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THE BLANK CHECK OF PRAYER

by General Superintendent Eugene L. Stowe

During this quadrennium the Church of the Nazarene is paying particular attention to the prayer of our Lord recorded in the 17th chapter of John's Gospel. We are remembering that in verse 17 Jesus petitions His Father to "Sanctify them [His disciples]." He goes on to pray that perfect unity may prevail in the body of believers, which will be brought about by His indwelling presence in them. All this so "that the world may know" that God the loving Father has sent His Son to save the world (John 17:23).

This great prayer chapter is preceded by specific instructions and promises about prayer. Jesus predicts that very soon He will be going to be with His Father. His atoning death will provide direct access for His disciples to their Father in heaven. "... if you shall ask the Father for anything, He will give it to you in My name" (John 16:23, NASB).

What an extravagant assurance! "Ask ... for anything, [and] He will give it to you." But this giving is "in My [Jesus'] name." What does this mean? The King James Version puts it this way: "*Whatsoever he shall ask the Father in my name, he will give it you*" (italics mine). We must always approach the Father in the name and merits of His Son, our Savior.

Christ goes on to underscore and clarify this prayer promise in verse 26. *The Living Bible* paraphrases it in these easy-to-understand words: "... present your peti-

tions over my signature." Anyone who has a bank account grasps the meaning of this verse immediately. "Over my signature" can mean only one thing—prayer is a check made out to my account and signed by the Master. The amount is left blank. I can fill it in for anything that I need, and the Father will "supply all [my] need according to his riches in glory by Christ Jesus" (Philippians 4:19). That's God's Word! His resources are inexhaustible. My prayer possibilities are limitless.

But the signature on this blank check provides protection against my abusing this privilege. As a parent I can understand this. My child has needed to make a purchase. He hasn't known the exact price. I have signed a blank check. It would be possible for him to fill in an amount that would far exceed this need. All of the resources in my account are at his disposal. What is the safeguard? The signature. I am his father. I trust him. He loves me and would not do anything to violate that trust.

As God's child I will ask for only those things that will honor the name that appears on the signature line of the prayer check. I will always be guided by the example of His Gethsemane prayer: "... not my will, but yours be done" (Luke 22:42, NIV).

Dear friend, the priceless potential of the blank check of prayer is yours today, for "all things belong to you, and you belong to Christ; and Christ belongs to God" (1 Corinthians 3:22-23, NASB). □

ON SLANDER AND SACRILEGE

by ARTHUR TOWNSEND

A story was often told that Napoleon, while reviewing his troops, came up to a veteran in the ranks.

The old warrior was dressed in full uniform and on his tunic was displayed the coveted Legion of Honor.

"Where did you lose your arm?" Napoleon said.

"At Austerlitz, sire," came the soldier's brisk reply.

"And for that you received the Legion of Honor?"

"Yes, sire. It was a small token to pay for the decoration."

"You must be the kind of man," Napoleon replied, "who regrets he did not lose both arms for his country?"

"What then would have been my reward?" asked the one-armed soldier.

"I would have awarded you a double Legion of Honor," said Napoleon. And with that the proud old warrior immediately drew his sword and cut off his other arm.

This story was circulated for some time and believed without question until one bright person asked, "How?" It is utterly impossible for a man with a stub for an arm to draw his sword and cut off his other arm. It can't be done.

These days, when innocent people are being verbally condemned and the guilty excused, the church needs to take a close look at the subject of false reports. If people readily accepted the story of the one-arm soldier of Napoleon's day, how much more will the unsanctified heart believe falsehoods and lies? Any person who seeks to do God's will and work will come under fire.

Paul, the apostle, referred to "old wives' fables" (1 Timothy 4:7). He must have had a problem there—long before the time of Napoleon. So he wrote: "... whatsoever things are true ... whatsoever things are of good

report; ... if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

Some Christians today think nothing of committing sacrilege. The most precious covering in all heaven and earth is the blood of God's Lamb, the Lord Jesus Christ. Yet Christians will go beneath the blood of Jesus and dig up the sins of other Christians that God has forgiven and forgotten. They will hash and rehash these sins over and over again.

To go beneath the blood of Christ is the worst form of sacrilege that one can commit. It is actually going against the Word of God, the blood of the Lamb, the witness of the Spirit, and the will of the Father! Permit me to illustrate:

I was seated when a very gracious lady came up to me to shake hands. It is hard for me to shake hands with a woman when I am sitting down, so I stood. A person afterward said, "If you knew what that woman once was, you would not stand to your feet out of respect. She is a former prostitute."

But the truth is, I would have all the more readily stood to my feet. The precious blood of Jesus means so much to me that, under the blood-covering, that woman was as pure in the sight of God as any virgin who ever lived!

How people can so readily commit such sacrilege, by exposing the sins of the past of others by going beneath the blood-covering, I do not know. Perhaps some of it is done in ignorance, for very few sermons are preached on sacrilege.

Shun gossip and slander as you would shun a skunk when his tail is up and quivering. Don't ever commit sacrilege by going beneath the blood of Jesus to expose the sins of others that are past and forgiven. Then you will certainly begin to grow more fully in the grace and knowledge of the Lord Jesus Christ. You will be cultivating your soul in good soil—the Word of God! □

Paul M. Schrock



ARTHUR TOWNSEND is a free-lance writer from Wainwright, Alberta, Canada.



HERALD of HOLINESS

W. E. McCUMBER, Editor in Chief
IVAN A. BEALS, Office Editor
MABEL ADAMSON, Editorial Assistant

Contributing Editors: | **EUGENE L. STOWE** • **CHARLES H. STRICKLAND**
| **WILLIAM M. GREATHOUSE** • **JERALD D. JOHNSON**
| **JOHN A. KNIGHT** • **RAYMOND W. HURN**
General Superintendents, Church of the Nazarene

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HEARTACHE

As your article "Mother's Day: A Taste of the Bittersweet" indicated, this sentimental holiday is painful for many.

While your reference to singles is appropriate, you neglected, but for a scriptural reference to Hannah, to address the needs of a growing segment—the estimated one-fifth of couples (it is a *couple's* problem) who desire a child but are infertile. Your article did not speak of women who have lost an unborn child, a grief I have known twice.

For the most part, I have found the church unable to respond to my difficulties of infertility and miscarriage with support and sensi-

tivity. It would be good if our magazine could help educate our people on the heartaches of infertility and miscarriage.

Name Withheld

THEOLOGIANS COMMENDED

I enjoyed J. Kenneth Grider's article "The Amazing Nazarenes" and was encouraged to note how God has blessed the church. We commend our theologians for testing the claims we hear, whether old or new, and for restricting them to clear statements of Scripture.

One church may subordinate truth to assure unity, and another disregard unity to assure truth. I would like, however, to think that a holiness church walks in all available

light, confesses a fault, corrects the wrong, and discovers fellowship.

The prophet-theologian is a key person. If we listen, it will encourage him to faithfully and carefully speak God's Word, and we will be better for it.

*David J. Kealisher
Nampa, Idaho*

THEOLOGIAN CHALLENGED

In Dr. Kenneth Grider's article "Those Amazing Nazarenes" he states, "The Church now understands that healing is not for everyone." The implication of the phrase is that the Church was once confused and mistakenly believed that Jesus provided healing for all who had the appropriate faith, but now

(Continued on page 20)



SCHOOLED BY GRACE

by NOVELLA ISOM

Recently our pastor preached a series of sermons on GRACE. I enjoyed them because I know about the grace of God. I know that it brings healing to the body and spirit and allows me to learn and grow. Although I am feeling fine now and do not have any pain, I started 1986 very ill. After many weeks of treatment, I finally had a diseased leg amputated and good health returned. Through God's grace, I have learned many lessons and have been given special healing during this ordeal.

First of all, I learned to accept help graciously and gratefully. I was always a giver. I loved doing things for my family and friends. I work well independently; I like to be efficient—but for a while I was completely helpless. To go from self-sufficiency to utter dependence on others was hard, but it was wonderful to have the support of trained medical people and loving help from family and friends. I realized that they wanted to help me as much as I had always enjoyed doing things for them. I had to let them experience the joy of giving. I made it easier for them by thankfully taking their help without protest.

Also, I learned that God's grace can give acceptance that allows the healing process to begin. I would rather have my own right leg, yet I know that with God's help I can cope with whatever comes to me. I am grateful for all healing—that which comes directly from God and that mediated through skilled medical personnel.

I may limp slightly and use a cane at times, but I can navigate quite well. Some people cannot walk at all or have other physical disabilities. It is wonderful to walk, to go to church, to be back on staff at the University of Redlands, to wash the dishes—just to be able to take care of myself and perform the everyday chores that I used to take for granted. I find new appreciation and delight in each day and what it brings.

NOVELLA ISOM has been a staff member at the University of Redlands in California for 20 years. She is supervisor of telephone services. Redlands is her home.

Another lesson I learned was what it feels like to be handicapped. I never used to think about steps and stairs, or low toilet seats, or walking around to shop, or standing in long lines, but now I do. I have great sympathy for the physically impaired. I have reevaluated my priorities. When I think of the struggle that some people face, just spending the whole day taking care of physical needs, some of the small things that can cause a big fuss in my life seem insignificant. It is easier to put petty frustrations and incidents aside. I am learning what is really important. A whole new world has opened to me that includes things like amputation procedures, physical therapy, and prosthetics—things that I knew nothing about. I am learning to concentrate on the blessings and positive aspects of my life as I experience the struggle of the handicapped person.

Also, I found out just how supportive and caring my friends are. I have a shopping bag full of notes and cards—I treasure them all. The offers of help and gifts that arrived warmed my heart. I truly felt loved. I renewed old friendships, and made new ones, and continued relationships that are even more meaningful because of this illness. No value can be placed on friendship—it is priceless. I want to be the kind of friend who extends God's grace to others.

Finally, I learned that many people in many places were asking for God's grace for me. Relatives and friends, both locally and far away, prayed for me, put my name on their church "hot lines" and "prayer chains," and showed their delight in my progress and recovery. That concern and love brought healing and strength. I appreciate this network of intercession.

These days, I say that I did not always get off on the right foot anyway, but now I can be sure to always put my best foot forward. But more important, I wish to put forward the positive effects of the grace of God. I know that I will continue to need some help from time to time, but I will always depend on His grace to sustain me and provide the courage that I need. Truly, I have found that God's grace is sufficient. He gives me everything I need and more. □

THE BEGINNING OF Sanctification

by TERRY PAIGE

Do you find yourself becoming more and more weary of attempting to do good? Do you try to put up the best front possible at church, while finding yourself continually falling down at home, at work, in your thoughts? Do you find that the strongest resolve to do good and live a holy life comes when you think of what would happen to your reputation in church, or in your family or among neighbors, if you gave in to temptation? These could be symptoms of a wrong understanding of holiness.

In 1730, John Wesley was directing the activities of a small band of men at Oxford University who styled themselves the “Holy Club.” They devoted themselves to taking Communion weekly, doing good, fasting twice a week in order to have money to give to the poor, and visiting prisoners. They also were much concerned with the salvation of others, both on and off the college campus. Yet before the end of the decade Wesley was to say of himself, “I feel that ‘I am sold under sin,’” and described himself as unable to do the will of God that he preached (*Journal*, May 16-24, 1738). And this he said of all his work, including a mission to Georgia.

Why would Wesley describe his former self in such black terms? Were not these the marks of holi-

ness—prayer, devotion to God’s Word, witnessing, fasting, self-denial? He seemed so dedicated, even suffering persecution and mockery for his efforts at devout living. If the John Wesley of the early 1730s materialized today, he would be regarded as a very devout man in many of our churches.

But something was wrong with his life. He said, “I sought to establish my own righteousness; and so labored in the fire all my days . . .” What? Not God’s righteousness? What could drive Wesley to such effort, if he was not regenerated, if he was not sanctified? The sentence he passed on himself was bleak and condemning: self-righteousness. What carried him was the desire to pile up spiritual credit for himself, and no more be in debt to God or Christ. He could not accept the simplicity, the completeness of the Atonement. “By faith alone” was at that time a doctrine he had not applied to his own life. But finally he assented to the belief that a Christian is justified (and sanctified) *by faith*. And at a meeting in 1738 where Martin Luther’s preface to Romans was read, the personal realization of faith came to him: “I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: And an assurance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.” Though he still had

temptations, he recorded in his journal that now he also had victory.

This experience lit Wesley’s fire. Had it not happened, he would likely have suffered mental and physical burnout within the following couple of years, due to his exhaustion and anxiety. As it was, he had strength for 50 more years of service.

We might also look to a weary preacher, the apostle Paul, who had met a largely hostile and jeering populace in Athens just prior to coming to Corinth. Yet he says of his ministry in Corinth, “My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit’s power, so that your faith might not rest on men’s wisdom, but on God’s power” (1 Corinthians 2:4-5, NIV). Isn’t this what we want, to rest in God’s power and find relief from the stresses and temptations laid on us by men and the devil?

This simple belief became the basis for all of Wesley’s later preaching: free grace to all who believe. Some accused Wesley (and those who follow him) of attacking the doctrine of salvation by faith. Wesley did not attack this belief; he founded his ministry on it!

When Paul received a new commission on the Damascus road, the risen Lord sent him to the Gentiles “to open their eyes . . . so that they may receive forgiveness of sins and

a place among those who are *sanctified by faith in me*" (Acts 26:18, NIV, italics added). Sanctification, like justification, is received by faith. And true sanctification, like true justification, should result in a changed life. "No good tree bears bad fruit, nor does a bad tree bear good fruit" (Luke 6:43, NIV). However, righteous living does not come simply from a determined heart; it must come from a *changed* heart. This is the beginning and the power of biblical sanctification: a faith in our Savior that believes He can "save completely." Remember, to "save" also means to "heal" and "make as it ought to be." To save completely is to make our minds and our will, along with our spirits, as they ought to be.

Perhaps you are not enjoying holiness as it was meant to be. Maybe it has become an intolerably heavy burden for you. Maybe you simply haven't gotten started on the right foot. The righteous living that Christ desires is a *result* of our faith in Him. Righteous living is not a down payment on a heavenly mansion. It is our thanks-offering to God for what He does for us in Christ. "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God" (Romans 12:1, NIV). The "therefore" refers to the work of Christ and its effects, which Paul described in the first part of the letter to the Romans.

Maybe it is time for some people to take a second look at their "sanctification." Go and meet God in prayer—not merely once, or when you feel guilty, but daily. Spend "quality time" with Him daily. Ask Him to search the motives of your heart. Tell Him you accept what Jesus has done for us on the Cross, and thank Him for it. Praise Him for His mercy in sending us Jesus. Our Lord assured us that no one seeking Him would be sent away, and that He would provide through the Holy Spirit the power we need to perform what He asks of us (John 6:37; 15:5; Acts 2:8). To accept this assurance is the essence of faith. □

TERRY PAIGE is studying for his Ph.D. at Fuller Theological Seminary and teaching Greek there part-time. He resides in Arcadia, California.

NOT WITHOUT GOD

*I cannot really love
Without giving.
I cannot really give
Without sacrifice.
I cannot really sacrifice
Without putting others first.
I cannot really put others first
Without dying to self.
I cannot really die to self
Without the grace of God.
I cannot really love
Without God.*

—JOHN A. WRIGHT
Weidman, Michigan

THE NEED FOR PATIENCE

by ROSS W. HAYSLIP

George Eliot once wrote, "It's easy finding reasons why other folks should be patient." I need to realize my personal need for patience.

I need patience with God. He is not my cosmic errand boy. I must be willing to let Him work in His own way and name. God can afford to take His time. I must learn to commit my way unto Him in absolute trust that He will supply my needs.

I need to learn patience with my fellowmen. They are not always going to follow the patterns of conduct that I would expect. Human nature is weak and limited. Those with whom I associate have their weaknesses and proneness to failure. Fredrick Schiller, the poet, lost his health at 30 and during his remaining 15 years filled his life with more intellectual achievement than any other man of his time. Weak, in pain, one lung adhering to his chest wall, he worked 14 or more hours a day. Through all this time of sadness and suffering his wife, Charlotte, patiently loved and served him. Because of her love he was

able to write the "Hymn to Joy," which was an expression of a man who lived in an atmosphere of patience.

