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HERALD of HOLINESS

CHURCH OF THE NAZARENE / NOVEMBER 1, 1985



THE CHURCH IN A CHANGING SOCIETY

by General Superintendent Charles H. Strickland

THE POET SPENSER coined the phrase "The ever whirling wheel of Change," which is a characteristic of our century. These winds of change have blown through every profession. Every culture has felt the sociological impact. Every institution has experienced its revolutionary transformation. Change has been accelerated by the spiraling technology of the modern world together with the enormous social revolution that has altered the cultural expectations of our generation.

The Christian church has been caught in the vortex of this swift cataract of social and cultural change. Reactionary elements offer wild recommendations to keep the church in tune with the times. Panicky and uncertain elements fear any kind of change and make desperate efforts to "keep things as they are."

Some adaptations to changing conditions are required for survival by any organization in today's world. Organizational and policy changes are necessary. Simplistic organization becomes more complex with increased growth and greater financial responsibilities. For sincere conservative leadership, however, the problem of change is one of delicate perception. We must distinguish between the necessary changeables and what constitutes the changeless. Our perception must allow us to make the required adaption to changing situ-

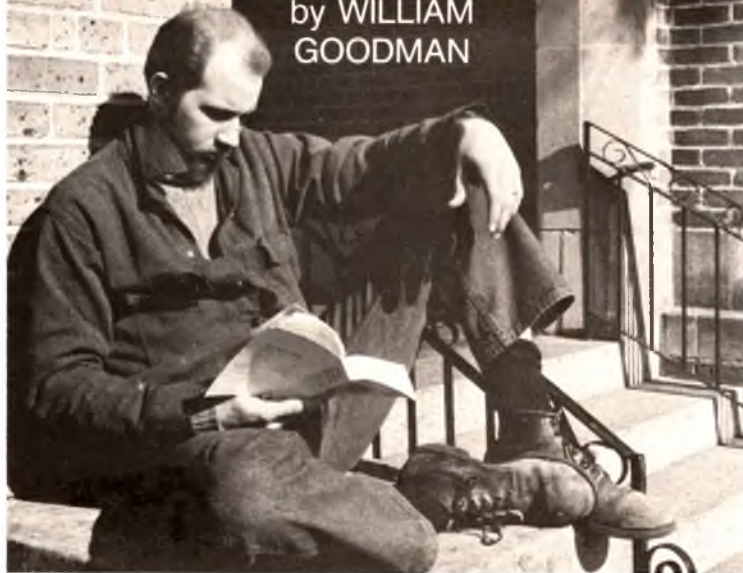
ations without destroying the unchanging and timeless foundations of our faith and ethical practices, which are grounded in the eternal Word of God.

The Church of the Nazarene met this problem at its Twenty-first General Assembly with a positive reaffirmation of faith in its historic mission. "The message of the Church of the Nazarene on heart holiness confronts this age of materialism, relativism, and humanism. . . . It offers our sin-cursed world the gracious forgiveness of a loving Heavenly Father and the miracle of a new birth. It proclaims a message of heart cleansing and divine enduement through the gracious baptism of the Holy Spirit" (Board of General Superintendents, Quinquennial Address).

Some sources have analyzed the stand reaffirmed by the Church of the Nazarene on the social evils of divorce, abortion, gambling, etc., and have concluded that the church "has not become accustomed to social-cultural change." We answer that the church really believes in social-cultural change. It is experienced every Sunday in our churches and missions throughout the world where people experience the transforming change of the new birth in Jesus Christ. Others experience a new depth of discipleship in the heart-cleansing experience of the gracious baptism of the Holy Spirit. Yes, we really do believe in change! □

The Man from INDEPENDENCE

by WILLIAM
GOODMAN



Bob Combs

OUR FAMILY was one of the poorest in Independence, Mo. My alcoholic dad, two brothers, and I lived with my grandmother, who received a pension of \$100 a month. Life was miserable in Independence except for the help that neighborhood churches gave us.”

Larry wanted to believe in the God the church people talked about, but the misery of life kept getting in the way. His grandmother died, his dad was placed in an institution, and his older brother was sent to a state boys' school. Larry lived with neighbors, and dropped out of school to try to earn money. He discovered that drugs erased the misery and pain of life for small periods of time.

To escape his sad situation, Larry married at 17. His bride was also 17. Soon they had the responsibility of caring for and supporting a child. Larry was unable to earn much money washing dishes and doing common labor. He continued to seek escape through drugs until one day “a bad batch” almost killed him. At 23 Larry joined the army, hoping to solve his problems and find a better life. His wife lived with other men, which caused him more pain. Because his drinking interfered with his military responsibility, the army discharged him.

In 1980 Larry found himself back in Independence with no family, no friends, no home, no job—just a big question mark about the purpose of life. For three years he lived in vacant buildings, in abandoned vehicles, under bridges, and at missions. On July 10, 1984,

WILLIAM GOODMAN is an ordained elder in the Church of the Nazarene and a free-lance writer. He lives in Kansas City, Missouri.

Larry woke up from his distressed sleep under the Holmes Street Bridge in Kansas City with a strong desire to turn his life around. He entered the Salvation Army rehabilitation center to say: “Please somebody help me, I’m worth saving!” At the center Larry maintained sobriety for two months, his longest period of sobriety in years. He realized he was able to function and think in a sober state of mind.

Larry believed in the God of the church people who assisted his bone-poor family, but he was ignorant of a loving God because of the haunting questions about hunger and hurting he knew as a child. He did attend church services at the rehabilitation center. He listened to a gospel music group sing about the love of God. They sang with such a glowing love that Larry was drawn out of his suspicions. He wanted the joy of God that this group sang about.

Then came little Terry Eubanks, supported by crutches because polio had paralyzed her legs. Terry explained in song how great and all-caring God is. Larry knew he needed God’s love for his crippled heart. He opened his heart and was flooded with love for the first time in his life.

Filled with God’s love, Larry searched the Bible to know more about God the Father, Jesus Christ, and the Holy Spirit. Larry knew what it was like to be hungry for food; now he developed that same kind of hunger for the Word of God, and for the presence of God in his life. Larry says: “I feel like a human being and I’m getting my self-respect and confidence back. I have a lot of people to thank, but I thank God that He knew about me and cared even when I lived on the poor side of Independence, Mo.” □



HERALD of HOLINESS

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MORE FLETCHERS AND WESLEYS NEEDED

That sure was a wonderful piece in the August 1 issue on "Remembering the Shropshire Saint," a tribute to John Fletcher and John Wesley. We sure need more men in our churches like them. I thank you for having it put in the *Herald*.

*Mildred Ericsson
Wichita, Kansas*

WEPT OVER "WINTER"

I wept as I read "Winter Is Not Forever" in the July 15 issue. What a pastor and his family suffer at a time of unfavorable vote is incomprehensible. We recently had a similar vote against our pastor. With the church growing, we have had to ask why? If a church is not growing, there may be a need for change, as pastors as well as the people tend to get in a comfortable rut. We must, as disciples of Christ, be very clear in our

hearts before voting no for any of God's anointed. We may have personality conflicts, but let's recognize them for just that, and refuse to let Satan use us as his disciples when it is time to vote. God bless "Anonymous" and his family.

*Charlotte Clifton
Ocala, Florida*

PERSISTENT PARENTS THANKED

My mom and dad, John and Gertrude Liptak, sent me the *Herald of Holiness* for years. Some were never opened, some were glanced at, some never made it home, all were thrown away.

I would think, "What a waste of money. I wish they wouldn't send them. They need their money for other things."

Their persistence and patience paid off. I found the Lord on July 23.

I am so happy—and thankful for

parents and aunts and other people who loved me enough to pray.

Although magazines were thrown away, your subtle visits and prayers were there, lingering in my mind.

Now I read and reread the copies I have and look forward to the next one.

*Zenada Morrow
Hebron, Indiana*

FIND DEFENSE DEFENSELESS

The National Association of Evangelicals is objecting to the Unification Church claiming to have their support. They state that the NAE did file a friend of the court brief in the tax case of Moon, but NAE officers say that their involvement was based solely on principle.

I would appreciate knowing just wherein the principle lay, as Moon had a large amount of money in a bank account in his own name on

(Continued on page 18)

Reflections from a Rendezvous with Destiny

by CURT BOWERS

CHAPLAIN, if it works when I get Stateside I'll be baptized."

These were the honest words of Frank, a young paratrooper in Vietnam. In times of great danger we tend to travel light and to think only about those things that we can carry with us to our Father's house.

On board the troop transport, the first brigade of the 101st Airborne Division was steaming to its rendezvous with destiny in Vietnam. The chaplains conducted three religious services a day. There was real tension in the air and the foreboding realization that many would not return alive or whole to their earthly homes.

I was in a room with 12 captains, stacked three high in the bunks. Since the ship was rushed out of dry dock there was not sufficient fresh water for showers. We could take salt water showers but the salt drying on our skin only made matters worse when we got into the sultry, tropical climate of the South Pacific. Little did we know that when we started operating in Vietnam, many of us would yearn for a shower of any kind and for those cramped but secure quarters.

Bob, a ponderous company commander and a West Point graduate,

CURT BOWERS is the director of Chaplaincy Ministries at International Headquarters in Kansas City, Missouri.

began to share his feelings with me in the cabin when everyone else was gone. He felt that because he was so tall the Vietcong couldn't help but zero in on him. I tried to lead him to Christ on board ship, but to no avail.

One hot afternoon while traveling up the An Khe Pass I stopped by to see Bob. He was busy planning an operation with the battalion commander but excused himself and said to me, "Chaplain, don't worry about me. I have found Him and He is real. Everything is OK."

The next day I had difficulty controlling my emotions as I looked down on his lifeless body riddled with machine gun bullets. However, I was thankful that I could write to his wife and assure her and their six children that Bob had accepted Jesus the day before he was killed.

During that same major battle, I conducted services for one of our companies that had been alerted to go in and relieve the battalion that had been Bob's. I sensed the liberty and power of the Holy Spirit as I shared briefly in worship. When we sang the great invitational hymn, "Where He Leads Me I Will Follow," a battle-hardened platoon sergeant stepped forward and knelt in the dust. Salty tears made rivulets through the accumulated dust on his cheeks. I asked if there were others. So many came forward that I reiterated the cost of being a Christian and challenged them not to come unless they really meant



Reflections from a Rendezvous with Destiny

business. It was like trying to hold back the wind with one's hands. The wind of God's Spirit was moving with refreshing conviction through the hearts of these young men. They knelt in a semicircle, five and six deep, in front of the jeep. It was a memorable sight. I could almost hear the angels harmonizing in praise.

Soon after this a platoon of a cavalry unit, which had been on a screening mission in that same operation, called on the radio and said they hadn't had an opportunity for worship in weeks. They asked if I would come out and conduct a worship service. I was anxious to go and preach to these men, hungry for the gospel. However, when we flew over the small hill where they were dug in for the night, the helicopter pilot said, "Chaplain, it is getting dark, and I can't land. The hill is too steep. You will have to jump off the helicopter and stay there."

I jumped out with the ammunition box that held my Bible and hymnals as the helicopter hovered on one strut at the side of that steep hill. Except for the men guarding the perimeter, the entire platoon assembled for worship. All faiths and no faith. I asked them to sing loud enough for the Vietcong to hear us, knowing they were all around us in the jungle. They sang with gusto and devotion. There was no doubt the VC heard something so incongruous to their concept of battle that they never could comprehend it. Perhaps that is why we walked off that hill the next day without a fight. The VC may have sensed that an American unit that sings before a combat engagement would be a formidable foe. It reminded me of the Old Testament story when the Levite choir was singing before the soldiers, and God took care of the enemy.

By the way, Frank came back to the States severely wounded and with a steel plate in his head. He walked into the chapel I was pastoring and said with a big smile, "God is at work in my life in the States just like he was in Vietnam. He is for real. I am ready to be baptized, Chaplain." □

"Without courage, all other virtues lose their meaning."

HOLY

MANY YEARS AGO I came across the last will and testament of an old frontiersman. It was not written by an attorney. It is full of misspelled words, but the philosophy is worth considering by all of us who are living in the last part of the 20th century. This is what it said: "This here is my last will and testament. I ain't got no money to leave you, nothin' exceptin' our old cabin, old Buck [probably a horse], and my two guns. But I do leave you somethin' worth a parcel more than money: 1—a man's word that is as good as his bond, 2—faith in the Lord Jesus, 3—courage, so you won't be afraid of nothin' or nobody." What an inheritance! Honor, faith, and courage, so that you're afraid of nothin' or nobody.

"Without courage, all other virtues lose their meaning," Winston Churchill wrote. This truth is so striking, I wish the Bible had stated it so it might be quoted with all the authority of "thus saith the Lord."

Scripture, however, has much to say about courage. "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9).

Somewhere I read that "courage knows no mathematics nor does it have the ability to count, for the lion never counts the herd before he decides to attack nor does he count the number of flocks that could oppose him before he decides to take the sheep."

The word "courage" comes from the Latin *cor*, meaning heart. Therefore, to encourage is, in a certain sense, to put a new heart into a person. To discourage that same fellow human is to take his heart away from him.

To be courageous means, in other words, to have a stout and steadfast heart, a heart that faces up to life

gallantly instead of running away from it.

Other definitions of courage have been offered, each one of them both inspiring and challenging to the human spirit. The aviatrix Amelia Earhart looked upon courage as "the price that life exacts for granting peace." The Greek moralist Plutarch held fast to the opinion that courage "consists not in hazarding without fear, but being resolutely minded in a just cause." St. Thomas Aquinas maintained that "the principal act of courage is to hold out, to stand firm against dangers, rather than to make an assault."

If we choose to give our support to Shakespeare's idea of the world as a vast stage, we come across two distinct kinds of courage: the courage onstage, when there are others to see us and break into applause; and the courage offstage, where God is the sole witness.

There is, if you prefer this manner of saying it, courage in formal attire and courage in everyday dress—the courage for the single occasions and the courage for the commonplaces of the day. Some-



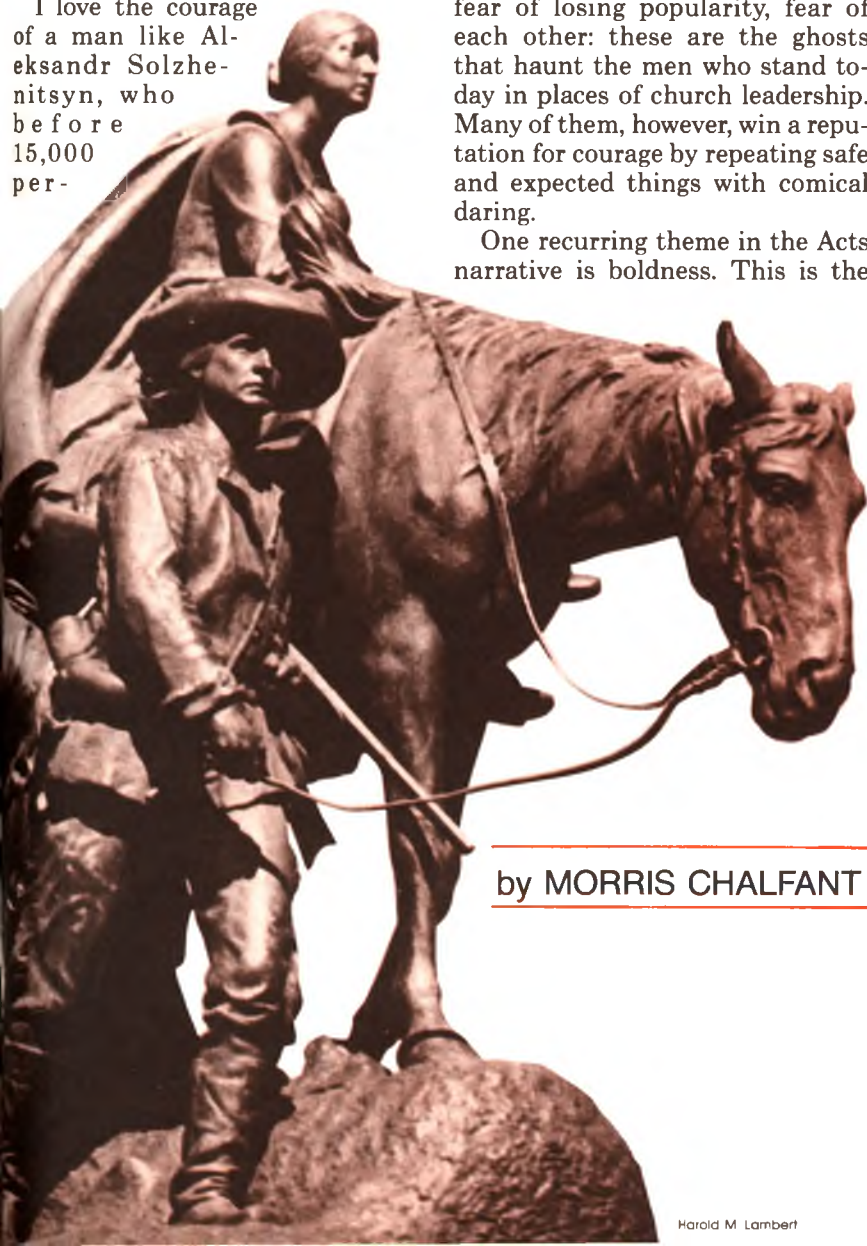
MORRIS CHALFANT is pastor of the Church of the Nazarene in Norwood, Ohio.

