AN EDITORIAL

WE ARE MATERIAL BEINGS living in a materialistic world which demands that we have material things in order to exist. The law of living demands food, shelter, clothing—the basic necessities of life. But our constant peril is in the danger of being possessed by our possessions.

The philosophy of our materialistic culture is to measure all success and happiness by the acquisition of things, prestige, status, position. If we desire happiness, joy, and peace of mind, then acquire things: and if only we acquire enough things, life will be abundantly happy and satisfying.

But the terrible truth concerning materialism is that materialism becomes an insatiable monster. If we live for just the things of this life, we become caught up in our possessions. If one lives for money, the more he acquires the more he will desire, until there is never a point of satisfaction.

To live solely for this world and whatever it can offer results in death becoming the great separator: and at death all we have striven to attain and lived for is lost and lost forever. Death will find us impoverished and destitute and alone to meet God.

Jesus told the parable of a rich farmer who failed, not because of his wealth, but rather because he was self-centered with his possessions. He was never generous toward God and his fellowman. He lived solely for himself and this present life.

Those of us who are Christ's rejoice in God's wonderful grace of full salvation which has brought redemption from sin and given to us His Spirit. We praise God for the thrilling story of missions around the world for prayers answered, for souls won to Jesus, for money freely and lovingly given, for goals realized in church buildings and hospitals constructed, for success stories wherever the Good News is proclaimed, for every cup of cold water given in His name.

All our past victories and present blessings should encourage us to do more in bringing Christ to the lost of the earth. Our assignment is to declare His glory everywhere and in every way possible until all men have heard the Good News. None of us has the right to hear the gospel twice as long as there remains a person in the world who has never heard the gospel once. There are millions of people who have never heard about Jesus. When we are liberal in our giving, praying, and service to God, we declare His glory and thus help keep our souls ready to meet the Lord.

Within a few days we again will lay on the altars of our churches our offering for world evangelism. Let us never forget that every privilege brings an inescapable responsibility to each of us. We have received Jesus and His salvation, and we are recipients of His material blessings: therefore, we bear responsibility of sharing with other men everywhere. Let us all be faithful to our duty of love and concern.

THE DUTY OF PRIVILEGE

WE WHO HAVE RECEIVED JESUS AND HIS SALVATION BEAR RESPONSIBILITY OF SHARING WITH OTHER MEN EVERYWHERE.

by General Superintendent Orville W. Jenkins
A CUP OF COLD WATER!" That seems such a small thing to give. God is always asking for small things, but I would prefer to give large, crowd-pleasing gifts.

We need to listen again, "A cup of cold water!"

It was hard for me to hear!

Autumn was working its magic on the Western Pennsylvania hills, showing the golds, browns, and startling reds. I drove along to the post office, oblivious to the beauty around me, blinded by my work with people and dreams of large ministry.

I culled through the mail! Some packages, advertising material that made the post office waste baskets, bills, and—Where had I seen that name before? The postmark was from a small town some distance away.

The letter started:

"Dear Rev. Mucci and congregation of the church."

I knew who it was! I knew she had moved, but didn't know where. There had not been any communication from the young widow. She had just vanished.

I had forgotten just how I heard about her misfortune—a wayward husband who had left her with three little girls. Anyway, for three months I had done my best to assist her, along with some of the folks in our church.

I had talked to her about her spiritual need, but it seemed the wickedness of her husband had eminated her until nothing got through.

She came to church a few times and the girls a bit more often, but there seemed to be no way to breach the wall of cynical apathy.

Her husband gave support for the children at first. As time slipped on, the support diminished. Her hope of his returning to them prevented her from divorcing him. Her love was so great she even tried to forget the other woman. Then the bitterness would spark frustrated, violent anger.

It was a bitter, true story. Her grandmother had willed $6,000 to them. Since they had been married young and he lacked a skill, they decided to put him through a vocational school with that legacy.

She held family expenses to a minimum, allowing him to dress well and have lunch in the school dining hall. During this educational program, he met the other woman.

The letter continued:

"With fall here again this year and Thanksgiving coming close, I reminded myself and my family about this time of year, last year.

"We were having a hard time . . . support checks were few. With the three girls, bare essentials seemed like luxuries.

"As Thanksgiving came closer, I couldn't get into the spirit. . . . I must confess I lost faith and felt a bitterness about life in general.

"Then, a few days before Thanksgiving, you came down with bag after bag of groceries, enough food to last us for a long time—even a turkey!"

DALLAS MUCCI is superintendent of the New York District and resides in Yorktown Heights, New York.

"I was speechless, and tearfully looked it over after you left. How thoughtful to give my family these groceries!"

"Then I knew how wonderful things could be . . . How fortunate we were to receive this from the church.

"Since it's almost a year ago, many things have happened. You helped us get aid. I have a job a few hours a week and can add some money to provide our own Thanksgiving this year.

"Sorry we didn't let the church know. We've moved to ——— to a nicer house, at least the plumbing works. We are in this house because some dear people are renting it to me for less than the going price.

"Remember . . . you said often, 'God works in mysterious, but very practical ways.' Every day I feel our lives are going to be better!

"What I really want to express to you is my sincere thanks to everyone in the congregation for thinking of us last year . . . for being God's practical answer to us.

"Finally, I just hope that another family this year can be made as happy and thankful as we were last Thanksgiving. Now, we have faith. Again, thanks for everything."

As a pastor, I've often wondered if boxes at Christmas and Thanksgiving, where we gave a can of corn or 50 cents for the turkey, had much meaning.

This letter made me hear God's voice. Do you hear any message?
Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

CIVIL WAR BUFF WRITES

Your Herald of Holiness is full of excellent and interesting reading material and has been an inspiration to me in the few years I have been a Christian.

Being a Civil War buff, I thought I should clarify a statement that appeared in the 15 July edition by D. W. Hildie.

The 15,000 grey-clad troops marched into the face of the cannon on Cemetery Ridge on 3 July, 1863, not 1861.

Joseph T. Sheets
Circleville, Ohio

SCHMELZENBACH IMPROVED

In January I was sent to the hospital for a biopsy and when the report came back that I had a malignancy, it seemed my world came apart: but as the day was set for surgery, I found peace and strength and confidence at my place of refuge. God was always there as I needed Him. The future was in His hands.

He supplied me with the greatest doctor you could hope to have, and a great and wonderful family in the church. We could never hope to reach them all, although we have tried. Telephone calls, letters, cards, and visits were much appreciated, and my room looked like a flower garden, but the most encouraging were the prayers I was assured of. It was overwhelming. The hard part was later when I took 40 treatments of cobalt—almost more than one can physically stand, but I had the assurance that you were praying.

Eight months have gone by now, and I am feeling stronger and better as the days go by. I have even been able to have a few short meetings, but am restricted to no more than two a month, and only weekends, but I am thankful to still be of some service to my Lord and the church.

Thank you again for being there when the crunch was on.

Elmer Schmelzenbach
Oklahoma City, Oklahoma

CHURCH WANTED

I just read "Miracle in Chocolatetown" in the September 1 issue. I've been praying and requesting prayer for a Nazarene church in my town, population
How Shall We Celebrate "The Year of the Layman"?

By General Superintendent WILLIAM M. GREATHOUSE

To some it may come as a shock to learn that the word "layman" (laikos) does not occur in the New Testament. But not to those who understand biblical religion.

The fundamental distinction in the New Testament is not between "clergy" and "laity" but between the entire "people of God" (the laos) and the "world." The corollary truth is that all Christians are ministers of Jesus Christ.

In biblical terms, those called "clergy" are representative ministers, called out of the general ministry to represent the Church as "evangelists, pastors, and teachers," et cetera (see Ephesians 4:7, 11-12). Any view of the so-called "clergy" must be seen in relation to the general ministry of all Christians.

In the Church of Jesus Christ—the New Israel and Christ's Body—the Old Testament disjunctions between priesthood and people, Jew and Gentile, are completely transcended.

What does all this have to do with our celebration of "The Year of the Layman"? To begin with, it elevates and hallows the role of the layman. Martin Luther once said that the vocation of the Christian ploughman is as sacred as that of the priest. That is true. But what are the implications of this biblical truth?

First of all, it reminds us afresh that all Christians constitute—

A Universal Priesthood.

God's original purpose was that the nation of Israel should be "a kingdom of priests" (see Exodus 19:5-6). It was apparently by divine accommodation to the people's failure to live out in full obedience their covenant obligations that the priesthood was subsequently narrowed down to an official group within the community.

In the reconstitution of God's people through Christ, the Church as the new Israel is once again given the privilege of becoming "a kingdom of priests" (Revelation 1:5, RSV).

As "a royal priesthood" (1 Peter 2:9) we are "to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). This means:

1) As God's priests we are to be a worshipping people. "We have an altar [Jesus Christ] from which those who serve the tabernacle have no right to eat," we read in the Epistle to the Hebrews. "Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips giving thanks to His name" (13:10, 15, NKJV). What better place can any of us find to begin than with the Layman's Covenant prepared for the celebration?

2) As "priests unto God," we are called to be a holy people. No, we "are a holy nation" (1 Peter 2:9). We must realize our full sanctification by presenting our "bodies a living sacrifice, holy, acceptable to God, which is [our] reasonable service," not being "conformed to this world" but being ever renewed in our minds by "the mind which was in Christ Jesus" (Romans 12:1, 2, NKJV; Philippians 2:5).
3) As “a kingdom of priests” our ultimate calling is to be a reconciling people. The ministry of the priest is to become a mediator between sinful humanity and the holy God. Here is the New Testament word: “All things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation. . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Corinthians 5:18, 21). Our very reason for being is to bring the world to the foot of the Cross. As those who have been reconciled, we must become reconcilers.

Furthermore, as the new Israel of God, we are to be—

God’s Servant Community.

Someone has quipped.  
How odd  
of God  
To choose  
the Jews!

Really? It is odd only if you don’t understand the Old Testament. Election was not an end in itself, to make Israel God’s “pet.” No, God chose Israel to be His servant. This was indeed a great privilege, to be the Lord’s and called by His name; but it entailed a tremendous responsibility. “Thou art my servant, O Israel, in whom I will be glorified. . . . I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth” (Isaiah 49:3, 6). Israel was to be God’s missionary! It was their blindness to this vocation which proved their undoing (see Isaiah 42:19-20).

As God’s new Israel, we have been recommissioned to be His servant people: “But you are a chosen race, a royal priesthood, a holy nation, God’s own people. that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light” (1 Peter 2:9, RSV). “You are”—privilege; “that you may”—responsibility.

What does this have to do with us who call ourselves Nazarenes? Everything.

A sense of calling moved Dr. Phineas Bresee to declare that God had raised up the Church of the Nazarene to “Christianize Christianity!” But the enemy would tempt us just to build a great denomination!

O Nazarenes! Where has our greatness been? In our fine church buildings? In our great institutions of learning? In our denominational respectability? To raise these questions is to answer them.

How shall we celebrate “The Year of the Layman”? In repentance and rededication to our original calling—all of us.

Does the holy passion which burned in our fathers’ hearts burn within us? Do we, like those first Nazarenes, throb to “give the gospel to every man in the same measure as we have received it”? And where is the spirit of sacrifice which drove those intrepid heroes of the Cross out “under the stars” to plant “centers of holy fire” everywhere and to “spread scriptural holiness to the ends of the earth”?

Let “The Year of the Layman” therefore become a call to REVIVAL in the Church of the Nazarene! A revival of the Pentecostal fervor that marked our best days. A revival of the sense of mission which brought us into existence. A revival of “righteousness and true holiness” among all our churches, districts and institutions. A revival of true Christian servanthood which will enable us, under God, to resist the tides of materialism, worldliness, and self-seeking which in our most prosperous and successful days could prove to be our undoing!

“Lord, send this revival—and let it begin in me!”

—Alice Hansche Mortenson  
Racine, Wisconsin

TRANQUILLITY

I am resting in the presence  
Of His everlasting love;  
I am feasting on the manna,  
Those sweet morsels from above,  
Like an earnest of the riches  
And the joys prepared for me  
When I reach those heavenly mansions  
And His face at last I’ll see.  

Although Satan would deprive me  
Of my peace and inner joy,  
I am clinging to God’s promises  
That nothing can destroy!  
I am facing toward the sunrise  
Of a new and glorious day,  
Knowing that the love of God  
Will hold me all the way!

—Alice Hansche Mortenson  
Racine, Wisconsin
THE CHRISTIAN AND CONFIDENCE

by J. KENNETH GRIDER

service with a highborn confidence.

God helping me, I would accept serious compliments with poise, realizing that the appraisal of others in Christ's Church is one way in which we find out what our gifts are.

If a Christian is a few bricks short of a full load in the department of personal confidence, there are several ways to bolster that self-assurance. One way is to do one's homework well. Whether our work is to speak, to write, to counsel other persons, to operate a machine, to wait tables, to conduct sales meetings, to defend a client in court, or to operate on a patient, we can exude confidence when we have prepared adequately for what we are to do.

Another way in which we can bolster our self-confidence is simply to act confidently. If we do with precision and finesse whatever we are to do, acting out our doing it well, people associated with us will tend to pick up a feeling that we are doing it well. And our doing it well will tend to build up in us a feeling that we do our thing with expertise.

If what we are doing at a particular time is not something we want to do, we might go ahead and do it in our hit-and-miss way, but still with confidence, because we know, deep down, that while we are not real good at this, we are good at the things we want to be good at.

The really important factor in our feeling of confidence stems from our knowledge that we are accepted of God. Redeemed through Christ, we are no longer alienated from God. God as judge forgives us, gives us newness of life, and cleanses us from the acquired tendency to sin. God also is reconciled to us, and we to God. And God welcomes us into a family of faith-filled, love-filled, and hope-filled persons who make up the Church, over which Christ is the great Head.

Later, through the baptism with the Holy Spirit, we are cleansed from adamic sin and empowered for service. Besides, as we live out the holiness life, intending to obey God, we are cleansed by the blood of Christ from all our faults. If we Christians will more and more form in our minds this kind of understanding of what God does for us, it should help us toward the confidence I am speaking of.

If I were 20 again, a young Christian freshly embarked upon adulthood, and someone would say, "I expect you to write for millions, and for generations not yet born," I hope I would respond similarly to the way the young man did: "That will be a little while yet."

---

J. KENNETH GRIDER is professor of theology at Nazarene Theological Seminary in Kansas City, Missouri.
HUNDREDS of years before
the Lord Jesus Christ was
born, the prophet Isaiah wrote of
Him:

Surely he hath borne our
griefs, and carried our sor­
rows: yet we did esteem him
stricken, smitten of God, and
afflicted. But he was wounded
for our transgressions, he was
bruised for our iniquities: the
chastisement of our peace was
upon him; and with his stripes
we are healed. All we like
sheep have gone astray; we
have turned every one to his
own way; and the Lord hath
laid on him the iniquity of us
all (53:4-6).

