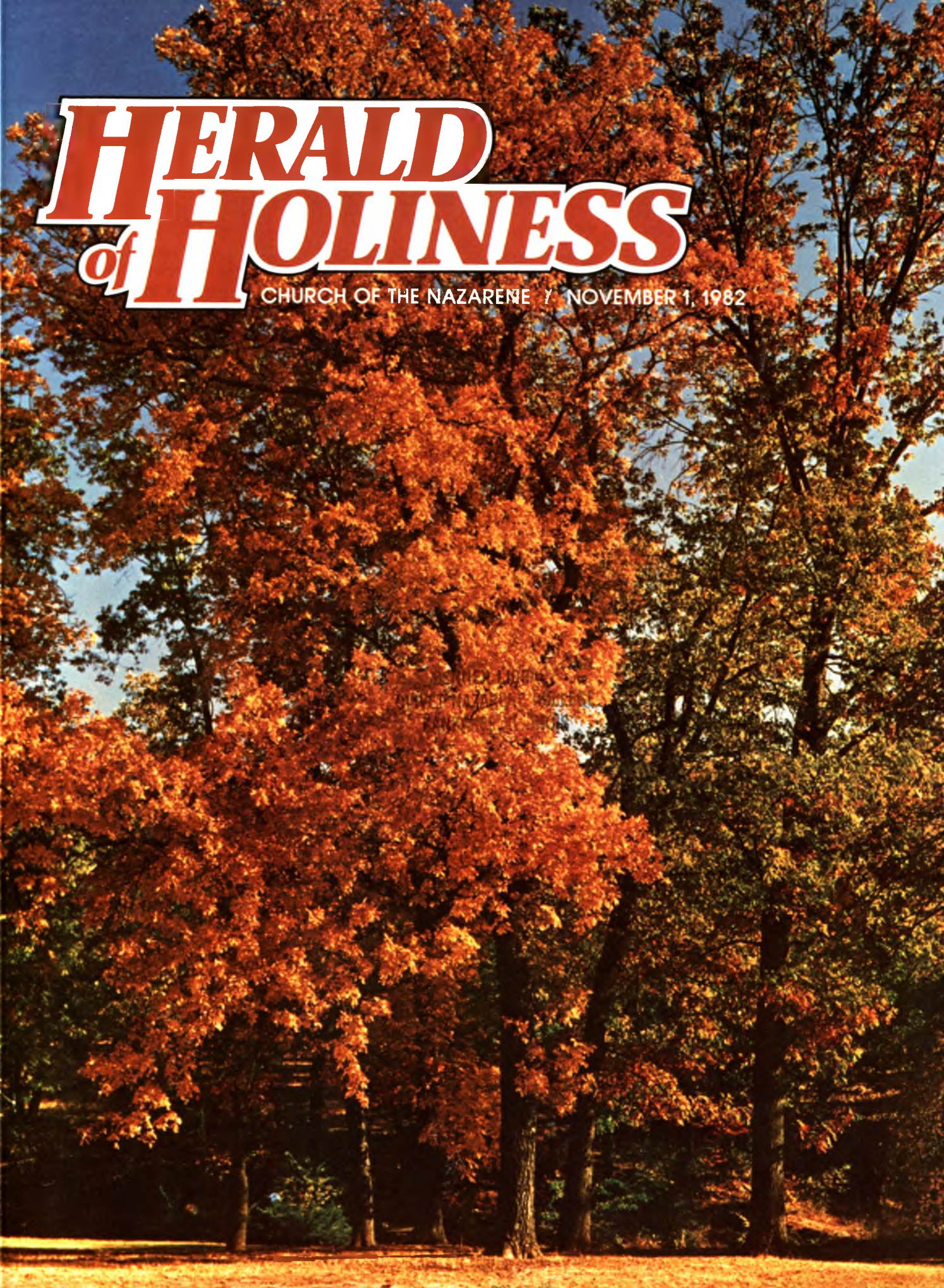


HERALD of HOLINESS

CHURCH OF THE NAZARENE 7 NOVEMBER 1, 1982



AN EDITORIAL

FAITH—as a truth, a command of God, a way of life, an essential of spiritual progress, an act of man—runs through the Bible from Genesis through Revelation. The Bible tells us we are justified by faith, sanctified by faith, and live by faith.

In the area of using faith, the writer of Hebrews, in the eleventh chapter and the thirty-third verse, recounts the reasons for the achievements of God's people "who through faith subdued kingdoms, wrought righteousness, obtained promises . . ."

In this year of 1982 we are in the midst of our great celebration of Christian holiness. We are endeavoring to bring "righteousness" into the realm of life in our church and beyond.

All of this adds up to the fact that before we do we must believe that we can. The record of the Bible and the past leaves us no excuse for failure.

I believe it is God's will. I believe we want to. Now as we face our assignment, is our faith strong enough in God and our ability through the power of the Holy Spirit to bring to pass the greatest revival and outreach in this century?

Do you and your local church really believe you can make it happen? Are you acting like it? Are you preaching like it, pastor and evangelist?

"LET'S GIVE OURSELVES TO AN ALL-OUT EFFORT TO SEE REVIVAL AND OUTREACH."

District superintendent, are you guiding your district into the great celebration in faith that it can be achieved?

Do we, general superintendents, district superintendents, church leaders, pastors, evangelists, and laymen really believe we can?

This is a heavy question. It is also a relevant one. Let us all give ourselves to its verification.

I believe we are in a special period of our history as a church. I also believe our present "celebration" is directed and ordained by God. We are not only reaffirming our past heritage but setting our course for our future.

We are bringing the truth, doctrine, victories, and methods of yesterday into our present forum. We are telling ourselves and others that they were right or good and effective as we charter a greater today and tomorrow. Let's reinforce our faith. Let's intensify our prayers. Let's proclaim our belief in God and our divine assignment.

Then let's give ourselves to an all-out effort to see revival and outreach. Let's know that we must do it on God's terms. Let us also know that on God's terms victory is ours.

All out! Onward with the celebration of Christian holiness. The seventy-fifth year is just ahead.

We do believe we can! We will!

DO WE BELIEVE WE CAN?



by General Superintendent V. H. Lewis



START THE CLAPPING

by RUTH M. COOK

ON A BLEAK MONDAY morning in November, during our first pastorate, the parsonage family was having a tough time “getting with it.” We were still in our nightclothes when my husband noticed a car pull up in the drive. Curious to know who was stirring so early, I peeked through the window in the door and smiled with gratitude to see our “mailbox angel” with a letter in hand. As usual her timing was perfect.

The previous Sunday had been an uphill climb at best. Morale had dipped to an all-time low among the lay leaders of the church. Frankly, I was feeling fairly frazzled myself. After the evening service my husband was informed that a small matter, supposedly put to rest months earlier, had surfaced again in afternoon conversation among several board members. Both of us had gone to bed the night before feeling discouraged and helpless in the face of what we feared could turn into a wave of negativism in our beloved church.

Always before when we had faced other tough situations, our “angel” had appeared and, just as suddenly, disappeared, leaving behind in the mailbox written words of love and encouragement. Without any human tip-off, Mabel seemed to know when her pastor needed a boost. Once when I tried to tell her of her well-timed ministry to our family, she waved her hand as if to dismiss any credit for herself and said, “When the Spirit urges me . . .” her voice trailing off as she walked away.

On that particular Monday our 79-year-old friend wanted to chat about the visiting concert band which had been our guests in the morning service the day before. “I did not care for the loud music,” she wrote. “That was one time when my poor hearing was a blessing. But you know who started the clapping, for I thought that they deserved it. Then the Spirit spoke to me, and I watched the leader and saw how much of

himself he was giving. I thought the least I could do was to try and appreciate the effort.” She concluded with meaningful personal words to us, “I seem to feel when things are not going smoothly in all circles, and I know that you have a heavy burden for your flock. Permit me to tell you how much I need you, your prayers, and concern and how much I really appreciate you.”

After the children had left for school and my husband had headed for his office, I sat down to reread the letter, hoping to find in it part of the secret of Mabel’s outlook on life. Like many of her peers, she had begun that Sunday morning with negative feelings about the band. However, at the point at which she did something positive (in this instance, clapping) the Spirit was able to show her something about the group that she could appreciate and support.

As I pondered that sequence of events and then considered some of the things that had been troubling me the night before, I saw that encouraging and building up one another in the Body of Christ actually frees us to hear the Lord’s voice, to see what we could not see before—something good about every circumstance. So often we must actually start the clapping before we are fully able to see value in a committee’s unpopular choice or another individual’s opposing opinion. In simplest terms, we have allowed God to change the one person over whom we have the most influence—ourselves.

Time has flown, and there have been other blue Mondays; but the lesson learned from a white-haired angel is still being played out in the lives of our family. There is always much to dislike, to criticize, to speak disparagingly about. But, thankfully, there is always more to be proud of, to cheer for, to smile about, and to show genuine appreciation for. And the difference is always in the eye of the beholder. O Lord, help me daily to start the clapping! □

RUTH COOK is the pastor’s wife at Findlay, Ohio, First Church of the Nazarene.



HERALD of HOLINESS

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

Contributing Editors: **V. H. LEWIS** • **ORVILLE W. JENKINS**
CHARLES H. STRICKLAND • **EUGENE L. STOWE**
WILLIAM M. GREATHOUSE • **JERALD D. JOHNSON**
General Superintendents, Church of the Nazarene

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Letters

Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

LEWIS EDITORIAL APPLAUDED

My sincere appreciation and deepest thanks to Dr. Lewis for the editorial in the August 1 issue, "The Guidelines Are Good" . . . can we have more of this? It is my sincere feeling that we are not following or making use of our general rules in our churches today. More articles like this from our generals might just stimulate our pastoral leadership. Thanks for reminding us.

*W. J. Turner
Newville, Pennsylvania*

TV CLEANUP NEEDED

Watching television today is somewhat like digging through a garbage can to get a sandwich. Many of the programs are literally sprinkled or filled with vulgar lan-

guage and obscene suggestions. Surveys show that by the time a child becomes a teenager, he has already witnessed thousands of murders on television.

There is, indeed, an abundance of evidence pointing to bizarre killings and lawlessness where people were simply imitating the identical act they saw portrayed on television. Research shows that violence breeds violence. People have the tendency to imitate what they see and hear.

God's Word tells us "as a man thinks in his heart so is he."

Concerned citizens (including Christians) should write the TV networks, local stations, and the sponsors, asking them to "clean up their act."

*Charles C. Davidson
Brandon, Florida*

DISTRICT ASSEMBLY WORSHIP

Recently I attended our District Assembly and heard Dr. Charles H. Strickland, our beloved general superintendent, speak in a worship service. Yes, "a worship service" in a District Assembly. Brother Strickland bared his heart to us concerning the future of our beloved church, and that it is the local church and laypeople with their spirituality who will determine the future of our beloved Zion! He cried with us, prayed with us, and shared with us his vision for our future days in our great church. Our hearts were blessed and refreshed, our vision was renewed, and our love for our church and our God and Savior was strengthened. Thank God for our

(Continued on page 18)

REVIVAL CAN HAPPEN!

by HAROLD M. SANNER



Thomas E. Sanner

WITHOUT QUESTION, a renewed interest in vital religion can take place in the local church. A time of indifference or spiritual decline may have occurred. Still the whole church can be revived with the power of God's presence and restored to the soul-winning institution it was meant to be. Christians can experience renewed joy and victory in their service and witness. I saw it happen!

One summer and fall in a church where I was pastoring, I awakened to the fact that we had a barren altar week after week. No accessions to the church by profession of faith had taken place for many months. Unity, yes! And we were meeting our normal local, district, and general obligations. But there was a contentment with the status quo that was disturbing. I remembered the great revival that had broken out in my college years. It had come about primarily because of months of praying on the part of students and faculty. They had met each noon hour in the old Social Hall. This seemed good procedure for me and our church.

I became so burdened I decided we would meet at the church daily except Saturday and Sunday during the noon hour. If one more beside myself would come, I would read some Scripture and we would pray together for a new quickening of God's Spirit in our midst. We would pray until somehow we would begin to see the lost saved, believers sanctified, and the church stirred afresh in joyous outreach to the world. Almost to my surprise a few began to come. Daily the Word of God came new and fresh to my own heart. The prayers of the people intensified in earnestness and faith. We began to see personal spiritual victories among those attending.

Christmas came and we halted the meetings briefly for the holidays but began them again in January. At times there was such blessing we sat quietly in the sanctuary. There seemed no need to kneel and pray, but only to wait, to hold steady and rejoice silently. Faith for coming victory was heightened during those days.

One February Sunday morning, our director of

HAROLD SANNER is the minister of pastoral care at San Jose, California. First Church of the Nazarene.

Christian Education came to me and said, in wide-eyed wonder, "Have you seen the Sunday School register?" I answered that I hadn't, not understanding. He said, "We have 468 people here this morning and we've had no special push on!" Our average was considerably under this in those days. There was something marvelously electric in the air that morning. Glorious singing marked the worship hour. I don't remember very well the rest of it—the message or the time spent in preaching—but it was not long before I had to open the altar for any to come for prayer that might wish to. There was a rush! At the altar, the front seats, and all around the front of the sanctuary, people gathered for earnest prayer. Everywhere they were praying through to wonderful spiritual victory. One of our grand prayer warriors, who had stood by the prayer time all during those months, said to me in the middle of it all, through her tears of joy, "Oh, pastor, we have a secret, haven't we? We have a secret!"

It was confirmed. God answered our praying and fasting for revival. Another glorious and genuine revival broke out just as had happened long before during my college days.

Week after week, Sunday after Sunday, there was a continual yielding of souls at the altar and there were victories outside the church. Too much happened to describe here. But one Sunday morning it was our privilege to receive 28 persons into the membership on profession of faith. A church leader declared, "How glad I am that I came this morning!" The whole church saw a great stir as many members renewed their commitments. I kept records of my personal activities. Interestingly, I drove less miles during those months of revival, but made more calls! In other words, I spun wheels less and accomplished more. We saw greater victory than we had for several years.

Along the way we have been grateful for numerous evangelistic campaigns with some of our finest evangelists. God has given us victory during those crusades and they meant much to the church. But I cannot forget the truly genuine revivals our blessed Lord has given to us. There was a price to pay in prayer and fasting, but it paid off gloriously as I have described. I saw it happen! □

SOLID FOUNDATION STONES

by M. H. ROZZELL

IT WAS my happy privilege to attend the closing service of the North Georgia-Chattanooga Indoor Camp on January 3 at First Church of the Nazarene in Rossville, Ga. Song evangelists Calvin and Marjorie Jantz were at their best, evangelist Jim Diehl preached with unction, and the congregational singing was spirited and enthusiastic. The service closed with many tearful seekers, happy finders, and joyful testimonies of victory. It was a typical old-fashioned Nazarene Sunday evening service.

As I sat with the overflow crowd of area Nazarenes in the commodious auditorium of Rossville First Church, my memory went back more than 50 years to the days of the beginning. Certain events of those early years stand out clearly in my mind.

My mother's cottage prayer meetings. We moved to Rossville in the late summer of 1929, and Mother immediately started cottage prayer meetings among her new neighbors. In a few months the Rossville Church of the Nazarene was organized, the product of those cottage prayer meetings.

Our dedicated first pastor. Rev. J. H. Self, a Baptist minister, had recently been sanctified through the Saturday night street meetings conducted for many years at the corner of Main and Market Streets by Rev. W. M. Tidwell and First Church of the Nazarene in Chattanooga. He came to our new church with his soul aflame with the conviction that it was "holiness or hell." And during his ministry at our church, he had three themes: "The Second Birth," "The Second Blessing," and "The Second Coming." And he preached on all three with passion.

H. M. ROZZELL is a retired elder and resides in Americus, Georgia.

The emphasis on prayer and fasting. Beginning more than 10 weeks before Easter Sunday, April 5, 1931, our pastor, my mother, and many others, met at the church on Friday to fast and pray from 9 a.m. until 3 p.m. As they fasted and prayed, they were specific in their prayers. They did not pray simply for revival—they called out the names of those for whom they prayed, placing a book on the altar to represent each of the souls for whom they were pleading. A total of 70 song-books were placed on that altar, representing 70 individuals who needed spiritual help.

The revivals they had. On the Sunday before Easter, Brother Self announced that there would be services each night until the next Sunday. If the Lord so led at the close of that week, they would continue revival services for the next two weeks. The Lord did so lead, and during those three weeks of services 69 of the 70 souls represented by those books on the altar found victory. The 70th person, a man past 65 years of age, was converted in his home two years later in a cottage prayer meeting.

I am happy to report that I was one of those 70 people who found Christ. I was converted on Easter Sunday morning at the old wooden mourners' bench in that small frame building that first housed the Rossville church; and just one week later, at the same mourners' bench, I made a full commitment to God and was sanctified wholly. I am glad to testify those two works of grace are still working today.

The caring compassion of a godly Sunday School teacher. Rev. A. F. Chappin, who recently retired from many active years as pastor in north Georgia, was the teacher of the young people's class I attended. I can

still see him, his eyes overflowing with tears as he spoke to us about how Jesus loved us, had suffered and died for us, and who even at that moment yearned for us to yield our hearts and lives to Him. I can still feel that strange tug at my heart, so frightening, and yet so beautifully attractive. More than any other person, other than my own sainted mother, Brother Chappin had the most influence in persuading me to become a Christian. Thank God for caring, compassionate teachers!

These were the strong foundations on which my home church was founded: Cottage prayer meetings that reached into the homes of the people, a pastor whose soul was aflame with holiness evangelism, church members who practiced prayer and fasting sieges aimed at specific needs and souls, a church that took revivals seriously enough to spend all the time needed for God to work, and a church whose teachers felt a deep compassion for those whom they taught.

First Church of the Nazarene in Rossville has come

a long way in the 50 odd years since its beginnings—from a simple one-room frame building to a commodious complex of buildings for worship and teaching activities; from a small congregation to a large congregation from all walks of life and levels of society, with a continuing program of leadership training. Recently they spawned a new church, the Battlecreek Parkway Church of the Nazarene, a thriving, growing, young congregation.

As I sat through the Sunday School, the morning worship service, and the closing service of that indoor camp, I was made to rejoice at all the outward signs of progress across half a century. The church had been built on solid foundations. And on this third day of January 1982, as I sensed the spirit and warmth of those Rossville Nazarenes, and sensed the commitment and devotion of the pastor and people, my heart was overwhelmed with praise. The church has built well on those early foundations. The beat goes on! Hallelujah!! □

DIVORCE PREVENTION

by WILLIAM GOODMAN

THIRTY YEARS AGO divorce was rare, one of those “hush-hush” situations. Like accidents, divorce always happened to someone else.

