AN EDITORIAL

REVIVAL IN THE MIDST
OF GOD'S PEOPLE

"REVIVALS NEVER COME CHEAPLY OR ACCIDENTALLY."

As we mark the seventy-fifth anniversary of the founding of the Church of the Nazarene, it is unmistakably clear that the church we enjoy was born in the midst of a genuine revival, a real outpouring of the Holy Spirit in revival and renewal power. Perhaps our greatest need in this seventy-fifth year is another visitation of God's spirit in revival and renewal power upon the church.

Revivals never come easily or cheaply. There is always personal cost—humility of heart, a receptive ear to God's voice, an obedient and contrite spirit. Revival implies brokenness, renewal, restoration, rehabilitation, and spiritual reconstruction. It brings relief from the burden of sin and recovery for backslidden Christians. It eventually reaches out to the unsaved and the unchurched, but it begins with God's people.

Revival is the work of the Holy Spirit of God among His people producing humbled hearts, a deep sense of unworthiness, brokenness of spirit, conviction for sins of disobedience, destruction of spiritual indifference, and deliverance from spiritual lethargy. The Holy Spirit brings spiritual life and health, and power for holy living among God's people. Revival is personal—the dealing of God's Spirit with the individual. Are we ready for such revival? Do we really want God's visitation in this manner? Would we face up to the deep searching and moving of God's Spirit in our hearts?

One who lived long ago in a time of great spiritual as well as material and national need was the prophet Nehemiah. When he came back from captivity to help restore and rebuild the nation of the Jewish people, he declared his action: "Now it came about when I heard these words, I sat down and wept and mourned for days; and I was fasting and praying before the God of heaven" (Nehemiah 1:4, NASB).

He knew the need of renewal and restoration, but he did more than merely face the need—he responded by weeping, mourning, fasting, and praying for days before the God of heaven. He was filled with compassion for the desolation of Jerusalem—the reproach of the people, the broken down walls, the burned gates, the need for revival throughout the city and the land.

Nehemiah's weeping was no momentary expression of compassion. For days he mourned and mourned deeply burdened over the neglect and indifference of the people of God. More than that, he was forced to fast because of the intensity of his burden for his homeland and his people. As he fasted and waited before God, undoubtedly every hunger pain reminded him of his fasting. Thus as he fasted he continued to bombard the throne of heaven with his cry for revival.

The Psalmist cried, "Wilt thou not revive us again: that thy people ma rejoice in thee?" (Psalm 85:6).

Again I remind us, revivals never come cheaply or accidentally. Nehemiah prayed to the God of heaven. Here is the delivery room of genuine revival. Here is where the labor pains of godly concern result in the birth of revival.

He organized—he wept—he mourned—he fasted—he prayed for days he prayed. Then renewal and revival came. Are we willing to travel this route in our day? God make it so in this our Diamond Jubilee Year!

by General Superintendent Orville W. Jenkins
RECENTLY, our house had a private electrical blackout. The houses and buildings all around us had electricity, but we had none. In searching for the problem we found there was no trouble between the source of our power and the house. All the power we needed for our lights and appliances was coming into the house as it should. The trouble was in the house itself. The power was there, waiting to be used. All the wiring and fixtures were in their proper place, and in working order—but there was no power.

We finally discovered that the main breaker switch had burned out and needed to be replaced. The replacement part was purchased and quickly installed. When the main power switch was flipped back on, lights brightened, motors started running, and food started cooking. The power that had been waiting to be used was now flowing freely throughout the house. The wires and fixtures were once again performing their intended tasks. Evidence of the power working in the house bounded. The blackout had ended!

Unfortunately, churches and believers experience their private spiritual blackouts as well. The Source of their power is present, waiting to be used. Each of the fixtures is in place and in working order—but there is no power. For one reason or another, a switch has been burned out (or turned off) and the power of God is not flowing through.

Jesus told his disciples: “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me” (Acts 1:8). Churches and believers are to be “endued with power from on high” (Luke 4:49). God intends that His power flow freely through them, giving light and life. This power is to be demonstrated through boldness in witnessing and the living of a holy life. How sad it is to see the power of Almighty God nullified by spiritual blackouts.

Whenever a spiritual blackout takes place, whatever the cause, we may be sure that God wants to fix the power failure. He has promised to meet all our needs (Matthew 6:33) and we know that He is “able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Ephesians 3:20). But restoration of power is not automatic.

Before God is able to restore spiritual power, action must first be taken on the Word of God. “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chronicles 7:14). “God resistenth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Humble yourselves in the sight of the Lord, and he shall lift you up” (James 4:6-8, 10). If these directives from God’s Word are followed, He will repair any power problems we may have and our lights will once again be able to shine brightly for Christ.

In times of spiritual blackouts, the problem is never in the Source of our power; God is the same “Yesterday, and to day, and for ever” (Hebrews 13:8). All the power we need is available to us, waiting to be used. If there is a spiritual blackout, the trouble lies within, and God’s Word must be applied to our hearts until His power is flowing freely through us. Then, the evidence of His power working in us will abound. We will be bold witnesses for the Gospel of Christ to a world that is lost and dying in darkness and sin. We will love a holy life. The blackout will be ended!
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Please keep your letters brief (50-150 words). Letters responding to other letters are not printed. We cannot reply personally to letters not selected for this feature. Address: LETTERS, Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.

COMMENDS VARIOUS TRANSLATIONS
I cut my teeth on the King James New Testament almost 80 years
(Continued on page 20)

MISSIONARY WRITES
Lately I am receiving the Herald of Holiness. Thank you very much. I am in Jerusalem about 20 years in our Nazarene church as a Sunday school teacher, and then we were obliged to move to Jordan. There we had our church and school. And when we came to Beirut, there we had our Nazarene church. Reg. Samuel Krikan was my brother-in-law. I worked in his church 30 years. Praise the Lord for his wonderful love and grace.
Miss P. K. Yardumian
Los Angeles, California

NOTE: UNSOLICITED MANUSCRIPTS WILL NOT BE RETURNED UNLESS ACCOMPANYED BY A SELF-ADDRESSED, STAMPED ENVELOPE.

MILLIONS KILLED, MANY SILENT
I am very concerned about a social evil occurring in our country in such proportions that an estimated 15 million people have been killed by it in 10 years. This evil is legal according to our Supreme Court, but according to Scripture it sounds like murder (for example: Luke 1:31, 41-44; Job 31:15; Psalm 139; Isaiah 49:5). These scriptures seem to say that the unborn are human. After all, we were all once unborn children. Will God hold us accountable for this evil? Can God wink at sin? I appreciate as a pastor the fact that our denomination has officially taken a stand against unnecessary abortion.

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A Pastoral Letter from the
BOARD OF GENERAL SUPERINTENDENTS

CHRISTIAN SIMPLICITY AND SPIRITUAL POWER

T
HE SEVENTY-FIFTH ANNIVERSARY year of the Church of the Nazarene affords a providential opportunity for us to get back to the basics that give dynamic purpose to the denomination in its earliest days. Commitment to our mission to preserve and propagate Christian holiness must be first and foremost. Three pastoral letters from the Board of General Superintendents will sharpen the focus on corollary concerns that need renewed emphasis.

The evangelical world is presently giving widespread attention to Christian simplicity. The thousands of Nazarenes who viewed the diamond jubilee film The Sun Never Sets in the Morning in last summer’s district assemblies will remember Dr. Phineas F. Bresee’s emphasis upon this subject. As he sat at his writing desk, he recalled that the original statement of mission written by him and Dr. J. P. Widney in October 1895 contained these words: “We seek ... the simplicity and spiritual power of the primitive New Testament Church.”

This same statement is still a part of Paragraph 24 in the 1980 Manual, which defines the mission and objectives of the church. But there is increasing evidence that this has become a neglected theme in the lives of too many of our people.

What do we mean by “Christian simplicity”?

Dr. Richard Foster in his very perceptive book Freedom of Simplicity states that “simplicity is a grace because it is given to us by God” (page 7). He goes on to say that “exterior simplicity flows from this true interior simplicity” (page 70). This is the correct order. It starts in the heart.

Christian simplicity makes spiritual values primary; material things secondary. The apostle John states this clearly when he cries out against worldliness in these words: “Love not the world, neither the things that are in the world” (1 John 2:15, italics mine).

A practical application of this biblical principle is our traditional position stated in the General Rules of the Manual. It calls on Nazarenes to evidence their commitment to God by avoiding “the indulging of pride in dress or behavior. Our people are to dress with a Christian simplicity and modesty that becomes holiness.” First Peter 3:3-4 speaks especially to Christian simplicity and modesty that becomes holiness: “Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. Instead, it should be that of your inner self, the

unfading beauty of a gentle and quiet spirit, which is of great worth in God’s sight” (NIV).

In our seventy-fifth year we should give careful attention to this timeless tenet of holy living. This is not a call for a new legalism. Rather it is a summons to assign the proper priority to the Christian simplicity that has characterized the Body of Christ from the beginning.

Such simplicity will directly contribute to spiritual power in our church today as it did to the primitive New Testament Church and to the early Church of the Nazarene. The simple, nonmaterialistic life-style of early Christians and pioneer Nazarenes confirms this principle. Their value systems were correct. One evidence of this was their attitude toward material things. Acts 4:32 records the fact that “No one claimed that any of his possessions was his own, but they shared everything they had” (NIV). The very next verse declares the results of this selfless spirit: “With great power the apostles continued to testify . . .”

Our Nazarene forefathers were few in number. Their means were limited. But their single-minded devotion to the cause of Christian holiness caused them joyfully to make available all they possessed for the founding of the new church. Small wonder that outpourings of spiritual power were the “order of the day” and that the young church expanded rapidly in the power of the Spirit.

If we are to impact our world meaningfully, we must return to this same kind of Christian simplicity. Our preoccupation with the accumulation of personal wealth, lavish homes, and luxury automobiles must be replaced with a purposeful commitment to a life-style that rules out extravagance.

The same principle must apply to our church buildings. Dr. Bresee’s call for functional facilities rather than lavish, extravagant ones should be heeded by congregations contemplating building programs. Our only hope of reaching the 2½ billion people in our world who are untouched by any Christian witness is to free up every possible resource of time, energy, and money for world evangelism. Anything less will compromise the commission of our Lord to “Go and make disciples of all nations” (Matthew 28:19, NIV).

We call our people everywhere to experience a revival of Christian simplicity that will release the spiritual power of the primitive New Testament Church as a sincere expression of “Celebrating Our Holiness Heritage” in this year of jubilee.

EUGENE L. STOWE for BOARD OF GENERAL SUPERINTENDENTS

V. H. LEWIS

Orville W. Jenkins

Charles H. Strickland

William M. Greathouse

Jerald D. Johnson

OCTOBER 15, 1983
An Appraisal of Luther

by J. KENNETH GRIDER

THE YEAR 1983 is the 500th anniversary of the birth of Martin Luther, the most significant leader in the Protestant Reformation.

Luther might be the single most significant Christian leader since Bible times. He is certainly one of the few most significant leaders—along with such others as Augustine, Calvin, and Wesley.

This kind of high estimate of Luther's significance is made on two major bases: his kind of leadership and his kind of teaching.

As a leader Luther was courageous. It took more courage than most of us would be able to muster for him to burn, in a somewhat public bonfire, the papal bull that ordered him excommunicated if he persisted in his opposition to easy indulgences and a repentance that was perfunctory. It took courage for him to stand before the Diet of Worms, chaired by Emperor Charles and composed of civil and ecclesiastical authorities who had the power to sentence him to death (and who did that) and say, “Here I take my stand: so help me, God.”

Luther as a leader was also wise. He was sometimes unwisely impetuous, it is true. He could call the papal legate Alved a “mule” and a “numskull”; and the pope an “anti-Christ”—an estimate too severe, surely, for any of the popes; and much too severe, surely, for the present holder of that office. Yet the oft-impetuous Luther often exercised a most select kind of discretion. That was so in 1520, in a final attempt to keep movement within the Roman church, when he wrote a position-letter to the pope, titled “The Freedom of a Christian.” In that treatise, too, he said some things such as, “As . . . honors are the test of human . . . so ceremonies are the test of the righteousness of faith.”

Luther was also wise in announcing ahead of time that he would go to Worms “sick or well” (1521) to be “tried,” and that he would not recant. At Worms he asked for a day to consider the Diet’s request that he recant; and he then permitted a committee to instand and reason with him for a week. These were judicious plays, for he had no intention at all of acquiescing.

