A scenic landscape photograph of a lake with autumn foliage and a mountain peak in the background. The sky is cloudy and the overall tone is warm and natural.

HERALD of HOLINESS

CHURCH OF THE NAZARENE / OCTOBER 15, 1980

*"O Lord my God . . . thou art
clothed with honour and majesty."*

(PSALM 104: 1)



IMPORTANT WORDS

Two men were discussing the careless use of words. While it is wonderful to be able to communicate by talking, so many words are meaningless and trivial, rendered so by lack of purpose, sincerity, and good faith.

One man said to the other, "What if you could make only four statements in a day and the same ones every day, what would they be?" After careful consideration the other replied. "These are the four statements:

1. "*Good morning.*

"I feel like I need to say that to somebody every day. It sets the tone for the day and tells someone I am alive, alert, and wish them well.

2. "*I love you, Mary.*

"I want to be able to say that to my wife every day. She may know it, but I want to tell her that every day. While she knows I love her for life, yet I



by General Superintendent V. H. Lewis

delight to tell her daily that I do.

3. "*Keep at it.*

"I want to tell someone every day to stay with their life goals and purposes. I feel that would give encouragement to someone who needs it. In this way I am contributing to someone's life and success.

4. "*Thank you.*

"I have to say this to somebody. It's an every day statement. I have gratitude and must express it."

Four statements—ordinary words—but how important they are when they are the only ones. We recognize their importance and can empathize with the man who chose them.

And now soon we come again this year to that last one, "Thank you." We are going to say it to our Lord and Savior, to the Holy Spirit who guides

us, to God who loves us so and rules our lives and has planned our future.

It is fitting that we do so. We received from God in deeds. They are not only recorded in the Scriptures, but along the road He has done so much for us. So God can rightfully expect our thanks in the great Thanksgiving offering on this coming Thanksgiving Sunday.

I heard a pastor last year recalling that because of a great Thanksgiving offering given by his church there came the subsequent blessing of God resulting in vast growth.

You and I will be privileged to have a part in this offering. It is a big project! Our goal this year is \$6,800,000. It is to accomplish good things! It is worldwide! It is God's work! Isn't it wonderful to be able to be a part of something so vital, so right, so good? We can get dignity, satisfaction, and blessing from it.

I know that God will pour out blessings on us greater than we give. But that is God's way.

And we will rejoice and be glad! □

ARE CHRISTIANS AT PEACE WITH THE WORLD?

WHERE IS THE CROSS?

J. N. White

by MARVIN R. ZAHNISER

Columbus, Ohio

MANY Christian people cheerfully assert that modern societies are so regulated by concepts of law and humanism that Christians can now live at peace with the world. Rarely, they note, is one mocked or thrown into jail for his beliefs. Christians buy and sell with complete freedom. We are as mobile as any other social group. Houses of worship are untaxed and unmolested. Christian schools flourish. Indeed, we are even told that the community welcomes us. Our churches and our schools are considered symbols of community rectitude. We relish these words. Peer acceptance is warm and gratifying.

But Jesus said that if we are truly to be followers of Him that we must take up our cross. How puzzling these words now sound. Where is that old rugged cross to be found in the midst of our modern, accepting societies? Could Jesus have been speaking of cross-bearing only for His own generation, or only within societies that are clearly pagan?

The cross is still there. Are we able to see it? Perhaps we are so blinded by worldly values that the cross has somehow been hidden from us. The world, we know, has its price for "accepting" the church, and for accepting us as individual Christians. Are we fully aware of that price, and how our agreement to it wrecks our spiritual insights and leads us away from Christ?

For example, the world seeks to impose upon us its standards for measuring value. These standards are presented to us through many questionable half-truths. We are told that if something can't be measured it must have secondary value. Or, to be financially comfortable is far better than to be poor. The real things in life are sizable bank accounts, handsome buildings and gracious homes, investments and land. Success and successful people must be sought out, honored, and emulated. In short, the world expects that we accept materialism and all its related

values as our Christian standard for measuring progress and achievement.

But the Son of Man, our Example, did not even have a place to lay His head. He died a shameful death on the Cross. From the world's perspective, He was a wretched failure. He had no wealth, no po-

litical influence, no honor. And He rejected the world's standards for determining value.

An accepting world also insists that we concur with its standards for reacting to public sin. Every responsible citizen is now expected to be tolerant and to let every person do what seems best in his own eyes. Such activities as gambling, prostitution, and pornography sales are all enterprises the world demands we ignore; otherwise we will be denounced as uncooperative, meddlesome citizens. We turn our eyes the other way and remain silent. Even more troubling, we appear rather comfortable in our silence.

So the world expects us to embrace its standards for measuring value and to be restrained in publicly expressing our concerns about a corrupted society. The price has not seemed unreasonable, given our strong desire to be regarded as modern, relevant Christians. If we live our public lives in harmony with worldly standards, why, then, should the world be hostile to us? There need be no cross when the world's price is paid.

But Jesus said that if any man would follow Him, he must take up his cross.

Dear Lord, I want to be Your follower. Don't let me lose my way. Show me the cross. I confess that I too often conform to the world. I am severely tempted to accept its materialistic values for my family and for my church, and to remain silent when I should speak out against sinful practices. Deep within me, I want to share Your cross and to live a redemptive life committed to Your holy values. Give me courage to take the better way. □



HERALD of HOLINESS

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Martin Luther

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Mount Chocorua, Chocorua, N.H.

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SINCE I am not a theologian or a historian, my approach to Martin Luther and the Reformation is by way of a chain of personal associations. Whenever I think of Luther, I think of one of his best known hymns, "A Mighty Fortress Is Our God," and that reminds me of the castles which I have seen along the Rhine River in Germany. The sight of those "mighty fortresses" high on the crags of the Rhineland gave greater meaning to the opening words of Luther's hymn: "Ein' feste Burg ist unser Gott." One translation, not so familiar to Americans, is "Our God He is a castle strong."¹ The hymn is based on Psalm 46, a psalm which in Luther's own German translation is titled "Ein feste Burg ist unser Gott."

In my own recent study of the Psalms, I have been reminded again of the imagery of rocks, castles, and fortresses. Over and over the Psalmist refers to God as rock, refuge, stronghold. It is not surprising that Luther, out of his familiarity with the Psalms and the German castles, should write his most moving hymn using the powerful image of rock or castle.

Luther's first series of lectures were on the Psalms, which he later translated along with the other books of the Old Testament. In his preface to the Psalms he singled out this book as the most noble of all books of edification. It could well be called, he said, "a little Bible." These Psalms, he wrote, present us with living saints expressing their "deepest and noblest utterances, those which they used when speaking in full earnest and all urgency to God."²

This last characteristic is surely one of the things that attracted Luther. His external conflicts with civil and church authorities are well known. He also experienced inner conflicts of faith and doubt. His biographers have described and tried to explain his bouts of despondency and depression. According to Roland Bainton, "A Mighty Fortress" was composed in 1527 in the year of his greatest depression.³ Luther himself recognized David as a kindred soul who "must have been plagued by a fearful devil. He could not have had such profound insight if he had not experienced assaults."⁴

It is not possible here to go into the causes and nature of Luther's own depressions or his personal assaults by and against the devil. What interests me is the image of "fortress" or "castle" as it relates to Luther's anxieties. In what sense did Luther write that "our God is a strong castle"? As I have already noted, the castles of Germany would have been familiar features of the landscape to Luther. Moreover, on at least one occasion a castle afforded him a literal refuge and escape from physical danger. In 1521 following his trial at the Diet of Worms he was supposedly "kidnapped" by his friends and hidden in the Wartburg, a castle near Eisenach in Thuringia.

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by RUTH A. CAMERON

Wollaston, Massachusetts

He grew a beard and dressed as a knight, calling himself Junker George.

This period of refuge—a kind of captivity—was not a happy time for Luther. He was ill and depressed, lonely and inactive. He wrote letters to his friends, sent “From the Wilderness,” “From the Isle of Patmos.” In 1527 when he wrote “A Mighty Fortress,” was he thinking of those days in the Wartburg?

There are several ways of understanding the image as it might have been used by Luther. First, as Bainton suggests in one of his chapter subdivisions,

EIN' FESTE BURG: “A MIGHTY FORTRESS”



Luther wrote his great hymn during his worst depression.

The Rock is the Scripture. He says that for Luther, Scripture was “the one great objective aid” in overcoming his depression. And for Luther, the Scriptures were preeminently Christological. In his “Preface to Lectures on the Psalms” he wrote that every prophecy and every prophet must be understood as referring to Christ the Lord, except where it is clear from plain words that someone else is spoken of.³ Thus Luther’s great reformation hymn is unequivocally in praise of Christ—Lord Sabaoth, the Champion who defeats the ancient foe.

A second way of understanding Luther’s image is in the context of his depression and struggle. Remembering the gloom of his year at the Wartburg, we perceive that the refuge, the retreat, is not necessarily a place of rest and tranquility. This is an aspect of the Christian experience which we do not often talk about. It has been frequently noted that the Psalms themselves express the terrifying aspects

of God as much as the “loving kindness.” The language of Psalm 139, which gives such powerful expression to the omnipresence and omniscience of God, suggests that these attributes are a source of terror as much of comfort. (Terror, of course, for the individual who is trying to flee from the presence of God.)

Luther said that it was necessary to *fear* and love the Lord. It sometimes seems that he emphasized fear more than love. Here again, he may have been influenced by his reading of the Psalms. Rarely does the Psalmist say, as he does in Psalm 18:1, “I will love thee, O Lord.” The darker aspects of religious experience were certainly not ignored by Luther. He seemed to believe that these dark nights of the soul were a requirement for the attaining of profound insights.

For Luther the ambivalent attitude toward refuge was not the final word. His imagery of the fortress reflects his understanding that the physical castle was not his real refuge. The language of Psalm 46 is a metaphoric way of describing the real refuge which is God. The “feste Burg” which Luther wrote about was not the Wartburg which isolated him from his enemies. The real and ultimate fortress is “our God,” a never-failing Bulwark. □

1. George MacDonald, in Luther, *Works*, vol. 53, ed. Ulrich Leupold (Philadelphia, 1965).

2. *Martin Luther: Selections from His Writings*, ed. John Dillenberger (Anchor Books, New York, 1961), pp. 37-38.

3. Roland Bainton, *Here I Stand* (Mentor Books, New York, 1950), p. 290. I am relying primarily on Bainton for the biographical data.

4. Quoted by Bainton, p. 283.

5. Prefaces, *Works*, Vol. 10, ed. Hilton C. Oswald (St. Louis, Mo., 1974), p. 7.

Keystone View Co



PASTORS CRY TOO!

APASTOR is a man taken from among men and set aside for the work of God—to preach, to teach, to bring God to his people and his people to God. Although pastors come in many different shapes and sizes, many people think they have a special look and super endurance. So often we fail to see the pastor as just a man, but a man with a human ministry and a divine mission.

I was the son of a pastor. My tender, formative, and impressionable years were spent in a parsonage, and I shall always remember many thrilling experiences of those days. I would sit near the front of the church with my mother and drink in my father's words as he pled with lost souls to accept Christ's forgiving love. He was then, and still is today, my favorite preacher. I remember times when showers of blessing were poured out in abundance. The very windows of the heavens seemed to open. Tears of rejoicing would fall from his face, and I caught a gleam of glory in those tears as he wept for the salvation of his people. I discovered that pastors cry too, sometimes for joy.

Although the work of a pastor can be most satisfying and rewarding, yet I remember tears of disap-

pointment and heartbreak. There were moments when he felt like David of old, that everyone had forsaken him and trouble had increased. He cried out, "But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me" (Psalm 3:3-5).

Varied and interesting were the experiences of my youth living in the home of a pastor, yet through it all, I saw the beauty of holiness revealed in human personality. I discovered then, in fact, what I learned later was recorded by Paul in 2 Corinthians 4:5-7: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. . . . But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." My pastor was just a man, but a dedicated human vessel, sanctified for the Master's use.

The clock of time has moved fast and 50 years of faithful and fruitful ministry has rolled by for my pastor-father. Now in his 80s, a new and meaningful experience was his the first month of this decade of the 80s. Following the homegoing of my beloved mother and the memorial service, which was a victorious celebration of blessing and beauty, I received a letter from him containing this paragraph: "Just two weeks ago tonight, about this very hour, your mother, with whom I had the privilege of sharing over 60 happy years, went to her eternal heavenly home, to be with Jesus. I am all alone tonight . . . I have had three or four crying spells . . . but I have preached for over 50 years that God's grace is sufficient . . . *And it is!* Yes, I've cried, but earth has no sorrow that heaven cannot heal."

I've heard it said that "pastors should not show signs of emotion and humanness. Pastors should be all-knowing, all-wise, all-controlled, altogether, and always there." Do you know any pastor like that? I don't! And I ought to know, because I grew up in a parsonage, I have associated with them, I work with them, and I am one now.

I marvel at God's choice. I never cease to wonder why He should select my father, then me, both faltering, stumbling, and unworthy vessels, to bear the good news of the gospel. He might have sent angels to preach the Word. He might have created some special emissaries to proclaim His message. They could have done a perfect job, and no one could complain or criticize. No one could say, "Oh, he's alright, but . . ." And yet God saw fit to choose men!

The Lord takes those who themselves need redemption and a Savior and uses them to proclaim the glorious message of redemption to others. Paul commands his young friend, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Timothy 2:2).

The fact that our pastors, although God-called and faithful, are yet but men, with all the imper-

by LUTHER S. WATSON

Warren, Pennsylvania

fections, deficiencies, and characteristics of other human beings, should certainly be evident. However, this truth can be forgotten when making our demands upon their time, lives, and ministry. Some seem to think a pastor should never become weary, despondent, disgusted, or discouraged. He should be insulated against the need for love, acceptance, praise, and encouragement. Bodily, he should be built to never wear out. He should be resistant to sleep and relaxation, should be able to work 16-hour days, 7 days a week. And if by chance he is awakened in the middle of the night by the telephone and can't get back to sleep, he should work on Sunday's sermons and yet be fresh for the next day's schedule.

As a result, too many people are expecting too much and criticize their preacher with comments like: "Oh, our pastor is a wonderful person, but . . ." "He is a good preacher, but he just doesn't know how to handle people" "Our pastor is a genuine student of the Word, but he is a poor administrator." We need to remember he is only a man, a man sent by God, sent to bear the light of redeeming love.

Do not confuse the *man* who is imperfect with the perfect *One* who called him. Having seen his clay feet, still respect him because of the One who called. Paul says, "Esteem them very highly in love for their work's sake" (1 Thessalonians 5:13).

Let the people of God understand that while they and their pastor have a different function within the Body, they are called to the same commitment, behavior and ministry. Realize that your pastor is really human, that he smiles and laughs and cries too.

There is another side of the coin; pastors must learn to practice what they preach to others. They must learn to accept themselves as they are. They must acknowledge their own limitations. They will never be able to do or to be everything that is expected of them by others and of themselves. Their expectations are not God's.

Perhaps these thoughts have brought some smiles, some tears, questions, and resolutions. Just remember that your pastor has needs and hurts too. And that means he needs and wants your love, appreciation, understanding, prayer, and loyalty; just as he is called upon to give the same to you and many, many others. □

Voice • The Still Small Voice • The Still Small Voice

The Still Small Voice • The Still Small

*Elijah hid in the mouth of a cave
And watched while the Lord passed
by.
Huge rocks were rent, great trees were
bent,
Dark clouds swept through the sky;
He shaded his eyes from the light-
ning's glare,
As he looked for God's wonderful
form;
And the lightning flashed, and the
thunder crashed,
But God was not in the storm.
He watched from the cave, and he
peered at the storm,
While the living God passed by;
And the zigzag lightning shot its darts
Through the dark Arabian sky.
The wild wind moaned, and its
echo groaned,
And an earthquake shook the
ground;
Then a whirlwind soared and a
tempest roared,
But God was not in the sound.*

*He stood in the cave, and his face was
grave,
For the Lord would pass this way,
The God of love, from His throne
above,
And he with feet of clay!
Then a fire burned high, lighting up
the sky,
Blood red with a portent dire;
But the fire soon passed, for it could
not last,
For God was not in the fire.
Then a still small voice with a gentle
tone
Spoke a message in his ear,
And Elijah harkened with bated
breath
And his head bowed down in fear.
The wind moved on and the storm
was gone,
And he felt God's presence nigh;
And he drew his mantle over his face,
For he knew when the Lord passed
by.*

—CECIL VAN HOOSE
South Shore, Kentucky

2 CHURCH EXTENSION FEATURES

by RANDALL E. DAVEY
Toledo, Ohio

MISSIONARY TO TOLEDO

WE OFTEN ASSOCIATE MISSIONS with the "wilds of Africa." Snakes, spear, and loincloths find their way into many missionary services if the speaker hopes to meet the expectations of his listeners. Accounts of wide-eyed natives hearing the gospel for the first time astonish the congregation, while a slide presentation helps them visualize the proverbial witch doctor. Equally enchanting are stories of miraculous experiences that happen to the missionary while living abroad. Visions of grass huts and muddy roads leading to previously uncivilized parts of the world linger in the minds of missionaries-for-a-week who legitimately capitalize on "men in missions" field trips to see firsthand that about which they have dreamed. Finally, one experiences an emotional rest when the missionary shares the final slide of a sunset in a foreign land, noting that the struggles have been worth it for back "home" in his adopted land there is an indigenous church bearing the fruit of his efforts.

Understandable, one normally relates world missions with any missionary activity beyond the boundaries of the homeland. Evangelistic thrusts within the confines of one's own country are usually allied with home mission projects and more recently dubbed as products of church planters. Historically, however, home missions has not enjoyed the romantic flair that world missions has rightfully commanded.

Home missions brings with it its own bag of notions. Typically, one envisions a storefront ministry housed in the most depressed part of a major city. A partially damaged neon light blinks incessantly, exposing the floor-to-ceiling crack in the thick-paned glass. Inside, the scene is not any more enticing. Several folding chairs and a used music stand make do for furnishings. The dirt-laden cracks in the wooden floor are accented by spider-like impressions in the plaster wall. Four-bulb lights, two of which are burnt out, hang lifelessly from the modestly decorated rafters. A badly worn piano with several keys missing



(Top) Pastor Randall Davey (l.) talks with Frank Myrice and Dick Keefer. (Above) The Nazarene Center for Spiritual Development, built in 1978.

stands alone but will suffice since the pianist can't read music and is tone deaf. In walks the congregation, complete with derelicts and myriad children in sore need of a bath. Efforts to elicit a response from neighboring churches fall on deaf ears, except for token Christmas baskets.

Admittedly, this description of missions is distorted but it is true that we see home missions and world missions in strangely different lights, when in reality the two are quite suitable bedfellows. A more accurate appraisal of our missionary task should give needed impetus to see "beyond ourselves."

Certainly, it was with a missionary mindset that the Northwestern Ohio district superintendent, James R. Blankenship, ordained the beginnings of a new church in Toledo, Ohio. Without promise of a congregation and without plans for a building, the "Toledo Project" was launched and Randall and Bonnie Davey, a pastor and his wife, were called. Unquestionably alien in character, Toledo appeared to be as much a world mission field as Johannesburg could ever hope to be.

Three years to the day of organization, the Nazarene Center for Spiritual Development, a church which started from nought, stands as a testimony to the power of the gospel. Designed to minister to the heathen of this North American city, the church has remained true to her calling, and on this anniversary has a modest number of persons, less than 10 percent of the total membership, who have been Nazarenes

(Continued on page 10)

Can Any Good Thing Come Out of

Buffalo?

by R. FRANKLIN COOK

Kansas City, Missouri

MY FIRST experience in Buffalo was many years ago. Driving down Delaware Avenue, my father pointed out the location where President McKinley was assassinated in 1901, leading to the Teddy Roosevelt presidency. That had special significance for my father because he was born during the second rear of the "Rough Rider's" presidential administration.

Buffalo has distinctions other than presidential assassinations. Gigantic, awesome deluges of snow sometimes accumulate in

such massive proportions as to attract the interest of the national news media. A comic on television recently referred to Buffalo as "Cleveland cloned." For all sufferers of colds, sinus, and chapping, Buffalo is noted as the home of "Mentholatum, Inc." And any sports fan knows that Buffalo is the home of the football "Bills," a team for which O. J. Simpson rushed for an all-time record of over 2,000 yards in one season.