During the past 10 years divorce has become an overworked word, accepted as a way of life, even for good people. Divorce has increased 82 percent in the past 10 years, until it is one of those social things that just about everyone is doing.

Financial problems have always pressured marriage relationships. Most couples feud over “who is spending ‘our’ money on what?” Double income challenges all marriage relationships.

Sexual concepts are a second marriage problem. Three out of five husbands, and one of three wives, admit to having an affair. An estimated 10 million married adults “swing.” In polls, couples admit that movies, TV, pornographic literature, and music cause them to be restless and on the move for other experiences. With society’s acceptance of nudism in the media, an increasing number of adults admit to fantasizing rather than dealing with reality.

Families are being fractured by drugs. Eleven million alcoholics represent real family problems, with 200,000 new alcoholics added every year. Americans spend \$700 million a year on legal drugs in an attempt to solve the problem of unhappiness in marriage. Chemical dependence adds to the restlessness and boredom that is so common in marriages today.

WILLIAM GOODMAN is a Nazarene elder and free-lance writer, currently residing in Kansas City, Missouri.

Divorce has increased with the new independent spirit among men and women. Today marriage means individual identity, separate interest, freedom from traditional responsibility. The life-style in homes in America involves clothing fashions, eating habits, and separate checking accounts that reflect “the new liberation.”

Boredom at home and with life is affecting both parties. Couples feel they are missing something that is going on “out there.” A new trend is for wives to run away from home. Most “runaway wives” are between 35 and 50 years of age, and sooner or later return to the empty feeling of home.

Lack of a common goal and purpose in life also affects marriage. Many couples admit having little respect for their own life and for their mate’s.

The answer for marriage is found in the love of God. When a person experiences the love of God, he can reach outside himself and love others. God’s Holy Spirit overcomes human self-centeredness, enabling us to love others just for themselves.

When God’s Spirit enters our hearts He brings inner peace that affects our total life. No couple can be true to God and yield to animosity or indifference toward each other.

God’s marriage counselors are His Holy Spirit and His Word. Each couple who would be married and remain married needs to step daily into a counseling session with God in prayer and Scripture reading. Love in marriage doesn’t just happen; it happens by God’s grace. □

A SOWER'S FAITH

by DICK HOWARD

H. Armstrong Roberts



BEHOLD, the sower went out to sow . . ." (Mark 4:3, NASB). To whom was Jesus speaking? Was it to the multitude or the disciples? Perhaps it was both! This is called the parable of the *sower*; but traditionally the interpretation has dealt with the four kinds of *soil*. Without doubt there is much to be learned from a consideration of the various kinds of "soil" that make up men's hearts. Jesus identified them as *unreceptive*, like a hardened path; *unpersistent*, like earth that only thinly covers a ledge of rock; *unproductive*, compared to soil that is weed-infested; and the *productive* or good soil. There is a sense in which all four of these kinds of soil are in all of our hearts at one time or another. That is why we need revival!

But is there not also a vital lesson for us in the picture of the sower? In fact, more recent New Testament scholarship has found the primary parabolic point in the sower and not the soils. Very possibly, with a wave of His hand, Jesus called His listeners' attention to a farmer sowing his fields on the hillside as He was speaking that day beside the Lake of Galilee. Farming practices were quite different in first-century Palestine from what they are in modern America. After the harvest the fields were plowed and then left through the non-growing season. Planting was done by broadcasting (scattering) the seed on the fallow ground. Some of the seed would inevitably fall on the well-beaten path, or the rocky (literally "ledgy") soil, or on weed-infested ground; as well as on the fertile earth. Yet, knowing this full well, the farmer would *still* sow his seed because he also knew that *some* seed would fall on good ground that would produce a harvest.

Is there not a vital lesson here for the work of evangelism? How many times we hear: "Revivals don't pay; revivals are a waste of time, effort, and money." It *would* be wonderful if there was a guarantee that our spiritual sowing would all be done in fertile fields. But that is simply not the case! Some seed will always fall on hardened and unreceptive hearts. Without fail some will make a big (even spectacular) beginning, but then wilt under pressure because their spiritual roots didn't go very deep. Others will wither and die when they allow lesser priorities to crowd out the new life they have found. But, thank God, *some* seed will take root and live and grow until Jesus comes. The percentages vary, but some seed will *always* fall on good ground. Is that not reason enough for revival meetings?

Yet, we can only labor in such hope *if* we sow the seed of the Word. Could Jesus have said it plainer? "The sower sows the word" (Mark 4:14, NASB). Or as Luke records: "The seed is the word of God" (Luke 8:11, NASB). What is the word of God? It is not stories (even life stories) or illustrations—although properly used, illustrations are "windows" to shed light on the Word. It is not humor or crowd-pleasing entertain-

DICK HOWARD is a commissioned evangelist in the Church of the Nazarene, and resides in Bethany, Oklahoma.

ment. It is not fragments of Scripture. In the simplest terms it is *God's message*, what I have come to call the "contextual message." Any given passage of Scripture has a message. That is why it is in the Bible. Our task is to find and understand that message and then share it. With confidence we can proclaim it, *knowing* that there is some fertile soil in which it will spring to life and bear fruit.

The disciples probably needed this kind of encouragement. Jesus had been turned out of the formal

places of worship and now was ministering to the multitudes in the open air. The disciples must have wondered—how could this be? Was this the proper reception for the Messiah? Could the world be won this way? Regardless of whether the disciples needed this kind of encouragement, *we do*. There are many disquieting voices that would discourage revival—all too often they are heard in the church! How easily we can be made to wonder! May the Lord help us to labor with the faith of the sower who "went out to sow." □

The Gospel Is the Power

by L. B. HAMMOCK

THE EVANGELISM EXPLOSION ministry of the Dumas, Tex., Church of the Nazarene is training laypeople to share their faith in a simple, honest, straightforward, and loving way, and at the same time win souls for Christ. One of the first tools needed in sharing the gospel is personal testimony. Here are excerpts from three such testimonies.

"As a teenager, I experienced many influences. It was a very difficult time. I chose to do wrong—just to follow the crowd. I gained free access to drugs, I started to drink, I turned rebellious toward my father and my mother. Later I ran away from home. I tried to make it on my own, and for the first time I realized how hard it was. So I moved in with a man and had his child. There was no love between us except for our baby. A month later, we were married. Then God sent us three beautiful people. A friend of ours was out witnessing with her team. They stopped and shared the gospel with us. I was then reminded of a promise I had made to God as a child. I renewed my faith and my commitment to Jesus. After the team left we could sense the difference in our lives. Ever since, God has blessed us in many ways. He has given us a home and three wonderful children for our family. He has opened new roads for us and led us to beautiful people who help us serve Him."

Another trainee testifies: "For the past several years my life has been full of turmoil and frustration. I had been searching for something and never really knew what it was. I have been through two divorces, a custody battle, and just one thing after another. One night shortly after I moved to this area, I picked up a church paper that had come through the mail. The article I was most interested in was continued—just my luck. But two weeks later this same paper came again. Just as I finished reading it, the doorbell rang, and it was an

E.E. team from the same church the paper came from. As they shared their faith and the gospel, I found the missing pieces and peace I had never known, and my life began to have purpose and a meaning. I still have problems, but I'm not alone in solving them. I now have friends who really love and care for me. No more frustrations, though, because I know I have the gift of eternal life."

And another says: "One evening a team from the Evangelism Explosion class, which I knew nothing about, came to visit me. I could sense a fresh and enlightened spirit as they entered. After they left, I realized how much I needed the assurance of eternal life, but the need just stayed inside of me. A month later my restlessness led me to the church the team had come from. And since then I have received the assurance of eternal life."

Each of these people are now in the discipleship training class learning to be more effective witnesses. These, as well as many others, have not only trusted Jesus as their Lord and Savior, through the E.E. ministry, but have come into the fellowship of the church. As I write this, the Evangelism Explosion discipleship training ministry is now at midterm in its fourth 17th-week training session; the current class has 27 trainers and trainees involved in evangelism and visitation. There will be 33 certified trainers (evangelists) by the end of this semester. The gospel was presented to 306 people for 79 professions in the first three terms. All of these occurred in the regularly scheduled weekly visitation by the E.E. teams. There is no accurate record of the number of gospel presentations and/or professions. This may be the greatest benefit of E.E. training, the developing of a "life-style" of evangelism. These people have a tool they can use to share their faith in any situation. This is an exciting and effective ministry of the Dumas Church of the Nazarene—to win souls for Jesus Christ. "The gospel is the power of God unto salvation." And it still works! □

L. M. HAMMOCK is the assistant pastor of the Dumas, Texas, Church of the Nazarene.



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SHADOW OF DEATH

by RACHEL CHANDLER

ONE AFTERNOON, after waking from a nap, Helen Hale could hardly get out of bed. She was home alone with her two-year-old son. In great pain and terribly nauseated, she was desperate. She thought, If I had a cold Coke, I'd feel better.

Slowly, she got out of bed and with her small son, started down the highway to the little store. But halfway there, she slipped to her knees, her strength and mind almost gone.

With cars and huge trucks zooming by at high speed, she sent her son on down the highway for help. Quietly she lay beside the road, praying for his safety.

At this time, Helen was seriously ill, but the local doctors could find nothing wrong with her. Her husband was convinced she was a hypochondriac. She began to despair for her life and in her desperation she came back to the God she once knew. And the Lord gloriously healed her body.

At the age of 18, Helen had accepted Jesus Christ as her Savior, attending church regularly. After marriage she drifted away from the Lord and the church. At intervals she attended church because of the children, but was still far away from God spiritually.

In January 1976 a change began taking place in Helen's body. At first she started getting weak and was often nauseated. She had frequent terrible headaches, which the doctors labeled migraine.

RACHEL CHANDLER is a housewife and bookkeeper and a member of the Monroeville, Alabama, church.

Month after month her state of health worsened. She had to spend most of her time in bed, making herself get up to do what had to be done for the children. By this time she was dragging her left foot.

Because of the state of her health, Helen's marriage began to deteriorate. Her husband suggested putting her in a mental institution, because her mind seemed to be getting bad.

And then in desperation, realizing she needed help, Helen started attending the Church of the Nazarene in Monroeville, Ala., through an invitation from a friend and neighbor. She attended regularly and helped in the nursery when her health would permit. But her health kept getting worse.

Then one day, her sister-in-law from out of town came to visit Helen. She saw her condition and said, "Helen, there's a doctor in Pensacola I would like for you to see. If I make an appointment, will you go?" She agreed to go.

After many tests, the doctor told Helen and her family the serious results. "Mrs. Hale, you have two brain tumors. One at the top of your brain and one at the back. I can perform surgery, removing the tumor at the top, thus relieving some of the pressure. But the one in back is inoperable."

They sat quietly, stunned by the news, as he continued to tell them about the hazards of the surgery. "The risk involved is great whether you decide to have surgery or not. Without surgery your condition will get worse. You'll lose your vision and eventually you'll be bedridden. With surgery there's a chance you might

not live through it and if you do you could be a vegetable."

Helen talked it over with her husband and decided to have surgery. It was scheduled for June 1979.

The next Sunday, Helen couldn't wait to get to church. There was a great expectancy in her heart that something wonderful was about to happen. Rev. Kenneth Johnson, pastor of the Monroeville Church of the Nazarene, anointed Helen with oil and the church prayed for her healing. At this service, God spoke to Helen in His gentle way and said, "Everything is going to be all right. I have a work for you to do."

She entered the hospital the next week. Surgery was scheduled for Thursday morning at seven o'clock. Rev. Johnson, along with her family, went to Pensacola to be with Helen. But an emergency came into the hospital and the doctor was needed on the case, so her surgery was postponed until Friday. Helen told Pastor Johnson she knew God wasn't quite ready for her to go to the operating room.

The next morning, everyone was there at seven o'clock to be with her during surgery. But they had

already taken Helen to the operating room. She came through the surgery fine.

For several weeks Helen didn't know anything. Finally the day arrived when she had recovered sufficiently for the doctor to talk to her. "Helen," he said, "when we got inside, there was no sign that you ever had a tumor at the back of your brain. The one at the top had dried up and we just lifted it out."

God had healed Helen. Everything was all right, as He had promised. When she returned home, her health improved each day.

In August 1980 she enrolled in our local junior college. Everyone told Helen she couldn't do it, but God was with her and she made it.

Then she applied for activity director at Monroe Manor Nursing Home and was accepted for the position. Before long, Helen began to realize this was the job God wanted her to do. In spite of well-meaning friends, who told her once again she couldn't do it, there has been a rich fulfillment in her work. She shares with everyone the spiritual and physical healing power of Jesus. □

by WANDA L. NICKELS

ON A NICE SUMMER afternoon I was thinking about what to fix for dinner when the phone rang. The call, an urgent one, was for my pastor-husband, who was just parking the car and coming into the parsonage.

On the other end of the line was one of our church members, who works at Fort Wainwright Army Base near Fairbanks. He was calling to share some tragic news that he had just heard. Bob Franz, our church song leader and board member, had fallen from a ladder on the base, seriously injuring himself.

My husband left immediately for the hospital. He found Bob in the emergency room, fully conscious but with a broken neck. The bone had telescoped. The doctor confided that Bob might not live, but if he did, he would surely be a paraplegic—but they had not considered the possibilities of prayer!

When Roy called home, we began a strong prayer chain among our church family, then extended it to local Fairbankians, and to other churches across our Alaska District.

WANDA L. NICKELS is a free-lance writer and wife of the pastor of the Fairbanks, Alaska, First Church of the Nazarene.

MIRACLE THROUGH PRAYER

Coming to Alaska in 1962, Bob had found the Lord in Fairbanks, and had been a pillar in the church ever since. He was a strong advocate of scriptural holiness—of what God could do with the life of a person who walked in complete obedience with Him.

Prayer is powerful; it is our lifeline. Without prayer, we can do little. It guides, directs, gives new perspective, strengthens, and is the dynamo that moves the hand of God. When we face overwhelming problems, God can intervene. When we have no answers, God can give solutions.

Bob said he could feel the very power of our prayers in his behalf. He felt no pain. The doctors put Bob in traction to pull his neck bone back into place. By midnight a miracle happened—before the doctors' eyes, before the family, and be-

fore all of us who were praying. God snapped the bone back into place as surely as He parted the Red Sea so many years ago.

Today Bob is called the "walking miracle." Of course, he had a long stay in the hospital, with surgery and recuperation, but he was a happy, victorious witness through it all.

Surely James 5:16 is true: "The effectual fervent prayer of a righteous man availeth much"! □

Look to Each Day

*Look to each day
for the promise it holds,
the raindrop's silver,
the sunbeam's gold.*

*Reach for a rainbow
to keep in your room;
reach for a wind song
to brighten the gloom!*

*Look to each day
for the blessings it sends;
look to each day
for the faith that it lends.*

*Look to each day—
look to each hour—
with praise to our God
for His beautiful power.*

—VIRGINIA A. COPLING
Augusta, Georgia

WHILE I was in college I worked in a department store in downtown Oklahoma City and parked my car in a lot several blocks away. As I witnessed to the attendant one day he answered, "Oh, I got saved at Billy Graham's crusade when he was here in '51."

It was obvious, even to someone who knew him only casually, that he lacked those qualities that exemplify Christian character. And it was also clear that he was trusting in that conversion 20 years earlier to assure him of a right relationship with God and a place in heaven. Was he safe? Or would he be sorry?

Let there be no doubt that Christ promises eternal security to those who love and serve Him. The Scriptures state unequivocally that the person who walks in obedience to Christ is kept safe. He need not worry about Christ ever letting go of him. He is held and held securely.

Yet the very verses that teach the wonderful reality of Christian security have been misconstrued to mean something the Divine Author never intended. A large number of Christians today hold to the doctrine of unconditional eternal security. Most recognize it by its popular designations, "once saved, always saved," or simply, "eternal security."

I have no desire to argue with these interpreters. And I certainly do not wish to malign personally the multitude of persons who accept this teaching. Many of them love God sincerely and are seeking to live godly lives.

But many who fail to understand the truth about Christian security are living in spiritual jeopardy. The implications of the doctrine of unconditional eternal security so endanger the believer and imperil his spiritual welfare that we must expose it for what it is—at best a half-truth, at worst the reason for some persons being eternally lost.

Two extremes lie on either side of the truth, and we should seek to avoid both. If some have been guilty of saying a person can never be lost if once saved, perhaps others should bear the blame for implying that only with difficulty can a Christian keep saved. Both ideas miss the truth.

The difference between truth and error is the difference between the two words, *conditional* and *unconditional*. If our security is unconditional, then no matter what we do or fail to do, no matter how we live, regardless of the quality of our character, we are secure in Christ. But if—as the Scriptures declare—our security is conditional, then we have a continual personal responsibility to God for our own eternal welfare.

For several reasons we must reject the doctrine of unconditional eternal security. We must reject it because it contradicts the Bible's teaching. Proponents lift several proof-texts out of their contexts to make their case. Perhaps the most often cited passage is John 10:27-29, "My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is



ARE CHRISTIANS

greater than all; no one can snatch them out of my Father's hand" (NIV).

These advocates place heavy emphasis on the part that says, "... and they shall never perish, neither shall any man pluck them out of my hand." That statement is true. But they fail to understand that it is Christ's sheep, those who hear His voice and follow Him, who are so kept. As long as they follow, Christ keeps them. When they leave the fold, however, they are on their own. They then expose themselves to the dangers away from the protection of the Shepherd.

Another passage teachers of this doctrine often cite is Romans 8:35, 37-39, "Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? . . . No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" (NIV).

While none of the perils mentioned by the apostle can separate us from Christ, there is something else that can—our own choice. A person can separate himself from God by his own disobedience. That's exactly what Adam and Eve did when they fell from grace.

We must also reject this popular but perilous teaching because it is contrary to the way God deals with people. The relationship between a man and God is a *moral* one. It is true that we are saved by faith, not works. But saving faith leads to and results in obedience. As we trust Christ, He saves us.