The man from Wittenberg was wise in other ways as a leader. He set Germany to singing the faith of the Reformation as the Wesleys did later in England, writing “A Mighty Fortress” against both Satan and the unbudging Church. He was wise in translating Scriptures from the Hebrew and Greek (not the Latin) into German—the New Testament in 1522, and the Old Testament in 1534. William Tyndale got murdered and then burned in 1531 for translating the Bible into English, but translating needed to be done in the times and Luther did it. His translation went through 10 editions before his death in 1546, becoming the German language’s counterpart of the King James version in English. For Scripture, and for his own writings, too, Luther used the rather recent invention of the movable-type printing press.

Luther was also wise in the enlistment of help such as Philip Melancthon—and in the free rein he gave to some of them, especially to Melancthon.

As a leader, Luther was an outstanding scholar. God has used men like Peter and Dwight Moody and Billy Sunday; but He has also had such scholars as Paul, Augustine, Calvin, and the Wesleys. Luther was one of God’s scholars, comparable in this regard to his contemporaries, Erasmus and Calvin. He received a doctor’s degree in Scripture in 1517. He had already been for several years a professor in Elector Frederic’s newly-founded university in Wittenberg, lecturing Latin to Germans on the Hebrew and Greek texts of Scripture. Luther also knew the Fathers well, and even what he came to call the “muck” theology of the scholastics. He produced many volumes of writing.

A second major basis for estimating Luther as most significant figure is his teachings. The main body of Christians, by Luther’s time, had departed in certain basic ways from the apostolic teachings of Scripture. This departure had occurred especially because tradition, as well as Scripture, was thought of as authoritative—and many additions to biblical faith had been made, including those connected with Mary and other saints, purgatory, indulgences, and the Eucharist.

Luther re-formed the Christian faith according

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the New Testament teaching. Specifically, this meant several things. For one thing, it meant that Scripture alone was considered authoritative—not church tradition, and especially not church tradition as that tradition got distanced from the apostles by several centuries.

Besides his emphasis on Scripture alone as the locus of authority, Luther taught justification by faith alone. Jerome had translated the New Testament's metanoia as "Do repentance" in the Latin Vulgate, instead of "Repent ye." For a thousand years, people had thought that repentance revolved around this or that meritorious deed done by the faithful. It came to be understood that a person could merit God's forgiveness through good works. Luther got back to the New Testament teaching. He taught that our justification is received only by faith in the meritorious work of Christ crucified and raised from the dead.

Luther's important teachings included other matters that space only allows us to list here: He taught that each believer is a priest and requires only the mediation of Jesus Christ between himself, or herself, and the Father. He taught that celibacy is not necessarily a higher human state than marriage. He himself married four years after Worms, eight years after the posting of his Ninety-five Theses that started the Reformation. He taught that the church consists of the community of all the believers.

Some of Luther's specific teachings needed the correction that James Arminius later made. Arminius taught that anyone at all may be saved, and that our eternal destiny is not decided by a divine decree before we are born (as Luther taught). And it remained for John Wesley in the 18th century to teach more correctly than Luther did about sanctification: that entire sanctification is possible subsequent to regeneration, whereby, through faith, a believer can receive cleansing from original sin.

We Christians who are of the Arminian-Wesleyan tradition celebrate, as Protestants, Martin Luther's leadership and teachings in this year of 1983, the quincentennial of his birth.
THE SCENE was the network news on “Doomsday” when the planets aligned for 1982. Many had set it for the day of Christ’s return or the end of the world. The newsmen joked in derision about it. Then the cameras were played on drinking and dancing between the first and second comings of Christ. Since this alignment of the planets occurs every 179 years and nothing of significance ever happens, for preachers and even scientists to seize upon it to make such false predictions is an exercise in stupidity.

Yet, in spite of this mistake, some are saying that the Lord will come in 1986 because Halley’s Comet will be swinging through our solar system. This too happens every 76 years and nothing unusual ever occurs, so why would it now?

Others are setting 1999 as the year for the complete end of things, or the beginning of world peace, because Nostradamus, back in the 1500s, and Jeanne Dixon today, both predict these things. Yet both of these persons have prophesied things that did not come to pass. So it is wise not to depend on them now, especially since they are setting a date.

Jesus said, “Of that day and hour no one knows, no, not even the angels of heaven, but My Father only” (Matthew 24:36, NKJV). But date setters argue that Jesus did not say we could not know the week or month or year, just not the day or the hour. In contradiction to this Jesus said, “It is not for you to know the times or the seasons, which the Father hath put in his own power” (Acts 1:7).

Probably nothing has done more harm to the belief in the second coming of Christ than this setting of dates. Yet in spite of Jesus’ warning against it, professed Christians have been setting dates since the second century. Montanus, presbyter in Phrygia, preached the premillennial return of Christ. Among his followers were “prophets” who claimed the Holy Spirit had revealed the coming events. So Montanus said that Jesus would come and set up His millennial reign, making a small town in Phrygia, named Pepuza, the seat of His government. This setting of a date dealt the doctrine of our Lord’s return a crippling blow.

In the year 999 A.D. Europe went wild with the premillennial teaching that Jesus would soon come and set up His thousand-year reign in the year 1000. Some taught that there would be only a thousand years between the first and second comings of Christ.

Robert Baxter and Edward Irving, with their “prophets” in England, set January 14, 1832, as the day of the rapture of the Church. Since their followers had all of the “gifts of the Spirit,” they were sure they depend on this revelation of the Lord’s return. But it was a reproach to that Blessed Hope.

William Miller of Low Hampton, N.Y., persuaded thousands that October 22, 1844, would be the time of the second coming of Christ. His followers sold their property; some even gave it away. Some slaughtered their cattle for “love feasts” for the poor. In New York City so many knelt in the streets to pray that traffic was blocked for hours. In Boston they dressed in white robes and flocked to the hillsides to wait the Savior’s coming. As a result the Second Coming was scoffed at for a generation.

In the decade of the 1930s people again went wild about the soon coming of the Lord. Many different groups set September 16, 1936, as the great day. Charles Taze Russell wrote a book, Millions Now Living Never Will Die. After setting 1914 as his first date, he finally settled on September 16, 1936. Even spiritualist mediums, Buddhist priests, astrologers, and Eastern mystics got in on the act, setting September 16, 1936, as the date for the end of the world. Others, basing their predictions on measurements of the Great Pyramid in Egypt, also set this date. They claimed the pyramid was the “Pillar of Witness” spoken of in Isaiah 19:19-20, and that it gave by its measurements “the prophetic future of man.” As a result of these many false predictions, sermons, books, and studies on prophecy became very unpopular for several decades.

The same reaction can set in as a result of the present-day date setting and wild claims about Christ’s return. They are like the cries of “Wolf! Wolf!” in the well-known story. They will result in people ignoring the warning signals of world judgment and rushing on in their sin.

The closest Jesus came to saying that certain signs pointed to His coming, as far as the church was concerned, was as follows: “So you also, when you see all these things, know that it is near, at the very doors” (Matthew 24:33, NKJV). “Now when these things begin to happen, look up and lift up your heads, because your redemption draws near” (Luke 21:28, NKJV). His warning again and again is, “Take heed, watch and pray; for you do not know when the time is” (Mark 13:33, NKJV). His coming is imminent—it may occur any time. It is uncertain—we do not know when the time is. So Jesus warns us in these words: “Therefore you also be ready, for the Son of Man is coming at an hour when you do not expect Him” (Matthew 24:44, NKJV). We are to live as we would if we knew He would not come for a hundred years, and yet as we would if we were sure He would come in five minutes. We are not looking for the coming of the Antichrist, or the tribulation period, or Armageddon, but for Jesus to come for us (1 Thessalonians 4:13-18). When that will be, no man knows. Our responsibility is to be ready at all times.

RALPH A. MICKEL is an elder and evangelist in the Church of the Nazarene, now residing in Shippensburg, Pennsylvania.
A glimpse of the union assembly at Pilot Point, Tex., as seen through the camera of C. B. Jernigan, one of our southern founders. The march around the tent (1) occurred in celebration of the actual resolution for union. Phineas Bresee can be found sitting in profile at the center of the formal group portrait (2). The assembly grounds included (l. to r.) the print shop and bookstore, the general assembly tent, Franklin College, and the cafeteria tent where the cooks butchered a cow every day. Picture (4) shows a blur of handkerchiefs and scarves flying above the heads of our founders in a “wave offering” of testimony.

In the earlier years of our history the writer [H. F. Reynolds] constantly met with the statement “You’ll never succeed as a denomination.” On inquiring why we should not, the answer invariably would be, “You are too particular as to who shall join your church. . . . After the few people who now belong to your church die off, you will dry up, blow away, and be forgotten.” Some even would be charitable enough to give us twenty years to exist, after which time we would not be known.

But the writer rejoices greatly that he has lived not only to see the twenty years allotted for us to dry up and blow away, but the good margin of two years over and I am glad to state to our readers that you may readily understand that while our Nazarene church has closely adhered to its doctrine of scriptural holiness . . . our membership, which was 6,000 at the time of the union has grown to about 80,000. . . . When the Church of the Nazarene had been in existence only about ten years, the writer received what he considered a very high compliment to the church. . . . It was during the world war. When visiting the Army and Navy Department in Washington, D.C., in the interest of several of our young preachers who had sent their names in to be appointed as chaplains, the Secretary of the Executive Committee of the Federation of Churches stated that there was nothing on record either in profane or sacred history that had shown the rapid growth of any denomination equal to that of the Church of the Nazarene, and they were watching us.—From H. F. Reynolds, “Why I Voted for the Union,” August 30, 1929 manuscript.

The union mentioned by Dr. Reynolds was the union of the West Coast Church of the Nazarene and the Pentecostal churches of the East Coast. This occurred in Chicago in 1907. In the following year, the church that emerged from the Chicago union joined with the southern Holiness Church of Christ at Pilot Point, Tex. This second merger spread the Church of the Nazarene across regional and social borders, allowing a truly national holiness church. In 1908 the church included about 10,500 members in 290 churches. In 1982 the church reported 706,811 members with 7,547 congregations.

STEVE COOLEY, Director of Archives

OCTOBER 15, 1983
DEATH is a subject that both frightens and fascinates us. We fear death, but we recognize it as something we all must face. We want to know how to deal with it.

Many people talk about coping with death, but few speak with the authority of experience. One person who was able to share first hand knowledge about the matter was Barbara Penley.

The wife of Rev. Harvey Penley of Haltom City, Tex., and mother of two, Barbara spoke about facing death to a group of college students from Mary Hardin-Baylor College on October 25, 1980. At the time, she had suffered with cancer for three and a half years. Less than a year after the college meeting, on September 29, 1981, she died.

"The Psalmist says you look for," Barbara told the people. "We expect 70 years of life—maybe 80—but it doesn't always work out that way."

Barbara described the fears she had when she first learned she had cancer and told of her struggle to adjust to the idea of dying. Recognizing death as an enemy, she entered the world due to sin. At the same time, she knew Christ could overcome the enemy—"you don't conquer something at night," she said. It was a long battle.

Barbara's first reaction was fear. "Suddenly I realized I didn't want to die, and I wasn't ready to stop all my going to Sunday School attending services, for all my Sunday School, I wasn't prepared to die," she recalled. "I didn't want it."

She sought refuge in prayers and in the diligent study of Scripture. But her problems were not immediately solved.

"I'll be honest with you. While I got nothing," she confided, "I stayed afraid and I wasn't prepared to die." She questioned her faith. In searching the Scriptures, she came across Ephesians 6:

There she read about spiritual warfare and about quenching the darts of Satan with the shield of faith.

"Death is something the enemy can use against the Christian who has discovered. Recognizing death as the tool of evil, Barbara was able to possess assurance of salvation through faith in Christ.

"That's when I found my fumbling of peace," she said. "It was when I found God was there all along. What I did was establish myself in Him."

The next stage Barbara went through was loneliness. Although her family was supportive, she felt alone.

"My husband tried very hard to say all the right things to me..."
...of the time they came out because he just couldn’t understand what I was going through. I realized I was all alone.”

During one restless night, however, she began to think about the story of David and Goliath. She didn’t get it out of her mind. She remembered how David told the Israelites they were not alone in facing the Philistine giant because they were not alone in facing the Lord. They belonged to me.

Knowing she would no longer be able to act as an indispensable problem-solver for her family, she had to trust God to take care of them. That act of surrender gave her new freedom to let her family accept responsibility for their own decisions rather than follow her instructions. It opened new avenues of communication between Barbara, her husband, and her children, and it improved their relationship.

The last great obstacle Barbara confronted in dealing with her death was depression. For a time she wondered if she would ever be happy again. She struggled with a natural feeling of dread as she thought of death approaching.

“Being a Christian does not take your humanness away from you,” she explained. “You’re still very much a human being.”