COURAGE

times we are inclined to think highly of the former and belittle the latter. Yet, if we were perfectly fair and square in our appreciation, we might have to admit that the courage offstage, the courage in everyday dress, is the superior one.

This is not to underrate the show of courage in crucial situations. Courage is necessary in all major emergencies, and without it nothing can be achieved. Sometimes, however, it is a relatively simple matter to stand firm when one is borne up by the glow and glory of the hour.

I love the courage of a man like Aleksandr Solzhenitsyn, who before 15,000 per-



sons at a Harvard University commencement, described man's sense of responsibility to God and society as growing dimmer. He said that all the glorified technological achievements of progress, including the conquest of outer space, do not redeem the moral poverty of the 20th century. And he identified the West's failing with the biblical idea of sin, the self-deification of man.

How desperately the church at this moment needs men of holy courage! Fear broods over the church like some ancient curse. Fear for our living, fear for our jobs, fear of losing popularity, fear of each other: these are the ghosts that haunt the men who stand today in places of church leadership. Many of them, however, win a reputation for courage by repeating safe and expected things with comical daring.

One recurring theme in the Acts narrative is boldness. This is the

mark of the Holy Spirit's empowerment: "They were all filled with the Holy Spirit and spoke the word of God boldly" (Acts 4:31, NIV). When people witnessed the boldness of Peter and John, "they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13).

Holy courage is not the sort of courage that men are most acquainted with. It is what the world most needs, and yet it is what the world and worldly churchmen most criticize and hate.

Holy courage is a perpetual burning condemnation of all manner of ungodliness. It is not earth born nor brain born; it is a celestial species of experience and character. Holy courage blooms only on the stem of an utterly pure conscience; it blossoms only under the noonday of spiritual light in the soul.

Holy courage is enthroned in the heart, and will be enthroned there only when self has been utterly crucified. Only when the love of fame and power and place and ease, only when mental pride and ecclesiastical pride, and all physical and spiritual impurity are washed away—only then does holy courage wrap the soul with unflinching bravery.

People always praise this holy courage when it does not come too close to them. Those who have yet the remains of the carnal mind admire this courage as they do a volcano—at a handsome distance.

There is as deep a need for unflinching holy boldness today as ever. Holy courage is as much needed in the pulpit as ever. It is not the gift of the Church; it does not fall from ordaining hands. It does not spring from strong nerves. It is not the product of culture, politics, or military life. This holy courage comes of conscious purity and the baptism of the Holy Ghost.

"Grant unto thy servants, that with all boldness they may speak thy word" (Acts 4:29).

"They spake the word of God with boldness" (Acts 4:31). □

by MORRIS CHALFANT

IN ONE of the great historical books of the Old Testament, there is a gem of promise I want to bring you this morning: not because it is new, which it isn't; nor because it isn't often quoted, for it is—but because it is essential to God's eternal purpose that the world may know the Father God and Jesus Christ whom He has sent. It is God's word to Solomon in 2 Chronicles 7:14:

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land (NIV).

One thing that impresses me most is that this is a promise of healing for the land. We gather today from some 75 areas scattered around the world. Our lands differ in many ways: in language, in customs, in culture, in climate, in degree of development. But they are all alike in one way: a desperate need for healing. The sickness of society in these end times is not localized. It is worldwide.

These words are addressed to those God calls "my people." This is a term of personal relationship. We are His by creation, His by election, His by the purchase of the Cross, and His by our own surrender to His call and claim upon our lives.

And we are called by His name. Such was true of

W. T. PURKISER, former editor of the Herald of Holiness and revered teacher of Bible and theology, resides in Sun City, California. We are pleased to share with our readers this address to the General Assembly in June.

Israel, for the "-el" in Israel is the Hebrew term for God. It is true of us as followers of Christ, for the Bible tells us that the disciples were first called Christians in Antioch, and "Christian" means belonging to or pertaining to Christ. It is true of us as Nazarenes, for the Savior was known as "the Nazarene" and in Acts 24, the circle of Christians around the apostle Paul were called "the Nazarenes" (v. 5). Outsiders called them a sect, which was wrong; they were a true church at the heart of mainstream Christianity. Paul was called their ringleader, a term that would translate into "general superintendent" in our language.

We must never forget that when we are true to our own *Manual*, we are Christians before we are Nazarenes. You can be a Christian without being a Nazarene, but you cannot properly be a Nazarene without being a Christian. When we join our church, we first testify that by the grace of God we are already Christians—we have entered an experience of personal salvation. We are called by His name twice over—we are people of the promise.

But God's people, called by His name, are told to humble themselves. In a sense, these are puzzling words. If any people ought to be free from pride, it should be those who are sinners saved by grace. All that we have and are comes through the unmerited favor of God. Both James and Peter in the New Testament quote the Book of Proverbs: "God resists the proud, but gives grace to the humble" (Proverbs 3:34; James 4:6; 1 Peter 5:5, NKJV).

H. Orton Wiley used to say that there are four kinds of pride. There is face pride, and race pride, and place pride. But the worst of all is grace pride—the ever-present danger that we shall unconsciously take for ourselves the glory that belongs to God. "God forbid that I [we] should glory, save in the cross of our Lord Jesus Christ . . ." (Galatians 6:14).

Pride can even masquerade as humility. One fellow said, "Have you read my book on humility? It's the greatest thing ever written." Another quipped: "I used to be proud; but no longer. Now I'm perfect." To fail at the point of genuine humility is to fall into the class of



HEA FOR THESE LANDS

by W. T. PURKISER

those who appear to others as arrogant, smug, and “insufferably self-righteous.”

It is “the Lord [who] has done great things for us, whereof we are glad” (Psalm 126:3, NKJV).

God’s people, called by His name, are not only to humble themselves, but pray. “More things are wrought by prayer than this world dreams of.” But the great wonder of our day is that Jesus—who needed to pray so little—prayed so much; while we—who need to pray so much—pray so little.

George Montgomery penned the lines:

*O God, if I could pray—
The things that might be wrought!
The Spirit’s power at my fingertips,
Latent because unsought.
“Ask, and ye shall receive.”
True, but I do not ask—
The hour I should spend with Thee
Is given to a lighter task.
“Seek, and ye shall find.”
I know, yet I seek not—
Too occupied with bread and clothes,
With car and house, and lot.
“Knock, it shall open wide.”
O yes, but I cannot knock—
My hands are filled with glittering things.
Their grasp I’ll not unlock.
And so through life I go
With fret and care away—
No peace, no joy, no victory.
O God, if I could pray.*

But we can pray, and in prayer fulfill the purpose of God for our lives. We can do much after we have prayed; little of enduring value before. I know this is a difficult balance: prayer and activity. But prayer without works is futility; and works without prayer is frustration.

We seek better methods—and well we might. But God—as E. M. Bounds long ago reminded us—seeks better men and women: men and women who prevail in prayer.

In prayer, we are to seek His face. This is familiar

LING

Old Testament usage. To seek God’s face is to seek His very presence, His glory. Prayer must issue in a sense of the presence of God.

We have sometimes identified the glory of God with high emotion. God’s glory may indeed result in great joy—or in a deep sense of holy awe. But God’s glory is His presence. Paul points to the source of it all when he says: “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Corinthians 4:6).

But the word does not end at this point. There is a sense of shock as we hear the last of the conditions for

forgiveness and healing: “And turn from their wicked ways.” We do not think of wicked ways in connection with those who are God’s people, called by His name. But it can happen—sometimes, even, in the full sense of the term “wicked” when secret sin is committed, hidden from the eyes of those around—gross, terrible, shocking. “The time is come,” wrote Peter, “that judgment must begin at the house of God” (1 Peter 4:17).

But what about lovelessness, harshness, unkindness, cruelty, gossiping, talebearing, or divisiveness in the Body of Christ? What about the secret rebellion of unsanctified hearts? What about allowing the world to squeeze us into its mold? (Romans 12:2, Phillips).

We may talk about perfect love, but if we are mean, little, critical, and complaining in spirit, what does it matter? We may talk about the milk and honey and the beautiful fruit of Canaan—but if all we have to show for it are sour grapes and crab apples, it just doesn’t wash. We must still pray with the Psalmist, “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way [or way of grief, way that grieves God] in me, and lead me in the way everlasting” (Psalm 139:23-24).

And the promise is: “Then will I hear from heaven, and will forgive their sin, and will heal their land.” This is the miracle and mystery of renewal. Entire sanctification is a unique moment of grace in the life of the believer. But never should we forget what Daniel Steele called “the present tenses of the blessed life.”

There is an exciting example of this in Acts 4. It was some six or eight weeks after Pentecost. There had been no lapses, no breaks in their walk with God, but the disciples were faced with a new challenge, a new crisis. Luke tells of a great gathering for prayer and heart searching. Then he says, “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. . . . and great grace was upon them all” (vv. 31-33).

This is a new anointing, fresh unction, reviving, refreshing, renewing, empowering. Those filled with the Spirit were filled anew. We are not talking about filling a jar with water, as if some must be lost if it is to be filled again. We are talking about filling a heart with love, a soul with joy, a mind with peace, a will with purpose—and there is no end to such filling.

A minister tells of standing on the platform of a railroad station. Stacked nearby were milk cans with a sign on them: “Empties. Return, cleanse, and refill.” This, he commented, is a program for the spiritual life of the church.

But the promise does not stop with the church. When the church becomes the salt of the earth and the light of the world, healing comes to the land. Salt may not be large in bulk, but it flavors and preserves the whole. When we reflect the light of Christ, the darkness cannot overcome it. The promise is, “I will hear . . . and forgive . . . and heal their land.”

No problem before us can ever be as great as the power behind us when we make this promise our own: “If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.” □

by STAN MEEK

LOVE CAN BE SEVERE

IS IT POSSIBLE that God loves us too much to shield us from suffering? Could it be His very *mercy* that prevents His dashing to our every discomfort with instant deliverance? Is that an unthinkable concept of love? Is that an untenable posture for God?

If it appears to be, it may explain why our “love” is often so sentimental and indulgent—why parents are so permissive. Love that is more concerned with one’s immediate whims, comforts, and happiness, than with one’s ultimate welfare, could, after all, be only a pale shadow of real love.

Shelden Vanauken’s delightful and moving book, *A Severe Mercy*, is an account of how God broke through the “Shining Barrier” of his and his wife’s tightly insulated love.

Shelden was led to see through the letters of his friend, C. S. Lewis, how his wife’s death was simply “a severe mercy” from God intended to bring him into a relationship with God that his love for “Davy” (his wife) had excluded.

Could the suffering endured by earth’s people across the ages actually be a *severe mercy* intended by God to bring them to himself, and to develop in them true Christlikeness?

Certainly suffering is never enjoyed at the time, and its immediacy usually veils any benefits or blessings brought by it. Without meaning to glorify suffering itself, what are some of the ways God could mercifully use suffering?

STAN MEEK is the pastor of First Church of the Nazarene in Dodge City, Kansas.



Part of our sufferings may simply be to enable us to identify better with others who are suffering. The most important way we make the love of God visible in this world is by identifying so personally with those around us who are hurting that we help to lift their loads. We could not so readily do that had we not had a few hurts of our own.

Perhaps this is what Paul meant when He said, “Blessed be God . . . Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble” (2 Corinthians 1:3-4). Are there any in trouble around you?

Could it be that another reason God allows con-

tinued suffering in the world is to encourage man to anchor his faith in God alone?

Man can find an incredible number of things to tie his faith to. These “fetishes” for his faith include forms and formulas, miracles and mediums, external signs and emotional phenomena, institutions and institutional personages, and even *prayer* itself, and particular prayer patterns. So God finds it necessary to be continually breaking down man’s idols and tearing him loose from his fetishes.

Again Paul wrote, “We were pressed out of measure, above strength, insomuch that we despaired even of life,” explaining, “we had the sentence of death in ourselves, that *we should not trust in ourselves, but in God* which raiseth the dead” (2 Corinthians 1:8-10, italics added).

Perhaps an even greater reason why God allows suffering is what Paul Billheimer calls the “decentralization of self.” He says, “Suffering, triumphantly

accepted, slays the self life, delivers one from self-centeredness, and frees one to love.”

While God, and not suffering, must remain the chief ground of man’s sanctification, there is a sense in which God’s people may be helped toward the maintenance of holy living through suffering. Observing the close relationship between sainthood and suffering, Billheimer notes that deep dimensions of agape love may be developed through suffering.

Man shrinks from and would like to shut out all suffering. Billy Graham says, “In some churches today and on some religious television programs, we see the attempt to make Christianity popular and pleasant. We have taken the Cross away,” he says, “and substituted cushions.”

Even as Shelden and Davy Vanauken erected their “Shining Barrier” to protect their “exclusive” love from the reality of the world, Christians can consciously or unconsciously erect their own “shining barrier,” expecting constant exemption or immediate deliverance from all pain and suffering.

Charles Colson writes, “It is absurd for Christians to constantly seek new demonstrations of God’s power, to expect a miraculous answer to every need, from curing ingrown toenails to finding parking spaces; this only leads to faith in miracles rather than the Maker.”

What about divine healing, then? That many supernatural healings apparently take place, few would deny. But what of those who are *not* healed or delivered from their handicaps or suffering? Do they have defective faith or less love for God?

Hebrews 11 tells of many who were delivered (vv. 32-35), but also of many who “were tortured, not accepting deliverance; that they might obtain a better resurrection” (v. 35). God said that the world was not worthy of them, and that they also had “obtained a good report through faith” (v. 39).

While the atonement has made full provision for healing and deliverance, *God will remain sovereign*. He will not be manipulated even within the triumphs of the atonement. He also will remain holy, and His ultimate concern is for man’s holiness and perfection in love.

Neither is God locked into our time scheme, and if our deliverance be delayed for some unknown reason in order to accomplish a more noble healing for us and others, is it any less glorious?

God’s love can be severe. T. S. Eliot wrote, “Who then devised the torment? Love/Love is the unfamiliar Name/Behind the hands that wove/The intolerable shirt of flame/Which human hands cannot remove.”

God may, in mercy, have to crash the “shining barriers” we erect to protect ourselves from suffering that heals. Yes, love can be too great to heal in the context of immediacy. One only has to look at the Cross to understand that love is willing to “hurt” and “wait” in order to accomplish a more perfect healing.

Lord, teach us not to seek the convenient and comfortable, the pleasant and painless, but that which will bring the most glory to Your name. Don’t let us reject that which may indeed be Your very love, though severe.

DIRECT DEPOSIT

by SUNNI MERCER

IF ONLY there were such a thing as Direct Deposit Tithing! At times I’ve considered this idea. Most often I’ve done so when that wonderful “once in a lifetime” sale was on somewhere. You know the kind—“Big Bold 10% off Our Regular Low Clearance Price 24-Hour Only Sale.” It never fails that the tithe is due when the curtains are faded, the paint is chipping, the floorboard in the car is rusted out, and Johnny needs new shoes. If only we could sign once on the dotted line and let the bank do the work. We’d never even know it was missing! Then, we could pick up a statement from the bank on one of those Fridays when we pay our Christmas Club, vacation plan payments, and our I.R.A. Now wouldn’t that be a whole lot easier?

Of course it would. However, I am not sure that we’ve been called to take the easy way out. Besides, God’s Word has some pretty explicit things to say about our responsibility to tithe.