Buffalo, like all cities, has noted streets and sites. Off Main Street is the State University of New York at Buffalo, a university of distinction and excellence. Near Delaware Street is the Millard Fillmore Hospital, commemorating one of America's less distinguished presidencies. The Peace Bridge crosses the Niagara River into Fort Erie, Ontario, Canada. And on Kenmore Street stands a lighthouse that is gaining greater notoriety in Buffalo each month. Many could casually drive by and not notice. For others, it is a landmark. It is called the Buffalo First Church of the Nazarene.

A long-time pastor in the Upstate New York area characterized prospects of Nazarene outreach in Buffalo as a "wipe-out"; too complex, too ethnic, too Catholic, too slow, and too expensive. What he expressed represented the years of frustration, disappointment, nonresponsiveness, and financial struggle experienced by the Buffalo church. It was trapped by the "big city barrier."

These days something new is happening on Kenmore Street. A new day has dawned. Why?

Pastor Bill Wiesman, who came to Buffalo in 1978 from Nazarene Theological Seminary, and I spent the whole day looking at the city. We drove to every sec-

tion, map in hand, interlacing the city streets. We noted strong ethnic neighborhoods—Polish, Jewish, Blacks, others. We drove through the largest housing project in Buffalo, just blocks from the church. Monstrous, sprawling, with thousands of people of all backgrounds and little church presence. We sensed the commercial life of the renewing central city while enjoying baklava at a downtown Greek restaurant.

Of special interest were four areas scheduled for church planting efforts. Westside Buffalo—a city

within a city—has a nucleus of believers in a weekly Bible study. We drove by the Legion Hall in Northeast Buffalo, where a new church may be planted. We drove through South Buffalo—old, industrial, unique, neighborhood-oriented—where another new church has since begun with a bivocational pastor who grew up there and understands South Buffalo culture. And, fourth but not last, Riverside, where another Nazarene nucleus is generating life and light.

The plan is to plant 20 churches in 20 years—a sort of tailorized "20-20" plan. And old Buffalo First is the springboard, the agency, the mother, of this activity. Pastor Kim Richardson, associate pastor in charge of church planting and extension evangelism, is coordinating this effort. Summer Ministries teams provided an impetus in the summer of 1979, and this year conducted regional VBSs, work team projects, Bible studies, and evangelistic services.

So, is any good thing coming out of Buffalo? Yes! Why? First, a pastor and an associate with a vision have come to stay. Second, a district superintendent has gone "all out" to renew church planting, church growth, and urban ministries on the district. Third, the general church has directed new resources towards Buffalo. Fourth, a people have not only "hung on," but begun to "reach out." And last, the Holy Spirit has breathed renewed life into a situation.

Evidence—a young man from Tennessee, playing in a rock band, hears about the church, shows up on his free night at the church, is reclaimed, leaves the band, and returns to a Nazarene college.

Evidence—Attendance has doubled in the last two years—not spectacular, but a turnaround.

(Continued on page 10)

MISSIONARY TO TOLEDO

for more than three years. Named the outstanding small church and the outstanding small Sunday School in her first and second years, the church has distinguished herself as a congregation with a burden for the lost, reflected in a record number of new Nazarenes received by profession of faith.

Statistics are helpful inasmuch as they are interpreted correctly. Keeping that in mind, note that the fellowship has grown from her beginning to an average attendance in excess of 175 with a year-end giving exceeding \$70,000. Sixty-seven percent of the congregation are 19 and above with a mean age of 35. The church meets in a multipurpose facility constructed in 1978 and, since March 23 of this year, two worship services are offered to accommodate the assembly's needs. As a fully self-supporting church, the Center's leadership is currently reviewing plans for expansion.

This missionary work of the church is not an exercise in futility but an exercise in the "faithing dynamic" of the Word. Be it home or abroad, God wills that we move beyond the parameters of the usual to turn the world upside down for Him. The Church of the Nazarene is solidly committed to missions and has a global scope, but it has yet to realize her strength. Indeed, the best is yet to be! □

... Buffalo

Evidence—new faces appear from time to time at the front doors of the church. These often replenish Nazarenes who transfer or are "given" to begin other new churches.

Evidence—four laymen are in process of training in personal evangelism techniques.

Evidence—"the things unseen"—often beneath the surface, like gathering bubbles at the bottom of a hot pot building to explode to the surface.

District Superintendent J. Wilmer Lambert and his district boards are supporting a maximum effort in all the cities of the district—Buffalo, Rochester, Syracuse, Albany, and others. In several of these cities, positive results are being seen. Investment and faith and progress are ingredients of a self-fulfilling prophecy.

Yes, something good can, and is, coming out of Buffalo. □



PEN POINTS

GOD'S FAVORITE WORD ...

Come

God still speaks to men. His voice has not weakened with the passing of time nor has He ceased to speak simply because vast numbers have refused to listen to Him. His voice still runs the slender strand between a God who calls men to fulfillment and the ear that listens for Him.

God still speaks to men. He encourages with, "Fear not, I am with thee," and chastises with, "Go and sin no more." He pronounces His irrefutable authority with, "I am the Lord Your God." He insures victory with "I am with thee . . . to deliver thee." He blesses with His constant presence saying, "Lo, I am with you always," and He challenges men

to service as His voice echoes, "Go."

But God's favorite word, among all His majestic, powerful, and enlightening messages to us, is, "Come."

Listen as God freely invites us to *come to Him*. "Incline your ear, and come unto me; hear, and your soul shall live" (Isaiah 55:3). He sees our insufficiency and calls, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). How we thirst after Him as He says, "Ho, everyone that thirsteth, come ye to the waters" (Isaiah 55:1). "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him

that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17).

Even as the Almighty God beckons us to come into His presence, *He comes to us*. Oh, that we could understand such greatness! He stoops to meet us, never leaving His throne yet never leaving us apart from His presence. "In all places where I record my name I will come unto thee" (Exodus 20:24). "For, lo, I come, and I will dwell in the midst of thee, saith the Lord" (Zechariah 2:10).

Hear Him as He beckons now, "Come to Me. I will come to you. We must talk and we must listen." "Come." □

—ALETA HARRIS
Hot Springs, Arkansas



Rick Day

Who Cares

*He stood on the street corner,
Stooped and shivering in the midnight
air,*

*His thin, threadbare jacket affording
Little protection from the cold.*

*He looked so thin and tired and alone,
Waiting for some kind stranger to give
him a lift.*

*What was he doing hitching at that
time of night?*

*Where was he going with the worn-out
bag he carried?*

*Did anybody want him?
Did anybody care?*

*O Lord, how can we tell people like
him*

That YOU care?

*How can we get past the cultural
barriers,*

The snobbishness and the fear?

He's Your child, Lord.

You love him.

*There ought to be a way to let him
know,*

Help us to find it.

—MABEL P. ADAMSON
Kansas City, Missouri

Book Briefs



SONS OF AFRICA



As told by ELMER
SCHMELZENBACH
to LESLIE PARROTT

It is not often that the very spirit of a country pervades the pages of a book in the way that Swaziland has made itself felt in *Sons of Africa*. Pioneer missionaries Harmon and Lula Schmelzenbach (principles in this collection) are occasionally overshadowed by the Swazi people, culture, and atmosphere. This comes about through Leslie Parrott's skillful retelling of the Schmelzenbach stories, oft recounted by the pioneers' son, Elmer. The collaboration is inspired.

Here is a firsthand account of missionary life in its day-to-day dangers, privations, and glorious victories. You see these threads interwoven into the fabric of missionary life in an earlier day, but they are also evident today. It is like being there yourself.

Author Elmer Schmelzenbach reflects upon his ability as a communicator: "All my life in Africa was enjoyed to the fullest. Father set the pace. Everything was significant. I was taught to speak to everyone I saw, and never miss a chance to witness. I learned that joy was contagious and opened doors. I learned naturally, as does the African, to tell what I saw and felt." And Elmer does just that.

Leslie Parrott, president of Olivet Nazarene College, comments on his part of the authorship: "During a visit by Elmer Schmelzenbach to our campus, I became deeply concerned over how his magnificent art of storytelling and the history involved could be preserved for the next generations. It is not likely that there will ever be another missionary story like the Schmelzenbachs'. After discussion, we entered into an agreement; Elmer sent me tapes of his stories which I transcribed and rewrote into the narratives that fill this book. So I listened and wrote. I became caught up in this glorious chapter of our history. There has been nothing quite like the beginning days of our church's work in Africa."

No matter how many missionary books you have (or have not) read, this book must be consumed!

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

IN 1966 there were only 8,000 legal abortions in the U. S. In 1971 it was estimated that there were 400,000. By 1975 the statistics jumped to over 1,000,000. However, "since almost no states require reporting of abortions and since there still are many illegal abortions, the total number is unknown but may be 1½ to 2 times the reported numbers."¹

Before 1967 the law said No concerning abortions. From 1967 to 1973 the law allowed for abortion-on-demand if classified as something else. Since the United States Supreme Court decisions of January 22, 1973, the law says there can be abortion-on-demand and it can be called just that.

Abortion is "the willful killing of an unborn human life,"² especially "when one considers that at the moment of conception the genetic code is determined, and the identity of the person-to-be in terms of intelligence, physical makeup, special gifts and human possibilities is completely programmed. The act of abortion becomes clearly directed at a particular person."³

It is alarming to realize the nonchalance on the part of many concerning abortion. *Newsweek* (July 19, 1971) quoted one medical opinion: "Abortion is finding its place as a perfectly acceptable and valid health measure. We no longer think of it as a crime."

There are those who say that every woman has a right to control her own body. The answer to that is: "True. Then having control over her own body she should not become pregnant if she does not want children. That is control! When she becomes pregnant, then she has lost her control over that situation." Secondly, only God has final rights to any person's body. He brought that body into life and someday will take that body out of life; in the meantime He provides the very sustaining power for the body life to continue.

The Bible speaks concerning the fetus as being a person, not simply so much tissue that can be discarded if found to be a bother or nuisance. Since the fetus is person from the moment of conception, then the destroying of the fetus is killing a person. "In the past, some people have mistakenly speculated that perhaps the body might be in the process of formation for some time, and then 'God breathes a soul into it.' They had it backward. The life that is present forms matter into a body for itself."⁴

In Job 10:8-12 we read: "Thy hands fashioned and made me altogether, And wouldst Thou destroy me? Remember now, that Thou hast made me as clay; And wouldst Thou turn me into dust again? Didst Thou not pour me out like milk . . . And knit me together with bones and sinews? Thou hast granted me life and loving kindness; And Thy care has preserved my spirit" (NASB).

Isaiah 49:1, 5 states: "The Lord called Me from the womb; From the body of My mother He named Me . . . And now says the Lord, who formed Me from the womb to be His Servant . . ." (NASB).

Jeremiah 1:5 records: The Lord said, "Before I formed you in the womb I knew you, And before you were born I consecrated you; I have appointed you a prophet to the nations" (NASB).

In these passages we note that personality is ascribed to the unborn.



THE BIBLE AND ABORTION

BY J. GRANT SWANK, JR.

Walpole, Massachusetts

Psalm 139:13-16 reads: "For Thou didst form my inward parts; Thou didst weave me in my mother's womb. I will give thanks to Thee, for I am fearfully and wonderfully made: Wonderful are Thy works, And my soul knows it very well. My frame was not hidden from Thee. When I was made in secret, And skillfully wrought in the depths of the earth, Thine eyes have seen my unformed substance; And in Thy book they were all written. The days that were ordained for me. When as yet there was not one of them" (NASB).

Psalm 127:3 states: "Behold, children are a gift of the Lord; The fruit of the womb is a reward" (NASB).

Exodus 21:22-25 relates how Israel was to judge a circumstance relating to the death of the unborn: "And if men struggle with each other and strike a woman with child so that she has a miscarriage, yet

there is no further injury, he shall surely be fined as the woman's husband may demand of him; and he shall pay as the judges decide. But if there is any further injury, then you shall appoint as a penalty life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise" (NASB). All of the latter deals with unintentional hurt which comes to a pregnant woman; how much more will divine penalty come upon those who intentionally discard the fetus?

Luke 1:41, 44 ascribes personality to the fetus within Elizabeth: "And it came about that when Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit . . . For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy" (NASB). Mere tissue does not leap for joy; only personhood leaps for joy. The Bible regards the fetus as being personality.

In Galatians 1:15-16 Paul speaks of himself as a person while still in his mother's womb, but more—a person consecrated by God for a holy mission (compare Jeremiah 1:5 for the same accent): "But when He who had set me apart, even from my mother's womb, and called me through His grace, was pleased

to reveal His Son in me, that I might preach Him among the Gentiles . . ." (NASB).

Since the Bible regards the fetus as personality, then the aborting of the fetus is murdering personality. Some verses from Scripture dealing with murder would then be appropriate for study, such as Genesis 9:6: "Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man" (NASB). Also, Exodus 23:7: "Keep far from a false charge, and do not kill the innocent or the righteous, for I will not acquit the guilty" (NASB). Note 1 Peter 4:15: "By no means let any of you suffer as a murderer . . ." (NASB).

"For all the talk of freedom and self-determination, the abortion movement is at its heart a movement denying rights to a silent segment of humanity and soliciting public sanction, support and subsidy to its own cause."⁵ □

1. Donald P. Shoemaker, *Abortion, the Bible, and the Christian*, Cincinnati: Hayes Publishing Company, 1976, p. 2.

2. *Ibid.*, p. 4.

3. James McGraw, "Abortion and the Bible," *the Preacher's Magazine*, February, 1977, p. 2.

4. Joseph Breig, "Life Forms Matter," *the Catholic News*, January 24, 1974, p. 8.

5. Donald P. Shoemaker, *Abortion*, p. iv.

Larry was 16, healthy, and happy the day he made a near fatal mistake. It was summer, and he and some friends traveled several miles to "break in" a newly discovered swimming hole. Larry dived first into the water which appeared to be at least eight feet deep. The water was cold and clear—and deceiving. In a few seconds his friends pulled him from three feet of water. His neck was broken. Larry was now a quadriplegic; he was paralyzed.

I observed this young man as he struggled through adjustments and stages. I was curious to see what effect paralysis might eventually have upon his attitudes and outlook on life. The result was what I feared. Larry began to feel sorry for himself. While others had coped with similar tragedies, in Larry's case paralysis caused self-pity.

Unfortunately, the reverse often is also true—self-pity causes paralysis.

Mary was 34, active in the church, and a source of strength to many new and immature Christians. She also made a mistake. Mary began to notice others' oversights and blunders. She began to take things personally. The effect accumulated, and the impact was strong and damaging. She noticed when someone did not speak to her. It seemed she was being overlooked on the special music schedule. Mary began to keep an account of who sent cards or called when she was sick. The youth of the church seemed to ignore her. Suggestions became criticisms. No one said "thank you" for all she did for the church. Mary jumped into self-pity, and she too came out paralyzed.

She vows she will never teach a Sunday School class again. She has requested not to be included in the special music program. She does not attend mid-week service anymore, and often she is absent on

PARALYZED!

by MICHAEL B. ROSS

Bradenton, Florida



Sunday. Tithing no longer has priority. Self-pity has caused Mary's paralysis.

John the Baptist was tempted by his own disciples to feel sorry for himself. The third chapter of the Gospel of John indicates that many of the forerunner's followers were transferring their allegiance to Jesus. That meant disaster as far as the disciples of John were concerned. It was not fair, they thought. However, the strange man from the wilderness reminded them that heaven is the clearing house for all that we receive and lose. Besides, John the Baptist said, "He [Christ] must increase, but I must decrease" (v. 30).

Romans 8:28 is not an anesthetic to put on injuries and pain; instead it is a promise of the eternal God. What causes self-pity in some should create faith in the lives of the followers of Christ. Determining the causes of some incidents is futile, but to believe that God allows only that which we can bear and only that which is for our good is faith.

It is impossible for one to chronically feel sorry for himself and simultaneously put Christ first. The willingness to "decrease" is necessary when one wants to accentuate Christ.

It is obvious that many refuse to participate in essential programs and emphases of the church. It appears that they cannot help themselves; they are paralyzed, and their talents are wasted. What causes it? Sometimes it is simply self-pity. □

Q: Sewing?
A: No, Reaping

by MORRIS CHALFANT
Norwood, Ohio



Be not deceived . . . whatsoever a man soweth that shall he also reap.

to try to cover up evil today is diabolically ingenious.

Spiritual laws are as constant as natural laws. They do not change. "Whatsoever a man soweth, that shall he also reap" (Galatians 6:7). It has always been and al-

A VISITOR was walking through the workshop of a state prison. He passed an inmate who was sewing canvas mailbags for the government. Their eyes met for a brief moment, and the visitor, wishing to be friendly, asked, "Sewing?" "No, reaping," was the sullen reply.

Yes, it works that way. It never works any other way. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7)

If one will write his definition of sin, any man who knows the New Testament can write all the rest of that one's theology. Our Bible is predicated upon the fact that our race has sinned, and that sin has brought ruin that can only be restored by redemption. Deep down in their inner selves men have felt this guilt and ill-deserts. It is because of this that altars have smoked, temples have been built, and great systems of worship been developed.

The Bible teaches that sin came into our race from without, and that in its essential nature it is rebellion against the rightful authority of God. Because men had sinned, and God was not willing to let them go, we have the things which our Bible records. The whole story is the account of how God dealt with sin and, through His grace made known in Christ, redeemed men.

Sometime ago a man confessed that he had stolen a rope. When he was questioned later about it, he said, "Oh, I just didn't bother to mention that there was a horse tied to the other end."

Like many people today, this man thought that discovered wrongs are the only ones you have to pay for. They imply by their actions that sin in the heart or secret sin doesn't count. The intrigue that is used

ways will be that way. "Be sure your sin will find you out" (Numbers 32:23). "Cast thy bread upon the waters: for thou shalt find it after many days" (Ecclesiastes 11:1).

A farmer hurt the feelings of a 14-year-old boy who lived on the adjoining farm. The boy was so irritated that he could not sleep that night. He tried to think of some way he could get even. It was nearly dawn when an idea came to him. Early that morning he mounted his horse and rode 20 miles to purchase a bag of Johnson grass seed. After dark he sowed the richest bottom land that his neighbor owned with the seed. Now, if you are a farmer, you know you can fight Johnson grass most of your lifetime without killing it. So the grass came up, and the neighbor fought Johnson grass until he died. In the meantime, the boy grew up and fell in love with the neighbor's daughter. They were married, and the father died he left the farm to his daughter. The man who sowed the field said, "For a little over 40 years I have fought Johnson grass."

You reap what you sow. Your sins find you out. You pay for them. In the strangest ways, the payment comes back. We do not have to wait until this life is over.

The Bible warns us again and again about such an attitude. It says: "In the last days there will come scoffers who will do every wrong they can think of, and laugh at the truth" (2 Peter 3:3, TLB). "There will be false teachers among you. They will cleverly tell their lies about God . . . Many will follow their evil teaching that there is nothing wrong with sexual sin. And because of them Christ and his way will be scoffed at" (2 Peter 2:1-2, TLB).

CAN I REALLY KNOW THE WILL OF GOD?

by JOHN B. BRYAN
Ontario, California

CAN I REALLY KNOW the will of God? Can I know whom to marry? Can I know what job to accept? Should I sell my house and move into an apartment? How should I raise my children? Should I move to another part of the country? Is God interested in these matters? Can I really know the will of God?"

The answer to such questions is an emphatic yes. It is possible to know the will of God. You can live with confidence that you are in the center of His special care. This affirmation is based on the presupposition of a personal God, who is interested in you and is able to give you personal direction.

Some of the decisions that we face in life are quite clear-cut. The Bible often gives definite direction concerning the will of God. We need not fret introspectively, wondering what God's will is on a particular matter, if God has revealed His will in the Bible. Of course, this implies that you are reading the Bible to know God's will on these clear-cut matters.

There are two little guidelines that can be of great help to you as you confront "clear-cut" situations. First, never seek God's leading on an act or attitude which is forbidden in the Bible. In other words, never ask God if it's right to do something which He has clearly said is wrong. Second, never seek God's leading on an act or an attitude that is commanded in the Scriptures. There are certain specifics, certain clear-cut directions from the Lord concerning what He would have us do or not do. Don't waste your time trying to figure out what God's will is in those matters

that He has revealed so clearly in His Word.

Unfortunately, not all situations we face in life are

clear-cut. There are some neutral situations on which the Bible really doesn't speak out at all. When you come to these neutral situations, go right ahead and do the obvious.