Centuries later, an angel of the
Lord appeared to Joseph with this
good word: “Joseph, thou son of
David, fear not to take unto thee
Mary thy wife: for that which is
conceived in her is of the Holy
Ghost. And she shall bring forth a
son, and thou shalt call his name
JESUS: for he shall save his peo­
ple from their sins” (Matthew 1:
20-21).

Later, the apostle Paul, speak­
ing of Jesus Christ, wrote, “For he
[God] hath made him [Christ] to
be sin for us, who knew no sin;
that we might be made the righ­
teousness of God in him” (2 Corin­
thians 5:21). And the author of the
Book of Hebrews wrote, “But now
once in the end of the world hath
he [Christ] appeared to put away
sin by the sacrifice of himself” (9:
26).

Why did the Eternal Son of God
leave heaven’s glory; become in­
carnate in the Babe of Bethlehem;
live a life of perfect obedience and
fellowship with His Father; and
die on Calvary’s Cross? It was to
provide, by the vicarious sacrifice
of himself, a once-for-all, utterly
complete and adequate redemp­
tion for the sin and the sins of
every son and daughter of Adam’s
lost race! His moral example was
peerless: His teachings were revo­
lutionary; His concern for the
needy and suffering was exampla­y. But all of these were sec­
ondary to the central purpose of His
coming—redemption! There is
nothing that you and I can or
need to do to add to that. It is
complete, unrepeatable, final! As
Oswald Chambers cryptically re­
marked: “The whole human race
is condemned to salvation by the
Cross of our Lord.” By that he did
not mean that all men will be
saved, because our favorable re­
sponse to what Jesus accom­
plished is necessary. But, as Peter
declared, “Neither is there salva­
tion in any other: for there is none
other name under heaven given
among men, whereby we must be
saved” (Acts 4:12).

One of the mysteries of our
Lord’s life was why, at the begin­
ing of His public ministry, He
sought water baptism at the hands
of John the Baptist. John’s bap­
tism was a baptism of repentance
for those who had sinned. But our
Lord was completely free of racial
sin, and He never had committed
acts of sin for which He needed
pardon. But as He stood in that
line of publicans, liars, thieves,
adulterers, prostitutes, and hypo­
critical Pharisees awaiting bap­
tism at the hands of John, He
testified to His profound identi­
fication with you and me and all
other sinners as our Sin-bearer.
He thereby accepted His vocation.
His “calling” of God. And in re­
sponse, the Holy Spirit de­
cended and remained upon
Him, and His Father in heaven
declared, “Thou art my beloved
Son, in whom I am well pleased”
(Mark 1:11). The loving heart of
the eternal God rejoiced to see His
only begotten Son voluntarily ac­
cepting His role as the Lamb of
God!

It is therefore obvious that the
cross of Jesus Christ did not just
happen. The central purpose of
the Incarnation was that Jesus
should bear away the sin of the
world on His cross. The physical,
emotional, and mental suffering of
Jesus on the Cross was excruciat­
ing. But none of these could com­
pare with the spiritual suffering as
He took upon himself the massed
sin of the human race, as He became "sin" for you and me. Salvation is so free because it cost the Son of God so much!

But what about our response to His cross? Have we accepted the free gift of forgiveness and eternal life? Have we responded affirmatively to His call to discipleship? Again and again Jesus confronted His followers with challenges like this:

If any man come to me, and hate not his father, and mother, and wife, and children, and brothers, and sisters, yea, and his own life also, he cannot be my disciple. And whoever doth not bear his cross, and come after me, cannot be my disciple (Luke 14:25-27).

What is the cross that you and I, as His disciples, are called upon to bear?

First, it involves an identification with Him in His attitude toward the sin which took Him to His cross. This involves repentance, a godly sorrow for the sins for which we are responsible, and a cleansing from the sin of the world that the Lamb of God bore away on His cross. Our cross involves being personally "crucified with Christ" (Galatians 2:20; Romans 6:1-7), in order that we may be raised in the likeness of His resurrection: "Being made free from sin . . . ye have your fruit unto holiness, and the end everlasting life" (Romans 6:22).

Second, our cross involves an identification with the whole "world view" of our Lord. This involves the sacrifice, the "making holy" of all that is good. It involves the dedication of all that we have and are to Him and His kingdom. Relationships to mothers, fathers, brothers, sisters, and children are not evil in themselves. Our possessions—houses, lands, bonds—are not in themselves evil. One's own life is valuable and precious in God's sight. Why, then, does Jesus demand that we "hate" all of these if we are to be His disciples? It is because they become relative evils if they become competitors of the best—our absolute loyalty to Him. It is a matter of priorities. He and His kingdom must be really first in our values and loyalties.

The first Adam failed at the point of sacrificing (making holy; Romans 12:1-2) the "good" things of life. Jesus, the last Adam lived the whole of His life for the glory of God, and He demands the same from you and me if we would be His disciples!

Finally, our cross involves a deep, personal identification with our Lord in His ongoing concern for the underprivileged, the suffering, the hungry, the poverty-stricken of our world. Jesus suffered not only that once for our sins on "the lonely tree," but His heart still aches as He identifies deeply with needy and suffering people today. And He calls upon you and me to accept our share of His burden of concern. The apostle Paul had done so, and provides an example for us if we would be His disciples:

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death (Philippians 3:10).

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church (Colossians 1:24).

As we read the Gospels and listen to Jesus. His call to discipleship seems almost overly severe and overwhelming in its directness and personal demand. But we must never forget that He was the Son of God. His challenge was always conditional—If! It was universal—any man! It involved a total commitment: "All that he hath"! He insisted that each of us carefully calculate the cost (Luke 14:28-32). And He asserted that His call involved losing one's life to find it again (Matthew 10:39).

It was by faith that the unique God-Man, the Lord Jesus Christ, was able to live His life of perfect obedience to the Father, and finally go to His cross and win His decisive victory over sin and all the demonic forces of Satan. And the apostle Paul declares that, after we have been crucified with Christ, and have taken up our crosses as true disciples, we do not need to live that life in our own strength, or even by our own faith alone. No, the apostle declares that "the life which I now live . . . I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). □

KINDNESS

Kindness is the action of a sympathetic soul that bolsters the heart of the receiver with a courage to face the eventualities of everyday life with the tread of a conqueror.

Kindness is heaven's oil of lubrication that smooths the friction of life's misunderstandings, when applied by a friend—to a foe!

Kindness is the overflow of a heart of love toward all those who would impede its progress by a hostile attitude and a spirit of rebellion.

O God, in this world where, at times, cruel words fall from the lips, without a thought of final judgment; give me the courage to be kind, tenderhearted, and forgiving, even as You, for Christ's sake, have forgiven me.

—ALTON HACKER
Santa Ana, California
NOT LONG AGO we sustained a heartbreaking loss in our family. Three-month-old Brandon, my son’s only child, went suddenly from us. Seemingly in good health, he took ill and was gone in less than 24 hours!

During the anxious time of waiting the outcome of open-heart surgery at Children’s Hospital and when it became apparent that he could not survive, my wife said, “We weep, not really for Brandon, but for ourselves. When I lost Mother I wouldn’t have brought her back if I could, yet my grief was deep, but it was for myself in missing her so, not for her.” I silently agreed.

Standing outside the hospital afterwards, I saw it to be a glorious day. The trees were adorned in brilliant October colors. A soft breeze blew, and cottony clouds sailed overhead in a sea of intense blue. It was the kind of day you want your memory to capture and hold. The thought then struck me with almost unbearable impact, “But Brandon will never see a day such as this!”

I began to review other experiences that my grandson would never know: Making a friend, playing ball, picking a dandelion, smelling a lilac blossom, riding a bike, opening Christmas presents, eating an apple, climbing a tree—ah, yes, those trees! In April, for their wedding anniversary, we had given my son and his wife two sweet cherry trees for their yard. “These are for my grandson to climb,” I had joked with Karl as we planted them, “and I guarantee that when he is big enough to climb them, they’ll be ready.”

Brandon was born not long afterward and both he and the trees grew well through the summer, the trees watered with the frequent rains of a good growing season and Brandon with all the loving care a baby needs. The trees are now well on their way to becoming respectable climbing trees, but there will be no little boy named Brandon to climb them! Their place is well-occupied, but his is now empty!

So I wept that day, and as I wept I said aloud, though no one was nearby, “No, I’m not weeping for myself, I weep for Brandon.”

But today my mind has shifted. (Perhaps it is because the leaves are fast falling and the gray sky drips rain and the breeze has turned to wind, sharp and cold.) In what is now a more inhospitable world, my thoughts go beyond the sky to a place I’ve never seen. I know it is a place and not simply a state or condition, since He who cannot lie said so (John 14:2). To this place of unmatched beauty (Revelation 21) we go immediately upon death without the delay of “soul-sleeping” (2 Corinthians 4:8; Philippians 1:23).

My faith is not yet strong enough to make heaven as real as I wish it were. I live so much by sense and so little by faith. I know that the things which are seen are temporal and the things unseen are eternal, but I am strongly affected by the earth on which I live. My knowledge is but a fragment of the whole truth.

So, on second thought, maybe my weeping is not for Brandon! I am the one whose eyes are yet “held-en.” I am the one still in a world sullied and scarred by sin. I am the one of incomplete under-
standing, "seeing through a glass darkly." My tears are for myself!

Jesus is the one person who lived in this world with unlimited knowledge of that life to come. He had lived there before living here (John 17:4, 24). Standing one day at the grave of His friend, Lazarus, He was about to command "come forth," but before that "he wept." The brother was about to be restored to his grieving sisters; why would Jesus weep then? There are those who believe that He did so because He was calling a man back to a sorrowing world!

As I remember my little grandson, so suddenly snatched from the arms of those who love him, I weep. But the tears are not for him who is in the presence of the Living Lord; they are for us who remain in this "vale of tears," we who still await our Graduation Day.

Musical creations set an environment and atmosphere for activity. Studies show that small children will accept any standard placed before them. They are very trusting and look for guidance.

Prayers at bedtime provide an opportunity for children to commit the events of the past day, and tomorrow’s promise, to God.

1. Mother or Father can sing of God’s love and blessing during the happy days ahead:
   "Children of the Heavenly Father
   Safely in His bosom gather;
   Nestling bird nor star in heaven
   Such a refuge e’er was given.
   God His own doth tend and nourish;
   In His holy courts they flourish.
   From all evil things He spares them;
   In His mighty arms He bears them.
   Though He giveth or He taketh,
   God His children ne’er forsaketh;
   We may trust His purpose wholly,
   ’Tis His children’s welfare solely.

   Author: Sandell-Berg (Swedish Folk Melody)

   Jesus, tender Shepherd, hear me,
   Bless Thy little lamb tonight.
   Through the darkness be Thou near me
   Keep me safe till morning light.
   Thou hast clothed me, warmed and fed me;
   Listen to my evening prayer.
   Author: Stainer (Duncan)

2. While the children are preparing for bed, you may play records of familiar selections. Songs of goodness build worthwhile Christian values.
   The ABC Stories of Jesus—Anita Bryant (Columbia)
   Hans Christian Andersen—His Songs and Stories (Columbia)
   Children’s Album—Mitch Miller (Columbia)
   Favorite Songs and Stories for Children (Zondervan)

   Rudyard Kipling’s Just So Stories (Disneyland)
   Kids of the Kingdom—Ann Herring (Sparrow)
   Here Come the Kids—Paul Johnson Sonlife (Lillenas)
   Story-telling Man—Medema (Word)
   The Music Machine—Agape (Sparrow)

   Music which creates an atmosphere of peace and quiet confidence is most conducive to tranquil rest.

3. The honest prayers of children are the most memorable in family life. The parent may recite scripture based on God’s promises. At first the mother or father will lead the prayer—sentence by sentence. Also children may recite short prayers from memory:
   "Jesus, friend of little children
   Be a friend to me
   Take my hand and ever keep me
   Close to Thee. Amen.
   Thank you Lord for saving my soul
   Thank you Lord for making me whole
   Thank you Lord for giving to me
   Thy great salvation so rich and free. Amen.

As the youngsters advance in ability and confidence they should be encouraged to begin praying extemporaneously. Of course, the parents provide the model by their prayers.

Philippians 4:6-7: Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ.

The parents who share rich times of devotion with their children will treasure those moments forever.
HIGHWAY 20 is one of those national highways that faded in importance when the United States developed the Interstate system. It is, however, still a very important link between key cities in the northern tier of states. If you have the time and the inclination, you can travel Highway 20 from historic Boston in the east to enchanting Newport, Ore., on the Pacific coast. Along the way you will visit cities like Albany, N.Y.; Cleveland, Ohio; Chicago, Ill.; Sioux City, la.; Casper, Wy.; and Boise, Idaho.

You will also drive through hundreds of towns and villages that are so much alike you will not remember them. Unless, of course, your Aunt Maude lives there or you run out of gas at midnight 10 miles east of the city limits.

About halfway across the continent, you will drive through Ainsworth, Neb. You will be tempted to presume that it is an easily forgettable farm town—a place that could be loved only by a native, a town so provincial that it neither knows nor cares about what happens to the rest of the world.

If you should react in that fashion you would be very, very wrong. Especially with regards to the Ainsworth Church of the Nazarene and its unique pastor, Harlan Heap.

"We are not the largest church in town," Pastor Heap admits, "but we are a loving church."

Those quiet words do not begin to tell the story of what has happened during the last six years in that church. Since 1974, eight couples have left Ainsworth for full-time Christian service. What began while Ron Nelson was the pastor has multiplied since Harlan Heap succeeded him in 1975. Here is the honor roll of those who have gone into the full-time ministry:

1. Harold and Gaylia Johnson pastor the Farnam, Neb., Church of the Nazarene. Converted under Ron Nelson's ministry, Harold left a successful ranching business to follow God's call. After graduation from the Nazarene Bible College in Colorado Springs, he pastored in Wauneta, Neb. He is now in his second pastorate.

2. Larry and Lola Rap. Larry was a carpenter and stonemason when he moved to Colorado Springs to attend the Bible college in 1976. He has just been invited to pastor the Mountain View Church of the Nazarene in Longmont, Colo.

3. Randy and Becky Williams left Ainsworth in 1977. Randy had a profitable ranching operation when he obeyed God's call following his sanctification at the Nebraska District Camp Meeting. Becky had sensed God's call before that time. They now serve the Lord and the church as pastor and wife in Williston, N.D.

4. Jim and Nancy Campbell are a lay couple who have just been assigned as agricultural missionaries to Arthursat, Republic of South Africa.

5. Leland and Karen Smith went to the Bible college in 1978 with their two young girls. Lee resigned a good job as a dispatcher for the State Highway Patrol to prepare for the pastoral ministry.

6. Herbert and Ruth Kenyon and their six children are also preparing for the pastoral ministry in Colorado Springs. He turned his back on a lucrative bread route to follow the Lord's call into full-time service.