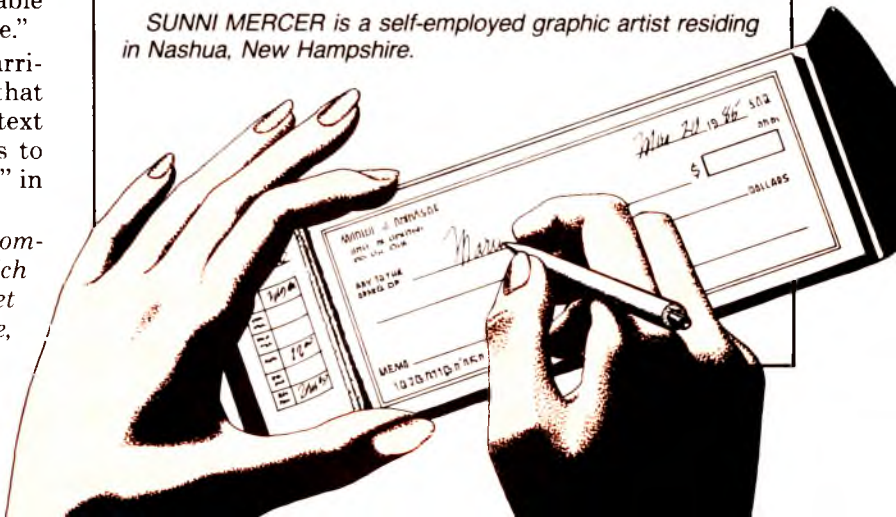
Leviticus 27:30 states, “A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the Lord; it is holy to the Lord” (NIV).

Yes, I’ve heard people use the excuses, “That’s the Old Testament, we live under the New Testament.”

My response to that is, when are we permitted to separate the Word? Therefore, it is my responsibility to give back to the Lord the first 10th of what He has provided for me. And you know what? We are promised provisions for food, clothing, and shelter. Funny how Cathy had that extra material she just happened to think I’d like. It even matches the sofa! Mr. Jones was so thoughtful to have offered to help Tom fix the car. Those new curtains will cover that small section of peeling paint. And “Nanna” plans to get Johnny new shoes for his birthday.

As for the Direct Deposit—well, I doubt I’d like it anyway. The offering plate is easily accessible, and there is such a joy that comes from obedience. Besides, the way I figure it, I’m “laying up treasures in heaven.” That is Direct Deposit!

SUNNI MERCER is a self-employed graphic artist residing in Nashua, New Hampshire.





Religious News Service Photo

Leave It to Him

by ALBERT J. LOWN

THAT PERSON would try the patience of a saint” is both a confession and a boomerang. It suggests one has taken all that can be borne from an awkward, unreasonable character and, conversely, neither undue patience nor sainthood are claimed.

“Difficult customers” are hard to deal with, particularly when tiredness imposes a double strain. Jesus faced this twofold pressure at the close of an exhausting day of teaching, capped by the eventide task of providing refreshment for 5,000 men, plus some accompanying women and children (Mark 6:45-47). Physically drained, and disappointed over the crowd’s failure to grasp the inner significance of the miraculous meal, He was faced with a mob frenzied with messianic hope and determined to make Him their leader and king (John 6:15).

As darkness fell, a tired and misunderstood Jesus could have thought, What’s the use! Will they ever learn? Surely, some gleanings of His ability to feed the soul upon living bread, as He had satisfied a multitude from a packed lunch, should have dawned upon His hearers and guests. Instead of yielding to deep discouragement, Jesus rose to new heights of self-forgetfulness and commitment to the will of God. “And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people” (Mark 6:45). The first step in dealing with a potentially explosive situation for himself and the 12 was an unusual but sensible one: to send the disciples away and meet the multitude alone.

The disciples were anxious and willing to help, fearing their Master was in dire peril from a crowd drunk with patriotism and messianic fever. But a hasty word,

loss of temper, or “cool it” manner on the part of Peter and company could have provoked the very thing Jesus was anxious to prevent: a frenzied crowd getting out of hand, endangering life and limb.

Jesus constrained the disciples to enter the boat and begin the lake crossing in the gathering darkness; He would handle the frightening situation alone, a decision the disciples would find hard to accept or understand. The lesson is clear: life has complex problems and delicately balanced situations that must be committed entirely to Him. “Take your hands off,” General Booth cabled to a young officer sitting on a powder keg of conflicting groups in a Salvation Army corps. God did restrain and reconcile as the inexperienced one pleaded and trusted, preached and loved, impartially.

Jesus chose to handle alone the nightmare of a crowd passionate for the miracles they had seen and tasted. In a masterly display of authority and tact Jesus sent His men away; protesting and bewildered though they must have been. When everything within cries out, “Do something, anything,” amid charged emotions and tensions that imperil the work of God, the counsel to “take your hands off,” to “sit still” is unwelcome. But it can be the only way to see the salvation of the Lord and His wisdom and sufficiency in a desperate hour.

The Master’s next step is equally instructive: “He departed into a mountain to pray” (Mark 6:46).

Alone Jesus handled the king-seeking crowd. Alone He faced the reincarnated wilderness temptations to a kingdom of materialism, miracle mania, and military might, presented through the roar of thousands chanting, “Crown Him, crown Him.” Victory over the temptation was complete, but so too was His exhaustion. Renewal could only be gained and thanksgiving expressed in quietness and communion. Life’s greatest victories are consolidated in the place of prayer where

ALBERT J. LOWN is an evangelist from Keighley, Yorkshire, England, and is a frequent contributor to religious periodicals.

the fresh springs of comfort and grace flow freely. After thousands of human faces and voices, Jesus needed to see the face of God and hear again a voice divine.

"Twixt mount and multitude," to quote Charles Wesley's refrain, is the essential balance and safeguard of costly ministry and personal victory. This spiritual self-preservation is never selfish, for from the mount he saw them rowing. True prayer always gives deeper insight into the needs of others.

In spite of misgivings the disciples had embarked for the further shore, only to meet with a formidable combination of unexpected difficulties: toiling, wind, and fear—weariness, weakness, and worry.

These may follow triumphs of obedience, and it must have seemed to tired, troubled men, as they faced the fury of the storm, that Jesus had erred in sending them away, and they had mistakenly obeyed. The combination of exhaustion and storm was too much until He came to them, walking on the water, drawing near to an affrighted company. They did not see Him as clearly as He had seen them from the mount of prayer; but the presence and voice that had controlled a miracle banquet and a multitude's passion, calmed the waves and wind, and the storm of fear and uncertainty in their hearts. In the threatening situation His promise was heard above the storm shrieks of the wind: "It is I; be not afraid" (Mark 6:50). And a tired and fearful crew found all they needed in His presence and captaincy—calm, without and within.

The Christ of miracles, multitudes, and solitude is the companion-Lord of the third watch and terrifying storm. □

TREASURES

*Some treasures
that I've cherished here
so long and lovingly,
can't be compared
with treasures that
God has prepared for me.
The ink may fade
from letters dear,
and cherished china break,
but we must look
beyond the past
and live for Jesus' sake.
Hold lightly
to these finite things,
reminders of past pleasures,
knowing that
beyond the veil
are heaven's dearest treasures!*

—ALICE HANSCH MORTENSON
Racine, Wisconsin

Take Time *for* LIVING

by ROSS W. HAYSLIP

EDWIN MARKHAM, the poet, had no difficulty in sleeping throughout the night. When asked the secret of his ability to rest so peacefully during the night he replied, "Years ago I made up my mind that it was perfectly safe to turn the world over to God for 8 or 10 hours."

It is well for us to comprehend the fact that the world can get along without us once in a while. It is also a good idea for us to realize that once in a while we can get along without the world. An excited person rushed up to Ralph Waldo Emerson exclaiming, "I have just heard that the end of the world is coming!" Emerson's reply was, "Ah well, we can do without it."

Jesus told the story of a man who hurriedly built barns and more barns in order to accommodate the successful harvests that he was enjoying. He was eager to hasten the day when he could sit back, take it easy, and retire. No sooner had he retired than he died. He killed himself getting ready to live. The time that he was looking forward to never came; he never had the time or money to do the things that he really wanted to do.

To help us live we must learn not to cross our bridges before we come to them. Don't force your future into your present. Most of the problems and troubles that we anticipate never happen. When Calvin Coolidge was a member of the board of trustees of Amherst College, a legal question was raised for discussion. Typically, Mr. Coolidge remained silent for quite a while. When his opinion was finally asked, he quietly inquired, "Who raised the question?"

"No one has raised it yet, but it is possible that this question will come up at a future date."

Mr. Coolidge replied, "Time enough to discuss it when it does come up," and that ended the discussion.

Jesus gave us the secret of the full life when He said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). Set up for yourselves a standard of values, find out what is really important, live for it, and all these other things that concern you will be taken care of and added to you by a loving Heavenly Father who feeds the sparrows and cares for the lilies of the field, which neither toil nor spin. □

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

LAO MINISTRY

IN WASHINGTON

by TIMOTHY TILMANT
and DONALD YORK

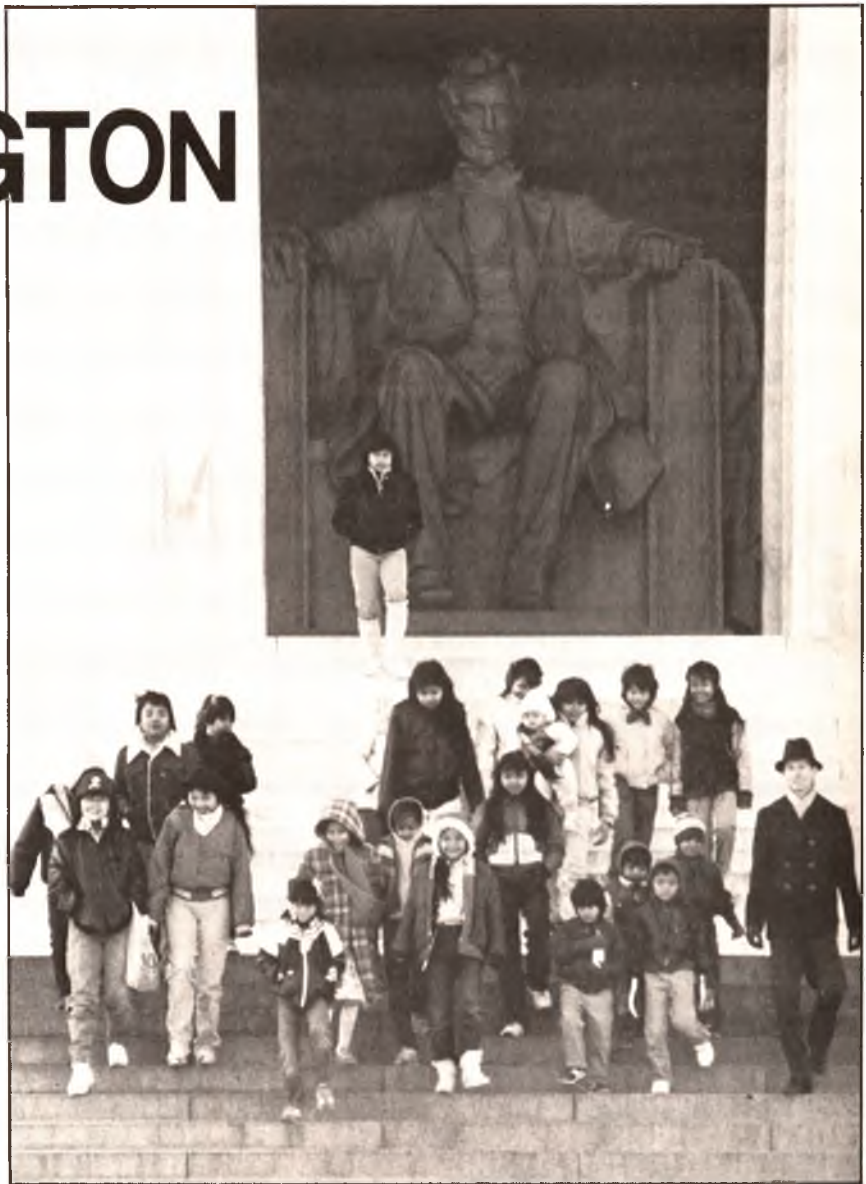
THE LYRICS to "He Is Lord" resounded from the church van as it made its way down a back street in Washington, D.C. Under normal circumstances one would not consider church children singing a chorus as unusual. A few years ago, however, these children spoke only Lao. It became necessary for them to leave their homeland because of political oppression. Many had family members taken captive or killed, and all who escaped did it under risk of life, fleeing to refugee camps.

Washington, D.C., is a multiracial and multicultural city. Our church, situated in the center of the city, has felt the need and responsibility to minister to all of our community. The involvement with Laotian refugees is a result of that commitment.

The country of Laos has a population of approximately 3 million, composed of 4 major groups: ethnic Lao (lowlands), tribal Tai (upland river valley), Lao Theung (mountain slopes), and Lao Sung (mountain people). Our ministry is to ethnic Lao. The people are intelligent and usually fluent in at least three languages. Many had good jobs in their country, but because of language barriers and occupational

TIMOTHY TILMANT is doing graduate studies in Washington, D.C., and is presently supervising Southeast Asian Ministry in our First Church of the Nazarene there.

DON YORK is a licensed minister on the Washington District and is developing urban ministry strategy for multicultural mission work.



Mr. Timothy M. Tilmant and his Sunday School class of Southeast Asian refugees

differences have had difficulty securing adequate employment here. A typical Lao-American family is 6 to 10 persons, usually residing in a two-bedroom apartment. The people are loving and giving, always willing to take someone in need into their homes. The Laotian culture and religion is intertwined. The people are Buddhist, but also add magic and mysticism to their religion.

Our ministry to the Lao community began with a one-day religious

magic and puppet show conducted in an elementary school in their community. Prior to the show, names and addresses were collected of all in attendance, and then the long process of contacting families and building rapport began. As we built relationships with the people in the community, we tried to tie them to the church by introducing them to members who would befriend them and help them with the Americanization process.

The needs of the Lao community

are many—language training, clothing, food—but the most important need is spiritual. We have tried to reach out and it seems the more we give the more we receive in turn. Our ministry has been one of mutual enrichment.

A variety of things were done to help us get acquainted with the community. We did hand magic for children, took photographs of people, gave away candy bars, helped fill out school and government forms, sponsored parties and activities. Relationships developed and the opportunities to share the gospel have been numerous.

Because of the friendships built, a close bond developed with many in the community. One young lady called and wanted to know what she should name her newborn baby. Another family wanted to give a surprise birthday party for my wife. What a surprise it was when over 20 Lao women showed up at our house with presents, decorations, rice and noodles!

There was the evening that I received an urgent call from one of the Lao men. A revered member of the Lao community had taken ill and was in the hospital. Would I please come to help them understand what the doctors were trying to explain? What an opportunity to

touch the very heart of this community! The sick man had been a village chieftain in Laos and a religious elder. When in his country he supposedly possessed powers (from Buddha) that allowed him to bring good luck to people and to heal bodies. When I arrived, there were at least a dozen family members in the hall and around his bed. Through a translator, prayers were said and Scripture, written in Lao, was left. The man was critically ill and within four weeks we were asked to hold his funeral. The funeral was conducted in our church with approximately 70 adults present, representing nearly 200 family members.

Keokentha, Phetsamay, Souphalak, Phimmachanh, Oudarack, Phouthone, Phonxay, Chansamone, and many others are each a special promise from God. God has used the Church of the Nazarene to influence their lives and has used their lives to influence the Church of the Nazarene.

Many members of the community attend our church. Some have become quite active and others are ministered to in their homes. It will be a long time before some will understand Christianity, but the Holy Spirit is using the Church of the Nazarene to minister to the Lao-

An Ode to Age

*'Tis pleasant to grow old
When the heart keeps young,
And hope sings of joy
A little farther on,
And victory, sweet victory,
When day is done.*

*There's a rich deep blessing
Only age can know—
Gathering sheaves
From the seed we sow,
And memory, sweet memory,
When lights are low.*

*The best time is not
When the sails are unfurled,
To widen the distance
Between ship and shore;
'Tis the coming home
From a weary world—
And rest, sweet rest, forevermore.**

—INEZ T. HOWISON
San Antonio, Texas

*Inez Howison entered that rest on February 4, 1985.

tians of Washington, D.C. As one Laotian lady said, "We call you when we need help, because you care." □

Book Brief

THE HOME CONNECTION Family Devotional Activities



KAREN HOLCOMB-DENSMORE
author

YOU HAVE ONE NIGHT a week set aside as "Family Night" . . . or the grandkids are coming over . . . or you're baby-sitting on a rainy day . . .

Any of these or other situations often spark the challenging question, "What shall we do?"

Karen Holcomb-Densmore, a schoolteacher/mother, has written out simple ideas for 53 fun and informative activities to make family times special. Some could be used to start off an evening together

coupled with games and recreation; others lend themselves to a devotional closing to Family Night. A few are geared to filling the evening. Since they are written to include school-age children, there's a well-balanced variety to induce laughter, provoke thought, inspire creativity, and teach scriptural truths.

Each activity focuses on a theme—Family, Patience, Honesty, Revenge, Kindness, Quarreling, etc.—and is designed so that the lesson is often quite unconsciously absorbed. The lessons hit home to adult hearts, too. For example, the "Patience" activity:

- Five choice scriptures on patience are listed for group reading.
- The goal: to critique yourselves on patience.
- The activity: you grade yourselves from A—F on 10 questions. For example, No. 4 is: "When I am forced to wait for something or someone, I do not complain or lash out." And No. 6 is the killer: "The grade my family would give me on my patience is _____."