I must learn not to become discouraged about myself. I am tempted to be greatly dissatisfied about myself and my efforts to accomplish my tasks in life. A bumper sticker reads, "Please Be Patient—God Isn't Through With Me Yet." There is so much for me to do in my service to my blessed Lord. I see my own futile efforts. Patience is the support of weakness. Impatience is the weakness of strength. I feel that I need to seek from God the help to discipline my life so that I can realistically face up to my shortcomings and realize that God is able to make of me all that He wishes me to be. When I cast my care on Him I know that He will care for me. By His help I can come nearer to being what He wants me to be. □

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

THREE FOR LIVING

by MABEL P. ADAMSON

On my way down the hall recently, I glanced to my right and saw three of our people from Archives. Seated closely together, looking through some boxes, they appeared about the same height. Something in their posture and proximity to each other struck a chord of memory. Then I laughed as I realized what the picture had recalled.

My mother used to have a small figurine that somehow I acquired. I kept it for years, even though it wasn't a particularly attractive piece. And that was what I had thought of as I noticed the three of them huddled together.

On my return trip, I stopped at the door, "Hey, guys, you've just given me an idea for an article. Will you pose for me?"

Before I finished speaking, one of them said, "What? The three stooges?" Well, that was good, too, but that wasn't it. I told them they reminded me of my "three monkeys: See no evil, hear no evil, speak no evil." Being three totally nice guys, they laughed and agreed to let me take their picture. When they discovered I was serious, it took a bit more persuasion, but here they are.



I haven't seen anything quite like this for a long time, but perhaps the silent message it portrays is more pertinent than ever for Christians. Trying to follow such injunction is humanly impossible; it is to be dead! But there are things we can do to help.

To "see no evil" in today's world, in the sense of recognition, is certainly not desirable. We need to be aware of the depth of depravation all around us. If we do not take sin seriously and recognize it for what it is, we will do little or nothing to win others to Christ. And we will do little or nothing to fight against sin. It is much easier to live complacently, closing our eyes to the ugliness of evil. But we do need to be aware that floodgates have been opened and the presses, television, drug pushers, and porno peddlers are pouring out filth in unprecedented volume. We are being inundated. How can we escape?

With evil so rampant, the only real answer is to immerse ourselves in Christ and His Word. We need to ask the Holy Spirit to veil our eyes, so that we can recognize evil as a challenge to serve God, but not let it filter through as a temptation or stumbling block to our own spiritual lives.

We need to continue to grasp whatever opportunity we find to remove pornographic mags from easy viewing and acquisition by our youth. We need to turn the TV to another channel when offensive material appears. Or even OFF at times! We need to screen what our children are watching.

Sometimes what we can do seems insufficient, but if all of us consistently and persistently worked to these ends, we would see more results.

Many of these cautions apply as relevantly to the injunction to "hear no evil." We do have to *exercise* our choices. To listen to vile language on TV, all the while expounding on how terrible it is, is fruitless. Our words mean nothing if we do not act. The evil is still being indelibly recorded on the granddaddy of all recording devices, the human brain. A frightening aspect of that is that if we listen often enough and long enough, we begin to get constant playback, and it's much harder to shut off the recall of the mind than the TV channel.

And what about the dirty jokes they tell in your office? Or the jokes about other races and nationalities? Or the not-so-funny gossip about your neighbor or coworker? Do you walk away, and even sometimes have the courage to quietly and courteously state your objections? Easy? No! Imperative? Yes!

It helps, too, to concentrate on the positive side. There are many beautiful sounds of earth to listen to. Let's learn to be careful in our listening, exercising the God-given gift of discernment of good and evil. As a result of discriminating listening we become more attuned to the voice of God when He speaks to us.

Working on both these areas will help us, then, to "speak no evil," perhaps the most difficult restraint to practice. James says, "The tongue . . . is a restless evil, full of deadly poison" (3:8, NIV). We make excuses—"But someone needed to tell her." "But I just wanted to help." "But it just slipped out." "But it's true, isn't it? So why shouldn't I tell?" But the words can never be recalled, and the results may be devastating. We need to put a guard on our tongues. Ephesians 4:29 says, "Do not let any unwholesome talk come out of your

mouths, but only what is helpful for building others up . . ." (NIV). What hurt could be eliminated and what good accomplished if we all lived by this rule!

See no evil, hear no evil, speak no evil! All somewhat overlapping and complementary to each other. Let all those ugly things in through the "eye gate" and the "ear gate" and soon they'll be overflowing—out through the mouth!

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things" (Philippians 4:8).

Think on these things! If we follow this spiritual advice, study God's Word, live close to Christ, talk with God daily, and strive to please Him in all we do, then we can rely on the Holy Spirit to put a guard on our eyes, our ears, and our tongues. For our own sake, the sake of our children, and the sake of generations to come, we need to strive to emulate—not the three monkeys—but Christ himself. The ultimate answer is "Be ye holy, for I am holy." □

MABEL P. ADAMSON is editorial assistant for the Herald of Holiness at the International Headquarters of the Church of the Nazarene in Kansas City.

THE POWER OF PRAYER

by ELAINE CUNNINGHAM

CURIOS TOO was the name of the new adult bookstore. We were alarmed that big-city pornography had invaded our town of 10,000.

"What to do about the porn shop" was on the agenda of the next ministerial association meeting. Several options were discussed. Among these were picketing the store, writing down license plate numbers of patrons, and asking the owner to close his shop out of respect for the community. They decided on the last one.

My husband, with two other pastors, was appointed to represent the ministers of the city. With a deep concern they went to talk to the owner.

Unbelievable pornographic filth of every description met their eyes as they walked in the store. The three men felt dirty just being there.

They talked with the owner of the store and witnessed to him. He stubbornly refused to admit any wrong and said he was providing a service for the community. People didn't have to travel two hours to a metropolitan area to find an adult bookstore!

The clergymen then went next to the police and were told that nothing could be done unless the storekeeper sold drug paraphernalia or dealt in child pornography. The chief promised that police would keep the place under surveillance.

At the next monthly ministers' meeting the men decided to call their congregations to prayer and see what God would do—no picketing, no spying on customers, just prayer.

Months went by. We prayed earnestly that God would intervene.

One day the owner of the bookstore was caught selling drug paraphernalia. He was put in the county jail.

Some Christian men felt a burden to witness to the prisoner. They prayed with him, and he accepted Christ as his Savior. The first thing the converted adult bookstore owner wanted to do was to get rid of the ungodly merchandise he had been selling. Since he was still in prison he instructed a family member and some friends to burn it all. Someone notified the local newspaper. The dramatic conversion was written up along with photos of the huge bonfire. Approximately \$100,000 worth of pornographic materials went up in flames.

As I read the newspaper story the next day I shouted, "Praise the Lord!" My husband, in another room, asked, "What is it? What happened?" I showed him the article, and we rejoiced together over the power of prayer. Nothing is impossible with God! □

ELAINE CUNNINGHAM is a free-lance writer and wife of the pastor of the Laurel, Montana, church.

TWENTY MILLION AND COUNTING



How much is 20,000,000? Numbers that big are hard to comprehend. Who has ever had 20,000,000 of anything?

How about collecting stamps? If you had 20,000,000 stamps, you would need almost three acres just to spread them out. If you laid them end to end, the line would reach from Nashville to Cincinnati.

Twenty million dollars is a nice sum of money. Suppose you were given \$20,000,000 with the instructions that you were to spend \$1,000 every day of the year. How long would that \$20,000,000 last?

Without earning a cent of interest it would last you over 54 years.

Just think—if it were passed around, 20,000 families would each have \$1,000.

Twenty million dollars represents a little over a dollar an hour since the time of Christ.

Twenty million would also be a lot of people. It would include the total populations of New York, Los Angeles, Chicago, Houston, Philadelphia, Detroit, Dallas, and San Diego, the eight largest cities in the United States.

by TOM LORIMER

Twenty million is more people than live in any state except California. It represents almost 10% of the total population of the United States.

Twenty million was about the population of the United States at the time of the Civil War. Twenty million is 10 times the total of all deaths in the U.S. per year.

Twenty million is 17 times the total of all the war-related deaths in over 200 years of U.S. history.

Twenty million is more than 20 times the number who die each year from heart disease, the number two killer in the U.S.

Twenty million is 13 times the number of deaths from the number one killer in this country—abortion.

Twenty million is the number of babies since 1973 who have lost their lives to legal abortion in the

TOM LORIMER pastors the Church of the Nazarene in Clarion, Iowa.

United States of America. No one is keeping perfect count, but sometime early this year the counter crossed the mark. Twenty million!

These 20,000,000 Americans are no longer alive. They will never laugh, run, play, or watch a sunset. They will never spill their milk, talk too much, or ask silly questions.

The oldest would be 14 now, children who would be struggling through the beginning of those teenage years. Children who should be dreaming dreams of high school and college. Children for whom the future would hold great promise and hope. But the halls of our schools will never resound with the sound of their tennis shoes.

They are all dead.

Twenty million and counting.

But it is more than 20,000,000 deaths. For abortion is the denial of the work of God. "Did not he who made me in the womb make them? Did not the same one form us both within our mothers?" (Job 31:15, NIV). The development of life in the womb is the work of God. To abort it is to abort the work of God.

Twenty million times God's work has been thrown away.

Abortion is a denial of love. The commandment "Do not murder" is covered in the commandment "Love your neighbor as yourself" (Romans 13:9, NIV). Those who love will not murder. "Love does no harm to its neighbor" (Romans 13:10, NIV).

Twenty million times love has been denied.

Twenty million and counting.

Won't you do your part to stop the count?

It is not enough to point out that because of the increase of wickedness the love of most has grown cold (Matthew 24:12, NIV). Wringing our hands over the apathy of our day will not slow down the counter.

What then can be done?

First, we can pray. We should ask God to open our eyes and minds to this problem. We should ask Him for His help and intervention to stop the count. We should ask Him to use us as a part of the solution.

Second, we can become better informed. We do not need to be part of the number who are ignorant about abortion. Find out. Just a little knowledge is eye-opening!

Third, we can write legislators. Some may question whether letters will accomplish much. But if Christians were as faithful to write as mothers are to abort, there would be a difference. Twenty million letters would attract some attention.

Fourth, we could work with those who are trying to make a difference, both in the stopping of abortion and the support of programs designed to care for mothers and children.

But perhaps the greatest influence we can have is simply to stop being quiet and start sharing what we have learned with others. The legislators and doctors are not the ones who have the abortions. The people having the abortions are women that we know. We may not know they are pregnant and contemplating abortion, but when we speak up it may make a difference in their lives. You could save a life.

Twenty million and counting.

We cannot save the 20,000,000 who are already dead. Can we save the next 20,000,000?

I pray that we will try.

CHAPLAINS AND CHANGED LIVES

A Chaplain's Changed Life— Mine

by TOM COOK

During the trip home from the Western Pacific I had time to look at my photo album and reflect on the past six months at sea. I recalled where I had been, what I had done, and whom I had met.

I had traveled the ocean for more than 50,000 miles on seven different ships, ministering to more than 2,000 men, and visited six foreign countries. I had flown aboard numerous helicopters, had been hoisted by cable from a helo to the decks of rocking and rolling ships, had launched off the deck of a carrier in a plane, and had given evening prayers over the PA system of a destroyer plowing through Arctic-cold 20-foot seas.

My life has changed as a result of the experience. Yet the highlights have not been the places I have visited but the people I have met.

In Kenya, the entire battle group of 12 ships anchored in Mombasa. I took the overnight train to Nairobi and spent three days with missionaries Roger and Rowena Gasteneau. There I ate my first "home cooked" meal in over four months! I delivered personally to Beverly Schmelzenbach two boxes of items sent from my home church in San Pedro, Calif., the Peninsula Church of the Nazarene. And I caught the fire in Harmon's eyes and heart as he described (as only he can) the new work in Kenya.

Harmon had to call on some pastors near Mombasa, so he and Beverly took me back to the aircraft carrier. Driving the seven hours over the open road, Harmon

showed me the real Kenya that few tourists see. Dave and Jan Holmes, who pastor the Nairobi church, came along, and I gave them all a tour of the Navy's newest carrier, the USS *Carl Vinson* (CVN-70).

Our next port call was Perth, Australia. I was looking forward to seeing Geoffrey Burges, a former classmate from seminary, and spending Christmas with his family. The Aussie reputation of hospitality stood firm as church families took sailors home for dinner after service.

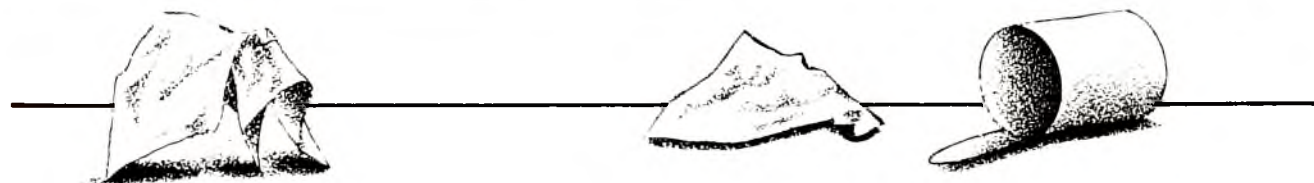
As I close the photo album, I thought of sailors for whom Christ had become real during the deployment. I thought of quiet talks about the Lord with young sailors under the moonlit sky of the peaceful Indian Ocean; of challenging discussions over cups of coffee with three or four men asking tough questions about life; or the laughs and smiles of men in the engine rooms who thought those were not places for a chaplain; of tearful moments when a sailor let me read his letter from home that brought bad news.

To me, people are the challenge and excitement of being a Navy chaplain, whether meeting a fellow Nazarene in Kenya or sharing a sunset with a lonely sailor.

I am not returning home the same. This chaplain's life has been changed!

TOM COOK is a lieutenant in the Navy and chaplain for a destroyer squadron of nine ships. His home is in San Pedro, California.

I Trashed the Neighborhood!



by JAMES LEE WEST

Sometimes we unwittingly do things that can and do hurt others. We are unaware of our actions, and we would never have done it intentionally. Let me tell you how I did this. I trashed the neighborhood!

I had really been industrious around the parsonage yard, pruning a number of trees that had grown bigger than desired. So I made quite a huge pile of limb clippings. I borrowed the neighbor's pickup truck and piled it high.

On the way to the dump I decided to stop at the church. I remembered that an old rug had been thrown out back along with several bags of trash. The garbage collectors would pick up the plastic bags of trash, but I was kind-hearted. I decided that I would just throw them on the truck and take them to the dump since I was going there.

I was very careful to tie all of this debris on tightly. I put that rope over and over the load, securing it so that nothing could possibly get free . . . so I thought.

When I arrived home from the dump my wife was standing at the door with a very concerned look on her face. She said, "Jim, I just got off the phone with a man who says you trashed the neighborhood."

I said, "What?" with amazement in my voice.

"That's right. He stopped along the road and picked up some pieces of the trash and read the name, ad-

dress, and phone number. Calling the church and not reaching anyone he then looked in the Yellow Pages and found the parsonage phone." My heart both sank and began to beat faster (something of a modern medical miracle).

"I trashed the neighborhood!" I exclaimed. Well, there was nothing to do but go pick it all up from the street. I got some plastic garbage bags and drove the route I had taken to the dump. Sure enough, "I had trashed the neighborhood. And I did a great job of it! Trash was on all sides of the street for two blocks." What a job I had picking it all up, piece by piece. When I think about it I can still feel my aching back . . . up and down, stuffing that big plastic bag.

After my embarrassment subsided, I felt a burst of thanks in my soul for the man who called to tell me of the error of my ways. You see, I thought I had been duly careful to avoid such a calamity. I thought I had taken every precaution, but something went wrong. I trashed the neighborhood.

This has serious implications for our Christian ethics and particularly one's expression of Christian faith in the world. I know from experience, a painful experience, that we can offend persons without even knowing it. We can hurt people and be completely unaware of our actions. But how do we respond when confronted with our actions? That is the test of our Christian experience. There are two attitudinal decisions we can make. We either admit our responsibility

JAMES LEE WEST pastors the Church of the Nazarene in Bellevue, Washington.

and do something about it or we become angry, defensive, and even make excuses for ourselves.

I knew in my particular case that the reputation of the church was on the line. The church's name was on a lot of those papers that were scattered all over the road. My personal reputation was on the line because I was the pastor of the church and I was driving the truck. I felt anger all right, but it was directed at myself for not being more careful than I had been. I could have looked in the mirrors and caught my problem. So the only correct choice of action that I had was to get in the car and go pick up all that trash from the street.