There are also situations that are too large to view as neutral, average, every-day situations. You are offered distinct choices. A great deal is at stake in your decision. There are clear-cut alternatives and you are in a major dilemma, wondering what you should do. In these dilemma situations we are lacking something. Our lack is wisdom, the insight, the knowledge, the ability to know what God would have us do. In the Book of James we read: "If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him" (James 1:5, NIV). What an enormous promise! God promises that if you will seek His wisdom, perhaps when you least expect it the balanced scales will be tipped, and you will find God's direction for your life.

How does God give us His wisdom? He does it through at least five guiding lights. It's as if you are trying to pilot a ship into a harbor. There is a narrow channel. It's pitch black. You need harbor lights or channel lights. You can wreck your boat if you pilot by the seat of your pants. You can get into the harbor safely if you line up the channel lights.

The five lights to guide you into the safe harbor of God's will are: The Scriptures, outward circumstances, counsel of friends, prayer, inner feelings.

Most of us want to put our trust in a blueprint instead of putting our trust in the architect. You won't always have a set of plans, but you can live in the confidence that the Architect of your life is interested in you and is worthy of your personal trust. So, by asking for God's wisdom, we can rest assured that we can really know the will of God. □

Helps to
HOLY Living

Don't let anyone brainwash you!

God is not winking at anyone's disobedience. He doesn't look the other way when you sin. He is God, so He must punish sin and administer justice. He isn't God if He doesn't.

The apostle Peter pulls up illustrations from history to warn us that God's mercy is not endless. He says: "God did not spare even the angels who sinned, but threw them into hell, chained in gloomy caves and darkness until the judgment day. And he did not spare any of the people who lived in ancient times before the flood except Noah, the one man who spoke up for God, and his family of seven. At that time God completely destroyed the whole world of ungodly men with the vast flood. Later, he turned the cities of Sodom and Gomorrah into heaps of ashes and blotted them off the face of the earth, making them an ex-

ample for all the ungodly in the future to look back upon and fear" (2 Peter 2:4-6, TLB).

Sin is a boomerang. Sin becomes its own punishment. When sin is committed, it is not ended. It returns to repay and punish, if not in time, in eternity.

A boomerang is not a toy but a weapon. Although sometimes used as a plaything, it is a dangerous one. Neither is sin against God or our fellowman anything to amuse ourselves with.

Frolic with a lion, if you will, and put your head in his open mouth. Demonstrate your bravado. Try to outguess the writhing high tension wire as it maneuvers on the wet ground—if you enjoy the challenge. Do any foolhardy thing your mind can think up, but don't trifle with sin.

Watch that boomerang! □



ON January 19, 1980, at the age of 41, I gave birth to a 9 lb. 4 oz. baby boy. How we praised the Lord for our son, as we have two daughters, Pam, 18 years old, and Angie, 7½ years old. Now our family was complete.

Six days after Danny was born I would face the most critical time of my life. On the afternoon of January 25, my head began to ache. Aspirin didn't help; it got worse and I felt very ill. All at once I went completely blind. My husband took me back to the hospital where I had had the baby. After checking me over slightly, they gave me a shot and sent me home. From then on, I remember nothing. The next day I was examined by Dr. George Goldberg, a neurologist. At first he thought it might be spinal meningitis, but after a spinal tap he returned with three vials of liquid with blood in it. He told my husband this was very serious and had me flown to Barrows Neurological Institute. There I was placed in an intensive care unit. Dr. Goldberg told my husband that 10-14 days might be required in intensive care before they could touch my brain. It was swollen and they would have to run tests to see exactly what had happened. What he didn't tell Gale was that he really didn't expect me to live through the night. He told him not to stay at the hospital because this long wait would drive him crazy. Gale immediately contacted our pastor, Rev. M McKellips (Orangewood Nazarene Church), and a few friends, requesting prayer. Friends contacted friends, and soon the word spread from California to Massachusetts.

My brain had burst in two places, on the left and right side, on the inside of the brain. Had it hemorrhaged for six minutes, I would have been dead. Instead, the blood seeped out, causing two massive blood clots to form on the inside of the brain.

Dr. Goldberg felt that if I survived I would be blind or paralyzed for life. My family was heartbroken.

While in intensive care I was in a coma-like state. Sometimes I could understand when people talked, other times nothing made sense. But the most precious times were spent with the Lord. Trying to pray confused me, and all I could ever say was, "Thank You, Jesus." How wonderful to know that no matter what condition our brain is in, the Holy Spirit can get His message through. At one point

On the afternoon of January 25, my head began to ache . . . at once I went completely blind.

after a long sleep, I opened my eyes wide to total darkness, but it was as if there were a moving picture inside my eyes with a short scripture in big, bold, black letters: "Blessed are your eyes for they see." Tears came to my eyes as I remembered sitting with Angie before she went to bed, and reading those words from a little box of scriptures that we read together each night.

On Sunday, January 27, prayers were going up, and the Lord again was so precious. After another long sleep I awoke to a feeling of peace and calmness and an assurance that I would live. I recall telling this to my husband, who wept. He, too, sensed a confirmation of this assurance. I felt so loved and protected! I was not afraid, but very assured of Jesus' presence with me.

At 4:45 a.m. on Monday I opened my eyes and saw a register in the ceiling. With this sight came the words, "Joy cometh in the morning!" Praise God, my joy came that morning.

Very early, doctors were at my bedside, hardly able

to take in what was happening to me. Could I see this or that? Yes, yes, I could see! I shared with them the fact that prayer had gone up on my behalf, and Jesus had answered prayer!

Dr. Goldberg came and stood at the end of my bed. "Margie," he said, "you don't realize how very sick you were. I didn't expect you to live through the night, and when you did I felt you would be blind or paralyzed for life. This is what people call a miracle!" Again, I shared how God answered prayer.

Dr. Goldberg told my husband it could take up to two years for the huge blood clots to dissolve. There would be more brain scans later, but for now I would have to be flat in bed for six weeks. I spent three weeks in the hospital and then went home. What a wonderful reunion with my dear family! They had been so well cared for. Pam was like a second mother, taking over with the baby and all the other chores, and between Pam and Daddy those night feedings took place. Also a dear friend, Judy Porter, got eight women to take turns helping and baby-sitting. My mom had had major surgery the day I was stricken, and my dad had suffered a mild stroke just three months before. It truly was a difficult time.

In the seventh week I could sit up for my meals, and in the eighth week I began to walk. By the end of that week Dr. Goldberg took a brain scan, and we

A MIRACLE OF HEALING

by MARGIE ERBE
Phoenix, Arizona

were in his office the next Monday. He looked over those X rays and said, "Margie, not only are both blood clots completely gone, there isn't even a trace of where they have been. It's as if you have a brand new brain!" Praise God!

Next, my eyes. They had been damaged, and I was told I would probably have to wear contacts or glasses. To be able to see was wonderful, and that

would be fine. After the examination they found that I had 20/20 vision. What a miracle! God not only spared my life, but allowed me to come back like brand-new. On the tenth week I began caring for my family. What a joy to be able once again to care for each one. My life will never be the same, and I praise the Lord for hearing and answering the many prayers that went up on my behalf! □

The GODLY

JESUS is quoted as giving us that headline in Matthew 13:43. It is a reference to the end of the world, but it also applies to the lived-out Christian life here and now.

She is now in her senior years . . . the wife of a Nazarene elder. Together through their ministry, they moved from one small home mission church to another, faithfully sowing the gospel seed and nurturing it into the harvest. Now he is ill, very ill, and has been for years. His mental faculties are gone. He does not communicate or recognize, and has to be institutionalized. Yet her spirit is sweet and her faith in a loving God is strong. She, of course, has no answer to what is happening to them. There is no answer on the human side, but her trust is as Job's: "Though he slay me, yet will I trust in him." *She shines like the sun.*

He was an "A" student and a top athlete in school. He was also a Christian, in an environment that was saturated with non-Christian attitudes and activities. Often he quietly took his stand and was begrudgingly respected. Would he take the lead in the school drama that required both words and actions that were contrary to his Christian convictions? After forethought and prayer, he spoke a positive "no" and stated his reason. *He shines like the sun.*

They were a young couple in their first pastorate, in a county seat town in California. They had two lovely young children, a boy and a girl, brought into the world with more than the usual pain, for she was a polio victim in her early childhood and it left her limping. Then one Sunday evening their little girl was slightly ill. By Monday morning she was being rushed to a nearby hospital. By Tuesday she was in the big city hospital. Late at night, with the little girl apparently dying, this lovely young woman of

faith said, "It's all right, pastor . . . she is the Lord's, even as I am." A few days later in that little mountain community, the district superintendent preached the funeral sermon from the text, "The children of God shall shine as the sun." And they did! Their faith showed through and was revealed to a watching community.

He was recognized and honored as one of the newsmakers of the next 25 years by *TIME* magazine, in a great dinner in the city of Seattle. The portraits, family pictures, and worldly achievements of the other 24 were flashed on the screen and good things were said about them. He was saved to the last and began to wonder if he had been mistaken in being invited to the dinner. They called him forward in person, told about his achievements and then said, "This is the kind of man we all ought to be." That day, he shone as the sun, a forthright Christian in a secular business environment.

Thousands of people like this, often unsung except to a relatively small group of local people, are in the class of a Daniel before Nebuchadnezzar, and Paul before Felix and Agrippa. Yes, they even have a kinship with Jesus before Pilate. They are heroes of the faith who shine as the sun in the Father's kingdom! □

SHALL SHINE AS THE SUN

by KENNETH VOGT
Renton, Washington

the editor's STANDPOINT

THE THANKSGIVING OFFERING

Once again we near the time for our annual Thanksgiving offering for world evangelism. This year our goal is \$6,800,000.

As a dollar figure, this is a staggering amount when compared to our offerings a few years ago. But in terms of a dollar's buying power, our mission offerings are not growing. The world's economy, and the frightening inflation rate, pose a strong challenge to our efforts at evangelism and growth around the globe.

Some can give more without sacrifice. For most of our people, however, more for missions must mean less for ourselves. That could be a good thing, a saving thing. Many of us are endangered spiritually by a subtly growing self-indulgence. To renounce some personal desire in order to reach our Thanksgiving offering goal can be a factor in spiritual growth. Christianity was founded upon our Lord's sacrifice, and it cannot be demonstrated or extended without the sacrifice of His people.

It can be argued that "yesterday's luxury is today's

necessity." Nevertheless, we need to seriously question our definition of necessity and to guard against mislabeling self-indulgence as necessity. Doubtless most of us can come up with additional money for this offering by the simple means of self-denial. And that's not giving until it hurts, that's giving until it heals.

While self-denial may be, and should be, a *means* of increasing our offerings, the only *motive* adequate to the challenge is love, a Christlike love for God and for the perishing of earth.

In a choice new book on stewardship, *Tithing Is for Today*, Earl Wolf says, "When we tighten our fists and refuse to share, life shrivels. When we open our hands to God and others, we gain."

The Thanksgiving offering, which is given over and above our tithes, is a splendid opportunity for gain. We can gain victory over the temptation to self-indulgence, and we can gain a new measure of spiritual growth. And the work of world mission can go on in these desperately needy times. □

GETTING ALONG

Abba Eban, as you recall, was a leading politician in Israel, and its representative to the United Nations. In his autobiography, he makes an acid remark about Ahmed Shakeiry, a PLO commander. "Shakeiry had a unique capacity for causing relief in any place by the mere act of leaving it."

Since I do not know Shakeiry, I cannot vouch for Eban's assessment of him. But I suspect that all of us have known people whose absence was preferable to their presence, people who relieved a place by leaving it. Indeed, it is very possible that all of us have been regarded by someone else as Eban regarded Shakeiry. Even when people are not cantankerous, they can be quirky, and very few are nice to be with under all circumstances.

If we could just realize this, and accept it, we might learn to relieve tension by simply walking away from those who are bugged by our personalities or speech or ways. We could serve each other by discreet and thoughtful retirement from the scene. Or, if we found others too much of a trial, we could slip away before anyone came to a boiling point. Jesus often withdrew

from crowds, and even from His disciples, choosing solitude with God over the company of people. Perhaps the reason for these strategic withdrawals, at times, was the need to escape those who, perhaps unintentionally, were becoming irritants.

One of my college professors, a precious old Primitive Baptist leader, used to tell us, "Little children, if you can't get along with each other, just get along *down* the road." That is good advice; relieve the tension by leaving the scene.

The trouble is, human nature is not only quirky, it is often insensitive. We miss the signals, and are unaware of rising tensions until someone explodes, or things are said and done that cause unnecessary hurt. Here is another area where we need special help from the Holy Spirit. If we seek His guidance and keep alert to His "checks," some of our blunders can be avoided and more of our tensions relieved.

Good people can get on each other's nerves. Over-exposure can result in boredom, irritation, tension—or worse. Strategic withdrawal is a holy art in Christian life. I hope and pray to become more adept at it. □

Qualitative dimensions are more important than quantitative. Whose we are is more important than how many of us there are.

FEW, BUT NOT SMALL!

Let me share with you an editorial which appeared in the newsletter of a brand-new church on the South-Central California District. It was written by a layman and speaks a positive message that many of our churches need to hear.

Penasquitos is a new church and we've all had to answer various questions concerning the availability of programs for such a new church. What do we have to offer? How can we serve the needs of families in the community?

Not too long ago, I was informed by an associate that he would like to go to church but didn't want to attend a small church. I've been thinking about this and I wonder—are we a small church? What is small? What is it as an absolute and what is it in comparison to that which is not small?

You may be interested to learn that small may be defined as little, insignificant, trivial, or of minor importance. Let's reject this thought. Didn't Christ say that wherever two or three were gathered together in His name that He would be there? Can we say that where He is would be a place of minor significance? I think not! One mission of a church is to be

used as an instrument to win folks for Christ. Are we to think that that instrument is of minor importance, regardless of what stage of development it happens to be in?

"Small? I think not! I think new. His church in Penasquitos is new—not small. There's a difference."

I'll say there's a difference! And a small group who will think big will surely grow. Precisely because it is "His church in Penasquitos"—or wherever—the church is vastly important.

Qualitative dimensions are more important than quantitative. Whose we are is more important than how many of us there are. Jesus said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." The flock was few in number but mighty in resources and destiny. The 11 disciples were more significant for history than the proud and storied legions of Rome.

Measure your church by its mission, not by its membership. Work and witness from that perspective, and membership will increase. Think new. Think big. But don't think small. □

SOCIAL SECURITY NUMBER

More times a man may be a number more often than he is a name. In the United States, at least, we are increasingly identified, not by our names, but by our Social Security numbers.

I heard John L. Knight say, "The next time someone asks me for my Social Security number, I'm going to tell him Matthew 6:33."

"All God's chillun got shoes," declares an old spiritual. They've got names, too, and our wonderful Shepherd calls His sheep by their names (John 10:3). Our relationship to Him is as personal as it is precious.

While all God's children have names, they have the same social security number—Matthew 6:33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The purpose of Social Security is to assure people that in retirement years they will not lack food, clothes, and shelter—"these things" about which most people are naturally anxious. Jesus teaches

His followers that security is found in right priorities—God's kingdom and righteousness above all else.

God's kingdom is the rule God exercises over His people, and it must be sought. We must deliberately place ourselves under His rule, praying as did Jesus, "not my will, but thine, be done" (Luke 22:42)

God's righteousness is the righteousness about which Jesus is teaching in the Sermon on the Mount, an inward righteousness, based upon faith and governed by love, which God gives to those who hear and do His word. It is set in contrast to the righteousness of the scribes and Pharisees, which was external, self-promoting and anxiety-ridden. True righteousness is obedience to God inspired by love. False righteousness is obedience to rules which seeks to put God in debt to the lawkeeper and thus assure his security.

When we renounce the tyranny of self-will and live in humble submission to the Heavenly Father, our security is assured. He becomes responsible for us, and will "add" to our obedience "these things." Yes, our social security number is Matthew 6:33! □

IN THE NEWS

PEOPLE AND PLACES

Rev. Don Dunnington has been named by President Homer Adams to serve as chaplain of Trevecca Nazarene College. His assignment will also include a teaching position in the Religion Department. Rev. Dunnington currently is pastor of Greenwood, Ind., church. He has six years of pastoral experience and one year in the field of evangelism.



A graduate of Olivet Nazarene College, he holds the M.Div. degree from Nazarene Theological Seminary and is pursuing doctoral studies at Trinity Evangelical Divinity School. □



Paul Benefiel



Reuben Welch

PLC COMMENCEMENT EVENT

Friends and relatives filled Point Loma College's amphitheater where 293 graduates for 1980 received degrees.

Dr. V. H. Lewis, general superintendent of the Church of the Nazarene, was the principal speaker.

Revs. Paul Benefiel and Reuben Welch were the recipients of the Doctor of Divinity degree.

Dr. Bill Draper is the college president. □

NEES RESIGNS POST AT MVNC

Dr. L. Guy Nees, president of Mount Vernon Nazarene College, has resigned his position effective November 1. He will assume the position of executive director of the Department of World Mission for the International Church of the Nazarene in Kansas City.

Dr. Nees, the third president of MVNC, came to the college in 1975

from the superintendency of the Los Angeles District. Dr. Nees's leadership has been instrumental in the growth of the college. Four-year accreditation was achieved in 1974 under Dr. John A. Knight. In July, 1979, the accreditation was reaffirmed by the North Central Association of Colleges and Schools for a 10-year period.

Since 1975, the college has had a 25 percent increase in enrollment and a 22 percent increase in faculty and staff, to a total of 146. The budget has grown from \$2,468,000 in 1975 to over \$5 million for the current school year.

Since Dr. Nees became president, several new buildings have been constructed. These include Cedar, Maple, and Elmwood Apartments; modular buildings for music, art, and behavioral science; and the culmination of Plateau 80, a fund-raising project which netted over \$650,000 for the recently completed remodeling of the Campus Center.

A native of Montana, Dr. Nees took his college and ministerial training at Northwest Nazarene College, Nampa, Ida., where he graduated in 1942. In 1955, he was awarded an honorary Doctor of Divinity by Olivet Nazarene College, Kankakee, Ill.

Dr. Nees has served as a pastor and church administrator since 1942. He was president of Canadian Nazarene College 1946-49, and at the time of his election as president of Mount Vernon Nazarene College, he had been superintendent of the Los Angeles District for 11 years.

Dr. Nees was recently honored by Northwest Nazarene College as Alumnus of the Year. He serves on the executive board of the Association of Independent Colleges and Universities of Ohio and has been honored by the Mount Vernon Community as Man of the Hour.

In his capacity as executive director of the Department of World Mission, Dr. Nees will replace Dr. Jerald D. Johnson who was recently elected to the general superintendency. □

SUPPLEMENTAL INSURANCE FOR MINISTERS REOPENED

Mutual Benefit Life Insurance Company has informed the Department of Pensions of a 30-day limited

open enrollment period, beginning October 1, for the Supplemental Group Term Life Insurance program for ministers.

Normally a health statement is required before enrolling. During the reopening, however, ministers under age 55 who have not been previously denied coverage under this plan, may enroll for coverage without regard to their health. Ministers presently enrolled in the program may increase their coverage up to \$50,000 on their own lives and up to 10 units of dependent coverage without the required proof of insurability forms.

Several changes in the Supplemental Insurance Program brought about this limited open enrollment period. Maximum coverage available has been increased from \$50,000 to \$100,000 (depending upon the age of The minister). The number of dependent units available has also increased.

Rates have also improved. Through negotiations with the insurance carrier, the premium for many age brackets will be lowered effective October 1, some as much as 25 percent! This has been accomplished in part by changing the previous 10-year age brackets to 5-year age brackets.

As in the past, the IRS allows the local church to pay the premium for

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Grace Ramquist

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up to \$50,000 of group term life insurance coverage for each staff member as a tax-free employee benefit.

Questions about these improvements in the Nazarene Supplemental Group Term Life Insurance program may be directed to the Department of Pensions, 6401 The Paseo, Kansas City, MO 64131, (816) 333-7000. □

IRS CHANGES MINISTERS' INCOME TAX REPORTING FOR 1980

For the past several years the Department of Pensions has been monitoring a change that has taken place in the IRS position relating to the reporting of a minister's income for tax purposes. Traditionally, the pastor and ministerial staff of a local church have been able to report salary from their church employer as self-employed individuals using Schedule C to report church salaries.

Recently, the IRS issued Revenue Ruling 80-100, IRB 1980-16, 10 which, in essence, says that the pastor and ministerial staff of a local church should report their salary from the church the same way that other wages are reported, that is, on Form 1040 using a Form W-2 issued by the local church showing the individual's *taxable* income.