The introduction suggests adapting the activities to retreats and teen meetings or sharing them with roommates. This makes it a fine book to keep around the house after it has served its Family Night purpose! □

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

the editor's STANDPOINT

NO GREATER CAUSE

In *Overlord*, a history of the invasion of Normandy in World War II, Max Hastings tells of “a soldier who appeared to be frozen with terror, praying on his knees in a scrub above the beach.” When the men who saw him—Brigadier General Norman Cota and his aide—reached the spot, however, they found that he was not paralyzed with fear but dead. He had been killed making his way up the hill from the beach, moving against the foe.

Is that not a choice way for the Christian to go in the warfare against evil—on his knees advancing toward the enemy?

To read sobering accounts of military history saddens me. So much profound and often futile suffering is inflicted upon people by the idiocy of war. I find myself in utter sympathy with the officer Hastings mentions, who wrote in his diary for D-Day, “Prayed for the fourth time today, asking God—‘Why do these things have to be visited upon men?’”

Philosopher William James talked about “a moral equivalent to war.” He pled for peaceful causes that

would benefit society, causes for which “the military ideals of hardihood and discipline could be brought into the growing fibre of the people, without the callousness, cruelty and degradation that are the inevitable accompaniments of war.”

For the Christian, the spread of Christianity is such a cause. To carry the gospel to others, to impact their lives by witness and example in an effort to bring them to Christ, is the most important mission ever to engage human thought and action. If that mission is to succeed, the sacrifice and heroism often displayed in war is required. This is why Paul frequently resorts to military metaphors: “Put on the whole armour of God”; “Endure hardness, as a good soldier of Jesus Christ”; “Fight the good fight of faith.” From this war there is no discharge. We are called to “be . . . faithful unto death.”

There is no greater cause than the kingdom of God, no greater Leader than Jesus Christ, and no greater reward than His commendation. Surely then, the church should be willing to pursue its mission without reservation, without retreat, and without regret. □

DEAD THOUGH ALIVE

Henry James, Sr., was not favorably impressed by the celebrated Thomas Carlyle. When Carlyle died, James wrote, “Thomas Carlyle is incontestably dead at last, by the acknowledgement of all newspapers. I had, however, the pleasure of an intimate intercourse with him when he was an infinitely deader man than he is now.”

Some, indeed, are dead even while they live. The prodigal son was described as “dead” by his father. Paul referred to the self-indulgent widow as “dead even while she lives” (1 Timothy 5:6, RSV). In fact, the apostle spoke of all who were unacquainted with God as “dead in trespasses and sins.” The very people so identified in Scripture are those who think they are really “living it up.” To the world, hedonism is life with gusto. To God, it is death.

I heard a man, joyful in his newly acquired knowledge of Christ as Savior, testify in these words: “It’s great to be alive and know it. It sure beats being dead and not knowing it.” Some of the frenetic activity that the

world labels life is actually *rigor mortis* setting in. True life is fellowship with God in Jesus Christ.

Churches can be dead and not know it, also. Mere activity is not life. The ancient church at Sardis had “the name of being alive,” but John wrote to them, “you are dead” (Revelation 3:1, RSV). They went through the religious motions, but it was all the twitching of a corpse decomposing.

In my devotional reading I came across the Mosaic law that forbade contact with dead bodies. I jotted down this comment in my notebook: “This law would keep a fellow out of lots of Sunday morning services.” Scripture says, “The dead praise not the Lord,” but they sometimes suppose themselves to be praising Him with their dull hymns, mechanical prayers, and lifeless sermons.

Exactly what James meant about Carlyle, I do not know. But I am sure that so-called life, in the absence of God, is really a form of death. □

Some of the frenetic activity that the world labels life is actually *rigor mortis* setting in. True life is fellowship with God in Jesus Christ.

PLODDING—A GALLOPER'S FRUSTRATION

Events always move too slowly to suit energetic leaders.

When the American colonies revolted, King George III saw the importance of moving a large army overseas to smash the rebellion quickly. Time favored the colonies, for it would give them a chance to organize their forces and to enlist foreign sympathizers. Wrote the king, "We must show that the English lion when roused has not only his wonted resolution but has added the swiftness of the race horse."

However, Parliament and public opinion were less urgent, and the king could not move without them. As a result, says John Brooke in his biography of George III, "The horse was slow to start, and even when it got going it plodded along more like a selling plater than a potential classic winner."

Church leaders are not exceptions. They must have patience for they will have frustrations, frustrations born of a plodding pace when they feel a gallop is needed. Their excited visions of growth cannot be fulfilled until they are shared by the people, and only then

through machinery and channels that seem ponderous, creaking, and outdated. There is no point in rushing so far ahead that others cannot or will not follow.

The church situation sometimes reminds me of an old Toonerville Trolley cartoon. An irate passenger was berating the motorman about the slow progress being made toward his destination. "Can't you go any faster?" he shouted.

"Sure I can," replied the motorman, "but I have to stay with the trolley."

When you read Isaiah 40:31, remember that those who soar on eagle's wings must circle a lot or they will soon be out of the sight of those who are walking.

Does this mean that visions, dreams, plans must be abandoned? No, but it does consign to the leader the task of wisely and persistently holding the vision before the people until they are ready to say, "Let's do it." Sometimes it is easier to make plans than to sell them, but the selling task is inescapable. Holding on in courage, faith, and hope until needed support is won may be the greatest achievement of any farseeing leader. □

FAMILY NEWS

I have a lovely daughter-in-law with an unusual way of answering my phone calls. She comes on the line asking, "What's happ'nin'?" We catch up on family news from that point.

A good way to find out what's happening in the Church of the Nazarene is to read the *Herald of Holiness*. Oh, you can't find out *all* that's happening for our space is too limited. Besides, some things that happen are better left unpublicized, for the church is far from an ideal society. But much of the family's activities is reported in the magazine, giving our people a chance to find out who is where doing what.

Our delivery system is too slow. Since we publish just twice a month, and must work with several weeks "lead time" to accommodate our publisher, we can't furnish news while it's still red hot. But most of our readers only learn of most of what we report when they read it in the *Herald*.

I wish we could serve the news right from the griddle. The *Kansas City Times* recently carried a cartoon that

showed a husband and wife reading their newspaper. The wife said, "This newspaper is on top of the national news, but their local coverage is two days behind the beauty parlor." For most of the local church news, you need the local church newsletter and the congregational grapevine. For district news, you need the district newsletter and a few well-placed friends with telephones. But for much of the news of more general significance, we are a pretty good source.

Of course, that's just one reason to subscribe to the *Herald of Holiness*. Every page contains other reasons, even this one. Some folks find the covers worth the cost of the magazine. The cost is low, the benefits are high. So keep in touch with the scattered family—take, give, and read the *Herald of Holiness*.

One of these days it will carry my obituary. Why, that alone will repay your subscription! Especially if Doris does a guest editorial for the same issue.

Seriously, folks, you can keep up with the family in a number of ways, and one of the best is our magazine. □

which he paid no taxes; he did not even report the money on his tax form. He claimed that the money was church money but that the pastor had the right to keep it in his own account; with this I absolutely disagree. The pastor has no business handling church funds at all; you have a finance committee and a treasurer for that.

The Bible says, "Render unto Caesar that which is Caesar's and unto God that which is God's." Income tax is strictly the domain of Caesar; there is no constitutional right to a tax-exempt status for anyone. The tax laws are passed by Congress, and the Internal Revenue Service determines who is entitled to tax-exempt status and who is not.

The IRS defines a religious organization as any body that is organized, calls itself a church, and meets regularly. I believe the definition is too lenient, not too strict, and so did many others when a witches' church in Atlanta was granted a tax-exempt status.

I wonder if, when the NAE went to the defense of Herbert Armstrong of the World Wide Church of God, and his treasurer, Mr. Rader, when they were being investigated by the Attorney General of California for alleged embezzlement, that was also on principle.

Legitimate churches should take a close look at any organization before coming to their defense on principle or otherwise.

Thomas G. Carson
Decatur, Georgia

CRIES TOO

I really enjoyed reading "Sometimes I Cry" (August 1). It told me I wasn't the only one in the world who couldn't have a child and really wanted one. I would like other women like me to know they are not alone. My husband and I have tried for over five years and no child. The story described all the things I am feeling and the actions I take to stay away from pregnant women. And I pray so hard that the Lord would take that bad feeling away. The adoption agency has had our name almost two years. I tell everyone and myself that when God gets ready for me to have a child, I will have one. I just pray that He will give me strength to wait.

Janet Caraway
Lyons, Georgia

GRANDPA WAS DYING

by JONATHON L. SPYKER

HEAVY GRAY CLOUDS presaged another rainy evening as I drove across town to rendezvous with several church friends. We were to share a van ride to a Christian youth seminar. I had anticipated this day for a couple of months, but something else was now crowding my thoughts: "How was Grandpa?"

Grandpa was special, always there to lend a hand, give advice, and show love. Though not a Christian, he would even share insights from Scripture. He was a source of strength for me as I grew, and I loved him.

Now, at 87, he was seriously ill in one of our hospitals. During the last few months, I had sensed his growing spiritual concern. Through many sleepless nights, he had searched through the Scriptures. I was a new Christian and timid about sharing my faith. I revered Grandpa so much I felt it out of place to tell him anything. I looked to him for direction. And now the man I loved was at the threshold of eternity.

This evening, Mom had received an urgent message. If any of the grandchildren wished to visit their grandfather alive, they should do so this evening. And now I headed for a seminar that would help me grow as a Christian. Time was limited. Should I stop at the hospital or wait? What would I say? What would be Grandpa's response?

I almost drove past the hospital, but something gave me courage to stop. I had a special message for Grandpa and I knew I must share it now.

JONATHON SPYKER is a minister of Christian education and associate pastor in the Lima, Ohio, First Church.

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

Fear burdened every step as I moved from the reception desk to the room where Grandpa was being cared for. My father was there and was happy to see me. He needed a break and wanted to know if I would stay for a while. I agreed to. The Lord was making the way easy for me to share my message.

I closed the door and stood by Grandpa's bed. My emotions were churning within me. Here was my special person and his life was ebbing away.

"Grandpa," I said, "it's Jon."

He gave a slow, labored response.

"Grandpa, there's something I must share with you. I'm sorry I've not said something before now. Grandpa, you've been seeking in the Bible and I've found what you've been looking for. I confessed my sins to Jesus and He forgave me and gave me eternal life. He wants to do that for you. I want to pray with you right now. If you understand, would you squeeze my hand?"

I felt gentle pressure from the time-worn hand. I prayed a prayer for salvation with Grandpa following along. Afterward, he spoke a soft thank-you. Then the reality of the moment shook me, as I realized this might be the last I would be with Grandpa this side of heaven. Tears flowed freely.

"Grandpa," I said, "I may never see you again on this earth, but we will meet again someday in heaven."

Leaving his room was one of the hardest things I've had to do. The seminar that evening was interesting, but the precious moments I'd spent with Grandpa overshadowed all that was said.

The next morning Dad called to tell us that Grandpa had died. A beautiful peace settled over my heart as I remembered the evening before. Later I learned that some of Grandpa's last words were, "I have Jon to thank." God had done His work and Grandpa and I will someday walk heaven's streets together. □

IN THE NEWS

PEOPLE AND PLACES



At the close of seven years of ministry in the Lompoc, Calif., Church, the mayor and city council gave special recognition to Rev. Tom Wilson and his family for outstanding service in the community. Presented were a distinguished service award from the Santa Barbara County Fire Department; the first key to the City of Lompoc; a distinguished service award from Santa Barbara County, presented by the supervisor; and a plaque from the Lompoc City Fire Department with the gold chaplain badge attached. The battalion chief wrote the inscription: "Appreciation as chaplain of the Santa Barbara County Sheriff's Div., Tom Wilson, chaplain, Lompoc Fire Department, 1979-1985." The church grew from 70 in attendance in 1978 to over 800. Pictured is Tom with his family (from l.), Kim, his wife Elizabeth, and Tina. They moved to pastor Salem, Oreg., First Church, August 16.

HIGH WATERS HIT CHEYENNE

Intense flash flooding and blistering hail took 12 lives in Cheyenne, Wyo., last month, including one teen who formerly attended Cheyenne First Church. The rain and hail fell during a three-hour period, August 1.

"From what I have learned, we easily could have lost at least six members of our church that evening," said First Church pastor, Rev. Stan Aubrey.

Seventeen-year-old Jim Jenkins was on a double date with Lamont Hernandez, a member of Cheyenne First Church, when the car in which they were riding was caught by a torrent of water. Lamont and his date managed to escape. The bodies of Jim and his girlfriend were found about a mile downstream. Jim had attended Rev. Aubrey's church until last spring; his

name was still on the Sunday School roll.

"We only get about 10 to 12 inches of rain a year in Cheyenne," said the minister, "so when we got 6 inches of it in only 3 hours, there was nowhere for it to go."

The wife and three-year-old daughter of former First Church pastor, Rev. Duane Vaughn, were seeking shelter in their basement along with a neighbor after receiving warnings on the radio about tornadoes in the area. Mrs. Vaughn heard what sounded like water. She grabbed her child and the three ran to safety just as the basement was flooded with massive chunks of ice and water. Rev. Vaughn, who was away from home when the flash flooding began, lost his entire library.

Rev. Aubrey reports that most homes in Cheyenne suffered some hail and water damage. □

—NN



Flood waters cover the wheels of a huge "Big Boy" steam engine in Cheyenne, Wyo., following torrential rains, August 1. (photo courtesy of Fred Yates, *Wyoming Eagle*)



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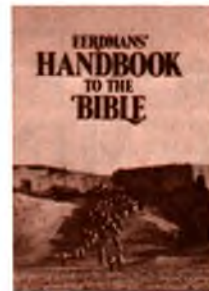
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WHAT WILL N



(Photo left) Rev. Alfred Archer and one of his laymen from Austin Church of the Nazarene distribute food to needy families. (Photo right) Northside Church of the Nazarene, in the Ravenswood Community of Chicago, is the worship center for five congregations of five differing languages. The parsonage entrance is at left. Rev. James Bledsaw is the pastor.

Chicago '86 Impact

GAINS MOMENTUM WITH EXISTING MINISTRIES

Chicago area pastors are hoping and praying that the Church of the Nazarene, worldwide, will catch the vision for planting 25 churches and three human resource centers in that great city in 1986.

"It is humanly impossible," says Robert Brunson, coordinator of multicultural ministries for Chicago Central District, "but with the prayers and resources of the entire denomination it can and will happen."

Extensive research and planning preceded this goal. "We proceed in faith that a great diversity of Nazarene talent and spiritual fervor will enable us to impact the City of Chicago for Christ," said District Superintendent Keith Bottles.

Ten multicultural congregations al-

ready exist in Chicago area Nazarene churches, five of them in Northside Church alone. Pastor James Bledsaw of that church says, "Evangelism and outreach to Chicago must be seen as world mission." Bledsaw and his family have been missionaries in every sense of the word. His seven years there have produced two new congregations and an Arabic Sunday School class. In addition to the Korean congregation, which was there when he arrived at Northside Church, the facilities are now shared with the Arabic group, a Cambodian congregation, and a Spanish church that became fully organized last year. These groups have alternate worship services. Three are fully organized churches.

A food and clothing distribution program, located in Northside Church, ministers to emergency and crisis needs of the community. It is a community effort with 10 churches in the area contributing. "Though it is illegal to sell food stamps," Bledsaw explains, "they often feel forced to do so because they simply do not get enough assistance to pay their rent and provide necessities like deodorant, soap, and toothpaste."

How many who receive this kind of assistance return for spiritual help? "There are more failures than successes," says Bledsaw. "But over a period of time there are some really changed lives, and I've been here long enough that I've seen some successes. It is most important to administer compassion as unto Christ, not simply as a door opener to the gospel."

One of those successes had a bad beginning. "An Indian couple came to us—the husband, a gigantic fellow, shuffled in wearing shreds of what were once tennis shoes. He had multiple stab wounds oozing with pus and blood. This couple were hungry, destitute. Their five children had been taken away because the parents were judged hopeless alcoholics.

Recalling efforts to help this couple, Bledsaw remembered how difficult it was to locate and purchase size 13 shoes for the big fellow—"like trying to pay off the national debt." But this couple finally found the Lord, and after many starts and stops, became established enough to begin putting their lives into some semblance of order. Recently they called Pastor Bledsaw from another town, where they are attending a Church of the Nazarene, to share the good news that they are getting their children back. They are active in their church and serving on the board.