Melancholy came upon Barbara one day when she stood looking out her kitchen window at squirrels playing in the backyard and birds splashing in a birdbath. As she gazed at the carefree, happy scene, she was overwhelmed with a sense of deep sadness.

Choked with emotion, she asked the Lord if she would ever know joy again. She claimed a promise of Jesus, who said, “Until now you have asked for nothing in My name; ask, and you will receive, that your joy may be made full” (John 16:24, NASB).

Several weeks later at a church service, Barbara realized her prayer had been answered. A lady approached her after the worship service and asked, “Are you as happy as you look?”

Startled, Barbara replied, “Yeah, I really am.” The Lord had lifted her burdens, and returned to her the joy of life, and had even given her a new freedom from worry.

“I’ve always been the kind of person who would come home after an event, think of what I said, and worry,” she recalled. “I don’t do that anymore. I know a happiness now I’ve never known in my life.”

She recalled the overall change of attitude that took place over three years.

“When I first found that I had cancer, cancer was the ‘Big C’ in my life,” she said. “But over these years, the ‘Big C’ in my life has become Christ, and I have moved from death with cancer to life in Christ, and it is a wonderful life.”

Reflecting on the struggle with cancer and with her own faith, looking back at the stages through which she passed before she learned to accept her death, Barbara testified, “It isn’t living or dying that matters; it is having Christ.”

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HOME!

I’m on my way
To the Heavenly City.
Just when I’ll arrive,
I don’t know;
But Jesus is with me
With grace all sufficient
To conquer
Each hindering foe!
The way may seem long,
And tunnels of sorrow
May block earthly joys
From my sight;
But Jesus is with me,
So why should I fear?
At the end of the tunnel
There’s Light!
I’m on my way
To the Heavenly City,
And all of the sorrows
I’ve known,
Will vanish when God
Wipes the tears from my eyes,
And says, “Welcome, Child,
You’re Home!”

—ALICE HANSCHIE MORTENSON
Racine, Wisconsin
A Belated RETURN

by IVAN A. BEALS

ONE RECENT SATURDAY morning my wife answered the telephone. In a few moments she called me and said, “It’s for you.”

When I picked up the phone and answered, a man told me his name. I listened carefully to his voice telling me where we had been acquainted. My mind whirred back across the years like the rewind on a tape recorder. He laughed a bit at my hesitation and asked, “Do you remember me?”

Somehow, at that instant, the gap of years was spanned. I was able to connect a face with the name and recall some of my pastoral visits with him. I said, “Sure, I remember you”; I could see Mel working in his upholstering shop. His wife’s name and the street where they had lived came to mind. I began to visualize the family with a son and a daughter.

We talked for a bit about his sister, who was a Nazarene living in Springfield, Ill. Her family had come occasionally to visit Mel on weekends, trying to get him and his family started to church. After they once attended our church, I went to see Mel about every week for several years.

Mel and I had some good, pointed discussions about his relationship with God. There were a couple of times when he really seemed close to becoming a Christian. He brought his family to Sunday School and church some, but they never accepted Christ as their Savior.

They moved to California in 1968, and I lost track of them.

Mel briefly filled me in on their lives. He said that after they moved to California, he began going deeper into sin. He remarked how easy it was to do. Despite his wild adventures, his wife, Barbara, stayed with him. He said even then he remembered our talks about salvation, and he decided that if he ever became a Christian he was going to let me know.

This was the reason for his phone call. Mel wanted to tell me that after almost 15 years, he was now a Christian. Of course, we had a time of thanking and praising God together. He said they had moved to Missouri a couple of years before. Since then, Christ had changed his life completely. He and his wife had another little girl, and her birth was used of God to bring them into His kingdom.

Near the end of our conversation, he invited us to come and visit them in their new home. I quickly agreed that we would try to find a weekend as soon as possible. He asked me to pray for his children, and we pledged to pray for each other.

After I hung up the phone, some of God’s lessons were reaffirmed in my heart. The scripture came to me: “Cast your bread upon the waters, for after many days you will find it again” (Ecclesiastes 11:1, NIV). Though this scriptural figure has various interpretations, it suggests the promise of generous sharing. It is an investment based on faith in God’s laws of sowing and reaping. But our faith is sometimes tried by the length of the interval between seedtime and harvest.

This thrilling phone call was the belated return from some gospel seed I had sown 15 years before. I had done so believing that God’s word does not return to Him void (Isaiah 55:11). But I had no idea I would ever know, on this earth, of any positive result. The “harvest of souls” is not seasonal. A long cultivation and watering period often prolongs the time of reaping. It occurred to me that God wants His people to witness for the long-term impact as well as for a present decision. How easy it is to become discouraged when people don’t respond immediately at the time or in the way we desire. God’s Spirit uses our faithfulness now in future promptings we cannot imagine.

In a recent revival sermon at Kansas City First Church, Dr. Ralph Earle stressed the importance of
the present moment. He quoted from the Epistle to the Hebrews, saying God's salvation is for "today"—now. There is also the "now" of Christian witness meeting present urgency. The Holy Spirit applies our words of truth time and again, prompting the needy heart to respond.

Our efforts of faithful witness may not produce instant fruit, with a person responding immediately. But the Holy Spirit can use a Christian's word or deed, at the right time, to bring about eventual salvation. A true witness makes lasting impact for one's choice of eternal life, although a clear-cut decision is delayed.

Belated returns often result from a timely, God-used witness. The gospel has an accumulative effect. Every sermon or prayer that a person hears, every Bible verse he reads, every Christian who shows interest in him are used of God. Wherever the gospel is sown, its power works increasingly to take root in all who will believe.

Much of the time we are involved only with planting and cultivating the gospel seed. Others have the privilege of reaping, and we are not aware of our part in that harvest. But occasionally, in His wisdom, God allows us a glimpse of the total picture. He reveals to us that the fruit of any harvest depends upon careful planting and watering.

Lord, help us to be faithful in our present task, whether it be sowing the seed, cultivating, or gathering the crop. Amen.

THE REWARD EXCEEDS THE INVESTMENT
by CAROLYN MERRIFIELD

AUCTION: All contents of mini-storage units with outstanding rent owing. Saturday, 9 a.m.

The ad leaped from the page as I made my weekly perusal of the classified ads. There's something about an auction that is so compelling! And this one! Contents unknown, a modern-day treasure hunt in the suburbs!

And so, on a sunny Saturday morning, I stood with many others as first one unit and then another was opened. Chairs, TVs, trunks, and cartons were quickly snatched up as the bidding began. I spotted an interesting box. I could see it as a parts cabinet that Jack would like. It would be worth several dollars even if the contents proved worthless. "One dollar, two"—my hand shot up—"five! Sold to the lady in the red blouse." Oops, I didn't get my hand down in time. Oh, well, I guess it will be worth five dollars.

I put the box in the backseat of the car and headed home. Once there it was exciting to gather the family together and see what my five dollar investment had bought: one parts cabinet, one pair of scissors, one letter from Paris, one kitchen clock, one canister set, and five bottles of vitamins. But wait, let's look in those canisters. What's in here anyway? Sure is heavy! Money! Let's count it! Nickles, dimes, pennies, quarters! Thirteen dollars and ninety-seven cents! My reward exceeded my investment!

In the days following that experience the Lord began to show me that He had played out for me a modern-day parable. The "box" of my life is a mystery to me. Day by day, year by year, its contents are slowly revealed and from time to time the serendipitous blessings of life surprise me with joy. But the greatest rewards yet await me. Scripture tells me in Proverbs 11:18 that "to him that soweth righteousness shall be a sure reward." Heaven contains riches that I cannot comprehend, and joys that are beyond my grasp, but one thing is sure: the rewards will exceed any investment I could possibly make in this life.

Are you making an investment? Perhaps your investment is in the lives of a class of junior boys on Sunday mornings, or in a Saturday Men's Prayer Breakfast. Perhaps it is in writing notes of encouragement or in sacrificing far above your tithe for a building program. Perhaps it is in cleaning out the janitor's closet at the church or organizing the choir music. Maybe you are the church librarian or you minister to the shut-ins in your neighborhood. It makes no difference, for God's principle remains the same: the reward will always exceed the investment.

CAROLYN MERRIFIELD resides in Port Orchard, Washington, where she is treasurer for the Port Orchard Church of the Nazarene.

OCTOBER 15, 1983
DECEMBER’S whirling snowstorm symbolized the squall of my soul; its howling winds harmonized in harmony with my heart. January’s gray skies reflected my inner dreariness. Calendar pages flipped to February. Those arctic days paralleled the persisting frigidity of my mood. The capricious month of March, compressing into any 24-hour period gray skies, sunshine, hail, rain, and snow, matched my erratic feelings.

For three years now, since January 1978, I had been virtually homebound. A mastectomy had followed years of intense involvement in varied worthy causes that had finally depleted all energy, destroying all reserves.

Although the recuperation from surgery was normal, my body was too weary to cope with daily routines. From an energetic wife, hostess, committee chairperson, Bible study leader, and supermom I skidded into an eddy of inertia. My effervescent personality was overshadowed by exhaustion: the trip from sofa to table sapped me. By bewilderment: why me? Every activity in which I’d been involved had been church and charity related. I’d been serving Him. Why would He allow me to be so brusquely shelved away? By guilt: I’d been the model mother and wife. Now I could rarely

MARCIA OLSEN is a free-lance writer and a member of First Church of the Nazarene in Nampa, Idaho.

A voracious reader, I seized treasures from those whose counsel had been tested: Catherine Marshall, Chuck Swindoll, Edith Schaeffer, Elisabeth Elliot, Lloyd John Ogilvie. But often my mind was unable to concentrate and long hours of boredom opened up Satan's unchallenged opportunities to nibble at my fragile faith. His gnawings were subtle but concise in their apparently irrefutable argument against Jesus' love for me. Focusing my feeble concentration on "For the Bible tells me so," I fought Satan's efforts to devour me. Focusing my feeble concentration on "For the Bible tells me so," I fought Satan's efforts to devour me.

It was a Sunday, nothing to distinguish that Sabbath from any other. Same schedule. I breakfasted with my family before they left for church. I cleared the table and settled in for another day's devotional ritual. As I opened the Bible to Isaiah 42:3 I scanned the familiar phrase, "He will encourage the fainthearted, those apparently irrefutable argument against Jesus' love for me. Focusing my feeble concentration on "For the Bible tells me so," I fought Satan's efforts to devour me. Focusing my feeble concentration on "For the Bible tells me so," I fought Satan's efforts to devour me.

I enjoyed now, however, not only a presence—A quiet calming. A peace in His presence. A quick calming. A peace in His presence. But tasks in hours of insight will’d. Vascillating emotions may terrorize. Fear may paralyze. Moments of by G. B. Williamson, and Servant of God, by D. Shelby Corlett.

The knowledge of my forgiven sins and the Lordship of Jesus Christ are indisputable facts. They are "tasks in hours of insight will’d." Vascillating emotions may terrorize. Fear may paralyze. Moments of melody may tranquilize. But always, even in the midst of "hours of gloom," trickles the thrill, "Jesus loves me! this I know, For the Bible tells me so."

W hen a denomination observes a milestone anniversary, it is altogether fitting and proper to reflect upon its roots. In this 75th year, the Church of the Nazarene is spending a bit more time than usual looking back; until this good moment we have been too busy following the forward-leadings of God's Holy Spirit. But now, it's with the future in mind that we pause and hold up two second-generation leaders—Two Men of Destiny, by Roy T. Williams and James B. Chapman.

Editor Neil B. Wiseman has skillfully revised two out-of-print biographies and makes them available to the modern, reflective reader—Roy T. Williams—Servant of God, by G. B. Williamson, and James B. Chapman—Spirit Filled, by D. Shelby Corlett.

The Williams/Chapman story is must reading for people who are concerned about the real issues involved in Nazarene faith and practice.

In 1908, the year of the church's official inauguration, the men were 24 and 25 years of age. Even at this stage of their lives their influence was strong and widespread. For 40 years, each in his own sphere but often crossing paths, they guided the Church of the Nazarene with keen wisdom and expertise, finally serving together as general superintendents of the church.

In his Preface, Wiseman writes, "God used Williams and Chapman to build holiness Christians from the East, the West, the North, and the South into a vital denomination. . . . Because of the church members' high level of commitment to live a holy life and to spread the teaching of scriptural holiness, the young denomination flourished. . . . Thus Williams and Chapman were helped by many capable people, but they led the movement effectively."

Commitment to scriptural basics is the theme that runs throughout this book. I pray that it is more than a theme in the Church of the Nazarene. To men like Drs. Williams and Chapman, it's a lifelong passion. This book needs to be in every Nazarene home and church library.