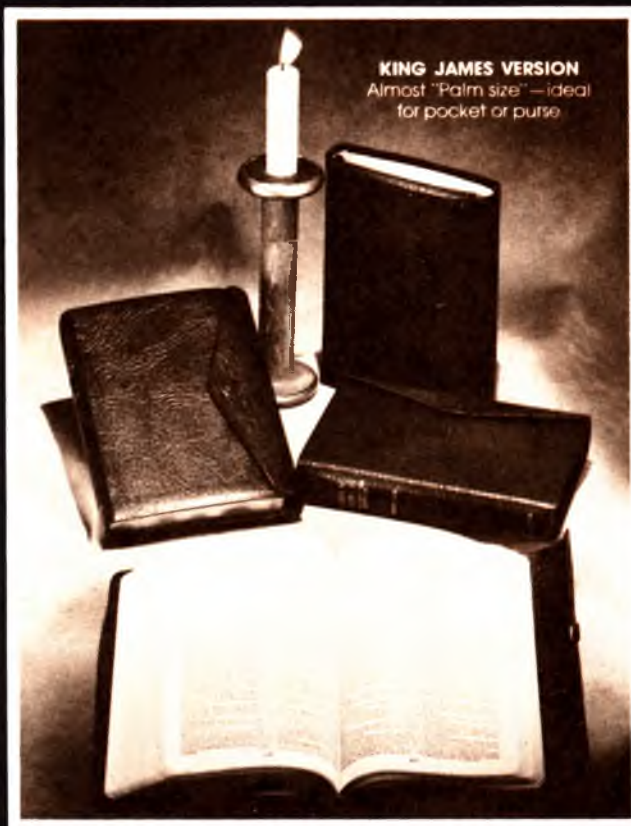
Churches will now need to begin issuing W-2 wage statements to all ministerial employees. These wage statements should be attached to the Form 1040 when submitted by the individual at the end of the tax year. Some ministers will have to pay a larger tax bill at the end of the year. This is because they will only be able to itemize deductions using Schedule A & B and Form 2106, and therefore will *not* be able to exempt some income using Schedule C. Thus some expenses paid for by the pastor and not fully reimbursed by the church will simply not be deductible at all!

Ministerial income, such as fees from weddings, funerals, etc., may still be reported on Schedule C. Also *unincorporated* itinerant evangelists are still considered self-employed by the IRS and therefore continue to use Schedule C.

A booklet entitled *1980 Ministers Income Tax Guide*, by Conrad Teitell, will be distributed to ministers in January by the Department of Pensions, and will offer valuable assistance to ministers in filling out their 1980 Income Tax Return.

The Church Management Memo: "The Local Church as Employer—What are the tax implications?" is available now upon request from the Department of Pensions, 6401 The Paseo, Kansas City, MO 64131, phone 816/333-7000. □

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During a respite in the soaring heat wave that had gripped the Kansas City area, 175 conferees and staffers converged upon the campus of Mid-America Nazarene College, August 11-13, for the sixth biennial Writers' Conference sponsored by the Nazarene Publishing House.

The goal of this "how-to" enclave was to encourage and train novice writers, as well as sharpen the skills of the more seasoned and inform them of the editorial needs of the church's publishing house. These objectives were realized under the co-direction of Albert F. Harper and J. Fred Parker, and NPH coordinator Alpin P. Bowes. Workshops, seminars, and special interest groups gave a battery of resource persons opportunity to delve into the details of writing fact and fiction.

Six resourcers were of particular interest to conference attendees: Russell T. Hitt, past editor of *Eternity* magazine and author of *Jungle Pilot* and numerous other books; Lee Roddy, author of many best-sellers, including *The Life and Times of Grizzly Adams*, *The Lincoln Conspiracy*, and *The Search for the Historical Jesus*; Elaine Wright Colvin, popular poet, conference leader, book author, and writers' consultant; Larry Richards, curriculum consultant, author of *Youth Ministry: A Theology of Christian Education* and nearly 40 other books; Harold Ivan Smith, general director of Single Adult Ministries for the church, author of *Warm Reflec-*

THE 1980 WRITERS' CONFERENCE

tions, *Forgiving Is for Giving*, and as Jason Towner, *Jason Loves Jane, but They Got a Divorce*; Gary Warner, executive secretary, Evangelical Press Association, author of *The Home Team Wears White*, *Out to Win*, and others. In addition, 25 other people representing Nazarene periodicals and publishing interests rounded out the conference teaching staff.

A wide variety of workshops and seminars were offered. Topics reflected the sponsor's interests; among them: "Writing Articles for Adults," "Christian Biography," "Fiction for Teens," "Writing for Children," "Preparing Puppet Scripts," "Script Writing for Radio, TV, and Film," "Religious Verse." A special feature on the agenda was Larry Richards's workshop, "Creative Teen Curriculum

Writing," which involved members of the Youth Ministries staff and selected curriculum writers.

The daily schedule left little time for anything else than total involvement in learning the craft of writing. Delicious breakfasts, lunches, and dinners, prepared by the college food service, provided opportunity to continue dialogue between students and staff. Coffee breaks also allowed conferees to peruse the Publishing House display of books on writing and works by members of the staff. Brief moments of leisure became the setting for a comparison of successes and failures or the sharing of problems discussed in class.

A survey of conference registrants shows that they came to Olathe, Kans., from 26 states and represented nine denominations. Most are unpublished, a number have had some acceptances to their credit, a few have authored a book or two or are frequently accepted in story papers and other periodicals. All feel that writing is a good method of extending the influence of God's people and His Church.

Following the conference, a two-day extended session for authors with major manuscripts in preparation gave 20 conferees the opportunity to work individually with Elaine Colvin or Albert Harper. The teen curriculum study group continued their work with Richards.

Dates and location of the 1982 NPH Writers' Conference have not been set. □



Russell T. Hitt was the speaker for the morning addresses at the conference. Here he speaks in a seminar on "Preparing Your Article for the Editor."



Mrs. Myrna Grant in the workshop, "Script Writing for Radio, TV, and Film."



Dr. Larry Richards, who worked intensively with writers of teen curriculum, conducts a seminar on "Writing for Teens: A Two-way Street."



Lee Roddy, who brought the keynote address of the conference, conducts a seminar on "Getting the Christian Message to the Secular World."



Dr. A. F. Harper, one of the conference directors, leads the workshop on "Devotional Writing."



Mrs. Elaine Wright Colvin, who directed three workshops especially for beginning writers and a seminar on "Marketing Those Manuscripts."



The traditional closing banquet of the NPH Writers' Conference featured Evangelical Press Association executive Gary Warner (at podium) and Master of Ceremonies Wesley Tracy, editor of the *Preacher's Magazine*.

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skills received during the first three days to develop a lesson from his/her assigned unit. Each writer then shared the lesson with the group, with discussion following on how the lesson could be improved.

On the closing day the workshop participants departed with a sense of excitement and a vision for success to produce a first-rate curriculum serving

the youth of our denomination.

The new Sunday School curriculum for the Early Youth and Senior Youth age levels will be available from the Nazarene Publishing House for use in the fall of 1981. The curriculum will focus on the needs of youth and utilize various means of Creative Bible Study, with a life application objective. □



Curriculum Writers' Workshop participants are shown (l. to r.), back row: John Denney, editorial director, Department of Youth Ministries; Lawrence Richards, workshop leader; Gary Sivewright, editor, Department of Youth Ministries; Dee Freeborn, Dan Croy, Eddy Hall, Stan Rodes, Bill Manning, Jerry Hull, and Randy Smith, curriculum writers; front row: Ed Robinson, Debbie Salter, Kay Blohm, Dana Walling, Susie Shellenberger, and Larry Miller.

YOUTH DEPARTMENT HOLDS CURRICULUM CONFERENCE

A significant step toward new Sunday School curriculum for Early Youth and Senior Youth in the Church of the Nazarene was taken with the completion of the youth curriculum writers' workshop, August 11-15, Olathe, Kans., in conjunction with the Nazarene Publishing House Writers' Conference.

Mr. Lawrence O. Richards, author and curriculum specialist, served to equip the Nazarene writers in the "how to" of lesson development and curriculum writing. Mr. Richards is known for his books *Youth Ministry: A Theology of Christian Education*; *Creative Bible Teaching*, and nearly 40 others.

During the final two days of the workshop, each writer was given an opportunity to use the concepts and



Curriculum writers in workshop session



Mr. Lawrence O. Richards, author and curriculum specialist, leading workshop session.



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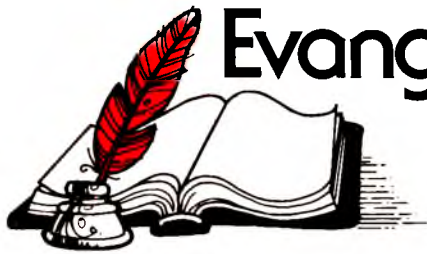
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Evangelist's Slates

ANDERSON, ROBERT: Olivehurst, CA, Oct. 2-7; West Milton, OH, Oct. 9-14; Oakridge, OR, Oct. 15-19

ARMSTRONG, CHARLES: Ocoee, FL, Oct. 7-12

BAGGETT, DALLAS: Lanett, AL (First), Oct. 1-5; Monticello, KY, Oct. 12-15; Owensboro, KY (First), Oct. 29 - Nov. 2

BAILEY, JAMES A.: Chattanooga, TN (East Lake), Oct. 7-19; Indianapolis, IN (Meridian St.), Oct. 21-26

BAKER, RICHARD C.: Charleston, WV (Tyler Heights), Oct. 7-12; Chesterhill, OH, Oct. 14-19

BALLARD, DON: Corbin, KY, Oct. 14-19; Galion, OH (First), Oct. 28 - Nov. 2

BARR, RAYMOND C.: Hamlet, IN (Wesleyan), Oct. 28 - Nov. 2

BEARDEN, LES: Ashland, OH, Oct. 7-12; Parkersburg, WV (First), Oct. 14-19; Columbus, OH (West Broad), Oct. 21-26; Mansfield, OH (Grace), Oct. 28 - Nov. 2

BELL, JAMES & JEAN: Marley Park, MD, Oct. 1-5; Ashland, KY (First), Oct. 8-12; Pekin, IL (First), Oct. 15-20; Muskogee, OK (First), Oct. 22-26; Perry, OK, Oct. 29 - Nov. 2

BENDER EVANGELISTIC PARTY: Winchester, TN (Brownington), Oct. 17-26

BERTOLETS, THE MUSICAL: New Zealand Tour, Month of October

BISHOP, BOB: Perrysburg, OH, Oct. 1-5; Cape Girardeau, MO, Oct. 7-12; Westminster, CO, Oct. 22-26; Seymour, IN, Oct. 28 - Nov. 5

BLUE, DAVE & DANA: Reserved, Oct. 13-16; Kansas City District Laymen's Retreat, Oct. 17-19; St. Louis, MO (Trinity), Oct. 19; Lansing, MI (South), Oct. 26-29; Akron District Laymen's Retreat, Oct. 31 - Nov. 2

BLTYHE, ELLIS: Miami, FL (First), Oct. 12-19

BREWINGTON, JANE: Denair, CA, Sept. 30 - Oct. 5; Longmont, CO (First), Oct. 8-12; Reno, NV (First), Oct. 17-19; Alameda, CA (First), Oct. 21-26; Reserved, Oct. 27-31

BROOKS, JERRY AND JUNE: West Memphis, AR (First), Oct. 7-12; Pine Bluff, AR (Oak Park), Oct. 14-19; Topeka, KS (First), Oct. 21-26; Sidney, NE (First), Oct. 28 - Nov. 2

BROOKS, STANLEY E., JR.: North Haverhill, NH (Trinity), Sept. 28 - Oct. 5; North Windham, ME (First), Oct. 22-26

BROWN, ROGER: Sidney, OH (First), Sept. 30 - Oct. 5; Parkersburg, WV (First), Oct. 14-19; Knoxville, TN (First), Oct. 21-26; Highland, IN (First), Oct. 28 - Nov. 2

BUCKLEY, RAYMOND: Kansas City, KS (Highland Crest), Oct. 7-12; Kansas City District Laymen's Retreat, Oct. 17-19

BUDD, JAY B.: Johnstown, OH, Oct. 3-5; Zanesville, OH (First), Oct. 15-26

BURKHALTER, PAT: Lewistown, IL (First), Oct. 7-12; Doyle, TN (First), Oct. 31 - Nov. 9

CANEN, DAVID: Donalsonville, GA, Oct. 7-12; Sanford, FL, Oct. 21-26

CAUDILL, STEVE & SUE: Lexington, KY (Blue Grass Zone Indoor Camp), Sept. 30 - Oct. 5; Cincinnati, OH (Clifton Ave.), Oct. 8-13; Dayton, OH (First), Oct. 15-20; Kansas City, Kansas (Victory Hills), Oct. 21-27; Waynesburg, PA, Oct. 28 - Nov. 2

CAYTON, JOHN: Wallingford, CT, Oct. 7-12; Framingham, MA (First), Oct. 14-19; Maynard, MA, Oct. 21-26; Somerset, PA, Oct. 28 - Nov. 2

CHAMBERLAIN, DOROTHY: Midland, MI, Sept. 30 - Oct. 5

CHAPMAN, W. EMERSON: Burlington, KS, Oct. 14-19

COLLINS, LUTHER: New Plymouth, ID, Oct. 1-5; Reserved, Oct. 7-12; Glendale, CA (NE), Oct. 14-19; Fairview, OK, Oct. 21-26; North Platte, NE, Oct. 28 - Nov. 2

CONE, ANDREW F.: Horseheads, NY, Oct. 20-26

COX, CURTIS B.: Grafton, WV, Oct. 7-12; Blue Ridge, VA (Interdenom.), Oct. 21-26

CRABTREE, JAMES: Cambridge City, IN (First), Sept. 30 - Oct. 5; Indianapolis, IN, Oct. 7-12; Elizabethton, TN (First), Oct. 14-19; Winter Park, FL, Oct. 21-26; Greenville, OH (Missionary), Oct. 29 - Nov. 2

CRANDALL, VERNON & BARBARA: Cass City, MI, Oct. 1-5; Bay City, MI (Faith), Oct. 7-12; Manistee, MI, Oct. 21-26; Charlevoix, MI, Oct. 28 - Nov. 2

CRANE, BILLY D.: Waltersburg, PA, Oct. 7-12; Brookville, PA, Oct. 14-19; McDonald, PA, Oct. 21-26; Leavittsburg, OH, Oct. 28 - Nov. 2

CULBERTSON, BERNIE: Colfax, WA, Oct. 12-19

DARNELL, H. E.: Syracuse, NY, Oct. 2-12; Marion, OH, Oct. 16-26; New Castle, PA, Oct. 30 - Nov. 9

DELL, JIMMY: Phoenix, AZ (Westdale), Oct. 5-10; Chandler, AZ (First), Oct. 12; Flagstaff, AZ (First), Oct. 15-19; Conroe, TX, Oct. 22-26; Tishomingo, OK, Oct. 30 - Nov. 2

DENNIS, DARRELL, BETTY, & FAMILY: Yorder, IN (Ch. of God. Anderson), Oct. 7-12; El Reno, OK, Oct. 14-19; Winfield, KS, Oct. 21-26; Waycross, GA (First), Oct. 28 - Nov. 2

DOROUGH, JIM & CAROL: Many, LA, Sept. 30 - Oct. 5; Monroe, LA (First), Oct. 7-12; Duncan, OK (Oak Ave.), Oct. 14-19; Fort Scott, KS, Oct. 21-26; Racine, WI (Taylor Ave.), Oct. 28 - Nov. 2

DOYLE, P. R.: Harrisburg, PA (Bethany), Oct. 7-12

DUNMIRE, RALPH & JOANN: Newcastle, IN (First), Oct. 7-12; Bucyrus, OH (First), Oct. 14-19; Nashville, TN (Cherokee Hills), Oct. 28 - Nov. 2

DUNN, DON: West Portsmouth, OH, Sept. 30 - Oct. 5; Girard, OH, Oct. 7-12; Zanesville, OH (Northside), Oct. 14-19; South Point, OH, Oct. 21-26; Gibsonburg, OH, Oct. 28 - Nov. 2

EASTMAN, RICK: Kansas City, MO (Area Meth. Youth Crusade), Oct. 3-5; Topeka, KS (Oakland), Oct. 6-12; Princeton, IL, Oct. 17-26; Orient, OH (S.W. Community), Oct. 28 - Nov. 2

EDWARDS, TERRY W.: Springfield, IL (Southside), Oct. 7-12; Columbus, OH (Frank Rd.), Oct. 14-19; Roseville, OH (First), Oct. 21-26; Butler, PA (First), Oct. 28 - Nov. 2

ELLINGSON, LEE: Connersville, IN (First), Oct. 7-12; Centerville, IN, Oct. 14-19; Loveland, OH, Oct. 23 - Nov. 2

ESSELBURN, BUD (THE KING'S MESSENGERS): Barborton, OH (Mount Summit), Oct. 1-5; Stow, OH, Oct. 8-12; Chesapeake, VA (First), Oct. 15-19; Powhatan Point, OH, Oct. 21-26; Sherrodsville, OH (Wes.), Oct. 29 - Nov. 2

EVERLETH, LEE & JUDY: Marietta, OH (First), Sept. 30 - Oct. 5; Canton, OH (First), Oct. 8-12; Columbia, SC (West), Oct. 21-26

FELTER, JASON: North Miami Beach, FL, Oct. 3-5; Reserved, Oct. 7-12; Miami, FL (Central), Oct. 14-19; Albemarle, NC (Wes.), Oct. 28 - Nov. 2

FILES, GLORIA; & ADAMS, DOROTHY: Eureka, IL (Children's Crusade), Oct. 7-12; Adrian, MI (Children's Crusade), Oct. 14-19

FISHER, WILLIAM: Kansas City, MO (Dunede Hills), Oct. 7-12; Enid, OK (First), Oct. 14-19; Olathe, KS (College), Oct. 26 - Nov. 2

FLORENCE, ERNEST E.: Indianapolis, IN (Bridgeport), Oct. 7-12; Hagerstown, IN, Oct. 12-19; Brownstown, IN, Oct. 21-26; Rock Hill, SC (Oakdale), Oct. 28 - Nov. 2

FORTNER, ROBERT: Princeton, IN (First), Oct. 7-12; Lancaster, KY (First), Oct. 14-19; Morgantown, KY (First), Oct. 21-26

FRODGE, HAROLD: Mount Sterling, IL, Oct. 7-12; DeKalb, IL, Oct. 14-19; Grove City, OH (Darbydale), Oct. 21-26; New Martinville, WV, Oct. 28 - Nov. 2

GATES, KENNETH W.: Cayuga, IN, Oct. 7-12

GAWTHORP, WAYLAND: Cookeville, TN (First), Sept. 30 - Oct. 5; Chattanooga, TN (First), Oct. 7-12; Jackson, OH (First), Oct. 14-19; Champaign, IL (Westside), Oct. 21-26; Knoxville, TN (First), Oct. 28 - Nov. 2

GLAZE, HAROLD & FAMILY: Delta, OH (First), Oct. 7-12; Polts town, PA (First), Oct. 14-19; Tiffin, OH (First), Oct. 21-26; Tyler, TX (First), Oct. 28 - Nov. 2

GLENDENNING, PAUL & BOBBIE: West Jefferson, OH, Oct. 7-12; Fountain City, IN (Wes.), Oct. 14-19; Ashtabula, OH (First), Oct. 21-26; Maud, OH (Wes.), Oct. 28 - Nov. 2

GORMAN, HUGH: Middleton, N.S., Oct. 7-12; Man, WV, Oct. 14-19; Lacombe, Alta., Oct. 28 - Nov. 2

GRAHAM, NAPOLEON B.: Olivehurst, CA, Oct. 12-19

GREEN, JIM & ROSEMARY: Modesto, CA (First), Sept. 30 - Oct. 5; Walla Walla, WA (First), Oct. 7-12; Havanna, IL, Oct. 14-19; Marion, OH (First), Oct. 21-26; Gallipolis, OH (First), Oct. 28 - Nov. 2

GRIMES, BILLY: Parsons, KS, Oct. 7-12; Flint, TX, Oct. 21-26; Klondike, TX (Shiloh), Oct. 28 - Nov. 2

GRINDLEY, GERALD & JANICE: Jacksonville, FL (Central), Sept. 30 - Oct. 5; Jamestown, ND (Dakota District Tour), Oct. 8-19; Piqua, OH, Oct. 21-26