Northside Church's most recent project is a "Ministry House" in a low-income, high-crime area called the "Lathrop Project." Six young people, all bivocational, live among and minister to the people of the Lathrop Housing Development. Church planters, Dan and Meg Barnes, recently graduated from Nazarene Theological Seminary, have helped to begin a church-type mission in this area, about two miles from the Northside Church.

Lisa Criss, Miriam Warner, and Tammy

NAZARENES DO WITH CHICAGO IN 1986?



Addington got involved in the project ministry during their student days through participation on Olivet Nazarene College weekend teams. After graduation they returned to live and minister there and found jobs in the area for their own support.

Mike Hicks, director of the Lathrop Project, became interested in 1983 when he participated in the Mission to the Cities project, sponsored by Church Extension Ministries in cooperation with Youth Ministries. Mike returned to Chicago following graduation from Northwest Nazarene College. Mike is employed by the Chicago Boy's Club—Lathrop Unit, and lives in the Lathrop Ministry House. His job gives him many contacts for his work with young people in the community.

The Lathrop Project is one-third whites, one-third blacks, and one-third Hispanics—a high-crime area where tension and rivalry among gangs precipitates violence. Just behind the Ministry House, a young man was recently murdered.

Three fully organized Chicago area churches minister to predominantly black neighborhoods.

Wildwood Church of the Nazarene in Kankakee, which averages 150 on Sundays, is an interracial church where all

racess, including blacks and whites, worship together. This church is exemplary of breaking down walls of separateness and division to reach the city's varied cultures. The pastor, Rev. Leonard Williams, is from Belize.

Ingleside Church conducts a Head Start program in a black neighborhood. It is one of more than eight preschools (six are now operating) begun by Rev. Gilbert Leigh, former pastor at Ingleside. The congregation is presently in search of a pastor since Rev. Leigh resigned to give full time to New World Christian Ministries, which he founded to help inner-city people. A supply pastor now serves Ingleside Church.

Austin Church was begun by a little lady and her church planter husband—Rev. and Mrs. R. V. Layman. When Mr. Layman died, Mrs. Layman was asked to carry the work temporarily. That stretched into nine years. For the past seven years, Rev. Alfred Archer from Guyana has pastored there. This church also operates a clothing and food distribution program, and social services, which lift them out of desperate situations and help them out of poverty existence.

October brought to Chicago Rev. Charles Johnson, American Black consultant for Church Extension Ministries, and

a team from his hometown, Meridian, Miss., for a four-week campaign directed toward planting a church in the Beverly area of South Chicago. The Beverly area is populated mainly by upper-middle class blacks. Under Johnson's direction local pastors and musicians were involved in the church planting effort in house-to-house canvassing, witnessing, and evangelistic meetings. Rev. Merlyn Jackson, one of the team members, will remain as pastor of the newly formed Beverly area church.

Rev. Johnson plans to blitz Chicago in 1986 in an expansive effort to plant 12 churches. For this effort he is bringing his own team of eight, including evangelists, musicians, altar workers, and children's workers to stay in Chicago for a year of church planting. Assistance will be needed from volunteers. Johnson anticipates these will be forthcoming from churches, colleges, and schools from all over the continent.

Responsibility for adding momentum to these existing ministries and reaching the goal of 25 new works is laid upon the entire denomination as we focus on Chicago '86, "Thrust to the Cities." □

—Nina Beegle, editor
Division of Church Growth



Shown is a gathering of 135 single adults at the Midwest SoloCon over the Memorial Day weekend at the New Life Ranch in Oklahoma. Bobbie Reed, author of *Single on Sunday*, was the special speaker. Rev. Ken Stallings, single adult director of Olathe, Kans., College Church, was the retreat director. Next year's retreat will be over Memorial Day weekend, May 23-26.

RETIRED MINISTERS RECOGNITION BANQUET

The 1985 Quinquennial Recognition Banquet for retired ministers, their spouses, and widows of ministers was held June 21, at the Marriott Hotel in Anaheim, Calif. Nearly 850 attended the banquet sponsored by the Board of Pensions and Benefits USA. Many ex-

pressed their appreciation and described the occasion as a highlight of their attendance at General Assembly.

Keith and Patty Showalter, ministers of music at Nashville Grace Church, provided special music. During dinner Patty played hymn requests on the piano.

Reflections from the heritage-shap-

ing ministries of Dr. Hardy C. Powers and Dr. D. I. Vanderpool were shared by their sons, Dr. Dudley Powers and Rev. Wilford Vanderpool.

Special recognition was given to the retirees attending. Their ministries represented over 15,000 years of accumulative service for Christ and His church. The Board of Pensions presented Dr. V. H. Lewis, retiring general superintendent, with a gift of appreciation for his leadership to the Division of Finance during the quinquennium. Dr. Dean Wessels, administrator of the Board of Pensions, was honored by the Board of General Superintendents and the Board of Pensions for his 30 years of ministry in the development and growth of Pensions.

The Board of Pensions members and their wives, district superintendents and their wives, and Pensions office associates served as table hosts for the banquet.

Special guests included the Board of General Superintendents, and Dr. and Mrs. Edward Lawlor, general superintendent emeritus. □

FIRST NAZARENE CHAPLAIN APPOINTED TO HOSPITAL CHAPLAINCY IN U.K.



Rev. L. H. McNeil was the first Nazarene, and the first evangelical Protestant, to be appointed to hospital chaplaincy in the United Kingdom, according to a recent re-

port.

McNeil explains the historic church line as grouped into three categories in the U.K.: Roman Catholics, Church of England, and the "Free Church," by which the English mean any denomination or cult that does not fit under the first two. Traditionally, hospital chaplaincy posts were filled from the old, established churches.

McNeil visits and gives pastoral counsel to patients of many denominational persuasions, to cults such as Jehovah's Witnesses, and even to Hindus and Mohammedans. His duties include spiritual counsel to doctors, nurses, and ancillary staff within the Free Church framework, and instruction concerning death and dying and ethical matters. He also holds regular services within the hospital.

"One of the highlights of my chaplaincy service," McNeil says, "was to debate with the secretary for the North of England British Voluntary Euthanasia Society in front of an audience of doctors, nurses, and senior staff. I had previously delivered a paper on euthanasia to my colleagues of the British Isles South District. There was not one



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CONFERENCE ON CHURCH GROWTH

A commitment made by Dr. Raymond Hurn prior to General Assembly to conduct a church growth seminar at the Seminario Nazareno Mexicano was fulfilled in a combination of his duties as instructor and a visit as responsible general superintendent to the MAC region. At the invitation of President H. T. Reza, 100 district superintendents, pastors, and students from the seminary and Bible institutes attended the seminar in Mexico City.

Those who attended found that the instruction, personal interviews, and fellowship together gave information and motivation for the initiation of new growth of the Church of the Nazarene in Mexico. □

—Jonas Aquino Lopez, reporter



Dr. Hurn (fourth from l.) is pictured with Dr. Reza (fifth from l.) and the seminary faculty members.




Part of the activities included the dedication of the new dining room and ground-breaking for the new chapel, which will seat 400 people.

angle presented that I had not thought upon. At the end of the debate, there was not one who voted for euthanasia as presented by the secretary.”

McNeil also pastors the Church of the Nazarene at Ashton-Under-Lyne in the British Isles South District. □



Nazarene Publishing House needed a computer doctor. Well-known Nazarene layman Ralph Hodges (center), chief executive officer of Management Decision Development Corporation, Cincinnati, came to Kansas City to study and analyze the entire computer program. He is pictured in the computer room with Everette Pleyer, NPH assistant manager (r.), and Tim James (l.), who directs the computer operations. Ralph has also set up the computerized balloting at the general assemblies.



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ADAMS, MICHAEL D.: Springfield, OH (Maplewood), November 5-10; New Carlisle, OH (Bethel Community), November 13-24; Reserved, November 25-30

ARCHER, DREX: Laurel, MT, November 10-17

ARMSTRONG, LEON, LINDA & FAMILY: Canton, IL (East Side), November 5-10; Cuba, IL, November 12-17; Canton, IL (Maples Mill), November 19-24

ARMSTRONG, ROBERT W.: Fairfield, ME, November 5-10

BAGGETT, DALLAS W.: Charleston, WV (South Hills), November 1-3; Birmingham, AL (First), November 17

BAKER, RICHARD C.: Rock Hill, SC (Grace), November 5-10; Annandale, VA (Wesleyan), November 12-17; Grafton, WV (Parkview), November 19-24

BALLARD, DON: Reserved, November 5-10; Hot Springs, AR (Lockhaven), November 12-17

BALLARD, JOHN & JUNE, EVANGELISTIC TEAM: Knoxville, TN (South), November 17-24

BEATY, BRIAN & FAMILY: Many, LA (Friendship), November 5-10; Greenville, TX (Peniel), November 12-17; Anniston, AL, November 19-24

BEELER, LOWELL E.: Lincolnton, NC (Wesleyan), November 1-3; Morganton, NC (Evangelical Methodist), November 4-10; North Carolina, November 12-24; Reserved, November 25-30

BELZER, DAVID A.: Grafton, ND, November 12-17; Sandpoint, ID, November 19-24

BLUE, DAVE & DANA: Bradenton, FL (Breakfast Club), November 1—December 31

BLTYHE, ELLIS G., SR.: Winston Salem, NC (First), November 5-10; Orange Park, FL, November 12-17; Duncan, OK (North Heights), November 19-24; Reserved, November 25—December 2

BOCK, DON: Tinley Park, IL, November 6-10; Danville, IL (Oaklawn), November 12-17; Chillicothe, OH (CCCU), November 26—December 1

BOICOURT, MARLA J.: Hayward, CA, November 12-17

BOUD, GARY & BETH: Muncie, IN (First), November 5-10; Fortville, IN, November 12-17; Michigan (Missionary Church), November 24-27; Michigan (Free Methodist), November 28—December 1

BOONE, FORD L.: Jackson, MS (Grace), November 5-10

BOQUIST, DOUG & DEB: Fostoria, OH, November 2-3; Bel Air, MD, November 8-10; Ripley, WV (Akron District Teen Retreat), November 16-17; Polk, OH (United Methodist), November 21; Bedford, OH (Crossroad Coffee House), November 22

BOYNTON, RICHARD C.: Shelbyville, IN (First), November 3-10

BROWN, FRED D.: Maysville, KY, November 5-10; Gahanna, OH (Columbus Shepherd), November 12-17; Gahanna, OH (CCCU), November 19-24

BROWN, ROGER M.: Eldon, MO, November 5-10; Lima, OH (First), November 12-17; Bethlehem, PA (First), November 20-24

BUDD, JAY B.: New Galilee, PA, November 5-10

BURKE, OWEN M.: Syracuse, IN (Wawasee Community), November 12-17; Reserved, November 26-30

BURKHALTER, G. PAT: Trout, LA, November 12-17; Blevins, AR (Bells Chapel), November 19-24

BUSH, R. ERWIN: Reserved, November 1-31

BYERS, CHARLES & MILDRED: Tabor, IA (Weaver Memorial), November 5-10; Centerville, MO (Countryside), November 12-17

CANFIELD, DAVID: Ironton, OH (Ellison Street), November 5-10; Reserved, November 19-30

CASTEEL, HOWARD H.: Macon, MO, November 5-10; St. Louis, MO (Southside), November 12-17; Festus, MO, November 19-24; Reserved, November 24—December 1

CAYTON, JOHN, JR.: College Park, MD, November 5-10; Colora, MD (Rising Sun), November 12-17; Hartford, CT (First), November 19-24

CHAMBERS, LEON & MILDRED: Pascagoula, MS, November 1-3; Alexandria, LA (First Wesleyan), November 8-10; Gulfport, MS, November 23-24

CHASE, FRANK: McLoud, OK (Twin Lakes), November 5-10; Broken Bow, OK (Holiness Church), November 12-17; Tatum, NM, November 19-24

CHRISTNER, JACK M.: Annapolis, MD, November 5-10; Boswell, PA, November 12-17; Bethlehem, PA (First), November 19-24

COBB, BILL & TERRI: Dover, OH (Akron District Lay Retreat), November 8-10

COVINGTON, NATHAN A.: Muskogee, OK (First), November 5-10;

Tulsa, OK (Central), November 17; Owasso, OK, November 19-24; Reserved, November 26-30

CRABTREE, JAMES C.: Evansville, IN (First), November 5-10; Gahanna, OH (CCCU), November 12-17; Waverly, OH (Bethel CCU), November 19-24

CRANDALL, VERNON & BARBARA: Jacksonville, AR, November 5-10; Many, LA, November 19-24

CRANE, BILLY D.: Gallipolis, OH, November 5-10; New Haven, IN, November 19-24

CREWS, HERMAN F.: Blossom, TX, November 1-3

CUNDIFF—THE CUNDIFF FAMILY: New Braunfels, TX, November 8-10; Andrews, TX, November 19-24

DALE, R. TOM: Beaverton, OR, November 3; Marysville, WA, November 10; Olympia, WA, November 17

DARNELL, H. E.: Robertsville, OH, November 1-10; Anderson, IN, November 11-17; Marion, OH, November 21—December 1

DAVIS, TED: Shelbyville, IN (First), November 3-10; Williamsburg, IN, November 19-24

DELL, JIMMY: Yuma, AZ (Grace), November 10-14; Guymon, OK, November 17-20; Elkhart, KS, November 21-24

DENNIS, CARL V.: Mount Juliet, TN, November 12-17

DENNIS, DARRELL & CHARLOTTE: Kokomo, IN (Bon Air), November 10; Covington, IN, November 12-17; Valparaiso, IN (South Haven), November 19-24

DENNISON, MARVIN E.: Syracuse, KS (Wesleyan), November 5-10; Reserved, November 25—January 1

DIXON, GEORGE & CHARLOTTE: Texarkana, AR (First), November 19-24; Gilmer, TX, November 27—December 1

DODDS, JOHN E.: Monroeville, IN, November 5-10; Delta, OH, November 12-17; Springfield, OH (Central), November 19-24

DODDS, LARRY W.: Winchester, IN, November 20-24

DOOLITTLE, KEVIN C.: Butler, PA (Pittsburgh District Lay Retreat), November 1-3; Milflinburg, PA, November 7-10; Albion, PA, November 13-17; Sheakleyville, PA, November 24

DOROUGH, JIM & CAROL: Smithfield, PA (White House), November 5-10; Anderson, IN (North Anderson Free Methodist), November 12-17; Richland Center, WI, November 19-24

DRISKELL, G. TIMOTHY: Reserved, November 25-30

DUNMIRE, RALPH & JOANN: Nashville, TN (Whispering Hill), November 6-11; Mount Juliet, TN, November 12-17; Glenmont, OH (Greer Wesleyan), November 21-24

DUNN, DONALD R.: Williamsport, OH (Darbyville), November 5-10

DUTTON, BARRY & TAVIA: Holylands, November 10-19; De Kalb Junction, NY, November 22-24

ECKLEY, LYLE E.: Rock Island, IL (First), November 5-10; Post, TX, November 11-17

ESSELLBURN, BUD—THE KING'S MESSENGERS: Wilmington, NC (Wesleyan), November 5-10; Savannah, GA (Eastside), November 12-17; Chester, GA (Rowlands Chapel), November 19-24

FADER, WES & MARY: Lake Wales, FL, November 12-17

FISHER, C. WILLIAM: Ashland, KY (Plaza), November 5-10; Marshall, TX (Fairview), November 12-17; Levelland, TX (First), November 20-24

FORTNER, ROBERT E.: Arcola, IL (First), November 5-10

FRANK, RICHARD A.: Alexandria, VA (First), November 3-10; Lancaster, PA, November 17-24

FREELAND, RONALD E.: Newburgh, IN, November 5-10

GADBOW, CLINTON D.: Marshalltown, IA, November 5-10

GOULD, LOREN W.: Waltham, MA, November 5-10; Malden, MA, November 13-17

GRAY, BOB & BECKY: Washington, DC (First), November 5-10; Huntington, IN (First), November 12-17; NBC, November 18-20; Reserved, November 20—December 1

GREEN, JAMES & ROSEMARY: Cedar Rapids, IA (Oakland), November 5-10; Seneca, PA, November 17-24

GRINDLEY, GERALD & JANICE: Saginaw, MI (First), November 1-3

GROVES, C. WILLIAM: Rockport, IN, November 5-10; Steubenville, OH, November 12-17; Reserved, November 26—December 1

HAIL, DAVID F.: New Carlisle, OH, November 12-17; West Union, OH (CCCU), November 19-24

HAINES, GARY W.: Oxnard, CA, November 10-17; Sublette, KS, November 23-27; Reserved, November 28-30

HANCE, S. RAY: Stuart, OK (Friendship), November 12-17

HANCOCK, BOYD B.: Selma, IN, November 10-17

HAYES, ALVIN B.: Exelsior Springs, MO, November 5-10; Ulysses, KS, November 19-24