Beacon Hill Press of Kansas City

To order, see page 23.
A BAD SOLUTION

W. S. Gilbert (of the firm of Gilbert and Sullivan who manufactured operettas) played tennis. He was an impatient, irascible man. When his shots kept going out of bounds he solved the problem simply—he enlarged the court.

Many people adopt that same method of problem solving where their moral lives are concerned. If they cannot keep within the bounds of what is right and true, they enlarge the boundaries. They redefine sin to give themselves more leeway. Since bringing their lives up to the level of their doctrines proves difficult, they adjust their doctrines to fit their lives.

I attended a tent revival some years ago that was conducted by a holiness group. A featured “attraction” each night was the public testimony of some local celebrity. One night the “star” was a well-known athlete. He began his speech with these words: “The happiest day of my life was the day I found out I could go on sinning and still be a Christian.” The sponsoring group was plainly embarrassed.

In this young man’s case, the boundaries of “sin narrowed and the boundaries of “Christian” were enlarged to make them compatible. Like Gilbert ever, he was playing his own game. Scripture does permit us to change the court to suit our shots against every compromised life and doctrine the unalterable demand of God, “You shall be holy.”

Sin calls for repentance, not for redefinition. Making sin compatible with the Christian life is a small step to making any sin fall within the boundaries. If you must sin, why not commit the sin you enjoy? In near hysteria a woman phoned a friend of mine. Her pastor had just flatly prohibited sexual alliance. “You know,” he argued, “we can without sinning each day, so why not this?”

Christ accepts the sinner but not the sin. His demand is, “Go and sin no more.” He saves us from the court! He does not leave us in sin. We are to change our doctrines, not the court!

THE FOILER FOILED

Pastor Darrel Wiseman had been praying throughout the day for the camp meeting service that night. He became impressed with the thought, “God has something special for me to do in the service.”

His wife had stayed in their room because of illness. During the service his little boy and little girl came to him, each saying, “I don’t feel good.” They had been enthused about the children’s services, so he took their complaints seriously.

Reluctantly, Darrel left the service and took the children to their room, which was quite a distance from the auditorium. He put them to bed and they dropped off to sleep almost immediately.

He said to his wife, “I’m going to hurry back to the meeting. It’s almost time for the altar call, and I feel God has something special for me to do.”

He entered the auditorium just as I closed the message with prayer. As David and Dana Blue sang an invitation, a navy chief from Darrel’s church, who was on the front row, nearly leaped to the altar. For months he had prayed for the man to be sanctified wholly, and member prayed together and the Lord responded with cleansing, filling grace.

The enemy had done his best to interfere. His ploy, to sideline that faithful pastor were defeated. Guidance was in charge, ruling and overruling in love.

Later, as Pastor Wiseman started to leave the building, he came over to me and told me about the incident. He said that he was excited and jubilant is an unusual statement.

I thank God for concerned pastors and laymen who are fine-tuned to the guidance of the Spirit in their lives. Such people are the heartbeat of our church.

You can mark it down and never be wrong—whoever is working the devil gets busy too. If he can defeat and weaken our resolve, joyful victories will be forfeited. But if we refuse to give up, and act up with faith, all kinds of wonderful triumphs will be experienced. We are not defeated until we accept defeat!
Jesus spoke simply and acted clearly, but scholars have never plumbed the depth of His words and deeds. What they have learned and shared is glorious, and can be redemptive, but the life of Christ remains a mine, the treasure of which cannot be exhausted. Books written about Him would fill our largest libraries, but they only scratch the surface of His love. Surpassing all His recorded words and deeds is the Man himself, whose love is truth so heavy that our frail language limps broken-backed under such a load of freight.

That blesses me. I need a Christ whose forgiving, renewing, cleansing, and keeping love is too vast for the human mind to measure. Such a Christ can save from all sin and for all time. Glory to His name forever and ever!

SURELESS LOVE

ick Faber wrote,

For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

God's love is broader than man's mind. It exceeds the latitudes of human thought, the altitudes of aspiration, and the longitudes of human history as far as we can in any direction and the love in its fullness, still lies beyond us.

We of God have been revealed as fully, deeply, and as possible in Jesus Christ. He is the incarnate God who is love. “The Word was made flesh,” the word that became enfleshed is God, is love.

As He lived as man in time and on earth, Jesus exceeds the measure of man's mind. Though He was only and completely human, He was more than us. Whatever insights we gain into ourselves and another, they cannot contain the whole truth about Him. He defies our analyses, He bursts our categories, He bankrupts our descriptions, He transcends our understanding. When we have said everything about Him that we have learned, honesty compels us to add, “But He is more than all this.”

Jesus spoke simply and acted clearly, but scholars have never plumbed the depths of His words and deeds. What they have learned and shared is glorious, and can be redemptive, but the life of Christ remains a mine, the treasures of which cannot be exhausted. Books written about Him would fill our largest libraries, but they only scratch the surface of His love. Surpassing all His recorded words and deeds is the Man himself, whose love is truth so heavy that our frail language limps broken-backed under such a load of freight.

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GLES AND TURKEYS

The greatest promises in Scripture comes from the book of Isaiah: “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” God “gives power to the —power for soaring, running, and walking.

I’m especially glad for the last part of the promise. I’m one of the eagles who soars to lofty heights. My more earthbound, my pace much slower.

In reading an article by newspaper columnist Richard Leck, I came across this sentence: “Turkeys walk in much more than they fly.”

Me, On the word of several friends, I am a of a tough, homely bird much slower than an We turkeys seldom fly, but we are compelled to walk a lot. It’s good to know that the God of gles is also God of the turkeys. He who gives the strength to soar gives the turkey power to plod a lower path.

There are more turkeys in this world than eagles. That’s also true in the church and in the ministry. For every rare bird who soars in lofty altitudes, there are many of us who slog along. We strive to be faithful, but we are anything but sensational. We are comforted by the fact that God is pleased to give us an assignment and power to accomplish it.

Furthermore, God can supply grace and power by which the eagles and turkeys come to appreciate one another. The sanctified eagle does not look down his beak in disdain at the turkey. The sanctified turkey does not look up in jealousy or resentment at the eagle. Each rejoices in what the other experiences and achieves, and fills its own place with humble gratitude.

I know that under Mosaic law eagles were termed an abomination, but the apparent denigration had reference to dietary restrictions. Eagles were not to be eaten, a good thing to remember where the eagles in church and ministry are concerned.

Let’s be glad for all God’s creatures, and for the power He gives for soaring, running, and walking!
THE CHALLENGE THAT COMES FROM THE CHARISMATIC SUPERCHURCHES

by RICHARD ZANNER

Increasingly, the influence of charismatic superchurches is being felt on the South African religious scene. Congregations that sometimes number in the thousands become the “talk of the town” and Christians from other more orthodox denominations are often puzzled, seek answers, and sometimes become self-incriminating to the point of despair—consequently leaving their churches to join others.

How are we to view these phenomena?

There are three areas of caution to be exercised.

First, don’t superficially condemn or ridicule these movements. Our first response should never be one of distrust, scepticism, and repulsion. In Mark 9:38-40, we read that John, the disciple, was unhappy that someone who cast out devils in the name of the Lord did so on his own without being a member of their own group. “We told him to stop, because he was not one of us,” said John. Jesus replied, “Do not stop him ... for whosoever is not against us is for us.”

Shallow condemnation of others very often smacks of jealousy and envy and often reflects more on the critic than on what is being criticized. It has been a tragedy of the Church throughout its history that its members too often and too quickly condemned those who did not carry the same label, even burning some of them at the stake.

Second, don’t be too quick in assessing and judging your own church by comparison. Again, I want to turn to the Word of God for guidance. The apostle Paul exhorts us in 1 Thessalonians 5:21 to “test everything; and to hold fast what is good,” and in Acts 17:11 we read, “they received the Word with all eagerness, examining the scriptures daily to see if these things were so.”

Being well-acquainted with the contemporary religious scene in Europe and in the United States, I feel that this counsel from the Bible is as valid today as ever. I have seen too many of these independent religious movements, often built around one person, come and go. Thorough examination, using scriptural criteria, has often revealed that a psychological synthesis of truth, charisma, and showmanship, cleverly directed toward obvious needs in man’s present-day confused state, carries a very real appeal but lacks some very elementary biblical elements. In fact the motivation is often nothing short of cheap materialism and plain greed under the cloak of the gospel. Its thrust is usually directed and concentrated upon other churches and Christian groups where a measure of existing faith in God’s unlimited powers and His will to intervene on the human plane provides a seedbed for deception.

Third, do consider such charismatic superchurches to be a challenge to yourself, your own congregation, and even your denomination. Nowhere in scripture is there a hint that the Christian is to be confined to smallness in number, in thought, or in faith. Too long and too often has the Christian allowed himself to be pushed into a corner of defeat, weakly trying to defend his right to exist rather than to lead the offensive in proclaiming his purpose for existence. All too often legalistic pettiness, lifeless conservatism, and sterile witnessing has crippled the church and rendered it powerless.

There is something beautiful about an enthusiastic, joyful, and victorious forward march, as long as biblical ethics are upheld, the unbeliever is being reached, and cheap sensationalism remains excluded.

Richard Zanner is director of the African Region of the Church of the Nazarene.

"I have set you an example—that you should do as I have done for you."

—Jesus Christ

ANSW
Association of Nazarenes in Social Work

* SPONSORED BY: CHURCH EXTENSION MINISTRIES • CHURCH OF THE NAZARENE
"We went feeling that food and clothing and shelter were the open doors to the hearts of the unsaved poor, and that through these doors we could bear to them the life of God."

—Phineas F. Bresee

(From an editorial in The Nazarene, October 1898)

THE HISTORY OF ANSW . . .

The profession of social work is rooted in the church of the 18th and 19th centuries. It was the church in those times that called attention to human needs such as child labor and inadequate medical care and housing and found ways to address those needs.

In the 20th century we have relinquished to the state the primary responsibility of meeting human needs. In complex societies such as ours, it is a shared responsibility.

The idea for ANSW was originally conceived in 1979. After an initial meeting of several representatives in the field of social work, a steering committee was selected to plan and develop the idea. Temporary officers were elected to serve until an election could be held at the first international conference planned in conjunction with the General Assembly in 1985.

"We sense a desire among us to return to the practices of our holiness founding fathers and commit ourselves to the pursuit of total ministry to others."
Social work is—
a multifaceted expression of Christ's love and concern.

Social work is—
Christianity with basin, towel, and water vessel.

Ministries of social concern should not be confused with a "social gospel." Evangelism and ministering to suffering humanity go hand in hand. This has been demonstrated for years on our mission fields as we have been concerned with educational, medical, and social needs in our attempt to minister to the whole person.

In Matthew 24:31-46 God calls us to alleviate the needs around us as we work to draw all persons to Him.

THE OBJECTIVES OF ANSW ARE:

To inform Nazarenes about the nature and practice of social work and the role of social services as they relate to the mission of the church.

To share a biblical world view with those in the profession of social work through our members and the agencies where they practice.

To promote and coordinate social work education in Nazarene institutions of higher learning.

To demonstrate the conviction that responding to "social needs" is a primary means of carrying out the Great Commission.

To identify social workers as a resource for the church and to facilitate their involvement.

To assist church leaders in locating targets of social concern and in the assessment of human needs.

To aid the local church in identifying, evaluating, and utilizing existing services in their community.

To offer support for those involved in social services through fellowship, professional dialogue, and continuing education.

To draw others in our church to the multifaceted ministry of social work.
“I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me” (Matthew 25:35-36, NIV).

—Jesus Christ

AN INVITATION TO JOIN

ANSW
The Association of Nazarenes in Social Work

ANSW IS:
—Social workers who see a dynamic relationship between their life’s work and their Christianity.
—A forum in which the integration of one’s faith in God and one’s profession can be discussed and realized with others who are in this process.
—People who believe true holiness is evidenced in a life-style of concern for and service to others.

HOW TO BE INVOLVED . . .

Membership is open to persons who support the purpose and objectives of ANSW and endorse the Statement of Faith of the Church of the Nazarene.

□ I would like to join ANSW. Please send me all necessary details.
□ Please send me more information about ANSW.

MY NAME ___________________________ PHONE ____________

ADDRESS ________________________________

CITY ___________________ STATE/PROVINCE ___________ ZIP ______

Send to: MICHAEL MALLOY, ANSW Chairperson
c/o Church Extension Ministries
6401 The Paseo
Kansas City, MO 64131

Michael Malloy

“THE TIME HAS COME FOR THE ASSOCIATION OF NAZARENES IN SOCIAL WORK—JOIN US DURING THIS CHARTER YEAR!”
Ruby was happily shocked the evening her husband came home from a three-week evangelistic stint and called her into their living room. For a moment she wondered if overwork had affected her sanity. It couldn’t be Christmas, though her gift-laden coffee table suggested it was! Tears flowed as Ellis related the story of the brightly wrapped packages under her gaze.