I can tell you from experience that I felt like an uncivilized heel. When I think about it, I am very glad that I was confronted with what I unwittingly did. I was able to go fix it. I wonder? Have you ever trashed someone's neighborhood? Well, maybe you have never deposited debris on the roadway. But it seems to me that there are many ways of trashing someone's neigh-

borhood. Perhaps the most common method is with thoughtlessly spoken words. Have you ever said a bunch of words that later you realized were offensive and hurtful? Have you passed a morsel of gossip that hurt or damaged someone's reputation?

God's Word teaches us that we are responsible for sins we did not purposely commit. Though I did not purposely trash the neighborhood, the Holy Spirit prompted me to do my best to fix the problems. The Lord's Prayer appropriately reminds us, "Father, forgive us our trespasses . . ."

I know, because I am human, that I might unwittingly trash another neighborhood again. But the real issue is one of humility and obedience, the willingness to accept an ethical responsibility equal to my Christian witness. That is essential for honest Christian living. How do I effect my world for Christ? I trashed the neighborhood, but I learned something from it I will never forget. □

THE SIMULATED

GOSPEL

by LAWRENCE WALKER

Obscuring the truth is useful to the dishonest merchant. A "genuine simulated diamond" is definitely *not* a diamond. To the unscrupulous, the word *simulated* may be the favored word, even though the word *fake* is more appropriate.

In our eagerness to add to statistics, there is a danger that we imitate the simulated diamond salesman. We face the peril of preaching a cheap gospel, a superficial message omitting the hard truths of repentance and cross-bearing. When Jesus invited men to follow Him, He was destined to go to Calvary. Of one He asked, "Are ye able to drink of the cup [of suffering] that I shall drink of?"

Much of today's ministry is based on the appeal that "in Christ" our problems largely disappear, happiness is assured, prosperity will abound, and we can and should expect the very best "because that's what God wants for us." This is a mixture of truth and error. Undoubtedly, God does want the best for us, but what *is* best must not be determined by what *seems* best to us. It is doubtful that the three Hebrew youths viewed the fiery furnace as the best solu-

tion to their situation. Daniel went down among the lions, not because he thought it was a good thing to do, but in order to keep his vows to God.

It is imperative that we get a right perspective of the gospel. Happiness is always a by-product. In Christianity, it is the by-product of right relationships among men and toward God. As we pursue the teachings of the New Testament, and particularly the words of Jesus, we will find that more emphasis is placed on holiness than on happiness. Jesus warned those who would follow Him, "In the world ye shall have tribulation" (John 16:33). This does not dictate that we must preach a negative gospel. There are numberless rewards in following Christ, but it must be made abundantly clear that none of

them are material prizes to be won, but rather spiritual benefits to be received.

To submit the gospel to earthly evaluation always results in confusion and frustration. The ways of this world can never be reconciled to the way of the Cross. The Christian lives in two worlds, but his citizenship is in heaven and his heart is already there. The Christian must look unto Jesus, abandoning the horizontal gaze. Unless he does, he will never rightly perceive the cost of discipleship and never behold the "land that is fairer than day."

To proclaim a gospel that promises prosperity and assures instant solutions to every problem is to preach something other than the message of the New Testament. The subtlety of such a gospel is its appeal to the flesh. It makes God our servant rather than us becoming His servants. Among those who come into the church on such terms there will be a high mortality rate. The cost of discipleship has ever been the same. Men must be called to enter narrow gates and walk straightened highways. To make the gospel anything less is to falsify it. This we dare not do. □

LAWRENCE WALKER is a commissioned evangelist in the Church of the Nazarene. He resides in New Philadelphia, Ohio.

Gloria's Ministry to Prisoners

by NINA E. BEEGLE

Jails don't rehabilitate. Jesus does. That's the only thing I've ever seen inside these walls that works," declares Chaplain Gloria Wagner of Delmarva Prison and Jail Ministries, which she founded in Salisbury, Md.

Leroy, her husband, is a truck driver by profession, but he is also codirector of Delmarva Prison and Jail Ministries, Inc. Since it is a nonprofit organization, their devotion often dips into his pocketbook as one of its largest supporters.

Gloria's concern for the hurting people in prisons was partly the result of her own childhood prison. Abused by members of her family, she finally escaped her emotional prison by leaving home at age 14—only to realize she still was not set free from the fear and confusion that plagued her.

At age 15 she married. But marriage at that vulnerable age was hardly a hospital for the raw, emotional sores that needed years to heal. The marriage didn't last long.

During her years of emotional torment, no one in Gloria's life was sensitive to her needs except God.

"As a young woman I knew God loved me," she remembers. "But I just couldn't understand why those awful things had to happen to me. Then, one day, instead of asking, 'Why?' I asked God *how* He could use me and the bad things that had happened to me. It was then that I began to see some reason to things. I learned to forgive and committed myself to sensitive sharing with others in need."

Meantime, Gloria found Jesus at the Church of the Nazarene in Salisbury. "When Jesus Christ touched me," she affirms, "it changed my entire life." She learned that when you are saved you are to go and tell others. "I said, God, You have all of me, now where do You want me to go? Your Word says that I am to do



something for You. Here I am. I commit my whole life to You." Gloria's selfless ministry affirms that commitment today.

About two years after she was saved, Gloria married Leroy Wagner. They recently celebrated their 25th anniversary and their 11th year with Delmarva Prison and Jail Ministries, Inc. These ministries to prisoners and their families are wide and varied, including regular visitation, Bible studies, literature and correspondence ser-

vice, reading classes, and arts and crafts classes. In addition, the Wagner home is a sort of halfway house where emergency assistance is given, released prisoners are fed and housed, employment referrals and legal counsel are available, and prisoners' families find refuge. There is seldom an empty guest room in the Wagner home. Mary found refuge there.

A judge called one morning and said, "Gloria, would you come over here right away? I have Mary, a registered nurse, who is here for attempted murder of her husband."

"I was appalled when I met Mary," Gloria says. "She looked like a bag woman. Her hair looked as though she hadn't combed it for weeks, and her fingernails had grown so long they were curling under. Her fingers were black with nicotine. I hardly knew how to approach her, and I really wanted to just get out of there, but I said, 'What are your plans, Mary? Do you have any plans?'"

"I don't care what they do with me," she spat, using foul language between sentences. "They're talking about sending me to the state hospital. Let them keep me. I don't care."

"I learned that she had married into high society. When her husband died she hit rock bottom because she didn't know what to do with her life without him. She had been a head nurse at a hospital, but almost overnight she became an alcoholic. In her traumatic state she remarried, and it was this husband she tried to kill. She had been drinking and was angry at him for something, so she went out and got a gun and shot at

NINA E. BEEGLE is Division of Church Growth editor at International Headquarters in Kansas City, Missouri.

him through a window. He filed charges and here she was.

"I went home feeling defeated and told the Lord I had just failed. But the next morning the Lord said, 'Go back and visit Mary.' So I told the Lord, 'Well, I've got to obey You. I'll take some books over there and tell her I love her and I care, and, Lord, that's all I can do.'"

Gloria did just that, and Mary's face lit up. Her attitude changed. That day Gloria posted a \$10,000 bond and walked out with Mary. Mary stayed in her home for several months, during which Gloria worked with her and helped her reenter the real world. This involved getting her out of jail once more before she got her life on course. Now she is remarried to the man she tried to kill and is a charge nurse in a hospital.

"All the suffering isn't going on in the prisons and jails," Gloria says. "It's in homes and families. I go into the inmates' homes and find out what the needs are. We've given food when there wasn't any. We got a stove for one lady. Sometimes families don't have any heat in their homes, and we find ways to help with things like that."

All these services are free to the recipients, but not to Gloria. Leroy is her only regular supporter, though churches, individuals, and civic organizations give help too.

"Lives are changed every day in this work," she says, "but one of my growing concerns is for those prisoners who are released and do not have the resources to help them get started and become useful citizens. Many prisoners fear the day of release as much as they look forward to it."

Gloria turns to God's people to give help and support, particularly to prisoners who have become Christians. How would we feel if we stepped out into a world where we knew not one person we could trust or talk to? Where would we go if we couldn't go home or had no home? How would we get work when we're not trained for the kinds of jobs available? Frequently a car is needed when a job is available, and where would we get the money for a car? Gloria continually struggles to find answers to such questions. These are the kinds of needs she and Leroy help to meet personally, and for which they look to God's people.

Discovering a group of fellow Christians who give, not pity, but support and understanding, helps ex-prisoners overcome the cycle that spawns repeat offenders. Sometimes acceptance of the former prisoner by members of a congregation is not easy. They too have their suspicious, mistrust, and uneasiness. Faked acceptance is perceived quickly by the ex-convict, and may be taken as rejection. Gloria arranges with pastors of interested churches for orientation classes to help bridge that chasm.

"Once I had murder and hate in my heart," Gloria says, "I never knew love until I knew God. I never knew how to love until God taught me. It is only by His grace that I have not been behind bars."

She stands in front of 40 inmates sitting around long, white metal tables in a hot, stuffy dining-hall-turned-chapel and says, "If Jesus hadn't done something for me 25 years ago, I couldn't have cared less about you guys. I was all wrapped up in my own hurts." They recognize and respond to her sincerity. □



by W. DALE MARTIN

One of the newest safety programs for children riding in automobiles involves restraint seats and seatbelt laws. I have noticed, while driving, a safety sign that parents have put in the back window that says, "CAUTION—BABY ON BOARD." All of this is well and good!

While driving to the church recently, I came up behind a car that, at some time in its short life, had been rammed in the rear. The rear bumper was barely held on by one or two bolts. The left side was caved in and the right rear fender was torn completely off. In the rear window was the sign, "CAUTION—BABY ON BOARD."

At the stoplight I wanted to jump out of my car and go up to the dad driving and say to him, "Let your baby ride with me, for by the looks of your car you are going to kill him. Your sign and your car don't match!"

I am reminded of the many people who claim to be living for God but lead such reckless lives. Safety signs are plastered all over their lives—"CAUTION—JESUS ON BOARD"—and yet they live such careless, non-committed, and fruitless lives. The sign is for everyone else to observe except the driver!

I found myself steering away from the battered car, not because the sign was there but simply because I feared the driver would wreck my car and cause personal injury to me. It is interesting that the very signs that we put up or on, within themselves, may be good, but more often than not they warn us of the dangerous influence, character, or deep-rooted sinful nature that one has on board. "By their fruits [signs] ye shall know men"! The sign looked good in that rear window, but the car was a disaster, an accident trying to find another place to happen. Signs nearly always look good, but it's not more signs that we need; more fruit bearing is our real need! □

W. DALE MARTIN pastors the Alexandria, Louisiana, First Church of the Nazarene.

POLLYWOGS & SHELLBACKS



We were on the most expansive body of water in the world—the Pacific Ocean. Many days before, we had slipped out of San Diego. I was still a teenager, and World War II was on. Having joined the United States Marine Corps only a few months before, I now found myself with several thousand other marines bound on a zigzag southwesterly course across the vast Pacific. Our destination was Guadalcanal in the British Solomon Islands, somewhere south of the equator.

As we approached the equator, preparations were made to initiate everyone who had not crossed it before into a special order of seafarers. Almost all the marines aboard, including me, were “Pollywogs.” Now a pollywog is an undeveloped species not yet having reached maturity—a tadpole. Crossing the equator was to be an experience that authenticated our maturation into seasoned mariners. We would be initiated into the Royal Order of “Shellbacks” in the Court of Neptunus Rex, Ruler of the Raging Main.

The day of crossing the equator arrived. I found myself clad only in skivvy shorts and my dogtags in a line of marines on the deck of the big troop ship. We were soaked with a fire hose and then ran a gauntlet composed of shellbacks. Wet skivvies provided no protection as we traversed the gauntlet as fast as possible. Imaginative things enhanced the initiation. I ended up with red food coloring in my hair, and some red areas elsewhere. The initiation concluded with a dunking in a large canvas pool filled with equatorial seawater. The “Old

Salts” said they hand-wrung the water out of their socks just to baptize pollywogs in. I still have a large certificate, somewhat faded with age, attesting that at a certain longitude (censored due to war) I crossed latitude 00000 degrees. It reads in part: “. . . having been found worthy to be numbered as one of our Trusty Shellbacks he has been duly initiated into the SOL-EMN MYSTERIES OF THE ANCIENT ORDER OF THE DEEP.”

I had crossed over from the northern hemisphere. I was now in the southern. Birth, life, growth, and all the rigorous training I had received in that other hemisphere were, I was to learn, essential to survival. And I needed more. I needed to be a shellback, to mature and grow swiftly. And most of that growth had to be inside—where the emotional and psychological aspects of life and death must be dealt with.

The Christian life is not a single-hemisphere religion. It is full-orbed and all-encompassing. The Epistles of Paul to the churches usually begin with a salutation to the believers whom he calls saints or the sanctified in Christ Jesus. They were redeemed, cleansed from sinful living, and recipients of God’s grace. Yet he always encourages them to press on to perfection, entire sanctification, and wholeness in the Christian life. Few, if any of them, were all they could have been. The same is true with believers today. God challenges us to

claim His promise and power for a pure heart exemplified in daily righteous living.

The failure of most religions is in the matter of living. Many have precepts and doctrines that sound good and are challenging. Generally most people know that they should live differently—on a higher moral and spiritual plane. Power is lacking to live what doctrine dangles before them. Christianity affords the power if only the believer will cross over into the other hemisphere of Christian experience—the hemisphere of holiness of heart. There are ample scriptural directives to do just that.

The writer to the Hebrews succinctly challenges all pollywog believers to change into mature shellback Christians when he exhorts, “Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God, instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment. And God permitting, we will do so” (Hebrews 6:1-3, NIV).


The great need of the Hebrew Christians to press forward in Christian growth and maturity is the need of this day. Too often the initially sanctified believer approaches only to retreat to re-examine his beginnings. The Hebrew Christians had covered a lot of territory. They had embraced the three pairs of truths that are basic to spiritual advancement. These basic couplets are: repentance from dead works and faith toward God; the teaching of baptism and of the laying on of hands; and the resur-

by JACK CONN

JACK CONN is a free-lance writer who resides in Nashville, Tennessee.

rection of the dead and eternal judgment. The first pair deals with the rudiments of Christian faith, the second with public confession of faith and church affiliation, and the third relates to the future life. Without these elementary truths one could hardly be an evangelical Christian. Once obtained, these fundamentals must be maintained but not repeated over and over if growth and maturity are to follow. Every believer who sails the sea of these basic truths should cross over the spiritual equator into the hemisphere of Christian perfection. The Great King who made the seas, and all that is in them, will recognize your passage with His seal and blessing.

It is a disservice to believers to promulgate the misconception that the equatorial crossing into a life of entire sanctification leads to tranquil seas. Not so. There are fierce storms in that hemisphere, and battles rage. Your mettle as a shellback will be well tested. The apostle Paul testified, "For when we came into Macedonia, this body of ours had no rest, but we were harassed at every turn—conflicts on the outside, fears within" (2 Corinthians 7:5, NIV). Nevertheless those who cross over cease to be pollywogs. They are transformed (Romans



REMOVING THE MASKS

*My mission field: a class of lively teens
In public school—I taught the Book of Books.
A waste of time for those in faded jeans?
Not if you saw each day those hungry looks
On faces rouged and masked as May Day Queens
Or leathered bullies imitating crooks.
For later some confide: "Your class gave me
A stronger trust in Christ eternally!"*

—JUNE GAILBAUGH
Sherrodsville, Ohio

12:2). They enter another hemisphere of the Christian life—the life of perfect love within. And like the apostle Paul they must endure hardness as good soldiers of Jesus Christ (2 Timothy 2:3).

So take your knocks, shellback Christian, and sail on. There's a life to live, an enemy to face. It matters not the longitude—the crossing has been made. You're in another hemisphere of God's grace. You've been

initiated into a royal priesthood, a holy family. Look up! Even the heavens are different. In the darkest night south of the equator the constellation of the Southern Cross constantly reminds one that God is there. He is there for the freshly metamorphosed or battle-scarred shellback believer. He's there daily supplying the grace and strength to face what must be faced within and without. Sail on and on! □

Book Brief

THE BEST OF BERTHA MUNRO



EARL C. WOLF
editor



No doubt more people know who Bertha Munro is than ever had the privilege of meeting her in her lifetime. That can be said even though she personally touched the lives of thousands of young people through her lifelong teaching ministry at Eastern Nazarene College.