7. Vickie Harig married Tom Wiens. Soon they, too, will have completed their Bible college preparation.

8. Lola Woods married Robert Mitchell. They are now pastoring the Church of the Nazarene at Houlton, Me.

It is important to keep all of this in perspective. The Ainsworth church is not a large church. During
the 1979-80 church year they raised $52,000 for all purposes and averaged 121 in Sunday School.

When Harlan Heap was asked why so many people from an "average-size church" made this kind of radical decision, he replied, "I'm as puzzled as you. I've never advised anyone to make this step. I've said, 'Don't force the door open. Make sure that it is God's will...'. All I've ever done is just feed the flock."

But that's not the whole story. The Ainsworth church is a loving, caring, deeply spiritual church with a pastor who has a world vision. Pastor Heap has never been possessive, even though all of these people have been leaders in the congregation, many of them contributing financially far beyond their tithe.

"We've encouraged them to be open to the leading of the Lord regardless of where that might take them," is his humble evaluation of his ministry.

How does he feel when one of his flock comes to him and says, "We feel that the Lord is calling us to full-time service"?

"I feel good! It is an extension of our church. In these last days everyone needs to fulfill God's call."

"What has happened in your church?"

"New people just keep showing up. God is blessing the church. It is growing and people are getting saved. Some of them are being won through home Bible studies. It is amazing what God is doing. We're not the biggest church in town, but we're probably the most active. We've made quite an impression on the people who live here."

What a joy to see a selfless church that can get excited about losing some of its best people.

The next time you drive down Highway 20 through north central Nebraska, you will know what to look for. There is a church there that is on the highway to success! □

From material supplied by LYNDA T. BOARDMAN

"THE CHIPPEWAS ARE COMING!"

S T A C Y ' S E Y E S were almost as big and round as the untouched plate of dinner that sat in front of her.

"...and we're gonna get to be Indians!" she explained to her parents for the third or fourth time. "Chipp...Chip...Chippe..."


This appetite-taking burst of conversation was prompted by an announcement in the four- and five-year-olds' Sunday School department that a brand new Caravan program for preschoolers was on its way.

"...and I'll get to be an Indian on Wednesday nights just like Chuck and Lindy."

Older brother and sister—Charles, Jr., and Melinda—had been in the church's midweek Caravan program since they were seven. Little sister Stacy had felt left out, and Mr. and Mrs. Johnson had been struggling to know exactly what to do with Stacy while they attended midweek service.

But all that is going to change. "The Chippewas Are Coming!"

The Chippewa Preschool Caravan Program is the answer of the Division of Christian Life (Children's Ministries) to the church's overwhelming cry for a four- and five-year-olds' Caravan program. Set to be inaugurated September 1, 1982, the organization has the same goals as the elementary Caravan program—to meet the spiritual, mental, physical, and social needs of the child. However, the preschool program will be unique in its approach.

There are two basic differences. First, the emphasis is on experience-oriented rather than task-oriented activities. There will be more "doing" activities. Chippewas will have the opportunity to apply what they have learned in Sunday School.

The second difference is in recognition. Chippewas will be given token awards for attendance, Bible memorization, cooperation, and participation, instead of the badges which older Caravaners earn for completed tasks.

The Chippewa program prepares the way for school-age Caravan involvement without duplication. It will fit into the church's total ministry to children. Hopefully, the program for each age-group will be unique in its approach.

There will be more "doing" activities. Chippewas will have the opportunity to apply what they have learned in Sunday School.

The second difference is in recognition. Chippewas will be given token awards for attendance, Bible memorization, cooperation, and participation, instead of the badges which older Caravaners earn for completed tasks.

The Chippewa program prepares the way for school-age Caravan involvement without duplication. It will fit into the church's total ministry to children. Hopefully, the program for each age-group will be unique in its approach.

Elsewhere in this magazine is a display advertisement which provides more information, including some of the Chippewa study and activity helps. The Division of Christian Life (Children's Ministries) wants to provide the best possible program and experiences for preschoolers. The "whosoever" of the gospel includes them, too. □
HAVE YOU WONDERED why nine Supreme Court justices, hearing the same evidence and having equal knowledge of the law, rule five to four, or six to three, even in rendering ethical decisions? Have you been surprised that young people going to school and listening to the same teachers have opposite beliefs on identical religious subjects? Has it bewildered you that children, reared alike by their parents, attending a neighborhood school and church, make opposite moral decisions? This is seen among people everywhere. Why do persons of similar environment and heredity make such opposite moral decisions? Why do we believe what we believe about Christ and the Word of God? The Bible gives us the answer.

First, our belief is determined by whose approval we seek. Jesus said, “How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?” (John 5:44, NKJV). We also read that among the chief rulers many believed in Christ but failed to confess Him openly because “they loved the praise of men more than the praise of God” (John 12:42-43).

In his memoirs, Bishop Gobat tells of a learned Moslem teacher for whom he had high hopes that he would be converted. After many interviews in which he gave evidence of being about ready to accept Christ as his Savior, the Moslem avoided the missionary. Three months later the bishop met him on the street and asked the reason for his attitude. He very frankly replied, “The last time I was with you I felt that if I went to you again, I would be convinced of the truth of Christianity and consequently be obliged to become a Christian, for which I would be killed. I therefore resolved to see you no more until my heart would be hardened against your arguments.” To save his life for this world, he needed the approval of man rather than the approval of God. He valued his life for this world above that of the next, and so chose the approval of men.

Again, the Bible teaches that what we believe is determined by the moral attitude of our hearts. We read in 2 Thessalonians 2:10-12 that people believe a lie and strong delusion because they receive not the love of the truth hut have pleasure in unrighteousness.

This is the reason some persons are unwilling to receive all the spiritual light they can get. A young lady asked me to announce all my sermon subjects in the newspaper. When I inquired as to the reason, I found that she did not want to hear sermons on sanctification. She believed that if she did not hear about the experience she would not need to get it. I told her, “We are responsible not only for the light we have but also for all we can get. We are responsible before God for all the light we can get in the most spiritual church of which we know, whether we attend it or not.”

So we should not say, “If we live up to the light we have, that is all that can be expected of us.” Suppose

RALPH A. MICKEL is a retired elder and evangelist of the Church of the Nazarene, now residing in Shippensburg, Pennsylvania.
we are working by the light of a 60-watt bulb, knowing that we could do better with a 100-watt or even a 200-watt; the first thing that would be required of us would be to get more light. The same requirement holds for the soul.

Thus people believe what they want to believe on the basis of their moral preference. They even try to find scripture or an interpretation of scripture to support their way of living.

What religious belief that cuts across your daily life don’t you want to believe? This is what the Bible means by not receiving the love of the truth that you might be saved. This is the reason some people hunt a church or religion whose beliefs give them an excuse for a life-style contrary to the love of the truth.

At a college I attended, they taught that the Bible was the work of men with an inspiration not much higher than that of Shakespeare or some other famous writer. In a course on the New Testament, I objected in class to the claims of the textbook and of the professor that certain things were mistakes; and I gave proof that they were not.

Following such an objection, one student out of the 100 took me to task for not being willing to accept new views. I said, “I would accept them if they were true.” I offered to get him some books proving that the Bible is the inspired Word of God, but he was unwilling to read them. His moral preference determined his choice of reading.

Finally, the Bible teaches that what we believe is determined by the set of our wills. Jesus says in John 7:17 (NIV), “If any one chooses to do God’s will, he will find out whether my teaching comes from God or whether I speak on my own.” Unbelief is not just a refusal to accept beliefs that center in a personal God. It is a refusal to let your life be directed by a Higher Power to whom you must give account. Such persons rebel not only at being subject to God but also to human beings. In their youth they rebel against their parents, their teachers, and the laws of the land; and this rebellion is seen in their adult life.

There is a difference between facts and truth. Consider the case of the 12 spies who searched out the land of Canaan. The 10 were in possession of the same facts as the two; but how different the 10 considered them! Caleb and Joshua interpreted the facts from the viewpoint of wholly following the Lord. The same thing is seen in the storms of life: the same storm that blows one person away from God guides another closer to Him. It is the set of the will, like the ship’s sail, that determines it. When Job’s wife said to him, “Curse God and die,” she was considering the same facts that he was, but from the opposite side. So truth is fact properly interpreted by faith in God.

It is evident, then, that the crucial test of man’s probation before God is the set of his will, which fixes his very being for or against God. We believe what we believe concerning God and our immortal souls by what we desire to believe.

3) Is the new Bible the work of a single translator or of a committee?

4) Who has sponsored the work?

These appropriate questions, and a host of others, are dealt with in interesting fashion in Robert Branson’s book, God’s Word in Man’s Language.

Within the 81 pages of the book, author Branson makes a careful study of eight translations and paraphrases. As background information, he traces the early translations into Greek and Latin, and then into English, culminating in the King James Version of 1611. It is interesting to note that the familiar KJV Bible was not readily accepted at the time of its release.

For all who are interested in God’s Word, this book is filled with interesting facts and comparisons. Branson states in the Preface: “I believe that one must understand the heritage of our Bible in order to fully appreciate what it means to be able to read the Scriptures in our own language.”

God’s Word in Man’s Language provides that understanding and appreciation.

Beacon Hill Press of Kansas City
To order, see page 23.
A BUILT-IN RISK

John Wesley called attention to one of Christianity's built-in risks. A godly man will work and won't waste. True religion necessarily produces industry and frugality, and these, in turn, increase wealth.

Increased riches, however, produce an increase in "pride, anger, and love of the world in all its branches." This growing worldliness strips religion of its true spirit and power. "Wherever riches have increased, (exceedingly few are the exceptions,) the essence of religion, the mind that was in Christ, has decreased in the same proportion." The very wealth produced by religion becomes the destroyer of religion.

How can the cycle be broken? Frugality and industry cannot be abandoned. "We must exhort all Christians to gain all they can, and to save all they can." What, then, will keep money from sinking us into hell? Wesley's simple answer is, "If those who gain all they can, and save all they can, will likewise give all they can, then, the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven."

It seems to me that Wesley's advice has special relevance for Nazarenes in 1981. We have more goods than ever before. We are affluent when measured by our early days. God's blessings upon devout lives have increased our material wealth. But with this fatness in the wallet has come much leanness in the soul in many cases. Unless our giving increases, our money will become our ruin.

As we face the challenge of our annual Thanksgiving offering for world evangelism, let us be wise stewards and lay up treasures for eternity. A single rule should govern our response to the appeal for this offering—"give all you can."

As our money supply has lengthened, our time allotment has shortened. World events seem to indicate that soon "the night cometh when no man can work." Let us give all we can while we can to reach all we can while it is yet light.

A PERSONAL TRIBUTE

On Sunday night, August 23, Willard Taylor walked through the doors of death. He did so very quickly and quietly, and this world will never be the same again for many of us. I am not able to frame into words what I feel in my heart when I think about him. Willard was a rare person, for he combined scholarship and sainthood to an eminent degree. He was at home with God and with books. But he did not exist in an ivory tower: he was also at home among people, whether in a sanctuary, a classroom, a marketplace, or a golf course. He lived in this world, and for the world to come.

He was a quiet man. I do not recall ever hearing him raise his voice. His example and influence, however, were trumpet calls of power.

He was a gentle man, even in controversy. But he could be as firm and unyielding as granite where moral convictions were concerned. He would go to any length to help a friend or forgive a foe, but he would not budge an inch from what he perceived to be true and right.

Willard Taylor was a gifted teacher and preacher. Among my treasured memories now is the experience of sharing the pulpit with him at the Arizona District camp meeting in the summer of 1980. Every message he preached warmed my heart, and stretched my mind, and made me want to serve the Lord Jesus Christ more faithfully. When he expounded a text, I came away from the service knowing more about the meaning and spirit of that passage of Scripture than before.

At Willard's memorial service, Dr. William Greathouse emphasized the words of Paul, "to live is Christ, to die is gain." I remarked to Doris afterwards, "That's true for the Christian who dies. But Willard's death, while gain for him, was a heavy loss to many—to the seminary, to our church, to family and friends, and to me."

I never knew a Christian for whom I had a deeper respect than I felt for Willard Taylor. The forest has an empty space against the sky, for a great tree has been removed.
Don't be deceived by occasional grim Christians; the holy are happy. God's will is their delight, not their dread.

HOLY AND HAPPY

J. B. Chapman said that we are not bound to be happy but we are obliged to be holy. He was affirming the priority of moral purity over sensual pleasure. He was right. Scripture does not command happiness, but God does say, “Be ye holy, for I am holy.” The Christian should evaluate a proposed action by asking, “Is it consistent with holiness,” and not, “Will it make me feel good?”

Holiness does not guarantee happiness, if happiness is equated with comfort and pleasure. However, Scripture joins holiness and blessedness. “Blessed are the pure in heart, for they shall see God.” “Blessed and holy is he that hath part in the first resurrection.” If “blessed” means “more than happy,” as one translation reads, it cannot mean less. Some kind and degree of happiness is bound up with holiness. Don’t be deceived by occasional grim Christians; the holy are happy. God’s will is their delight, not their dread.

Whether or not happiness, as usually conceived, is constituent in holiness, this much is certain—sin breeds misery. In John’s vision of heaven, God wipes away all tears, and death, grief, and pain are no more. These are consequences of sin, and heaven is sinless. As the arena of perfect holiness, heaven is the place, also, of perfect happiness. The enjoyment of pure holiness is the holiness of pure enjoyment.

Here the holy suffer, for this world is not “a friend of grace to help us on to God.” Holiness is now a pilgrim, passing through alien, often hostile, territory. There holiness will be at home, beyond all that hurts, grieves, and oppresses.

There is some heaven to go to heaven in, as our fathers used to say. The pilgrim finds, even in this world, that holiness is compatible with happiness, while sin inevitably produces sorrow. The holier we are, the happier we will be, for the deeper will be our fellowship with God. That fellowship answers the purpose of creation, and thus it fulfills the desire of our hearts. God has made us for himself, which links holiness and happiness together inextricably.

OUR INDISPENSABLE RESOURCE

One of my correspondents is Ira Bray, a veteran minister in our church. He refers to himself as “the pesterner,” but he is really a concerned friend who honors and helps me by his prayers.

He also probes my conscience with his brief letters. A recent one read like this:

Bless your heart! The “ pesterner” has come! Same old topic, same old danger—neglecting divine power, substituting the human throughout our church in this “Do it yourself” age.

Seems reasonable—do your best and trust God! Easy to quote, “Without me ye can do nothing,” and “Except the Lord build the house, they labour in vain that build it”—then go ahead and accept theory instead of reality; two trips to the altar instead of heart purity; five minutes on one knee instead of praying through; and polished sermons instead of Holy Ghost conviction.

Why? Neglected danger. This is the danger I see, or think I see, today: Failing to properly honor the Holy Ghost in our personal lives and in our church work. 1 Samuel 2:30.