Ruby Blythe is a soft-spoken, hardworking little woman whose life has been spent in selfless service to others. For the past 18 years she has known loneliness and weariness, though she would never tell you so, as she waits out the long weeks of her husband’s absences in the work of evangelism. Long separations are not enjoyed by Rev. and Mrs. Blythe, but they are quietly endured for the sake of the gospel.

“Ellis calls me two or three times during a meeting,” says Ruby, “and gives me prayer requests for people with needs in the congregation he is preaching to. I seldom get to see him, and I spend a lot of lonely days and nights. But if someone can be helped through his ministry it is worth it all.”

Why doesn’t she go with him? Two good reasons. It is necessary for Ruby to be employed, and she wants to be available on weekends to do things with their boy whom they adopted at age two and a half, knowing he was mentally retarded. They have lovingly nurtured him to adulthood. He now stays in a state-affiliated facility during the week.

“We stay in Gainesville, Fla., so we can be near him and do things with him on weekends to make him happy,” Ruby said.

Back to the packages in the living room. Rev. Blythe had concluded nearly three weeks of evangelistic meet-

ings when pastor Howard Plummer of Plymouth, N.C., Church of the Nazarene asked him to stay over an extra three days because they had not yet seen the results they had prayed for. Rev. Blythe concurred, expressing regret that he must leave his wife alone for such a long period.

Rev. Plummer made the call to Gainesville to inform Ruby.

“I became aware,” said Pastor Plummer, “of the tremendous demands placed on evangelists’ wives who must carry the burden of home and family without a husband to share the day-to-day routine. I decided there should be some way of letting Ruby know we loved and appreciated her and that what she was doing in Gainesville, Fla., mattered to the kingdom of God in Plymouth, N.C.”

In the service that evening Pastor Plummer suggested that the people bring small, personal gifts to be taken home to Ruby by her husband at the close of the revival meetings.

“It was the nature of our church family to respond with great enthusiasm and joy to that suggestion,” says Pastor Plummer. But no one really expected the magnanimity of the outcome of his suggestion, most of all Ruby, who wept all the way through the ceremony of opening gifts large and small. It was especially overwhelming since it was the second oasis in her desert ofaloneness in less than a month.

Just weeks before, the people at Monroe, N.C., had expressed their love and concern for the evangelist’s wife whom they had never seen, taking up a special offering and sending her a round-trip plane ticket so she could spend the weekend with her husband.

“I was so thrilled,” Ruby said. “The choir director said, ‘This one’s for you, Ruby.’ The choir sang a special song for me, then called me up front and pinned a rose corsage on me.”

Understandably an evangelist’s schedule pretty well precludes a social life of any measure. And Ruby adds, “I wouldn’t have time for it, anyway. I have so terribly much to do on my days off, and I try to take our son home every weekend.” So what the Monroe Church of the Nazarene did was very meaningful in Ruby’s stay-at-home life.

The next time an evangelist comes to my church, I’m going to remember his wife and do something special for her. How about you?

NINA BEEGLE is assistant editor of the Preacher’s Magazine at the International Headquarters of the Church of the Nazarene in Kansas City, Missouri.
M. H. ROZZELL is a retired elder and resides in Americus, Georgia.

“By All Means... Save Some”

ROMAN ISTOR passed away in the late summer of 1947, and a few days after his death I made a trip to Woodbury, Tenn., county seat of Cannon County, where he was born, to get some information my mother needed to settle some of his insurance papers.

I traveled the 50-odd miles to Woodbury by way of “Thumb Nail Express,” the cheapest—and sometimes the quickest—way to travel in those days. On the way back I caught a ride in a truck driven by a young man from Murfreesboro. After introducing myself and learning that his name was George, I said, “George, how is it with your soul—do you know Jesus as your Savior?”

No, George was not a Christian. He was 28 years old, had a wife and son, make their way down the aisle and kneel at the altar, and his family.

All Sunday afternoon I was much burdened about George and anxiously waited for the Sunday evening service to come. When the opening song began there was no sign of George. Then after the second song and a prayer, I was overjoyed to see George, his wife, and their son had been sanctified and that he would think about the needs of his soul.

I wrote his name and address on a card and promised him I would write to remind him of the meeting. I wrote him about three times during the weeks before my meeting, reminding him that I was praying for him and his family.

I began the meeting on Tuesday night and eagerly looked for George, but he was not there. Saturday night George still had not come. And all during Sunday School and morning worship service, I eagerly searched the congregation for George but did not see him.

All Sunday afternoon I was much burdened about George and anxiously waited for the Sunday evening service to come. The opening song began there was no sign of George. Then after the second song and a prayer, I was overjoyed to see George, his wife, and small son come in and sit down on the backseat.

I preached the best I could, and when I made the altar call I was thrilled to see George, along with his wife and son, make their way down the aisle and kneel at the altar. They were all three beautifully saved that night.

About a year later I had occasion to stop in Murfreesboro. It was such a blessing to learn that George, his wife, and their son had been sanctified and that George had just recently been elected president of the local Young People’s Society. To God be the glory!
David Michael Fehr, son of Mr. and Mrs. Paul S. Fehr, has received the Outstanding Young Men of America award for 1983. This award was presented in recognition of outstanding professional achievement, superior leadership ability, and exceptional service to the community.

Rev. Hall is a 1981 graduate of Trevecca Nazarene College and an alumnus of Nazarene Theological Seminary since May of 1983. He is currently pastoring the NASA church in Houston, where he lives with his wife, the former Karen Cooner, and their two daughters, Amanda and Angela.

Pastor Hall is the son of Dr. and Mrs. Hadley Hall of Plant City, Fla., who are presently in their 51st year of full-time service to the Church of the Nazarene.

Mary Beth Bigelow, daughter of Floyd and Ruth Bigelow of Longmont, Colo., has joined the staff of the Carolina Christian Counseling Center in High Point, N.C. She will be teaching at the Wesleyan college there as well as participating in workshops and seminars. She has an M.A. degree in counseling and is working on her doctorate. Mary Beth was formerly with the Colorado Christian Center.

She is a charter member of the Longmont, Colo., Mountain View Church.

Rev. Arthur O. Little, of Ludlow, Ky., retired June 26, 1983, after having served Covington, Ky., Central Church for his entire pastoral ministry. He ended 35 years as pastor there on the Eastern Kentucky District.

Pastor Little had three major building programs, a Sunday School attendance that topped 300, and more than 500 members received. Central Church has property visible from the interstate, with sanctuary capacity for 750, Sunday School space, and a regulation-sized gymnasium. The property is valued at $1.3 million and is debt free.

In appreciation of their service, the church sold to the Littles the parsonage that had served as the family's home for 31 years.

CORRECTION

The picture and news item of Chaplain Tom Gilham, which appeared in our August 15 issue contained two unfortunate errors. His name was misspelled as Gilman and it is Gilham. He is on the left in the picture, not on the right. To all involved we offer our apology.

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P.O. Box 527, Kansas City, Missouri 64141

OCTOBER 15, 1983
Pictured (l. to r.) are: Rev. Keith Wright, pastor of Kansas City First Church, where Dr. Willingham is a member; Dr. Mark Moore, secretary of Education; Dr. Dean Wessels, director of Pensions and Benefits, who organized the event; Dr. Orville W. Jenkins, chairman of the Board of General Superintendents; Dr. Williamham; Dr. Samuel Young, general superintendent emeritus; Paul Skiles, director of Media Services; Bud Lunn, manager of NPH; Dr. Norman Miller, general treasurer; and W. E. McClure, editor of the Herald of Holiness.

T. W. WILLINGHAM HONORED

Dr. T. W. Willingham, 90 years of age, was recently honored by a Kansas City group who shared a luncheon with him in the Heritage building of the Nazarene Publishing House. Everyone had opportunity to chat with Dr. Willingham. In his usual style, he tossed out some mind-boggling theological questions to challenge and enrich the group.

Dr. Willingham has served the church as college president, district superintendent, and developer and director of the “Showers of Blessing” radio program. He also served on the first Investment Committee of the church as well as on the Board of Judicial Appeals.

At the close of the get-together, the photographer snapped a picture of the group in front of the original charcoal drawings of all 24 men who have served on the Board of General Superintendents. Dr. Willingham, who knew most of them, has been dubbed advisor to the generals, refers to them as “the boys.”

Future plans were made for another such gathering in 1988 when Dr. Willingham will be 95. For the interim he posed several questions that the members are to mull over and be able to discuss during the forthcoming luncheon.

FOR THE RECORD

All items for Vital Statistics must reach us within 90 days of the event. Address: VITAL STATISTICS, Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.

DISTRICT SUPERINTENDENTS

AFRICA

CAPE VERDE—Gilberto Evora, Caixa Postal 96, Praia, Republic of Cape Verde
MALAWI CENTRAL—R. B. Kaiilera, P.O. Box 302, Lilongwe, Malawi

MALAWI SOUTH—Albert Mphambo, P.O. Box 136, Zomba, Malawi
MOCAMBIQUE LIMPOPO—Simeon Mucasse, c/o Rev. Frank Howie, P.O. Box 331, Florida, 1710 Transvaal, Republic of South Africa
MOCAMBIQUE MAPUTO—Solomon Macie (same as above)
MOCAMBIQUE MANJACAZE—Benjamin Langa (same as above)
MOCAMBIQUE MAVENGANE—Mario MatSinhe (same as above)
MOCAMBIQUE TETE—Marcelino Rupia (same as above)
NIGERIA—John Udoh, P.O. Box 228, Etimian, Cross River, State Elder

REP. OF SOUTH AFRICA—Jerrry Jennings, 8 Chiltem Road, Florida Hills, P.O. Box 48, Florida, 1710 Transvaal, Republic of South Africa
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SOUTHERN AFRICA-North, BOPHUTHATSWANA—Wilton C. Mamatetla, P.O. Box 32,0100 Mabopane, Republic of Bophuthatswana (South Africa)
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SOUTHERN AFRICA-SOUTH, SOUTHWESTERN—Alfred Selope, P.O. Box 93 Orlando E. Soweto, 1804 Transvaal, Republic of South Africa
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ZAMBIAN SOUTH—Nicholas Chirwa, Box 8137, Lusaka, Zambia
ZAMBIA BAHAW—Paul Mwumwe, Box 154, Southerton, Harare, Zimbabwe

ASIAN REGION

INDIA NORTH, EASTERN MAHARASHTRA—S. T. Gaskad, Opp. Technical Education Office, Aurangabad, Maharashtra 431 001, India
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EL SALVADOR—Ramon Commons, Avenida A. Maguellilluert 306, Col. Vista Hermosa, San Salvador, El Salvador
The ordination class of the Joplin District is pictured (l. to r.): Dr. James Hester, district superintendent; ordinals and lives, Rev. and Mrs. Joe Atkinson, Rev. and Mrs. Edward Breen, Rev. and Mrs. Wayne Ferguson, Rev. and Mrs. Dan Hein­cker, Rev. and Mrs. Larry Knudson, and Rev. and Mrs. Terry Marta; and Dr. V. H. Lewis, general superintendent.

NEW MEXICO—Leon F. Wyss, P.O. Box 1167, Albuquerque, NM 87101
NORTH AMERICAN INDIAN—Julian Gunn, 4229N 16th Dr., Phoenix, AZ 85015
NORTHERN CALIFORNIA—Grady W. Cartell, 3000 Citrus Cir., Suite 103, Walnut Creek, CA 94598
SACRAMENTO—Walter M. Hubbard, P.O. Box 160382, Sacramento, CA 95816
SOUTHERN CALIFORNIA—Robert Scott, 524 E. Chapman Ave., Orange, CA 92666
WESTERN LATIN AMERICAN—Raymond Lopez, 11226 Garett St., Santa Fe Springs, CA 90670

IMPORTANT—"Correspond using plain envelope. It is hazardous to the receiver if "Rev." or church name appears in either the address or the return address. "Do not use air forms when corresponding.

DISTRICT ASSEMBLY REPORTS

JOPLIN
The 26th annual assembly of the Joplin District met at Carthage, Mo. District Superintendent James C. Hester, completing the third year of an extended term, reported.

Presiding General Superintendent V. H. Lewis or­­dained Joe Atkinson, Edward Breen, Wayne Fer­­erguson, Dan Heincker, Larry Knudson, and Terry Marta.