Every evangelical Christian would agree that personal salvation requires an initial intellectual, moral, and spiritual commitment to God and right living. Logic—not to mention Scripture—demands that continued salvation depends on continued obedience. The present tense of almost all verbs in the New Testament referring to saving faith declares this truth. One example is John 5:24, "... whoever hears my word and believes [is believing] him who sent me has eternal life . . ." (NIV). There are numerous others: 3:16; 6:35; 11:26; 20:30.

But many of those same Christians who accept an initial moral choice leave their logic behind at this point. They maintain that after a person is saved, God

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



John N. White

ETERNALLY SECURE?

by MERRILL S. WILLIAMS

no longer requires his cooperation in a moral relationship.

We must also reject the doctrine of unconditional eternal security because it contributes to moral and spiritual laxity. To those looking for an easy way, it provides a license to careless Christian living. Too many have endangered their eternal spiritual welfare by living in sin and claiming to be saved.

Jesus saves no one *in* their sins. He always saves *from* sin (Matthew 1:21). As W. T. Purkiser has written, "No one objects to the 'perseverance of the saints.' It is the 'perseverance of sinners' we oppose."

The apostle Paul dealt with some people who had the twisted idea that increased sin meant increased grace, that the more they sinned the more grace they received. Paul put this rhetorical question to them, "Shall we go on sinning so that grace may increase?" (Romans 6:1, NIV). And then he answered himself, leaving no doubt concerning the absurdity of the assertion: "By no means! We died to sin; how can we live in it any longer?" (Romans 6:2, NIV).

Habitual sinning is absolutely inconsistent with personal salvation. The two refuse to mix like water refuses to mix with oil. Purkiser illustrates the contrast graphically, "Nowhere in all God's universe is there such a creature as a truthful liar, an honest thief, or a loyal traitor. Nor, in John's trenchant terms, is there anywhere in God's universe a sinning saint" (*Security: The False and the True*, Beacon Hill Press of Kansas City, 1956, p. 23).

A favorite argument for the doctrine of unconditional eternal security concerns the Christian's relation to God as a son. "Once a son, always a son," we are told. But if that is true, then we can never become Christians in the first place. Since we are children of the devil (1 John 3:10), and if once a son, always a son, then logically we must always be sons of Satan.

Closely related to this is the statement, "Once born, one can never be unborn." But the opposite of birth is not unbirth; it is death. A son cannot be unborn, but he can die. Adam was God's son (Luke 3:38), yet he was liable to death (Genesis 2:17).

And what about those who backslide? Some con-

veniently distinguish between backsliding and being forever lost. Anyone, they say, who has ever once been saved may backslide. But he will never be lost. In fact, God might even take him out of this world to heaven because of his excessive wickedness. Can anyone actually believe that our holy God would allow a person into heaven for the very thing God says will keep him out? The answer is obvious.

Another variety of the doctrine avoids the dilemma of the backslider by maintaining he was never saved in the first place. This teaching places Judas in that category. But if Judas was not at first a true disciple, then how do we know that the other 11 were? And how could he have fallen if he was never saved? These questions beg for answers.

Purkiser states that there are basically two ways that we can view the doctrine of unconditional eternal security. Either it is true, or it is false. If it is true, then every believer who has ever trusted Christ for salvation will finally be saved. If, however, it is not true, backsliders who live to the end of their lives in sin will be lost forever.

On the other hand, the doctrine of eternal security conditioned on continual faith and obedience is also either true or false. If true, then all those who live according to its doctrine will be saved. But if it is false, *its adherents will still be saved!* Belief in and obedience to the teaching of conditional eternal security is the only spiritually safe way to live. And it is certainly the only biblical way. □

THE ROCK

*The Architect of the Universe
Told the people gathered 'round,
"When you build your house—*

Be wise!

Build on solid ground,

Beware!

Don't build upon the sand,

*For when the great storms stir
And torrents burst against the land,
If the foundation isn't sure,
The house will not endure."*

The Carpenter of Nazareth

Is that one true Foundation.

Lives built upon His strength

Through storms will be unshaken.

When winds come and rains descend,

They'll stand firm to the end.

Lives entrusted to

The Master Builder

Will be kept safe

Through any weather.

—VALKYRIE MURPHY

Bend, Oregon



Jesus' Answer to Our Limitations

by GORDON CHILVERS

limitations. One girl told me she would soon be too old for international swimming. She was 21.

Each of us has some limitations. We can do one sort of task, but another is beyond our ability. We have skills that enable us to earn our livings, but for many jobs we are untalented and ignorant.

Weakness, whether physical or mental, soon becomes evident in our lives. It increases the number of jobs that we cannot do. We want to continue working for the Lord as we have done earlier, but weakness has put a brake on our activity.

This limitation distresses a sincere Christian and he easily becomes despondent. Suddenly he begins to appreciate the value of Jesus' constant presence with him. That is the answer.

Why is Jesus' presence more important to us than other people's? He has characteristics that make His companionship unique.

He is the One who has an unfathomable knowledge. Unlike ours, Jesus' knowledge, as James Orr says, "is not successive and gradually acquired . . . is not partial . . . but is eternally and unchangeably complete; is not imperfect and relative as ours is . . . but is immediate, unerring." He knows all there is to know about us and our situation. He knows every mental and physical need we have. He also knows the best way of meeting that need.

Added to Jesus' knowledge is His unlimited power and authority. He has power over the human body, so that He can heal any disease. He can strengthen us for any job He wants us to do for Him. He declared: "All authority in heaven and on earth has been given to me" (Matthew 28:18, NIV).

Jesus uses all His knowledge and power in love. That is what makes His knowledge and power so valuable to us. The love of Christ is so powerful that nothing and no one can prevail against it. The strongest human love can break down, and even a mother's love can fail. Jesus' love for us will neither slacken nor lapse. It will be with us where we are and when we have specific weakness. Jesus' love is never impulsive, emotional, or variable, but constant and certain.

I AM DEEPLY CONCERNED," an elderly lady told me a few days ago. "I cannot do what I would like to do to serve the Lord. My weakness is showing up more and more."

I knew she had served the Lord splendidly for several years and her limitations were more obvious to her than to us. A mother of four, she had been an ardent, successful Sunday School teacher and a diligent visitor.

I reminded her that she had a perfect answer to her problem in a promise Jesus Christ made just before He left here. "I will be with you always, to the very end of the age" (Matthew 28:20, NIV).

We do not have to reach old age before we experience

GORDON CHILVERS is a free-lance writer from Norwich, England.

How does Jesus' presence help us in our present weakness and our personal limitations?

Our answer comes from John's account of the vision of Jesus he had on the Isle of Patmos (Revelation 1:9). John saw Jesus walking in the midst of seven lampstands. Each held a lamp, picturing us as "the light of the world" (Matthew 5:14). Jesus was tending the lamps. He takes a personal interest in each one of them. He wants them to give a bright light; He will supply them with all they need for this purpose. They need oil if they are to shine, so Jesus provides the oil of the Holy Spirit. Daily grace is supplied to meet our weaknesses and limitations.

Jesus is not merely walking among the lampstands, He is working too. Where there is a lamp, there Jesus is. He never leaves us. No place is too dark for Him to be. He sustains, directs, and energizes each of us. He commends or censures, rewards or chastens, dependent on what He knows to be best for us.

He is always watching over us, watching as only He can, that we may shine for Him. Nothing is hidden from His sight. When a severe trial hits us and begins to discourage us, He knows it and can give us the essential relief. Looking to Him, we can be more than conquerors over any weakness or limitation.

Jesus is close to the Christian who feels his weakness and limitations. He gives us the assurance that He has a perfect grasp of our special situation. He fully understands our emotions. He has an unlimited capacity for sympathy. This sympathy brightens our lives with heavenly joy.

How comforting it is to have someone with us in our sadder moments! Not only does our burden lose half its

weight, it shrinks to the smallest size. When Jesus is the One who shares the burden of our limitations, the load becomes much easier to carry or disappears completely.

In our weakness we may feel useless and deserted. We need not. Jesus is always present with us, sharing our weakness and providing for us.

Jesus is always present, just waiting to be recognized and welcomed, yet His presence is often recognized more clearly when weakness is apparent. At such times He seems to burst through the mists that have concealed Him.

J. Herbert Stead, the late warden of the Browning Settlement in London, tells us of a day he was greatly troubled. He went for a walk. "Then suddenly," he says, "He was there beside me. No vision; nothing visible. No sound; nothing audible. No reminiscence, no phantasm: but himself, Jesus, Man of Nazareth. Unmistakably, overpoweringly He.

"He gave me no message; He gave me no mandate. He did infinitely more. He gave me himself. He made me know Him to be the present Companion, the living Leader, the overmastering Lover."

The first disciples felt their limitations. How could they carry out Jesus' commission of teaching all the nations? They were living in fear of their enemies and had only limited intellectual equipment.

Yet they did it. A compensating factor more than outweighed all the weaknesses and limitations they felt. It was Jesus' vital words to them: He would be with them all the time.

We may not always perceive Jesus' presence, but He is always with us. Our weaknesses and limitations are swallowed up by this divine certainty. □

Book Brief

WALK AND PRAY



FAYE FIELD
author



DOES THE THOUGHT of intercessory prayer bog you down? Do you wish you could pray more often and more effectively? "Walk and pray," declares this author. She approaches prayer time from a refreshingly new angle, and a very practical one, at that.

Mrs. Field, a retired college English teacher, found that by combining her daily walk with praying for peo-

ple she saw and met (even if she didn't know them), she could help others and be blessed doing it. She may breathe a prayer of thanks for what someone she sees means to the community, or lift her heart in prayer if she is aware of a person's special need. As to strangers, she analyzes their appearance, actions, expressions, or what she hears them say. She prays that God will meet the needs of their lives, whatever those needs may be.

Included in each chapter is a brief survey of Bible illustrations pertinent to the subject. Under "Coming to Terms," for example, she mentions that John was not consumed with jealousy when Jesus appeared, drawing his audience away. "What a wonderful adjustment to loss of power!" she exclaims. "How we need to hug this example to our hearts. How often we are reluctant to give up the forefront . . . especially to those who will be in our places soon at work."

After reading this book, daily encounters with people take on new meaning. The market is not limited to retirees, nor to walkers. Younger folks will like it, too, and anyone, anywhere, can apply the principles to his or her prayer life! □

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

the editor's STANDPOINT

NOVEMBER ISN'T FOREVER

November, where I live, is not a lovely month. The earth is stripped of summer's foliage, and not yet covered with winter's snow. Skies and sunsets have a somber, brooding, melancholy aspect—or so it seems to me. The bleakness of November makes me think of death. In November I am helped and cheered, however, by looking ahead, by anticipating spring. November is not forever. Resurrection comes!

One of my favorite persons from history is Samuel Johnson, literary genius. And one of my favorite incidents from his life is when he knelt to pray by a dying woman's bedside. The woman was "Kitty" Chambers, an old family servant. Learning of her serious illness, Johnson hurried to her side at Lichfield. He remained there for five months while she lingered, but finally he had to go. Here is his journal account of his last visit with her.

I desired all to withdraw, then told her that we were to part forever, that as Christians we should part

with prayer, and that I would, if she was willing, say a short prayer beside her. She expressed great desire to hear me, and held up her poor hands, as she lay in bed, with great fervour, while I prayed, kneeling by her . . .

I then kissed her. She told me that to part was the greatest pain that she had ever felt, and that she hoped we should meet again in a better place. I expressed with swelled eyes and great emotion of tenderness the same hopes. We kissed and parted. I humbly hope, to meet again, and to part no more.

That hope is not vain. There is "a better country" where death and parting come no more. Beyond the last November, past all dying and grief, there will be an eternal springtime for God's people. As a farmer in Georgia said to me at a funeral, "I'm glad God has a better world than this." To meet again . . . to part no more—thank God for this bright hope! It sustains through the darkest, coldest, loneliest days of our journey. □

OLD SINNERS CAN BE SAVED

"How can a man be born when he is old?" This was the plaintive response of Nicodemus when Jesus said, "You must be born again."

From a human perspective there is weight to the despair-tinged question of Nicodemus. Character does tend to permanence. The older we get the more fixed become our habits of thinking and patterns of behavior. People do suffer from "hardening of the categories."

In a book dating back to 1660, an English preacher wrote, "An old sinner is nearer to the second death, than he is to the second birth . . . His body is nearer to corruption than his soul is to salvation . . . Old sinners are much like old serpents, the fullest of poison."

But the same writer insists, "As there are none so old as that they should despair of mercy, so there are none so young as that they should presume on mercy." Men are born again by the power of God, to which age and entrenched habits are not barriers. When Nicodemus twice asked, "How?" he was thinking of the weakness of man and the strength of sin. But Jesus spoke of the mysterious energy of the Spirit and of the lifting up

(crucifixion) of the Son of man. God's way of changing people is the atoning death of Jesus Christ and the renewing power of the Holy Spirit.

Viewed from the divine perspective, the objections of Nicodemus can be readily brushed aside. God can bring sinners from death to life however long they have been dead in sin.

In a revival meeting where I was preaching, a man in his 60s sought and found Jesus Christ as Savior and Lord. In conversation with him I discovered that he was a hobo. He had come into town that very night on a freight train. The night was cold, and he dropped into the service to get warm, not out of any interest in religion. The gospel message pierced him through with conviction, and he found to his joy that an old man can be born again!

"Is anything too hard for the Lord?" No, including the salvation of sinners who are in the sunset years. Let us present Christ to all, and despair of none. What is not possible with men is gloriously possible with God. Expect young and old to be saved when the gospel is proclaimed. □

Let us present Christ to all, and despair of none. What is not possible with men is gloriously possible with God. Expect young and old to be saved when the gospel is proclaimed.

EVERYDAY SAINTS

The Shunammite woman said of Elisha, "I perceive that this is a holy man of God, which passes by us continually."

Continually is the key word. Anyone can seem to be holy occasionally. The churches are full of Sunday saints. They carry Bibles, recite prayers, sing hymns, give offerings, and some even stay awake and hear sermons. Then they smile, shake hands, go home, and put religion in the closet with their Sunday clothes. Through the week there is nothing distinctively Christian about their lives.

Mark Guy Pearse, in his book *Thoughts on Holiness*, urges Christians to yield their daily occupation to Christ. He wrote:

This is what the world wants. Doubts are born not so much of bad books as of unChristlike Christians. Prejudices against religion find much of their strength in the keen and hard business ways of religious people; or else in their easy-going indiffer-

ence about the little things of daily life. No amount of "Heavenly-mindedness" can make up for the lack of exactness in our words, or of straightforwardness in our dealings. The world does not believe in the flaming love for men's souls that never concerns itself about the bodies or their daily bread. It matters very little how eager a man may be to save his neighbors' souls on Sundays, if he is swift to take them by the throat at the first chance on Monday morning.

The life of holiness is daily or it is a farce.

When asked what he thought about latter day saints, an English preacher said that he preferred everyday saints. This is what the world expects holiness people to be, and rightly so. What we are in church on Sunday is important, but more significant is what we are in markets, schools, offices, factories, and homes every day. "Be holy," Scripture tells us, "in all your behavior" (1 Peter 1:15, NASB). □

VETERAN'S DAY

All wars are tragic, all casualties sad. One of the most heartbreaking experiences men undergo, however, lies in the aftermath of war. Fired by ideals and patriotism, young men fling their fragile lives before shot and shell, and return as veterans to see their ideals and liberties eroded by corrupt politics. I tried to express this horror in a poem written on Veteran's Day in 1961.

*Some were shot and died outright,
While others screamed and fought the rot
Of wounds gangrened, and knew the fright
Of death stalled by a morphine shot.*

*And others never died at all,
But minus arms and hips and legs,
They dangle from a well-scrubbed wall,
Sacked up and hung from sturdy pegs.*

*And other bodies shrugged their trips
Through hells of flame and steel and rock,
But vacant minds and frothing lips
Attest the horrid battle shock.*

*And some, intact, back home today,
Know crueler fate. They daily see
Simpering politics betray
Their blood-and-tear-bought liberty.*

*Yes, some were shot and died outright,
Their hands still clutching at their guns,
And rested from the bloody fight—
These may have been the lucky ones!*

If you read much history it's hard to avoid cynicism concerning the reasons political leaders have for waging war. And your heart fills with inexpressible sadness for war's victims, most of whom are without voice or choice in the bloody situations.

As America observes Veteran's Day, let us honor those who fought to secure and preserve liberty, and let us oppose by every Christian means those who would deny or betray that liberty. And let us thank God for a coming Kingdom where wars shall not occur and "liberty and justice for all" will be more than a slogan. □

general superintendents, their caliber, their dedication, and their examples.

Mrs. Marie A. Ayres
Cambridge, Ontario

TYSON APPRECIATED

This is to express our appreciation for your tribute to Joe Tyson in the August 1 issue.

Wife and I were "snow-birds" spending the winter of 1957-58 in Harlingen, Tex., during Brother Tyson's pastorate there. You mentioned that children loved him—and HOW! When he would come down from the pulpit at the close of a service, the little kids would gather around him, clasp their arms around his legs until the poor man could hardly move, and he would have to gently wiggle loose before proceeding down the aisle.

We too expect to meet this grand old man on the Other Side, and as our combined ages total 191 years

(97 plus and 93 plus) we should not have long to wait.

All this may not interest you in the least, but we do want to thank you for stirring fond memories. Reminiscence is sometimes sweet.

R. F. Schwab, Sr.
Winona, Minnesota

TIMING PERFECT

I want to thank you for printing the article "Unwanted Divorces—Unhealed Victims" in the June 1 issue. On June 9 I had just gotten home from my father's funeral and was facing divorce court the next day. Needless to say I was feeling a little low. When I got my mail for that day there was the *Herald of Holiness*. I opened it up right to the article I mentioned. It was just as if the writer knew my case personally, and the timing could not have been better.

Thanks to this article and the prayers of my many church friends, I am doing just fine.

I have been a reader of the *Herald*

for the past 18 years. Keep up the good work.

Leroy Gregory
Brutus, Michigan

HELP OFFERED

I just finished reading "A Sleeping Giant." I liked it very much. I've been thinking about the cost of college. Why couldn't SAM volunteer for some of the college jobs and reduce the cost to our young people? I don't mean fire the employees, but when the jobs become vacant have enough retirees enlisted to fill the spot. People are retiring younger and in better health. In fact I'd be happy to help at a college. When I retire my income will be limited, but maybe they could provide room and meals in exchange for my work. I'd like to try it for a while. I've been on two work and witness trips and am planning on going again in November to Mexico.