Brother Bray’s burden reminds me of something I read years ago from the pen of Samuel Chadwick in The Way to Pentecost: “The Church is helpless without the presence and power of the Spirit. The Church never talked so much about itself and its problems. That is always a bad sign. The lust for talk about work increases as the power for work declines. Conferences multiply when work fails. . . . Confusion and impotence are inevitable results when the wisdom and resources of the world are substituted for the presence and power of the Spirit.”

Amen! Power must be commensurate to the task, and the only power by which the work of the Church can be done is the power of the Holy Spirit. He is our indispensable Resource. In His strength we are invincible.
H E W A S a prince among men”; “He was dignified but compassionate”; “He was my mother’s favorite preacher.” These were observations voiced by various members of the audience after a production of An Exemplar Nazarene, a play based on the life of the late Dr. R. T. Williams.

For some time my theory has been that drama, which began as ritual in the Early Church, has an important place in our denomination today in the teaching of church history. Audience response to the staged reading of the script that I wrote a few months ago has been excellent. Much prayerful consideration had been given to the writing of a dramatization of the pioneer leader who spent 30 years as a general superintendent of the Church of the Nazarene.

Although I had some experience writing secular plays, I had never attempted writing a church drama. What form should it take? A frequently used method in writing contemporary drama is to depict one day in the life of the protagonist or central character. Another approach is more episodic, which can become terribly involved with a large cast, multiple sets of scenery, and elaborate costumes and lighting. I disregarded both, and decided to rely on a storytelling method employing only a narrator and five readers who portray the various characters in scenes highlighting the life of Dr. Williams. Simple staging with five chairs and a lectern would enable production in either a Sunday School room or a large sanctuary.

It was my first attempt at writing a script designed for what is called Reader’s Theatre production. After reading G. B. Williamson’s inspiring biography, Roy T. Williams: Servant of God, I was convinced that Dr. Williams’s story could be covered in a script that would have appeal for our young people as well as for senior adults. Incidents were chosen from his early life in Louisiana, his conversion at age 16, his college days at Peniel, his marriage and ordination. Later the audience would be given glimpses of the man’s greatness as he becomes general superintendent and assumes the responsibilities of a young denomination.

Once the research was completed and the script written, the next step was selecting a cast and preparing for performance. Being a faculty member in the Theatre Department at the local university, it seemed logical to look there for a cast. I found five willing students, even though the department had three major productions in rehearsal. We began to work in a small classroom. I trusted God to help us prepare and to aid me as I phoned pastors in the area to locate churches interested in such a ministry. A young associate pastor at Little Rock First Church read the script and recommended it to the pastor, Larry Lewis. Before the first week of rehearsals ended, we were scheduled for a performance at the largest church in the district.

First night jitters were in evidence as the cast rehearsed for the first time with microphones in the large sanctuary before the Sunday evening service began. I knew that this would be the largest congregation that we would have to face, but a sense of calm prevailed, and I felt sure that friends who assisted me in locating research materials would be there praying for its success.

The spontaneous applause at the end of the performance was heartwarming. Many of the congregation came forward to congratulate the cast. Among them was a 90-year-old man who said, “I could visualize Dr. Williams as he was the last time I heard him preach. He carried himself with such dignity and with his dark hair parted in the middle. He was a prince among men.”

A director of youth ministries told me that the young people found the presentation inspiring and, as I had hoped, a learning experience. The joy that shone in the faces of the senior adults made all the research, writing, and preparation worthwhile.

We have continued to present An Exemplar Nazarene in several churches in the Little Rock area and each performance brings new blessings. Members of the audience continue to voice approval: “Dr. Williams dedicated my daughter”; “He ordained my father”; “He was a strong evangelist, a wonderful leader.” It confirms my theory that church history can be educational and exciting if it takes the form of drama in the church.
Games for Home and Classroom

HAPPY DAY CARD GAMES. Remember the happy days you had as a child playing Old Maid and Authors? Now your children can have the same fun—and learn truths from God’s Word—with Happy Day Card Games. Each of the games has two sets of instructions—easy for young children, and more difficult for older children. Each game is packed in clear plastic storage box. $1.29 each

GA-2630—Bible Heroes
GA-2632—Bible Match ‘Em
GA-2635—Life of Jesus
GA-2636—Miracles of Jesus
GA-2546—Bible ABC’s
GA-2547—Noah’s Ark
GA-2548—Buzzy Bee
GA-2549—Jesus and His Apostles

HAPPY DAY GAMES. Open the covers of these two colorful books, and up pop two of the most clever Bible spinner games ever. Players take turns spinning the permanently attached arrows and following instructions on the board. Bible story and directions on back cover. $3.95 each

GA-2581—Aardvark In the Ark. First player to return to ark with aardvark is winner.
GA-2583—Jonah. Winner is first player to circle three times (once for each day in big fish).

New Bible Board Games

NEW BIBLE TIK-TAK-TOE. Two players or teams vie for three in a row by answering questions from the Bible. 64-page booklet has more than 500 questions in nine categories. Marvelous party and family game. GA-2538 $5.95

FILL NOAH’S ARK. A self-correcting matching game for one or more players. Players try to be the first to fill their arks by matching animals with facts about the animals. GA-2530 $5.95

PILGRIM’S PROGRESS BIBLE QUIZ GAME. Players learn the Bible as they journey from the Garden of Eden to the Celestial City. The journey is made by answering questions from a series of seven Bible divisions. Two to four players or teams. References are KJV. Large, colorful playing board. For home or classroom. GA-2537 $9.95

OLD TESTAMENT BOOKS LOTTO. Players fill in lines and diagonals on their playing cards as caller calls out Old Testament names. First player with five in a row is the winner. Fun, fast and educational. Up to 15 players. GA-2506 $4.95
EGERMEIER'S BIBLE STORY BOOKS

Elsie Egermeier. Here is a book that brings the whole family together in Bible reading. Not a Bible with pictures added, but a complete narration from Genesis to Revelation. Told in a style that will captivate the hearts and imaginations of young and old alike. A family favorite for 59 years. Adding life to the stories are 121 full-color pictures. Parents and teachers will also find Egermeier's a valuable friend.

STANDARD EDITION 640 pages, full-color dust jacket over attractive library binding.  
- Complete Bible in stories  
- Approved by all faiths  
- True to the Bible  
$14.95

QUALITY PAPERBACK EDITION  
All the stories and color pictures of the standard edition printed on quality paper in full-color.  
$7.95

KEEPSAKE GIFT EDITION 672 pages with same features as deluxe edition with rich blue gold stamped cover.  
hardcover padded  
$16.95

DELUXE GIFT EDITION 672 pages with all the features of the standard edition plus:  
- 16 pages of Bible land photos  
- 8 full-color animated maps  
- gold-stamped, imitation leather, library binding  
- gift presentation box  
$16.95

BIBLE STORY BOOKS TO COLOR  
Each 8½" x 11" book contains 16 pages of simple drawing for ages 4 to 8. Each page dramatizes a story verse and when the book is completed it is a vivid storybook treasure for the owner.  
75¢ each.  
H-4983 Luv-ums, Jesus Loves Me  
H-4984 Luv-ums, Thank You, God  

EGERMEIER'S FAVORITE BIBLE STORIES Elsie E. Egermeier with Story Adaptations by Dorothy Nicholson. Thirty of the all-time favorite stories written especially for small children from the Bible Story Book have been adapted to be read by—or read to—small children. “Large type” and colorful pictures make Jesus come alive in their imaginations.  
clothbound  
$6.95

EGERMEIER'S PICTURE STORY LIFE OF JESUS Elsie E. Egermeier. This unique book, the life of Jesus is told by America's master writer of Bible stories for children. Each of the eighty-three stories is connected in the narrative so there is no break in the story, yet each incident is complete in itself. The full-color paintings which illustrate the book give continuity to the visual image of Christ in the mind of a young child.  
clothbound  
$6.95

PICTURE STORY BIBLE ABC BOOK Elsie E. Egermeier, revised by Arlene Hall. Bible stories written in a vocabulary easily understood by the pre-reader. From Abraham to Zacchaeus the 26 most meaningful stories are told in large type and simple sentence construction that enables beginning readers to enjoy them. Full-color illustrations and a special section entitled “Alphabet for Boys and Girls.”  
clothbound  
$4.95
CORK BACK COASTERS The non-scratch cork backing is laminated under pressure to the cardboard inside, then a full-color print is permanently glued to the front. Will withstand temperatures up to 500° so also make excellent small hot pads. Size 4⅜ x 4⅜". 6 coasters, 3 each of two designs per set. 61-1326 .................................. $3.25 per set

HOT PLATE PLAQUE The versatility of these unique plaques makes them appreciated by everyone. They are formed of a cork backing and heat resistant cardboard with a glossy plastic heat resistant surface over the full-color print. Since they will withstand heat up to 500° they are perfect for protecting tables and counters. May be wiped clean with a damp cloth and are grease resistant. Can also be used for attractive wall decorations. Size 8⅝ x 6⅝". M-1311 ...................................... $1.50

HOT PLATE TRIVET SET Equally suitable for use as trivets for hot dishes or to use in decoration, set contains three trivets of different sizes. Each trivet contains a Bible verse or inspirational message. Sizes are 5¾ x 4¼, 7½ x 5½" and 9¾ x 7½". GI-1241 ...................................... $3.25 per set

MEMO BOARD As convenient as a shirt pocket is this eraseable memo board. The rich colored enameware design is enhanced by an appropriate Bible verse. Perfect for messages and making lists. Attached felt pen ink wipes off clean. Size 8⅝ x 11½". GI-1805 ................................... $2.25

OUR DAILY BREAD PROMISE BOX 120 cards in this replica of a plastic miniature loaf of bread. Scripture text on each side of assorted colored cards. Card size 2¾ x 3¼". GI-9651 .................................. $2.95

WORDS OF LIFE PROMISE BOX Exquisite white Bible shaped plastic box with hinged cover. The title and cross are stamped on the box in gold. 52 Bible text Promise Cards with inspirational verse on the back of each. Size 2½ x 3¼". GI-9605 .................................. $1.95

MUSIC BOXES A constant reminder of God's goodness and grace are brought to mind by these delightful music boxes. The inside trays are covered in velour to protect the jewelry. Size 3⅛" in diameter.

GI-7545 Bless This House ........................................ $12.95
GI-7547 Amazing Grace ........................................ $13.95
GI-7548 What a Friend ........................................ $13.95

SCHOOL BOX Perfect for the very young scholar and most functional as well. Durable, 8½ x 6½". Inside is a ruler, Bible, Story pencil, pencil sharpener, assignment pad, scribble pad and a box of crayons. Bible verses and stories remind the user of God's love and care. GI-1281 ........................................ $2.95

FLORENTINE GOLD PEN AND PENCIL SET The burnished gold finish on this handsome pen and pencil provide a satin finish for the texts imprinted with epoxy inks. Set is packaged in a metal gift box. PF-1181 ........................................... $5.95.
Bible Lesson Activities for Youngsters

Spinner Games

(A) SPINNER GAMES. Educational activity for classroom or home. Can be played by little children without help. $1.10 each
- Where's Baby Jesus?
- The World God Made
- Noah and the Animals
- Going to Bethlehem

Sewing and Recolor Cards

(B) SEWING CARDS. Children develop manual dexterity and learn about the Bible by stringing colored laces through holes. Six cards and six laces per set. $2.25 each
- Birth of Jesus (for ages 3 to 8)
- God's Gifts (for ages 3 to 5)

(C) RECOLOR CARDS. Each time these outline pictures are colored, a child is impressed with a favorite Bible passage. Non-toxic wipe-off crayons provided. $2.35 each
- Parables of Jesus
- Bible Verses

Inlay Puzzles

(D) BIBLE STORY INLAY PUZZLES. Each puzzle is a complete Bible story, illustrated in a wise and witty cartoon style. 11 1/2 x 14 1/2; extra heavy board. $3.65 each
- Baby Jesus
- Baby Moses
- Daniel and the Lions
- Noah's Ark

(E) FRANCES HOOK INLAY PUZZLES. Preschool children learn about God's love and care from these delightful picture puzzles. New, heavier weight board. Size, 8 1/2 x 11.
- God Loved Us and Sent His Son
- God Watches Over Baby Moses
- Jesus Loves Me
- Jesus Loves the Little Children
The story of how the Cherokee Indians were driven from their homeland in the Eastern Highlands of the United States and moved halfway across the continent is well known.

Their journey in the fall and winter of 1838-39 is a bittersweet drama known as the “Trail of Tears.” More than 4,000 died along the way from disease, hunger, and exposure.

There is another saga of sadness that comes to mind. It began with the tragic story of man’s displacement from his “garden” home in the beginning of human history.

The Cherokees probably did nothing to deserve their suffering, but man’s eviction from the Garden was the direct result of his disobedience and sin. Sin always leaves a trail of tears.

Until man repents of his sins and returns to God, he is on a long, forced march, filled with hardship, suffering, and homelessness. He ekes out a mere existence, and is herded along a dreary trail by a stern slave driver named Satan.

History records that the Cherokees spent one week of their year-long journey camped by the beautiful Blue Spring near Eureka Springs, Arkansas. The “Trail of Tears” half encircles the spring, which is today just as it was when the Cherokees used it.

The spring itself is one of the most famous and unusual attractions in the Ozarks. It flows from an unknown depth, and according to geologists, the water is of glacier origin and comes from the Pacific Northwest by way of an underground river. The official capacity of the spring is given as 38 million gallons every 24 hours.

Just as the “Trail of Tears” reminds one of the works of the devil, nature’s Blue Spring is an illustration of the Holy Spirit. The Holy Spirit provides man with an unparalleled quality of life, flowing from a great hidden source in eternity.

Its depth has never been sounded, and the supply is inexhaustible. This “spring” results in the lush growth of the fruit of the Spirit.

Water has always been a precious commodity to man. His villages and cities have been built near rivers and lakes. Archeological excavations, as well as secular and biblical history, reveal the existence of waterworks for the procuring, purifying, and storing of water in ancient cultures.

Even the early religious camp meeting sites in America were located near fresh water supplies where possible.

No doubt Arkansas’s Blue Spring was one of the few refreshing spots along the Cherokees’ “Trail of Tears.” They, like many of America’s pioneer travelers, probably wished they could take this spring with them when they were forced to march on.

While man has often had to leave his earthly water supplies behind, God has fixed it, through the Holy Spirit, so that man can take his spiritual spring with him. He never has to leave it. Jesus said, “The water that I give him will become in him a spring of water welling up to everlasting life” (John 4:14, NIV).

Man has tried substitute supplies for the Spirit, but his substitutes always result in shortages. His rivers cease running. His manmade ponds become puddles, and his wells waste away. Soon he is tugging on ropes that only drag up empty buckets.

Whenever and wherever man tries to live without the water of life and the Spirit, life becomes a forced march with all of the ugliness of the “Trail of Tears.”