HAIL, D. F.: Richmond, IN (First), Oct. 28 - Nov. 2

HAINES, GARY: Delta, CO, Oct. 3-5; Olathe, KS (MANC Chapel), Oct. 14; Muncie, IN (First), Oct. 14-19; Grove City, OH, Oct. 21-26

HALL, CARL: Orange, TX (First), Oct. 3-5; Norwood, OH (First), Oct. 7-12; Morton, IL, Oct. 28 - Nov. 2

HANCOCK, BOYD: Moriarty, NM (First), Sept. 30 - Oct. 5; Broadview, NM, Oct. 7-12; Artesia, NM, Oct. 14-19; Carlsbad, NM (First), Oct. 21-26

HEASLEY, FERN: Hwassee, AR, Oct. 14-19

HENDERSON, LATTIE: Sherman, TX (Sal. Army), Oct. 5-12; Eden, NC (Sal. Army), Oct. 22-26

HILDIE, D. W.: Kansas City, MO (Summit View), Oct. 8-12

HILL, HOWARD W.: Holt, AL (First), Oct. 7-12; Memphis, TN (First), Oct. 14-19

HOLLEY, C. D.: Holt, MI, Oct. 15-19; Eaton Rapids, MI, Oct. 21-26; Portland, MI, Oct. 28 - Nov. 2

HOWARD, RICHARD (DICK): Kenne, NH, Oct. 1-5; Massapequa Park Long Island, NY (Community), Oct. 14-19; Royersford, PA (Twin-Borough), Oct. 22-26

HUBARTT, LEONARD G.: Mount Vernon, IL (First), Oct. 1-5; Freeport, IL (First), Oct. 7-12; Mishawaka, IN (First), Oct. 14-19; Muncie, IN (Emmanuel), Oct. 21-26; Rockford, IL (Samuelson Rd.), Oct. 28 - Nov. 2

HUNDLEY, EDWARD J.: Columbus, OH (Wilson Ave.), Sept. 30 - Oct. 5

JACKSON, CHUCK & MARY: Springfield, OH (High St.), Oct. 7-12; Colorado Springs, CO, Oct. 13-17; Jasper, AL (Indoor Camp), Oct. 21-26

JACKSON, PAUL & TRISH: Syracuse, KS, Sept. 30 - Oct. 5; Hays, KS, Oct. 7-12; Lander, WY, Oct. 14-19; Drumheller, Alberta, Oct. 21-26; Innisfail, Alberta, Oct. 28 - Nov. 2

JAMES, RANDY & MARY JANE: Taylorville, IL (First), Oct. 7-12; Carlinville, IL, Oct. 14-19; Benton, IL (First), Oct. 21-26; Chattanooga, TN (Grace), Oct. 28 - Nov. 2

JANTZ, CALVIN & MARJORIE: Huntington, WV (First), Oct. 7-12; Conneaut, OH (Kelloggsville), Oct. 14-19; Stineville, IN, Oct. 21-26; Milford, IL, Oct. 28 - Nov. 2

JAYMES, RICHARD: New Berlin, WI, Oct. 15-25

JOHNSON, RON: Concerts in California, Oct. 1-5; Concerts in Oregon and Washington, Oct. 12-19; Canada Pacific District Concert Tour, Oct. 23-31

KOHR, CHARLES: New Galilee, PA, Sept. 30 - Oct. 5; California, PA, Oct. 7-12; Reserved, Oct. 21-26

LAING, GERALD: St. David, IL, Oct. 7-12; Vicksburg, MI (Comstock), Oct. 14-19; Alma, MI, Oct. 21-26

LANIER, JOHN H.: Fulton, OH, Oct. 1-12; Columbus, OH (U.B.), Oct. 19-26; Huntington, IN, Oct. 28 - Nov. 2

LASSELL, RAY & JAN: West Lebanon, IN (Zone Revival), Oct. 7-12; Shelbyville, IN (First), Oct. 14-19; McEwen, TN (Pine Hill), Oct. 21-26; Elwood, IN, Oct. 28 - Nov. 2

LAWSON, WAYNE T.: Ellensburg, WA, Oct. 7-12; Kalama, WA, Oct. 14-19; Kennewick, WA, Oct. 28 - Nov. 2

LAXSON, WALLY & GINGER: Chattanooga, TN, Oct. 5; Albany, IN (Area Crusade), Oct. 8-12; Houston District Tour, Oct. 20-23; Abilene, TX (First), Oct. 24-26; Cincinnati, OH (Pisgah), Oct. 29 - Nov. 2

LECKRONE, LARRY: Springfield, OH (First), Oct. 14-19; Albany, GA, Oct. 21-26; Columbus, GA (Indoor Camp), Oct. 29 - Nov. 2

LE CRONE, JON & BETH: Pixley, CA, Oct. 1-5; Concerts in California, Oct. 12; Lemoore, CA, Oct. 14-19; Coalinga, CA (Concert), Oct. 26; Central California Dist. SAM Retreat, Oct. 28-31

LEMASTER, BEN: Billings, MT (First), Oct. 8-19; Laurel, MT (First), Oct. 21-26; Meridian, ID (Valley Shepherd), Oct. 28 - Nov. 2

LESTER, FRED R.: Mountain Grove, MO, Oct. 5-12; Concordia, KS (Wes.), Oct. 14-19; Reserved, Oct. 20-31

LIDDELL, P. L.: Dayton, OH (Glenn Rd.), Oct. 7-12; Kettering, OH, Oct. 14-19; Pascagoula, MS, Oct. 21-26; Grosse Pointe, MI (Bethel), Oct. 28 - Nov. 2

LOMAN, LANE & JANET: Old Hickory, TN (First), Oct. 12-19; Evansville, IN (First), Oct. 27 - Nov. 1

MANLEY, STEPHEN: Champaign, IL (First), Oct. 7-12; St. Louis, MO, Oct. 15-19; Mount Vernon, OH (MVNC Revival), Oct. 20-24; Bedford, OH, Oct. 25-29

MANN, L. THURL AND MARY KAY: Winchester, IN, Oct. 7-12; Sterling, CO, Oct. 15-19; Vici, OK, Oct. 21-26; Mariow, OK, Oct. 28 - Nov. 2

MARTIN, W. DALE: Madison, TN, Oct. 8-12; Edmond, OK (First), Oct. 14-19; Columbus, OH (West Broad), Oct. 21-26

MATTER, DAN: Farmland, IN, Oct. 9-12; Richmond, VA (Family Crusade, Prophecy), Oct. 20-26

MAX, HOMER L.: Sioux City, IA (Highland Park), Oct. 7-12; Council Bluffs, IA (Community), Oct. 21-26

MAYO, CLIFFORD: Corydon, IN, Oct. 14-19

MCCUISTION, MARK & PATRICIA: Dickinson, ND, Oct. 7-12; Mandan, ND, Oct. 14-19; Larimore, ND (First), Oct. 21-26; Pierre, SD, Oct. 28 - Nov. 2

MCKINNEY, ROY T.: Chelyan, WV, Sept. 30 - Oct. 5; Marlinton, WV, Oct. 7-12; Ronceverte, WV, Oct. 14-19; Woodbridge, WV, Oct. 21-26

MCWHIRTER, STUART: Bradley, IL, Oct. 7-12; Great Bend, KS, Oct. 14-19; Des Moines, IA (Eastside), Oct. 21-26; Carthage, MO, Oct. 28 - Nov. 2

MELVIN, DOLORES: Mount Vernon, KY, Oct. 19-26

MEREDITH, DWIGHT & NORMA JEAN: Connersville, IN (First), Oct. 7-12; Des Moines, IA (Highland Park), Oct. 22-26; Hutchinson, KS (Peniel), Oct. 28 - Nov. 2

As reported to Visual Arts Department, Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141

At the heart of evangelism is a compelling concern for others.

MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Buena Park, CA (First), Oct. 5-9; Garden Grove, CA, Oct. 12-16; Reserved, Oct. 19-23; Chula Vista, CA, Oct. 26-30

MICKLEY, BOB & IDA MAE: Manzanola, CO, Oct. 7-12; Garnett, KS, Oct. 14-19; Tinley Park, IL, Oct. 28-Nov. 2

MILLER, BERNARD F.: Walbridge, OH, Oct. 7-12

MILLHUFF, CHUCK: Janesville, WI (Wesleyan), Oct. 1-5; Bethany, OK (Lake Overholser), Oct. 15-19; Charleston, WV (Elk River), Oct. 22-26

MINGLEDORFF, WALTER R.: Blountstown, FL (First), Sept. 30-Oct. 5; Sarasota, FL (First), Oct. 14-19; Jacksonville, FL (First), Oct. 21-26; Blairsville, GA (First), Oct. 28-Nov. 2

MONTGOMERY, CLYDE: New Albany, IN (First), Oct. 7-12; Mount Vernon, IN, Oct. 14-19; Bloomfield, IN, Oct. 21-26

MOORE, NORMAN: Doylestown, OH, Sept. 30-Oct. 5; Dayton, OH (Central), Oct. 7-12; Glendale, AZ (First), Oct. 19-26; Marysville, CA (Hallowood Community), Oct. 29-Nov. 2

MORRELL, ELLIS: Seattle, WA (Wes.), Oct. 19-26; Chilliwack, B.C., Oct. 27-Nov. 2

MULLEN, DEVERNE H.: South Weymouth, MA, Oct. 7-12; Toronto Ont. (Immanuel), Oct. 26

MYERS, HAROLD & FAMILY: Reserved, Oct. 1-12; Traverse City, MI (First), Oct. 14-19; Grand Rapids, MI (Free Methodist), Oct. 21-26; Battle Creek, MI, Oct. 28-Nov. 2

NEUSCHWANGER, ALBERT: Cape Girardeau, MO (First), Oct. 7-12; Meade, KS (First), Oct. 14-19

ORNER TRIO MINISTRIES: Covington, KY (First), Oct. 1; Sebring, FL, Oct. 5; Avon Park, FL (First), Oct. 5; Orlando, FL (Ocoee), Oct. 7-12; Leesburg, FL, Oct. 15; North Smyrna Beach, FL, Oct. 17; Lakeland, FL (First), Oct. 19; Kissimmee, FL (First), Oct. 22; Apopka, FL (Calvary), Oct. 28-Nov. 2

OVERTON, WILLIAM D.: Redding, PA, Oct. 1-5; Indian Head, MD, Oct. 7-12; Wyckoff, NJ, Oct. 14-19; West Grove, PA (Avon Grove), Oct. 21-26; Mercer, PA, Oct. 28-Nov. 2

PARADIS, BOB: Wakefield, RI, Oct. 10-12; Belmont, MS (First), Oct. 22-26; Preston, CT (First), Oct. 28-Nov. 2

PASSMORE EVANGELISTIC PARTY: Hyde, PA (Wes.), Oct. 7-12; Smithton, PA, Oct. 14-19; Okemos, MI, Oct. 21-26; Coleman, MI (Wes.), Oct. 28-Nov. 2

PERDUE, NELSON: Bradford, OH, Oct. 7-12; Lakeview, OH, Oct. 14-19; Burnips, MI (Wes.), Oct. 20-26; Swartz Creek, MI, Oct. 28-Nov. 2

PFEIFER, DON: Mexico, MO (First), Oct. 7-12; Fairmont, WV (First), Oct. 14-19; Mattoon, IL (First), Oct. 21-26; Kansas City, KS (Central), Oct. 29-Nov. 2

PHILLIPS, WILBUR D.: Erie, PA (First), Oct. 7-12; Cincinnati, OH (Montana Ave.), Oct. 14-19; Wadsworth, OH (First), Oct. 21-26

PIERCE, BOYCE AND CATHERINE: Huntingburg, IN, Oct. 7-12

PITTINGER, TWYLA: Reading, MI, Oct. 12-19

PORTER, JOHN & PATSY: Live Oak, FL (First), Oct. 7-12; Lake City, FL (Trinity), Oct. 14-19; Melbourne, FL (Eau Gallie), Oct. 21-26; Reserved, Oct. 28-Nov. 2

POWELL, FRANK: Monroe, WA, Oct. 7-12

PRIVETT, CALVIN C.: Franklin, TN, Sept. 30-Oct. 5; Fort Valley, GA, Oct. 7-12; Fort Lauderdale, FL, Oct. 14-19; Norwood, NC, Oct. 21-26; Vincennes, IN, Oct. 28-Nov. 2

READER, GEORGE H. D.: Beardstown, IL, Oct. 19-26

REDD, GARY: Gaylord, KS, Oct. 6-12; Eureka, KS, Oct. 14-19; Noble, OK, Oct. 21-26; Kirbyville, TX, Oct. 28-Nov. 2

REED, DOROTHY: Kampsville, IL (Summit Grove), Oct. 8-19

RICHARDS, LARRY & PHYLLIS: Princeton, IN (First), Oct. 7-12; Indianapolis, IN (Southwest), Oct. 19; Monroe, MI (Wes.), Oct. 21-26; Rockville, IN (First), Oct. 28-Nov. 2

RICHMOND, RON: Skowhegan, ME, Sept. 30-Oct. 5; Bath, ME, Oct. 7-12; New Holland, PA, Oct. 17-26; Bloomsburg, PA, Oct. 28-Nov. 2

ROBERTSON, JAMES H.: North Little Rock, AR (First), Oct. 12; Williamsport, OH (Darbyville), Oct. 14-19; Hammondsville, OH (Irondale), Oct. 21-26; Lake Jackson, TX, Oct. 28-Nov. 2

ROBINSON, TED: Chillicothe, OH (First), Oct. 7-12; Bucyrus, OH, Oct. 14-19; Ironton, OH (First), Oct. 21-26; Highland, IN (First), Oct. 28-Nov. 2

RODGERS, CLYDE: Louisville, KY (Okolona), Sept. 30-Oct. 5; Lowell, MI, Oct. 12-19

ROSS, MICHAEL: Montpelier, OH, Sept. 30-Oct. 5; Dexter, MO (Southwest), Oct. 21-26

ROTH, RONALD: Fredrick, OK, Oct. 7-12; Sikeston, MO (Eastside), Oct. 14-19; Council Bluffs, IA (Emanuel), Oct. 21-26; Roxana, IL, Oct. 28-Nov. 2

SANDERS, R. DON: Urbana, IL (Faith), Oct. 14-19

SCARLETT, DON, SR.: Indianapolis, IN (Southwest), Oct. 7-12; Andover, OH, Oct. 21-26

SCHOONOVER, MODIE: Minford, OH, Oct. 7-12; Bryan, OH, Oct. 13-19; Mentor, OH, Oct. 21-26; Shawnee, OK, Oct. 28-Nov. 2

SHANK, JOHN H.: Ann Arbor, MI (First), Oct. 7-12; Fort Wayne, IN (Fairfield Ave.), Oct. 14-19; Farmer City, IL, Oct. 21-26; Rockville, IN, Oct. 28-Nov. 2

SHOMO, PHIL & MIRIAM: Anderson, IN (First), Oct. 1-5; Dun-

kirk, IN, Oct. 7-12; Parker City, IN, Oct. 14-19; Indianapolis, IN (South Irvington), Oct. 21-26

SIPES EVANGELISTIC TEAM: Jefferson, PA, Oct. 3-12; Freedom, PA, Oct. 17-26; Canonsburg, PA, Oct. 28-Nov. 2

SLACK, DOUGLAS: Bloomfield, IN, Oct. 21-26; Washington, IN (Wes.), Oct. 28-Nov. 2

SMITH, CHARLES HASTINGS: Oxford, PA (First), Oct. 1-5; Lansdale, PA, Oct. 8-12; Cincinnati, OH (Carthage), Oct. 15-19; St. Louis, MO (Webster Groves), Oct. 22-26; Houston, TX (Spring Branch), Oct. 29-Nov. 2

SMITH, DOYLE C.: High Point, NC (Calvary), Oct. 7-12; Durham, NC, Oct. 14-19; Charlottesville, VA, Oct. 21-23; Lancaster, OH, Oct. 28-Nov. 2

SMITH, DUANE: Andersonville, IN, Sept. 30-Oct. 5; Dawson, MN, Oct. 7-12; Fessenden, ND, Oct. 14-19; Minot, ND (Southside), Oct. 21-26; Regent, ND, Oct. 28-Nov. 2

SMITH, HAROLD & ORPHA: Lapeer, MI, Oct. 1-5

SMITH, JAMES LARRY, SHARON & FAMILY: Washougal, WA, Sept. 30-Oct. 5; Roseville, CA (First), Oct. 7-12; Watsonville, CA, Oct. 14-19; Monterey, CA (Monterey Peninsula), Oct. 21-26; Sun Valley, NV, Oct. 29-Nov. 2

SMITH, OTTIS & MARGUERITE: Ionia, MI, Oct. 7-12; Danville, IL (Southside), Oct. 14-19; Niagara Falls, NY (First), Oct. 21-26; St. Catherines, Ontario, Oct. 28-Nov. 2

SPARKS, ASA: West Carrollton, OH (First), Oct. 7-12

SPEICHER, DARWIN: Albuquerque, NM (Sandia), Oct. 22-26

SPROWLS, EARL: Moss, MS, Oct. 7-12; Columbia, MS, Oct. 14-19; Yazoo City, MS, Oct. 28-Nov. 2

STARK, EDDIE & MARGARET: Louisville, KY (Valley), Sept. 30-Oct. 5; Columbus, OH (Hope U.M.), Oct. 7-12; El Dorado Springs, MO, Oct. 14-19; Fairfax, OK, Oct. 21-26

STEGALL, DAVID: Carl Junction, MO, Oct. 7-12; La Junta, CO (First), Oct. 14-19; Oklahoma City, OK (Shields Blvd.), Oct. 21-26; Marengo, IA, Oct. 28-Nov. 2

STEVENSON, GEORGE: Harrisonburg, VA, Oct. 7-12; Oak Ridge, TN, Oct. 14-19; Bridgewater, VA (Spring Creek), Oct. 21-26; Belle Vernon, PA, Oct. 28-Nov. 2

STREET, DAVID: Bicknell, IN, Sept. 30-Oct. 5; Mayfield, KY, Oct. 7-12; Evansville, IN, Oct. 14-19; Kankakee, IL (Eastridge), Oct. 21-26; Versailles, KY, Oct. 28-Nov. 2

STRICKLAND, RICHARD: Middletown, OH (First), Oct. 1-5; Cincinnati, OH (Clifton Ave.), Oct. 8-12; Wellsburg, WV (First), Oct. 15-19; Marion, OH (First), Oct. 21-26; Akron, OH (Kenmore), Oct. 29-Nov. 2

SUTHERLAND, CHRIS: Pawtucket, RI (Immanuel), Sept. 30-Oct. 5; Farmington Falls, ME, Oct. 7-12; Harrisonburg, VA (Church Planter's Conf.), Oct. 13-15; Greenville, PA (Youth Retreat), Oct. 17-19; Zelenople, PA, Oct. 21-26; West Mifflin, PA (Terrace), Oct. 28-Nov. 2

SWANSON, ROBERT: Elkhart, KS, Oct. 7-12; Richmond, IN (St. Paul), Oct. 14-19; Scottdale, PA, Oct. 21-26; Aledo, IL, Oct. 28-Nov. 2

SWEENEY, ROGER AND EULETA: Brandenburg, KY, Sept. 30-Oct. 5; Oklahoma City, OK (May Ave.), Oct. 6-12; Evansville, IN (Trinity), Oct. 14-19; Corydon, IN, Oct. 21-26; Versailles, KY, Oct. 28-Nov. 2

TAYLOR, EMMET E.: Atoka, OK, Oct. 7-12; Ava, MO, Oct. 14-19

TAYLOR, ROBERT: Mannington, WV, Oct. 7-12; Dayton, OH (Parkview), Oct. 14-19; Miamisburg, OH, Oct. 21-26; Kingwood, WV, Oct. 28-Nov. 2

THOMAS, J. MELTON: Walters, OK, Oct. 3-12; Kilgore, TX, Oct. 14-19; Moore, OK, Oct. 28-Nov. 2

TRIPP, HOWARD: Mount Carmel, IL, Oct. 7-12; Augusta, GA (First), Oct. 14-19; Allardt, TN (Pleasant View), Oct. 21-26; Nashville, TN (Cherokee Hills), Oct. 28-Nov. 2

TUCKER, BILL & JEANETTE: Casper, WY (First), Oct. 1-5; Iowa City, IA (First), Oct. 7-12; Scarborough, Ontario (Kennedy Rd.), Oct. 14-19; Beech Creek, PA (Wes.), Oct. 21-26; Geneva, OH (First), Oct. 28-Nov. 2