Marjorie Detillian
Columbus, Ohio

A GOOD LISTENER

by BESSIE ROBBINS

WHEN BARB introduced Joan to me at church on Sunday morning as "a friend from work," I was surprised. While Barb was a lovely Christian, a wonderful wife and mother, and a really efficient nursery worker, I had not thought of her as one who would be inviting her fellow workers to church. I was particularly pleased when Joan kept coming to the morning worship service quite regularly. When she knelt at the altar during our revival and gave her heart to the Lord, Barb was elated. So was I, and I was very interested to know just how it had all come to pass. I got the story directly from Joan.

Joan had come from the South to our city to find employment. She was the devoted mother of three boys, but her husband was involved with someone else, and they were separated. She was heartbroken, and completely devastated. She had been a telephone operator and had thought that she would find employment in that capacity; however, she needed immediate in-

come, so she applied at the factory where Barb worked and went to work the same day—right beside Barb. Joan began to share her heartbreak and frustrations with Barb, who was a good listener. There were days when Joan felt that she could not go on living. She was seeking help at a mental health clinic, seeing a psychologist and a psychiatrist.

After a few weeks of this, Joan said to Barb one day, "I think I'll try God, but I want to go to a non-denominational church. I am tired of hearing that all who don't attend a particular church are lost." It was then that Barb invited her to our church, with a strong assurance that she would not hear this kind of thing there. Because Barb had been so helpful to her, reassuring her that she was a worthwhile and irreplaceable person, she felt that she should go to church with her. From the first service, she told me, she felt the presence of the Lord. The people were friendly and caring, and the pastor seemed to say something each service that was helpful to her.

Today Joan is a member of the church and deeply involved in the Children's Ministries. She is one of the most effective and caring Cradle Roll workers I have ever seen. She works now as a telephone operator for Illinois Bell, and she and her husband and boys are together in a lovely home. She and Barb, the quiet and effective witness, work together in the children's department. There is a bond between them that only those who know the story can understand. □

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IN THE NEWS

PEOPLE AND PLACES



C. Michael Courtney was recently selected as one of the "Outstanding Young Men of America." Mike is the associate pastor of Mount Vernon, Ohio, First Church, where he directs Christian education and develops the ministry to young adults. Mike was recognized for his work with young married couples as well as his involvement in community affairs. He is a member of the Knox County Welfare Advisory Board and Interchurch Social Services Advisory Board, North Central Ohio Nazarene Youth International Council.

Mike and his wife, Doris, moved to Mount Vernon in February of 1981. They have one son, Joshua, who is 16 months old.

Dr. Steve Forsythe, assistant professor of agriculture at Mid-America Nazarene College, was recently interviewed for a well-known international radio network series. He was featured on a segment of the popular Voice of

America armed forces radio program "Voice of America Magazine."

The Voice of America is the global radio network of the International Communication Agency, which seeks to promote understanding abroad for the United States, its people, culture, and policies. It is an official service of the U.S. government. VOA produces over 850 hours of air time each week in English and in 38 other languages.

Dr. Forsythe was interviewed by Mr. Paul Franchuck, Voice of America's midwest reporter who is based in the network's Chicago bureau.

The 25-minute segment was broadcast for overseas transmission in late August. The session and interview went into special detail on MANC's agricultural degree program, its emphasis on international agriculture, and the mission of the Church of the Nazarene.



Mrs. Carol Gaetz of Edmonton, Alberta, has been "mother" to a total of 91 boys over the past 35 years. Her special work began when she and her husband were living in Whitehorse in the Yukon. Following her husband's death, Mrs. Gaetz moved to Edmonton and continued taking care of boys who had no real home. She has helped many troubled teenaged boys who have been in trouble with the law. Due to her Christian influence, some have become outstanding citizens. One of them is enrolling in Canadian Nazarene College this fall, to prepare for the ministry in the Church of the Nazarene.

Mrs. Gaetz works to pay expenses on the home which she keeps open for "her boys." She has still found time to fulfill a life-long yearning. Largely self-taught, she has become an accomplished organist, playing for the church services at the Edmonton Beverly church, where she is a member.

NAZARENES TO SUPPORT NATIONAL SAFETY SABBATH SET FOR NEXT FEBRUARY

The Church of the Nazarene is asking its congregations to show their care for others next Valentine's Day by helping protect them from accidents.

Dr. V. H. Lewis, general super-

intendent, has accepted National Safety Council president Vincent L. Tofany's invitation to head churchwide observance of its National Safety Sabbath to be held February 11-14, 1983.

"The guiding principle of our National Safety Sabbath says that if you care for someone, you will help them avoid accidents through instruction and by example," Tofany explained.

"Caring for the well-being of another person means, for example, asking him or her to use safety belts that are supplied in motor vehicles for personal protection in case of a crash.

"I'm extremely pleased the Church of the Nazarene is joining in our national effort to reduce accidents that claim about 100,000 lives every year," Tofany said.

Council statistics show that 50,700 persons died in traffic accidents in 1981. The council estimates at least 12,000 lives a year could be saved if motorists and passengers used safety belts.

The nondenominational National Safety Sabbath is held annually during Valentine's Day weekend.

The council has prepared an activity kit that will be available November 1. Since there will be a limited supply, the council asks churches to duplicate the materials in the kit, including a poster, bulletin insert, and planning guide.

For a kit, write: Religious Activities, National Safety Council, 444 North Michigan Avenue, Chicago, IL 60611.

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Writers' Conference Highlights

215 ENROLLED IN BIENNIAL MEET

"The registration line was too long!" This, the only major complaint of registrants at the Seventh Biennial Nazarene Writers' Conference, helped underscore the record enrollment of 215!

From the opening keynote address by Dr. Leslie Parrott, president of Olivet Nazarene College, to the closing banquet address by W. E. McCumber, editor of *Herald of Holiness*, the hours were chock full of instruction, inspiration, and fellowship. Besides general sessions featuring major addresses by

the guest resource persons, there were lively workshops and seminars geared to two main groups: beginning writers and published writers. A wide variety of subjects was covered. Teen curriculum writers met twice daily to work on specific assignments, while another selected group did an in-depth study of the Enduring Word Series.

Non-Nazarene resource persons who provided main addresses and seminars were: Sally E. Stuart (widely published free-lance writer and lecturer, Portland, Ore.), Dr. James Engel (professor of communications and research spe-



President Leslie Parrott of Olivet presents the keynote address Monday evening.



Above are the four special resource persons as they spoke in their various seminars: (l. to r.) Stanley Baldwin, Oregon City, Ore.; Sally Stuart, Portland, Ore.; James Engel, Wheaton, Ill.; John Conaway, Elgin, Ill. Below left: Note ta-

king was the order of the day in general sessions, seminars, and workshops. Below right: Sally Stuart (r.) chats with a conferee at the get-acquainted mixer held the first night.



cialist at Wheaton Graduate School), Stanley C. Baldwin (former Scripture Press editor), and John C. Conaway (editor of youth curriculum at the David C. Cook Co.).

The conference was held on the spacious campus of Olivet Nazarene College in Bourbonnais, Ill. Monday afternoon (as registrants waited in line) an "Editors Only" session filled the hours with two seminars designed uniquely for them. That evening, the staff was entertained at the home of Dr. and Mrs. Parrott. Each day began with a devotional message by Pastor Melvin McCullough of College Church.

Following the conference, which ran August 23-25, an Extended Session kept some 18 writers at the college for three half-hour sessions each in personal coaching on specific projects. Dr. Albert F. Harper, editor Gene Van Note, and guest speaker Sally Stuart were the Extended Session coaches.

Ongoing encouragement to Christian writers is being provided by local Writers' Clubs sponsored by the Nazarene Publishing House. The next Writers' Conference is set for the summer of 1984. □



W. E. McCumber, editor of the *Herald of Holiness*, speaks at the concluding banquet.

Above: (Top) An informal question-and-answer session was held Tuesday night. At the microphone is Dr. Fred Parker, conference director. Seated are Sally Stuart, John Conaway, Alpin Bowes (moderator of the panel), Stanley Baldwin, and James Engel. (Center) Dr. Earl Wolf conducts one of many workshops. (Third) The editorial and writing group of Youth Ministries held special workshop sessions with John Conaway. Below: (Left) Opportunity was given for writers to talk directly with editors. Here Betty Fuhrman, book coordinator of the Nazarene Publishing House and also conference coordinator, chats with a conferee. (Right) Seated at one end of the head table at the closing banquet are Rev. Gene Van Note, master of ceremonies; Dr. J. Fred Parker, conference director; Dr. Albert F. Harper, director of the extended session; Mrs. Betty Bowes; and Rev. Alpin Bowes, conference registrar.



**SEMINARY SATELLITE
CLASSES IN MEXICO
COMPLETE FIRST SESSIONS**

In a recent interview, Dr. H. T. Reza, president of the new Mexican Nazarene Seminary, reported that the summer satellite classes of the seminary have completed their first two-month sessions in Mexico City, Guadalajara, and Tuxtla Gutierrez—with outstanding success.

Seven students enrolled in Mexico

City, 11 in Tuxtla Gutierrez, and 23 in Guadalajara.

Five classes were taught: Introduction to Theology, Methods of Study and Research, Introduction to Old Testament, Church History, and English. Each class met three hours daily, Tuesday through Friday. Three additional hours of directed research were required of each student, and additional collateral reading and writing as required by each professor.

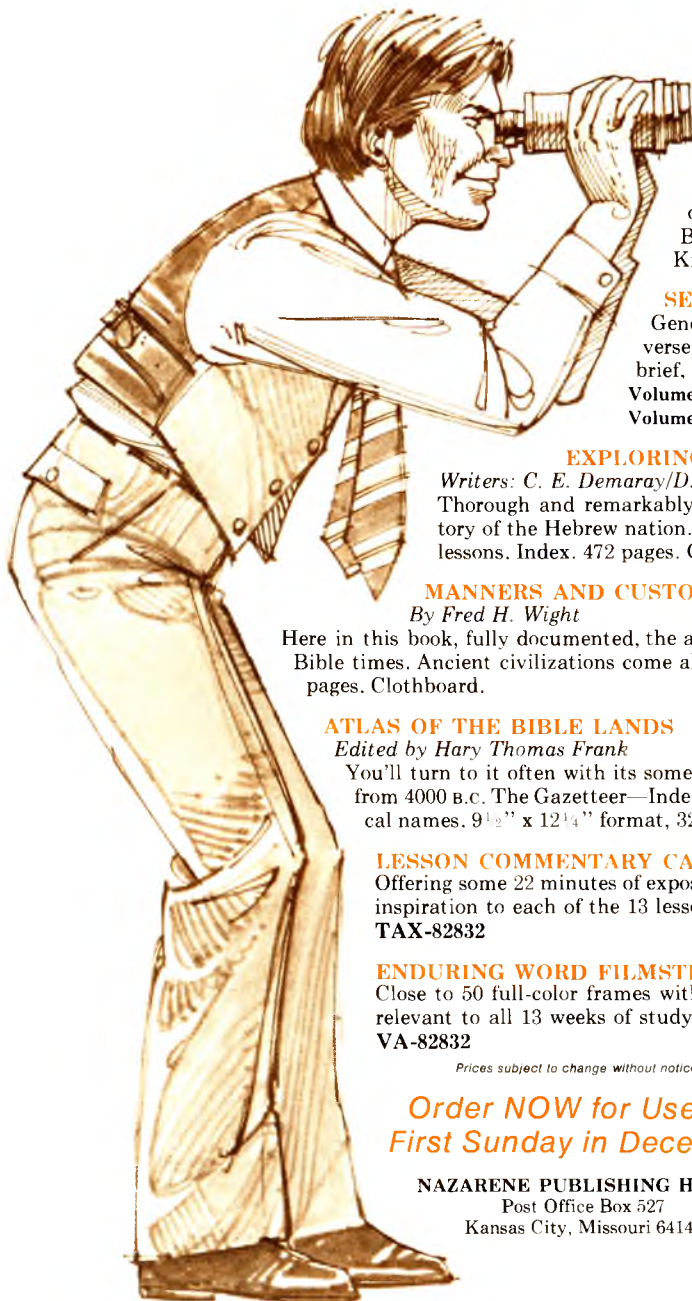
On weekends the students were as-

signed to a local church to assist the pastor. The students were required to report in class on Tuesday, and the pastors reported on the students' work.

The local churches provided transportation and board and room to the students who came to work.

Directors and professors for this new venture are: Dr. Jose Rodriguez, Tuxtla Gutierrez, teaching Introduction to Theology; Dr. Howard Conrad, Mexico City, teaching Introduction to the Old Testament; and Rev. Alejandro Sand-

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oval, Guadalajara, teaching Church History. Mrs. Sandoval taught a class in English at Guadalajara also; and Rev. Isai Avelino taught a class in Methods of Study and Research at Mexico City. Dr. E. Bryant substituted for Dr. Rodriguez at Tuxtla Gutierrez in August.

The schedule for the satellite classes is to offer one subject for intensive study in each center during two-month sessions: July-August, October-November, and January-February, with a final month offered in April. Professors will rotate to a new center at the end of each two-month period. Thus students at each satellite center may earn credit for at least three subjects.



Students at Tuxtla Gutierrez Seminary satellite center

Of the 42 students enrolled in July-August, 23 took the classes for seminary degree credit, and 18 were special students. Thirty-three students earned grades in the courses. Credits earned will apply toward the students' first year requirements when the seminary opens in January 1984. Some unexpected developments and bonuses accompanied the new venture.

A highly qualified teacher of English volunteered to teach English at Tuxtla Gutierrez using a new method just accepted by a U.S. publisher. A class in Methods of Study and Research was an unexpected addition to the planned course in Mexico City.

Dr. Howard Conrad was approached in Mexico City by eager would-be students who had to work during the day and could not attend his classes. He volunteered to repeat the three-hour session in the evening.


The church where one class was scheduled found its remodeling program was taking longer than expected, so no rooms were available for the stu-

dents. A Nazarene high school a mile away was secured for class sessions, but there was no water or other facilities during the summer. The students met at the church, were taken by bus to the school, and each student carried a fresh coconut for his personal water supply.

Land has been secured for the campus for the new Mexican Nazarene Seminary and President H. T. Reza is finalizing plans. He is securing building materials and preparing for an early start on construction of the first building. Present schedule calls for the seminary to open for classes at its permanent site in January 1984.

Some items needed to equip the seminary are: a van for transportation, bicycles, theological books for the library, pianos, accordions, two typewriters, library shelves, office desks, files, and a safe. Scholarships for students will be a constant pressing need.

Dr. Reza can be contacted at his office, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. □



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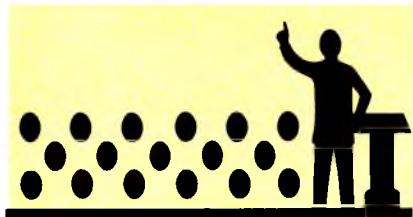
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ARMSTRONG, CHARLES: Mount Erie, IL (1st), Nov. 2-7; Fairfield, IL (1st), Nov. 9-14; Sparta, IL, Nov. 16-21; Erlanger, KY (1st), Nov. 23-28

ARMSTRONGS, LEON, LINDA & FAMILY: De Land, FL (1st), Nov. 2-7; Griffin, GA, Nov. 9-14; Manchester, GA (1st), Nov. 28—Dec. 1

ATKINSON, DEAN & PAT: Ryan, OK, Nov. 1-7

BAKER, RICHARD: Ebensburg, PA, Nov. 2-7; Mount Morris, PA (Fox Chapel), Nov. 8-14; Pentress, WV (Crossroads), Nov. 15-21

BALDWIN, DEAN: Eldon, MO, Nov. 2-7; Ava, MO (Good Hope), Nov. 9-14; Scott City, KS, Nov. 16-21; Reserved, Nov. 23-28; Ozark, MO, Nov. 30—Dec. 5

BEARDEN, LES: Warren, OH (Champion), Nov. 2-7; Louisville, KY (Farmdale), Nov. 9-14; Victoria, VA (1st), Nov. 16-21; Dexter, MO, Nov. 30—Dec. 5

BEATY, BRYAN AND FAMILY: New Iberia, LA (1st), Nov. 5-7; Calhoun City, MS (1st), Nov. 9-14; Meridian, MS (Fitkin Memorial), Nov. 16-21

BELL, JAMES & JEAN: Abilene, TX (1st), Nov. 3-7; Farmers Branch, TX, Nov. 10-14; Reserved, Nov. 24-28

BELIEVERS: See Don Pfeifer Evangelistic Team

BENDER EVANGELISTIC PARTY: Brighton, TN (Tipton County), Nov. 5-14; Osceola, AR, Nov. 19-28

BLUE, DAVE & DANA: Elkhart, IN, Nov. 1-4; Indianapolis, IN (Praise Gathering), Nov. 5-7; Nashville, TN (Trevecca Nazarene College), Nov. 12-14

BLYTHER, ELLIS: Tiffin, OH (1st), Nov. 27; Jacksonville, FL (Central), Nov. 10-21; Daytona Beach, FL (1st), Nov. 30—Dec. 5

BOCK, DON: Circleville, OH (Morris Meth), Nov. 2-7; Danville, IL (1st), Nov. 9-14; Ashland, KY (Cannonsburg), Nov. 26-28

BOHI, JIM AND COMPANY: Missoula, MT, Nov. 3-7; Sidney, MT, Nov. 9-14; Kinnear, WY (Sunnyside), Nov. 17-21

BOONE, FORD: Warner Robins, GA (1st), Nov. 2-7; Merigold, MS (Sunflower), Nov. 9-14; Winnsboro, LA (1st), Nov. 15-21; Crowley, LA (Ellis), Nov. 30—Dec. 5

BREWINGTON, JANE: Minot, ND (1st), Nov. 2-14; Mohall, ND, Nov. 16-21

BROWN, FRED: Union City, IN, Nov. 2-7

BROWN, ROGER: Ravenna, OH, Nov. 2-7; Cedar Falls, IA, Nov. 9-14; Evansville, IN (Victory Chapel), Nov. 17-21; Eldon, MO, Nov. 28

BUCKLIN, GENE & KAY: Miller, SD, Nov. 2-7; Yankton, SD, Nov. 9-14; Watertown, SD, Nov. 16-21

BUCKLES-BURKE EVANGELISTIC TEAM: Baraboo, WI, Nov. 2-7; Olivet Nazarene College, Nov. 12-13; Manteno, IL, Nov. 14; Yorktown, IN, Nov. 16-21; Anderson, IN (East 38th Street), Nov. 30—Dec. 5