Life was meant to be a full and free enjoyment of God’s indwelling “Blue Spring”—a boundless supply of spiritual life from a great hidden Source, unseen and unsounded by man.

Jesus said, “‘If a man is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.’ By this he meant the Spirit, whom those who believed in him were later to receive” (John 7:37-39, NIV).
Letters (Continued from page 4)

3,947. I feel like there might be those here just waiting for such a church, even if it doesn’t happen in my time.

There are a number of restless people here, and I have carried this burden for 10 years since I left Tulsa, Okla., and came here to care for my invalid parents. I request all our readers of the Herald to pray that our God will see our need and give us a Church of the Nazarene in Paris, Ark.

To my knowledge, I am the only Nazarene here.
Vertie Wootten
Paris, Arkansas

“TRUE EVANGELICAL SPIRIT”
What a joy to have an editor of a denominational magazine encouraging readers to, in the words of Wesley, “Think and let think!” To invite readers to write even when their comments might seem “negative” so that we as the church might “profit and learn from it” is nothing less than noble! This, it seems to me, is what distinguishes the truly evangelical spirit from the fundamentalist spirit. It makes me proud to belong to a church which refuses to merely repeat static formulas but encourages us rather to “study to show ourselves approved.”

Rev. Stephen Hand
Milford, Massachusetts

DISAPPOINTED BY PICTURE
We were very disappointed to see such an unscriptural picture in the Herald of Holiness (July 15, p. 10). There is no place in the Scriptures saying Jesus fell under His cross. We know Simon, a Cyrenian, was compelled to carry, or help bear the cross. If it were true that Jesus fell under His cross, how could we believe that our cross would never be more than we could bear?

We love our church, and have a lot of faith and confidence in its leaders. For this reason, we are very disappointed and hurt to see a picture like this appear in one of our own published papers.

Mr. & Mrs. Leon Quigley
Tecumseh, Michigan

CELEBRATING HOLINESS
I read, with great interest, General Superintendent Johnson’s editorial, “Celebrating Holiness—The Personal Dimension” (Aug. 1).

No doubt I wouldn’t even be a Christian today had I not, subsequent to regeneration, paid the price in total consecration and faith and received the experience of entire sanctification. Indeed, it is likely that I wouldn’t have even known about the glorious provision had not the early church pioneers emphasized the importance of the experience.

Since that day, the day that I surrendered all to God, there hasn’t been any doubt in my mind as to who possesses and controls my life. Praise His name!

Charles C. Davidson
Brandon, Florida

Come, Follow Me

A 15-year-old lad was reading the evangelists’ slates in the religious publication which came to his home. James was not a Christian, although he had grown up in a home where his Christian mother took him to church, read the Bible, and prayed with him and his two older brothers.

He knew well what was involved in being a follower of Jesus. No one knew what was going on in his heart as he was reading, but God had spoken to him. The message was, “When you give your heart to Me, I want you to preach My Word.”

BESSIE ROBBINS is the wife of a retired elder and lives in Kankakee, Illinois.

“By ALL MEANS... Save Some”

His mother called him for dinner and James started through the kitchen to wash up for the meal. As he walked by his mother, she put her arms around him and, with tears streaming down her face, said, “James, Mother wants to meet you in heaven.” He began to cry, too, for the Holy Spirit had not only been talking to his mother, but to him as well.

He went on to prepare for the meal, was seated, bowed his head while his mother gave thanks for the food, and proceeded to eat. However, he was unable to eat! Raising his hand, he prayed, “Jesus, save me,” and then said to his family, “Jesus saves me!”

His backslidden father came to him, weeping, and said, “Jim, something has happened to you today that you will never forget.”

This event took place over 50 years ago. Last December, James, my preacher husband, retired after 45 years of active ministry.

God calls men where He finds them—at the seashore, the tax-collector’s office, or the dinner table!
Dr. Don M. Small is the executive director of the Indiana Association of Elementary School Principals headquartered at Indiana University, Bloomington, Ind.

Dr. Small assumed this position in 1975—serving now longer than any previous executive. This year he was elected as president of the National Association of State Executive Secretaries/NAESP whose membership consists of executives of state elementary principal professional associations. He was elected for a two-year term.

Dr. Small serves as minister of music and church secretary in Bloomington First Church. He and his wife, Jean, have three children—Kris, Lori and Amy.

Two women from the Portland, Tenn., church have recently been appointed to places of greater responsibility in the community. Mrs. Mabel McReynolds, who for the past year has been co-editor of the Portland Leader, a weekly newspaper, was promoted to editor-in-chief in June.

Mrs. Alice Walker was appointed executive secretary of the Portland Chamber of Commerce. Both women, along with their husbands and children, are active in the local church.

Dr. Harold Ayer and Elnora (Scoots) Ayer, both retired teachers, have been appointed by the Division of World Mission to a one-year special assignment at the Japan Mission Church of the Nazarene in Chiba, Japan. They will assist in the church and school as lay missionaries. They have taught school for a combined total of 39 years.

Dr. Ayer was graduated from Northern Arizona University in 1980 with an Ed.D. degree in curriculum. Elnora Ayer taught elementary school for 24 years, specializing in teaching the retarded for 8 years. She also supervised student teachers for 2 years at Point Loma College in San Diego.

Rev. James Russom, pastor of the Oklahoma City Meridian Park Church, has been named by the American Biographical Institute as "Outstanding Young Leader of the South." This honor goes to a select group of leaders from the southern United States and is registered in the Library of Congress and state libraries in the South.

MVNC HAS RECORD ENROLLMENT

For the fourth straight year, Mount Vernon Nazarene College has opened the school year with a record enrollment. This year, some 1,099 students, up 21 from last year, enrolled at the college for the fall term.

The college, now in its 14th year, has an enrollment which runs counter to national trends. It can be attributed to several factors. First, MVNC is receiving increasing support from Knox County. This year over 25 percent of all MVNC's students will come from this area. Secondly, MVNC has the lowest tuition of any private college in Ohio. Thirdly, the college receives great support from the North Central Educational Region. This region, comprising some 5/5 churches in Ohio, East Kentucky, and West Virginia, serves as MVNC's prime area for recruiting students. And finally, the programs offered by the college in such areas as computer science, teacher education, natural resources, and religion are attractive to today's students.

Enrollment at MVNC is comprised from several sources. First, the college has 622 returning students. Joining them will be a freshman class over 300. Adding to this total will be a number of area residents who are enrolled in MVNC's Adult Studies Program. This gives the college a total enrollment of about 1,060. Because of fluctuations at the beginning of the school year, this number could increase.

WEST GERMANY CHURCH AWARDS CST DIPLOMAS

The Eifel Church of the Nazarene is a congregation of American military personnel stationed at Bitburg and Spandahlem Air Bases in West Germany. The pastor is Gary Cline; the CST director is Raelene Milner.

Every member of the church participated in the Churchmanship Training Program. This year, two-thirds of the members were awarded the Churchmanship Diploma. One member, Pat Cumbrey, received her Certified Teacher Award, representing 40 credits of CST training.

The Eifel Church in West Germany represents an increasing number of churches in the overseas regions who are finding the resources of Christian Service Training of value in the work of the Kingdom.

Each fiscal year the chief of chaplains, U.S. Navy, sponsors a week-long Active Duty Navy Chaplains Professional Development Workshop in several locations in the United States and in selected overseas areas. The emphasis this year was "The Navy Chaplain as Educator," in the area of Religious Education. One of the workshops was conducted at Naval Air Station Miramar, San Diego, in mid-March, 1981. Pictured (l. to r.) are four active duty navy chaplains, endorsed by the Church of the Nazarene, who attended: Lt. Lawrence C. Grant III, CHC, USNR—USS SAN JOSE (AFS-7); Lt. Karla S. Ogden, CHC, USNR—Naval Air Station Lemoore, Calif.; Capt. L. A. Bevan, CHC, USN—Naval Base Chapel, San Diego; Cdr. Lowell M. Mallett, CHC, USN—Marine Corps Logistics Base, Albany, Ga.

Shown (from l.) are Registrar Rev. William Bridges; adult studies student Joe Foster, associate pastor at Columbus, Ohio, Grace Church; and Rev. William Youngman, director of adult studies. Foster is one of the 1,060 students who enrolled for classes for the fall term at MVNC.
Fencing is underway as plans for cattle and sheep join the intensive crop programs.

**MANC AGRICULTURE PROGRAM GROWS**

In a short time, Mid-America Nazarene College has developed a unique agricultural program. Four-year degree programs in agribusiness, agriculture, and agricultural education (a dual degree with Kansas State) are offered to interested students from across the United States. This fall, 35 agricultural majors are beginning studies in agricultural science courses with actual lab work provided by an 80-acre experimental farm located near the MANC campus.

The experimental farm is directed by Dr. Steve Forsythe, a recent Oklahoma State University graduate and professor of animal science. Former Haitian missionary Charles Morrow heads the degree emphasis in agrimissions. Agricultural program coordinator, Professor Lawrence Goodman, handles the agribusiness emphasis of the total program.

The past farm effort has involved experimental research with Farmland Industries of Kansas City, and concentrates on crop science projects in no-till soybean production, grass pasture programs, and corn. Future plans include livestock educational activities with beef and sheep enterprises. The experience-based credit program allows agriculture students to work in actual agribusiness settings such as local farm coops, agricultural lending institutions, obtaining varied agricultural training for a grade.

Professor Morrow, Professor Goodman, and Dr. Forsythe have developed world hunger courses that focus on the mission of the church and the needs of people in third world countries. Several groups of MANC agriculture students and other degree majors have toured and worked on actual mission fields such as Haiti and Botswana. A missions student club is also being developed to complement the existing agricultural club on campus.

---

**ONC RECEIVES KRESGE GRANT FOR FINE ARTS CENTER**

The Kresge Foundation, Troy, Mich., has awarded a challenge grant of $200,000 to Olivet Nazarene College toward the construction of the $3 million Larsen Fine Arts Center, according to William H. Baidwin, chairman of the foundation board.

Olivet's president, Dr. Leslie Parrott, said ONC has received two previous grants from the Kresge Foundation for the Reed Hall of Science in 1965 and the Benner Library in 1975. Mr. and Mrs. Stanley Kresge participated in the dedication ceremony for the Benner Library in May, 1976.

The challenge grant is conditional upon the college raising the balance of the funds required to complete the project. Mr. Don R. Frank, president of City National Bank of Kankakee and chairman of the Olivet Development Campaign in this area, said the Kankakee campaign has resulted in pledges of $180,000 since March 1.

Some of the major gifts from the Kankakee area are: Roper Foundation $60,000; City National Bank, $20,000; First Trust and Savings Bank, $20,000; Armstrong World Industries, $10,000; The Daily Journal, $7,500; Blitz Electrical Supply, $5,000; First...
the amounts of their grants for this project. Firms in the area are considering donating Bank of Meadowview, $5,000; and Mid-America Media, $5,000. Additional firms are committing to supporting the building, according to Charles L. Beatty, chief financial officer.

Mid-America Media, $5,000. Additional firms in the area are considering donating $5,000. Beatty, chief financial officer.

The Olivet faculty and staff pledged $90,000 for the Larsen Fine Arts Center last November 1. Nazarene churches of Illinois, Wisconsin, Michigan, and Indiana are committed to giving $1.5 million for the building through the educational budget.

The ONC alumni association is working to raise $1 million for campus development, according to Selden Marquart, alumni director. The campaign is headed by Wayne Frankhouser, vice-president and chief financial officer of Alberto-Culver.

RADIO HELPS OPEN DOOR TO VENEZUELA

Missionaries Bill and Juanita Porter returned recently from Caracas, Venezuela, where they have been preparing for the beginning of the Nazarene work there. In a report to the Division of World Mission, they wrote about their findings of the church having substantial receptivity and are optimistic about the prospects for the Church of the Nazarene in that country.

Listed number one in their "favorable report," the Division of World Mission was the impact of the Nazarene Spanish-language radio broadcast, La Hora Nazarena. The program has been aired in Venezuela for many years and the response has been greater than anyone realized, according to the Porters.

"Even though the church is not yet established there," they write, "Venezuela is the second most responsive area in South America. More than 500 names are on file of persons who have responded to the program, some having written several times. Other testify to having accepted Christ after listening to the program."

Venezuela is the only Spanish-speaking country in the western hemisphere in which there is no Church of the Nazarene. The Porters will open the field in September of 1982.

-NCN

THEOLOGY CONFERENCE TO BE HELD

The 1981 Theology Conference, a joint effort of the Nazarene colleges, Nazarene Publishing House, Education Services and the Board of General Superintendents with Dr. William M. Greathouse as adviser, is scheduled for December 6-8 in Kansas City.

Participants will include the Board of General Superintendents, college presidents, Religion Department chairpersons and two theology or Bible professors from each of the nine liberal arts colleges. The presidents and faculty of Nazarene Theological Seminary and Nazarene Bible College will also participate. Some emeriti religion professors will also be invited to participate.

Topics for discussion will include: "Critical Issues in Holiness Theology," and "The Holiness Ethic in the Face of Cultural Pressures."

Following each presentation of a major paper, a panel will be prepared to conclude with discussion of the major points. It is anticipated that the findings of the conference will be published.

-Education Services

Mrs. Iola Vineyard celebrated her 100th birthday September 14 in a community reception at her hometown, Wheatland, Calif., Saturday; and then at the Hollywood Community Church of the Nazarene, near Marysville, Calif., Sunday morning, September 13. She faithfully attends the adult class during summer months when she stays with her daughter, Mrs. Hamon. Her Sunday School teacher, Mrs. Ruby Schoening, and committee arranged for the cake and celebration. Four generations attend the same Sunday School: her daughter, Mrs. Hamon; her granddaughter, Mrs. Fern Staas; and her great-granddaughter, Donna Jones, and great-grandsons Cliff and Matt. She is in remarkable health, though her eyesight is dim. Pastor Edwin Zimbelman often uses her example to inspire others to be faithful to Sunday School.

Doctors Robert D. Branson

GOD'S WORD IN MAN'S LANGUAGE

84 pages

Paper

Date ___________ _______ 1981

Name ____________________________

Street ____________________________

City ____________________________ Zip ____________

State/Province

CHECK or MONEY ORDER Enclosed $ ____________

CHARGE (30-day) TO: □ Personal □ Other account

Clip and Mail TODAY!

