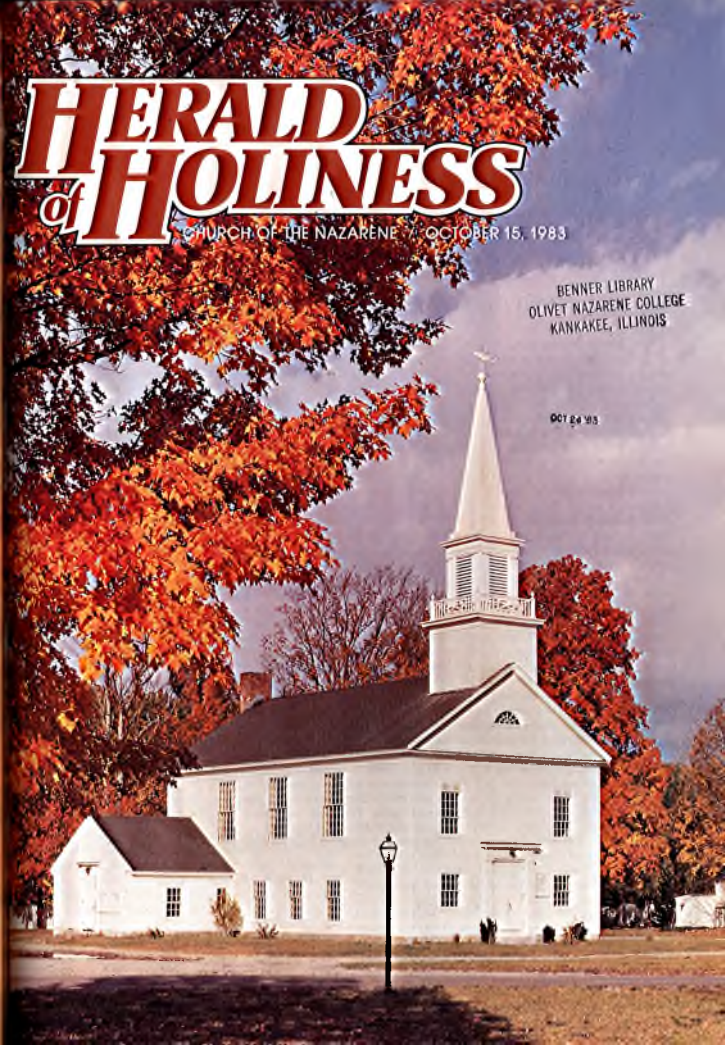


# HERALD of HOLINESS

CHURCH OF THE NAZARENE / OCTOBER 15, 1983

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## 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 mo-

mentary 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 may 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 a 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 this our day? God make it so in this our Diamond Jubilee Year!



by General Superintendent Orville W. Jenkins

**R**ECENTLY, 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, rooms, 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 abounded. 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 1:49). God intends that His power flow freely through them, giving light and life. This power is to be demon-



# SPIRITUAL BLACKOUTS

by J. KENNETH WILLIAMS

strated 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"—*restore their power*—(2 Chronicles 7:14). "God resisteth 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 4:6b-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! □

J. KENNETH WILLIAMS is a Nazarene Missionary in the Republic of South Africa.



# HERALD of HOLINESS

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**COVER PHOTO:** by Dick Smith  
 Village Church, Hebron, N.H.

Volume 72, Number 20    October 15, 1983    Whole Number 3384

**Bible Quotations in this issue:**

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**HERALD OF HOLINESS** (USPS 241-440) is published semi-monthly by the **NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109**. Editorial Office at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141. **CHANGE OF ADDRESS:** Send us your new address, including ZIP code, as well as your old address, and enclose a label from a recent copy. **SUBSCRIPTION PRICE:** \$5.50 per year. Second-class postage paid at Kansas City, Mo. Litho in USA

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## Letters

### 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

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.

on demand in our *Manual*, paragraph 35. However, I honestly believe that we Nazarenes have been far too silent on this issue, the greatest civil rights issue of the day. We seem to think that if someone wants to do it, that is *their* problem. In the Bible, though, Amos spoke up against social evil and so did John the Baptist. Will God hold us accountable for our silence?