BUDD, JAY: South Point, OH, Nov. 2-7; Lucasville, OH, Nov. 9-14; Sunbury, PA (Claytonia), Nov. 16-21; Sharpsville, PA (Sharon), Nov. 30—Dec. 5

CASTEEL, HOWARD: Lovington, NM, Nov. 7-14; Houston, TX (Channelview), Nov. 17-21; St. Louis, MO (Grace), Nov. 28—Dec. 5

CAYTON, JOHN: Frederick, MD, Nov. 2-7; Masontown, WV, Nov. 9-14; Pineville, WV, Nov. 16-21; Reserved, Nov. 22-27; Delta, PA, Nov. 28—Dec. 5

CHAMBERS, LEON & MILDRED: Duncan, OK (Oak Ave.), Nov. 2-7; Ardmore, OK, Nov. 9-14; Fairfax, AL (Valley 1st), Nov. 30—Dec. 5

CHRISTNER, JACK: Hawthorn, PA, Nov. 2-7; Carthage, NY, Nov. 9-14; Reading, PA (Wes.), Nov. 16-21; Grove City, PA, Nov. 28—Dec. 5

COBB, BILL & TERRI: Houston, TX (Northshore), Nov. 2-7; Easton, PA (LeHigh Valley Zone Con.), Nov. 19-21

COLLINS, LUTHER: Osawatimie, KS, Nov. 2-9; Ukiah, CA, Nov. 16-21

CONNETT, JOHN: Decatur, IL (Trinity), Nov. 7

COTTAM, DAVE: Fairview, OK, Nov. 7-14; Dover, OK, Nov. 17-21

COY, JAMES & MARTHA: Novelty, MO (Locust Hill Evang.), Nov. 17-21; Kirksville, MO (Brashear Evang.), Nov. 24-28

CRABTREE, J. C.: Elizabethton, TN (1st), Nov. 2-7; Cleveland, TN (1st), Nov. 9-14

CRANDALL, VERNON & BARBARA: Santa Ana, CA (Edinger), Nov. 30—Dec. 5

CRANE, BILLY: Montpelier, OH, Nov. 2-7; Dayton, OH (Central), Nov. 9-14; Indianapolis, IN (Northside), Nov. 16-21

DARNELL, H. E.: Anderson, IN, Nov. 1-7; Grahn, KY, Nov. 8-14; Mocksville, NC, Nov. 18-28; Easley, SC (Bible Meth.), Nov. 30—Dec. 5

DAWS, LEONARD: Springboro, PA, Nov. 1-7; Winchester, KY, Nov. 10-21

DELL, JIMMY: Plymouth, MI, Nov. 3-7; Lansing, MI (South), Nov. 10; House Springs, MO, Nov. 13-17; Collinsville, IL (1st), Nov. 18-21; Coeur D'Alene, ID, Nov. 28—Dec. 1

DENNIS, DARRELL & FAMILY: Evansville, IN (Grace), Nov. 2-7; Rising Sun, IN (1st), Nov. 9-14; Hillsboro, IN, Nov., 16-21; Achilles, VA (Friends), Nov. 28—Dec. 5

DIXON, GEORGE & CHARLOTTE: Freeport, TX, Nov. 12-14; Concerts in Arkansas, Nov. 16-21; Columbus, KS, Nov. 23-28

DOROUGH, JIM & CAROL: Grand Prairie, TX (1st), Nov. 1-7; Cache, OK, Nov. 9-14; Andrews, TX, Nov. 16-21

DUNMIRE, RALPH & JOAN: Valdosta, GA (1st), Nov. 2-7; Nashville, TN (Radnor), Nov. 9-14; New Castle, IN (1st), Nov. 17-21

DUNN, DON: El Paso, IL, Nov. 2-7

EASTMAN, RICK: Reserved, Nov. 9-14; Lewistown, IL, Nov. 16-21; Reserved, Nov. 23-28

EBY, PAUL & MARTHA ANN: Memphis, TN (Berclair), Nov. 2-7

ERICKSON, A. WILLIAM: Walla Walla, WA (1st), Nov. 2-7; Spokane, WA (Shadle Park), Nov. 9-14; Forrestville, MD (Community), Nov. 17-21; Reserved, Nov. 22-29; Okeechobee, FL (1st), Nov. 30—Dec. 5

ESSELBURN, BUD; THE KING'S MESSENGERS: Hicksville, OH, Nov. 2-7; Chicago, IL (Mt. Greenwood), Nov. 9-14; Tippecanoe, OH, Nov. 16-21; Barnesville, OH, Nov. 30—Dec. 5

FILES, GLORIA; & ADAMS, DOROTHY: Fort Myers, FL (1st), Nov. 9-14; Port Richey, FL (Hudson Wes.), Nov. 16-21

FISHER, WILLIAM: Oxford, PA, Nov. 2-7; Johnstown, PA, Nov. 9-14; Bethlehem, PA (LeHigh Valley Conv.), Nov. 19-21

FORTNER, ROBERT: Crossville, IL (United Meth.), Nov. 1-7; Crossville, IL (McHenry United Meth.), Nov. 8-14; Olney, IL (Mt. Gilead), Nov. 16-21

FRANKLIN, DAVID: Rockford, IL (1st), Nov. 2-7; Rosewood Heights, IL, Nov. 9-14; West Frankfort, IL, Nov. 16-21

FRODGE, HAROLD: Ellisville, IL, Nov. 2-7; Louisville, KY (Southside), Nov. 9-14; Stamps, AR, Nov. 16-21; Grinnel, IA (1st), Nov. 30—Dec. 5

GAWTHORP, WAYLAND: Monterey, TN (Wes.), Nov. 2-7; Cowan, TN, Nov. 9-14; Winchester, TN, Nov. 16-21; Carmi, IL, Nov. 30—Dec. 5

GORMAN, HUGH: Simcoe, Ontario, Nov. 7-12; Sault Ste. Marie, Ontario, Nov. 14-21; Shelburne, Ontario, Nov. 23-28

GORMAN, CHARLES: Louisville, KY (Southside), Nov. 9-14

GRAY, BOB & BECKY: Columbus, IN, Nov. 2-7; St. Clair, MO (Parkway), Nov. 9-14; Oskaloosa, IA, Nov. 20-21

GREEN, JIM & ROSEMARY: Walla Walla, WA (1st), Nov. 2-7; Freeport, IL (1st), Nov. 9-14; Rochester, NY (Trinity), Nov. 16-21; Portland, IN (Sugar Grove), Nov. 23-28

GRIMES, BILLY: Benton, AR (Valley View), Nov. 2-7

GRINDLEY, GERALD & JANICE: Sumter, SC (1st), Nov. 2-7; Bay City, MI (1st), Nov. 30—Dec. 5

GROVES, C. WILLIAM: McArthur, OH, Nov. 2-7; Waverly, OH, Nov. 9-14; Powhatan Point, OH, Nov. 16-21

HAINES, GARY: Brighton, MI (1st), Nov. 6-10; Flint, MI (South), Nov. 13-17; Roseville, MI (Metropolitan), Nov. 19-21; Hampton, VA (1st), Nov. 28—Dec. 1

HALL, CARL: Winamac, IN (1st), Nov. 2-7; Camden, SC (1st), Nov. 9-14; Titusville, FL (1st), Nov. 16-21; Palmetto, FL, Nov. 30—Dec. 5

HANCOCK, BOYD: Nampa, ID (North), Nov. 2-7; Clifton, CO, Nov. 9-14; Anthony, KS (1st), Nov. 16-21; Reserved, Nov. 23-28; Hiwassee, AR, Nov. 30—Dec. 5

HAYNES, CHARLES & MYRT: Princeton, IN (1st), Nov. 2-7; Mackey, IN, Nov. 9-14; Charlottesville, VA, Nov. 16-21; Poteau, OK, Nov. 30—Dec. 5

HICKE, S. F.: Havana, IL, Nov. 16-21

HILL, RON: Strong, ME, Nov. 9-14

HORNE, ROGER & BECKY: Reserved, Nov. 2-7

HOWARD, RICHARD: Selinsgrove, PA, Nov. 2-7; Bloomsburg, PA, Nov. 9-14; Reserved, Nov. 22-27; Sterling Heights, MI (Community), Nov. 28—Dec. 5

INGALLS, JAMES: Santa Maria, CA (1st), Nov. 2-7; Upland, CA (1st), Nov. 9-14; Springfield, IL, Nov. 30—Dec. 5

JACKSON, CHUCK & MARY: Louisville, KY (1st), Nov. 2-7; Louisville, KY (Farmdale), Nov. 9-14; Kokomo, IN (1st), Nov. 16-21; Jackson, TN (Central), Nov. 26-28

JACKSON, PAUL & TRISH: Sacramento District Preachers' Wives' Retreat, Nov. 2-4; Concerts in California, Nov. 5-12; Carson City, NV (1st), Nov. 14-19; Reserved, Nov. 20-25; Denver City, TX (1st), Nov. 30—Dec. 5

JAMES, RANDY & MARY JANE: Ridge Farm, IL, Nov. 2-7; Muncie, IN (Emmanuel), Nov. 9-14; Selma, IN (Harris Chapel), Nov. 16-21; Clinton, IN, Nov. 30—Dec. 5

JANTZ, CALVIN & MARJORIE: Farmland, IN, Nov. 2-7; Berne, IN, Nov. 9-14; Nebo, IL, Nov. 16-21; Milford, IL, Nov. 23-28

JAYMES, RICHARD: Pomeroy, OH (United Brethren in Christ), Nov. 2-14

JOHNSON, RON: Concerts in Oregon & California, Nov. 7-23; Concerts in Washington, Nov. 28

JONES, TERRY: Syracuse, KS (1st), Nov. 3-7; Fayetteville, AR (1st), Nov. 10-14; Greenbrier, AR (1st), Nov. 17-21

LASSELL, RAY & JAN: Oak Hill, WV (Gospel Tabernacle), Nov. 2-7; Fairfield, OH, Nov. 9-14; Bloomington, IN (Northside Wes.), Nov. 23-28

LAWSON, WAYNE: Arlington, OR, Nov. 7-12; Middleton, ID, Nov. 14-21; Vancouver, WA (4th Plain), Nov. 30—Dec. 5

LAXSON, WALLY & GINGER: Jackson, MI, Nov. 3-7; Reserved, Nov. 8-14; Cullman, AL (Indoor Camp), Nov. 17-21; Reserved, Nov. 22—Dec. 5

LECKRONE, LARRY: Lima, OH (1st), Nov. 2-7; Owego, NY, Nov. 9-14; St. Louis, MO (Southwest), Nov. 16-21

LECRONE, JON & BETH: Fresno, CA (Valley Christian Center), Nov. 1-7; Clovis, CA, Nov. 21-24; Fresno, CA (Grace), Nov. 28

LEIDY, ARNOLD: Tucumcari, NM, Nov. 9-12; Mountair, NM, Nov. 14-21; Eufaula, OK, Nov. 23-28; Reserved, Nov. 29—Dec. 2

LESTER, FRED R.: Issaquah, WA (1st), Nov. 7-14; Hayward, CA (1st), Nov. 16-21

LIDDELL, P. L.: Jackson, MI (Grace), Nov. 2-7; Freeport, IL, Nov. 9-14; Oregon, IL, Nov. 16-21; Portland, IN (Sugar Grove), Nov. 23-28; Bay City, MI (1st), Nov. 30—Dec. 5

LORENSEN, LINDA BROWN: Florida Concert Tour, Nov. 19—Dec. 3

LOTENORE, BOB: Jasper, AL, Nov. 2-7; Birmingham, AL (Centerpoint), Nov. 9-14; Oneonta, AL (Union Hill), Nov. 17-21; Beebe, AR (1st), Nov. 30—Dec. 5

LOWN, ALBERT: Greencastle, PA (Antrim), Oct. 31—Nov. 7; Knoxville, TN (Wes.), Nov. 9-14

LUTHI, RON: Great Bend, KS, Nov. 2-7; Oberlin, KS, Nov. 9-14

LYBARGER, EVERETT: Fessenden, ND (1st), Nov. 2-7; Dickinson, ND (1st), Nov. 9-14; Jacksonville, AR (1st), Nov. 30—Dec. 5

MANLEY, STEPHEN: Okadale, CA, Nov. 2-7; Sacramento, CA (Liberty Towers), Nov. 9-14; Oxnard, CA, Nov. 16-21; Modesto, CA (Trinity), Nov. 23-28; Oroville, CA, Nov. 30—Dec. 5

MANN, L. THURL & MARY KAY: Kansas City, MO (Dundee Hills), Nov. 2-7; Ponca City, OK, Nov. 10-14; Pueblo, CO (1st), Nov. 16-21; Brush, CO, Nov. 26-28; Rocky Ford, CO, Nov. 30—Dec. 5

MARTIN, W. DALE: Colonial Heights, VA, Nov. 3-7; Ravenswood, WV, Nov. 10-14; Angola, IN (Wet), Nov. 17-21; Reserved, Nov. 22-28

MATTER, DAN & ANN: Van Wert, OH (Antioch Friends), Nov. 8-14; Payne, OH, Nov. 24; Denver, IN (Baptist), Nov. 29—Dec. 5

MAYO, CLIFFORD: McAlester, OK, Nov. 9-14

McCUITION, MARK & PATRICIA: Fairbanks, AK, Nov. 2-7; Anchorage, AK (Jewell Lake), Nov. 9-14; Kodiak, AK, Nov. 16-21; Reserved, Nov. 23-28; Fairview, OK (Cedar Springs), Nov. 30—Dec. 5

McDONALD, C. M.: Portland, IN (Evangel. Meth.), Nov. 1-7; Fairmount, IL (Evang. Meth.), Nov. 8-14; Paynesburg, WV (Baptist), Nov. 22-28

McKELLIPS, DALLAS: Hutchinson, KS (Bethany), Nov. 2-7; Holyoke, CO, Nov. 9-14; Alliance, NE, Nov. 16-21; Curtis, NE, Nov. 23-28; Higgins, TX, Nov. 30—Dec. 5

MELVIN, DOLORES: Beattyville, KY, Nov. 2-7; Beebe, AR (Hickory Plains), Nov. 28—Dec. 5

MEREDITH, DWIGHT & NORMA: Oakley, KS, Nov. 9-14

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

MILLER, BERNARD: St. Johns, OH (1st Meth. of St. Johns & Niopolls), Nov. 11-14

MILLHUFF, CHUCK: Phoenix, AZ (Biltmore), Nov. 10-14; Reserved, Nov. 24-28

MOORE, NORMAN: Rialto, CA, Nov. 3-7; San Jacinto, CA, Nov. 10-14; Reserved, Nov. 23-27; Westminster, CA (Community), Nov. 28

MORRIS, CLYDE: Peterstown, WV, Nov. 2-7; Owego, NY (1st), Nov. 9-14

MORRIS, ROBERT: Winston-Salem, NC, Nov. 2-7

MOSS, UDELL: Grand Rapids, MI (Fairview Wes.), Nov. 2-7; Rock Island, IL (1st), Nov. 9-14; Silva, MO (Lodi), Nov. 23-28

MOYER, BRANCE: Hillsboro, TX, Nov. 9-14; Garnett, KS, Nov. 16-21

MURPHY, MARK: Highland, IN (1st), Nov. 3-7; Crown Point, IN, Nov. 24-28; Mentor, OH, Nov. 30—Dec. 5

MYERS, HAROLD: North Star, MI, Nov. 2-7; Ionia, MI, Nov. 9-14; Reserved, Nov. 16-28; Van Buren, IN, Nov. 30—Dec. 5

NEFF, LARRY & PAT: Roanoke, VA (Emmanuel Wes.), Nov. 2-7; Roanoke, VA (1st), Nov. 9-14; Hernando, FL, Nov. 16-28; Hernando, FL (1st), Nov. 30—Dec. 5

OVERTON, WILLIAM: Washington, NJ, Nov. 7-14

PALMER, JAMES: Decatur, IN (Christian Holiness), Nov. 2-7; Seymour, IN (Peter's Switch), Nov. 9-14; New Albany, IN (1st), Nov. 16-21; Reserved, Nov. 22-28; Indianapolis, IN (Eagle Dale), Nov. 30—Dec. 5

PARR, PAUL: Sheridan, IN (Big Springs Comm.), Nov. 17-21

PASSMORE EVANGELISTIC PARTY: North Tonawanda, NY, Nov. 2-7; Hyde, PA, Nov. 9-14; Milford, DE, Nov. 16-21; Reserved, Nov. 23—Dec. 5

PATTERSON, NORMAN: Van Buren, AR, Nov. 2-7; Dayton, OH, Nov. 9-14; Regent, ND, Nov. 16-21

PERDUE, NELSON: Elkins, WV, Nov. 2-7; Circleville, OH, Nov. 9-14; Kokomo, IN, Nov. 16-21; Mentor, OH, Nov. 30—Dec. 5

PFEIFER, DON, EVANGELISTIC TEAM: Kankakee, IL (Eastridge), Nov. 2-7; Ogden, IL, Nov. 9-14; Charleston, WV (Caivary), Nov. 16-21; Dayton, OH (Beaver Creek), Nov. 30—Dec. 5

PIITS, PAUL: Haldor Lillenas Presentations, c/o Victory Films, P.O. Box 3630, Arcadia, CA 91006

PORTER, JOHN & PATSY: Rock Hill, SC (Oakdale), Nov. 2-7; Georgetown, SC (1st), Nov. 9-14; Reserved, Nov. 16-21; McMinnville, TN (1st), Nov. 23-28; Fort Oglethorpe, GA, Nov. 30—Dec. 5

THE NAZARENE HUNGER AND DISASTER FUND

The Nazarene Hunger and Disaster Fund is a special fund maintained at Nazarene Headquarters in Kansas City to meet needs caused by famine, earthquakes, floods, displacement due to war, or other sudden or long-standing disasters. Through this fund, food has been made available to undernourished school children and nutrition centers in Haiti; to earthquake victims in Italy, Mexico, and Central America; to families displaced by fighting in Lebanon and Central America; to refugee families in Southeast Asia; to malnourished mothers and small children in Africa. Medical relief supplies have been flown to areas of disaster. And it is an ongoing program. Funds can be sent at any time to Dr. Norman Miller, General Treasurer, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131, designated for Nazarene Hunger and Disaster Fund. All monies will be used 100 percent for the purpose designated.