The extension of her ministry through her honest and loving pen touched thousands more. It appears it will impact even more lives in years to come. This

memorial edition, published on the 100th anniversary of her birth, will be welcomed by those who knew her in person, as well as by those of us who only knew her as a name on a page.

She served for so long as dean of Eastern Nazarene College that many of us for a long time thought her first name was Dean. What a pleasant relationship she must have had with those students who knew her and had the honor of learning firsthand from this master teacher.

This book is a collection of her personal thoughts, journaling, letters, short paragraphs and sentence messages, and quotes that will inspire to holy living.

Reading this book will give encouragement to the person who is in the everyday struggle of living out a life of holiness unto the Lord. No head-in-the-clouds philosophy or theology here, just good, down-to-earth, solid teaching couched in positive clothing. One quote, "Don't be afraid to spend money on God." May I add, Don't be afraid to spend money on this book. It will be well invested. □

—Glen Lewis Van Dyne
Pasadena, Calif.

Beacon Hill Press of Kansas City
Kivar, 232 pages. *To order, see page 23.*

the editor's STANDPOINT

THERE IS A WORD!

Jeremiah was arrested, beaten, and imprisoned because politicians despised his messages. He preached what they needed to hear, not what they wanted to hear. The message of judgment upon sin is never welcomed by sinners who will not repent.

Some time later King Zedekiah sent for the prisoner and asked, “Is there any word from the Lord?” Jeremiah replied, “There is,” and another unpopular message was relayed.

There is always a word from the Lord. Whatever the times, whatever the needs, there is a word from the Lord for the situation. The critical question is not “Has God said?” but “Am I listening?”

Too many drown out all voices but their own mouthing defiance of truth, then complain that God is silent. Judgment falls upon their unforsaken sins, and they protest that God is unfair. God is neither mute nor unjust. The fault lies with unheeding leaders and their ovine followers. They don’t listen, vainly supposing the unheard word will not come true.

Jeremiah supplied the king with a simple alternative to destruction—“Obey the Lord.” If sinners repent, God will forgive. If sinners persist, God will judge. That is just as true for sinners in the house of God as for sinners in the haunts of evil. Sin and die, obey and live—those are man’s only options.

Zedekiah refused to hear. He was captured by an alien army, compelled to watch the execution of his sons, and then blinded. He languished in prison until his death. There is no escape from the word of the Lord.

God has spoken. The Bible is His word to us. The vital question is, “Are we listening?” God can shout in our ears until our brains rattle, but unless we obey Him nothing can prevent righteous judgment from overtaking us. If we believe His word, submit to His demands, and claim His promises, we can be victorious in any circumstance.

“Is there a word from the Lord?”
“There is.”

That puts the ball in your court. □

DANGEROUS WORLDLINESS

The church is a mission, not a business. It does not market a product, it offers a service. It proclaims a message; it does not present a commercial. Its leaders are servants, not bosses.

Preaching is a calling, not a career. The true preacher lives for others, not for self. He cannot be promoted or demoted from the will of God.

This is vital to remember, for never is the church more worldly, or its worldliness more destructive, than when it borrows its concepts of leadership and success from secular institutions.

The captains of industry may operate with mailed fists, but a gospel minister cannot. If he attempts to bulldoze people, sacrificing their spiritual interests to his “professional” ambitions, he has betrayed his calling. Worse, he has betrayed his Christ.

Scripture establishes a single criterion of true success for churches and ministers—faithfulness. Church and ministry must be faithful to Christ as their Lord, to the gospel as their message, and to the salvation of persons

as their purpose. Faithfulness is not always statistically quantifiable.

On one occasion many of the Lord’s disciples turned back and no longer followed Him (John 6:66). Numerical loss was not failure, for Jesus had remained faithful to His mission and message, and His faithfulness was His success.

The Laodicean church was large, prosperous, and self-content. Was it successful? No! It compromised its life and mission until the Lord threatened to spew it from His mouth like tepid, nauseous water.

The world’s models of leadership and criteria for success are baneful to the church. When borrowed by the church, they lead to manipulation of gospel and people, as ethical principles are jettisoned and human life is exploited for the sake of acceptable numbers and “higher” places.

Church and ministry must love and serve as did Jesus. What is good for General Motors may be ruinous for the church. □

Never is the church more worldly, or its worldliness more destructive, than when it borrows its concepts of leadership and success from secular institutions.

SHORT LETTERS, LONG SHADOWS

VB. OK. FDR.

Never in history have seven letters resulted in such significant and frightening consequences.

VB stood for Vannevar Bush, scientific adviser to the president of the United States. FDR stood for the president—Franklin Delano Roosevelt.

OK was Roosevelt's approval for the development of atomic bombs. When he initialed Bush's report, the president turned a page and began a chapter in human history he would not live to evaluate, but our world has never been the same again.

If the bomb had been made by scientists in Hitler's Germany, freedom would have become a memory. Now that such bombs, far more sophisticated and destructive than the ones that ended World War II by devastating Hiroshima and Nagasaki, are stockpiled by opposing nations, and can be easily produced by terrorist groups, the life of our planet continues uneasily under threat of global nuclear holocaust.

It's too late to argue that such bombs should never have been produced. It's naive to expect the stockpiles to be eliminated. It's hypocritical for the present generation to pass moral judgment upon those who made and used the atomic bombs four decades ago.

The uneasy situation that has developed since is a given. Wishing will not rid us of the fact or of the peril it occasions. Even peaceful uses of nuclear energy expose the world to horrible risks of disease, disfigurement, and death on vast scales. Military use of this awesome power is too hideous to adequately describe.

Sane men must work to defuse the situation. Some seek escape through suicide, but the suicide of a few will not avert the genocide of many.

The church must rebuke human madness, influence human behavior, and above all proclaim the gospel of Jesus Christ that alone offers hope and peace for eternity.

VB. OK. FDR. Short letters cast long shadows. Into those shadows we must bring the light of God's Word. □

SHARING THE WORK LOAD

Doris was sick, a rare situation. A dutiful and considerate husband, I handled her chores. I made the beds, washed the dishes, vacuumed the carpets, dusted the furniture, and even mowed the grass. By day's end a long-held opinion was confirmed: God did not make men strong enough for women's work.

No wonder women are crowding into jobs these days that have traditionally belonged to men. They want lighter burdens as well as better paychecks.

Have you read Proverbs 31:10-31 lately? A casual reading will convince you that it represents a male-dominated culture. The woman is up before dawn to begin her day's work. She cooks, cleans, sews, teaches, sells, helps the needy, and burns the candle into the night. "Her price is far above rubies"—even at minimum wage levels!

Meanwhile, where is her husband? What is he doing? "He sitteth among the elders."

In our society thousands of women are caring for their families and working outside the home also. Many would prefer to be home, but often the family needs the

income to survive. Many others have been driven to outside jobs in order to bolster a feeling of worth, for the homemaker has been despised and slandered in recent years.

Whatever the reasons, and however sound or flimsy those reasons, the land is filled with working wives and mothers who are tired and disheartened. They need help. They need attention and encouragement. They need appreciation and gratitude. But most of all, they need help with a too-heavy load.

I've prayed with little mothers at our altars who were bearing false guilt. What they most needed was not a sermon and not a prayer but an uninterrupted meal and a sound night's sleep. They are edging toward breakdowns because excessive demands are laid upon them and inadequate help is given them.

In our homes let's share the work, so that no one is unfairly burdened. A caution to husbands, however: Don't brashly try to do all your wife's work. You might not survive it. □

like a Calvinistic limited atonement, only a selected few are to expect physical healing.

It is true that healing is not for everyone, but it is due to their own lack of faith, not because of anything preordained by God.

*Jack Wright, Jr
Monroe, Louisiana*

NEWS INCOMPLETE

I was pleased to read of Dr. John A. Knight's well-deserved selection as the NTS "Preacher of the Year" (May 1, 1987). However, the article neglected to mention that Dr. Knight served as the second president of Mount Vernon Nazarene College from 1972 to 1975.

During his presidency, MVNC received accreditation as a baccalaureate degree-granting institution. Many of the MVNC family remember his excellent speaking on our campus as well.

*Jan Hendrickx
Mount Vernon Nazarene College*

SENSITIVITY INCREASED

I want to thank you for printing the article "Matthew," by C. Dale German in the 5/15 issue.

The Lord really spoke to me as I read it because I struggle with viewing interruptions and inconveniences as opportunities to serve the Lord by serving others.

My heart breaks for the grief that Rev. German feels over Matthew,

but because he shared that experience with us, we can all be more sensitive to the Holy Spirit's leading in our lives.

*JoAnne Rexroth
Gurnee, Illinois*

EMBARRASSED

In a day when the world is rightly cynical about the motives of the church, please don't give us anymore news stories about benevolent Nazarenes giving an average of less than \$11.00 each to missions while on a luxury cruise ("Celebrants at Sea Donate \$13,000 Toward Work in Dominican"). This very thing we boast about should be the very source of our embarrassment.

*Mark M. Goodwin
Florissant, Missouri*

NIGHT VISION

by GENEVA COBB IJIMA

Driving over the bridge in Portland, Oregon's rough Burnside district in 1982, Pastor Floyd Schwanz felt uneasy. It was his first night alone on the streets as a member of Operation Night Watch, a ministers' group that puts shoe leather to its concern for down-and-outers.

Floyd parked and logged in at Night Watch headquarters. It was 10 P.M. He would walk the streets, visit taverns, talk, counsel, and give help wherever needed until 2 A.M.

He started out. Jukeboxes blared from a dimly lit saloon, where inside drinking was heavy. If Jesus lived in Portland, he mused, wouldn't He be on these streets among prostitutes, gays, rebellious teens, the lonely, depressed, drunken, and homeless?

Floyd glanced at his reflection in a bar window. His jeans and shoes looked familiar, but his shirt was different. He had never worn a clerical collar before. But Night Watch Director Gary Vaughn had said it would identify him so people would discuss their spiritual needs.

Floyd has no predetermined route when he is on a Night Watch tour. He relies on the Lord's guidance as he approaches an intersection. Once he felt led to walk down a dimly lit side street—then wondered if he'd made the right choice.

A man came screaming out of a tavern just ahead of him, cursing and beating the wall of the building. Floyd

kept his distance as the man continued to yell and curse. At one point, the man stopped and let Floyd pass on.

The pastor walked ahead, praying as he went. Then he heard the man behind him. "How do you like being followed?" he growled.

Floyd turned around and smiled. "I don't mind," he replied. "I notice you've been walking by yourself. So have I. How about walking together?"

"I guess so," the man muttered. They spoke little as they walked on. Finally, the man said, "Could we have coffee somewhere?"

The two stepped into a restaurant and ordered coffee. Floyd listened as the man shared some of his frustrations. Then he carefully explained the way of salvation. Before the evening ended, the man received Christ as his personal Savior.

On another tour, Floyd felt an urge to enter a building where a night watchman was checking identifications. He spoke with the watchman a while and learned that his name was Phil and that he was a lonely Vietnam veteran. Floyd made it a point to stop and speak with Phil on subsequent tours.

One night, Phil had been replaced by another night watchman. To his dismay, Floyd learned that Phil was in the hospital with leukemia and a brain tumor.

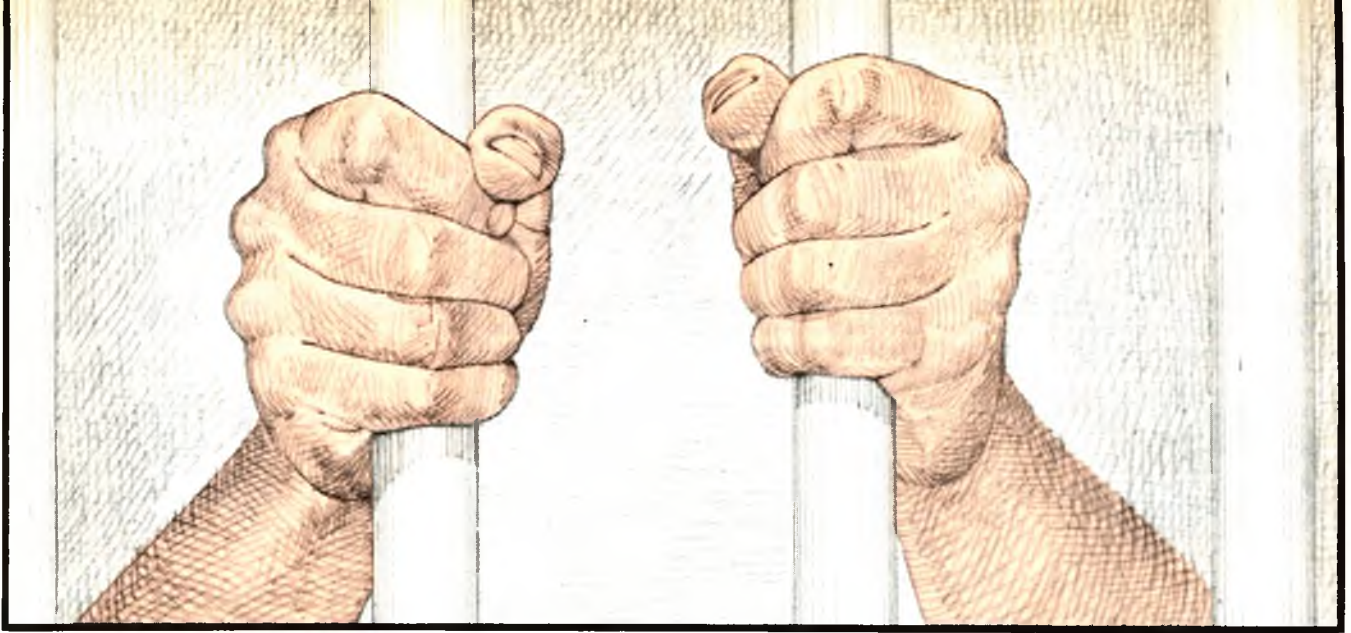
Floyd visited Phil regularly in the hospital. Through their conversations, Phil received Christ. When he died, Floyd was asked to conduct the funeral.

Such experiences confirm Floyd's calling to the streets of Portland. But he admits that he isn't always up to the challenge. "After a full day of pastoral duties, I'm tired. I still feel nervous when I first hit the streets."

But God provides for Floyd's emotional needs. "As I reach out in love to people," he relates, "God's power frees me and I feel at home. I know God protects me."

□

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



CHRISTIANS GO TO PRISON

God is often forgotten until disaster forces men and women to look for divine help. Those that we sentenced to prison have almost erased the image of God in which they were made, but the God who made them is entirely capable of remaking them when given opportunity and cooperation. We free citizens should remember that if the sins of our lives were written across our foreheads, most of us would wear our caps down over our eyes.

Many imprisoned criminals are repeaters. The criminal justice system has not been totally successful in effecting reforms. Repeaters in crime are people who have been released with no jobs, no friends, very little money, and little acceptance by society. Repeaters are feared and considered virtually unredeemable.

Prisons are haunted by loneliness. Most inmates are completely isolated and forgotten by the outside world. They receive no letters, no visitors, are disowned by their families and feared by society. Sullen and bitter, they live with a growing hatred of society. What is the answer to the problem of forgotten people in prison? Who will influence evil people to become good people? Who will build positive attitudes in the prisoners before they are released?

The average person's only connection with prisons is what he has seen in movies. People in prison are just like the rest of society except

by WILLIAM GOODMAN

they are locked up. The real issue of prison is finding an effective means of encouraging a person to change the direction of his life.

There are more than 100 references in God's Word to prison situations. We are given accounts of unjust imprisonments, men in prison for telling the truth, kings and high administrators in prisons, the release of prisoners, transferring of prisoners because of threats to their lives, guards being executed, guards being converted, and prisoners converted.

There is evidence that spiritual revival is moving through our correctional institutions, even among notorious criminals. There are services where as many as 18 inmates accept Jesus Christ. The foundations for this spiritual success is laid by volunteers who are entering prisons and jails in the name of Christ. People step out of the sanctuary to show other people they care about them as individuals. Volunteers are accepted by inmates. One inmate asked a Christian volunteer why he was there. The volunteer answered: "I'll tell you when I find out."

These are requirements for a volunteer: responsibility, compassion, perseverance. Volunteers may find themselves walking step by step with their adopted criminals for

years. A volunteer makes prison visits for a year, usually twice a month. On release-from-prison day, the volunteer will escort his friend from the institution and remain with him throughout the first day. He assists the released person with problems of reentry into the community.