TUCKER, RALPH: Casper, WY (First), Oct. 1-5; Oklahoma City, OK (May Ave.), Oct. 6-12; Tulsa, OK (Southwest), Oct. 14-19; St. Louis, MO (Southside), Oct. 21-26

VANDERPOOL, WILFORD: Avondale, AZ, Oct. 5-8

VARIAN, WILLIAM: Lexington Indoor Camp, Sept. 30-Oct. 5; New Castle, IN (First), Oct. 7-12; Dayton, OH (First), Oct. 14-19; Trenton, OH, Oct. 21-26; Columbus, GA (Indoor Camp), Oct. 29-Nov. 2

WADE, E. BRUCE: Lawton, OK (Lawton Heights), Oct. 14-19

WADE, KENNETH: Royalton, IL (First), Oct. 7-12; Fort Wayne, IN (Elmhurst), Oct. 14-19; Fort Wayne, IN (First), Oct. 21-26

WELCH, W. B.: Orleans, IN (First), Oct. 14-19; Paoli, IN (First), Oct. 21-26; Indianapolis, IN (Ritter St.), Oct. 28-Nov. 2

WELLS, LINARD: Hillsboro, TX (First), Sept. 30-Oct. 5; Mount Pleasant, TX, Oct. 7-12; Opelika, AL, Oct. 21-26; Brookhaven, MS, Oct. 27-Nov. 2

WEST, EDDY: Antioch, CA, Oct. 1-5; Costa Mesa, CA, Oct. 7-12; Stafford, KS, Oct. 18-19; Panorama City, CA, Oct. 22-26; Huntington Beach, CA, Oct. 29-Nov. 2

WHEELER, CHUCK & WILLY: Dixfield, ME, Oct. 7-12; St. Albans, VT, Oct. 14-19; Clarion, PA, Oct. 21-26; Union Lake, MI, Oct. 28-Nov. 2

WILLIAMS, G. W. & MARY: Mauston, WI, Oct. 12-19; Astoria, IL, Oct. 26-Nov. 2

WILLIAMS, LARRY & LYNN: Blossom, TX, Oct. 7-12; Euless, TX (First), Oct. 14-19

WILLIAMS, LAWRENCE: Austin, TX (First), Oct. 7-12; Piqua, OH, Oct. 21-26; Rockton, IL, Oct. 27-Nov. 2

WISEHART, LENNY & JOY: Leavenworth, WA, Oct. 7-12; Yakima, WA (West Valley), Oct. 14-19; Vancouver, WA (Central), Oct. 21-26; Albany, OR (First), Oct. 28-Nov. 2

WOODWARD, ARCHIE: Cynthiana, KY, Oct. 8-12

WOODWARD, S. OREN: Lakeland, FL (Crystal Lake), Oct. 7-12; Wimauma, FL (Community), Oct. 14-19; Eastpoint, GA, Oct. 21-26; Portland, IN, Oct. 28-Nov. 2

WYLIE, CHARLES & FAMILY: Charleston, WV (Campbells Creek), Oct. 14-19; Trenton, MO (First), Oct. 21-26; Butler, MO (First), Oct. 28-Nov. 2

WYRICK, DENNIS: Kankakee, IL (First), Sept. 30-Oct. 5; Warren, OH (Champion), Oct. 7-12; Georgetown, IL (First), Oct. 14-19; Hollywood, MD, Oct. 21-26; Gallipolis, OH (First), Oct. 28-Nov. 2

FOR THE RECORD

DISTRICT SUPERINTENDENTS

- AFRICA**
- MALAWI SOUTH**—Albert Mphamba, P.O. Box 5566, Limbe, Malawi, Africa
- MOZAMBIQUE LIMPOPO**—Simeon Manhique, c/o Oscar Stockwell, P.O. Box 331, Florida 1710, Tvl., Republic of South Africa
- MOZAMBIQUE MAPUTO**—Solomon Macia (same as above)
- MOZAMBIQUE MAVENGANE**—Silvano Nubunga (same as above)
- MOZAMBIQUE TAVANE**—Benjamin Langa (same as above)
- MOZAMBIQUE TETE**—Marcelino Rupia (same as above)
- REPUBLIC OF CAPE VERDE**—Gilberto Evora, Caixa Postal 96, Praia, Republic of Cape Verde*
- REPUBLIC OF SOUTH AFRICA EUROPEAN**—Richard Zanner, P.O. Box 48, Florida, Transvaal, 1710 Republic of South Africa
- REPUBLIC OF SOUTH AFRICA NORTH, BLOUBERG**—D. Mokebe, Private Bag 7412, Pietersburg Tvl. 0700, Republic of South Africa
- REPUBLIC OF SOUTH AFRICA NORTH, E. BOPHUTHATSWANA**—Wilton C. Maenetja, P.O. Box 32, Mapopane 0100, Bophuthatswana, Republic of South Africa
- REPUBLIC OF SOUTH AFRICA NORTH, EASTERN**—Hannibal Sebati, P.O. Box 186, Acornhoek, E. Transvaal, Republic of South Africa
- REPUBLIC OF SOUTH AFRICA NORTH, NORTHEAST**—A. Maenetsha, P.O. Box 33, Letaba, Transvaal 0870, Republic of South Africa
- REPUBLIC OF SOUTH AFRICA NORTH, SESHEGO**—R. M. Rebese, P.O. Box 137, Seshego 0742, Seshego, Republic of South Africa
- REPUBLIC OF SOUTH AFRICA SOUTH, KWA ZULU**—Samuel Ndhlovu, P.O. Box 1042, Pietermaritzburg, Natal, Republic of South Africa
- REPUBLIC OF SOUTH AFRICA SOUTH, SOUTHEASTERN**—Frank Mncina, P.O. Box 199, Carolina, Tvl. 1185, Republic of South Africa
- REPUBLIC OF SOUTH AFRICA SOUTH, SOUTHWESTERN**—Alfred Selepe, 6563 Orlando East, Soweto 1804 Tvl., Republic of South Africa
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- TRANS SOUTH AFRICA EASTERN CAPE**—Peter Wagner, P.O. Box 8109, Schauderville, 6060 Republic of South Africa
- TRANS SOUTH AFRICA NATAL**—Phil Steig-

leder, P.O. Box 72, Southfield, Cape Province, 7800 Republic of South Africa

TRANS SOUTH AFRICA NORTHERN CAPE—George Taylor, 128 Ashburton St., Riverlea, Johannesburg 2093, Republic of South Africa

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ZIMBABWE-RHODESIA—Ignatius Chavunduka, St. 154, Southerton, Salisbury, Zimbabwe, Africa

ASIA AND THE ORIENT

INDIA WASHIM—D. M. Kharat, Buldana, Buldana District, Maharashtra, India*

INDIA WESTERN MAHARASHTRA—M. V. Ingle, 4 Divya Nagar, Wandvadi, Poona-1, India*

JAPAN—Shin Kitagawa, 51 Kasumigaoka Nishika, Hokohama 220, Japan

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PHILIPPINES EASTERN VISAYAN—Honorio C. Mateo, Sr., P.O. Box 819, Cebu City, Republic of the Philippines

PHILIPPINES LUZON—Meliton Bernabe, Bina-

lonan, Panagasinan 0714, Republic of the Philippines

PHILIPPINES METRO MANILA—Andres Valenzuela, c/o Art Evans

PHILIPPINES, WESTERN VISAYAN—Jose Causing, P.O. Box 448, Iloilo City, Republic of the Philippines

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CANADA ATLANTIC—William F. Bahan, 14 Hollywood Dr., Moncton, New Brunswick, Canada E1E 2R5

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BARBADOS—Clyde Greenidge, P.O. Box 253, Bridgetown, Barbados

BELIZE—Onesimo Pot, P.O. Box 4, Belmopan, Belize*

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CUBA—Pedro Morejon

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GUATEMALA SOUTHEAST—Joel Buenafe, 3a. Calle 7-23, Zona 2, Guatemala City, Guatemala

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LEeward ISLANDS/VIRGIN ISLANDS—Dhanraj Mahabir, P.O. Box 741, Christiansted, St. Croix, Virgin Islands 00820

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MEXICO EAST—Antonio Alvarado, Calle 53-351 E. Entre 22 y 24, Merida, Yucatan, Mexico*

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TRINIDAD-TOBAGO—Farrell Chapman, P.O. Box 444, Port of Spain, Trinidad, West Indies

WINDWARD ISLANDS—Zephaniah Mahadeo, Cane Hill Church of the Nazarene, Box 478, Kingston, St. Vincent, West Indies

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ARGENTINA SOUTH—Carlos Zoroastro, Las Heras 350, 8000 Bahia Blanca, Argentina

BOLIVIA LA PAZ—Claudio Ticona, Castilla 1056, La Paz, Bolivia

BRAZIL SOUTHEAST—Joaquim Lima, Caixa Postal 1008, Campinas, Sao Paulo, Brazil 13.100

PERU NORTH—Modesto Rivera, Apartado 209, Chiclayo, Peru*

PERU SAN MARTIN—Alberto Zamora, Apartado 209, Chiclayo, Peru*

PERU SOUTH—Ernesto Lozano, Prolog Unanue 1558, La Victoria, Lima, Peru*

URUGUAY—Walter R. Castro, Avelino Mirando, 2667 Bis, Montevideo, Uruguay

SOUTH PACIFIC

AUSTRALIA NORTHERN PACIFIC—John White, 4 Gray Cliffe St., Mount Gravatt, Australia

AUSTRALIA SOUTHERN—Jay Hunton, P.O. Box 211, Glen Waverly 3150, Melbourne, Victoria, Australia

NEW ZEALAND—Dwight Neuenschwander, 30 Riverhills Ave., Pakuranga, Auckland, New Zealand

PAPUA NEW GUINEA HIGHLANDS—Taima Dirye, Box 416, Mount Hagen WHP, Papua New Guinea

PAPUA NEW GUINEA LOWLANDS—Taima Dirye, Box 416, Mount Hagen WHP, Papua New Guinea

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EASTERN MICHIGAN—Donald J. Gibson, 5170 Red Fox Rd., Brighton, MI 48116

ILLINOIS—James E. Hunton, 715 Prospect, Springfield, IL 62704

INDIANAPOLIS—John F. Hay, P.O. Box 46, Camby, IN 46113

MICHIGAN—C. Neil Strait, 2754 Barfield Dr. S.E., Grand Rapids, MI 49506

NORTHEASTERN INDIANA—Bruce T. Taylor, 2122 Valley Ave., Marion, IN 46952

NORTHWEST INDIANA—Thomas Hermon, Box 350, Valparaiso, IN 46383

NORTHWESTERN ILLINOIS—Floyd H. Pounds, 5908 Trenton Ln., Peoria, IL 61614

SOUTHWEST INDIANA—B. G. Wiggs, 228 Westwood Dr., Bedford, IN 47421

WISCONSIN—J. Ted Holstein, 2807 Waunona Way, Madison, WI 53713

EAST CENTRAL U.S.A.

AKRON—Floyd O. Flemming, 7810 Lakefield St. N.E., Louisville, OH 44641

CENTRAL OHIO—Terrell C. (Jack) Sanders, Jr., 2708 Morse Rd., Columbus, OH 43229

EASTERN KENTUCKY—John W. May, Box 791, Mount Sterling, KY 40353

NORTH CENTRAL OHIO—D. E. Clay, Box 947, Mount Vernon, OH 43050

NORTHWESTERN OHIO—M. V. Scutt, Box 286, St. Marys, OH 45885

SOUTHWESTERN OHIO—Harold B. Graves, 1716 N. Breiel Blvd., Middletown, OH 45042

WEST VIRGINIA—M. E. Clay, 5300 MacCorkle Ave. S.E., Charleston, WV 25304

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IOWA—Forrest E. Whitlatch, Box 1067, Oskaloosa, IA 52577

JOPLIN—James C. Hester, P.O. Box 551, Carthage, MO 64836

KANSAS—C. Marselle Knight, 1833 W. 13th, Wichita, KS 67203

KANSAS CITY—Milton B. Parrish, P.O. Box 4404, Overland Park, KS 66204

MINNESOTA—Virgil K. Grover, 6224 Concord Ave. S., Minneapolis, MN 55424

MISSOURI—Arthur E. Mottram, 4557 Harvshire Ct., St. Louis, MO 63128

NEBRASKA—James Diehl, Box 925, Hastings, NE 68901

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INTERMOUNTAIN—Hoyle C. Thomas, P.O. Box 1159, Nampa, ID 83651

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OREGON PACIFIC—Carl B. Clendenen, Jr., P.O. Box 1088, Salem, OR 97308

ROCKY MOUNTAIN—Darrel L. Slack, 1112 Parkhill Dr., Billings, MT 59102

WASHINGTON PACIFIC—Kenneth Vogt, 2500 Talbot Crest Dr., Renton, WA 98055

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CENTRAL LATIN AMERICA—H. O. Espinoza, Box 12094, San Antonio, TX 78212

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LOUISIANA—Ralph E. West, 1248 Southampton Dr., Alexandria, LA 71301

NORTH ARKANSAS—Thomas M. Cox, P.O. Box 1468, Conway, AR 72032

NORTHEAST OKLAHOMA—W. T. Dougharty, 5916 E. 47th Pl., Tulsa, OK 74135

NORTHWEST OKLAHOMA—Bill E. Burch, P.O. Box 887, Bethany, OK 73008

SAN ANTONIO—James R. Blankenship, 10715 West Ave., San Antonio, TX 78213

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SOUTHWEST OKLAHOMA—M. Bert Daniels, Box 75412, Oklahoma City, OK 73147

WEST TEXAS—Gene Fuller, Box 6650, Lubbock, TX 79413

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CENTRAL FLORIDA—J. V. Morsch, 10900 Turkey Lake Rd., Orlando, FL 32809

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GEORGIA—Jack H. Lee, 3612 Calumet Rd., Decatur, GA 30034

KENTUCKY—Aleck G. Ulmet, P.O. Box 32093, Louisville, KY 40232

MISSISSIPPI—J. W. (Bill) Lancaster, P.O. Box 8426, Jackson, MS 39204

NORTH CAROLINA—Oval Stone, 7609 Linda Lake Dr., Charlotte, NC 28215

NORTH FLORIDA—Jonathan T. Gassett, 4608 N.W. 41st St., Gainesville, FL 32601

SOUTH CAROLINA—D. Moody Gunter, 181 E. Selwood Ln., Columbia, SC 29210

SOUTHERN FLORIDA—Robert H. Spear, Jr., P.O. Box "N," Boca Raton, FL 33432

TENNESSEE—W. Talmadge Johnson, 1941 Otter Creek Rd., Nashville, TN 37215

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HAWAII PACIFIC—Darrell Teare, P.O. Box 6254, Honolulu, HI 96818

LOS ANGELES—Paul W. Benefiel, 1546 E. Washington Blvd., Pasadena, CA 91104

NEW MEXICO—Harold W. Morris, P.O. Box 11627, Albuquerque, NM 87192

NORTH AMERICAN INDIAN—Julian Gunn, 4229 N. 16th Dr., Phoenix, AZ 85015

NORTHERN CALIFORNIA—Grady W. Cantrell, 3000 Citrus Circle, Suite 106, Walnut Creek, CA 94598

SACRAMENTO—Walter M. Hubbard, P.O. Box 160382, Sacramento, CA 95816

SOUTHERN CALIFORNIA—Robert H. Scott, 1235 E. Madison, Orange, CA 92667

WESTERN LATIN AMERICA—Juan Madrid, 1570 N. Holliston Ave., Pasadena, CA 91104

***IMPORTANT**—Correspond using plain envelope. It is hazardous to the receiver if "Rev." or church name appears in either the address or the return address.

DISTRICT ASSEMBLY REPORTS

EAST TENNESSEE

The 33rd annual assembly of the East Tennessee District convened at Knoxville, Tenn., First Church. District Superintendent Glen Jones, completing the third year of an extended term, reported.

Presiding General Superintendent Jerald D. Johnson ordained E. Wayne Byrum, Ron D. DeWitt, Hubert Cunningham, Oral Dwight Wisler, and Robert Wayne Rutherford.

Elders Charles Patton and James Staggs were elected to the Advisory Board, with laymen Don Moore and Oscar Wheaton.

Mrs. Glen Jones was reelected NWMS president; Jimmy Hodge was reelected NYI president, and LeRoy Davis was elected chairman of the Board of Christian Life.

NORTHWEST OKLAHOMA

The 32nd annual assembly of the Northwest Oklahoma District met at Bethany First Church. District Superintendent Bill E. Burch, com-

pleting the first year of an extended term, reported.

Paul Garrison and Roger Lee Hahn were ordained by General Superintendent William M. Greathouse.

Elected to the Advisory Board were elders Ponder Gilliland, Loy Watson, and Gary Powell, and laymen Don Schuneman, Dudley Powers, and Dennis Bloomer.

W. Stephen Gunter was elected NWMS president; Jim Russom was elected NYI president; and A. B. (Bud) LeCrone was reelected chairman of the Board of Christian Life.

NORTHWESTERN ILLINOIS

The 32nd annual assembly of the Northwestern Illinois District met at Manville Camp. District Superintendent Floyd H. Pounds, completing the third year of an extended term, reported.

Orville W. Jenkins, general superintendent, ordained Wayne Lewis Alger, Robert Martin Duranceau, James Eldon Kratz, Jr., Howard Harold Lay, Mark Thomas Ryan and David Chester Wright.

Elders Donald Turner, Donald Tyler, and James Hazelwood, and laymen John Alderson, Dan Roat, and William Greer were elected to the Advisory Board.

Mrs. Floyd H. Pounds, NWMS president; Jerry Thweat, NYI president; and Duane Kaufman, chairman of the Board of Christian Life, were reelected to their respective positions.

KANSAS

The 71st annual assembly of the Kansas District convened at Wichita, Kans., First Church. Marselle Knight, district superintendent, was reelected for a four-year term.

General Superintendent Eugene L. Stowe ordained Larry Schmidt, Randy Schuneman, Gerry Williamson, Bob Lanier, Arlan Ankle, and Terry Robey.

Gene Williams, Charles Picken, and Leon Jennings (elders), and Don Bird, Dwight Sauer, and Marvin Snowbarger (laymen) were elected to the District Advisory Board.

Mrs. Marselle Knight was reelected NWMS president; Rev. Lyle Curtis was reelected NYI president; and Rev. Harold Davis was elected chairman of the Board of Christian Life.

SOUTH ARKANSAS

The 28th annual assembly of the South Arkansas District met at Little Rock, Ark., First Church. District Superintendent Thomas Hermon, completing the second year of an extended term, reported.

Presiding General Superintendent Orville W. Jenkins ordained James Meadows and Gerald Palmer.

Elders Dallas Hudspeth and L. R. Alexander, and laymen C. R. Sawrie and I. L. Stivers were elected to the Advisory Board.

Mrs. Thomas Hermon was reelected NWMS president; Rev. Villard Hunter was reelected NYI president; and Dan Holom was elected chairman of the Board of Christian Life.



The Northwest Oklahoma District ordinands are pictured (l. to r.) with Dr. Bill Burch, district superintendent; Rev. and Mrs. Roger Lee Hahn, Rev. and Mrs. Paul Garrison; and General Superintendent William M. Greathouse.

WEST VIRGINIA

The 41st annual assembly of the West Virginia District met in Summersville, W.Va., with District Superintendent M. E. Clay, completing the first year of an extended term, reporting.

General Superintendent Jerald D. Johnson ordained Donald E. Balis, David G. Miller, and Donald L. Walter.

Elders T. James Boshell, Jerry E. Bush, W. Dayton Lockard, Kenneth Maze, and C. Harold Smith, and laymen Russell "Mack" Bailey, Donald L. Estep, Jan R. Forman, John Jenkins, and Elmer Snodgrass were elected to the Advisory Board.

Mrs. M. E. Clay, NWMS president; Rev. Terry Solina, NYI president; and Mr. Jan R. Forman, chairman of the Board of Christian Life, were reelected to their respective positions.

MOVING MINISTERS

LOWELL D. ARNDT from Detroit Lakes, Minn., to Menomonie, Wis.

DWIGHT BABCOCK from Hollis, Okla., to Groves, Tex.

RICHARD L. BREST from Ellwood City, Pa., to Franklin, Pa.

RICHARD BURDETT from Odon, Ind., to Greenwood, Ind.