QUALLS, PAUL: Canton, OH (United Meth.), Nov. 9-14; Titusville, FL (1st), Nov. 16-21; Erlanger, KY, Nov. 23-28

RICHARDS, LARRY & PHYLLIS: Versailles, KY (Lafayette), Nov. 2-7; Greenville, OH (Trinity Wes.), Nov. 12-14; Richmond, IN (St. Paul), Nov. 21; Indianapolis, IN (Southwest), Nov. 28

RITCHIE, L. L.: Racine, OH, Nov. 21-28

ROBINSON, TED: Battle Creek, MI (West Michigan Ave.), Nov. 2-7; Wooster, OH (1st), Nov. 9-14; Newell, WV (1st), Nov. 16-21; Reserved, Nov. 23-28; Spencerville, OH, Nov. 30—Dec. 5

ROSS, MICHAEL: Lake Worth, FL (1st), Nov. 2-7; Sikeston, MO (1st), Nov. 9-14; Clearwater, FL (Central), Nov. 16-21; Merrillville, IN (1st), Nov. 30—Dec. 5

ROTH, RON: Falls City, NE (1st), Nov. 2-7; Carbondale, IL (1st), Nov. 9-14; Charleston, MO, Nov. 16-21; Sand Springs, OK (1st), Nov. 28—Dec. 5

RUNYAN, DAVID: Springfield, MO (East Grand), Nov. 2-7; Mountain Grove, MO, Nov. 9-14; Republic, MO (Mt. Vernon), Nov. 17-21; Pana, IL, Nov. 30—Dec. 5

SHANK, JOHN: Oakland City, IN, Nov. 2-7; Canton, IL (1st), Nov. 9-14; Morton, IL, Nov. 16-21; Reserved, Nov. 23-28; Canton, IL (Maples Mill), Nov. 30—Dec. 5

SHOMO, PHIL: Muncie, IN, Nov. 2-7; Sheridan, IN (Wes.), Nov. 9-14; Fort Wayne, IN (Southside), Nov. 17-21; Reserved, Nov. 23-28

SHOMO, RICHARD: Indian Head, MD, Nov. 12-14

SMITH, CHARLES HASTINGS: Carnegie, OK, Nov. 9-14; Tulsa, OK, Nov. 17-21

SMITH, DUANE: Lindsay, CA, Nov. 2-7; Manteca, CA, Nov. 9-14; Reno, NV (1st), Nov. 16-21; Mulino, OR, Nov. 23-28; Hood River, OR, Nov. 30—Dec. 5

SMITH, HAROLD & ORPHA: Hastings, MI, Nov. 2-7

SMITH, OTTIS & MARGUERITE: Laurel, DE, Nov. 2-7; Baltimore, MD (Dundaik), Nov. 9-14; West Grove, PA, Nov. 16-21

SPROWLS, EARL: Avon Park, FL, Nov. 9-14; Cleveland, MS, Nov. 30—Dec. 5

STEGALL, DAVID: Cedar Falls, IA, Nov. 5-14; Wickes, AR, Nov. 16-21; Broken Bow, OK, Nov. 26—Dec. 5

STEVENSON, GEORGE: Sumter, SC (1st), Nov. 2-7; West Columbia, SC (Central), Nov. 9-14; Monongahela, PA, Nov. 16-21; Coal Grove, OH, Nov. 23-28; Fredericksburg, VA, Nov. 30—Dec. 5

STREET, DAVID: Kempton, IL, Nov. 1-7; Eau Claire, WI, Nov. 10-21; Rock Mills, AL, Nov. 30—Dec. 12

STRICKLAND, RICHARD: For slate information, call Evangelism Ministries (800) 821-2154

SWANSON, ROBERT: Erick, OK, Nov. 9-14

TAYLOR, DAVID: Fiat Rock, MI, Nov. 2-7; St. Joseph, MI, Nov. 9-14

TAYLOR, ROBERT: Newell, WV (Glendale), Nov. 2-7; Hernshaw, WV (Lens Creek), Nov. 9-14; Ashland, KY (Grace), Nov. 16-21; Reserved, Nov. 22-28; Erma, NJ (1st), Nov. 30—Dec. 5

TRIPP, HOWARD: Valdosta, GA, Nov. 2-7; St. Louis, MO (Fenton), Nov. 9-14; Roland, OK, Nov. 16-21

TRISSEL, PAUL & MARY: Silver City, NM, Nov. 10-14

TUCKER, BILL & JEANETTE: Merrillville, IN (Lincoln Gardens Wes.), Nov. 2-7; Lafayette, IN (Schuyler Ave. Wes.), Nov. 9-14; Bedford, PA, Nov. 16-21; Mount Pleasant, IA (Trenton Missionary), Nov. 30—Dec. 5

VARIAN, WILLIAM: Lima, OH (1st), Nov. 2-7; Mattoon, IL (East Side), Nov. 9-14; Athens, OH (1st), Nov. 16-21

WADE, E. BRUCE: Mesquite, TX, Nov. 9-14

WALKER, LAWRENCE: Florida Revival Rallies, Nov. 3-7

WELCH, W. B.: Moncks Corner, SC, Nov. 2-7; Orangeburg, SC (Southwest Terrace), Nov. 9-14

WELLS, LINARD: Dallas, TX (Casa View), Nov. 4-7; Mesquite, TX, Nov. 9-14; Clarksdale, MS, Nov. 16-21; Reserved, Nov. 22-27

WHITLATCH, CRAIG: Missouri Valley, IA, Nov. 16-21

WILLIAMS, LARRY: Tyler, TX (South Park), Nov. 2-7; Stephenville, TX, Nov. 16-21

WISEHART, LENNY & JOY: Dodge City, KS (1st), Nov. 3-7; Reserved, Nov. 9-14; Salina, KS (1st), Nov. 16-21; Reserved, Nov. 23-28

WOOD, AL & BEVERLY: Duncan, OK, Nov. 2-7; Ardmore, OK (1st), Nov. 9-13; Reserved, Nov. 23-28

WOODWARD, S. OREN & FAYE: Washington, IL (Sunnyland), Nov. 2-7; Columbus, OH (West Broad), Nov. 9-14; Williamsburg, OH, Nov.

16-21; Reserved, Nov. 22-27; Mansfield, OH (1st), Nov. 28—Dec. 5

WYLIE, CHARLES: Coffeyville, KS (Central), Nov. 2-7; Dodge City, KS (CollegeHeights), Nov. 9-14; Beatrice, NE (1st), Nov. 16-21

WYRICK, DENNIS: Ravenna, OH, Nov. 2-7; Canton, OH (Bethany United Meth.), Nov. 9-14

12 received into membership. Thirty professed salvation and 8 were sanctified during the meetings. □

—Bryan Russell, pastor

Alpena, Mich.: An extended week of dynamic music and preaching by *Paul and Trish Jackson* crowned five months of preparation and three weeks of nightly prayer vigil by **First Church**. Of the 107 seekers at the altar, 20 were born into God's kingdom, 11 were sanctified, and a teen boy was called to preach. Six people experienced divine healing. The most dramatic of these was a blind teenage girl who gained her sight. □

—Wm. Hunter, Jr., pastor

NEWS OF EVANGELISM

Manchester, Ga.: A new level of excitement and growth followed revival services with *Lloyd and Gertrude Ward* in **Manchester First Church**. Fifteen people have been baptized and

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WEST VIRGINIA DISTRICT VOTES TO DIVIDE

The West Virginia District has voted to divide into two districts.

The action was taken in its district assembly last month where Dr. Charles H. Strickland was the general superintendent in jurisdiction. He reports that division lines are those recommended by a special district commission that studied the proposed change and reported to last year's assembly.

The actual division of the district will take place in the coming assembly year. □

FOR THE RECORD

DISTRICT ASSEMBLY REPORTS

ILLINOIS

The 39th annual assembly of the Illinois District met at Springfield First Church. District Superintendent John J. Hancock, reelected to a four-year term, reported.

Presiding General Superintendent Eugene L. Stowe ordained Larry Hucker, Kevin Sheese, David McGuire, Leslie Wilhelm, William C. Wescoe, and Charles Watkins.

Elected to the Advisory Board were elders Cecil Carroll, Sr., Michael Ice, and John Ruzich, and laymen Kent Nisbet, Jerry Oliver, and Kenneth Whittington.

Lorene Whittington, Garey Miller, and Duane Schmidt were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

SOUTHWEST OKLAHOMA

The 34th assembly of the Southwest Oklahoma District met at Oklahoma City Western Oaks Church.

District Superintendent M. Bert Daniels, completing the first year of an extended term, reported.

Dr. V. H. Lewis was the presiding general superintendent.

Elected to the Advisory Board were elders Carl B. Summer, Bill R. Johnson, and Robert G. Snodgrass and laymen Ken Hughen, James E. Emmert, and Roy Thompson.

Mrs. Robert Swanson was elected NWMS president. Rev. Bruce Johnson was reelected NYI president, and Rev. Garland Wallace was reelected chairman of the Board of CL/SS.

GEORGIA

The 68th annual assembly of the Georgia District met at Atlanta First Church. District Superintendent Harold Latham, currently serving under appointment, reported a new church in Hinesville. He was elected to a one-year term.

Dr. Charles H. Strickland, presiding general superintendent, ordained Michael D. Bearden, Norris B. Gibson, Arthur L. Hall, Howard G. Harper, T. Jerry Peacock, Sr., and Mark C. Tipton.

Elders James B. Hubbard, J. Emory Lindsey, and Robert E. Maner, and laymen Marcus Clements, John Faircloth, and Howard Marks were elected to the Advisory Board.

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

MINNESOTA

The 43rd annual assembly of the Minnesota District met at Lake Koronis Assembly Grounds. District Superintendent Virgil K. Grover, completing the second year of an extended term, reported.

Presiding General Superintendent William M. Greathouse ordained Terry L. Dingman and Richard E. Spencer.

Elected to the Advisory Board were elders Charles D. Roberts and Kenneth R. Wood, and laymen Elmer Nelson and Phillip Nelson.

Mrs. Frank W. Rooney was reelected NWMS president, Rev. David L. Ringhiser was reelected NYI president, and Rev. Lee McCleery was elected chairman of the Board of CL/SS.

MISSOURI

The 72nd annual assembly of the Missouri District



Shown at the Minnesota District Assembly (l. to r.) are (standing) Rev. Terry L. Dingman, ordinand; Rev. Virgil K. Grover, district superintendent; Dr. William M. Greathouse, general superintendent; Rev. Richard E. Spencer, ordinand; and (seated) Mrs. Dingman and Mrs. Spencer.

met at St. Louis Ferguson Church. District Superintendent Arthur E. Mottram, completing the first year of an extended term, reported.

Presiding General Superintendent V. H. Lewis ordained Michael Glen Palmer, Thomas William Taylor, Jr., and Ralph Eugene Wood.

Elders Harry Rich, William Sunberg, and Harold D. Wright, and laymen Al Bain, Don Cork, and Jack Whaley were elected to the Advisory Board.

Mrs. Arthur E. Mottram was reelected NWMS president, Gene Grate was elected NYI president, and Wayne LaForce was reelected chairman of the Board of CL/SS.

DALLAS

The 74th annual assembly of the Dallas District met at Dallas First Church. District Superintendent W. M. Lynch, completing the second year of an extended term, reported.

Dr. William M. Greathouse, presiding general superintendent, ordained Ronald Gilbert and James Stocks.

Elders Jesse Middendorf, John Calhoun, and



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Pictured at the 1982 Illinois District Assembly (l. to r.) are Dr. Eugene L. Stowe, general superintendent; ordinands and wives, Rev. and Mrs. Larry Hucker, Rev. and Mrs. Kevin Sheese, Rev. and Mrs. David McGuire, Rev. and Mrs. Leslie Wilhelm, Rev. and Mrs. William C. Wescoe, Rev. and Mrs. Charles Watkins; and Rev. John J. Hancock, district superintendent.



Pictured at the Georgia District Assembly (l. to r.) are Dr. Harold Latham, district superintendent; Mrs. Miriam Evangeline Coleman, credentials transferred from another denomination; ordinands and wives, Rev. and Mrs. Mark Tipton, Rev. and Mrs. Howard Greg Harper, Rev. and Mrs. T. Jerry Peacock, Sr., Rev. and Mrs. Arthur L. Hall, Rev. and Mrs. Norris B. Gibson, and Rev. and Mrs. Michael D. Bearden; Dr. Charles H. Strickland, general superintendent; and Rev. Tom Rash, district secretary.



Shown at the Missouri District Assembly (l. to r.) are (front row) ordinands and wives, Ralph Wood, Thomas Taylor, Jr., and Michael Palmer; (back row) Dr. V. H. Lewis, general superintendent; and District Superintendent Arthur E. Mottram.



Pictured (l. to r.) are the ordinands of the Eastern Michigan District with Rev. Steve Anthony, district secretary, and Dr. Don J. Gibson, district superintendent; Rev. William McKay; Rev. Dean Wilson; Rev. Ed Heck; Rev. Steve West; Rev. Lonnie Bullock; Rev. Fred Bridge; and Dr. William M. Greathouse, general superintendent.

W. M. Dorough, and laymen Jack Balko, David McClung, and Arless Wilson were elected to the Advisory Board.

Mrs. Betty Lynch was reelected NWMS president, Jim Cooper was elected NYI president and John Bowling was elected chairman of the Board of CL/SS

SOUTHEAST OKLAHOMA

The 14th annual assembly of the Southeast Oklahoma District met at Henryetta, Okla. District Superintendent Wendell O. Paris, completing the first year of an extended term, reported.

Presiding General Superintendent Charles H. Strickland recognized the credentials of Ralph Cooper and John Jones.

Elected to the Advisory Board were elders Clifford Joines and James Steward, and laymen Bob Ketchum and Lenard Stubbs.

Mrs. Wendell O. Paris, Rev. William D. Holley, and Rev. Harold Blankenship were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

EASTERN MICHIGAN

The 33rd annual assembly of the Eastern Michigan District met at Flint Central Church. District Superintendent Donald J. Gibson, completing the second year of an extended term, reported two new churches, Detroit New Hope and Chesterfield.

Dr. William M. Greathouse, presiding general superintendent, ordained Steven West, Lonnie J. Bullock, Edward H. Heck, Frederick T. Bridge, and Dean Wilson, and recognized the credentials of William D. McKay.

Elders James Mellish, Carl Allen, Eugene Frame, and F. Grant Cross, and laymen Robert Chenoweth, John Q. Dickey, Gordon Horton, and Vernon Lunn were elected to the Advisory Board.



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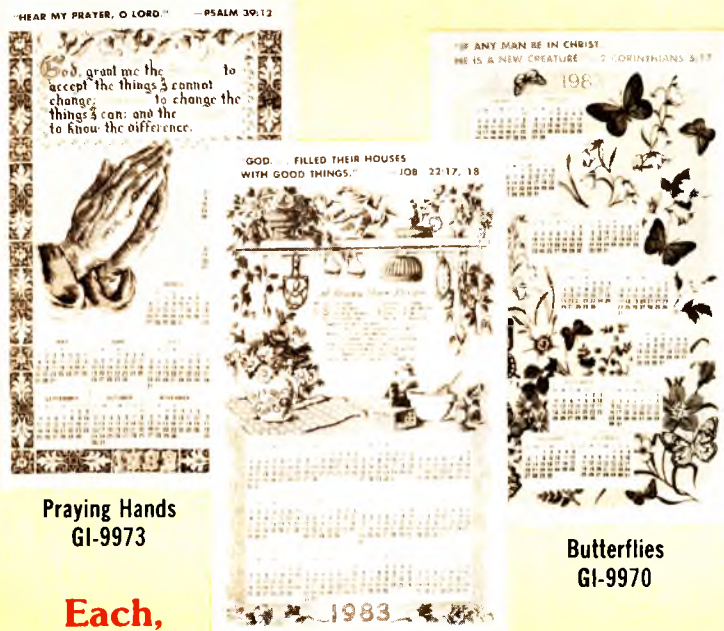
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Doris Dickey, Bob Kring, and Jerry Short were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

MOVING MINISTERS

FRANCIS P. BOZEMAN from Jasper (Tex.) Wesley Chapel to Stinesville, Ind.
KENNETH M. BROWN from Coalgate, Okla., to Wickes (Ark.) First
CALVIN E. CAMPBELL from Gorham, Ill., to Mount Erie, Ill.
PAUL CARLOCK from associate, Colorado Springs Trinity, to Rosewood (Ill.) Heights
ERNEST H. CARTER from Charleston (S.C.) First to Lebanon (Tenn.) First
KENT R. DAVIS from associate, Wichita (Kans.) Linwood, to associate, Denver Columbine Hills
J. WADE DICKSON from associate, Chicago First, to Georgetown, Ill.
J. W. DOSS from evangelism to Hartselle, Ala.
THOMAS A. FIALA to Kannapolis (N.C.) Westside
JOHN A. HAHN to Royal City, Wash.
PETER G. HARGREAVES from associate, Waco (Tex.) Trinity, to Devine (Tex.) Medina Valley
WAYNE HOLMES from associate, Roxana, Ill., to Fairview Heights (Ill.) First
LARRY HOPKINS from Mount Erie, Ill., to Jacksonville, Ill.
ROBERT J. HUDGINS from student, Nazarene Bible College, Colorado Springs, Colo., to Pelion, S.C.