*Tim Lytle  
 Wichita, Kansas*

### MISSIONARY WRITES

Lately I am receiving the *Herald of Holiness*. Thank you very much. I am in old age, and for about a year I have been living in a retirement home for Armenian people. I was in

Jerusalem about 20 years in our Nazarene church as a Sunday School and daily 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. Rev. Samuel Krikorian 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*

### COMMENDS VARIOUS TRANSLATIONS

I cut my teeth on the King James New Testament almost 80 years

*(Continued on page 20)*



## 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 gave 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 strong 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 women, but men would do well to listen, too: "*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  
EUGENE L. STOWE

ORVILLE W. JENKINS  
CHARLES H. STRICKLAND

WILLIAM M. GREATHOUSE  
JERALD D. JOHNSON



Paul M. Schrock

# An Appraisal of **LUTHER**

by J. KENNETH GRIDER

**T**HE 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

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legate Alveld a "mule" and a "numskull"; and the "anti-Christ"—an estimate too severe, surely, for of the popes; and much too severe, surely, for 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 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 hum . . . 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 instruct and reason with him for a week. These were judicious ploys, for he had no intention at all of acquiescing.

The man from Wittenberg was wise in other ways, too. 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 the 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 those 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 Frederick's newly-founded university in Wittenberg, lecturing in 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 the 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

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 *metanoieite* 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 Challenge of our Heritage*

*God has called us into being  
Nazarenes of one accord,  
To conserve and spread the doctrine  
"Holiness unto the Lord."  
Purity of heart and power,  
As received at Pentecost,  
Is the message God has given  
To be preached at any cost.*

*The example of our fathers  
Shining through the years of time,  
Should inspire us to continue  
Spreading holiness sublime.  
Pardon, purity, and power  
Were the themes they preached in love;  
Churches multiplied in number  
As God honored from above.*

*To our God and to our fathers,  
Modern Nazarenes, be true!  
Never compromise the standards  
In the things we say or do.  
In essentials be united,  
Minor differences respect,  
As Christ bears our faults and foibles,  
From us He does love expect.*

*Not by rules and regulations  
Will we prove true holiness,  
But by being as the Master  
In our love and righteousness.  
Proving equal to the challenge  
Of our heritage so grand;  
Have the vision and the spirit  
Of that early pioneer band.*

*In these days of growing despair  
Lessening revival glow,  
More than ever prayer is needed  
That on us God will bestow  
Great renewal of His Spirit,  
Often on us as of yore;  
Help us follow in the footsteps  
Of our fathers gone before.*

—BYRON H. MAYBURY  
Duarte, California

# BRINGING REPROACH ON CHRIST'S RETURN

by RALPH A. MICKEL

**T**HE 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 where mocking people made fun of "Doomsday." 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 could

depend on this revelation of the Lord's return. But again 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 Russel 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.



# NAZARENE ROOTS



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.

## STILL WATCHING THE CHURCH OF THE NAZARENE 1908-1983

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.

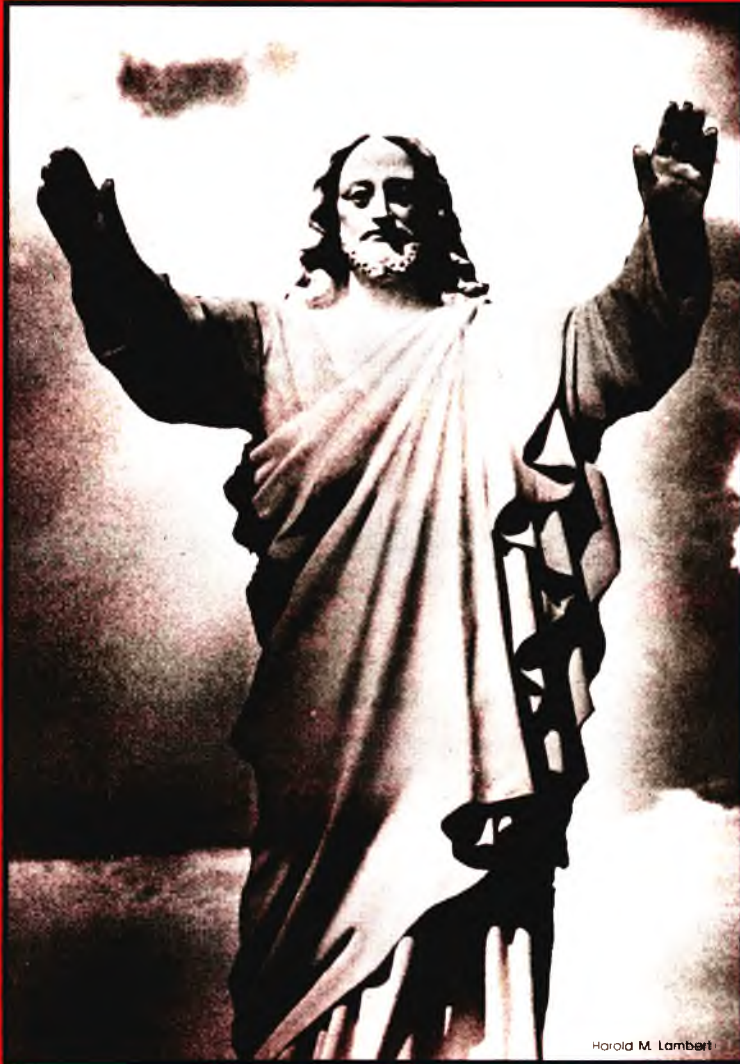
But the writer rejoices greatly that he has lived not only to see the twenty years allotted for us to dry up and blow away, but the good margin of two years over and I am glad to state to our readers that you may readily understand that while our Nazarene church has closely adhered to its doctrine of 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