NAZARENE PUBLISHING HOUSE • Post Office Box 527, Kansas City, Missouri 64141

Clip and Mail TODAY!
ARMSTRONG, LEON, LINDA, & FAMILY: Roanoke, VA
ARMSTRONG, CHARLES: Eldon, MO (First), Nov. 10-15
ABNEY, JOHN: Reserved, Nov. 23-29
BAKER, RICHARD: Florence, SC. Nov. 3-8; Dunbar, WV
^BAGGETT, DALLAS: Glasgow, KY (First), Nov. 4-8; In-
BLUE, DAVE & DANA: Roanoke, VA (First), Nov. 3-8; Florida
BRISCOE, FAMILY, JOHN: Duncan, OK (Oak Ave ). Nov. 3-8
CANEN, DAVID: Columbus, GA (First), Nov. 4-8; Clearwater, FL
BUCKLES-BURKE EVANGELISTIC TEAM: Marshalltown, IA
BURKHALTER, PAT: Lake Charles, LA (Moss Bluff), Nov. 3-8:
BURCH, SAM: Marengo, IA. Nov. 10-15
CHASE, FRANK: Canon City, CO. Nov. 3-8; Knowles, OK, Nov.
COBB, BILL & TERRI: Lubbock, TX (First). Oct. 27—Nov. 1;
CRAWFORD, VERNON & BARBARA: Rockford, IL (Samuelson Rd.), Nov. 3-8; Weight City, MO. Nov. 10-15
CRANE, BILLY: Andover, OH (Cherry Valley), Nov. 10-15
DENNIS, DARRELL & BETTY: Muncie, IN (Mayfield). Nov. 3-8:
ERICKSON, A. WILLIAM: Salem, OH (First), Nov. 3-8; Sikeston,
FILES, GLORIA; & ADAMS, DOROTHY: Reserved, Month of No-
FELTER, JASON: Nelsonville, OH (Wes.), Oct. 27—Nov. 1
FISHER, WILLIAM: Lake Worth, FL. Nov. 3-8: Titusville FL.
FLORENCE, INDIANA (Univ City's High ), Nov. 10-15: Fort
FRODGE, HAROLD: Hammgford, NE, Nov. 3-8; Beardstown, IL.
GAMBLE, WILLARD: Connersville, IN (First), Nov. 3-8;
GRAY, DAVID & REBECCA: Salem, OH (First), Nov. 3-8
HAINES, GARY: Olathe, KS (Westside), Nov. 8-15: Indepen-
HASS, WAYNE & JUNE: Plainfield, IN. Nov. 3-8
HAYNES, CHARLES & MYRT: Chattanooga, TN (Calvary), Nov.
HILL, RON & CHARLOTTE: Lake Placid, NY (First), Nov. 3-8
HILL, HOWARD: Bayonet Point, FL (First), Nov. 3-8
HORN, ROGER & BECKY: Concerts in West Virginia Nov. 6-8
HOWARD, RICHARD: Reserved: Nov. 29; Grand Rapids, MI (First), Nov. 10-15: Reserved, Nov. 24-29
HUBBARD, LIONARD: West Lebanon, N (Rochas Holiness Assoct). Nov. 3-8; Bloomington, IL (Fairly Knolls), Nov. 10-15
JACOB, PAUL & TRISH: New Philadelphia, OH (First). Nov. 3-8; Marion, OH (First), Nov. 25- Dec. 3
JAMES, RANDY & MARY JANE: New Haven, IN. Nov. 3-8: Parker City, IN. Nov. 10-15: Lagrange, IN, Nov. 17-22
JANTZ, CALVIN & MARJORIE: Cameron, MO. Nov. 9: Med-
dford, OK. Nov. 10-15
JOHNSTON, RON: York, PA (First). Nov. 3-8: Concerts in Idaho Nov. 15-29
JUSTICE, MELVIN: Felton, OH. Nov. 3-8; Newtonsville, OH. Nov. 10-15: Bangor, PA. Nov. 18, 22
*Knight, JQHN L: Coriscana, TX (First), Nov. 3-8; San An-
onso, TX (Delicias). Nov. 10-15: B <+---> Basin, TX (Park), Nov. 17-22: Colorado Springs, CO (Eastbrdath). Nov. 24-29
*KRATZER, RAYMOND: York, PA (First). Nov. 3-8; Upland, CA
LAING, GERALD: Lenon, MI (West). Nov. 3-8
LASSER, JAY & RICHARD, IN (St. Paul). Nov. 4-8: Columbus City, IN (First) Nov. 10-15: Anderson, IN (E 32 St). Nov. 17-22: Booneville, IN Nov. 24-29
LAWSON, WAYNE: Farberks AL (Tolark Park), Nov. 17-22.
Lewiston, ID (O Hartford). Nov. 29—Dec. 6
LASSON, WALLY & GINNIE: Paducah, KY. Nov. 10-15: Temple, TX.
Nov. 11-15: Coschnton, OH. Nov. 17-22: Reserved, Nov. 24-29
LECKRONE, LARRY: Springfield, OH (High St.). Nov. 3-8; New
Holland, PA. Nov. 17-22
LECKRONE, JON & BETI: La Habra, CA. Nov. 1-6: Lemona, CA
Nov. 10-15: Orlandia, CA. Nov. 17-22
LESTER, FRED R: Melrose, CA (Timely). Nov. 10-15: Albany, OK. Nov. 17-22
LIDDELL, P. L: New Castle, IN (First). Nov. 3-8; Rutland, OH
Nov. 10-15; Clare, MI. Nov. 17-22: Mount Greif (OH) (Friends), Nov. 24-29
LOWN, ALBERT, WASHINGTON, DC (First), Nov. 3-8; Grantham, PA (Mesaiah College). Nov. 10-12: Bradford, PA (Sawyer Log). Nov. 17-22
MANLEY, STEPHEN: Colorado Springs, CO (First). Nov. 4-8: Minneapolis, MN (First). Oct. 11: Westland, MI (First). Nov. 16-23: Richmond, VA (Southfoor, Nov. 29- Dec. 1
MANN, THURLE & MARY K: Fort-Kathmandu, Nepal. Nov. 4-8: Heber Springs, AR, Nov. 11-15: Ruston I A. Nov. 18-22; Farmland, IN. Nov. 25-29
MARTIN, W. D: Prelude, WV (First). Nov. 3-8; Clarion, OH (First). Nov. 10-15; Reserve, Nov. 3-8; New Castle, PA (Evang. Christian), Nov. 17-22; Hernando. FL. Nov. 24-29
MCCULLAN, MARK & PATRICIA, Akron, OH (E Liberty). Nov. 3-8: Clyde. OH. Nov. 10-15: Kansas City, KS (Bethel Gt). Nov. 17-22: Reserved, Nov. 24-29
MELVIN, DOLORES: West Palm Beach, FL (First). Nov. 3-8: Beebe, AR (Hockey Plains). Nov 29- Dec. 6
MERRIT, DWIGHT AND NORMA JANE: Connersville, IN (First), Nov. 3-8; Charlotte, W 111 (First). Nov. 17-22
MEYER, BOB AND BARBARA, DYNAMICS OF SPIRITUAL GROWTH
Batrom, Rouge, LA (First). Nov. 8-12, Sildep, LA (First). Nov.
15-19: Reserved, Nov. 22-26: Jacksonville, FL (First). Nov. 30- Dec. 4
*Meyer, Virgil: Franklin, IN. Nov. 3-8
MICKEY, BOBBY: Chickasha, OK. Nov. 3-8; Holland, CO. Nov. 17-22
MILLER, HENRY AND RUTH: Woodstown, NJ. Nov. 8-6: Hedges-
ville VA (Shyders Chapel, Independent). Nov. 17-22
MILLHUFF, CHARLIE, Richmond, VA (Drove Awake Inc.). Nov 5-8: Payson, WA (First). Nov. 11-15: Seattle, WA (Aurora) Nov. 18
22: Reserved, Nov. 27/29
MILEEDORF, WALTER: Camden, SC (First). Nov. 10-15: Charleston, SC. Nov. 17-22; Voron, SC. Nov. 24-29
MIRACLE, WALTER: Marielles, IL. Nov. 3-8: Indianapolis, IN (Ritter Ave). Nov. 10-15
MOORE, NORMAN: Scottsdale AZ. Nov. 8-15: El Cajon, CA (Rene Ave. Nov. 17-22: Denver, CO (First). Nov. 29- Dec. 4
MORRIS, CLEDRE: Orlando, FL (Lockhart), Nov. 8-15
MOWER, BRANCE, VICI (First). Nov. 3-8; Fort Walton Beach, FL (First). Nov. 17-22
MULLEN, DIVERNE: Warren, OH. Nov. 3-8: Ott (Grace). Nov 17-22
NEFF, LARRY & PATRICIA Richmond KY (First). Nov. 3-8: Carlisle, PA (Evangel Christian). Nov. 10-15: Birdstreet, PA (Evangel, Madison). Nov. 17-22: Herrando, FL Nov. 29- Dec. 70
Wade, Kenneth: Case Grande, AZ, Nov. 10-15; Alliance, NE, Nov. 18-22; Reserved, Nov. 23-30
Walker, Lawrence: New Smyrna Beach, FL, Nov. 17-22
Wallace, J. C.: Georgetown, KY, Nov. 10-15; Louisville, KY (St. Matthews), Nov. 17-22
Ward, Lloyd & Gertrude: Lowell, OH, Nov. 3-8; North Fort Myers, FL, Nov. 15-22
Welch, Darlene: Glasgow, KY (First), Nov. 1; Frankfort, KY (First), Nov. 6-8
Wells, L. N.: Drumright, OK, Nov. 3-8; Wapakoneta, OH, Nov. 10-15; Jonesboro, AR (Roger Chapel), Nov. 17-22; Reserved, Nov. 24-29; El Reno, OK, Nov. 29-Dec. 6
West, E. B.: Almar, NM (Wes.), Oct. 25-Nov. 1
White, Curtis: Smith Center, KS, Nov. 5-10; Oswego, KS, Nov. 17-22
Williams, Lawrence: Colora, MO (Rising Sun), Nov. 9-15; Maysville, MO, Nov. 16-22; Guthrie, OK (Diocese), Nov. 30-Dec. 6
Wiseman, Lenoy & Jo: Nacogdoches, TX (First), Nov. 3-8; Kansas City, MO (Dundee Hills), Nov. 17-22; Reserved, Nov. 24-29
Woodward, S. S.: Salem, IL (First), Nov. 4-8; Springfield, OH (Maplewold), Nov. 10-15; New Carlisle, OH, Nov. 17-22; Wintima, IN, Nov. 29-Dec. 6
Wylie, Charles: Farmington, IA (First), Nov. 3-8; Sioux City, IA (First), Nov. 10-15; Evansville, IN (First), Nov. 17-22; Hogoton, KS, Nov. 29-Dec. 6
Withy, Dennis: Oklahoma City, OK (Overholser), Nov. 10-15

*Receive ministerial pension but are actively engaged in the field of evangelism

NEWS OF EVANGELISM

Bowing Green, Ky.: Grace Church recently had an unplanned revival that began with a Tuesday night concert by George and Charlotte Dixon. This small, growing church was hungry for spiritual refreshment.

The Dixons were met in Bowling Green by Rev. Ronald and Charline Hill and their two sons. They were just out of Nazarene Bible College, on their way home to West Virginia, and into full-time evangelism. They had been saved in one of Brother Dixon's meetings.

When the Dixons left to go to another scheduled meeting, the Hills were asked to stay, and God gave revival. Six people received the experience of entire sanctification, two young men answered the call to preach the gospel, and one was saved.

Norman Paschal, pastor

Tuscaloosa, Ala.: The church recently had revival with Rev. Walter Mingledor, a former pastor who is now in the field of evangelism. Rev. Mingledor is an excellent preacher and challenged church members to greater commitment and faithfulness. There were good altar services, and people were greatly benefited through the ministry of this former pastor.

—W. E. Carruth, pastor
DISTRICT ASSEMBLY REPORTS

AKRON

The 39th annual assembly of the Akron District met at Canton, Ohio. District Superintendent Floyd O. Flemming, completing the second year of an extended term, reported.

Dr. Charles H. Strickland, presiding general superintendent, ordained Steven Haddix, David Cowles, Dorman Patterson, and Michael Burns.

Elders George A. Gribben Jr., Russell J. Long, Sr., Paul Merki, and Austin H. Wright and laymen James R. Coughenour, William R. Davis, Gene Frye, and Del Sanford were elected to the Advisory Board.

Mrs. Floyd O. Flemming was reelected NWMS president; Rev. Gerald Whetstone was elected NYI president; and Rev. Kenneth Culbertson was reelected chairman of the Board of Christian Life.

KANSAS

The 72nd annual assembly of the Kansas District met in Wichita, Kans. District Superintendent Marselle Knight, completing the first year of an extended call, reported.

Dr. William M. Greathouse, presiding general superintendent, ordained Mike Edwards, Robert Barnard, Ray Summers, Don Eaton, and Roger Yost.

Elders Charles Pickens, Gene Williams, and Lyle Curtis, and laymen Don Bird, Dwight Sauer, and Marvin Snowbarger were elected to the Advisory Board.

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

NORTHWESTERN ILLINOIS

The 33rd annual assembly of the Northwestern Illinois District met at the Manville, Ill., Nazarene Camp. District Superintendent Floyd H. Pounds was reelected for a four-year term.

Presiding General Superintendent Eugene L. Stowe ordained John Mongerson, Dennie Davis, Uriah Ramsey, Phil Rudy, Riley Powell, and Larry Stover.

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

Mrs. Carol Pounds was reelected NWMS president; Rev. Richard Blodgett was elected NYI president; and Rev. Duane Kaufman was reelected chairman of the Board of Christian Life.

EAST TENNESSEE

The 34th annual assembly of the East Tennessee District met in Cookville, Tenn. Retiring District Superintendent Glen Jones reported.

Doyle C. Smith was elected district superintendent for one year.

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

Elders Charles Patton and James Stagg and laymen Don Moore and Ronald Peach were elected to the Advisory Board.

Jimmy Hodge was reelected NYI president and LeRoy Davis was reelected chairman of the Board of Christian Life.

Pictured at the Akron District assembly (l. to r.) are: Dr. Charles H. Strickland, general superintendent; ordinands and wives, Rev. and Mrs. Steven Haddix, Rev. and Mrs. David Cowles, Rev. and Mrs. Michael Burns, Rev. and Mrs. Dorman Patterson; and District Superintendent Dr. and Mrs. Floyd O. Flemming.

Pictured are the Kansas District ordinands and their wives: (l. to r.—front row) Mrs. Ray Summers, Mrs. Mike Edwards, Rev. Mike Edwards; (second row) District Superintendent Marselle Knight, Rev. Ray Summers, Mrs. Roger Yost, Mrs. Don Eaton, Mrs. Robert Barnard, General Superintendent William M. Greathouse; (back row) Rev. Roger Yost, Rev. Don Eaton, and Rev. Robert Barnard.
Pictured at the Northwestern Illinois District Assembly, are (l. to r.) District Superintendent Floyd Pounds (standing); ordinands and wives, Rev. John Mongerson (seated), Rev. and Mrs. Dennie Davis, Rev. and Mrs. Uriah Ramsey, Rev. and Mrs. Phil Rudy, Rev. and Mrs. Riley Powell, Rev. and Mrs. Larry Stover; (back row) Rev. Robert Coy, district secretary; and Dr. Eugene L. Stowe, general superintendent.