BOB R. LINDLEY from Calgary (Canada) First to Cincinnati Springdale
ROBERT MORRIS from Ashwood (Oswego, S.C.) to evangelism
JAMES F. MAHAN from Merrillville (Ind.) First to Vandalia, Ohio
JOSEPH W. MORSE from Rosebloom (Casilla, Miss.) to Corinth (Mission), Miss.
BEN RODRIGUEZ from Colorado Springs (Latin) to San Bernardino (Hispanic), Calif.
RAY SEWARD from Roanoke (N.C.) Rapids to Montrose (Ga.) St. John
PAUL M. SMITH from Natchez, Miss., to Tupelo, Miss.
LARRY G. SNYDER to Hazelwood, N.C.
TERRY G. SOLINA from Grafton (W.Va.) Blueville to Wellsburg, W.Va.
GLEN STOVER from Okolona, Miss., to Natchez, Miss.
WILLIAM E. SVEDBERG to Kingstree, S.C.
RONNIE F. TAYLOR from Orangeburg (S.C.) Memorial to evangelism
RODGER B. THELANDER from student, Mid-America Nazarene College, Olathe, Kans., to Washington, Ia.
ROBERT TUCKER from Athens, W.Va., to Winston-Salem (N.C.) Faith
C. HOWARD WADE from Lincoln (Neb.) First to Denver Columbine Hills
RICHARD WESLEY from associate, Cincinnati Montana Avenue, to Newtonville, Ohio

C. EDWIN WEST from evangelism to associate, Spokane (Wash.) First
DONALD B. WILBER to Prosser, Wash.

MOVING MISSIONARIES

REX EMSLIE, Republic of South Africa, retired, Home address: 6 Shinglewood, 340 Florida Road, Durban 4001, Republic of South Africa
HOWARD MILLER, Swaziland, Furlough address: P.O. Box 395, Nampa, ID 83651
WILLIAM PATCH, Korea, Field address: 30-7 Moon Hwa Dong, Chung Cheong Nam do, Cheonan City, Korea 330
BYRON SCHORTINGHOUSE, Australia, Furlough address: 4925 S.W. 91st Ave., Miami, FL 33165
PHILIP STEIGLEDER, Trans South Africa, Furlough address: 6829 - 6 Panamint Row, San Diego, CA 92139
WALLACE WHITE, P.O. Box 6606, Boroko, Port Moresby, Papua New Guinea

ANNOUNCEMENTS

The Cape May, N.J., Erma church (formerly Rio Grande) will celebrate its 70th anniversary on December 12, 1982. All former pastors, members, and friends are invited to attend the celebration.

Persons wishing to contact the church should write to: Erma Church of the Nazarene, Rev. Ernest A. Hinson, 886 Towerview Rd., Cape May, NJ 08204.

The Coal Grove, Ohio, church will celebrate its 40th anniversary on December 12, 1982. All former pastors and friends are invited to attend. Memorabilia such as snapshots or letters of greeting, and any historical information pertaining to the church, would be appreciated. Contact Rev. Aaron R. Abney, pastor, 135 Center St., Coal Grove, OH 45638, or (614) 532-0685.

The Fowler, Colo., church will celebrate its 50th anniversary on Sunday, December 12, 1982. All former pastors, members, and friends are invited to attend, or send greetings to be read. Services will be held Sunday at 11 a.m., and a potluck dinner will follow the morning service. Dr. M. Harold Daniels, district superintendent, will be our guest speaker. Address all correspondence to Pastor Glenn C. Smith, 321 Main St., Fowler, CO 81039, or phone (303) 263-4631.

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

RECOMMENDATIONS

I recommend REV. DAVID J. MYERS, who is entering the field of evangelism, to the people across the church. Brother Myers has served successfully in the pastorate for the last few years, and had previously spent six and one-half years as a full-time evangelist. Rev. Myers is a sound biblical preacher and a solid exponent of the doctrine of holiness. The music that he and his wife provide is uplifting and encouraging and will be a help to any church.—*J. Wilmer Lambert, Central Ohio district superintendent.*

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

VITAL STATISTICS

DEATHS

ADA ALMEDA BEARINGER, 85, died Aug. 3 in Howell, Mich. Funeral services were conducted by District Superintendent Don Gibson and Revs. Richard Bushey, W. O. Welton, and John Andree. She is survived by her husband, Rev. C. A. Bearinger; 2 sons, Bernard and William; 5 daughters, Mrs. Fonda Dickerson, Mrs. Wesley Poole, Mrs. Verl Ballmer, Mrs. Mary Hasemeyer, and Mrs. Janet Knotts; 23 grandchildren; 20 great-grandchildren; and 1 brother.
ELIZABETH ELLEN STONE BENNETT, 33, died Aug. 8 in Bluffton, Ind. Funeral services were conducted by Rev. Walter Graeflin and Rev. Sam Roberts. Interment was in Fort Recovery, Ohio. Surviving are her husband, Clinton; three sons, Douglas Wayne, Kent Stuart, and Justin Tyler; her mother; five sisters; and one brother.
ETHEL GEORGIA STEPHENS CARGILL, 83, died May 23 in Bethany, Okla. Funeral services were conducted in Bethany by Rev. R. E. Hodgson. Interment

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was in Tishomingo, Okla., with services conducted by Rev. Eugene Ledford. She is survived by 2 sons, Rev. George O. and Gene; 2 daughters, Thorval Carden and Mrs. J. Frank (Neta) Fields; 11 grandchildren; 7 great-grandchildren; and 1 sister.

MRS. ESTHER DAVIS, 86, died Aug. 14 in Eugene, Ore. Funeral services were conducted by Rev. Howard Moseley. Survivors include 3 sons, Buford, Melvin, and Edward; 3 daughters, Eleanor Westmacott, Amy Erickson, and Dorothy Toews; 13 grandchildren; and 14 great-grandchildren.

PAUL J. KINDELL, 75, died Aug. 11 in Castro Valley, Calif. Funeral services were conducted by Rev. James R. Healy. He is survived by his wife, Gladys; two daughters, Zola Schantin and Mary Ellen

Lively; four grandchildren; two sisters; and three brothers.

REV. C. E. McCRACKEN, 70, died Aug. 23 in Lexington, Ky. Funeral services were conducted by Rev. David McCracken, District Superintendent Al-eck Ulmet, and Revs. Riley Laymon, Sam Wilson, Richard Morgan, and William Stone. Rev. McCracken, "Brother Mac," had pastored churches in Kentucky and Tennessee. Surviving are his wife, Naomi; three sons, Rev. David, Edward, and Gary; seven grandchildren; and four sisters.

R. O. "OLLIE" NAYLOR, 93, died Aug. 21 in New Castle, Ind. Funeral services were conducted in Modoc, Ind., by Rev. G. William Evans. He is survived by 1 son, Max; 1 daughter, Mrs. Verdean F. Owens;

7 grandchildren; 18 great-grandchildren; 1 great-great-grandson, and 1 sister.

KENNETH L. REED, 54, died June 24 in Cedar Rapids, Ia. Funeral services were conducted by Rev. Paul D. Beaver. Survivors include his wife, Nancy; two sons, Keith and Edward; four daughters, Mrs. Jeff (Sheila) Grosvenor, Margaret Reed, Mrs. Kevin (Mary) Struve, and Michele Reed; and four grandchildren.

KEVIN R. REED, 23, died July 11 in Cedar Rapids, Ia. Funeral services were conducted by Rev. Paul D. Beaver. Surviving are his mother, Nancy; two brothers, Keith and Edward; and four sisters, Mrs. Jeff (Sheila) Grosvenor, Margaret Reed, Mrs. Kevin (Mary) Struve, and Michele Reed.

EUGENE JERRY RIDDLE, 7, drowned July 12 in Kettleman City, Calif. Funeral services were conducted by District Superintendent Wil M. Spaitte. He is survived by his parents, Rev. Jerry and Marilyn Riddle; one brother, Steven; and two sisters, Amy and Emily.

GRACE E. ROE, 69, died Aug. 15 in Irwin, Ohio. Funeral services were conducted by Rev. Russell Weindel. She is survived by two daughters, Mrs. Gene (Virginia) Ferguson and Mrs. Gene (Geneva) White; four grandchildren; eight great-grandchildren; her father; two brothers; and one sister.

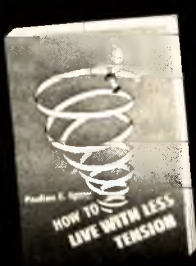
MONTIE SMITH died June 18 in Rockford, Ill. Funeral services were conducted by Rev. Phillip R. Kellerman. Surviving are his wife, Marjorie; one son, Stephen; two grandchildren; and two sisters.

EDGAR "PETE" SPOON, 75, died Aug. 10 in Erie, Pa. Funeral services were conducted by Rev. J. L. "Rip" Wright and Rev. R. R. Merriman. He is survived by his wife, Kathryn; four daughters, Donna Stockton, Wilma Grzesiek, Sandra Owens, and Angelique Spoon; nine grandchildren; four great-grandchildren; and two sisters.

MRS. BESS B. WATKINS, 86, died Aug. 25 in Kansas City, Mo. Funeral services were conducted by District Superintendent Milton B. Parrish and General Superintendent Emeritus Samuel Young. Survivors include one son, James F.; one daughter, Mrs.

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Eleanor Whitsett; five grandchildren; and five great-grandchildren.

REV. MOSES MELVIN WIRE, 80, died Sept. 1 in Noblesville, Ind. Funeral services were conducted by Rev. U. D. Dibble and Rev. Robert Donham. Rev. Wire's entire ministry had been in Indiana. He is survived by his wife, Blanche; 6 sons, Benjamin, Ted, Darrell, Tom, Mike, and David; 5 daughters, Evelyn Fisher, Bonnie Menefee, Linda Tucker, Jewell Eason, and Jackquelyne Shelburne; 50 grandchildren; 40 great-grandchildren; and 1 great-great-grandchild.

ORVILLE WUSTER, 76, died Aug. 21 at Dawson, Neb. Funeral services were conducted in Falls City, Neb., by Rev. R. T. Bolerjack and Rev. Claude Smith. He is survived by his wife, Mary; two sons, Wallace and Marvin; one daughter, Charlotte; three grandchildren; and one sister.

BIRTHS

to REV. BILL AND JUDY (RUSSELL) BRAY, Stillwater, Okla., a boy, William Brandon, Aug. 10
to BRUCE W. AND CHRISTY D. (HORTON) CALE, Altoona, Pa., a boy, Ryan Douglas, June 2
to REV. H. EDWARD AND CINDY (MYERS) COONER, Overland Park, Kans., a girl, Amy Nicole, Aug. 19
to DON AND DONNA (SCHULTZ) CREASMAN, Great Falls, Mont., a boy, Matthew William, Aug. 21
to NATHAN AND VICKY DARLING, Kansas City, Mo., a boy, David Mychal LeRoy, Aug. 25
to REV. DAVE AND DEBBIE (HAMILTON) DEBOR, Brighton, Colo., a boy, Mark David, Aug. 18
to GAYLON AND TRUDY (TERRY) EVANS, Union City, Tenn., a boy, Andrew Terry, Sept. 1
to RODNEY AND GLORIA (JARMON) FECHNER, Katy, Tex., a girl, Kristen Denae, May 14
to REV. LARRY AND CAROL (BOSTON) HALL, Mt. Vernon, Ohio, a girl, Lesli Ann, Aug. 11
to TOM AND JANE (JORDAN) HENDERSON, Brewton, Ala., a boy, Kyle Jordan, Aug. 27
to BILL AND MARLENA (CUNDIFF) HOOLFOA, Jacksonville, Ark., a girl, Dana Louise, Aug. 17
to TOM AND LUANNA (GEIGER) HRUSKA, Fort Wayne, Ind., a boy, Stephen William, Aug. 20
to GARY AND CHERYL KONOLD, Eugene, Ore., a girl, Lori Elizabeth, Aug. 13
to RANDY AND LINDA (BIENIEWICZ) MURPHY, Olathe, Kans., a girl, Laura Caitlin, Sept. 1
to DANIEL RICHARD AND JANET (BUCHER) NANTZE, Texarkana, Ark., a girl, Rachel Diane, July 9
to A. WAYNE AND SUZAN K. (FLEMMING) PITARD, St. Louis, Mo., a boy, Seth Thomas, Aug. 18
to DAVID AND RHODA (COLDWELL) RESTRICK, Kansas City, Mo., a girl, Mary Fiona, Aug. 25
to DAN AND JOANNE (ZELL) REXROTH, Gurnee, Ill., a boy, Jesse Matthew, Aug. 20
to REV. BEN AND LUCILLE (SCHANTZLINE) RODRIGUEZ, San Bernardino, Calif., a girl, Marie Lisa, July 27
to REV. DANA AND ROXIANNE (DANIEL) SNODGRASS, Florence, S.C., a boy, David Dean, May 28
to CHARLES AND SHARON (PATTERSON) THOMPSON, Nashville, Tenn., a girl, Amanda Ruth, Aug. 12

"Showers of Blessing" PROGRAM SCHEDULE

November 7
"Prayer from Calvary"

November 14
"The Living One"

W. E. McCumber, speaker

NEWS OF RELIGION

WEAK ECONOMY SPARKS GROWTH AT RELIGIOUS EMPLOYMENT AGENCY. The weak economy has meant strong growth for the nation's only religious employment agency, a jobs network whose main requirement is that applicants be Christian.

Inter Cristo, a Seattle-based firm that matches applicants with computer listings of jobs, advertises free on radio stations across the country. Public-service announcements relating a WATS line number jobless people can call for information. Those wanting any of the 27,000 openings filed in the Inter Cristo computers must prove they are Christian by listing their church and "agreeing with our doctrinal statement," explained Phil Christianson, agency services director for the jobs network. The restriction discourages only a few of the 4,500 to 6,000 people who call each month to inquire about the service.

Director Dick Staub said the 70,000 people who have called Inter Cristo this year represent an increase of 20,000 over last year. About 10,000 of those inquiring this year paid the \$31.50 fee for six months of job listings and about 1 in 12 will find work.

Although the service was founded 14 years ago, only in the last 3 years has the network served more than a few thousand people each year, company records show. □

EPISCOPALIANS AGREE GOD CREATIVE, BUT DISAVOW "CREATION-SCIENCE." Episcopal Church representatives recently disavowed "creation-science," but declared their belief in God's "glorious ability" to create in any way He chooses. Many church scholars have criticized creationism, but such an action by a national denominational group was considered unusual.

Declaring they "reject the rigid dogmatism of the creationist movement," the church's lay clergy House of Deputies added: "We affirm our support of the scientists, educators, and theologians in the search for truth in this creation that God has given and entrusted to us."

Supporters of creationism, which holds that human life emerged suddenly and challenges the Darwinian theory of evolution, have pressed for equal presentation of both theories in public schools. □

KGB AGENTS REPORTEDLY POSING AS BIBLE SMUGGLERS. Undercover agents of the Soviet secret service (KGB) have begun to gain access to the homes of Christian families in the Soviet Union by posing as Bible smugglers. According to publications of the "Friedensstimme" mission in Gummersbach, Germany, the KGB agents usually claim to be transporting literature on behalf of Christianin, the underground publishing house of Russian Christians. In most cases the supposed "colporteurs" said their vehicle had been attacked, that they had a break-down, or that they were being watched, and asked for financial help and a "safe address of a Christian where they could hide and store the literature."

Friedensstimme, a mission founded by German Baptist repatriates from the Soviet Union, warned that many well-meaning Christians had lost their savings in this way. According to reports from the German Evangelical Alliance, house searches had been conducted immediately at the addresses disclosed on such occasions. □

CHURCHES NEEDED IN JAPAN. A 1980 church survey in Japan revealed that there are 1,866 cities and villages with no church. Hundreds of thousands of Bibles are sold annually, but there has been very little response to the gospel.

What churches there are in Japan have scanty attendances of around 30 persons; a few as many as 100.

Speakers at the second Congress on Evangelism recently held in Kyoto stressed that Westerners are being edged out of Asia, leaving an evangelistic void for the Japanese to fill. □

ADOPTIONS

by DAN AND CATHIE (FIELD/CAMP) CARNLINE, Bethany, Okla., a boy, John Andrew, born Aug. 5, 1982, adopted Aug. 18

MARRIAGES

JILL ARCHER MALO and WILLIAM JAMES POTTER at Great Falls, Mont., June 5

SUE MANLEY and DANIEL FLEMMING at Eugene, Ore., June 18

RHONDA WEDBER and SCOTT STICKNEY at Eugene, Ore., July 7

PAULA SCHULTZ and JOHN FENNER at Great Falls, Mont., July 24

LYNETTE BEECH and DAN COCHRAN at Eugene, Ore., Aug. 7

DEBORAH LENN and PHILLIP D. Van SOMEREN at Rochester, Minn., Aug. 7

STEPHANIE LYNNE ALBRIGHT and WILLIAM DAVID REBLE III at Colorado Springs, Colo., Aug. 13

PAULINE WALKER and REV. LYLE K. POTTER at La Mirada, Calif., Aug. 26

DIANE MARSH and DARRELL GARDNER at Delta, Colo., Sept. 3

CATHY RENNINGER and DON LEYEN at Great Falls, Mont., Sept. 4

ANNIVERSARIES

The family and friends of DR. AND MRS. ERNEST E. GROSSE gathered at their home in Hanover, Pa., on Sunday, Aug. 15, to celebrate their 60th wedding anniversary, which will be November 7. All of the Grosses' living children were home for the occasion: Mrs. Eunice Wilhelm, Portland, Ore.; Rev. Robert Grosse, Mount Montpelier, Ohio; Mrs. Doris Pullin, Richmond, Va.; and Chap. David Grosse, Cannon Air Force Base, N.M.

Dr. Grosse pastored churches on the Washington-Philadelphia and Washington districts at Deepwater, N.J.; North East, Md.; Norristown, Pa.; Collingdale, Pa.; and Washington, D.C., First.

He served as superintendent of the Washington-Philadelphia District from 1948-1957 and, upon the division of the district, continued superintendency

service on the Washington District from 1957 to 1969. He was a member of the Board of Trustees of Eastern Nazarene College for 30 years and of the Board of Trustees of Nazarene Theological Seminary for 24 years.

Since retirement in 1969, Dr. Grosse has kept active in pulpit supply preaching and weekend conventions.

DIRECTORIES

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

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Conducted
by W. E.
McCumber,
Editor

THE ANSWER CORNER

Did the flood in Noah's day cover just the world known to him, or did it cover the whole earth? If it covered the entire earth, how did the insects survive? Did Noah take two of each kind of insect into the ark? How did the unusual animals found in Australia survive since they had no way to get to the ark?

The language of Genesis 6-8 indicates a flood that covered the whole earth.

Wherever animals are found now, they are descendants of those that were in the ark. Conditions of terrain and climate which existed before the flood made possible a more uniform distribution of animal life. Two of each kind—and more—were able to reach the ark.

As for insects, there was plenty of room in the ark for a pair of each kind that could not survive outside the ark. I heard Charles Hastings Smith say, preaching about the ark, "Two dogs trotted in and two fleas rode in." He is probably right.

Careful study of the probable condition of the pre-flood earth, of the number and *kinds* of animal life, and of the dimensions of the ark easily remove the objections made to the story of the flood. □

This is possibly the most outlandish question yet.

Mary conceived by the supernatural through the Holy Ghost; was her child nurtured in a natural manner through the umbilical cord, or did the Father continue the unnatural process and nurture Him through the Holy Ghost, so that He partook of nothing from Mary's body?