Job therapy also makes for success stories. Ex-offenders employed full-time have an 88 percent chance of success. If they work part-time, they have a 55 percent chance. If they work occasionally, only 27 percent succeed. Volunteers lead the way in job therapy for criminals. The ex-offender becomes a useful citizen, and the volunteer becomes a better person.

You cannot legislate godly living. A penitentiary does not make a penitent. We have expected too much of the law and the system, and it has not worked. The Word of God is the solid foundation for changing evil people to good people. The Word of God in Christian people carried to those in prison is where success lies. Millions are ready for the miracle of change if only Christians will go to them. To believe in the Lord Jesus is to accept Him for all He offers. He offers the opportunity to go to prison. □

WILLIAM GOODMAN is a Nazarene elder serving as the Salvation Army's director of Correctional Services for Western Missouri and Kansas District. He resides in Leavenworth, Kansas.

IN THE NEWS

PEOPLE AND PLACES

Lee Tello recently graduated from the University of Minnesota Law School. She is the daughter of Rev. and Mrs. L. J. Hagens, former missionaries to Central Africa. During law school Lee distinguished herself as an editor for the Minnesota Law Review and as a director for Legal Assistance to Minnesota Prisoners. □



Dr. Walter R. Quanstrom, 44, has been elected vice president—environmental affairs and safety for Amoco Corp. Quanstrom is responsible for product safety, toxicology, information systems, industrial hygiene, and environmental

conservation and safety.

A native of Gary, Ind., Quanstrom joined the company in 1974 as a staff ecologist. In 1977 he was named director of ecology and in 1978 he became director of environmental and energy conservation. Prior to his appointment, Quanstrom was general manager—environmental affairs and safety.

Quanstrom holds a bachelor's degree in biology from Southern Nazarene University and a doctorate in zoology from the University of Oklahoma. He also has completed the Northwestern University executive development program and is a graduate of the Advanced Management Program of the Harvard Business School.

Prior to joining Amoco, Quanstrom was chairman of the Science and Mathematics Division for Northwest Nazarene College in Nampa, Idaho, and taught biology at Olivet Nazarene University in Kankakee, Ill.



PRAYER PARTNERS

Petitions

Pray daily for Superintendent Julio Perez and Mexico City '87 thrust. He and his fellow laborers are putting in arduous effort during the summer and fall of 1987. New churches and church-type missions now total 52 over the 19 original churches with which we started this effort. There are 21 additional target areas for new work. Pray that we will be successful in launching 100 new works in the world's largest city in 1987.

Praisings

Let us praise the Lord for the 222 new congregations, the 15,226 members received on profession of faith, the 23 new districts organized, and the 131 new ministers ordained in South America during the past four years. In addition, hundreds of workers have been equipped for the harvest. This has established a strong base for the thrust to São Paulo in 1989; for this we praise the Lord.

RAYMOND W. HURN, *Secretary*
BOARD OF GENERAL SUPERINTENDENTS

Quanstrom and his wife, Fay, are the parents of two children and reside in Glen Ellyn, Ill. The Quanstroms are members of Chicago First Church. □

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Articles you will want to read in the September/November/October 1987 issue that relate closely to the quarter's lessons on "A Guide to Holy Living."

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- Heresies About Jesus—Then and Now
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OUR COLLEGES AND SEMINARIES



NBC GRADUATION

Dr. Gordon Wetmore, president of Northwest Nazarene College, Nampa, Idaho, gave the commencement address for the 1987 graduating class of Nazarene Bible College. Graduation exercises were held May 25 at the First United Methodist Church in Colorado Springs.

Other graduation activities were scheduled in the Apostles Court on the college campus and at Colorado Springs First Church of the Nazarene. These included the Baccalaureate Service on Sunday, May 24, where NBC President Jerry D. Lambert delivered the Baccalaureate Sermon, "Threshold of Ministry," at 2:30 P.M., and Senior Convocation at 10 A.M. Monday, May 25, where Vice President for Academic Affairs Neil B. Wiseman presided.

Fifty-five students received the associate degree in biblical studies on Monday night, while 3 received the associate degree in Christian education, 2 received the associate degree in church music. Diplomas were also presented to 7 in lay ministries, 1 in piano pedagogy, 9 in hymn playing, and 3 in women's studies.

Previously, on May 8, Doralee Curry, Patricia E. Jones, Colleen M. Kesselring, Susan L. Rapp, Paula Lynn Wright, and Betty Gail Scott were awarded certificates in women's studies. □

NEW PERSONNEL FOR CNC

The Board of Governors of Canadian Nazarene College has unanimously approved the hiring of Rev. Joseph Madill as the director of Finance and Public Relations at the retirement of Rev. Laverne Henwood, who has served as director of Finance and Development for the past three years.

Rev. Madill comes to the college after 9 years in the pastorate. He graduated from CNC in 1978. Prior to that time he was employed by Standard Tube Canada Ltd. of Woodstock, Ont., for 22 years in production scheduling and control and sales, as well as a number of years as office supervisor and assistant to the general sales manager.

Mr. Ken Austin has been hired as assistant in maintenance and grounds. He comes from Innisfail, Alta., where he had his own painting and decorating business and was active in the music program and lay leadership of the local church.

Rev. David Ashton has been appointed associate professor of biblical studies. His concentration of expertise is in intertestamental studies and the Old Testament.

Mr. Ashton has had teaching experience at Aldersgate Bible College in


Moose Jaw, Sask., having also served as academic dean for the past six years. He is an ordained clergyman in the Free Methodist church and is currently engaged in study toward the Ph.D. in intertestamental studies at McGill University in Montreal, Que. □



NBC President Jerry Lambert (*center, l.*) congratulates Scott Ostendorf, one of the recipients of the General Superintendent's Scholarship. Hollis Parsons, the other recipient, stands to the left while Dr. Neil Wiseman, vice president for Academic Affairs, is at the right.



Mark Copley holds the torch at the Nazarene Bible College Apostles Court Convocation, Monday, May 25. "Apostles" Jim Anderson (Thomas), Van Williams (Jude), and Allen Veale (Simon Zelotes) are seated in a semicircle to the left. Also, to the left are graduates Mr. and Mrs. Ron Curtis with Ron's Seeing Eye dog. Mark Copley won first place in the DeLong Sermon contest and the Oke Bible Reading competition.



Book Briefs

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EVANGELIST'S SLATES

ARMSTRONG, LEON, LINDA & FAMILY: North Carolina District Boys/Girls' Camp, August 3-9; Virginia District Camp Meeting, August 10-16; Lombard, IL, August 17-23; North Pekin, IL, August 24-30

ATKINSON, DEAN & PAT: Davenport, IA, August 3-9; Columbia, MO (First), August 11-16

BACHMAN, RICHARD A.: Indianapolis District Children's Camp, August 3-9; Indianapolis District Boys' Camp, August 10-16; Attica, MI (Beulah), August 17-23

•**BAGGETT, DALLAS W.:** Reserved, August 1-31

BAKER, RICHARD C.: West Virginia North/South District Camp, August 10-15; Frank, WV, August 25-30

•**BALLARD, DON:** Sylacauga, AL (First), August 5-9; Reserved, August 13-14, 18-23

BELZER, DAVID A.: Reserved, August 3-10

BLUE, DAVID & DANA: Philadelphia District Camp Meeting, August 10-16

BLYTHE, ELLIS G., SR.: Elmore, OH (Portage Holiness Camp), August 13-23

BOICOURT, MARLA J.: Reserved, August 2; Texas Concerts, August 5-9

BOQUIST, DOUG & DEB: Northeastern Indiana District Camp Meeting, August 1-14; Washington District Junior/Senior High Camp, August 17-21; Weidman, MI, August 25-30

BROWN, ROGER N.: New Paris, PA (Bethel Park Camp), August 5-16; Concerts in southern Illinois, August 23

•**BURKE, OWEN M.:** Eleuthera, Bahamas (Tarpum Bay), August 3-9

BURKHALTER, G. PAT: Vilonia, AR, August 3-9; Reserved, August 14-15; Vidor, TX, August 18-23

BYERS, CHARLES & MILDRED: Des Moines, IA (Southside), August 3-9; Reserved, August 10—September 12

CANEN, DAVID L.: Homestead, FL, August 25-30

CANFIELD, DAVID B.: Isom, KY (Whitesburg), August 19-23; Ripley, OH, August 26-30

CASTEEL, HOWARD H.: Ellisville, IL, August 25-30

CAYTON, JOHN, JR.: Fairhaven, MA (Smith Mills Holiness Camp), August 21-30

CERRATO, ROBERT J.: Clinton, IL, August 28-30

CHAMBERS, LEON & MILDRED: Philadelphia District Camp, August 8-16

•**CHANEY, REEFORD L.:** Reserved, August 10-16

CHASE, FRANK: Phoenix, AZ (Greater Southwest Indian Camp), August 5-9; Phoenix, AZ (Indian Chapel), August 11-16

CHRISTNER, JACK M.: Pleasant Ridge, PA (Camp), August 11-16

•**CLAY, M. E.:** Reserved, August 3-31

COFFEY, REV. & MRS. RUSSELL E.: Sturgis, MI (Christian School), August 23-30

COVINGTON, NATHAN A.: Reserved, August 4-9, 11-16, 18-23; Hooker, OK, August 25-30

CRABTREE, JAMES: Vilonia, AR (Camp), August 3-9

CRANDALL, VERNON & BARBARA: Snohomish, WA, August 11-16; Washougal, WA, August 21-30

DELL, O. JIMMY: Kahului, Maui, HI, August 1-2; Reserved, August 3-9; Grand Junction, CO (First), August 15-16; Northwestern Indiana District Camp Meeting, August 18-23; El Dorado, AR (United), August 27-30

DENNISON, MARVIN E.: Carrollton, MO, August 4-9; Reserved, August 11-15; Topeka, KS (First), August 16; Reserved, August 18-23; West Lafayette, OH, August 25-30

•**DISHON, MELVIN:** Shepherdsville, KY (First), August 25-30

•**DIXON, GEORGE & CHARLOTTE:** Martinsville, IN (First), August 23; Indianapolis, IN (Southside), August 30

DOOLITTLE, KEVIN C.: New York District Camp, August 10-16; Allentown, PA (Evangelical Congreg. Waldheim Park Camp), August 29

DUNMIRE, RALPH & JOANN: Bonnie, IL (Bonnie Interdenom. Camp), August 13-23

DUTTON, BARRY & TAVIA: Lawson, MO (Canaan Hill), August 11-16; Pine Bluff, AR (Oak Park), August 26-30

•**FISHER, C. WILLIAM:** Reserved, August 1-31

FORTNER, ROBERT E.: Nebo, IL (Bellevue Comm. Church), August 31—September 6

FRANK, RICHARD A.: Morgantown, WV (First, a.m.), August 2; Fairmont, WV (First, p.m.), August 2; Hurricane, WV (Teays Valley),

August 9; Eleuthera, Bahamas (Tarpum Bay), August 12-16; Freeport, Bahamas (Freeport Faith), August 18-23; Bahamas (Solid Rock), August 25-30

FREELAND, RONALD E.: Chandler, IN (Holiness Camp), August 6-16; Oakland City, IN (Southern Ind. Holiness Camp), August 20-30

GARDNER, JOHN M.: Follinsbee, WV (Hooverson Heights), August 25-30

GREEN, JAMES & ROSEMARY: East Wareham, MA (Smith Mills Camp Meeting), August 21-31

HAINES, GARY W.: Collinsville, IL (First), August 8-12; Northeast District Revival, August 23-30

HAYES, ALVIN B.: Reserved, August 1-31

HAYNES, CHARLES & MYRT: Paoli, IN, August 4-9; Terre Haute, IN (Northside), August 11-16; Lebanon, TN (West View), August 25-30

HELMIS, MIKE & GLORIA: Dayton, OH (Pleasant Valley), August 4-9; Reserved, August 10-15; Muncie, IN (North Walnut), August 18-23; Richmond Heights, OH (Cleveland Richmond Heights), August 25-30

HICKS, JOHN DAVID: Lincoln City, OR (First), August 2; Eugene, OR (First), August 23; Grand Ronde, OR, August 30

HIGGINS, CHARLES E.: Burns Lake, B.C. (Community Church), August 23-30

•**HOWARD, RICHARD E.:** New York District Camp Meeting, August 8-16

HUBBARD, JEFFIE A.: San Angelo, TX (First), August 5-9; San Antonio District Camp, August 10-13; San Antonio District Camp, August 17-21; Rodessa, LA (McCoy), August 26-30

JACKSON, PAUL & TRISH: Illinois District Girls' Camp, August 3-7; Concerts in Illinois and Missouri, August 9

JEFFRIES, JEFF & JAN: Florence, OR, August 2; Roseburg, OR, August 9-16; Grants Pass, OR, August 23; Rogue River, OR, August 24-28; Dorris, CA, August 30—September 4

JOHNSON, RONALD E.: Concerts in Missouri and Montana, August 2; Concerts in Western Washington and Oregon, August 16-31

JONES, TERRY L.: McCrory, AR, August 11-16; Greenbrier, AR, August 19-23; Joplin, MO (Calvary), August 26-30

JUSTICE, MEL & DONNA: Albion, PA, August 4-9; Pittsburgh District Girls' Camp, August 10-14; Pittsburgh District Boys' Camp, August 17-21; Omaha, NE (Central), August 25-30

KEENA, EARL E.: Hood River, OR, August 10-14; Dresden, OH, August 23-30

•**KNIGHT, JOHN L.:** Lewisville, TX, August 4-9; Jacksonville, TX (Mount Hope), August 18-23; Post, TX, August 25-30

LASSELL, RAY: Hannibal, MO (First), August 4-9

LAWSON, WAYNE T.: Reserved, August 1-30; Soldota, AK, August 18-23

LECKRONE, LARRY D.: Northern Michigan District Camp, August 10-16; Findlay, OH (First), August 18-23; Flint, MI (Central), August 25-30

LEPTER, DOUGLAS & SAMUELLA: Central Ohio District Boys/Girls' Camp, August 3-7; Reading, MI, August 10-16; Akron, OH (Kenmore), August 17-23; Waterford, PA, August 25-30

LIDDELL, P. L.: Iowa District Camp, August 17-23

MANER, ROBERT E., JR.: Georgia District Board of Christian Life Convention, August 7; Reserved, August 18-21; Lake City, FL (Trinity), August 30—September 6

MANLEY, STEPHEN L.: Hawaii Pacific District Camp, August 2-9; Southern Oregon Camp Meeting, August 11-16; Nazarene Bible College, August 18-23; Spokane, WA (First), August 25-30

•**MARLIN, BENJAMIN F.:** Reserved, August 11-16, 25-30

MATTER, DANIEL W., SR.: Muncie, IN (First), August 17-23

MCCORKLE, ROBERT W., II: Marion, OH (Burning Bush Holiness Camp), August 16-23

McGEE, JERRY: Swannanoa, NC, August 4-9; Brunswick, GA (Fellowship Methodist), August 11-16; Smithfield, NC (Crestwood Southern Baptist), August 18-28

McKELLIPS, DALLAS A., SR.: Gallup, NM (First), August 18-23

McWHIRTER, G. STUART: Eastern Michigan District Camp, August 2-9

MEHR, BETHANY: Grand Haven, MI (Water Festival), August 2; Port Huron, MI (Northgate Bible Baptist), August 9

MELVIN, L. DOLORES: Beattyville, KY, August 30—September 6

MEREDITH, DWIGHT & NORMA JEAN: Auburn, IN (Tri-state Holiness Tent Assoc.), August 6-16

METCALF, HENRY D.: Albany, NY, August 2-7; Vermontville, NY, August 17-21

MICKEY, BOB: Littleton, CO (Denver Columbine Hills), August 4-9; Lafayette, CO, August 10-16; Woodland Park, CO, August 17-23

MILLHUFF, CHARLES R.: Reserved, August 2; Circleville, OH (CCCU Mount of Praise Camp), August 15-23; Reserved, August 30

