthy students during the current year. As a third option, the Fund will serve as a depository for the receipt of contributions for Nazarene young people who will be attending Nazarene institutions in future years. Such contributions cannot be specified for use at any particular Nazarene college, but can be designated for an individual or individuals who will, in the future, attend some Nazarene institution of higher education.

The Fund will be administered by a committee of three, consisting of the chairman and secretary of the Board of General Superintendents and the executive secretary of the Department of Education and the Ministry.

—Department of Education and the Ministry

and with the approval of the Board of General Superintendents and the General Board. The tentative goal for this to be accomplished in Swaziland North is prior to the 1980 General Assembly.

Mr. Miller hopes to include King Sobhuza II of Swaziland in the film, for he has been a warm friend to the missionary work of the Church of the Nazarene in his country and to the Schmelzenbach family. □

—NCN

MISSION CENTER MOVES ON OPTION TO PURCHASE PASADENA COLLEGE CAMPUS

The Pasadena *Star-News*, in a story dated October 4, says the sellers of the Pasadena College campus in Pasadena, Calif., have granted the United States Center for World Mission, headed by Dr. Ralph Winter, the right to exercise its purchase option.

The new Christian evangelical missionary center failed to come up with \$1.5 million as a down payment on the \$8.5-million campus. But Rev. Winter feels confident that the full down payment will be in hand by April, 1978, and the terms of the sale can be met, so that the former Nazarene college campus will become a center for missionary study and preparation. □

—NCN

DR. HOWARD MILLER TO SWAZILAND

Dr. Howard Miller, vice-president in charge of finances at Northwest Nazarene College, Nampa, Ida., and professional institutional and industrial cost analyst with an earned Ph.D. in economics, left October 4 for Swaziland at the request of the Department of World Mission to do an in-depth cost analysis of the Nazarene medical and education institutions in that nation.

The study is necessitated by rapidly escalating inflation which has considerably increased the costs of operating the institutions. It will include an analysis of government support, cost per patient and student, and the present procedures and long-range planning for the institutions.

It is expected that Dr. Miller upon his return in early November will be able to offer some practical suggestions for improving the economical efficiency of the medical and educational institutions of the Church of the Nazarene in Swaziland. □

—NCN

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