Elected to the Advisory Board were elders Tom Daniels, Charles Miller, and John Moiles, and laymen Marvin Cherry, A. R. Molley, and John Van Dyne.

Mrs. James C. Hester, Dr. Tom Tinker, and Ark Noel, Jr., were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

TENNESSEE
The 72nd annual assembly of the Tennessee Dis­­trict met at Nashville. District Superintendent W. Tal­­madge Johnson, completing the second year of an extended term, reported.

Presiding General Superintendent Eugene L. Stowe ordained De Witt C. Smith, Mark D. Sartin, and Millard Reed, and laymen Joseph Adkisson, Levi Barnes, Wendell Poole, and Ed Wittington were elected to the Advisory Board.

Mrs. Genel Johnson, Steve Green, and Gerald Parmer were reelected NWMS president, NYI presi­­dent, and chairman of the Board of CL/SS, respectively.

KANSAS CITY
The 59th annual assembly of the Kansas City District met at Olathe, Kans. District Superintendent Milton B. Parrish, completing the third year of an extended term, reported.

Dr. Orville W. Jenkins, presiding general superin­­tendent, ordained Walter Glen Gardner II, Thomas W. Roat, Sr., and John Seaman, and recognized the credentials of Kenneth Kurtz.

Elected to the Advisory Board were elders Paul Cunningham, Richard Young, Richard Neiderheiser, and Howard Bargeson, and laymen C. W. "Bud" King, Leeland King, Otto Thiel, and Roy Simpson. Mrs. Tommie Parrish was reelected NWMS presi­­dent; Alan Thompson was elected NYI president;
Pictured at the Georgia District Assembly are (l. to r., front row) Rev. and Mrs. D. Clark McPherson, credentials recognized; ordinands Rev. and Mrs. Freddie Penrow, Rev. and Mrs. Steve G. Hood; (back row) Dr. Harold Latham, district superintendent; Dr. Charles H. Strickland, general superintendent; and Rev. Thomas E. Rash, district secretary.

Rev. Richard Dickinson was elected chairman of the Board of CL/SS.

VIRGINIA

The 42nd annual assembly of the Virginia District met at Buckingham, Va. District Superintendent Reeford L. Chaney, completing the first year of an extended term, reported two new churches, Stafford and Front Royal.


Elders Wilson Baker, Robert E. Field, and C. L. Thompson, and laymen Raymond Carr, Leroy Cox, and Travis Creel were elected to the Advisory Board.

The ordination class of the 71st Iowa District met at Des Moines, la. District Superintendent Forrest E. Whittach, reelected to a four-year term, reported.

The 49th annual assembly of the Georgia District met at Atlanta. District Superintendent Harold Latham, reelected to a four-year term, reported.

Presiding General Superintendent Charles H. Strickland ordained Steve Gregory Hood and Frederick Eugene Penrow, and recognized the credentials of D. Clark McPherson.

Elected to the Advisory Board were elders Lowell T. Clyburn, James B. Hubbard, and J. Emory Lindsey, and laymen Marcus Clements, John Faircloth, and Robert Milburn, Sr.

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

IOWA

The 71st annual assembly of the Iowa District met at Des Moines, Ia. District Superintendent Forrest E. Whittach, reelected to a four-year term, reported.
Dr. Charles H. Strickland, presiding general superintendent, ordained Raymond Baldwin, Lowell E. Beeler, Jeffrey D. Farchild, and Dennis L. Liberty. Elders A. D. Foster, Donald J. Kelly, and Gene Phillips, and Laymen Charles Clark, Don A. Dietl, and Merle D. Freed, were elected to the Advisory Board. Mrs. Forrest E. Whittach. Dan Arnold and Don C. Gadbow were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

NORTHWEST INDIANA

The 41st annual assembly of the Northwestern Indiana District met at Portage, Ind. District Superintendent Thomas M. Hemion, completing the second year of an extended term, reported a new church, and District Superintendent, and chairman of the Board of CL/SS, respectively.

MOVING MINISTERS

DENNIS ANGLIN from associate, Champaign (Ill.) West Side to Villa Grove. III.

GALEN D. BENNETT from Quincy (Ill.) Emmanuel to Climbing Hill, III.

MICHAEL W. BENSON from student, Nazarene Theological Seminary, Kansas City, Mo., to Denver, Colo.

TIMOTHY L. BOWMAN from Concord (N.C.) Oakdale Park to New Ellenton, S.C.

DAVID M. BROWN from Nazarene Theological Seminary, Kansas City, Mo., to Silver City, N.M.

MELVIN W. DAVIS from Oakland City, Ind., to Quincy (Ill.) Emmanuel

FLOYD DISNEY from student, Nazarene Theological Seminary, Kansas City, Mo., to The Woodlands, Tex.

MIKE DITTMER from La Porce, Ind., to Waycross, Ga.

BRET M. ESHelman from associate, Bedford, Ohio, to Alpena, Mich.

ELMER B. FERGUSON from Odgen, III., to Belleville (Ill.) Emmanuel

WALTER G. GILROY from Markdale (Ontario, Canada) Emmanuel

JAMES W. HAMPTON from Brookville, Ohio FREEMAN T. HODGINS from student to Hamilton Mountain (Ontario, Canada)

WILLIAM D. HOLLEY from Twin Lakes (McCloud, Okla.) to Huntsville (Ala.) University

LARRY HOPKINS from Jacksonville, Ill., to Ridge Farm, Ill.

PHILLIP P. KELLERMAN from Rockford (Ill.) First to Fort Wayne (Ind.) Southside

DENNIS L. LIBERTY from Leon, Ia., to Shenandoah, Ia.

HUBERT E. MEREDITH from Otter Lake, Mich. to retirement (14114 Melody Ln., Otter Lake, MI 48454)

KENNETH T. MITCHELL from Santa Ana (Calif) Edinger Street to York, Neb.

BRUCE MODESTITT from Sweetwater, Tenn., to Winchester, Tenn.

JOHN O'NEAL from Winchester, Tenn., to Wartburg, Tenn.

JOHN R. PORTER from evangelism to Chester, S.C.

TERRY W. POSTIN to Lincoln (Ill.) First

JOHN M. POWER III from student, Nazarene Theological Seminary, Kansas City, Mo., to Wheatland, Mo.

S. FRANK ROWLEN to Gorham, Ill.

GARY W. SCARLETT from Euless, Tex., to Dumas, Tex.

KEVIN D. SKEESE from West Frankfurt, Ill., to Beav wilderness. Ill.

DOUGLAS G. SHOPE to Williamsburg, Ohio.

GARY L. SNOOK to Atlantic, Ia.

R. JAY SPIVEY to Castle Rock, Wash.

RAMON G. VANDERPOOL from Minneapolis Spring Lake to Fort Dodge, Ia.

LARRY WEHIE from Nebo, Ill., to Mattoon (Ill.) East Side

PAUL WIGGINS from Arcadieh, N.C., to Cayce, S.C.

W. G. WILLIAMS from Roxana, Ill., to evangelism

DENNIS WRIGHT to Marshall, Ill.

MOVING MISSIONARIES

REV. JOHN and GLENDA ARMSTRONG, Colombia, Field address: Apartado Aereo 25022, Unicentro, Cali, Colombia

REV. ROBERT and FRANCES COLLINS, Brazil, Field address: Caixa Postal 115, 30.000 Belo Horizonte, Minas Gerais, Brazil

REV. CARL, and JUDI SUGER, Southern Africa, North, Field address: P.O. Box 14, Manzini, Swaziland

REV. VICTOR and BERYL EDWARDS, Paraguay, Furlough address: 41 Rosemeade Avenue, Paraguay, P.E., Paraguay

REV. WESLEY and ALETA HARRIS, Bolivia, Furlough address: 105 Lakeview Cir, Kingsport, TN 37663

REV. STEPHEN and BRENDA HEAP, Brazil, Furlough address: 1312 E. 152nd St., Olathe, KS 66062

REV. KENNETH and BARBARA JONES, Paraguay, Field address: Casilla 713, Asunciun, Paraguay

REV. DON and BARBARA MESSER, Mali, Furlough address: 1214 W. State St., Marshalltown, IA 50158

MR. WARREN and JANET NEAL, Papua New Guinea, Furlough address: P.O. Box 75, Moravia, IN 52571

REV. SAMUEL and EVELYN OVALDO, Colombia, Field address: Apartado 6-118, 44660 Guadalajara, Jalisco, Mexico

REV. JERRY and TONI PORTER, Costa Rica, Field address: Seminario Nazareno de las Americas, Apartado Postal 3977, San Jose, Costa Rica

REV. TERRY and JOAN READ, Brazil, Field address: Caixa Postal 4132, Boa Viagem, 50.000 Recife, PE, Brazil

REV. MICHAEL and KATHERINE ROBINSON, Honduras, Temporary Field address: Instituto de Lenguas Espanol, Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica

REV. MICHAEL and JULIE SHALLES, Trans South Africa, Furlough address: 1930 Hobson Rd - 1140, Fort Wayne, IN 46905

MISS. JUDITH SLATER, Southern Africa, North, Field address: P.O. Box 44, Florida 1710, Republic of South Africa

REV. DONALD and SUE STULTZ, Korea, Field address: 198-1 Yong Jun Dong, Don Ku, Taesan 300, Korea

REV. BYRON and MARY ANN BLOOM, * Australia, Permanent Stateside address: 406 Indiana St., Rockhill, IN 47872

*Specialized Assignment Personnel

ANNOUNCEMENT

Mobile, Ala., First Church will celebrate its 55th anniversary on Sunday, Nov. 6. Rev. Otto Stucki, former pastor, will be the guest speaker. All former pastors, members, and friends of the church are invited to attend. Address all correspondence to Rev.

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

RECOMMENDATIONS

It is a privilege to recommend DR. W. CHARLES OLIVER, registered evangelist of the Alabama South district, to our people. Dr. Oliver was 22 years in the superintendency on the Alabama, Southwest Indiana, and Mississippi districts. He served 11 years as a successful pastor on the Houston and Florida districts. He may be contacted at 1311 Dr. Montevallo, AL 35115, Phone: 205-665-5372.

—Don Jernigan, Sr., Alabama South district superintendent.

I am pleased to introduce and recommend REV. LOWELL E. BEELER as an evangelist of the Church of the Nazarene. His ordination credentials from the Evangelical Methodist Church, a sister holiness denomination, were recognized by the 1963 Iowa District assembly and signed by General Superintendent Charles H. Stirkland. Brother Beeler is an outstanding holiness preacher. I encourage our churches and pastors to call Brother Beeler and give him a place of full-time service as an evangelist. He is a member of our Keokuk, la., church. Contact him at P.O. Box 189, Hamilton, IL 62341. Phone: 717-847-2814.

—Alec G. Ulmet, Kentucky district superintendent.

VITAL STATISTICS

MELVIN ROBERT AUNE, 74, died Mar. 11 in Model, N.D. Funeral services were conducted by Rev. Doris Campbell. Surviving are his wife, Cora (Bomberg); two daughters, Mrs. Leigh (Mavis) Kallestad Lidgar Campbell. Surviving are his wife, Cora (Bonerg) Campbell. Surviving are his wife, Cora (Bomberg); two daughters, Mrs. Leigh (Mavis) Kallestad Lidgar Campbell. Surviving are his wife, Cora (Bonerg) Campbell. Surviving are 3 daughters, Daisilee Horn, Geneva Clinger, and Erwin. Interment was in Alton, Ohio. She is survived by her husband, Paul; one son, E. Paul, Jr.; one daughter, Lois Jean Lowery; two grandchildren; and eight great-grandchildren.

RICHARD E. LOWRY, 52, died July 8 in Kansas City, Mo. Funeral services were conducted by Revs. Charles Miller, Paul Lloyd, and Richard Coppola in Fort Scott, Kansas. Surviving are his wife, Irene; two sons, Brian and Brent; two daughters, Debra Ediger and Cathy Bachman; and one granddaughter.

MRS. LETHA M. MADDOX, 95, died Aug. 4 in Londonerry, N.H. Funeral services were conducted by Revs. Irving S. Jones, Richard E. Howard, and Kenneth Mills. She is survived by two daughters, Mrs. Irving (Carol M.) Jones and Mrs. Richard (Winfred G.) Howard; five grandchildren, and four great-grandchildren.

MAMIE F. PARK, 90, died June 1 in Columbus, Ohio. Funeral services were conducted by Rev. Carl Erwin. Interment was in Alton, Ohio. She is survived by her husband, Paul, one son, E. Pau, Jr.; one daughter, Lois Jean Lowery, two grandchildren, and three great-grandchildren.