Harold M. Lambert

# THE BIG "C"

by KENNETH CAMP

**D**EATH 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

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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 have 70 years of life, 80 years if you are strong, and that's what most people 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 fear she had when she first learned she had cancer and told of her struggle to adjust to the idea of dying. She recognized death as an enemy that entered the world due to sin. At the same time she knew Christ could overcome the enemy. "You don't conquer something in the night," she said. It was a long night.

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

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

"I'll be honest with you. I was praying while I got nothing," she confessed. "I stayed afraid and I worried about where God was."

Barbara's faith had always been an important part of her life. The words of Christ had taught her how to live. But now she had to learn to die. She questioned her faith.

In searching the Scriptures she came across Ephesians 6:16. There she read about spiritual armor and about quenching the fiery darts of Satan with the shield of faith.

"Death is something that you can use against the Christian," she discovered. Recognizing death as a tool of evil, Barbara was able to again possess assurance of salvation through faith in Christ.

"That's when I found my feeling of peace," she said. "I thought when I found God was there, but he had been there all along. What I needed to do was establish myself in Him."

The next stage Barbara went through was loneliness. Although her family was supportive, she often 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 battle of David and Goliath. She couldn't get it out of her mind. She remembered how David told the Israelites they were not alone in facing the Philistine giant because God was on their side.

She was facing a Goliath in cancer, but she realized I was not alone. I had God with me."

The next feeling Barbara struggled with was helplessness. Even the best doctors had little help to offer. There were no guarantees that long, painful treatments would be effective.

Three doctors in Fort Worth advised her to take chemotherapy. She did not want to risk the treatments, but a family physician advised her to exhaust every possibility. "You can't just do nothing," he told her.

Reluctantly, she agreed. Her doctor warned her about the severe side effects of chemotherapy.

Being a woman, the one that affected me most was that I was going to lose all of my hair," she said. "I went home, walked into my bedroom, stood in front of the mirror, and looked at myself *hard*."

After a moment of contemplation, she resolved to do whatever it took. She received the treatments. Remarkably, though, after a year of chemotherapy, she did not lose any hair.

When it was all over with, I thanked God that He had counted every hair on my head, and that He was there," she said, laughing. The experience heightened her awareness of God's presence and His ability to intervene in human affairs.

This world can offer a lot of comfort, but when it gets down to the bottom line, you need the Lord," she said. "You aren't helpless, no matter what situation you're in, because you have the Lord."

At last, Barbara coped with separation from her family and a willingness to surrender them to God. After wrestling with the matter for some time, she finally realized that,

in her heart, she had never given up her husband and children to the Lord. She had to surrender all her life to God, including her greatest love.

"My family was my life, and I had never given them to the Lord," she said. "They belonged to Him individually, but I had not given my family to the Lord. They belonged to me."

Knowing she would no longer be around 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 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 told the young people. "I wouldn't go back."

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 HANSCH MORTENSON  
*Racine, Wisconsin*



# A Belated RETURN

by IVAN A. BEALS

**O**NE 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 upholstery 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.