MIKE CLYBURN from Murfreesboro, Tenn., to teacher, Trevecca Nazarene College, Nashville, Tenn.

FRED C. COOK from Edmond (Okla.) Waterloo to Chanute, Kans.

H. EDWARD COONER from associate, Sacramento (Calif.) Liberty Towers, to student, Nazarene Theological Seminary, Kansas City, Mo.

JOHN P. DODDS from student, Nazarene Theological Seminary, Kansas City, Mo., to Paragould (Ark.) Woodland Hills

GLENDON FISHER from associate, St. Louis (Mo.) Ferguson to connectional, Howell, Mich.

ROBERT H. GRAY from Union, Mo., to Murfreesboro, Tenn.

ELWYN A. GROBE from Cody (Wyo.) First to Calgary (Alberta, Canada) North Hill

WAYNE C. HENNEN from student, Nazarene Theological Seminary, Kansas City, Mo., to Monroeville, Pa.

COYLE S. HOFFERBERT from New Albany (Ind.) East Side to New Castle (Ind.) Westview

CHARLES B. HORNE from Shelbyville, Tenn., to Hendersonville, N.C.

C. EDWARD IRWIN from evangelism to Signal Mountain, Tenn.

DONALD MacNEIL from Logan, Ohio, to New Brighton, Pa.

WILLIAM G. MASON from Winchester (Tenn.) First to Tullahoma (Tenn.) Westside

ROBERT MITCHUM from Shelbyville (Ind.) Immanuel to Indianapolis (Ind.) Meridian

JAMES N. MOSS from Loudonville, Ohio, to Spencerville, Ohio

ROBERT W. MUNCIE from Connersville (Ind.) Gortner Memorial to Williamsburg, Ind.

DAN PARKER from student, Nazarene Theological Seminary, Kansas City, Mo., to Blue Springs, Mo.

CECIL PUGH from Warrington, Ind., to Danville (Ind.) Calvary

F. KENNETH PULTS from Porterville, Calif., to Angels Camp, Calif.

WILLIAM S. RENNER from Mandan, N.D., to Columbus (Ind.) Calvary

GLEN E. STOVER from Winnsboro (La.) First to Houston, Miss.

HAROLD J. STRATTON from Fessenden, N.D., to Denver (Colo.) Golden

JACK L. SUITS from Columbia, Mo., to Nashville, Ind.

RONALD L. SULLIVAN from associate, Junction City, Kans., to Arnold, Neb.

NIOL O. THORNTON from Earlham, Ia., to Crandon, Wis.

ROGER H. WARD from Greentown, Ohio, to Warren (Ohio) Bolindale

ROBERT W. WARNKE, SR., from student, Naza-

rene Bible College, Colorado Springs, to Truth or Consequences, N.M.

R. E. WESLEY from Sumter (S.C.) First to Georgetown, Ky.

WALTER V. WILLIAMS from St. David, Ill., to Dixon, Ill.

MOVING MISSIONARIES

DOROTHY M. AHLEMAN, Argentina, Furlough Address: 318 E. Trusler St., Oakland City, IN 47660

ROY COPELIN, Philippines, Field Address: P.O. Box 448, Iloilo City, Republic of the Philippines 5901

FRANCES L. COURTNEY-SMITH, R.S.A. North, Field Address: P.O. Box 2, Acornhoek, Eastern TVL 1360 R.S.A.

MICKEY DEAN, Trans South Africa, Field Address: P.O. Box 7195, Newton Park 6055, Republic of South Africa

CLYDE GOLLIHER, Peru, Field Address: Apartado Postal 193, Chiclayo, Peru

SPURGEON HENDRIX, Chile, Stateside Address: 6355 N. Oak Ave., Temple City, CA 91780

PHIL HOPKINS, Honduras, Furlough Address: Rte 2, Box 12 A 1, Shoals, IN 47581

NORMAN HOWERTON, Argentina, Field Address: Seminario Nazareno, Correo 154, 1629 Pilar, Pcia. Buenos Aires, ARGENTINA, AMERICA DEL SUR.

PAUL JETTER, Dominican Republic, Furlough Address: 3191 State Rte. 49, Fort Recovery, OH 45846

SHARON JONES, Swaziland, Field Address: P.O. Box 14, Manzini, Swaziland, Africa

IRMA KOFFEL, R.S.A. South, Field Address: P.O. Box 30, Iswepe, Tvl. 2382 R.S.A.

DELLA MacLACHLAN, Papua New Guinea, Furlough Address: Box 172, Fawcett, Alberta Canada T0G 0Y0

CHARLES MORROW, Haiti, Furlough Address: 593 W. Loula, Olathe, KS 66061

ALVIN ORCHARD, Philippines, Field Address: P.O. Box 448, Iloilo City, Republic of the Philippines 5901

RICHARD REYNOLDS, Samoa, Field Address: P.O. Box 1025, Apia, Western Samoa

PAUL SAY, Dominican Republic, Furlough Address: 3024 Page Ave., Orlando, FL 32806

BOYD SKINNER, Chile, Field Address: Casilla 1132, Correo Central, Santiago, Chile, AMERICA DEL SUR

DONALD STULTS, Korea, Furlough Address: 411 South St., Barrington, IL 60010

MARY LOU TIEMANN, Papua New Guinea, Furlough Address: 3003 Valley Ridge, Shreveport, LA 71108

VERNON VORE, Papua New Guinea, Furlough Address: c/o Rev. D. O. Toussaint, Box 65, Fountaintown, IN 46130

DONALD WALKER, Papua New Guinea, Field Address: Nazarene Mission, P.O. Box 369, Madang, Papua New Guinea

PAUL WARDLAW, Swaziland, Furlough Address: 3003 W. Logan, Yakima, WA 93902

JIM WLLLIAMS, Taiwan, Furlough Address: 1445 Penrose, Olathe, KS 66061

TED ZUERCHER, R.S.A. North, Field Address: P.O. Box 899, Pietersburg, 0700 R.S.A.

CORRECTION: John W. Anderson, B No. 354, New Friends Colony, New Delhi 110 065, India

ANNOUNCEMENTS

Gaylord, Kans., church will celebrate its 50th anniversary Sunday, October 26, with special services, dinner at the church, and dedication of the new parsonage. All former pastors, members and friends are invited and encouraged to send greetings if you cannot attend. For more information, write the church: P.O. Box 567, Gaylord, KS 67638 or call 913-697-2988. Pastor Charles Jolley.

The Saskatoon, Saskatchewan, First Church is celebrating its 50th anniversary this year. Dr. Arnold Airhart will be the guest speaker in a

series of celebration services, November 4-9. All former pastors, members, and friends are invited to attend. For further information, contact Pastor Joe Madill, 1821 Jackson Ave., Saskatoon, Sask., Canada S7H 2N5.

The Arnold, Neb., church will celebrate its 60th anniversary with a homecoming, Sunday, November 9. Dr. L. S. Oliver, president of Nazarene Bible College and former pastor will speak in the morning service. Former pastors will share at 3:30 p.m., and Rev. Jim Diehl, district superintendent, will preach at 7 p.m. The noon meal will be provided by the local church members. All former pastors, members, and friends are given a cordial invitation. For further information, contact Pastor Ron Sullivan, P.O. Box 214, Arnold, NE 69120, phone 308-848-2535.

The Bellflower, Calif., church will celebrate its 50th anniversary the weekend of November 8-9. Former members and friends are invited to participate in the homecoming activities and to send greetings.

The Victoria, Va., church is celebrating its 50th anniversary November 9. The special speaker will be Rev. John Compton. All former pastors, members, and friends are invited to attend. For further information, contact Pastor Paul H. Newby, P.O. Box AD, Victoria, VA 23974, phone (804) 696-2592.

Durant, Okla., First Church, organized in 1905 by Dr. J. B. Chapman, will celebrate its 75th anniversary October 26. The special speaker will be Rev. Harold Harcourt, former pastor for 20 years. All former pastors, members, and friends are invited to attend. Rev. Harold Blankenship is the pastor. Contact Mrs. Emma Hull, 723 W. Texas, Durant, OK 74701, for further information.

RECOMMENDATIONS

It is a privilege to recommend REV. W. D. PHILLIPS to the field of evangelism. He has served the Church of the Nazarene for many years as an outstanding pastor. Brother Phillips is an exceptionally gifted preacher and an effective soul winner. He may be contacted at 1372 Cardwell Square S., Columbus, OH 43229. —*Floyd O. Flemming, Akron district superintendent.*

I am pleased to recommend REV. G. CHARLES FINNEY, who is reentering the field of evangelism after a successful ministry of planting a new church in Monticello, Fla. He is a good preacher. Contact him: Rte. 2, Box 219-B, Monticello, FL 32344. —*Jonathan T. Gassett, North Florida district superintendent.*

VITAL STATISTICS

MOTHER OF GENERAL SECRETARY DIES

Mrs. Elsie Johnson, 89, of Sterling, Colo., the mother of General Secretary B. Edgar Johnson, died August 12. Funeral services were held August 15 at the Chaney Funeral Home in Sterling.

Mrs. Johnson's husband preceded her in death in 1958 and a son Walter died in 1975.

She is survived by two daughters: Mrs. Marion Lynch of Sterling, and Mrs. Clarice Rohr of La Puente, Calif.; four sons: Melvin of Denver, Arther of Sacramento, Calif., Calvin of Sterling, and B. Edgar of Kansas City.

OLDEST ELDER DIES

Rev. M. M. Snyder, 101, died August 27 in Kenner, La. Brother Snyder was the oldest living elder in the church. He was licensed in 1929 and ordained in 1932. He had pastored churches in New Orleans, La., First, Central, and West Bank; and in Eldora, Kans.

Funeral services were held August 29 in Kenner. Interment was in Bethany, Okla. He is survived by a son, Reginald of Kenner, La.; a granddaughter, Mrs. Cindy Day of Kansas City; and two great-grandchildren.

FANNINGS KILLED WHEN CAR CRASHES

David Fanning, 25, and Agnes Fanning, 30,

of Modesto, Calif., died as a result of an auto mishap at Wells, Nev.

They were on their way to enroll in Nazarene Bible College when their car went out of control and turned over, killing Mrs. Fanning instantly. David appeared to have escaped injury but died suddenly three days later.

The Fannings were members of Modesto, Calif., First Church, where he held a local ministers license. They had been exceptionally active and fruitful during their brief time as Christians. They had worked in the Ceres, Calif., church as well as their home church. Funeral services were held August 20.

DEATHS

CLEO H. BONNEWELL, 66, died May 25 in Danville, Ill. Funeral services were conducted by Revs. Keith Bottles, J. H. Livingston, and Larry Stover. Survivors include his wife, Evelyn; a son, Robert; two daughters, Jeanette Kay and Arletta; and two grandchildren.

LEONARD A. DODDS, 87, died July 25 in Olivia, Minn. Rev. Holland Reidel conducted the funeral services. Interment was in Redwood Falls, Minn. There are no survivors.

REV. ELLEN G. DOKE, 70, died Apr. 25 in Kenmare, N.D. Funeral services were conducted by Rev. William Patten and Rev. Carl Dement. Rev. Doke had pastored on the Illinois, Minnesota, South Dakota, and North Dakota districts and was an evangelist for some time. She is survived by her mother and one brother.

REV. CLOYCE ELSEA, 75, died Aug. 18 in Findlay, Ohio. Rev. James R. Blankenship and Rev. Vern Gambill officiated at the funeral services. Surviving are his wife, Lyle; one son, Kenneth Eugene; one daughter, Mrs. Leland (Marilyn) Karrick; five grandchildren; one brother; and one sister.

REV. L. LEE GAINES, 90, died Aug. 24 in El Paso, Tex. Rev. B. J. Garber conducted the funeral services in Corpus Christi, Tex. Rev. Gaines was a charter member of the Church of the Nazarene and pastored churches in New Mexico, Arkansas, Oklahoma, Florida, Tennessee, Kansas, and Texas. Survivors include three daughters, Mrs. Rosa Lee Johnson, Mrs. Elizabeth House, and Mrs. Geraldine Dale; nine grandchildren; six great-grandchildren; and one sister.

NEAL ROGER GLISSON, 26, died in Bradenton, Fla., June 23. Funeral services were conducted by Rev. Wayne E. Weeks. He is survived by his parents, Mr. and Mrs. Winton Glisson; and one sister.

LEONARD HARPER, 59, died Aug. 6 in Muskogee, Okla. Funeral services were in Bethany, Okla., with Pastors Ponder Gilliland and Sam Stearman and Dr. Harry Macrory officiating, and Dr. Dean Wessels conducting the interment services. He is survived by his wife, Eva Mae, and one daughter, Peggy Simms.

EDDIE MAY HORN died July 13 in Duarte, Calif. Funeral services were conducted by Rev. Kent McClain. Interment was in Monrovia, Calif. She is survived by one daughter, Doris E. Charlesworth; two grandsons; and two sisters.

MALESSI IKIFITU, died Aug. 8 in Auckland, New Zealand. Funeral services were conducted by Rev. Fred Huff and District Superintendent William Porter. She is survived by her husband, Tutau; 10 children; 1 grandchild; her parents; 4 brothers; and 8 sisters.

LINDA SUE (POTTENGER) McCREA, 33, died at Huntington, Ind., on Aug. 14. Funeral services were conducted by District Superintendent Bruce Taylor and Rev. C. D. Westhafer, Sr. Surviving are her husband, Ralph; one daughter, Jennifer; one son, Ronald; her parents; three sisters; and one brother.

ELWOOD LYLE (WOODY) PRESCOTT, 37, was killed in an accident in Pasadena, Calif., on Aug. 27. The memorial services were in charge of Rev. Earl Lee. He is survived by his wife, Leslie; one daughter, Carolee; two sons, Clayton and Luke; and his mother, Grace Prescott, former missionary; one brother; and two sisters.

GREGORY M. RAY, 27, of Cincinnati, Ohio, died Aug. 22 at Lake Cumberland, Ky. Funeral services were conducted by Revs. Robert E. Taylor, Gerald Vaught, and Daryl Hodge. Survivors include his wife, Mickii; two daughters, Shelly and Melissa; one son, Matthew; his mother; his grandmother; two brothers; and three sisters.

JACK A. ROSSMAN, 61, died Aug. 9 at Lansing, Mich. Rev. Samuel Hoyt conducted the funeral services. He is survived by his wife, Irene; two sons, Gary D. and Danny L.; one daughter, Linda Sue; two grandchildren; two brothers; and one sister.

REV. MARY D. SPITTAL, 94, died June 22 in Anderson, Ind. Funeral services were conducted by Rev. Roland Dunlop and Rev. D. A. Prescott. She and her husband pastored in Saskatchewan and British Columbia for many years. She is survived by a son, David J.; and three grandchildren.

MRS. NORMAN H. (PEARL) THOMPSON, 72, died Aug. 9 in Baxter Springs, Kans. She and her husband pastored three churches in Kansas and organized the church in Baxter Springs. Services were conducted by Revs. Robert Nichols, Bud Garber, and L. Dean Thompson in Picher, Okla. Interment was in Baxter Springs. She is survived by her husband, Rev. Norman H.; two sons, Marvin G. and Dale L.; one daughter, Olive M.; seven grandchildren; one brother; and one sister.

MAUDE VANHOOVE TRUESDELL, 97, died June 20 in Denison, Tex. Funeral services were conducted by Rev. Henry Green. She is sur-

vived by 4 daughters, Myrtle Harris, Beatrice Gossett, Ruth Simpson, and Naomi Roubush; 2 sons, Hal Mathews and Billy Joe Truesdell; 15 grandchildren; 33 great-grandchildren; 9 great-great-grandchildren; and 1 sister.

MASIOLOINA TULEVIHI, 62, died Aug. 9 in Auckland, New Zealand. Funeral services were conducted by Rev. Fred Huff and District Superintendent William Porter. She is survived by her husband, Liaka; 9 children; 22 grandchildren; and 2 great-grandchildren.

HELEN B. UNRUH died June 22 in Colorado Springs. Funeral services were conducted in Hutchinson, Kans. She is survived by four daughters, Veola Owens, Luella Acheson, Winifred George, and Grace Wallace; two sons, Ramon and Melvin.

DONALD L. VAN DYNE, 53, CAROL P. VAN DYNE, 52, and ROBIN SUE VAN DYNE, 18, died June 11 in a private plane crash on Griffin Mountain, near Mineral, Wash. A triple funeral was conducted at the Independence, Kans., First Church by Revs. John Hazelton, James C. Hester, Paul Harper, and Drs. Dean Baldwin and R. Curtis Smith. The VanDynes are survived by two sons, David and George; a daughter, Mrs. Grady (Rebecca) Dalrymple; three granddaughters and one grandson. Mr. VanDyne is survived by his mother, three brothers, and six sisters. Mrs. VanDyne is survived by a grandmother and two brothers.

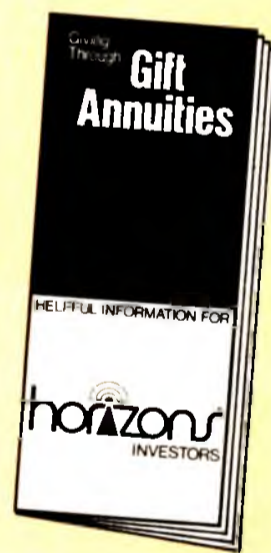
MRS. MARY (HENRY) ZASKE, 94, died Apr. 3 in Olivia, Minn. Funeral services were conducted by Rev. Holland D. Reidel. Surviving are a son, Alfred, and three daughters, Alvera Bratsch, Sophie Steinkamp, and Lila Hosek.

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BIRTHS

to GLENN AND KATHY (ROBINSON) BLAIR, Springfield, Ohio, a girl, Kelli Ann, Aug. 5
to DARYL AND LORION BREWER, Berkeley, Calif., a girl, Laurice Renee, July 29
to BOB AND LINDA (PAGE) BROWER, Olathe, Kans., a girl, Julie Lynn, July 3
to GORDON W. AND JANET (SYLVIA) BRUCE, Woodbridge, Va., a boy, Sean Gordon, July 8
to PAUL AND SUSAN (LUNN) CLEM, Olathe, Kans., a boy, Carter Paul, Aug. 7
to GREGORY AND ALISA COOPER, Milford, Hoio, a boy, Kyle Gregory, Apr. 12
to RON AND RENEE (YANKEN) CUNNINGHAM, Castle Rock, Colo., a girl, Wendy Leigh, June 3
to DAVID AND DEBBIE (HAMILTON) DEBORD, Brighton, Colo., a girl, Lori Rachele, July 11
to REV. STEVE AND GLENDA (SULLIVAN) DILLMAN, Pittsburgh, Pa., a boy, Jonathan Glenn, July 29
to DUNNIE AND BETTY (PAYNE) EMMERT, Bethany, Okla., a boy, Micky Aaron, May 23
to DEAN AND SANDRA (SCHILLING) FRALEY, Denver, Colo., a boy, Jonathan Dean, June 6
to JOHN A. AND SYLVIA (BREITHAUPT) HAAS, Lawrence, Kans., a boy, Joel Andrew, Aug. 24
to DALE AND JANET (WARDROBE) LEE, Merced, Calif., a boy, Eric Austin, May 28
to RAY AND CHRIS (PFLASTERER) McMILLAN, Anderson, Ind., a girl, Ann Michelle, Aug. 3
to LEWIS AND RITA (LEWIS) McCLAIN, Bethany, Okla., a boy, Curtis Dee, July 24
to WAYNE AND PAMELA (BURGESS) McKAMIE, Wichita Falls, Tex., a boy, Zachary Burgess, May 15
to ROCKEY AND JEANNETTE (GARVIC) MEO, El Centro, Calif., a boy, Joshua James, May 27
to PAUL AND LINN (MORSE) MOORE, Lake Worth, Fla., a girl, Sarah Melissa, Aug. 24
to MERRITT AND LINA (TEAGUE) NIELSON, Olathe, Kans., a girl, Jennifer Lynelle, Aug. 26
to GRANT AND PATTI (TURNER) PEEVER, Tacoma, Wash., a boy, Nathaniel Grant, May 1
to GARRY AND DELIA (SNOWBARGER) PITTMAN, Olathe, Kans., a boy, Scott Dean, July 15
to CARL AND KAREN (MEIER) RUSSELL, Nampa, Ida., a girl, Kristina Yvonne, May 22
to REV. ALLEN AND SHARON (WHITMER) SMITH, Cleveland, Ohio, a boy, John Wesley, July 16
to REV. JOSEPH AND CLAUDIA (BALDWIN) SMITH, Savannah, Ga., a girl, Kathryn Suzanne, Aug. 5



October 19

"The Perception and Power of Jesus"

October 26

"Resurrection—Then and Now"

November 2

"The Only One"

by W. E. McCumber, speaker

NEWS OF RELIGION

"MAIL ORDER" MINISTERS REVIEWED. The Internal Revenue Service believes more than 300 New Jerseyans have used "mail order ordinations" to claim spurious tax exemptions for church activities. The IRS has undertaken an audit of 59 persons to check "the dimensions of the tax avoidance," according to an agency spokesman in New Jersey. The check has uncovered two basic methods of beating taxes through the "mail order ministry."