REV. DONALD DAVID ROSSITER, 51, died of a heart attack July 31 in Anchorage, Nova Scotia. Funeral services were conducted in Moncton, New Brunswick, by District Superintendent William E. Stewart. Rev. Rossiter pastored churches in New Brunswick and Ontario. He is survived by his wife, Margaret; three sons, Kevan, Charles, and Daniel; two daughters, Sandra Thistle and Elizabeth.

When should you plan your will?

A (choose any 4)

☐ After the birth of your first grandchild.

☐ When one of the "old gang" expires suddenly.

☐ During your pastor's next sermon on heaven.

☐ Other.

Any of the above may serve to remind us that time is still marching — and today is a very good time to prepare your will, so that your heirs won't be at loose ends "tomorrow."

Your church, too, can benefit — or Christian education or missions. You can put the whole world in your will through a special bequest to the work of Christ.

HOW TO START: Use the coupon at right to request our free booklet, "How to Write a Will That Works." There's no obligation.

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Church of the Nazarene
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Kansas City, MO 64131
Attn: Robert D. Hempel

In Canada:
Church of the Nazarene
Executive Board
Box 30080, Station B
Calgary, Alberta, Canada
T2M 4N7

OCTOBER 15, 1983
EDNER ROWE. 74, died Aug. 8 in North Little Rock, Ark. Funeral services were conducted by Rev. Marshall Starks and Rev. Larry Lewis. He is survived by his wife, Eleanor; two sons, Leon and Dr. Vernon; one daughter, Patricia Bailey; nine grandchildren; three great-grandchildren; and two sisters.

CHARLES H. TERRILL. 68, died June 24 in Zephryhills, Fla. Funeral services were conducted by Rev. James H. Ernickson. Mr. Terrill was a song evangelist in the church of the Nazarene for a number of years. Survivors include his wife, Virginia (Howard); one son, Michael Scott; one granddaughter; and one brother.

MRS. ELMA TRANSUE. 81, died July 2 in Poplar Bluff, Mo. Funeral services were conducted by District Superintendent Arthur Mottram, Rev. Ed Turnock, and Rev. Raymond Brunet. Survivors include her husband, Rev. C. F.; 1 son, Earl; 2 daughters, Thelma McMillin and Golda Worley Harris; 15 grandchildren; and 13 great-grandchildren.

MABEL GRACE TUCKER. 69, died Mar. 21 in Connell, Wash. Funeral services were conducted by Rev. W. Perry Winkle. Survivors include her husband, Clarence; one son, Rev. Tim; four grandchildren; two brothers; and two sisters.

MRS. MARGARET WITBECK. 87, died July 27 in Westland, Mich. Funeral services were conducted in Livonia, Mich., by Rev. C. William Parsons and Rev. Eugene Simis. Surviving are two sons, Robert and Charles; one daughter, Virginia Adamek; five grandchildren; and four great-grandchildren.

**BIRTHS**

- to REV. BRUCE AND BETH (ROGERS) BANKS, Mount Clemens, Mich., a girl, Laura Beth, April 8
- to TIM AND RANANN (BECKUM) BOTTLES, Overland Park, Kans., a boy, Trenton Layne, June 3
- to ROBERT AND BRENTA (MUNCIE) BOWMAN, Winchester, Ind., a boy, Brandon Robert, Aug. 11
- to REV. MARK AND VICKIE (JONES) BROWN, Florissant, Mo., a boy, Steven Daniel, May 24
- to STEPHEN AND PAMELA (MORONEY) HOLLOWAY, Bethany, Okla., a girl, Daria Michelle, May 28
- to WALTER "BUD" AND KAREN L. (MOORE) JONES, Cressona, Pa., a girl, Rebecca Catharine, Aug. 16
- to CURT AND JASMINE (LOTZ) KING, Grand Rapids, Mich., twin boys, Jared Matthew and Jordan Michael, July 3
- to RAY AND BARBRA (DERRENBACHER) MORRISON, Pittsburg, Kans., a boy, Shawn Patrick, Aug. 10
- to MARVIN AND CHARLENNE (ELKINS) NORFLEET, Hermitage, Tenn., a boy, Marvin III, May 29
- to REV. BILL AND PATTY (MANNING) POWERS, Roseville, Calif., a boy, Andrew William, Aug. 15
- to JIM AND SHERRY (YANCY) PRESTON, Irmo, S.C., a girl, Christy Ann, July 27
- to REV. DWIGHT AND CAROLYN (FRAZIER) RICH, Fort Lauderdale, Fla., a boy, Bryan Scott, July 31
- to DAVID AND LYNNE (PRINCE) ROADMAN, Raleigh, N.C., a boy, David Lee, Aug. 11
- to JIM AND MARY (MCDONALD) SPAID, Kansas City, Mo., a girl, Rebecca Jo, July 16
- to LES AND KIM (JONES) STAATS, McAllen, Tex., a girl, Jordan Michelle, Aug. 9

**"Showers of Blessing" Program Schedule**

- **October 23**
  - "God's Hate List"
- **October 30**
  - "Siding with Permanence"

by W. E. McCumber, speaker

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**NEWS OF RELIGION**

**NOVEMBER 6 BIBLE SUNDAY.** Sunday, November 6, has been designated International Bible Sunday by the International Bible Society. Bible Sunday is being held in conjunction with the Year of the Bible activities.

International Bible Sunday will have two purposes. The first is to emphasize the importance of God’s Word, the Bible. The second is to call attention to the need for Bibles in missionary and evangelistic work around the world.

**GRASS ROOTS SPIRITUAL RENEWAL CONTINUES IN EGYPT.** A grass roots spiritual renewal that began about 10 years ago continues to gain momentum, says Dr. Samuel Habib, president of the Evangelical Churches in Egypt. All three of Egypt’s denominations, Coptic Catholic, Coptic Orthodox, and Evangelical (comprised of 19 Protestant denominations) have experienced renewal among lay people, and especially youth. The movement is characterized by a heightened concern for worship, according to Missionary News Service.

Contributing to the beginnings of renewal, Habib says, was the establishment of a center for young people in Alexandria in 1955. At the time, it was considered to be a radical project, since the center drew both men and women. However, for the young people, the conference came to be a place of revival, and they took revival home with them to their churches as they returned. Since then, an additional seven centers have been opened by the Evangelical Churches of Egypt (Presbyterian), and over the years thousands of people from all three denominations have visited conference grounds.

In recent years in Egypt, a strong women’s leadership movement has been developing, and in May a two-year training program was initiated by the Evangelical Church of Egypt (Presbyterian).

**NCC, JEWS JOIN TO PROTEST NATIVITY SCENE.** The American Jewish Committee and the National Council of Churches have jointly urged the United States Supreme Court to bar the city of Pawtucket, R.I., from using a Nativity scene in a city-sponsored Christmas display.

The two groups charge, in a friend-of-the-court brief just filed, that a Nativity scene is “a fundamentally religious symbol,” and that “municipal ownership and sponsorship of such a central religious doctrine” violates the Constitutional principle of separation of church and state.

Arguing against the city’s contention that a crèche can be considered a "secular symbol of the Christmas season," the brief contends that the “sole and obvious content [of a crèche] is the depiction in adorational terms of the birth of a divinity in the form of the infant Jesus.”

**LEBANON BIBLE SOCIETY FINDS NEW HOME AFTER OLD PREMISES DESTROYED BY CAR BOMB.** Last February, Bible Society premises in Beirut were totally wrecked when a car bomb went off in a street outside, killing 22 passersby and injuring 230 others. Just minutes before, the Bible Society office and bookstore had closed for the day.

Despite the devastation, and at great personal risk, many people in the neighborhood rallied to save the precious Scriptures from further damage by fire or leaking water pipes.

At that time the head of the Bible Society in Lebanon, Rev. Lucien Accad, appealed to all who believed in the Bible cause for support through their prayers.

Now, the society has found a new home in Beirut. It will enable the staff to keep copies of God’s Word flowing throughout Lebanon. A recent translation of the New Testament into Arabic that can easily be understood by people speaking the language is of great help. Youngsters are currently distributing copies of Genesis and Mark’s Gospel to schoolmates in playgrounds.
MARRIAGES

Shelby, Aug. 12

TAMARA S. FREELAND and THOMAS EDWARD FREELAND, La Crescenta, Calif., and ESTHER ELLEN GIDDENS and THOMAS EDWARD GIDDENS, Catawba, Va., celebrated their 60th wedding anniversary on Aug. 22 at a reception at the First Church of the Nazarene, Fort Scott. The honorees’ three children, who planned the event, are Donald R. Clem of Independence, Mo., the Rev. Douglas Clem of Port Orchard, Wash., and Virginia Herren of Falmouth, Tex. Over 150 friends and relatives attended, including the couple’s 10 grandchildren and 5 great-grandchildren.

REV. AND MRS. JOHN MELLISH, Lapeer, Mich., recently celebrated their 65th wedding anniversary. They were married Sept. 4, 1918, in Salem Township, Mich. After joining the Church of the Nazarene in 1925, they pastored many churches in Michigan; Falmouth, Colling, Ellington, Deford, Beulah, Lapeer, Bad Axe, Brooklyn, Swartz Creek, and Ortonville. They pioneered and built the church at Lake Louise before retiring when Rev. Mellish was 72. They have 7 children, 21 grandchildren, and 25 great-grandchildren. Their children are Mrs. Russell (Pauline) Spray, Lowell, Mich.; George, Lapeer; Mrs. Roy (Opal) Roberts, Lapeer; Rev. John W., Caro, Mich.; Paul, Lapeer; Fred, Mackinaw City, Mich.; and Rev. James, Warren Woods, Mich.

ANNIVERSARIES

REV. AND MRS. A. RALPH BOXMLLE celebrated their golden wedding anniversary Aug. 28. Dinner was served by Mrs. Edna Reader Gildersleeve and many remembrances made it a special day. The Boxells were married Aug. 28, at the home of the bride’s parents, Mr. and Mrs. J. C. Reader, Deepwater, Mo. Both Ralph and Ruth have spent their lives preaching and teaching in Oklahoma, Missouri, and Illinois. Upon retirement, they returned to a former location, Clinton, Mo.

MR. AND MRS. O. W. CLEEM of Fort Scott, Kans., celebrated their 60th wedding anniversary on Aug. 22 at a reception at the First Church of the Nazarene, Fort Scott. The honorees are Donald G. Clemen of Independence, Mo., the Rev. Douglas Clem of Port Orchard, Wash., and Virginia Herren of Falmouth, Tex. Over 150 friends and relatives attended, including the couple’s 10 grandchildren and 5 great-grandchildren.

I have heard quoted since childhood, “People in the Old Testament looked forward to the Messiah for salvation as we look back to the Messiah for our salvation.” But when I read the promises to Abraham, these appear to be earthly rewards for serving God. My basic question is this: Did the people of Israel (Old Testament) have any concept of an eternal life and reward, as we do today? While Moses and the prophets were with Christ on the Mount, do we have scripture to indicate the Old Testament people will have any part in Christ’s eternal life, or were their rewards strictly rewards as promised to Abraham?

Yes, Old Testament believers had the promise of eternal life in God’s “better country.” To be sure they had some promises of earthly rewards, such as the possession of Canaan, health, longevity, prosperity, etc. But read Hebrews 11 carefully. There we are told that the patriarchs “all died in faith, not having received the promises, but having seen them afar off.” These promises viewed from afar relate to a “heavenly” country, a “city” prepared for them by God. The chapter speaks of those who were tortured and killed “that they might receive a better resurrection.” They are to be “made perfect” with the New Testament believers.

Surely the spiritually minded among them knew that their sacrifices were provisional and symbolic, pointing forward to Christ. Christ was “foreordained before the foundation of the world” to be the Lamb of God slain for mankind’s sins (1 Peter 1:18-20; Revelation 13:8). Eternal life was “promised before the world began” (Titus 1:2). The promise is clearer and fuller this side of the life, death, and resurrection of Jesus Christ, but this is the same promise the Old Testament believers embraced, and this is the reward they share.

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

Does the Manual say anywhere that the pastor has a right to vote for himself? Our pastor did, and his wife also. I’ve been in the church a long time and participated in lots of pastoral recall votes, and this is the first time I ever heard of such a thing.

I find nothing in the Manual that forbids the pastor or members of his family from voting at recall meetings provided (1) they are present, (2) they are members of the church, and (3) they are 15 years old or older. It may be unusual but it is not illegal. A pastor and/or his family who are thus qualified to vote could vote for or against recalling the pastor.

Some ladies of our church, all Sunday School teachers, including the pastor’s wife, played cards at a get-together. Some women were present who are not members of the church, but who attend our services. Am I wrong to believe that this kind of behavior is unbecoming to Christians and a bad influence on our church?