MILLS, CARLTON A.: Vicksburg, MI (Chapman Memorial), August 2; Noblesville, IN, August 5; Louisville, OH, August 6; Fairborn, OH (Wrightview, a.m.), August 9; Huntington, IN (First, p.m.), August 9; New Castle, IN (Westview), August 12; Irontdale, OH, August 16, a.m.; North Ridgeville, OH (Calvary, p.m.), August 16; New Philadelphia, OH, August 19; Hubbard, OH, August 23; Niles, OH (First), August 26; Barborton, OH (First), August 28-30; East Liverpool, OH (First), August 30

MOORE, NORMAN: Poway, CA, August 1-23; Westminster, CA (Comm.), August 16, 23; Yorba Linda, CA, August 26-30

MORLEY, FRANK W.: Indio, CA, August 2-9; Anaheim, CA (First), August 23

MOSS, UDELL G.: Reserved, August 1-23; Cleveland, MS (First), August 25-30

MUNCIE, ROBERT & JANE: McGehee, AR, August 4-9; Blevins, AR (Bells Chapel), August 11; Owasso, OK, August 16; Taylorville, IL (First), August 18-23; Evansville, IN (Diamond Valley), August 25-30

NAJARIAN, BERGE & DORIS: Reserved, August 3-9; Weirton, WV, August 21-23

•**NASH, FORREST W.:** Reserved, August 1-31

NEFF, LARRY & PAT: West Virginia North and South District Camp, August 7-14; Perry, MI, August 23

OVERTON, WILLIAM D.: Lac du Flambeau, WI (Indian work), August 5-9; Sandusky, OH, August 17-26

OYLER, CALVIN & VIRGINIA: Reserved, August 1-16; Iowa (Labor Nazarene Camp), August 18-23

PASSMORE EVANGELISTIC PARTY: Hagerstown, MD, August 18-23; Tamaqua, PA (Lewistown Valley Methodist Camp), August 28—September 7

PFEIFER, DON EVANGELISTIC TEAM: Reserved, August 1; Parkersburg, WV (Broadway), August 2; Martinsburg, PA (Penn State Singing Convention), August 15; Logan, WV, August 23-28; Hinton, WV (Peyton's Camp Meeting), August 29—September 6

•**PRICE, ROSS E.:** Calgary, Alta. (Alberta Family Camp), August 2-9

RICKEY, HOWARD L.: WS District Camp, August 4-9

ROBINSON, TED L.: Youngstown, OH (Boardman), August 21-23

ROTH, RONALD W.: Reserved, August 3-8; Estill Springs, TN, August 28-30

SEMIRAN, KIM: Lincoln Park, MI, August 16

SMITH, DOYLE C.: Philadelphia District Camp, August 8-16; Reserved, August 18-23; Nashville, TN (Cherokee Hills), August 25-30

•**SMITH, OTTIS & MARGUERITE:** Moores, NY (Moores Camp), August 1-9

SMITH, DUANE: Fort Recovery, OH (Ind. St. Holiness Camp), August 2-9; Pittsfield, IL, August 25-30

SPINDEL, RAYMOND D.: Mendota, IL, August 1-31

STANFORTH, KENNETH: Belize City, Belize (Youth Camp), August 3-9; Belize City, Belize (King's Park), August 10-16

STANTON, TED & DONNA: Poneto, IN (S. Liberty Christian), August 25-30

STARK, EDDIE G.: Marlow, OK, August 3-9; Blanchard, LA, August 10-16; Waco, TX (Trinity Heights), August 17-23; Joplin, MO (First), August 24-30

STEVENSON, GEORGE E.: Mount Vernon, IL (Bonnie Camp), August 13-23; Keyman, MD (Evangelical Christian), August 25-30

STREET, A. DAVID: Fostona, OH (Portage Holiness Camp), August 13-24

SUTHERLAND, CHRIS E.: Parkersburg, WV (Zone Youth Retreat), August 21-23

TAYLOR, CLIFFORD E.: Wenatchee, WA, August 1-2; Kennewick, WA, August 3-9; Issaquah, WA, August 10-16; Spokane, WA (River-view Bible Camp), August 17-23

•**TAYLOR, MENDELL L.:** Eastern Michigan District Camp, August 2-9

TAYLOR, ROBERT W.: Nebo, IL (Hillcrest Independent Camp Meeting), August 3-9; Lima, OH (Mount Lookout Independent Holiness Camp), August 14-23

•**THOMAS, J. MELTON:** Intermountain District Supply, August 1-31

THOMPSON, ROBERT W.: Monticello, KY (Zone Indoor Camp), August 5-9

TRISSEL, PAUL D., SR.: Concerts in Michigan, August 1-31

WALKER, BRIAN & DEBI: Reserved, August 9-13; Port Townsend, WA (Interdenominational Camp Meeting), August 15-23

•**WALLACE, J. C.:** Reserved, August 1-31

•**WATKINS, FRANK C.:** Broken Bow, NE, August 16-23

•**WATSON, LOY L.:** Reserved, August 1-31

WELLS, LINARD O.: Reserved, August 3-9; Mount Enterprise, TX, August 25-30

WHITWORTH, ARTIE H.: Reserved, August 4-30

WHITWORTH, MARCUS A.: Kansas City, MO (Dundee Hills), August 2; Southwest Oklahoma District NYI Convention, August 7-8; Yukon, OK, August 9; Oklahoma City, OK (Zone Youth Revival), August 18-22; Oklahoma City, OK (Trinity), August 23; Dexter, MO (Southwest), August 28-30

•**WILLIAMS, E. VERBAL:** Reserved, August 1-16; Cape May, NJ (Erma Holiness Camp), August 21-30

WISEHART, LENNY & JOY: Akron District Camp, August 2-9; Sun Coast Pioneer Area Assembly, August 14-15; Sacramento District Camp, August 17-23

WOODWARD FAMILY EVANGELISM: Reserved, August 21-30

WOOTEN, D. J.: Philippi, WV, August 26-30

WRIGHT, E. GUY: Reserved, August 4-9; Minnehaha, WV (Mount Grove United Methodist), August 11-16; West Liberty, NC, August 25-30

•designates retired elder

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Alumni of the Bethany-Peniel Class of '37 pose for a 50th reunion photo. Pictured (back row, l. to r.) are Mark R. Moore, Henry Poteet, Harold Harcourt, Donald Beaver, George Gardner, Harold Thesus, and Paul (Jack) Durham; (front row, l. to r.) Margaret Nation Hartin, Barrett Kirby, Lorenzo McNall, J. Erben Moore, Zuma Durham, Whitfield Wilcox, and Joe McClung.

BETHANY CLASS OF '37 CELEBRATES 50TH

The Class of '37 of Bethany-Peniel College held their 50th anniversary on the campus of Southern Nazarene University during the recent spring commencement.

The class began with 125 members

and graduated 36, with 1 person receiving two baccalaureate degrees. Fourteen members of the graduating class were present for the festivities.

The class hosted a dinner on campus with SNU President Dr. and Mrs. Ponder Gilliland. Other guests included faculty who taught during the class's

college years: Dr. and Mrs. Mendell Taylor; Dr. and Mrs. Alan Smith; and Mrs. Ola Fisher White. Faculty unable to attend, but who sent greetings included Dr. Lewis T. Corlett, Dr. D. R. Gish, Dr. Clarence Grothaus, Mrs. Elizabeth Nease Herrell, Mrs. Aline Swann, Mrs. Betty Hildie, Florence Lundy, and Mr. Bailey M. Hall (since deceased). Class sponsor, Professor Fred Floyd, was also unable to attend, but a tribute was given to him.

Members of the Class of '37 have made a wide range of contributions to the church and society. Nine were ordained in October 1938 by Dr. J. B. Chapman; five (Whitcomb Harding, Dallas Baggett, Glen Jones, Forrest Nash, and Mark R. Moore) served as district superintendents; five (Harold Theus, Reuben Newsom, A. D. Grim, J. Erben Moore, and Mark R. Moore) served as World War II chaplains; two (Curtis Smith and Mark R. Moore) served as Nazarene college presidents; and two (Christine Spurlin Schneider and Henry Poteet) were missionaries. Others served as pastors, evangelists, musicians, college and university professors, public school teachers and a variety of other assignments. □

—NN

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2 Thessalonians 1:3 (KJV)



Shown at the Alaska district assembly (l. to r.) are Dr. Raymond W. Hurn, general superintendent, with the Great Commission Award winners: Category I, Rev. Dale Horton, Wasilla; Category II, Dr. Al Woods, Fairbanks Totem Park; and District Superintendent Roger J. Wegner. General Superintendent Hurn ordained Kerry M. Digou.



Alaska District Superintendent Roger J. Wegner (r.) reported two new churches organized. Shown with General Superintendent Raymond W. Hurn (l.) is veteran pastor, Rev. John Vaughn (center), 83 years of age, who planted and organized his fourth church at Palmer, Alaska. He has launched a building program and the congregation plans to move into the new building this fall.




Pictured (l. to r.) are the Great Commission Fellowship Award winners on the Alaska District: Rev. Dale Horton, Wasilla; Rev. Don McCullough, Kodiak; Rev. Paul Bentley, Juneau; Rev. Jim Ricci, Cordova; Dr. Al Woods, Fairbanks Totem Park; and District Superintendent Roger J. Wegner.



Also planted and organized was the Chapel of the Cross in Anchorage, Alaska. They are building their new church in S.E. Anchorage. Pictured (l. to r.) are Rev. Eddie West, pastor; and District Superintendent Roger J. Wegner.



At the Alabama South district assembly Dr. Don Jernigan, district superintendent, completed the third year of a four-year term. Dr. Eugene L. Stowe, general superintendent, ordained Michael S. Lynn and Oneal Stover. Pictured (front, l. to r.) are pastors who received the Great Commission Leadership Awards: Category I, Oneal Stover, Montgomery First; Category II, J. Harmon King, Opelika; Category III, Robert McKenzie, Mobile First; and Category IV, R. P. Sessions, Lanett First; and (back row, l. to r.) District Superintendent Don Jernigan and General Superintendent Eugene L. Stowe. Others who received the Great Commission Fellowship Awards were: Roland Pitts, Dadeville; Dale Young, Sylacauga Grace; James Goins, Taylor's Chapel (deceased prior to assembly); Durwood Canon, Uniontown; L. S. Channel, Northport; and Roy T. Smith, Ozark.




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Shown (l. to r.) at the Canada Central district assembly are District Superintendent Lorne V. MacMillan, who was elected to a four-year term; Mr. Ron Redshaw, Mrs. Rosemary Redshaw, ordained the first lady deacon in Canada, and Dr. William M. Greathouse, general superintendent.



Pictured (l. to r.) are Canada Central pastors who received the Great Commission Leader Awards: Category III, Reg Graves, Brampton; Category II, Clarence Edgar, Orkney; and Category I, Albert Lewis, Egypt; presented by Dr. William M. Greathouse.



At the North Central Ohio district assembly, Dr. D. E. Clay retired after 12 years as district superintendent. Dr. Jack R. Archer was elected superintendent on the second ballot. Dr. Raymond W. Hurn, general superintendent, ordained elders Gordon Dane Spurgeon and Randall Kenneth Wright; and John Wesley Ream Sr., deacon. Pictured (l. to r.) are those who received the Great Commission Leaders Awards: Category III, William L. Medley, Shelby; Category II, John E. Miller, Jr., Loudonville; and Category IV, William R. Kirby, Elyria. Others who received the Great Commission Fellowship Awards were: Buck W. Traylor, Cleveland Richmond Heights; Phillip W. Kizzee, Westlake Parkside; David W. Graves, Marion First; and Larry W. White, Mount Vernon Lakeholm.

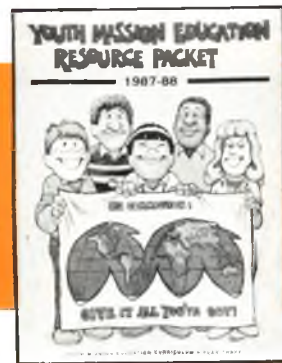


Pictured (l. to r.) are Canada Central pastors who received the Great Commission Fellowship Awards: Category I, Richard Gibson, Markdale; Category II, Wes Coburn, Brantford; and Category III, Gerald MacKinnon, Newmarket, congratulated by General Superintendent William Greathouse.

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tainment plan provisions is available for adoption by each NHHP plan sponsor.

The focus of the cost containment provisions is on reducing the cost of medical claims, thereby lowering premiums. The provisions accomplish this without shifting these costs to the covered individuals by having them pay higher deductibles and by increasing coinsurance limits.

Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, says these cost containment op-

tions will allow the participating employees to assist in controlling and moderating health care costs. This will occur through more effective plan utilization, and helping the participant understand alternative forms of treatment. Thereby better decisions can be made on medical care, reducing unnecessary in-patient hospital costs, and expanding coverage to include less expensive alternative forms of convalescent care.

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essary in-patient hospital costs, and expanding coverage to include less expensive alternative forms of convalescent care.

Recent national studies indicate that the cost of providing adequate medical care coverage for ministers and church employees has become a significant cost factor for the local church and district. Dr. Wessels estimates that adoption of the cost containment provisions will result in a significant reduction of premiums for participating employers.

Information regarding the optional cost containment plan provisions is available by contacting the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131. Telephone: 816-333-7000. □



At the Northeast Oklahoma district assembly, Dr. Jack Stone, district superintendent, began the first full year of a two-year term. Dr. Charles H. Strickland, general superintendent, ordained Chuck Smith, Jr., Todd W. Renegar, and Johnny D. Stephens. Pictured (l. to r.) are those who received the Great Commission Leader Awards and the Great Commission Fellowship Awards; Category III, Leader and Fellowship awards, Mike Murray, Tulsa Southwest; Category IV, Fellowship Award, Scott Van Bibber, Tulsa First; Category I, Leader and Fellowship awards, Homer Rogers, Chelsea; Category II, Leader and Fellowship awards, Ray McDowell, Drumright; and Category IV, Leader and Fellowship awards, Mike Hancock, Tulsa Regency Park.

FOR THE RECORD

MOVING MINISTERS

ROBERT ALDRICH from Malden (Mo.) First to Rolla (Mo.) First
 JON K. GRAY from Lowell (Mass.) First to Orlando (Fla.) First
 ALFRED C. GRONSKI from student, Colorado Springs, to West Bend (Wis.) First
 MAX HARRIS III from student, Nashville (Tenn.), to Norman (Okla.) First
 ED HEPPE from associate, Anna (Ill.) First, to pastor, Nashville (Ill.) First
 JAMES S. HILL from Birmingham (Ala.) Forestdale to McAllen (Tex.) First
 RICHARD LEE, student, Kansas City, Mo., to Bradford (Ohio) First
 JOSEPH McRANIELS to LaCrosse (Wis.) First
 STEPHEN L. MILLS to Fremont (Iowa) First
 RALPH MITCHELL to Rowlett (Tex.) First
 ALVIN V. ORCHARD to associate, Kansas City, (Mo.) Gladstone
 WILLIAM S. RENNER from Griggsville (Ill.) First to Olivet (Ill.) First
 KEITH E. SARVER from Marion (Ohio) Kensington Place to Blanchester (Ohio) First
 DAVID W. SIFFERD, student/chaplaincy, to Fort Washington (Md.) Washington Trinity
 RICHARD E. SPENCER from Merrifield (Minn.) Community to North St. Paul (Minn.) Trinity
 DONALD E. WESTON, student NTS, Kansas City, Mo., to Manistee (Mich.) First

MOVING MISSIONARIES

DR. KENNETH and KAREN BRYANT,* Mexico Seminary, Field address: Apartado 22-690, 14000 Tlalpan, D.F., Mexico City, Mexico
 DR. JUDITH D'AMICO,* Haiti, Field address: (Nazarene), c/o MFI, P.O. Box 15665, West Palm Beach, FL 33406
 MR. WILLIAM and PHYLLIS GENTRY,* Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen WHP, Papua New Guinea
 REV. BOB and MAUNETTE GRAY, Colombia, Furlough address: 9441 Beverly St., Bellflower, CA 90706
 MR. PHIL and MARILYN HOPKINS, Guatemala, Field address: Apartado 2064, Guatemala, Guatemala
 Dr. KEITH and KAREN HORWOOD,* Swaziland, Field address: P.O. Box 14, Manzini, Swaziland
 MR. DONALD and BONNIE KROCKENBERGER,* Swaziland, Field address: P.O. Box 14, Manzini, Swaziland

IMPACTO '87

All-Spanish Church Growth Conference

October 21-23, 1987, East Terrell Hills Church of the Nazarene, San Antonio, Tex.