HAYNES, CHARLES & MYRT: Georgetown, IN, November 12-17; Asheville, NC (First), November 19-24

HECKATHORN, JAMES R.: Reserved, November 19-22

HELMS, MIKE & GLORIA: Waterloo, IN, November 5-10; Berne, IN, November 12-17; Flushing, MI, November 19-24; Gas City, IN, November 26—December 1

HIGGINS, CHARLES E.: Littleton, CO (Denver Littleton), November 3-7; Greeley, CO (First), November 10-14; Payson, AZ (First), November 17-21; Rosemead, CA, November 24-27

HILL, BEN E.: Clarksville, TN (First), November 5-10; Urbana, IL (Faith), November 12-17; Carl Junction, MO, November 19-24; Coal Valley, IL (Plainview), November 27—December 1

HOWARD, RICHARD E.: Royersford, PA, November 19-24

HUGHES, A. JOYCE: Red Deer, Alberta, November 4-6; Lacombe, Alberta, November 7-17

IDE, CHARLES D.: East Brewton, AL, November 10-15; Reading, MI, November 21-24

JACKSON, PAUL & TRISH: Tullahoma, TN (First), November 5-10

JAMES, RANDY & MARY JANE: Worth, IL, November 5-10; Colona, IL (Green Rock), November 12-17; Anderson, IN (Parkview), November 19-24; Reserved, November 25-30

JANZ, CALVIN & MARJORIE: Reserved, November 1—December 31

JEFFRIES, JEFF & JAN: Page, AZ (Lake Powell), November 6-10; Mira Loma, CA (Free Methodist), November 17; Sunnymeade, CA, November 24

JOHNSON, RONALD E.: Montana, November 1-6; Washington, November 10; Lemmon Valley, NV (Calvary), November 12-17; Oregon, November 18-20; Idaho, November 24-25

JONES, TERRY L.: Overland, MO (St. Louis Overland), November 3-10; Gaithersburg, MD, November 17-24; Ponca City, OK (First), November 30—December 4

JUSTICE, MEL & DONNA: Newell, WV (Congo), November 5-10; Pataskala, OH, November 12-17

KEENA, EARL E.: Sacramento, CA, November 5-7; Angels Camp, CA (Angels Camp), November 10-17

KNIGHT, JOHN L.: Yukon, OK, November 5-10; Rialto, CA, November 12-17; Merced, CA, November 19-24; Reserved, November 26—December 1

KOHR, CHARLES A.: Charlottesville, VA, November 2-10; State College, PA (Bethel), November 12-17; Reserved, November 26—December 1

LASSELL, RAY: Louisville, KY (Farmdale), November 5-10; New Castle, IN (First), November 12-17; Greencastle, IN, November 19-24; West Point, OH, November 26—December 1

LAWSON, WAYNE T.: Fairbanks, AK (Two Rivers), November 3-8; Fairbanks, AK (First), November 10-17

LAXSON, WALLY & GINGER: Albany, GA (NIROGA), November 1-8; Coshocton, OH (First), November 13-17; Circleville, OH (CCCU), November 20-24

LECKRONE, LARRY D.: Fremont, CA (Central), November 5-10; Boise, ID (Five Mile), November 12-17

LECRONE, JON: Higgins, TX (First), November 5-10; Las Cruces, NM (First), November 12-17; Broadview, NM, November 19-24; Reserved, November 25—December 1

LEPTER, J. DOUGLAS: Montpelier, IN, November 19-24

LESTER, FRED R.: Pontiac, MI (Hilcrest), November 12-17

LIDDELL, P. L.: Pickford, MI, November 5-10; Rochester, MN, November 12-17; Mount Sterling, OH, November 19-24; Paulding, OH, November 26—December 1

LOETSCHER, O'NEAL & LINDA: Saginaw, MI (Shields), November 5-10; Kingston, MO, November 19-24

LOHR, DONALD A.: Morgantown, WV (Pierpont), November 3-10; South Lebanon, OH, November 12-17

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10 NOVEMBER 1985

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●**LOWN, ALBERT J.**: Sherwood Park, Alberta, November 3-6
LYBARGER, O. EVERETT, JR.: Mohall, ND, November 5-10; Goshen, AR, November 12-17
MANER, ROBERT E., JR.: Massapequa Park, NY, November 9; Massapequa Park, NY, November 10-17; Lenoir City, TN, November 19-24
MANLEY, STEPHEN L.: Washington, DC (First), November 5-10; Huntington, IN (First), November 12-17; NBC, November 18-20; Lubbock, TX (First), November 20-24; Reserved, November 25—December 1
MCFERRIN, RICK & LANETTE: Bolingbrook, IL, November 6-10; El Paso, IL, November 12-17; Muncie, IN (Cowan), November 19-24; Reserved, November 25—December 1
MELVIN, L. DOLORES: Beattyville, KY, November 5-10
MEREDITH, DWIGHT & NORMA JEAN: Peoria, IL (Forrest Hill), November 13-17; Cullman, AL (First), November 19-24; Reserved, November 26—December 1
MILBURN, GARY: Hampstead, MD (United Methodist), November 3-7
MILLER, WALLY & CARROLL: Othello, WA, November 10-17; Nampa, ID (North), November 19-24; St. John, WA (Ewan), November 26—December 1
MILLHUFF, CHARLES R.: Amarillo, TX, November 4; Nampa, ID (First), November 6-10; Warren, PA, November 13-17; Parsons, KS, November 20-24
MILLS, CARLTON A.: Virginia Beach, VA (First), November 3; Victoria, VA, November 10; Philipsburg, PA, November 12-17; Englewood, FL, November 20-24
MOORE, NORMAN L.: Hermosa Beach, CA, November 1-3; Garden Grove, CA, November 6-10; Huntington Beach, CA (Huntington Valley), November 13-17; Portland, OR (Central), November 20-24; New Zealand, November 26-30
MORLEY, FRANK W.: Terra Bella, CA, November 3-7; Wichita, KS (Eastridge), November 12-17; San Diego, CA (Clairemont), November 19-24
MOSS, UDELL G.: Harrodsburg, KY, November 5-10; Georgetown, IL, November 12-17; Piedmont, MO, November 19-24; Esther, MO (Esther-Flat River), November 27—December 1
MUNCIE, ROBERT & JANE: Edison, NJ, November 5-10; St. Charles, IL (Fox Valley First), November 12-17; Mishawaka, IN (First), November 19-24
MYERS, HAROLD L.: North Star, MI, November 5-10; Reserved, November 12-24
NAJARIAN, BERGE & DORIS: Norwalk, CA, November 8-10; Cottage Grove, OR, November 13-17; San Jose, CA (Valley), November 29—December 1
NASH, FORREST W.: Mundelein, IL, November 1-3
NEFF, LARRY & PAT: Roanoke, VA (Emmanuel Wesleyan), November

5-10; Carlisle, PA (Evangelical Christian), November 12-17; Birdsboro, PA (Evangelical Christian), November 19-24
OLIVER, L. S.: Niles, OH, November 5-10; Wichita, KS (West side), November 12-17; Oklahoma City, OK (Metroplex), November 19-24
OVERTON, WILLIAM D.: New Bedford, MA (First), November 5-10; Delta, PA, November 19-24
OYLER, CALVIN & VIRGINIA: Kansas City, MO (Hillcrest), November 5-10; Cassville, MO, November 12-17; Laketon, IN (Wesleyan), November 18-24; Reserved, November 25—December 1
PAGE, MARK: Oakhill, OH (Wesleyan), November 5-10; Chillicothe, OH (CCCU), November 11-17
PALMER, BOB: West Portsmouth, OH, November 3; Portsmouth, OH, November 10
PALMER, JAMES E.: Greensboro, IN, November 5-10; Waukegan, IL (First), November 12-17; Reserved, November 19-24
PASSMORE EVANGELISTIC PARTY: New Matamoras, OH, November 5-10; Washington, PA (First), November 12-17; Princeton, WV, November 19-24; Reserved, November 26—December 8
PEAL, DONALD V.: Garland, TX, November 12-17
PIERCE, BOYCE & CATHERINE: West Lebanon, IN, November 23-24
PRICE, ROSS E.: Windsor, Nova Scotia, November 1-10; Oxford, Nova Scotia, November 12-17; Trenton, Nova Scotia, November 19-24; New Minas, Nova Scotia, November 26—December 1
QUALLS, MAE: Rock Hill, SC (Oakdale), November 5-10
RAINS, HAROLD L.: Colorado Springs, CO (Southgate), November 13-17
RICHARDSON, BARNEY T.: Otter Lake, MI, November 5-10; Marshall, MO, November 12-17; Minneapolis, KS, November 19-20
RICHARDSON, KENNETH L.: Peru, IL, November 19-24
RICHARDS, LARRY & PHYLLIS: Greenville, OH (First), November 1-3; Versailles, KY, November 15-17
RICKEY, HOWARD L.: Pinellas Park, FL, November 5-10; Spring Hill, FL, November 12-17; Reserved, November 19-24
RIDDLE, C. E.: Selma, CA, November 3-10
RITCHIE, LAWRENCE L.: Evansville, IN (Grace), November 5-10; Harlingen, TX (First), November 17-24
ROBINSON, TED L.: Wheelersburg, OH, November 5-10; Hartford City, IN, November 12-17; Killbuck, OH, November 19-24
ROTH, RONALD W.: Eldon, MO, November 5-10; Rolla, MO, November 12-17; Springfield, MO (Scenic Drive), November 19-24
SEMRAN, KIM: Hot Springs, AR (Lockhaven), November 12-17
SMITH, CHARLES HASTINGS: Painesville, OH, November 5-10; Highland Heights, OH (Cleveland First), November 12-17; Rogers, AR, November 20-24
SMITH, J. LARRY: Lincoln Park, MI, November 5-10; Tecumseh, MI, November 12-17

SMITH, OTTIS & MARGUERITE: Florence, SC, November 5-10; North Miami, FL, November 12-17; Key Largo, FL, November 19-24
SPRAGUE EVANGELISTIC FAMILY: El Dorado, AR (United), November 8-10
STANFORTH, KENNETH: Live Oak, CA, November 12-17; Sacramento, CA (West), November 19-24; Mount Shasta, CA (Central), November 26—December 1
STANTON, TED & DONNA: Reserved, November 26—December 1
STARK, EDDIE G.: Lawton, OK (Heights), November 1-3; Lawton, OK (Heights), November 8-10; Ava, MO (Highway), November 15-17; Ava, MO (Highway), November 22-24
STEVENSON, GEORGE E.: Fawn Grove, PA, November 5-10; Belle Vernon, PA, November 12-17; Hershey, PA, November 19-24; Oak Ridge, TN (First), November 27—December 1
STREET, A. DAVID: Brandenburg, KY, November 12-17
TAYLOR, DAVID & NORMA: Pottsville, MI, November 5-10; St. Louis, MI, November 12-17; Gaylord, MI, November 19-24
TAYLOR, RONNIE F.: Albany, KY (First), November 5-10; Spartanburg, SC (Sharon), November 19-24
TAYLOR, ROBERT W.: Hurricane, WV, November 5-10; Huntington, WV (Walnut Hills), November 12-17; Morgantown, WV (First), November 19-24; New Martinsville, WV, November 26—December 1
●**THOMAS, J. MELTON**: Sunnyside, WY, November 1-30
TOOLEY, JAMES: Lamar, MO (Baptist), November 4-10; Council Bluffs, IA (Salvation Army), November 12-17; Brighton, IA (Friends), November 20-24
TRIPP, HOWARD M.: Nashville, TN (Whispering Hill), November 6-10; Chester, SC, November 12-17; Columbia, KY, November 19-24; Guyana, South America, November 29—December 8
TRISSEL, PAUL D., SR.: New Mexico, November 1-10
VARIAN, WILLIAM E.: Council Bluffs, IA (First), November 5-10; Ellicott City, MD (Baltimore First), November 12-17; Cadillac, MI, November 20-24
WALKER, LAWRENCE C.: Reserved, November 22-31
WATSON, LOY L.: Fullerton, CA, November 5-10
WELLS, LINARD O.: Gainesville, TX (First), November 5-10; Hillsboro, TX, November 12-17; Baton Rouge, LA (First), November 19-24
WHITWORTH, MARCUS A.: Council Bluffs, IA (First), November 5-10; Springfield, MO (Scenic Drive), November 19-24
WILLIAMS, E. VERBAL: Elmsdale, Prince Edward Island, November 12-17; Florida, November 19-24
WRIGHT, E. GUY: Fairmont, WV (Central), November 5-10; St. Albans, WV, November 12-17; Hurricane, WV (Tears Valley), November 19-24; Weaver, WV, November 26—December 1
●**WYRICK, DENNIS E.**: Fort Lauderdale, FL (Faith), November 5-10
●designates retired elder

Christmas



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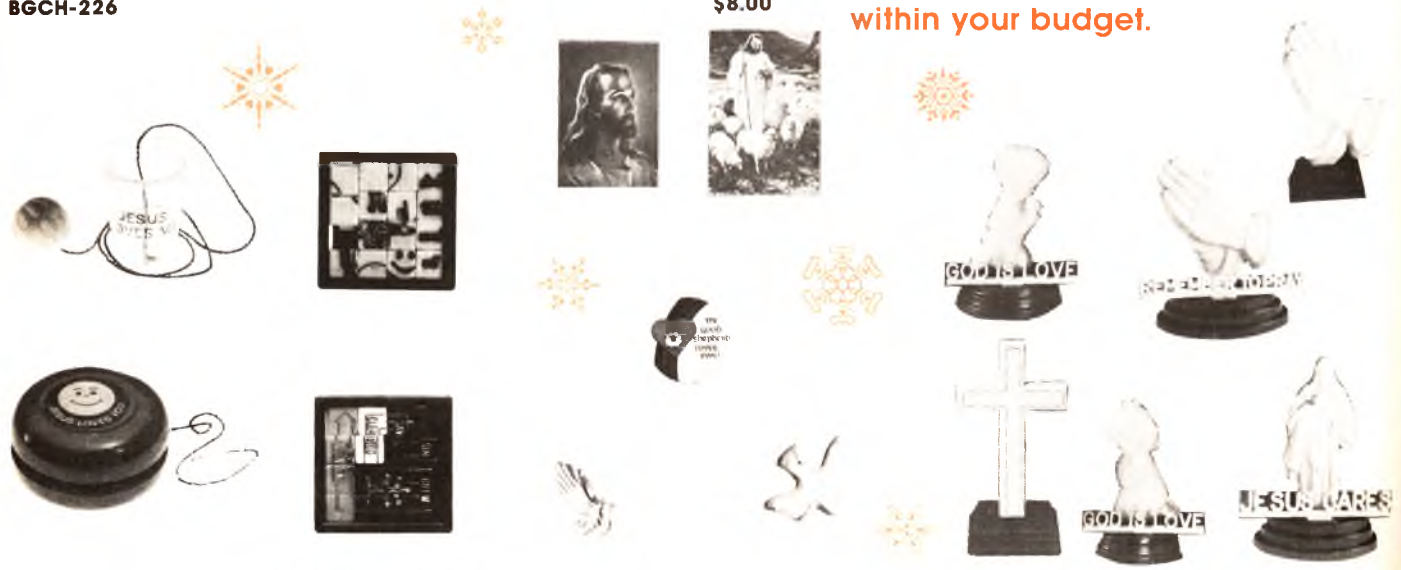
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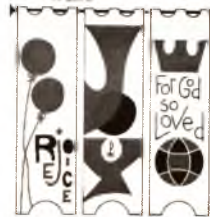
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Shown at the Houston district assembly (l. to r.) are Rev. D. W. Thaxton, district superintendent; ordinands and wives Rev. and Mrs. David Brockmeier, and Rev. and Mrs. Darrell L. Hall; and Dr. William M. Greathouse, general superintendent.



Pictured at the Dakota district assembly (l. to r.) are District Superintendent and Mrs. F. Thomas Bailey; ordinands and wives Rev. and Mrs. Larry J. Mowrey, Rev. and Mrs. Paul A. Rahenkamp; and Dr. Eugene L. Stowe, general superintendent.

FOR THE RECORD

DISTRICT ASSEMBLY REPORTS

WEST VIRGINIA NORTH

The second annual assembly of the West Virginia North District met at Parkersburg, W.Va. District Superintendent John W. Dennis, completing the second year of an extended term, reported a new church in Huttonsville.

General Superintendent John A. Knight ordained Rochie C. Stricklen.

Elected to the Advisory Board were elders Jerry E. Bush and Everett E. Clay and laymen John Bolyard and Donald L. Estep.