In one, a taxpayer joins the ordained ministry of a church, renounces all worldly possessions and donates the income from a regular job to the church. The church then returns the donated money tax-free and the tax cheater is able to maintain or improve upon the previous life-style that was supposedly renounced. The other scheme involves tax deduction claims for donations to "religious organizations," the IRS spokesman said. The organization then returns the donated money. □

OFFICIAL CHINESE VIEW ON "GOD'S PREACHINGS" UNCHANGED. Despite the nominal freedom granted to Christians in China at this time, the official government line on religion is the same today as it has always been. At a recent interview with the New China News Agency, Xias Xianfa, director of the Bureau of Religious Affairs, stated, "Religion will die out when the socialist (communist) productive forces, science and technology are highly developed, and the people's material and cultural lives are greatly improved."

An article in the journal of Chinese intellectuals, *The Quangming Daily*, was even more emphatic: "God's preachings deprive the people of their right to think and paralyze the political consciousness of the masses. . . . They serve no purpose." □

RUSSIAN CHRISTIANS IMPRISONED. From Munich, Germany, Christian Prisoners Release reports that there are now 53 evangelical Christians who either have been sentenced or who await sentencing in the Soviet Union.

Since November of last year, 20 new names have appeared on the list of prisoners, and 11 more were added when they were arrested on July 18 of this year. Most of the church leadership is now either in prison or hiding underground, and many underground press workers have been arrested. □

ATTACKS ON SYRIAN CHRISTIANS IN TURKEY. News of further attacks on Syrian Christians in East Anatolia (Turkey) has reached Germany, according to the German Evangelical Alliance Information Service. In the village of Deir es Salib, Moslems destroyed the vineyards belonging to the Christians at the beginning of the harvest, so that the latter have lost their only source of income.

Repeated attacks against Christians in the neighboring villages of Kerburan and Arbey have been going on for the past few years. In Kerburan, the Christian mayor was murdered; in Arbey, Christians were attacked during a service and their church ransacked. Today there are no Christians in either of the villages. Turkish officials have so far denied that there is any persecution of religious minorities in the country, and have therefore done nothing to prevent the attacks, according to the German report. There are about 100,000 Christians in the country. □

U.S. DIVORCE RATE ON THE RISE AGAIN. Growth in the divorce rate, after a brief leveling-off period, has resumed again in the United States, according to new figures reported by the National Center for Health Statistics.

Final figures for 1978 show there were 1,130,000 divorces, an increase of 39,000 over 1977, and provisional figures for 1979 show another gain of 40,000 divorces. The national divorce rate in 1978 was 5.2 percent per 1,000 people, compared with 5 percent per 1,000 people in 1976-77. □

to VINCENT AND CAROLYN (McMAHON) SNOWBARGER, Olathe, Kans., a boy, Matthew David, July 15

to DARWIN AND CINDY (BURGESS) SPEICHER, Sacramento, Calif., a girl, Kimberly Renee, July 11

to REV. JIM AND DELMA JEAN (CALE) TURNOCK, Mannheim, West Germany, a girl, Bethany Dawn, July 29

ADOPTIONS

by MARIAN J. LARSON, Seaside, Ore., a boy, Robert Dale, age 12, and a girl, Brenda Gayle, age 10, on March 31

by REV. NEWELL AND ANNE (HARVEY) SMITH, Syracuse, N.Y., a girl, Trisha Anne, born Apr. 22, adopted June 17

by REV. GARY AND SAMMEE (BLACKLOCK) WALLER, Brewster, Wash., a boy, Mark Lee, age 4, and a girl, Sarah Anne, age 2, on July 22
by BOB AND SHIRLEY ZANGGER, Las Vegas, Nev., a girl, Valerie Diane, adopted July 30

MARRIAGES

KATHERINE ELLSWORTH and DANIEL DEHN at Topeka, Kans., May 24

JENNIFER ANNE SMITH and DANA LEE HARPER, Jr., at Charleston, W Va., June 6

JANICE MAE BREITHAAPT and THOMAS JOHN LAYMON at Prairie Village, Kans. June 28

NEBBI SPENCER and JEFF HAYDEN at Lakewood, Colo., July 12

CRISTINE JOY ZAWICKI and THOMAS DANIEL THOMPSON at Bellingham, Wash., July 27
DENISE JEAN (DeDe) HANCHETT and ERNEST KENNETH (Bud) CONDON III at Cherryvale, Kans., Aug. 2

IRENA JILL ANDERSON and SGT. PHILLIP GUY HAYDEN at The Dalles, Ore., Aug. 8

RU-CHIENG TUNG and DAVID HIRT at Murdock, Kans., Aug. 15

MARY BETH CHO and MICHAEL SPOTLOE at Selfridge, Mich., Aug. 16

ANNIVERSARIES

Traverse City, Mich., First Church gave a dinner-reception for REV. AND MRS. GEORGE M. GALLOWAY in honor of their 50th wedding anniversary August 9 in the new fellowship hall. Also, a brief worship service was conducted in the sanctuary by Rev. Kenneth Anderson, pastor. Rev. Galloway served 13 years as an evangelist and 29 years as pastor in Ohio, Alaska, and Illinois.

June 1. ALVA JOHN AND MITTIE E. STILLION

observed their 50th anniversary. The morning worship service of the Petaluma, Calif., church was dedicated to them. Participating in the service were Dr. Lloyd Byron, Rev. E. C. Martin, Rev. Troy Mead, and Pastor Joe Chastain. There followed a garden luncheon at the Stillion home, hosted by the Stillions' son, John.

REV. AND MRS. ROY M. VAUGHN of Brooksville, Fla., celebrated their 50th wedding anniversary August 16. A reception was given in their honor by their two daughters, Jeanette Dorfman and Naomi Green. A "Prayer Garden" was erected in their honor by family and friends. The Vaughns evangelized for many years, conducting revivals in most of the states. They pastored churches in Alum Creek, Newell, W.Va.; Escondido, Calif.; Seymour, Bloomington, and Princeton, Ind.; Tampa, Ocala, and Seminole, Fla.

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THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

I believe that the two on the road to Emmaus were man and wife. According to John 19:25, Mary the wife of Cleophas, was at the crucifixion.

Luke 24:13-18 relates that Cleopas and a companion were on the way to Emmaus. However the name of the second person is not revealed, but it is evident that the two were at the crucifixion. Are these two scriptures about the same people?

If what I believe is true, then there are many artist's pictures that give people the wrong impression.

Secondly, I cannot see the significance of this story in any way to the truths being revealed to the reader. Please comment.

It is not absolutely possible to identify the "Cleophas" of John 19:25 and "Cleopas" of Luke 24:18. The King James version does not spell them quite the same, and in Greek the difference is found also. John 19:25 uses "Clopas," which many scholars regard as Semitic in origin, while Luke 24:18 uses "Cleopas," which is a "genuine Greek name." According to F. L. Godet, and other commentators, Luke always renders the Hebrew name, which John gives as "Clopas," by Alphaias, or, as the King James gives, it, "Alpheus."

On the other hand, the names may have been interchanged, but the evidence is too slim to allow us to say dogmatically that they are the same. We can only say that they may be references to the same man, but we can't be sure.

Of course, artist's impressions are sometimes misleading where Bible events and characters are concerned.

As for the significance of the story, among other things it shows how unprepared the followers of

Jesus were to expect His resurrection, and how only His appearances to them convinced them He was alive. And it shows how, if they had possessed clear insight into Scripture, His death and resurrection would not have overwhelmed them with surprise. It is part of the eye-witness testimony to His resurrection. □

In the Sunday School lesson for April 13, the rich man was named "Dives." We could not find this name in Luke 16:19-23 or in the "Beacon Bible Commentary." Where did the lesson writer get it?

A scholar named Jerome translated the Bible into Latin in the late fourth century. The words, "there was a certain rich man," come out in Latin *homo quidam erat dives*. "Dives" is a Latin adjective meaning rich. In the process of times the rich man began to be called Dives. At first this was probably the result of confusion, but in later times it has simply become a traditional and convenient way to designate the rich man. What his name actually was, we don't know. If the account is only a parable, and not based upon some actual person, he never was given a name. □

At our annual church elections we vote for some officers on a "yes" or "no" ballot. The only report given is whether or not they are elected. Is it customary not to report the number of "yes" or "no" votes cast, and the number of blanks?

The number of votes cast, and the number of "yes" and "no" votes, should be a matter of record and report. This is how it is done in general and district assemblies, and how it should be done in local church elections.

Omission of these details is probably meant to spare hurt feelings, but it creates more problems than it solves. The Lord can help us all, elected or not, elected by large or slim margins, to keep sweet and remain loyal and cooperative. □

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CHURCH OF THE NAZARENE

THE CHURCH SCENE



heavy smoke damage throughout the entire building, with water damage to the first floor annex. The second floor of the educational unit was heavily damaged by fire and smoke. This part of the building houses the church's preschool center. The educational wing was built in 1956 and part of the damaged building was remodeled only three years ago. The sanctuary was spared so the congregation will not be without a place to worship. Many community churches have offered their facilities and help.

Two firemen were injured fighting the blaze. The cause of the fire is under investigation by the county and state fire marshalls and the West Chester police. □

PERSPECTIVE FOR CHURCH BOARDS

Does your church provide your pastor with an adequate car allowance? Generally, the largest professional expense of the minister is automobile expense.

The very best way to handle this is for the church to buy an automobile, take care of *all* the expenses of it, and

indicate to the pastor that he use it for all church business. In such cases, the pastor would have his own personal automobile for personal and family use.

Since many churches are not able to do this and therefore depend upon the pastor's automobile for church business, churches must be certain that the pastor is fully compensated for the use of his car in pastoral work. Currently, IRS allows 20 cents a mile for the first 15,000 miles driven each year and 11 cents a mile for all miles over 15,000. As an option, the IRS allows actual expense if actual expense is greater.

If your church is not fully covering the automobile expense used in church business by your pastor, they are actually asking the pastor to pay a church bill out of his own salary! □

NEW CHURCH ORGANIZED

Slidell, La., population over 30,000, is only a few miles out of old New Orleans. The latest census figures show it is growing at 10 percent per year.

The nearest Church of the Nazarene was seven miles away in Pearl River, with a population of 2,000. Nazarenes

August 21, the **Beauty, Ky.**, church was hit by a flash flood. There was a great amount of damage done to property, houses, and churches in the area. The Beauty church suffered \$10,800 in property damage. There was no water damage insurance available to them. They had recently renovated the church, bought new carpeting, pews, paneling, furniture, etc. Fifteen inches of water and mud got into the church.

Pastor Tom Collier and the congregation are involved in clean-up, with the support of others from the Eastern Kentucky District. Until they can use the church, Beauty people are worshipping at Inez and Turkey Creek. □

Pastor David P. Griffin reports that fire did an estimated \$275,000 damage to **West Chester, Pa., First Church** on Sunday morning, August 17, just hours before the building would have been filled with worshippers. The blaze was reported shortly after 6 a.m. and by 10 a.m. the five fire companies had controlled the fire. There was

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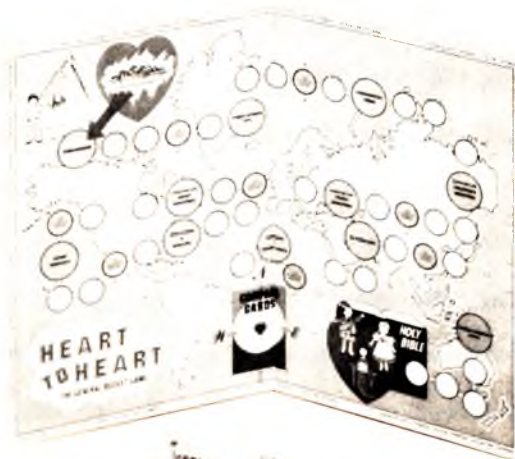
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moving into Slidell either drove to the Pearl River church or found a church of another denomination, or did not attend at all.

The Pearl River church board and its pastor, Rev. Jim Norcross, became burdened for a church in Slidell. A letter was sent out telling the great need, seeking those who would commit themselves to being a part of planting

a new church in Slidell. The response was overwhelming. The district superintendent was informed and a master plan was presented to the district Home Missions Board.

On May 18, 1980, District Superintendent Ralph E. West organized the church with 32 charter members and appointed Rev. Jim Norcross as pastor. Although they have no permanent

meeting place, new families are being won and they are averaging 51 in attendance. They have begun a building fund drive and to date have more than \$15,000 in cash and pledges.

The strength of the Pearl River church seems not to have diminished. Tithes and offerings and attendance are almost at the same level they were before they sponsored the new church. □



Reach Out and Touch



by HELEN STROUD

Marietta, Ohio

I WANT TO SHARE an experience with you that took place during the fall Sunday School emphasis of 1975. The general church adopted the theme, "Reach Out and Touch," placing emphasis upon reaching out and winning people to Jesus Christ. The theme song itself was an inspiration to me and has left an indelible impression on my Christian life.

At that time my husband and I were pastoring in Cortez, Colo. To supplement our salary I was able to secure a teaching position 10 miles away in Dolores. This in itself was a miracle of God, for others were seeking the same position but God answered prayer and I became a fourth grade teacher in the Dolores school.

During the opening days of school I was approached by one of the teachers from Cortez to become a part of their car pool. I accepted and with it came many blessings that I never dreamed would come my way.

My husband had preached about soul winning to the congregations we had served and after hearing it many times I became concerned. I began to pray about it. I had invited people to church and witnessed to some but had never personally won another to Christ. In my early morning devotions during that fall emphasis, I prayed that God would help me to win a soul for Him. He answered that prayer.

Each Friday for several weeks I had invited my two teacher friends in our car pool, Karen and Barbara, to come to church with me on Sunday. They

kept telling me they needed to, but never promised me anything definite. This particular Friday, I decided not to say anything to them. When they stopped to let me out, Karen spoke up and said, "Jeanie and I are coming to church Sunday." Jeanie was Karen's friend, and also a fourth grade teacher with whom I worked. I was so happy I could hardly wait till Sunday. When I went to church that Sunday morning, Karen, Jeanie, and Jeanie's daughter were there. Praise the Lord!

On Monday it was my turn to drive. Coming home that night I let Barbara off first. On the way to Karen's house, to my surprise, Karen said, "Helen, I want to know more about this being born again." It was just a short distance to her home but I began to explain the new birth to her. I saw right away that Karen was hungry. We sat in the car in front of her house, and continued our conversation. Finally I asked Karen if she would like to be saved then and there. She began to cry and said, "Yes." She prayed through to glorious victory that afternoon in the front seat of my car. Our miracle-working God had again answered prayer.

On the following Sunday morning, Karen came to church and bowed at the altar to make public confession of her newfound faith. It all happened during that eventful Sunday School emphasis—"Reach out and touch."

We moved to Ohio where we now reside. I corresponded with Karen, encouraging her to stay true to her Lord.

One Sunday afternoon in the winter of 1977, I received a long distance telephone call from Karen. She called to tell me she had joined the Church of the Nazarene in Cortez, Colo. that morning.

"Reach out and touch." The message in those words still grips my heart today, and I hope to see Karen's story repeated again and again. □

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

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents, and in consultation with the District Advisory Board of the South Arkansas District, I have appointed Dr. Don Irwin (presently president of Eastern Nazarene College) superintendent of the South Arkansas District effective November 10, 1980.

—Orville W. Jenkins
General Superintendent

IRWIN RESIGNS ENC PRESIDENCY

Dr. Donald Irwin resigned as president of Eastern Nazarene College, Wollaston, Mass. Monday, September 15. He has accepted the appointment of General Superintendent Orville W. Jenkins to the superintendency of the South Arkansas District effective November 10.



Dr. Irwin has been president of ENC for five years. Previously, he served as superintendent of the New England District for two years. He pastored in Kankakee, Ill., College Church, Nashville Grace Church, Pasadena, Calif., Central Church, and began his ministry in Florida.

Dr. Irwin is a graduate of Asbury College and Asbury Theological Seminary. He and his wife Lillian have two children, a daughter, Linda Sue, and a son, Donald Lee.

—NCN

DONNA SUTTLES RECOVERS FROM HEART SURGERY

Donna Suttles, missionary to New Guinea, currently on furlough, underwent open-heart surgery in Kansas City, Wednesday, September 3. The operation was successful and Donna is recuperating rapidly at her Kansas City home.

—NCN

FILM MAKES HEARTENING IMPACT

The film *They Cry in the Night*, the story of Harmon and Lula Schmelzenbach, is enjoying wide acclaim. One hundred and thirty showings have been conducted with a total attendance of 23,110. Seven hundred and sixty-five have responded to the closing appeal and made definite commitments to obedience in the fulfilling of the Great Commission. The impact of these pioneer missionaries in Swazi-

land is still being felt in the denomination.

The film stars D. Paul Thomas and Elinor Jones as Harmon and Lula Schmelzenbach. It was filmed in Swaziland under the direction of Merrit Nielson of the Department of Communications. The film and its message is a project of the Department of World Mission.

—NCN

NEUENSCHWANDER APPOINTED TO NEW ZEALAND

Rev. Dwight E. Neuenschwander has been appointed by General Superintendent Orville W. Jenkins to be district superintendent of New Zealand effective November 10. The Neuenschwanders are presently on the staff of the Department of Evangelism at International Headquarters in Kansas City. Previously, they taught at the Nazarene Bible College in Colorado Springs.



The Neuenschwanders participated in three citywide Personal Evangelism Clinics in New Zealand in 1978. Rev. Neuenschwander made a visit to New Zealand in August, participating in the preachers' meeting and visiting some of the churches there.

Rev. Dwight Neuenschwander replaces Rev. William Porter, who has been the district superintendent of New Zealand for the past four years. The Porters will leave New Zealand the first week of November to take up missionary service in South America.

—NCN

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents, I have appointed Rev. Dwight Neuenschwander (presently serving in the Department of Evangelism) as superintendent of the New Zealand District effective November 10, 1980.

—Orville W. Jenkins
General Superintendent

PHASED RECONSTRUCTION PLANNED FOR HAITI

Missionary Steve Weber has sent a summary report on the damage to Nazarene property and people in South Haiti by Hurricane Allen. Four church buildings, 1 parsonage, 3 small mission buildings, and 12 homes of

Nazarene people were destroyed. Crops were wiped out, causing widespread famine.

Reconstruction has been planned in three phases:

Phase I. Food for 970 children in Nazarene schools for 10 months.

Phase II. Food for 200 adults for 3 months.

Phase III. Rebuilding of churches and other needed buildings.

Steve Weber requested \$32,000 from the Nazarene Disaster and Hunger Fund. His request was granted, bringing the fund in need of rapid replenishing. The Department of World Mission hopes this will be a matter of concern to Nazarenes everywhere.

—NCN

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents, and in consultation with the District Advisory Board of the New York District, I have appointed Rev. Dallas Mucci (now pastor of Pittsburgh South Hills Church) as superintendent of the New York District effective October 12, 1980.

—Orville W. Jenkins
General Superintendent

MUCCI APPOINTED TO NEW YORK

General Superintendent Orville W. Jenkins, with the unanimous approval of the Board of General Superintendents and in consultation with the district Advisory Board, has appointed Rev. Dallas Mucci superintendent of the New York District, effective October 15. He has accepted the appointment.



Rev. Dallas Dean Mucci graduated from Eastern Nazarene College in 1956. He pastored the Tinley Park, Ill., church for seven years before going to his present pastorate at Pittsburgh South Hills Church in Bethel Park, Pa., where he has been pastor for 16 years. He has done graduate work at Chicago University and Pittsburgh Theological Seminary. He is known for his writing in Sunday School periodicals of the denomination. He has served on the General Board. His wife's name is Sandra Louise, and they have one daughter, Judith, and three sons, John, Dallas, and Bart.

—NCN



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