SPEAKERS

DR. RAYMOND W. HURN, *General Superintendent, Church of the Nazarene*
 DR. JOSÉ RODRIQUEZ, *Director, Instituto Nazareno Teológico, Los Angeles*
 DR. CARL CLENDENEN, *Professor of Church Growth and Mission, Nazarene Bible College*
 REV. MICHAEL R. ESTEP, *Director, Church Extension Ministries, Church of the Nazarene*

COST: \$35.00
 (\$40.00 after September 20)

Make checks payable to Nazarene Bible College. For preregistration and other information, contact Dr. R. T. Bolerjack, vice president for Ethnic Extension Training Centers, NBC, P.O. Box 15749, Colorado Springs, CO 80935.

Sponsored by: Church Extension Ministries/Church Growth Division; Nazarene Bible College; and the Central Latin American, Dallas, Houston, San Antonio, and West Texas districts.

Instituto de Ministerios Para Avanzar el Crecimiento Total 87

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*Specialized Assignment Personnel

ANNOUNCEMENTS

The **Salinas, Calif., church** is celebrating its 50th anniversary September 12-13. District Superintendent Clarence Kinzler will be preaching in the morning worship service. Following dinner in the multipurpose room there will be a 2:30 P.M. praise service with former pastors speaking.

All former pastors, members, and friends are invited to attend the celebration. For further information please contact the church office by mail: 331 N. Sanborn Rd., Salinas, CA 93905; or by phone at 408-424-5294.

The **East Gadsden, Ala., church** will celebrate its 50th anniversary September 27. All former pastors, friends, and former attenders are invited to come. Special speaker for the Sunday services will be Dr. B. J. Garber, Alabama North district superintendent.

Those who cannot attend are encouraged to send greetings and a picture. All correspondence can be sent to the present pastor, Rev. Louis J. Medaris, 1214 Sizemore St., Gadsden, AL 35903.

Greensboro, N.C., First Church will celebrate its 62nd year September 27. Uncle Bud Robinson held the first meeting to organize the church. Rev. Singletary, a former pastor, will be speaking at the morning service. There will be a carry-in lunch served at the church at noon, with an afternoon service at 2 P.M. There will be special music and words of greeting.

All former pastors, members, and friends are invited to the celebration. Those who cannot attend are encouraged to send greetings with a family picture to the church or parsonage: church address: 2010 Spring Garden St., Greensboro, NC 27403; or par-

sonage address: 2413 Stanley Rd., Greensboro, NC 27407. Phone: church, 919-275-8095; or parsonage, 919-292-0607. Leonard A. Ketcherside is the present pastor.

The **Ridge Farm, Ill., church** will celebrate its 50th anniversary Sunday, October 11. The celebration will begin with the Sunday morning service. There will be a noon meal followed by a service at 2:00 with District Superintendent John Hancock speaking.

The church extends a special invitation to all former pastors, members, and friends to attend the celebration or send letters of greetings. For more information contact Mary Lou Collom, 704 N. State St., Ridge Farm, IL 61870, or 217-247-2671.

The **Palo Alto, Calif., church** will celebrate its 50th anniversary October 10-11. There will be a buffet dinner Saturday evening on the grounds, followed by an evening of inspirational music and greetings from former members and friends. Sunday, October 11, the featured speaker for the morning service will be Dr. Oscar Reed, former pastor of the church, along with Rev. Clarence Kinzler, superintendent of the Northern California District.

All former pastors, members, and friends are invited to attend the celebration. Greetings and pictures from those who can't attend will be appreciated. Send all correspondence to Pastor Russ Martin, 2490 Middlefield Rd., Palo Alto, CA 94301. Phone: 415-322-3097.

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

RECOMMENDATIONS

It is my privilege to recommend REV. SAMUEL SOUTHERLAND as a warm-hearted preacher who had entered the evangelistic field after many years in the pastorate. He can be contacted at 5245 Timuquana Rd., Jacksonville, FL 32210.—*Edmond P.*

Nash, North Florida district superintendent.

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

VITAL STATISTICS

FORMER DISTRICT SUPERINTENDENT DIES

Rev. H. Blair Ward, 79, formerly of Guys Mills, Pa., died May 28, at Meadville, Pa., Medical Center following a brief illness.

Rev. Ward was born in Buckhannon, W.Va., July 5, 1907, a son of James Festus and Emma Viola Hughes Ward. He married M. Edwina Wilson in 1933. She preceded him in death in 1963.

He received his bachelor of arts degree from Eastern Nazarene College, Wollaston, Mass.; and his master's of religious education from the Biblical Seminary of New York University, New York City.

He was a pastor in the Church of the Nazarene holding pastorates in Belmore and Brooklyn, N.Y.; Providence, R.I.; Warren, Pa.; Toronto and Hamilton, Ont.; Akron, Ohio; South Portland, Portland, and Livermore Falls, Maine.

He had served as superintendent for the Canada Central District from 1955 to 1961 and oversaw the union of the Gospel Workers Church with the Church of the Nazarene. He was president of Canadian Nazarene College from 1961 to 1962. He was a trustee of Eastern Nazarene College for 20 years. He also had sung in a quartet with gospel singer George Beverly Shea.

Survivors include two sons, H. Blair Ward, Jr., Guys Mills; and Charles Wilson Ward, Houston, Tex.; one daughter, Patricia Ann Ward, Glen Ellyn, Ill.; one sister, Wilda W. Hagen, Akron, Ohio; one brother, Karl Ward, Lansdale, Pa.; and three grandchildren.

Funeral services were held May 29 with the Rev. Donald Hennen of the Albion Church of the Nazarene officiating. Interment was at Buckhannon, W.Va.

IMPACTO '87

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DR. JOSÉ RODRÍGUEZ, *Director, Instituto Nazareno Teológico, Los Angeles*

DR. CARL CLENDENEN, *Profesor de Crecimiento de Iglesia y Misión, Nazarene Bible College*

REV. MICHAEL R. ESTEP, *Director, Ministerios de Extensión de la Iglesia, Iglesia del Nazareno*

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Crecimiento
Total
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VETERAN NAZARENE MINISTER DIES

Rev. J. Marvin Harrison, 86, died of leukemia June 16 in San Antonio, Tex. He was active in the ministry for over 50 years, preaching, visiting, and helping others until only a few weeks before his death. He pastored churches in Texas and traveled as a full-time evangelist for many years. He is survived by his wife, Mary E.; a daughter, Anne Zamora; three grandchildren; three brothers, Rev. Charlie Harrison of Olathe, Kans., Al of San Angelo, Tex., and Joe of Irving, Tex.; and a sister, Demetra Harrison of Irving, Tex. He was preceded in death by a daughter, Esther Long, in 1984.

DEATHS

LOREN "SHAKE" FOGO, 83, June 13, Burr Oak, Kans. Survivors: wife Nina; daughters Joyce Palmer and Connie Blankenship; son Wayne; three grandchildren; three half-brothers; five half-sisters.

MIRIAM H. HADLEY, 92, Apr. 29, Wayland, Mass. Survivors: daughter Dorothy H. Dickie; four grandchildren; eight great-grandchildren; two sisters.

MRS. TOMMIE LANG, 73, Apr. 10, Silver Spring, Md. Survivors: brother Earl Marcey; sister Rev. Leila Dell Miller.

REV. AUBRIE F. McDANIEL, 82, May 25, Nancy, Ky. Survivors: wife Opal G.; son Aubrie F., Jr.; stepson Gary Pittman; two brothers; one sister. Ministry: Oxford, Otterbein, Attica, Boswell, and Pine Village, Ind.

BERGLIOTH GUDMUNDSEN RICHARDS, 86, June 14, Portland, Oreg. Survivors: daughters Adeline Bennett, Ivona Lee, Ruthy Bergstrom, Naomi Moore; sons Milton Gudmundsen, Goody Gudmundsen, Elvin Gudmundsen, 21 grandchildren; 26 great-grandchildren; 2 brothers.

OVIE L. SHIPPEY, 91, June 5, Calhoun City, Miss. Survivors: sons W. L. and David; daughters Helen DeBord, Josephine Highfield, Cassie Reedy, Layler Tubbs; 21 grandchildren; 23 great-grandchildren; 4 sisters.

HELEN L. SMITH, 82, June 10, Fairfield, Maine. Survivors: daughters Elizabeth Rich, Dorothy Dinsmore, Wilma Jackson, Cheryl Paddock, and Helen Smith; sons Rev. Ernest and Rev. Keith E. Smith; 13 grandchildren, 20 great-grandchildren.

REV. JAMES W. WILSON, 99, May 17, Breckenridge, Tex. Interment: Harrisonville, Mo. Survivors: wife Janie; daughters Dorothy Elder and Veta McGuffin; stepchildren Alverse Willis, Marguerite Bonnell, Jeanne Cogdill, Austin Price; 9 grandchildren; 17 great-grandchildren; 1 great-great-grandchild. Ministry: Kansas and Oklahoma.

MRS. CANDACE (FREDRICKSON) WYATT, 35, May 23, Eden Prairie, Minn. Interment: Crystal, Minn. Survivors: husband Richard; daughter Frances; son Joshua; foster sons Ronald, Stephen, Randy; two sisters; two brothers; her mother.

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Newly translated portions of Scripture in 27 Philippine tribal languages are being published by the International Bible Society. The translations have been completed by Wycliffe Bible Translators personnel, and are the first portions of Scripture completed in these languages.

Some of the new language groups have only a few thousand members, and less than a thousand who can read their language. Others that still don't have all the Scriptures have as many as 500,000 speakers, and hundreds of thousands who can read.

According to International Bible Society President James R. Powell, "The movement which brought in Corazon Aquino had clear spiritual content. That's why we believe the timing of the publication of these Scriptures is important." □

DISCOVERY OF APELIKE "HABILIS" SKELETON HAS EVOLUTIONISTS REEXAMINING THEORIES.

The idea of gradual evolution from slouching ape to modern man—a long-standing tenet of the faith for evolutionists—is being scrutinized as a result of a new fossil find made in Tanzania's Olduvai Gorge. The discovery of "the skeleton of a 1.8-million-year-old adult-female homo habilis" is forcing evolutionists to consider the possibility that the appearance of modern man may have been more sudden and more recent than had been theorized.

"Homo habilis," which evolutionists call the first tool-user, had been touted as a very human-looking ancestor of modern man, based on reconstructions from limited fossil finds. The discovery of a complete skeleton, however, shows that "habilis" stood only about 3 ft. 4 in. tall, and had arms that dangled down to its knees.

Evolutionists had assumed—in the absence of limb bones—that "homo habilis," because of its alleged tool-making ability and relatively large cranial capacity, had developed a near-human stature, in keeping with the theory of gradual evolution. "We have a good idea of what a homo habilis skeleton looks like, and it doesn't look like what most people thought it would," admitted anthropologist William Kimbel at the Institute of Human Origins in Berkeley, Calif.

The discovery that "habilis" was essentially an ape, combined with discoveries dated only 200,000 years later of "homo erectus"—essentially modern man—imply "a fairly rapid transition" to more humanlike proportions, suggests Donald Johanson, director of the institute.

Creationists argue that the find demonstrates that no such transition took place. "There are certain specific features of skulls that make them human, and others that make them nonhuman, and they've never found anything in between," says Bill Overn, managing director of the Bible Science Association (BSA). "Constructions of human creatures are always made to look as ape-like as possible, and reconstructions of apes are always made to look as human as possible to fit the theory." □

RECENT POLLS EXAMINE SCANDINAVIAN RELIGION.

Norwegian researcher Trude Nergaard says that while the more money people earn the less likely they are to be religious, religious people are more likely to be satisfied with their financial situation.

In her report, "Religiosity in Norway," Nergaard said twice as many low-income people in Norway see themselves as religious than people with high incomes, and twice as many of the more religious, lower-income group consider themselves happy, compared to the higher-income, less religious group.

A national survey in Denmark found that 4 percent of all Danes attend church at least monthly, but only 1 percent of those between ages 25 and 34 go to church at least once a month. About 56 percent of Danes polled own a Bible, and 23 percent read it "now and then." Only 30 percent believe there is life after death, and only 25 percent believe Jesus Christ is the Son of God. More than 90 percent of Denmark's 5.1 million people claim to be Lutherans. □

BIRTHS

to RANDY AND SUSAN (HAHN) HAYES, Redmond, Wash., a girl, Jackie Marie, Apr. 19

to RAY (BUTCH) AND TERRI (MUSCHOTT) LOEW, Covington, Ga., a boy, Robert (Robby) David, May 22

to REV. P. A. AND SHERRILYN MINGUS, Alma, Mich., a boy, Luke Nathaniel, June 8

MARRIAGES

TONI ARLETTE NORRIS and CHRISTOPHER TODD DAVISON at Bluffton, Ind., Nov. 29

BETSY ANNETTE NORRIS and JAMES MITCHELL EVANS at Bluffton, Ind., June 13

VONDA MARIE BOWMAN and STEVE RODEHEAVER at Kansas City, Mo., July 4

ANNIVERSARIES

MR. AND MRS. SEYMOUR BOEL celebrated their 65th wedding anniversary July 3. A special reception in their honor was given at the Berks Heim Home where they are living.

Mr. and Mrs. Boel have three children, eight grandchildren, and nine great-grandchildren. One of their

children, Rev. Dennis Boel, pastors the Birdsboro, Pa., church. Their son-in-law and daughter, Ken and Betty Masterman, are in music ministry. Two of their grandchildren are also in pastoral ministry.

The Boels are members of the Birdsboro, Pa., church on the Philadelphia District.

DR. AND MRS. MORRIS E. WILSON, Rochester, N.Y., celebrated their 50th wedding anniversary June 27. A reception was hosted by the children and the church and was held in Lancaster Hall, Trinity Church of the Nazarene.

Dr. Wilson pastored churches in Rochester from February 1942 until his retirement in July of 1976. He served on the General Board for 17 years and as trustee to Eastern Nazarene College for 26 years. May 30, 1976, he was awarded an honorary doctor of divinity degree from ENC.

Since his retirement Dr. Wilson has continued serving as an evangelist. In September 1986 Trinity Church bestowed upon him the title of pastor emeritus. Mrs. Esther Wilson has substituted in the public school system, taught the adult Bible class, junior church, and numerous Bible study classes.

The Wilsons have two children: Kenneth and Effie Jo (Wilson) Sipes of Charlotte, N.C.; and Elmer M. and Cheryl Wilson, also of Charlotte; and five grandchildren, Kimberly and Shawn Sipes, Jennifer, Jeffrey, and Jaime Wilson.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—

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THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

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

In paragraph five under "The Risen One" (March 15, 1986) you say "John Brown's body lies a'moulderin' in the grave" . . . And so does the body of every other man who died—with one exception! God raised Jesus from the dead."

How do you explain Matthew 27:51-53?

My apologies. I should have made my point more specifically by stating "so does the body of every other man *thought by himself or understood by others to be the Savior of mankind.*"

The "saints" whose graves were opened by the earthquake occurring when Christ died, and who "appeared to many" after Jesus' resurrection pose a problem no one has solved with complete satisfaction.

The key phrase here is "after his resurrection." Their resurrection followed His necessarily, for Christ is "the first fruits" when resurrection is viewed under the figure of a harvest (1 Corinthians 15:22-23). Their resurrection depended upon His (John 14:19).

I am content with the interpretation that understands these risen saints as witness to the resurrection of Christ in particular and of all the dead, through Him, in general.

What became of them we do not know, and guessing won't help. □

Will everyone be treated equally in heaven?

I don't think so. Some of our Lord's teachings seem to indicate *degrees* of reward, not just in this world but in the world to come.

Our rewards, at least in part, await the return of Christ (Revelation 22:12). Some related passages speak of disparate measures of reward. See, for

example, Luke 19:12-26. Similar in sentiment and implication are Matthew 5:10-12; 1 Corinthians 3:11-15; and 2 John 8.

That all are not treated equally will not threaten the peace or lessen the joy of heaven. Rivalries will not exist. Each will be joyfully surprised by his own reward; each will be joyfully unenvious of others' rewards.

God will deal lovingly and fairly with all. I like what A. B. Bruce said: Eternal life "is to be understood as the minimum reward in the great Hereafter. All the faithful will get that at least. What a *maximum* is that *minimum*!" □

I have caught you in a mistake. At our church you said in a sermon that Judas never called Jesus "Lord." You are wrong.

On two occasions, at the Last Supper and when Jesus was arrested, Judas called Him "Master." Don't you agree that "Master" and "Lord" are synonymous?