Pictured (front row, l. to r.) are ordinands and wives at the Kansas City District Assembly: Rev. and Mrs. David Oliver, Rev. and Mrs. Mark Morgan, Rev. and Mrs. Larry Lott; (second row) Rev. and Mrs. Kenneth Stallings, Rev. and Mrs. Lloyd Stines, Rev. and Mrs. Sam Storkson, and General Superintendent Charles H. Strickland; (top row) Rev. and Mrs. David Johnston, Rev. and Mrs. Douglas Litskey, Rev. and Mrs. Michael Pitts, Consecrated Deaconess Mrs. Geneva Talley, Mr. Talley, and District Superintendent Milton B. Parrish.

Shown (l. to r.) are the ordinands and wives of the Iowa District, with District Superintendent Forrest E. Whittlatch; Rev. and Mrs. Gary Burkhart and Rev. and Mrs. Joseph Simmons; and General Superintendent V. H. Lewis.

Ordinands and wives from the Northwest Indiana District are shown (l. to r.) with General Superintendent Orville W. Jenkins; Rev. and Mrs. Jesse Mills, Rev. and Mrs. Don Rucker, Rev. and Mrs. Doug Haynes, Rev. and Mrs. Jim Gonyea, Rev. and Mrs. Michael Dittmer; and District Superintendent Thomas M. Hermon.

KANSAS CITY
The 57th annual assembly of the Kansas City District convened in Olathe, Kans. District Superintendent Milton B. Parrish, completing the first year of an extended term, reported.

Dr. Charles H. Strickland, general superintendent, ordained David Johnston, Douglas Litskey, Larry Lott, Mark Morgan, David Oliver, Michael Pitts, Kenneth Stallings, Lloyd Stines, and Sam Storkson. Geneva Talley was consecrated as deaconess.

Elected to the Advisory Board were elders Gordon Wetmore, Richard Young, Paul Cunningham, and Richard Niederhiser. Laymen Howard Hamlin, Otto Theel, C. W. "Bud" King, and Leland King were also elected to the Board.

Mrs. Milton (Tommie) Parrish was reelected NWMS president; Rev. Dana Walling was elected NYI president; and Joseph Biscoe was reelected chairman of the Board of Christian Life.

IOWA
The 66th annual assembly of the Iowa District met at Des Moines First Church. District Superintendent Forrest E. Whittlatch, completing the second year of an extended term, reported a new church in Waterloo, la.

Presiding General Superintendent V. H. Lewis ordained Gary R. Burkhart and Joseph W. Simmons.

Elders A. D. Foster and Gene C. Phillips and laymen Don A. Diehl and Merle D. Freed were elected to the Advisory Board.

Mrs. Forrest E. Whittlatch, NWMS president; Rev. Rick L. Williamson, NYI president; and Rev. Don C. Gasbow, chairman of the Board of Christian Life, were reelected to their respective offices.

NORTHWEST INDIANA
The 39th annual assembly of the Northwest Indiana District met in Portage, Ind. District Superintendent Thomas M. Hermon was reelected for a four-year term. He reported a new church, Gary Universal.

General Superintendent Orville W. Jenkins ordained Michael Dittmer, James Gonyea, Doug-
THOMAS V. ALLEN from Saraland, Ala., to Oneonta (Ala.) Union Hill
Gerald A. Austin to High Prairie, Alta., Canada
Donald Rucker, and recognized the credentials of Jesse Mills.
las Haynes, Donald Rucker, and recognized the
of Christian Life.
car Sheets was reelected chairman of the Board
Stan Martin was elected NYI president; and Os­
carlton D. Hansen, Crawford Howe, and Earl
DOUGLAS H. BOHALL to Andersonville, Ind.
Paul E. Carruthers to Sedalia, Mo.
Richard Burk from associate, Medicine Hat, Alta.
Kirk Chipote from Jonesboro (Ark.) Rogers
Edgar N. Craig to High River, Alta., Canada
Alvin J. Denny to Dayton (Ohio) Pleasant Valley
Robert Dipert from Westlock, Alta., Canada,
Douglas M. Downs from student, Nazarene
Arthur L. Evans to Sapulpa, Okla.
Norman W. En to Eatonia, Sask., Canada
Larry R. Thomas from Lowell, Ind., to associate
David Browning, Philippines, Furlough ad­
Charles Johnstone, Argentina, Retired,
Robert Collins, Brazil, Furlough address:
Robert Dipert from Oklahom a City Pennsylvania Avenue, to Des M oines (Ia.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catharines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
Donald D. Rossiter from St. Catherines, Ont., Canada, to Moncton (New Brunswick, Canada)
Joseph L. Sharp from associate, Erlanger,
Joseph L. Sharp from associate, Topeka (Kans.) First
John M. Sanders to Summerville, S.C.
daughters, Gloria Watson, Berma Ridgeway, Juanita Staley, Reba Bunce, and Ruby Dubose; 12 grandchildren; 1 great-grandchild; 3 brothers; and 2 sisters.

MARGARET LOUISE DUKE died July 12 in Nashville. Funeral services were conducted by Rev. Millard Reed. Survivors include her husband, Rev. Horace Duke; a son, William Marshall; one daughter, Ruth Ann Bice; six grandchildren; and one sister.

LOIS BONNIE DUFFY, 54, died Aug. 31 in St. Petersburg, Fla. Funeral services were held in Kenneth City, Fla., with Rev. Randy Berkenk offi- ciating. She is survived by her husband, William; one son, Mark; one daughter, Kathryn Taylor; two grandchildren; and two sisters.

ALVIE COMER EAST, 71, died July 27 in Huntsville, Ala. Funeral services were conducted by Dr. Leon Chambers and Rev. Lorenzo Overton. Surviving are his wife, Unzell; 3 sons, Alvie, Wallace, and Phillip; 3 daughters, Patricia Brandt, Joyce Hughes, and Kaye Williamson; and 11 grandchildren.

REV. NELLIE ENCH, 87, died July 28 in Kankakee, Ill. Rev. John Hancock officiated at the funeral services. Survivors include her husband, Kenneth; one daughter, Lonnita Hines Biggs; two brothers; and three sisters.

MRS. MILDRED JENKINS HINES, 62, died Aug. 18 in Lenoir City, Tenn. Funeral services were conducted by Revs. Howard Field, John Bradley, and Chris Christopher. Survivors include her husband, Kenneth; one daughter, Lonnita Hines Biggs; two brothers; and three sisters.

MRS. DOROTHY HOCKING, 69, died Aug. 1 at Fairfield, Ill. Funeral services were conducted by Rev. Harold Frodge, evangelist. She is survived by one daughter, Linda; five grandchildren, one great-grandson; one sister; and one brother.

REV. CLEVELAND D. HOLLEY, 63, died July 3 in Vicksburg, Mich. Funeral services were conducted by District Superintendent C. Neil Strait and Revs. U. B. Godman, Richard Lash- ley, and Don Gibson. Rev. Holley pastored for 22 years and was in evangelism for the past 12. Surviving are his wife, Lorna; one son, Donald Lewey; one daughter, Kathy Meighen; his mother; two children; two brothers; and two sisters.

MRS. EVA PAULINE (SMITH) HUTCHISON, 79, died Aug. 4 in DeQueen, Ark. Funeral services were conducted in her home church, Broken Bow, Okla., by Rev. Johnny Harrison. She is survived by 4 sons, Jack, Calvin, Wiliam, and Kenneth; four daughters, Bernice Jeter, Helen Tushka, Ida Sossaman and Verna Everett; 22 grandchildren; 23 great-grandchildren; one brother, and one sister.

REV. HAROLD LAY, 59, died Aug. 13 in Kansas City, Mo. Funeral services were conducted by Rev. Richard L. Trimmell in Kansas City, in-
JEFFREY SCOTT LOGAN, 19, died Aug. 22 in Wurtland, Ky., following a fall. Funeral services were conducted by Rev. Charles Sparks and Rev. Billy Reid Allen. He is survived by his parents, Bill and Judy Logan; two brothers, Gregory and Steven; and grandparents.

ANDREW (ANDY) MEDFORD, 57, died Aug. 1 in Coffeyville, Kans. Funeral services were conducted by Rev. Floyd Hess and Rev. Ralph Jared. Survivors include his wife, Shirley; one son, Andrew; three daughters, Sharon, Cathy, and Mrs. Linda Wilson; two grandchildren; his mother; five sisters; and three brothers.

QUESTA J. NICKERSON, 21, was killed in an auto accident in Belton, Mo., on Aug. 9. Funeral services were conducted by Rev. Doug Litesey. She is survived by her parents, Mr. and Mrs. Arnold E. Nickerson; a brother, Arnold; two sisters, Donna Louise and Pamela Ann; and her maternal grandmother.

MRS. SYLVIA O. PHILLIPS, 85, died Aug. 9 in Sierra Madre, Calif. Funeral services were conducted by Dr. J. George Taylorson and Dr. Orian G. Burison in the Pasadena Breshe Church. She is survived by her son, Roy J. Phillips, Jr.; 3 daughters, Opal Maynard, Alta Aileen Phillips, and Patricia Hall; 10 grandchildren; 28 great-grandchildren; 1 great-great-grandchild; and 2 sisters.

JAMES EDWARD RICHARDS, 82, died April 4 in Portland, Ore. Services were conducted by Rev. Richard Taylor, Alan Rodda, and Ray Leach. Surviving are his wife, Berglioth; and one brother.

MRS. JULIET (JEWEL) EMILY SORG, 99, died Aug. 19 in Waterloo, la. Surviving are his wife, Darlene; 2 sons, Shelby and Lyle; 3 daughters, Anita Ciscell, Ellen McFadden, and Linda Myers; 12 grandchildren; 4 brothers, and 2 sisters.

BEDMANT was in Waterloo, la. Surviving are his wife, Darlene; 2 sons, Shelby and Lyle; 3 daughters, Anita Ciscell, Ellen McFadden, and Linda Myers; 12 grandchildren; 4 brothers, and 2 sisters.

JAMES EDWARD RICHARDS, 82, died April 4 in Portland, Ore. Services were conducted by Rev. Richard Taylor, Alan Rodda, and Ray Leach. Surviving are his wife, Berglioth; and one brother.

MRS. JULIET (JEWEL) EMILY SORG, 99, died Aug. 19 in Waterloo, la. Surviving are his wife, Darlene; 2 sons, Shelby and Lyle; 3 daughters, Anita Ciscell, Ellen McFadden, and Linda Myers; 12 grandchildren; 4 brothers, and 2 sisters.

Jeffrey Scott Logan, 19, died Aug. 22 in Wurtland, Ky., following a fall. Funeral services were conducted by Rev. Charles Sparks and Rev. Billy Reid Allen. He is survived by his parents, Bill and Judy Logan; two brothers, Gregory and Steven; and grandparents.

Andrew (Andy) Medford, 57, died Aug. 1 in Coffeyville, Kans. Funeral services were conducted by Rev. Floyd Hess and Rev. Ralph Jared. Survivors include his wife, Shirley; one son, Andrew; three daughters, Sharon, Cathy, and Mrs. Linda Wilson; two grandchildren; his mother; five sisters; and three brothers.

Questa J. Nickerson, 21, was killed in an auto accident in Belton, Mo., on Aug. 9. Funeral services were conducted by Rev. Doug Litesey. She is survived by her parents, Mr. and Mrs. Arnold E. Nickerson; a brother, Arnold; two sisters, Donna Louise and Pamela Ann; and her maternal grandmother.

Sylvia O. Phillips, 85, died Aug. 9 in Sierra Madre, Calif. Funeral services were conducted by Dr. J. George Taylorson and Dr. Orian G. Burison in the Pasadena Breshe Church. She is survived by her son, Roy J. Phillips, Jr.; 3 daughters, Opal Maynard, Alta Aileen Phillips, and Patricia Hall; 10 grandchildren; 28 great-grandchildren; 1 great-great-grandchild; and 2 sisters.

James Edward Richards, 82, died April 4 in Portland, Ore. Services were conducted by Rev. Richard Taylor, Alan Rodda, and Ray Leach. Surviving are his wife, Berglioth; and one brother.

Juliet (Jewel) Emily Sorg, 99, died Aug. 19 in Waterloo, la. Surviving are his wife, Darlene; 2 sons, Shelby and Lyle; 3 daughters, Anita Ciscell, Ellen McFadden, and Linda Myers; 12 grandchildren; 4 brothers, and 2 sisters.

**EVERY FOURTH PERSON A MUSLIM BEFORE LONG?** In a recent lecture in Wetzlar, West Germany, Pastor Eberhard Troeger of Wiesbaden, expert on Islam and director of the Protestant Mission in Upper Egypt, expressed the view that after Communism and other post-Christian ideologies, Islam had become the greatest challenge to Christianity, claiming to be the only true religion and to offer a perfect religious-social societal structure. Both reform and conservative Muslims regard themselves as a great alternative in the face of a largely materialistic West and an atheistic East.

According to Pastor Troeger, Islam is spreading on a worldwide scale, and before long, every fourth person will be a Muslim. Whereas in 1900 there were only 100 million Muslims compared with 500 million Christians, Islam now has 700 million adherents—a figure almost as high as the number of nominal Christians throughout the world. Representatives of Islam even claim that there are 1,000 million Muslims, said Troeger.

There are over 5 million Muslims in Western Europe, the majority in France (2 million), followed by the Federal Republic of Germany (1.7 million). More and more, Islamic centers and schools are being established in German towns, financed mainly by funds from Saudi Arabian oil. A London-based Islamic council for Europe spends “very large sums on propaganda among Muslims and Christians.” According to Troeger, it is even “in” to become a Muslim in certain areas of Europe, e.g., Spain, particularly among left wing and environmental groups.

**SALVATION ARMY TO NEW JERSEY.** The Salvation Army is moving its national headquarters to Verona, N.J., effective January 1, 1982, in order to bring separated departments under one roof. “The centralization should improve efficiency and coordination of functions,” said Commissioner Ernest W. Holz, national commander.

Good transportation and moderate-cost office space were among the factors which led to the choice of New Jersey as a relocation site. The National Public Affairs and World Services Office will remain in Washington, D.C. All other functions of National Headquarters will be centralized in Verona.

**CHURCH OF ENGLAND URGED TO MAKE RADICAL CHANGES.**

An ecumenical panel urging the Church of England to make radical reforms says the mother church of 65 million Anglicans worldwide is middle-aged, male-dominated and “shackled by tradition and archaic practices.” The panel recommended a slow separation of church and state. Queen Elizabeth II is temporal head of the Church of England.

The panel’s recent report concluded that the 400-year-old Protestant Church of England is widely regarded as an institution of the privileged and has not carried out its Christian mission. The recommendations were endorsed by the Church of England’s 56 representatives who held discussions with the panel. The panel comprised 13 men and 4 women and represented churches in 14 countries.