Mary was human and so was born with the fallen nature of Adam. If Christ partook of her bloodstream for sustenance wouldn't He have also received the inherent sin of her human nature?

In the absence of any biblical statements to the contrary, I assume that Jesus, as a baby in Mary's womb, was nurtured in the same way all babies

are. I find nothing in Scripture to indicate that sin is transmitted through a mother's bloodstream! What the total witness of the New Testament does affirm is the true humanity and sinlessness of Jesus Christ. One such passage is Hebrews 2:14-18. See also Hebrews 4:14-5:9; 7:23-28. □

In the August 15 issue you answered the question: "When we get to heaven will we see only God, or will we see three persons, God, Jesus, and the Holy Spirit, as three persons?" I checked all the scripture references you gave. One of them, 1 Timothy 1:7, did not seem related to the question—perhaps it was a misprint.

Due to your answer I am puzzled by (1) Exodus 3:6, (2) Exodus 33:23, and (3) Acts 7:56. Would you please explain those?

First of all, 1 Timothy 1:7 was a wrong reference. It should have been 1 Timothy 6:16. How such a mistake occurred, I'm not sure, but I strongly suspect my own infirmities.

In the Exodus passages—and other similar passages could be added—the "glory" of the Lord, or "the angel of the Lord," appears to chosen recipients of this revelation. The form in which the glory appears is sometimes human, but words and deeds accompanying the manifestation point to One who is divine. These revelations are called "theophanies" by theologians—appearances of God in a way that can be seen by men. In the light of John 1:14, 18 and 2 Corinthians 4:6, these theophanies are best understood as preincarnation appearances of Jesus Christ, the eternal Word of God, the "second person" of the Trinity. Stephen saw "the *glory* of God and Jesus," not the Father and the Son. The passage in Acts does not contradict John 1:18 or 1 Timothy 6:16. □

CORRECTION

In the Answer Corner of September 15, the word "not" was inadvertently omitted from our *Manual* statement on the second coming of Christ. It should have read: "we who are alive at His coming shall *not* precede them that are asleep in Christ Jesus."

NAZARENE EVANGELISTS' GATHERING

"A Revival for Evangelists"

HYATT REGENCY HOTEL
INDIANAPOLIS

January 3-5, 1983

"A Revival for Evangelists" is the theme for the Nazarene Evangelists' Gathering, January 3-5, 1983, in Indianapolis, Ind., at the Hyatt Regency Hotel. Last year the Gathering was a mountaintop experience for many who attended. The planning committee envisions this year's Gathering to be a time of personal revival. Other results anticipated are fellowship with other evangelists and inspiration to prepare for the Simultaneous Revivals that begin in January and continue through May in 1983.

General Superintendent William M. Greathouse will be giving the keynote address at the opening banquet. Dr. Paul S. Rees will preach in three of the general sessions and Dr. Paul G. Cunningham will speak at the other two general sessions. It is anticipated that at least 300 evangelists/song evangelists and their spouses will attend this important Gathering.



DR. WILLIAM M. GREATHOUSE



DR. PAUL S. REES



DR. PAUL G. CUNNINGHAM

WHO IS INVITED?

- Commissioned Evangelists • Registered Evangelists • Commissioned Song Evangelists
- Registered Song Evangelists • Retired Evangelists and Song Evangelists • All New Evangelists
- All persons who hold scheduled revival meetings • Students preparing for full-time evangelism

This meeting is for all persons and their spouses who are evangelizing. If you plan to attend, please fill out the registration form and mail it to the Hyatt Regency Hotel, 155 W. Washington St., Indianapolis, IN 46204, by December 10, 1982. Call Evangelism Ministries if you have any questions on their toll-free WATS line (800-821-2154).

REGISTRATION FORM

HYATT REGENCY INDIANAPOLIS

Name of Group	CHURCH OF THE NAZARENE	Convention Code	NAZA
Dates of Function	January 3-5, 1983		
Last Name	First	Middle	
Company Name	Company Phone Number		
Address			
City		State	Zip Code
Name(s) of Guest(s)			
Sharing Accommodations		Last	First
			Middle

Arrival Day/Date	Departure Day/Date
Time of Arrival: _____ PM	
Check In Time	3 PM
Check Out Time	12 Noon
Assured Reservation: Your reservation will be held until 6 PM unless a one-night's deposit is received. You must cancel this reservation by calling direct.	
<input type="checkbox"/> Hold until 6 PM <input type="checkbox"/> Guarantee by the following	
Deposit \$	_____
American Express #	_____
Diner's Club #	_____
Carte Blanche #	_____
Expiration Date	_____
Signature	_____

Please Circle Type of Room Requested For Suite Accommodations Please Contact Hotel Direct (317) 632-1234	Type of Room	Convention Rate
	Single (1 Person)	\$48
	Twin (2 People)	\$48
	Triple (3 Persons)	
	Quad (4 Persons)	

RESERVATIONS MUST BE RECEIVED BY CUT-OFF DATE: December 10, 1982

Reservation requests received after cut-off date are subject to rate and space availability. If all rooms in the requested room type are already reserved, the

Please don't be a **NO SHOW!**
Obtain a cancellation number from the reservation agent. If you must cancel this reservation by calling direct.

THE CHURCH SCENE



The Altus, Okla., church had a mortgage-burning service July 11. The church was dedicated July 6, 1980, and the building is valued at \$250,000. Participating in the ceremony were Pastor T. O. Parsons; Dr. Bert Daniels, district superintendent; Building Committee members Floyd Hughen, Michael Painter, Elmo Martin, and Weldon Hall.

Dr. Bert Daniels was also the special speaker for the occasion. □

On August 31, at the quarterly luncheon of the combined Chamber of Commerce of Dumas, Tex., Pastor Chris Hale received a special Certificate of Merit Award on behalf of the

Dumas Church of the Nazarene, in appreciation for its contribution to the Beautify Dumas Program.

The church had recently dedicated a new sanctuary which cost \$350,000. The new facility seats around 400 persons. The former church sanctuary has been turned over to the children's department. □

Jackson, Miss., Northside Church has been experiencing unscheduled revival since the arrival of their new pastor, Richard L. Brantley. Each service concludes with the altars lined with seekers. In four months, 51 have prayed through to victory and pressed on to second-blessing holiness. As a result, 16 new members have been received by profession of faith. The church has experienced more than a 300 percent increase in attendance, and they are claiming their city for Christ. □



On July 23, 19 teens from the Topeka, Kans., Oakland Church and 8 teens from the Gladstone, Mo., church, left with 7 sponsors for Fort Atkinson, Wis. They stayed at the home mission church, where they held Sunday services and a special Tuesday evening presentation of the musical-drama "The Key." They also painted the outside of the concrete block church. The return trip included sight-seeing at Lake Michigan, Chicago, and St. Louis. Preparation for the trip began last October. The \$3,500 spent on the trip was all raised by the teens.



The North Vernon, Ind., church had a tremendous vacation Bible school. The average attendance was 311 with a high of 339. Two buses and a van averaged 124. The children raised an offering of \$525.90. Standing (in aisle, l. to r.) are Rev. and Mrs. Phil Edwards, VBS director and associate pastor, and Rev. Ralph Lee, pastor.

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A NAZARENE STATEMENT

A Response to the Effect of the Playboy Mentality on Our Society

We are Nazarenes who are concerned about the effects of all forms of pornography upon our community. As an international group of Christians, we have witnessed the pursuit of hedonism and selfish materialism—the Playboy Mentality—become the life-style in much of the Western world and especially in the U.S.A. We have watched while young children have been enslaved and sold as sexual merchandise to fuel the pornographic industry. We are appalled that the entertainment media with its emphasis on casual promiscuity has become a major tool for degradation of true human sexuality.

We have observed the personnel within the pornography industry become honored celebrities. We see the commerce of our land support this destructive trend by pouring millions of dollars into the advertising coffers of the pornographic industry. Most importantly, too often we see the responsible Christian men and women in our society condone this philosophy by their silence.

We call upon Nazarenes in every society and community to stand in opposition to this rapidly growing pornography industry and its increasing effect upon our communities, especially the young families and the youth. No nation can afford a life-style which annually produces 1 million unwed pregnant teenagers, untold numbers of abortions, massive psychological damage, and rampant rates of divorce and venereal disease. Nazarenes must not keep silent about this Playboy Mentality, a philosophy that has no room for the aged, the sick, the poor, or the unlovely.

We call on our members everywhere to appeal to their business communities to cease the sale and circulation of pornography. We call upon all businesses to discontinue advertising in any form of media which encourages the growth of this Playboy Mentality and the destruction of our families and homes.

As Christians, we recognize that this situation often exists because we have been silent. We commit ourselves to the reaffirmation of scriptural principles which promote human dignity, protect our children from sexual exploitation, and provide healthy roles for the expression of human sexuality.

—General Christian Action Committee, Church of the Nazarene

AMAYA SPEAKER AT CONFERENCE IN CHINA



Dr. Ismael E. Amaya, professor of religion at Point Loma College, San Diego, was one of four speakers for the Summer Ministries training conference of National Encounter with Christ, in Guangzhou (Canton) and Changsha, Mainland China, July 7-12, 1982. Mrs. Amaya accompanied him.

National Encounter with Christ is a California-based organization with a special ministry to students in colleges and universities. For the summer ministry program, over 100 students spent their summer in India, the Philippines, and other oriental countries. The training conference was held in China to develop communication channels between the West and Mainland China.

This was the first Christian conference in Mainland China since this country was reopened to the Western world. Although the students didn't engage in actual evangelization while in China, they interacted with students of the State University of the Province of Hunan in different sports and cultural programs. While in Guangzhou, the group was permitted to worship in two Christian churches on Sunday.

Dr. Amaya reports that according to Dr. Jonathan Chao, director of the Chinese Church Research Center in Hong Kong, there are about 50 million Christians in the underground "house churches" in China at the present time, compared to 1 million before the communist regime took over. Dr. Amaya also reports that, according to the same agency, the Chinese government is providing Bibles for the Christians identified with the China Free Church (the church authorized and controlled by the state), but there is a great shortage of them.

TNC MEDICAL ASSISTANT PROGRAM RECEIVES ACCREDITATION

The Medical Assistant Program of Trevecca Nazarene College has received official notification that it has been awarded the status of full accreditation for three years.

Trevecca's program, one of only three accredited programs in the state of Tennessee, and first of its kind among Nazarene colleges, joins more than 160 accredited programs in the United States.

Since the beginning of the program in 1978-79, Trevecca has graduated 20 students. Upon completion of the program the students receive an associate of science degree. There are currently

14 students enrolled in the second year of the program.

Lois Wolfgang, director of the program, is a registered nurse with extensive experience in nursing education. She received her B.S.N. from Roberts Wesleyan College of Rochester, N.Y., and a master's degree in allied health education from Governor's State University of Park Forest South, Ill. □

DOBSON DECRIES ABORTION ON DEMAND

James Dobson, Ph.D., Nazarene layman, author, and host of the "Focus on the Family" film and radio series, has renewed his call for public statements and action to change laws allowing abortion on demand.

The current concern was prompted by the discovery early this year of some 17,000 aborted fetuses in a repossessed shipping container found at the home of a Los Angeles pathology lab owner. The L.A. County Coroner has been requested by the County Board of Supervisors to perform autopsies of 43 of the larger bodies, some appearing to be as old as 30 weeks gestation.

According to Dobson, no legal action against persons responsible is likely. This is due to laws which allow abortion on demand, resulting in the deaths of more than a million babies annually in the United States. □

WEIGELT GRANTED TENURE AT NTS



Dr. Morris Weigelt was granted tenure at Nazarene Theological Seminary at the fall meeting of the Board of Trustees. Dr. Weigelt is the professor of New Testament at NTS, a position which he has held since 1975.

He has previously pastored the Danbury, Conn., church, served on the General Council of the NWMS, taught at ENC, was a professor at Northwest Nazarene College and department head of religion at Northwest Nazarene College.

The Board of Trustees is composed of a district superintendent from each region in Canada and the U.S., and three elders-pastors at large and three laymen at large elected to serve by the general church. Dr. Paul Cunningham is chairman and Rev. W. T. Dougharty is the secretary. □

—NN

VENEZUELA UPDATE

Bill and Juanita Porter were ready to leave Miami on September 29 with temporary visas to start the work in Venezuela, when the caution light came on. Their Venezuelan lawyer advised them to wait for permanent visas which might be forthcoming. The Porters, sensing they were on God's timetable, decided to wait. The lawyer called them later. Permanent visas were to reach them October 11. The Porters planned to leave October 15 to begin their work there.

The Venezuela Offering has gone over the DOUBLE mark and is anticipated to reach a possible level of \$500,000 by December 31. □

—NN

LOUISE CHAPMAN CELEBRATES NINETIETH YEAR

Dr. Louise Robinson Chapman, NWMS general president emeritus and widow of former General Superintendent J. B. Chapman, celebrated her 90th birthday October 9.

Dr. Chapman served as missionary to Africa from 1920 to 1940, then as NWMS general president from 1948 to 1964. She now resides at Casa Robles retirement center for Nazarene mis-

sionaries. An open house was held in her honor at Casa Robles. □

—NN

R. T. WILLIAMS HOLINESS COLLECTION DEDICATED

Featured during a Bethany Nazarene College chapel service October 5 was a Library Convocation honoring the memory of Dr. R. T. Williams, Sr., general superintendent of the Church of the Nazarene from 1916 to 1946.

The R. T. Williams collection includes memorabilia and manuscripts of Dr. Williams' early life and work at Peniel University. His son, Dr. R. T. Williams, Jr., who contributed the gift of his father's books and writings to the college, also added his own personal library of over 4,000 volumes. □

—NN

ADMINISTRATIVE CHANGES FOR ASIA AND PACIFIC REGIONS



Administrative changes for Asia and the South Pacific regions were approved by the Board of General Superintendents and announced by Dr. L. Guy

Nees, division director of World Mission. Dr. Donald Owens will be the president of the Asia Pacific Nazarene Theological Seminary in Manila, Philippines. Dr. Owens will also be the director for the Asia Region.



Rev. Darrell Teare will become director of the South Pacific Region as of January 1, 1983. Rev. Teare will continue his duties as superintendent of the Hawaii Pacific District. Rev. Teare served effectively as superintendent in New Zealand for five years and for the last three years he has been the superintendent of the Hawaii Pacific District. □

—NN

MEDIA SERVICES IN PRODUCTION ON DIAMOND JUBILEE FILM

Media Services reports that principal shooting on a 75th anniversary film for the Church of the Nazarene was completed in Kansas City and Los Angeles during September. Commissioned by the Diamond Jubilee Committee of the denomination, the 16-mm. production is being produced in cooperation with Victory Films, Inc., Arcadia, Calif. Executive producers are Merritt Nielson and Paul Skiles.

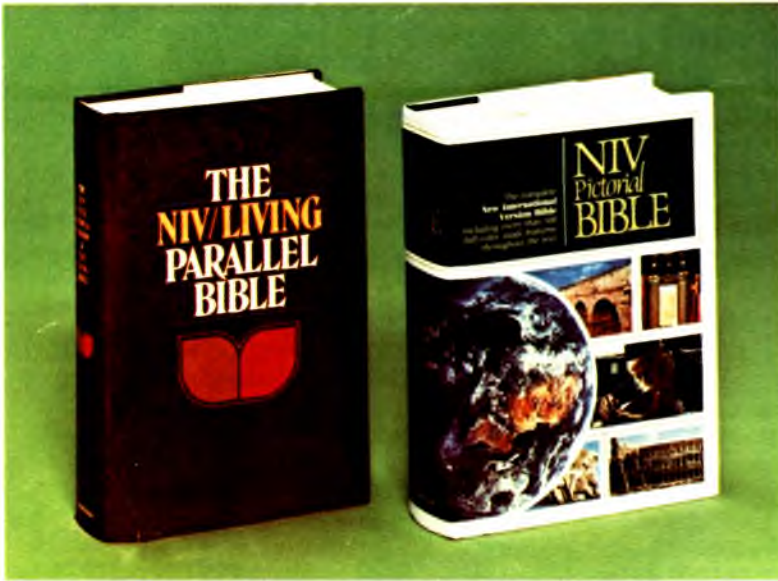
The film is based on the D. Paul Thomas one-man drama on the life of Dr. P. F. Bresee, titled "The Sun Never Sets in the Morning." Several episodes from the play have been selected for full dramatic treatment, including a re-enactment of the 1908 union at Pilot Point (see photos). Scenes from Bresee's youth and ministry have also been dramatically developed.

The 90-minute film was written by D. Paul Thomas and directed by Gary Bayer of Victory Films. The Bresees are played by D. Paul Thomas and Janine Tartaglia. Mr. Fred Paddock of Kansas City was chief cinematographer. Music has been arranged and scored by Janet Thomas. A Kansas City preview has been scheduled for the Leadership Conference in February. The film will then be premiered at 1983 district assemblies as part of a special heritage presentation by the presiding general superintendent. □



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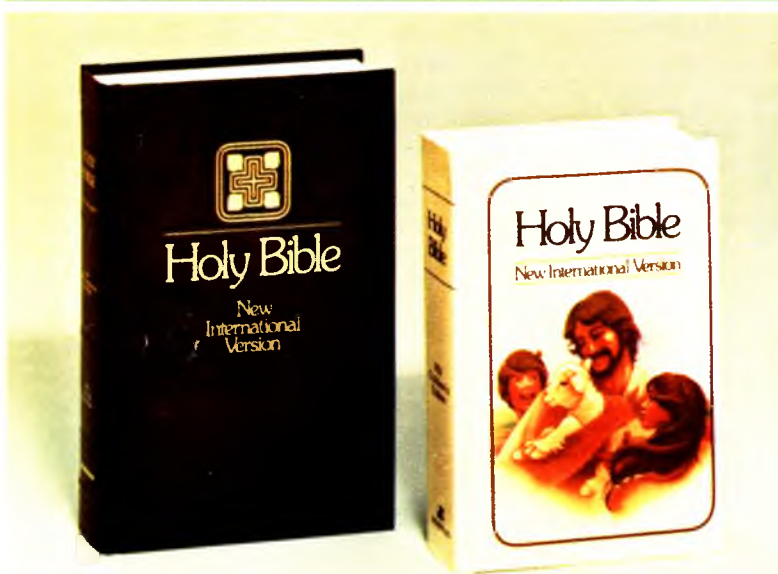
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