Our church rules forbid gambling, but do not legislate against games played for recreation, not for money or prizes. However, Paul’s caution against offending a brother’s (or sister’s) conscience, in Romans 14:13 ff., is certainly applicable in such situations. It would be foolish to risk offending and losing those we are trying to reach for the sake of any diversions, however innocent we may think them to be.

Was the wine Jesus made at Cana fermented? What about Proverbs 23:31—“Look not upon the wine when it is red”—Proverbs 20:1, and many other scriptures regarding wine?

I don’t know. The common Greek word for wine is used in John 2:1-11. Among the Jews wine was commonly used but drunkenness was expressly condemned. We may conclude that even if the wine made by Jesus was fermented, He was not contributing to or encouraging drunkenness. He was certainly aware of the scriptures to which you refer, which strictly condemn strong drink and drunkenness, and would not be guilty of aiding and abetting anyone to do wrong.

OCTOBER 15, 1983
Express your appreciation this Christmas season . . .

To: Evangelist
From: Your Church

Evangelism Mini asks that you remember the evangelists and evangelists who held services in your church this past year with a Christmas gift of $1 or more.

Let us express our appreciation for the Christmas season. Evangelists and evangelists' addresses may be obtained from your pastor or by calling Evangelism Mini at (800) 821-2963.

(Pastors, remember to put this important item on your November church board agenda.)
The Denton, Tex., First Church recently had a groundbreaking ceremony on the corner of Sherman Drive and Hercules. The trustees and Mrs. Roy Elbert (charter member) turned the first shovels. Construction began in September. The church was organized in 1933 with 13 charter members. Two of them, Curtis Brockett and Mrs. Elbert, still attend. October 9, the church observed its 50th anniversary with special services involving former pastors and members. Rev. Philip Smith is the pastor.

DIRECTORY OF RETIRED MINISTERS PUBLISHED

In recognition of the 75th anniversary of the Church of the Nazarene, a midquinquennial issue of the Directory of Retired Ministers has been compiled. This directory includes those Nazarene ministers and widowed spouses receiving a pension from the Board of Pensions, Church of the Nazarene, as of July 1983. As long as the supply lasts, requests for copies will be granted by the Board of Pensions, 6401 The Paseo, Kansas City, MO 64131.

The Rowland Chapel Church, of Chester, Ga., recently built a new parsonage. District Superintendent Harold Latham and his wife were present on June 19 for a dedication service. Dr. Latham preached in the morning worship service and dedicated the parsonage in the afternoon. Rev. Warren Killingsworth is the pastor. The parsonage is located on 2.25 acres of land adjacent to the church. It has 1,600 sq. ft. living space, plus an carport, porch, and patio. The value of the home is $60,000. It was built for $43,500, and owing $25,000.

The New Market, Md., Valley Fellowship Church was organized with 44 charter members on March 6, just six months after it began services. Top row (l) is Dr. Robert A. Walter, pastor of Frederick, Md., the sponsoring church; and (top row, r) is Dr. Roy Carnahan, district superintendent. Rev. Harry O. Wachsmuth is the pastor. There were 207 people in attendance for the organizational service.

May 1, 1983, the Brookfield, Mo., church dedicated their new building located just west of Brookfield. Rev. Arthur Mottram, district superintendent, was the speaker. The brick building has 9,400 sq. ft. and is fully carpeted. The sanctuary will seat approximately 240 people. The facility is "zoned" for heating and cooling and has seven heat pumps for gas furnace backup units. The building was designed by the Building Committee, and much of the labor was donated by the church people. The cost of the building, including solid oak padded pews and other furniture, was $20.00 per sq. ft. Over one-half of the money needed for the five acres of land and the building was raised within a two-year period. The membership of the church is 56 and is pastored by Rev. Lyle Knebel.

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The Honorable Dennis E. Eckart, member of the United States House of Representatives from the 11th Congressional District of Ohio, was the guest recently of Ashtabula, Ohio, First Church. Congressman Eckart is an At-Large Majority Whip and a member of the House Committees on Energy and Commerce and Small Business. Mr. Eckart took part in the AFC Campouts '83 series, sponsored by Ashtabula First Church, as the featured speaker for the special Fourth of July celebration service. Pictured (l. to r.) are: Dr. Jeffrey Sparks, pastor; Mrs. Beth Sparks, and Congressman Dennis E. Eckart.

The Rowland Chapel Church, of Chester, Ga., recently built a new parsonage. District Superintendent Harold Latham and his wife were present on June 19 for a dedication service. Dr. Latham preached in the morning worship service and dedicated the parsonage in the afternoon. Rev. Warren Killingsworth is the pastor. The parsonage is located on 2.25 acres of land adjacent to the church. It has 1,600 sq. ft. living space, plus an carport, porch, and patio. The value of the home is $60,000. It was built for $43,500, and owing $25,000.

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These Nazarene ministers and laymen met August 1-5 at St. Simons Island, Ga. Pictured (front row, l. to r.) are: Sergio Franco, Janet Smith Williams, Albert Lown, Ann Cubie Rearick, Neale McLain, Millard Reed, Neil Hightower, James Spruce, and Alvin Lawhead; (back row) Jorge de Barros, Stephen Miller, Mario Zani, Henk Pieterse, Vern Houser, Chester Galloway, Gene Van Note, Tom Barnard, Clayton Bonar, and H. Ray Dunning.

SUNDAY SCHOOL LESSONS TO GO INTERNATIONAL

The committee that creates outlines used by writers of the adult Sunday School lessons has gone international. The August meeting of the Enduring Word Series (EWS) Curriculum Committee included, for the first time, Nazarenes who speak English as a second language.

The first Sunday School lessons for non-English-speaking persons were translations of the English lessons. As time went on, this was discontinued in favor of lessons written for each language group. These lessons were prepared on outlines different from those developed by the Enduring Word Series (EWS) Curriculum Committee.

In 1983, on recommendation from Publication Services, the General Board voted to merge curriculum development and place it in the EWS Curriculum Committee.

The process will be that the EWS Curriculum Committee will develop the outlines, which include lesson objective, scripture focus, and the emphasis that should be covered by the writers. The outlines, once approved by the General Board, will be given to lesson writers.

Writers who speak English as a first language will be assigned to write the lessons for all English-speaking Nazarenes. Other writers will be working on separate lessons in Spanish and Portuguese, beginning with the outlines developed for 1985-86. French writers will also be working with the outlines in the near future.

Eventually, Nazarenes of all languages will have access to the outlines. This means that Nazarenes around the world will be studying the same scripture passages.

Nazarenes who joined the curriculum committee this year, representing the international ministry of the Nazarene Church, were Publications Services editors Jorge de Barros, Sergio Franco, Henk Pieterse, and Mario Zani.

The August 1-5 meeting of the Committee was held at St. Simons Island, Ga. During the five days of work, the 21 committee members approved outlines for 1985-86. The majority of the time, however, was spent developing outlines for 1986-87. These new outlines will be reviewed at next year's meeting, then submitted for approval to the General Board.

BOARD OF PENSIONS ISSUES "13TH MONTH" CHECK

The Board of Pensions, representing the Church of the Nazarene in the U.S. and Canada, issued a "13th month check" to all who were members of the "Basic" Pension roll on October 5, 1983. Each member received an amount equal to their regular monthly pension check. This extra month's check was given as a special bonus to commemorate the 75th anniversary of the Church of the Nazarene. It was made possible by the continued support of the Pensions and Benefits Fund by each church in the United States and Canada and by favorable investment experience.

HOLINESS EVANGELISM

Proclaimed by our General Superintendents at the Conferences on Evangelism

Plan to Attend QUINQUENNAL CONFERENCES ON EVANGELISM

Register now by using the Herald July 15 "Program Response Form" or write Evangelism Ministries, 6401 The Paseo Kansas City MO 64131

Dr. V. H. Lewis Dr. Orville W. Jenkins
Fort Worth, Texas January 17-19, 1984

Dr. Jerald D. Johnson Dr. Eugene L. Stowe
Phoenix, Arizona January 3-5, 1984

Dr. Charles H. Strickland Dr. William M. Greathouse
Tampa, Florida January 24-26, 1984

Herald of Holiness
ANNOUNCEMENT
1983 THANKSGIVING OFFERING FOR WORLD MISSIONS

The goal for our Thanksgiving Offering has been set at $8,000,000. This is $500,000 more than our 1982 goal.

The Church of the Nazarene is now ministering in 70 different countries. Reaching our goal for 1983 will make it possible to set the plan in motion to increase that goal to 75.

What a glorious and appropriate way to truly celebrate our 75th anniversary with 75 years of ever-increasing missionary giving and spreading Christian holiness throughout the world.

The need was never greater; the opportunity never more challenging; the call for self-sacrificial giving never more urgent.

JERALD D. JOHNSON, Secretary
BOARD OF GENERAL SUPERINTENDENTS

RICT SUPERINTENDENT GIBSON DIES

Donald J. Gibson, superintendent of the Eastern Michigan District, Tuesday evening, September 27, 1984, after an extended illness, surgery, treatment for cancer.

Gibson served pastorates in Wisconsin; as an administrator at Olivet College for 5 years; district superintendent for 19 years on four sites; Wisconsin, Missouri, Central and Eastern Michigan. He was executive director of the Department of Angelism at Headquarters for 5 years; and General Superintendent William H. Pearson, who will retire February 1, 1985.

Mrs. Gibson is survived by his wife, Evelyn, three daughters, Mrs. Donna Joan missionary to Brazil; Mrs. Linda and Elizabeth Ann Gibson; and Mrs. Ashley have been missionaries living in 33 cottages.

Six new cottages have been built during the administration of Rev. G. H. Pearson.

Mr. and Mrs. Ashley presently reside in Temple City, Calif., where he is in private business while on leave of absence from missionary service.

The work of the Church of the Nazarene in Belize and the Windward Islands is now carried on entirely by Nazarene citizens of those nations.

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY RECEIVES APPROVAL

The Asia-Pacific Nazarene Theological Seminary located in the Republic of the Philippines has been approved by the Philippine Commission on Immigration as a bonafide graduate theological school. This gives new permission to offer nonimmigrant students degrees ranging from associate to the bachelor of theology.

The Asia-Pacific Nazarene Theological Seminary is a Nazarene graduate-level seminary serving Asia and the south Pacific.

Construction began early in 1983 and the main building is now complete. Books for the library are coming in by the thousands. The opening of the school is scheduled for November 1983.

A university-level theological seminary is also under construction in Mexico, with plans to open for students in 1984.

A HANDBOOK FOR NAZARENES READY

The 20th General Assembly of the Church of the Nazarene called for the publication of a Handbook for Nazarenes. The Board of General Superintendents was authorized to select an editorial committee and to supervise this monumental work. Such a committee was appointed and has submitted a report to the Board of General Superintendents.

The committee reviewed the General Assembly resolution and the needs such a publication would meet. They also considered the existing books that speak to those needs. The committee pointed out that the purposes of General Assembly Resolution MED-267 appear to be fully met in the new discipleship materials, Discipleship—Your New Life in Christ, Neil B. Wiseman, editor.

The Board of General Superintendents, therefore, commends this publication to the church as a Handbook for Nazarenes. It will be useful to longtime Nazarenes as well as new converts and believers preparing for church membership. Extensive and repeated use of this handbook is recommended to all Nazarene churches.

THEOLOGICAL SEMINARY ASIA-PACIFIC NAZARENE

A HANDBOOK FOR NAZARENES READY

Mr. Robert Ashley has been appointed by the World Mission Division to be superintendent of Casa Robles Missionary Retirement Center in California, effective October 1, 1984. Mr. Ashley will succeed H. Pearson, who will retire February 1, 1984.

Mrs. Ashley have been missionaries in the Church of the Nazarene 1954, serving in Belize, Central America, for 20 years, and in the Windward Islands, Caribbean, for 7 years.

The new monthly Spanish Herald of Holiness (El Heraldo de Santidad) recently came off the press. Delighted (h. t. a.) are Dr. Bennett Dudney, director of Publication Services; Rev. Mario Zani, associate editor; and Dr. Sergio Franco, editor. The first issue of the enlarged Herald—36 pages with color cover—has as its theme, "New Life." It is designed as a special issue to be used in 40 Spanish-speaking districts of the Church of the Nazarene. The El Heraldo special issue may be ordered from Casa Nazarena, P.O. Box 527, Kansas City, MO 64114. The cost is 15¢ per copy in multiples of 100. This edition will be very useful to all Spanish churches, Sunday Schools, and outreach groups.

The need was never greater; the opportunity never more challenging; the call for self-sacrificial giving never more urgent.
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- Selected Scripture
- Matching Envelopes

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