The 3 million U.S. Episcopalians were represented by Robert Ayres, vice-chancellor of the University of the South in Sewanee, Tenn. By failing to accept women priests, the Church of England missed an opportunity to witness that men and women are “equal in the sight of God,” the report said.

“We see the Church of England as a mainly middle-class church for children and for middle-aged and old people, those who are inactive in society,” the panel said. “As we have gone ‘round the dioceses, our overwhelming impression was been of near-empty churches. The liturgy does not speak to the people, it seems to be a formality....”

**Showers of Blessing**

**Program Schedule**

November 8
“The Good News”

November 15
“Expert on ‘If’”

by W. E. McCumber, speaker
We were discussing Christian rewards, including the “crown of righteousness” (2 Timothy 4:7-8), the “crown of life” (James 1:12; Revelation 2:10), and the “crown of glory” (1 Peter 5:4). We receive many blessings here on earth as Christians. When do we receive these crowns?

According to 2 Timothy 4:8, the crown of righteousness is given “at that day” when Christ appears to function as the “righteous judge.”

According to James 1:12, the crown of life is given after temptation has been endured, and Revelation 2:10 places this beyond death, for temptation and tribulation continue through this life.

According to 1 Peter 5:4, the crown of glory is given to faithful under shepherds “when the chief Shepherd shall appear.”

All these symbols of reward, pointing to a share in the life and glory of Jesus Christ, anticipate His second coming as the time when Christians receive their highest rewards.

In a church I attended as a visitor, the pastor said it was sinful and disobedient to God for a Christian to go to a psychiatrist. He equated psychiatry with witchcraft and spiritualism. He quoted lots of Scripture, especially, “Let this mind be in you, which was also in Christ Jesus.” He said Jesus was the best and only help we need.

What do you think about this?

I think the best psychiatry ever expressed is found in the teachings of Jesus Christ, and I agree that He is our best help. I don’t agree that He is our only help, for He can channel His help for our emotional disorders through good psychiatrists, just as He channels His help for our physical disorders through internists and surgeons. I know some Christian psychiatrists who help people discover and develop “the mind that was in Christ Jesus.”

The value of a psychiatrist for a Christian would certainly depend upon that doctor’s view of life, including his view of Christ and Christianity. Psychiatrists should be chosen with care.

I would like your opinion on Christians telling jokes about ethnic minorities. I’m not judging, but such jokes bother me.

Such jokes contain an element of cruelty unbecoming to the people of God. They confirm the warning of James about the difficulty of taming the tongue (James 3:2-8). Only the Lord can so fill us with love that we will avoid giving needless offense by such unguarded and unwise use of our tongues.

We have teenagers and try to discourage them from listening to rock music. Our pastor tells them them he sees nothing wrong with it. How can we best handle this situation?

Well, I know very little about rock music for I can’t bear the noise and beat on my eardrums and never listen to it. I do know that it has a history of close association with drugs and crimes. All music must be judged by its content, purpose, and influence, and “rock” is no exception.

Avoid, if possible, driving a wedge between yourselves and your children, or between them and your pastor. Talk to him frankly about your convictions, listen to him carefully about his, and then try to work out a mutual strategy for coping with this situation.

Ultimately, you are responsible for the ordering of life in your home, however, and you must keep this in mind when you cannot agree with your pastor or he with you.
SOMETHING BIG COMING UP

- Schoolteacher Evaluated!
- Church Classroom Tested!

EXPAND YOUR WEEKNIGHT PROGRAM TO TOTAL FAMILY MINISTRY WITH THE CHIPPEWA PRESCHOOL CARAVAN CURRICULUM

Undated, Two-Year Cycle...
Beginning with the September/October/November, '82, Quarter

CHIPPEWA LEADER’S GUIDE
VOLUME I
Nine months of plans and techniques for teaching preschool Caravan, 136 pages.
Per year, $6.95 (tentative price)

CHIPPEWA VISUAL PACKET
VOLUME I
Beautiful full-color teaching and manipulative aids.
C-1 Per year, $15.95 (tentative price)

MATERIALS AVAILABLE AUGUST 1, 1982

An Important CHILDREN’S WEEKDAY MINISTRY for Your Church
PLAN AND BE READY TO BEGIN IN SEPTEMBER, 1982

CHILDREN’S MINISTRIES
Division of CHRISTIAN LIFE AND SUNDAY SCHOOL
Shepherd Church was organized in 1927 on Dartmouth Ave. in Columbus, Ohio. This community was called Shepard, thus the name of the church. A small frame building was built and housed the congregation until January 1, 1950. The church then moved into a larger and more adequate edifice near Nelson Road. There the congregation grew until it became necessary to rebuild and the church was relocated in Gahanna, some five miles east, and on January 31, 1962, moved into the Jefferson Elementary School gym. The present site of 38 acres was purchased in 1962. A year later, construction on the new church began. The building of 21,000 sq. ft. was constructed in about seven months, and it became the new church home beginning April 8, 1964.

Rev. Edward K. Richey has been pastor for nearly 37 years, all but three years of his entire ministry. □

100TH CHURCH LAUNCHED FOR 1980-85

The 100th new Church of the Nazarene for the quinquennium 1980-85 was organized September 13 by Dr. James Blankenship of the San Antonio District in Devine, Tex. This signals the best 20-month period in more than a decade in new church starts. There are 40 months left in the quinquennium and with the accelerating pace of local church activity and launching church-type missions, the denomination could be realizing a new wave of extension building in the church. Dr. Raymond W. Hurn foresees the possibility of 546 new churches in Britain, Canada, and the U.S.A. for the quinquennium.

By mid-September, 235 pastors and local churches had committed themselves to the launching of a new church. Additional targets, 537 of them, had been named by district superintendents and local churches. Perhaps the brightest spot in new church planting is the 11 new churches organized from January to September in 1981 among American Blacks. Black church growth has followed an interesting pattern. There were only 6 in 1948, 61 by 1970, and now there are 102 predominantly Black churches in the United States, Canada, and Great Britain. □

—NCN

May 31, Rev. and Mrs. Timothy James Diller dedicated their son, Timothy James, to the Lord. Little Timothy is the fifth generation of Nazarenes. He is held by his mother, Michelle (Reezer) Diller. To the right is grandmother Mrs. Marge Reeser, great-grandfather Mr. Clyde Grubb, and great-great-grandmother Mrs. Tola Grubb. Rev. Diller is a ministerial student at Nazarene Bible College and he and his family live in Colorado Springs. The others are area residents of Vicksburg, Mich. Pastor U. B. Godman had charge of the dedication held at Vicksburg Chapman Memorial Church.
Special Holiday Features

**CHRISTMAS MANGER SET.** You can put together for decoration in the home or makes a great learning center for children's Sunday School classes. The beautiful color scenes and lifelike figures are made of thick index board. There is a place for an electric light. Comes disassembled in box. 17 pieces. Size. 27 x 27 1/2". H-743 $5.95

**JESUS IS BORN ADVENT CALENDAR.** Colorful, spiral-bound Advent calendar. Opens from top and features five double-page spreads: one for each of four weeks before Christmas plus spread for Christmas day. Daily Bible-based verse devotions are written so children can understand and enjoy. Seven corresponding "pop up" windows at bottom of page give Bible passage then pop open to reveal surprise picture for each Advent day. 12 pages. 11 x 8 1/2". Paper. GI-1006 $3.95

**CHRISTMAS COOKIE CUTTERS.** Contains 12 festive cookie cutters in traditional Christmas shapes. Cutters have raised imprint lines for beautiful detail. Includes an eight-piece manger scene, recipes, decorating hints, and can also be used as tree ornaments. GI-1970 $4.95

**ADVENT CALENDAR**
This beautifully colored calendar from West Germany will make a lovely wall hanging for the Advent season. Behind each of the windows is an appropriate scripture verse and an illustration from the Nativity story. Comes in its own mailing envelope for convenient gift giving. GI-9713 $1.50; 10 for $13.50

**Tree Ornaments**

**ANGEL IN TRIANGLE.**
Gold star at top. 3/4" long. Made of wood. AW-1094 69c

**RUSTIC NATIVITY.**
Real wood Nativity scene to hang on tree. Figures are colorfully painted. Size. 2 x 2". AW-888 $1.69

**HANGING FABRIC ANGELS.** Made of an assortment of bright Christmas colors. Holly and ribbon on each angel. Size. 4". GI-58 $2.25

**CHRISTMAS CANDY BOXES.**
Everyone looks forward to candy on Christmas. Your people will be happy when they receive these attractive candy boxes in holiday colors. Easily assembled and made of sturdy material. Will hold a half pound of candy. Size. 3 x 4 1/4 x 1 1/2". with handle. Packaged in 50s. CH-8 ORNAMENT DESIGN 1 package $2.95
CH-20 SHEPHERD SCENE 1 package $2.95

**Advent Amazement**

**Make a Christmas Banner!**

**DO-IT-YOURSELF BANNER KIT**
You can create a design of your own. The kit contains enough material for one large banner or several smaller ones. There's a large piece of burlap for background; colorful felt pieces for cutout designs; yarn for outlines and letters; patterns for symbols, letters, and words; plus glue to put it all together. H-89 $12.95

**SIGNS OF CELEBRATION**

**How to Design Church Banners**
By Edie Lauckner. Over 57 specific suggestions are made for banners in the church. Will help you produce meaningful banners that convey the message of the Christmas season. 37 pages. Paper. CH-89 $2.75

USE SPECIAL OFFER COUPON ON PAGE 22

Speciality items you'll want on hand ready to use starting the first of December

ORDER AT ONCE!
Prior to his NTS career, Galloway was registrar and director of admissions at Northwest Nazarene College, where he also taught in the Psychology and Religious Education departments. He has served on the pastoral staff of both Dallas First Church and Nampa, Idaho, College Church.

Dr. Galloway received the Ph.D. and M.Ed. degrees from the University of Wyoming. He was awarded the B.D. degree from Nazarene Theological Seminary and the M.R.E. degree from Southwestern Baptist Theological Seminary in Fort Worth, Tex. He completed his undergraduate work at Northwest Nazarene College in Nampa, Idaho.

Dr. Galloway’s election became effective September 29.

He and his wife, Mary Alaye, have two daughters: Sheryl, married and living in Olathe, Kans.; and Jan, now graduated from NNC and living in Nampa, Idaho.

ABS THANKS NAZARENES FOR SUPPORT

Recently the American Bible Society sent a report of its work to the Church of the Nazarene. In part, the report read: “On behalf of the millions of people who met our Lord Jesus through the pages of Scripture in 1980, the ABS would like to express its sincere thanks to the churches and agencies of the Church of the Nazarene for their share in this work of evangelism. The denomination’s support for each of the past four years has averaged about nine cents per member, or a total of $54,915.

“Probably the most important translation to appear anywhere in the world in 1980 was the complete Bible in Today’s Chinese version. Gifts from individuals and organizations such as the Church of the Nazarene have made this important event possible. Not since the Chinese Union Version appeared in 1919 has the world’s most populous nation had a Bible in the current idiom.”

To aid the ABS in its worldwide effort, and to strengthen the partnership between the churches and the ABS, an Advisory Council was held last year. Representing the Church of the Nazarene on this council were Rev. Gary A. Henecke, executive director of Youth Ministries; and Dr. Paul Orjala of Nazarene Theological Seminary and member of the ABS Board of Managers.

At the Advisory Council meeting, several important resolutions were adopted. Of special significance is the resolution encouraging “greater financial support from churches and the total Christian community . . . and urging the churches to set a goal of at least 10 percent annual growth in financial support to the work of ABS.”

The denomination-wide offering for the American Bible Society is encouraged during the month of December. Youth Ministries/Division of Christian Life is the sponsoring agency for this vital offering for Scripture evangelism.

—NCN

CHURCH CONSTRUCTION TOPS $1 MILLION IN BRITISH ISLES SOUTH

Churches in the British Isles South District are engaged in building programs “unparalleled in the United Kingdom,” according to District Superintendent Thomas W. Schofield. “Our people are completing building projects, in value of $1,309,000,” he writes, “and our indebtedness overall in these projects will be $890,000.”

In a letter to Dr. Raymond Hurn, director of Church Extension Ministries, Rev. Schofield also reported church planting projects underway in Heeley and Taunton. Current construction is taking place in Brooklands (Manchester), Thetford (East Anglia), and Woodside (Watford).

NO USED CLOTHING TO HAITI!

DO NOT, repeat—do NOT send any kind of used clothing to Haiti.

The government forbids receiving of used clothing. Packages sent are confiscated and destroyed. PERSONS TO WHOM PACKAGES ARE ADDRESSED could be in trouble with the government for disobeying the law.

PLEASE DO NOT SEND ANY USED CLOTHING TO HAITI!
NIV Bible Cassette

You've never heard anything quite like it! The *New International Version* of the Bible presented with multi-voice characterization, well-researched sound effects, and underscored with appropriate music. An introduction of each book by Dr. W. A. Criswell helps set the mood of this dramatized listening experience.

Through these professionally recorded cassettes you will not only follow the NIV text *verse by verse*, you will share the feeling of being *there in person.* More than 90 minutes of listening on each cassette. Conveniently packaged with 14 cassettes in special 6" x 9" x 2½" vinyl cases designed to fit into a bookshelf. Fully guaranteed for life against defect.

*Now you can enjoy the Bible everywhere! In the car... around the house... at special gatherings.*

<table>
<thead>
<tr>
<th>Code</th>
<th>Description</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>TAX-16630</td>
<td>New Testament</td>
<td>$69.95</td>
</tr>
<tr>
<td>TAX-16636</td>
<td>Psalms/Proverbs</td>
<td>$34.85</td>
</tr>
<tr>
<td>TAX-16647</td>
<td>Old Testament—Genesis to 1 Samuel 14</td>
<td>$69.95</td>
</tr>
<tr>
<td>TAX-16648</td>
<td>Old Testament—1 Samuel to Psalm 115</td>
<td>$69.95</td>
</tr>
<tr>
<td>TAX-16649</td>
<td>Old Testament—Psalm 116 to Malachi 4</td>
<td>$69.95</td>
</tr>
</tbody>
</table>

**NIV Pictorial Bible**

An entirely new concept in a Bible combining more than 500 full-color photographs, maps, and charts, drawings and pictures with the popular *New International Version.*

Pictures show Bible locations, give historical data, and amplify the meaning of the text. Extensive notes, study helps, and background information depict the world and cultures in which the people and events originally appeared.

*A Bible without parallel for daily reading, family use, and personal study, drawing interest to passages heretofore overlooked.*


*Order NOW—in time to wrap for Christmas*

NAZARENE PUBLISHING HOUSE • Post Office Box 527, Kansas City, Missouri 64141

**Prices subject to change without notice**

USE SPECIAL OFFER ORDER COUPON ON PAGE 22