Also, Peter said, "Lord, I am ready to go with thee, both into prison, and to death" (Luke 22:33). In Mark's account of this he adds, "Likewise also said they all" (14:31). If "all" said "Lord," that included Judas.

Catching me in a mistake is nothing to crow about, for I'm a blunderbuss. It doesn't take the fleet-footed to catch the slow-witted.

However, you have made the error. Peter's statement, echoed by other disciples, was made on the Mount of Olives after the Last Supper had ended. Judas wasn't there. He broke away from the group while they were still in the Upper Room (John 13:26-30).

The word Judas used, translated "Master" is not a synonym for "Lord" but for "Rabbi." It is more correctly rendered in other translations as "Teacher." Lord translates *kyrios*; Master translates *rabbi*.

Sorry to disappoint you. But have me back to preach in your church again. I don't go far between mistakes, and maybe you can catch me in one. □

Make these books part of your lesson study... For September October November 1987

HOLY LIVING

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Twenty-eight brief chapters that together make up the author's most comprehensive statement on teachings of Christian perfection. Rich in spiritual insights for seekers after the deep things of God. 128 pages. Paper.
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One of the most down-to-earth, practical books on the subject of holiness. Selected writers such as Charles Swindoll and James Dobson discuss issues Christians face frequently, including "Do saints get angry?" "How to battle temptation," "Will holiness change my temperament?" 128 pages. Paper.
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Through the personal experience of her Christian pilgrimage the author talks about the characteristics of a life in Christ, points out the difficulties one will encounter, but rejoices in its victorious rewards. A classic in Christian literature! 176 pages. Paper. 4" x 7" format.
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the church a 42-seater bus to bring people in!"

In the weeks following the scheduled services, the revival was still on, "People are still coming from miles around, and every service since, someone has been saved or sanctified." □

THE CHURCH SCENE

Fort Oglethorpe, Ga., Battlefield Parkway Church broke ground Sunday, June 14, for a new sanctuary and classrooms. The structure will encompass 12,200 sq. ft. The total cost will be \$450,000, financed by Community Federal Saving and Loan. Construction is to be completed in around eight months.

The Building Committee, which will serve as the general contractor, participated in the ceremony. Members of the committee include Frank Rozzell, project manager; Larry Leigh; Sylbia Hobbs; James Amburn; Pastor Mike Clyburn; Harley Pierce; Shelia Frady; Bobby Hobbs; David Stoner; and Mike Morrow. □



Mary Latham (center) revisits the publishing house to see new technical advances, and Dick Fields (l.) shows her and Bud Lunn some special printing. Mary is the developer and director who started the church's present concept of Vacation Bible School material and direction.

EBY JOINS PUBLICATIONS INTERNATIONAL



J. Wesley Eby recently joined the staff of Publications International as the ESL (English as a Second Language) editor. In this position he will be responsible for the curricular materials that are being prepared to better serve the needs of peo-

NEWS OF EVANGELISM



REVIVAL SPARKS IN WEST TEXAS

"Some time ago, we heard one of our general superintendents say, 'I am praying that somewhere in the Church of the Nazarene, in a little church in an out-of-the-way place, there will be a spark that will start a revival across our denomination.' We came home with the determination that we would be that church."

Pastor Bob Ferguson and the congregation of the Grassland, Tex., church began to prepare for revival. "Grassland," according to Rev. Ferguson, "is a small farm community of less than 100 population. Our church is made up of farm families, many of whom have

gone bankrupt—lost everything—due to the present farm economy. We didn't know how we could even pay our evangelist when he got here." But they stepped out on faith, believing God would honor their obedience.

And God was faithful. An average of 100 people attended the services with Evangelist Jerry McGee. "People came from all over our South Plains area. We brought an average of 28 people on an 8-seater van. One night, 32 were packed on the van." As a result of an evangelistic visit to the Lynn County jail, five prisoners in maximum security accepted Jesus Christ as their personal Savior.

"We had 35 new people to our church saved and over 20 sanctified," reports Pastor Ferguson. "Our tithes and offerings had been running around \$100 per week. The week of revival, not only did we raise \$1,300 for the evangelist, we raised an additional \$1,000 in tithes and offerings. God touched one man's heart during the revival, and he gave

ple for whom English is a second language, and others who have limited English proficiency.

Mr. Eby comes to Nazarene Headquarters with 29 years of experience in education. He has taught at all levels—elementary, high school, and college. For the past 22 years he has worked for the Bureau of Indian Affairs on the Navajo Reservation, and for 19 of those years he served as an ESL specialist.

Eby was graduated from Trevecca Nazarene College with concentrations in English, history, and education. After moving to the Southwest and developing an interest in second language learning, he earned a master's degree from Northern Arizona University with a major in ESL.

For over a decade, Eby has been active in TESOL (Teachers of English to Speakers of Other Languages) organizations. At the international level, he is currently serving as chairman of the Rules and Resolutions Committee and as a member of the Nominating Committee. In the past he has been a member of the Publications Committee and the Elementary Section Steering Board.

At the local level, Wes has been a member of the Executive Board of Ari-

zona TESOL for the past 12 years, serving as president in 1983-84. In 1986 he was honored by this organization as Educator of the Year.

Involvement with the general church has been on a part-time basis for the past four years in the ESL ministry as a writer, editor, and chairman of the ESL Committee. A major accomplishment during this time was serving as a language editor of the *Dictionary of the Bible and Christian Doctrine in Everyday English*, published by Beacon Hill Press of Kansas City.

Eby has been serving his local Nazarene congregation in Gallup, N.Mex., as a music director, church board secretary, and a missionary council member. He has served on the New Mexico District NWMS Council for the past five years as publicity chairman and vice president. He has also recently completed four years as a member of the Point Loma Nazarene College Board of Trustees.

Wes and his wife, Roberta, have four sons: Edward, associate pastor of Spokane, Wash., Bethel Church; Joseph of Gallup, N.Mex.; Robert, a student at Northern Arizona University; and Daniel, a high school freshman. □

MEMO

to church board members:

The Board of Pensions and Benefits USA desires to help keep you informed as you seek to fulfill your responsibility in the area of pastoral compensation, employee benefits, relevant tax regulations, etc.

This memo offers you the opportunity to request any brochures you desire, at no cost. Just check the appropriate box(es).

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- MEMO NO. 1, "Housing for Your Pastor: Parsonage or Housing Allowance?"
- MEMO NO. 2, "Church Employees or Independent Contractors?"
- MEMO NO. 3, "The Local Church as Employer—What Are the Tax Implications?"
- MEMO NO. 4, "Changing Patterns in Ministerial Compensation"
- MEMO NO. 5, "Minimizing Income Taxes for Church Employees"
- MEMO NO. 6, "Annual Wage Statements for Church Employees"
- MEMO NO. 7, "Payroll Tax Procedures for Congregations"
- MEMO NO. 9, "Workers' Compensation Laws and the Local Church"
- MEMO NO. 10, "Can Ministers Opt Out of Social Security?"
- MEMO NO. 11, "Auto Expenses and Federal Income Taxes"
- MEMO NO. 12, "The Deacon's Tax Status"
- "Basic" Pension Policy Summary
- "Minister's Parsonage Allowance, Social Security and Automobile Expenses"
- Information on Supplemental Retirement Program for Church Employees: TSA ____, IRA ____, KEOGH ____
- Information on Group Term Life Insurance for Church Employees
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- Information on Accidental Death and Dismemberment Insurance for Church Employees

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WHY MILLIONS BELIEVE—Parrott
YEAR OF THE LOCUST, THE—Nixon

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Those attending the recent college coordinators meeting at Nazarene headquarters included (l. to r.): Rev. Wilbur Brannon, Pastoral Ministries director; Don Stelting, Mid-America Nazarene College; Brian Allen, Olivet Nazarene University; Bob Page, Point Loma Nazarene College; Rich Hagood, Northwest Nazarene College; Jarrell Garsee, Southern Nazarene University; Ron Phillips, Mount Vernon Nazarene College; John Nielson, Eastern Nazarene College; and Shirley Riley, PALCON III coordinator.

PALCON CAMPUS COORDINATORS MEET

The college campus coordinators for PALCON III met recently with Mrs. Shirley Riley, PALCON III coordinator, and Rev. Wilbur Brannon, Pastoral Ministries director, to plan for the 1988 conferences.

Each PALCON will begin Monday evening with a keynote address by a general superintendent and will conclude the following Friday morning. Among the speakers will be Dr. John Maxwell, pastor of Skyline Wesleyan Church in Lemon Grove, Calif.

The theme for the conferences, "A

Gathering for Renewal," will focus on the minister, his ministry, and his mission. Some of the workshops to be offered are: Burnout Prevention, Reach for the Peak, Ten Things to Know About Leadership, How to Stay Out of Mothballs, and many others.

The total cost for food, lodging, and conference materials is \$175. PALCON is for all pastors, associates, chaplains, missionaries, evangelists, church planters, religion professors, ministerial students, retired ministers, or anyone in ministry.

Dates and locations for PALCON III are:

DATE	COLLEGE
May 30—June 3	SNU
June 6-10	MVNC
June 13-17	ONU
June 27—July 1	ENC
July 11-15	TNC
July 18-22	MANC
August 1-5	NNC
August 15-19	PLNC
August 22-26	BINC/Europe

For more information, phone or write PALCON III, c/o Nazarene Headquarters, 6401 The Paseo, Kansas City, MO 64131, 816-333-7000, ext. 232. □

—NN

FALL EMPHASIS—REACH THE REACHABLE

In order to reach those thousands who are outside of Jesus Christ, yet within reach, we must prepare our hearts with much prayer and make specific plans to reach the reachable—the children—in all of our churches.

Here's how!



1. Plan a children's crusade along with your fall revival. To contact an evangelist, see the evangelists' directory in the Update section of the *Preacher's Magazine*, evangelists' slates in the *Herald of Holiness* dated the first of each month, or call Evangelism Ministries' WATS line 800-821-2154.
2. Plan to present the gospel and disciple all children 11 years and older who attend your church and Sunday School by using the materials available from Nazarene Publishing House.
 - A. *Winning Children to Christ*—Johnston/Troutman. PALG-7, \$1.00
 - B. *Basic Bible Studies for Children*—Fillmore/Troutman. PAVE-50, \$1.95/ Guide, PAVE-51, \$2.95
 - C. *Foundations of Faith*—Fillmore/Troutman—Catechism for Children. (Membership Preparation)
 PACD-51 Pupil's Packet, \$2.95
 PACD-53 Leader's Resource Packet, \$12.95
3. Receive children into membership on denominational membership Sunday, November 1, 1987.

Our children are the church of tomorrow. We must win them to Christ while their hearts are tender. These discipleship materials will help them to grow in the Lord and become established in the faith, thus conserving this great potential for our church. Make plans now to reach and teach the children in your church. Follow this three-point plan to Reach the Reachable.

**For information, write or call Evangelism Ministries
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 800-821-2154 or 816-333-7000**



The administration building for the school for Native Americans.

DENOMINATION RECEIVES GIFT OF SCHOOL FOR NATIVE AMERICANS

The Church of the Nazarene has received the single largest gift ever for ethnic ministries in the United States and Canada, according to Rev. Michael Estep, Church Extension Ministries director. Worldwide Missions, an independent mission organization, has given the denomination its school for Native Americans valued at more than \$1.2 million.

The General Board voted last February to accept the gift, provided a separate, nonprofit corporation be established to operate it. The new corporation is named Native American Ministries, Inc. It is operated by a board of directors who serve by virtue of their positions. Members include: Rev. Estep; Rev. Denny Owens, Native American Ministries coordinator; Dr. Steve Weber, Compassionate Ministries coordinator; Rev. Johnny Nells, Navajo Nation district superintendent; Dr. Julian Gunn, Southwest Indian district superintendent; Dr. Bill Burch, Arizona district superintendent; and two laymen to be elected from Native American districts. The property was transferred to the corporation, June 3.

"The property includes 27 buildings on 70 acres with a replacement value of more than \$2 million," said Rev. Estep.

Worldwide Missions made the property available to the church provided that the school, Twin Wells Indian School, which they had operated for many years, be continued. It is located in Holbrook, Ariz.

Rev. Roy F. Lynn, a Ph.D. candidate at the University of Kansas, has been appointed administrator of the institution. Dr. Don Payne has been hired as the assistant administrator and principal.

The school will retain its current

name at least for the coming school year, which begins August 26.

Twin Wells is a 10% approved special and will be staffed primarily by volunteers. Persons interested in assisting this ministry should contact Nazarenes in Volunteer Service in the compassionate Ministries Office at headquarters.

The school will also need some Work and Witness teams to refurbish buildings. Persons interested should contact Rev. David Hayse, Work and Witness coordinator. □

—NN

MILLS SUCCEEDS MAY IN EASTERN KENTUCKY



Rev. Garrett Mills, 40, was elected and has accepted the superintendency of the Eastern Kentucky District. The assembly selected the new superintendent on the eighth ballot, June 25.

Rev. Mills was the host pastor for the assembly. He has pastored at Covington Central for the past four years. Prior to this he pastored the Turkey Creek and Florence Community churches both on the Eastern Kentucky District.

Ordained in 1976, Rev. Mills holds the B.R.E. from God's Bible School and is a candidate for the master's degree in counseling at Eastern Nazarene College. He and his wife, Linda, have four children, Christa, Dwayne, David, and Anna Lynne.

Rev. Mills succeeds Dr. John W. May. Dr. May is retiring but will continue to hold meetings and revivals.

Dr. May was ordained in 1945 on the Pittsburgh District. He pastored churches in West Virginia and Eastern Kentucky until his election as district superintendent in 1975. Dr. May is a frequent contributor to denominational publications. He holds the honorary doctor of divinity degree from Emmanuel Bible College. □

—NN

BLACK NAZARENES MEET



About 1,000 persons from 22 states attended the first National Churchmen's Conference, June 25-28, in Atlanta. The event was designed to provide fellowship and training for black Nazarene churches in the United States and Canada. It was sponsored by Church Extension Ministries and the National

Churchmen's Conference, a ministry organized by Dr. Charles Johnson, Black Ministries coordinator for the denomination.

Speakers for the event included: Dr. Raymond W. Hurn, general superintendent; Rev. Michael Estep, Church Extension Ministries director; Dr. Warren Rogers, former superintendent of the Gulf Coast District; Rev. Leonard Adams, pastor from San Antonio; and Dr. Charles Johnson.

Workshops were held on topics such as: Church Planting, Personal Evangelism, Sunday School, Scriptural Holiness, Discipling and Church Growth, and Compassionate Ministry. □

—NN

EASTERN LATIN CHURCHES JOIN NEW YORK DISTRICT

Eight churches, which formerly comprised the Eastern Latin American District, were incorporated into the New York District during the recent New York District assembly.

Rev. Dallas Mucci, New York district superintendent, presented the churches and their congregations to the assembly whereupon they received a spontaneous, lengthy, standing ovation. Dr. John A. Knight, who had also been responsible general superintendent for Eastern Latin American District, officially accepted them into the membership of the New York District. □

—NN

TORONTO THRUST COORDINATOR NAMED



Mrs. Marjorie Osborne has been named coordinator for Target Toronto 1990. The appointment was made by Rev. Lorne MacMillan, Canada Central district superintendent, and Rev. Michael Estep, Thrust to the Cities director.

Mrs. Osborne is a teaching professional with more than 30 years experience in lay ministry in the Church of the Nazarene. She has had "hands on" experience in the planting of several churches and is currently Church Planting director for the Toronto Rosewood Church.

She and her husband, Ed, served as youth directors for the Toronto Main Street Church for 25 years. She has also served on the district Board of Christian Life and the district NWMS for many years. The Osbornes have two grown sons, Andrew and Michael. □

—NN

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SEASON

And Reason

OF THE CHURCH



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BW/MB-564 MASTER CHORUS BOOK Songbook \$7.95
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THE GO-FERS CHRISTMAS is a kids and adult musical with fun and heartfelt meaning by Grace Hawthorne and Larry Mayfield. Both drama and music feature children (ages 8 to 11) and senior adults, in new and traditional songs. One selection has an optional handbell part. Performance time, approximately 40 minutes.
BW/MC-61 THE GO-FERS CHRISTMAS Book \$4.50
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BW/MB-574 A POCKETFUL OF PRAISE Songbook \$2.95
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