NWMS president Mrs. John W. (Dorothy) Dennis, NYI president Rev. W. Michael Byus, and chairman of the Board of CL/SS Jan R. Forman were reelected to their respective offices.

SOUTHWEST OKLAHOMA

The 37th annual assembly of the Southwest Oklahoma District met in Oklahoma City. Retiring District Superintendent M. Bert Daniels reported. Dr. Carl Summer was elected district superintendent for a one-year term.

Presiding General Superintendent Charles H. Strickland ordained Douglas R. Pierce, Bruce Johnson, and William Blanks.

Elders Bill Johnson, Jim Daniels, and Terry Rowland were elected to the Advisory Board. Laymen elected were James Emmert, Ken Hughen, and Roy Thompson.

Peggy Swanson was reelected NWMS president; Bruce Johnson was reelected NYI president; and Terry Rowland was elected chairman of the Board of CL/SS.

CANADA QUEBEC

The sixth annual assembly of the Canada Quebec District met in Quebec. District Superintendent Harry Rich, reappointed for a one-year term, reported.

Dr. Orville W. Jenkins, general superintendent, ordained Arthur John Morel.

Elders Pierre Michel Paul and Eugene Morris were elected to the Advisory Board. Laymen elected were Gordon Brooks and Fernand Duvers.

Mrs. Marion Rich was elected NWMS president; Rev. David Jordon was reelected NYI president; and Rev. Bob Barnes was elected chairman of the Board of CL/SS.

MOVING MINISTERS

STEVE E. BOLING from associate, Jonesboro (Ark.)

Woodsprings, to Marshall (Tex.) First

FRANK C. ELLIOTT from Hoisington, Kans., to Cassville, Mo.

LORAN L. FORBES from Cedar Springs (Fairview, Okla.) to Shattuck, Okla.



Pictured at the Missouri district assembly (l. to r.) are General Superintendent Charles H. Strickland; Mrs. Melva Evans and ordinand Clarence Evans; and District Superintendent Hiram Sanders.



Pictured (l. to r.) at the North Carolina district assembly are Dr. John A. Knight, general superintendent; Rev. Rodney Neighbors, commissioned minister of Christian education; Mrs. Judy Hughes and ordinand John Hughes; and Rev. Oval L. Stone, district superintendent.



Pictured at the West Virginia North district assembly (l. to r.) are Dr. John A. Knight, general superintendent; ordinand and wife Rochie C. Stricklen; and District Superintendent John W. Dennis.

GEOFFREY S. GUNTER from Irving (Tex.) First to Longview (Tex.) First

DENNIS MIDDLETON from Ravenna, Ky., to Royalton (Ill.) First

S. JEFFREY SPARKS from Ashtabula (Ohio) First to Saginaw (Mich.) First

KIM I. SUITS from Nazarene Bible College, Colorado Springs, Colo., to Morristown, Ind.

GERALD R. TAYLOR from Ruston, La., to Loveland, Ohio

RICKEY C. THOMASON from student, Bethany Nazarene College, Bethany, Okla., to Garland, Tex.

ROY WELLS from Amelia, Ohio, to associate, Pisgah Community (West Chester, Ohio)

LYNN WHITE from Harrisburg, Oreg., to Syracuse, Kans.

CHARLES L. WOODS from Tallahassee (Fla.) First to Bessemer (Hueytown, Ala.)

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 MISS MARJORIE MERRITTS, Papua New Guinea, Furlough address: 1133 Hira St., Pontiac, MI 48054
 MR. HARRY and ELIZABETH NYREEN, Costa Rica, Furlough address: c/o Guy Rinker, 1117 Woodland, Centralia, WA 98531
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 REV. STANLEY and NORMA STOREY, Guatemala, Field address: Apartado 820-A, Guatemala, Guatemala
 *Specialized Assignment Personnel

ANNOUNCEMENTS

Charlotte, N.C., First Church will commemorate its 60th anniversary with an old-fashioned "Homecoming Day" Sunday, November 17. The Charlotte First Church family invites all former pastors, former members, and friends for this very special occasion. Those who cannot attend are encouraged to send letters of greeting. Dr. Bill Manning, pastor, will speak in the morning worship service at 10:30 a.m. There will be dinner on the grounds at noon, and a heritage photo session at 2:00 p.m. The speaker for the Homecoming Celebration at 2:30 p.m. will be Rev. Oval Stone, district superintendent. For more information, write the church at 701 Scaleybark Road, Charlotte, NC 28209, or telephone (704) 525-4966.

RECOMMENDATIONS

REV. DAVID HALL will reenter the field of evangelism as of February 1, 1986. I am happy to recommend him to all pastors and churches. He has been an evangelist for many years. Rev. and Mrs. Hall travel in a self-contained trailer. Mrs. Hall is a professional artist. The David Halls' address until January 15 will be 1915 W. MacArthur, No. 259, Wichita, KS 62717, (316) 522-1838.—R. J. Cerrato, Kansas district superintendent.

VITAL STATISTICS

LONGTIME MINISTER DIES



Rev. James Ezra Zimmerman, 97, of Bethany, Okla., died September 3. He was born Jan. 28, 1888, in Dexter, Tex., the 7th of 12 children born to John H. and Laura Pate Zimmerman.

December 29, 1913, Ezra married his first wife, LeAnna, a talented musician, in Duncan, Okla. She died August 18, 1916. March 24, 1923, marked the marriage of Ezra and Esther Belle Guest. Their marriage lasted until her death on August 18, 1984.

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They began their married life together by holding a tent revival in North Carolina. They returned to Oklahoma and attended several Bible colleges in Oklahoma and Texas. In 1929, both were ordained as Nazarene ministers at Bethany-Peniel College (now Bethany Nazarene College), Bethany, Okla.

Rev. and Mrs. Zimmerman ministered to 18 churches throughout Oklahoma and Colorado, several of which he helped organize and build. He often took jobs for income while he organized churches and often asked for assignments where no Nazarene churches existed.

Rev. Zimmerman continued to witness and preach until July 1985. Before he died, the Zimmerman Memorial Scholarship Fund was established at BNC for young ministers.

Rev. Zimmerman is survived by one son, James L. Zimmerman; four grandchildren, Rhonda F. Zimmerman, James E. Zimmerman, John L. Zimmerman, and E. Jolene McCulloch; three great-grandchildren, Rodney L. and Daniel B. Zimmerman and Eric K. McCulloch.

DEATHS

W. PAUL BAUERLE, 66, Aug. 15, Champaign, Ill. Survivors: wife Lorraine; daughter Linda; son Thomas; and one brother.

STEPHEN T. KENNEDY II, 36, July 10, Sebring, Ohio. Survivors: parents Bill and Joy Kennedy; sisters Melody and Kathy; and brother Michael.

OLLIE METCALF, 67, Aug. 27, Poteau, Okla. Survivors: husband Glen; daughter Glenda Clarke; son Stan; three grandchildren; and three brothers.

STANLEY RICHARD SAGE, 71, Sept. 3, Seattle, Wash. Survivors: daughters Mrs. Jean Vierra and Mrs. Sharon Barker; one sister; and three brothers.

FLORENCE M. WELLER, 75, June 25, Caldwell, Idaho, auto accident. Survivors: husband Walter; daughter Priscilla; sons Jack and Tom; seven grandchildren; and nine great-grandchildren.

GOODLOE D. WHITE, 95, Sept. 5, Durant, Okla. Survivors: sons Rev. Claude and Arthur; daughter Eilene Karr; one granddaughter; four great-grandchildren; eight great-great-grandchildren; and three sisters.

BIRTHS

to MIKE AND JANET (GOODEN) BATLEY, Olathe, Kans., a boy, David Michael, Sept. 17

to LAVERN AND BETH (WENGER) BLEY, Yukon, Okla., a boy, Shaun Zachary, July 24

to STUART AND RUTHANN (LEAGUE) CLARK, Kansas City, Mo., a girl, Courtney Erin, July 25

to CECIL AND DEBORAH (WILSON) HANCOCK, Poteau, Okla., a girl, Devon Joy, Aug. 20

to STEVEN AND DEBORAH HOFFERBERT, Brazil, a girl, Sheri Ann, Sept. 13

to LEE AND DONNA (SCHELLINGER) LOFTIN, Shreveport, La., a boy, Micah Britt, Aug. 27

to DENNIS AND LINDA MARKS, Lawrenceville, Ga., a girl, Lindsay Nichole, Sept. 16

to REV. LARRY AND CAROLYN (TAYLOR) MARTIN, Smith Center, Kans., a boy, Daniel Eugene, Aug. 10

to FRED AND DONNA OTTO, Swaziland, a boy, Devin Roger, Aug. 26

PILGRIM'S PROGRESS SELLS OUT IN CHINA. A report from Shanghai reveals that a recent printing of *Pilgrim's Progress*—200,000 copies—was completely sold out in three days, a strong indication of the spiritual hunger in China today.

During the past four years, the government-owned Social Science Press and other agencies have been printing such books as illustrations of Western literature and civilization. Four hundred thousand copies of Bible stories in paperback were sold between 1981 and 1983. *Pilgrim's Progress* was first translated into Chinese in 1853 by William Burns, the famous Scottish evangelist and missionary to China. With the exception of the Bible, *Pilgrim's Progress* has been translated into more Chinese dialects than any other book. □

RECORD INDUSTRY DELUGED BY COMPLAINTS ABOUT RAUNCHY ROCK. Deluged by complaints from parents, the Recording Industry of America has announced that record companies will label recordings that contain "blatant, explicit lyric content."

The decision came in response to the Parents Music Resource Center (PMRC), a group formed by "Washington wives" Susan Baker, wife of the treasury secretary, and Tipper Gore, wife of Sen. A. Gore of Tennessee. The recording industry has not agreed to comply with other recommendations made by the PMRC, including establishment of a record rating system similar to ratings given to motion pictures.

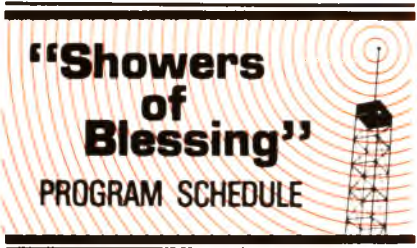
Baker and Gore started PMRC after taking time to listen to the lyrics of some rock songs to which their children listened. In a statement, which noted that the average teenager listens to rock music from four to six hours per day, they said, "The messages the children receive often encourage and glorify the use of drugs and alcohol. Some promote defiled sexuality, satanic worship, violence and rebellion."

Concern over lyrics of rock music has spread beyond traditionally conservative critics. Feminist columnist Ellen Goodman of the *Boston Globe* called record standards "a modest way of reintroducing something called standards," and added, "We disapprove of violence, we disapprove of sexual exploitation. We do not want our preteens to watch the W.A.S.P. [a rock group] smashing the head of a woman in chains." Goodman added, "What does matter is that we let our children know what we think."

The promotion of satanism in rock music was examined on ABC's "20/20" program in a May 16 report. "20/20" reporter Tom Jarriel said, "The satanic message is clear, both in the album covers and the lyrics, which are reaching impressionable minds . . . the symbolism is there: the satanic pentagram, the upside-down cross, the blank eyes of the beast, the rebellion against Christianity and, again and again, the obsession with death . . . According to most [rock] groups, it's all done in fun. But according to police, it's having an effect on many children, a growing subculture that mixes heavy metal music with drugs and the occult." □

CHALLENGE OF "MUST CARRY" RULE FOR CABLE MAY IMPACT INDEPENDENT RELIGIOUS TV STATIONS. Cable system operators have no legal obligation to retransmit programming of local television stations, the U.S. Court of Appeals for the District of Columbia has ruled. If an appeal of the three-judge panel's decision is unsuccessful, local TV stations, including religious stations, could be dropped from area cable systems.

Before the decision, cable firms were bound by federal law to retransmit all local TV stations. According to National Religious Broadcasters, if a local broadcaster is not carried on cable, he stands to lose half his potential audience, because residents of many cabled households disconnect their antennas. Currently 45.3 percent of TV households in the U.S. receive cable transmissions; the figure jumps as high as 80 percent in some cities. □



"Showers of Blessing"
PROGRAM SCHEDULE

November 10
"The Sea Walker"

November 17
"From Darkness to Light"

by W. E. McCumber, speaker

to HOWARD AND PAT OURS, Hemet, Calif., a girl, Amy Michelle, Sept. 11

to DONALD AND LINDA (COOPER) SCHELLINGER, Shreveport, La., a boy, Matthew Paul, Aug. 27

ADOPTIONS

by REV. CRAIG AND EVELYN (RICE) SHORT, Redmond, Wash., a boy, Brett Michael, born Sept. 11, adopted Sept. 16

MARRIAGES

SHERYL DEAN WILLIAMS and SHERMAN JACKSON CONNER at Jackson, Miss., June 15

DIANE E. ROSE and REV. BARRY W. HAMILTON at Kansas City, Mo., July 6

LEONA LOU TODD and MARK KLAY WEAVER at Chattanooga, Tenn., July 27

CHRISTINE PETERS and RIC BARCK at Amherst, Ohio, Aug. 23

CATHERINE ANN SHELTON and RONALD K. CARLSON at Aledo, Ill., Aug. 24

MABEL DOW and CHARLIE PAULK at Westminster, Calif., Aug. 31

CHARLOTTE CAROL WASKOM and DAVID LOUIS MOORE II at Pasadena, Tex., Aug. 31

MAUREEN MIRLY and MARK YULY at Kirkland, Wash., Sept. 7

K'LYNN HARRISON and PERRY WINKLE, JR., at Portland, Ore., Sept. 14

TERESA DIANNE OWENS and LARRY EUGENE JOHNSON at Macon, Ga., Sept. 28

ANNIVERSARIES

REVS. ERNEST AND ALMA BAKER of Kailua-Kona, Hawaii, celebrated their 50th wedding anniversary Sept. 29. Their children, Emily Kunkle of Eugene, Ore., and Judith Ferguson of Kailua-Kona, held a reception in their honor at the Kona church, where their son-in-law, Jerry Ferguson, pastors. A son, Ralph, was unable to attend. The Bakers have six grandchildren.

The Bakers, both ordained ministers, have pioneered four churches and built three church facilities. Their combined years of ministry is more than 88 years. Both have been members of the Church of the Nazarene since 1934.

About 50 friends and relatives gathered at Mother Hull Home in Kearney, Nebr., for an open house for residents REV. AND MRS. C. B. JOHNSON on Sept.

8 to help the couple celebrate their 65th wedding anniversary. They were married Sept. 15, 1920, and began preaching the same year.

Hosting the event were their children and spouses, Dr. and Mrs. Jerald (Alice) Johnson from Kansas City, and Mr. and Mrs. Dean (Ardis) Wolstenholm from Divide, Colo.

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

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THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

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

How can we have all the many races of people when there were only eight saved in the ark and all of them members of one family?

When God brought Noah's family from the ark, He commanded, "Be fruitful, and multiply, and replenish the earth" (Genesis 9:1, 7). God's Word is never impotent; it conveys power for the fulfillment thereof.

Furthermore, God put a fear of humans upon the animals (v. 2), and assured humans of an adequate food supply (v. 3), and pronounced a special sanctity upon human life (v. 6). As a consequence of this provision and protection, the human family could increase rapidly, and spread widely from Mt. Ararat. The area in which the ark rested is the center of earth's land masses, and, prior to the lowering of oceans, land bridges connected them.

The differences of physical characteristics is explained by the varying environments in which Noah's descendants lived as they increased and migrated.

If all nations springing from the Noachian family is difficult to accept, the difficulty is enhanced by the clear teaching of God's Word that all mankind descended from an original pair—Adam and Eve (Genesis 1:27-28; 3:20; Acts 17:26). No explanation arising out of human speculation matches for simplicity and accuracy that given by divine revelation. □

Does the Bible teach immortality, or the resurrection of the body? Are the two synonymous?

The Bible teaches the resurrection of the body. The clearest, strongest affirmation of this truth is found in 1 Corinthians 15. □

There are other passages in the New Testament that affirm or imply continued personal, conscious existence after death and before the resurrection, such as Luke 16:19-31; 23:42; 2 Corinthians 5:1-8; and Philippians 1:23.

This conscious, personal existence after death is, for the believer, fellowship with the Lord. This is an incomplete, but blissful, existence. The intermediate conditions give way to the eternal at the resurrection. □

Where should we as Christians stand on the state lottery issue? Does the Bible say anything in regard to money earned in this type of circumstance?

Nazarenes are pledged to avoid "Lotteries and other forms of gambling, whether legal or illegal. The church holds that the final result of these practices is detrimental both to the individual and society" (*Manual*, 33.2). This certainly includes the state lotteries. "Winners" collect from the losers; the lotteries generate their funds only in that way.

The Bible teaches Christians to work, earn their money, and share with those who cannot (Ephesians 4:28). It nowhere advocates or endorses deriving income by preying upon weak or foolish people. □

Can a Christian go to stock car races where drinking, smoking, swearing, and betting are taking place, and where drivers are risking their lives in these races?

A Christian should not jeopardize his spiritual health or his moral influence for the sake of pleasure.

Being in bad company for a good reason cannot be condemned. Jesus was often with sinners, but for the same reason a doctor is with the sick (Luke 5:27-32).

The decisive question about any environment is, "Why am I here?" What cannot glorify God or edify the believer should become part of that believer's separation from the world. □

NEWS OF EVANGELISM

OBEDIENCE BRINGS REVIVAL IN NEBRASKA

The **Hastings, Nebr., church** had an outstanding meeting with Evangelist Gary Haines. Obedience to the Holy Spirit was evident as on Sunday morning, a wave of instant surrender permeated the service. At least 75 people sought the Lord during the revival week. The Lord met the needs of both young and old.

A 70-year-old man attended the revival for the first time in his life. Many older people found spiritual help.

Pastor Harold Westlund attributes the success of the revival to cottage prayer meetings held before the campaign and to the obedience of the people. □

THE CHURCH SCENE

Billy H. Logan, chairman of Christian Life and Sunday School at the 22-month-old **Lloyd, Ky., church** on the Eastern Kentucky District, reports an outstanding Vacation Bible School. The VBS was conducted at the church

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**Watch for further
announcements!**

under the direction of "No Compromise," a group from Mount Vernon Nazarene College. The daily average was 145. □

Recently, **Springfield, Mo., Crestview Church**, led by Mrs. Vinita Hamilton, gathered parcels of food and clothing for the Nazarene Indian Bible College in Albuquerque. Other church-

es from the zone joined the effort. One church gave 300 pairs of shoes, donated by a local business. Mr. and Mrs. Jerry Morris and Mr. and Mrs. Ferrell Wade, some Baptist friends, delivered a loaded pickup and trailer with 6,000 lbs. of clothing and 5,000 lbs. of food to the Indian reservation and Bible college.

The people at Crestview Church



The Claytonia Church of West Sunbury, Pa., celebrated its 75th anniversary July 14-21. The theme for the special services was "A Glimpse of the Past—Growth to the Future." The evangelists and musicians were George and Charlotte Dixon. Mrs. Dixon gave her life story in the July 21 morning service. Twenty-one young people came forward to pray for God's leading in their lives. In the Sunday afternoon service, Pittsburgh District Superintendent Roy Fuller preached on "What Is Right with the Church?" Also participating in the service were former pastors Rev. D. A. King (since deceased), Rev. Wesley Huffman, Rev. Robert Flick, and Rev. Randolph Brown, who was called to preach under the ministry of Rev. Huffman. More than 100 people attended the Sunday afternoon service and fellowship dinner that was held on the parsonage lawn. Pictured (*l. to r.*) are George and Charlotte Dixon; Raymond Stark, host pastor; and Rev. Roy Fuller, seated in the 1921 Moon car. Others in the car are Rev. Wesley Huffman, Rev. D. A. King, and William Moon, driver.



Pictured are some of the 50 participants in a piano seminar conducted at the Central Ohio district camp meeting, July 19-28. The seminar was led by Evonne Neuenschwander (*front row, r.*), using Creative Hymn Playing material sponsored by Continuing Lay Training. Many received credit in the CLT program, which leads to earning the "In Church Pianist" certificate.



The new sanctuary of Killeen, Tex., First Church was dedicated May 19 with Dr. James Blankenship, district superintendent, as the special speaker. Pastor W. E. Heizer served as the contractor. The facility is valued at \$350,000. It will seat 300 people, with choir. Donated labor saved thousands of dollars, leaving an indebtedness of only \$16,000.

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The new Family Life Center of Greenville, S.C., First Church was dedicated by Dr. D. Moody Gunter, district superintendent, May 26. The center contains a full-size gymnasium with carpeting, heating and air conditioning, shower areas, game rooms, and four meeting rooms. The building is valued at \$400,000 and was built for the church as a gift from members Don and Zelma Waggoner. The church dedicated their new sanctuary, educational unit, and fellowship center three years ago. Their total complex is valued at \$2 million. Rev. Ray D. Moore has served as pastor since 1978.



Dedication services were held June 16 at Madison, Fla., First Church, with Dr. Jonathan T. Gassett, district superintendent, delivering the dedicatory message. Song evangelists Paul and Mae Qualls, along with soloist Pamela Vasey, presented the special music. Public officials included: Rev. Wallace Holmes, mayor of Madison; Thomas Moffs, city manager of Madison; and city councilman Frank Merritt. The building has 4,000 sq. ft. of floor space and is located on two and a half acres, purchased and paid for prior to the building program. The building provides nine classrooms, rest rooms, nursery, office, fellowship hall, pastor's study, and spacious foyers. It is presently valued at \$165,000, with an indebtedness of \$41,600. Pastor William E. Nail, Sr., served as general contractor and builder, erecting and furnishing the building for a total cost of \$66,000.



The Regina, Sask., Pine Park Church dedicated its new facilities on Sunday, June 9. The building is a multipurpose building. It is the first phase of a two-phase building program. The new facility has eight Sunday School classrooms and the sanctuary holds 240 people. The dedicatory message was delivered by Dr. V. H. Lewis, general superintendent. Special guests included Mayor Larry Schneider and the Honourable Gordon Dirks, minister of Health and Services. Rev. Alexander Ardrey, district superintendent, offered the dedicatory prayer. Rev. L. Keith Taylor is the pastor.

gave \$1,000 one Sunday morning to feed the hungry in Ethiopia. Another Sunday, they gave \$2,000 to send a couple with four children to Nazarene Bible College in Colorado Springs. The church also maintains a food closet for needy families. Rev. Dean Baldwin is the pastor. □

The Cozad, Nebr., church recently got enthusiastic about World Mission Radio. The local NWMS Council and President Yvonne Nickels became excited about the World Mission Radio Offering. They wanted to give the largest single offering by any church in Nebraska. They planned and sponsored a Walk-a-Thon. Local merchants sponsored participants. Everyone became involved and the total offering generated by this event was \$861.72 for World Mission Radio. Rev. Clint Ferguson is the pastor. □

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TO: *PASTORS and FRIENDS of EVANGELISTS* HELP YOUR EVANGELIST and/or SONG EVANGELIST TO ATTEND THE 4th ANNUAL **EVANGELISTS' GATHERING**

DECEMBER 16-18, 1985

AT THE HYATT REGENCY, INDIANAPOLIS



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*general superintendent,
 keynote speaker at
 opening banquet*



Dr. A. Wingrove Taylor,
*general superintendent,
 Wesleyan Holiness Church
 in the Caribbean,
 general session speaker*



Dr. B. G. Wiggs,
*district superintendent,
 Southwest Indiana,
 general session speaker*

Many evangelists and song evangelists would like to attend this function but do not have the funds.

This is their only opportunity to gather for their own spiritual uplift. Jesus provided times for His followers to draw away from crowds and responsibilities and be renewed. Our evangelists also must have such times.

Would you help them to attend?

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Please contact them directly to provide these needed funds. Evangelists' and song evangelists' addresses are in the Preacher's Magazine and their states are in the Herald of Holiness, dated the first of each month.

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| All Spouses | |

TO EVANGELISTS AND SONG EVANGELISTS: Please fill out the following registration form if you plan to stay at the Hyatt. Mail to: One South Capitol, Indianapolis, IN 46204, by November 15, 1985. If you have any questions, call Evangelism Ministries at 800-821-2154 or 816-333-7000.

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Dates of Function	December 16-18, 1985	Code	NAZA
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Company Address			
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Name(s) of Guest(s)	First	Middle	
Sharing Accommodations	Last		

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/ /	/ /

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RENCH ELECTED DIRECTOR OF ASIA REGION



Rev. George Rench has been elected as regional director of Asia by the Board of General Superintendents with approval of the World Mission Department, according to Dr. L. Guy Nees, World Mission Division director. He replaces Dr. Donald Owens, who was elected president of Mid-America Nazarene College.

Rev. Rench and his wife, Donna, are both graduates of Pasadena College (A.B.). Rev. Rench holds the B.D. degree from Nazarene Theological Seminary. Ordained on the Northern California District, the Renches were appointed as missionaries to the Republic of China/Taiwan in 1959. In 1973 they were transferred to the Republic of Indonesia to begin new Nazarene work there. Rev. Rench has been serving as mission director and pioneer district superintendent of the Indonesia District. The Renches have three married sons, Craig, Larry, and Robert.

There are 44,747 Nazarenes on the Asia Region in the countries of Japan, Korea, Philippines, Republic of China/Taiwan, and the Crown Colony of Hong Kong. The regional office is located in Manila. □

—NN

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the District Advisory Board of the Minnesota District, I have appointed Rev. Russell Human (formerly pastor of Tulsa Central Church) as superintendent of the Minnesota District, effective November 1, 1985.

—Jerald D. Johnson
General Superintendent

REV. HUMAN TO SUCCEED REV. GROVER



Rev. Russell C. Human, 50, has been appointed superintendent of the Minnesota District by Dr. Jerald D. Johnson, general superintendent. The appointment was made in consultation with the District Advisory Board and with the approval of the Board of General Superintendents.

He replaces Rev. Virgil Grover, who is retiring.

Rev. Human comes to the position from an eight-year pastorate at Tulsa, Okla., Central Church. Prior to this he pastored churches on the Northwest Oklahoma, Kansas City, and Southern California districts. He and his wife, Ruth Ann, served two terms as missionaries to Swaziland, from 1963 to 1972.

During Rev. Human's tenure at Tulsa Central, the church purchased 20 acres of prime land and in 1981, dedicated a new \$3 million facility with a sanctuary seating 1,000.

He is a graduate of Bethany Nazarene College and was ordained in 1959. The Humans have two daughters, Cynthia Diane and Catherine Delaine. □

—NN

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the District Advisory Board of the Washington Pacific District, I have appointed Rev. Hugh L. Smith (formerly pastor of Bradenton, Fla., First Church) as superintendent of the Washington Pacific District, effective November 1, 1985.

—William M. Greathouse
General Superintendent

REV. SMITH APPOINTED TO WASHINGTON PACIFIC DISTRICT



Rev. Hugh L. Smith, 44, senior pastor of Bradenton, Fla., First Church, has been appointed as the superintendent of the Washington Pacific District by Dr. William M. Greathouse. The appointment was made in consultation with the District Advisory Board and with the approval of the Board of General Superintendents. Dr. Melvin McCullough resigned the post to accept the pastorate at Bethany, Okla., First Church.

A native of Cookeville, Tenn., Rev. Smith is a graduate of Trevecca Nazarene College and Nazarene Theological Seminary. He was ordained in 1964 and has pastored churches on the East Tennessee, Kansas City, West Texas, and Southern Florida districts.

He and his wife, Miriam, have two daughters, Kimberly and Carla. □

—NN

NAZARENES TO CRUISE CARIBBEAN

More than 500 Nazarenes from across the United States are expected

to participate in a "floating camp meeting" aboard an ocean liner in January. The cruise will leave Miami, January 3, and will make stops in Port-au-Prince, Haiti, where the voyagers will worship with Haitian Nazarenes and missionaries. A love offering will also be taken for the work there.

Services will be held each evening and will include authors/speakers Josh McDowell and Bob Benson, and former general Nazarene Youth Ministries Director Gary Henecke. Music will be provided by Jim Van Hook and Bridge.

This private charter for adults is sponsored by the regional NYI. For more information, contact your district or regional NYI. □

M. BERT DANIELS APPOINTED TO NEW ZEALAND



Dr. M. Bert Daniels has been appointed as the superintendent of New Zealand by Dr. Jerald D. Johnson, general superintendent, with unanimous approval by the Board of General Superintendents. He replaces Rev. Dwight Neuenchwander, who was appointed superintendent of Nebraska in July.

Dr. Daniels retired from the superintendency of the Southwest Oklahoma District in September. The Danielses plan to move to New Zealand in mid-November. □

—NN

LILLENAS SPONSORS ANNUAL CHURCH MUSIC CONFERENCE

Lillenas Publishing Company will sponsor its annual Church Music Conference February 6-8, 1986, on the campus of Mid-America Nazarene College in Olathe, Kans. Reading sessions, a variety of workshops, concerts, and devotional times will be included. Among the clinicians are writers Tom Fettke, Joseph Linn, and Paul Miller. Music directors and pastors are invited to attend. The registration fee is \$15.

Two evening performances will be open to the public. Solo recording artist Johnny Hall will be in concert on Thursday evening, February 6. On Friday, February 7, a LILLENAS SHOWCASE will be presented, featuring premier performances of new drama and music. Both concerts will be held at 7:30 in the Olathe, Kans., College Church. Admission is free.

For further information, contact Christy James at Lillenas Publishing Company, Box 527, Kansas City, MO 64141. □

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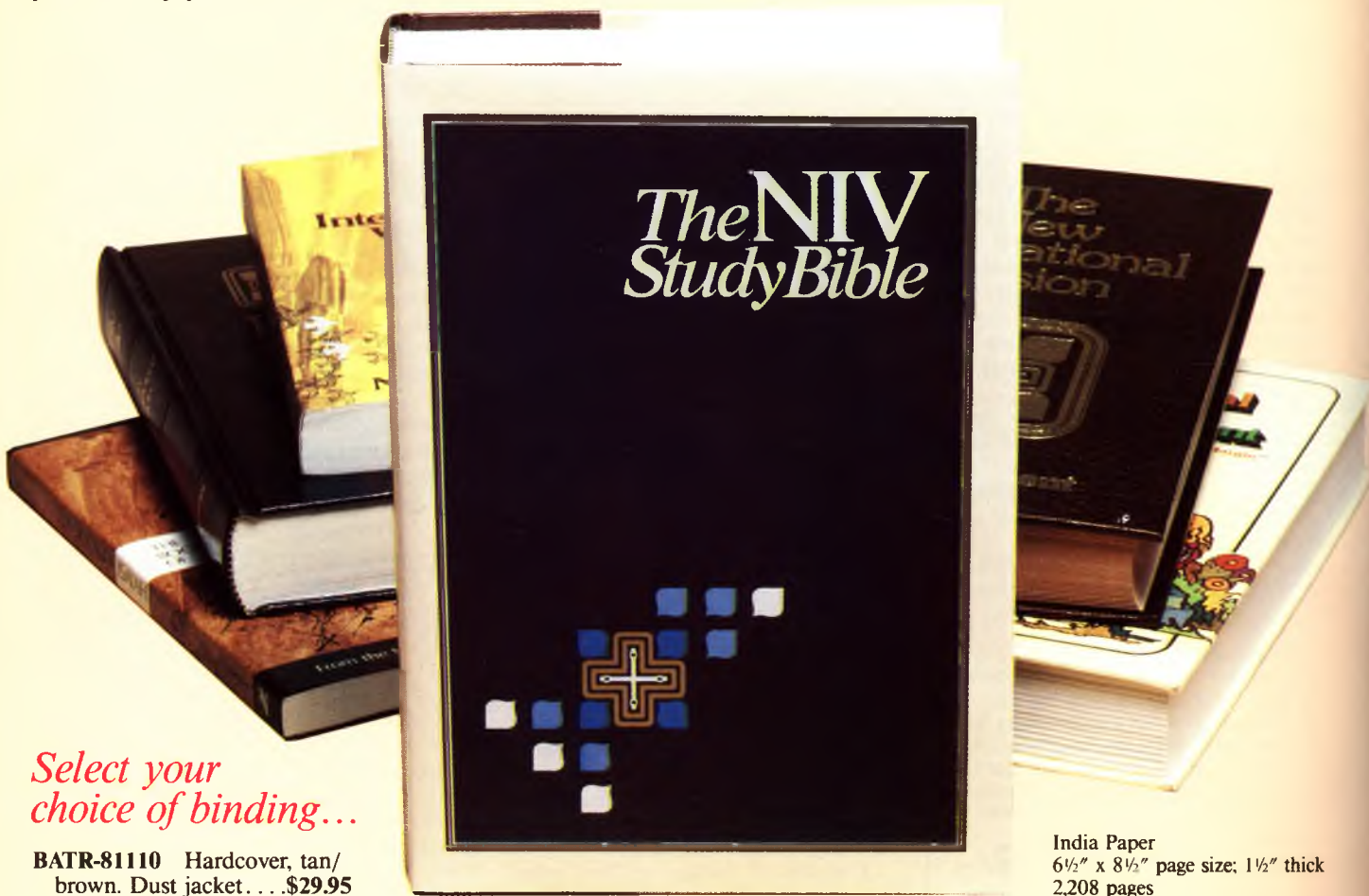
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