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*IVAN A. BEALS is office editor of the Herald of Holiness at the International Headquarters of the Church of the Nazarene in Kansas City, Missouri.*

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

**A**UCTION: 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.*



H. Armstrong Roberts

# CHORUS FOR CHAOS

by MARCIA OLSEN

**D**ECEMBER'S whirling snowstorm symbolized the squall of my soul; its howling winds hammered 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

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

fold laundry, prepare a hamburger, or attend my daughter's recitals. By *anger*: I was so eminently more capable than others, so thoroughly organized. God and His church would suffer without me!

Squeezed into my own physical situation was my husband's second open-heart surgery, only 10 months after my mastectomy. And ever lurking was my blood disorder (in 1969 doctors had predicted fast deterioration). Though not precipitating current problems, a low hemoglobin level effected a lack of endurance that for years I had tried to ignore. I had stifled the whispers for caution, the silent signals to slow down murmured by my exhausted body. Even as the whispers spawned shrieks, I listened instead to clamoring community and church calls; rewarding, front and center, ego-satisfying experiences. Laudable principles, lamentable priorities!

One interminable dreary day dragged into the next morning's loathing of the present and longing for the past. I felt burdened and a burden. I floundered in a spiritual abyss. With the Psalmist I was as a deer panting for streams of water—parched but unquenched. His yearnings depicted mine: "These things I remember as I pour out my soul: how I used to go with the multitude . . . to the house of God, with shouts of joy and thanksgiving" (42:4, NIV). Now, not only did I *not* feel any emotional affirmation of God's presence, I also felt He had *withdrawn* himself from me. Only the mental knowledge that I had done nothing to mar our precious relationship allowed me to develop the following ritual—day after dull day, week after weary week, month after monotonous month.

Thrusting open my Bible to Isaiah 42:3, a verse given to me by a dear friend, I read: "He will not break the bruised reed, nor quench the dimly burning flame. He will encourage the fainthearted, those tempted to despair" (TLB). Then I droned the simple Sunday School refrain, "Jesus loves me! this I know, For the Bible tells me so." I craved some inward assurance that what I was singing was true, but the divine silence was deafening. Because I was often too weak to sing aloud those 12 words were sometimes mouthed only in my mind. Other days I bellowed them in desperation.

When it seemed my physical, mental, and emotional limits were stretched breaking-point taut, I was hospitalized for two more major surgeries within seven weeks of each other. Could I assert with a shred of confidence in God's Word, "He will not break the bruised reed"? Could I even gasp as I limply recuperated from each surgery, "Jesus loves me! this I know"? I *did*, not ever feeling that He heard, sensing only that this ritual presented my lifeline to sought-after spiritual assurance of His love. Clutching my Bible while chanting my chorus, I was now painfully discovering that my faith was not a matter of just hanging on; it was refusing to let go in spite of the array of evidence that seemed to point to the absence of God.

And so I continued. Some days muttering from Isaiah. Other hours, in an attempt to claw my way out of the slick void, I sang "Jesus Loves Me" boisterously. I reasoned that by raising my voice God might respond to me. I pled along with the author of Psalm 6, "Pity me, O Lord, for I am weak. Heal me, for my body is sick, and I am upset and disturbed. My mind is filled

with apprehension and gloom. Oh, restore me soon” (6:2-3, TLB). Again, he pleaded in Psalm 38, and I cried, too, “Lord, you know how I long for my health once more. You hear my every sigh. My heart beats wildly, my strength fails . . .” (38:9-10, TLB).

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.

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 tempted to despair” (TLB). An inner stirring? A flickering response? I plodded to the piano, inept fingers accompanying the common cadence. An empty living room reverberated with “Jesus loves me! this I know, For the Bible tells me so.” The once simple strain emerged as a promise with authority. Gently, peacefully, my hollow heart was consumed by the Hebrew “Shekinah,” the glory of God. Unobtrusively, unexpectedly, my battered being and scarred soul basked

in Him. Years of anguish and anger, prison and pain, despair and depression were eased—not erased, but eased with the tender love of Jesus. No furious fanfare. A quiet calming. A peace in His presence.

That occurred two years ago. There has been no instant healing, no dramatic cessation of bewildering circumstances. I enjoy now, however, not only a Presence asserted but also a Presence affirmed. Along with David, in Psalm 40, I declare, “I waited patiently for God to help me; then he listened and heard my cry. He lifted me out of the pit of despair . . .” (vv. 1-2, TLB).

Inevitably there will be other “pits of despair.” But this lengthy “pit stop” prompted me to grapple with this truth: A faith experience is not founded on feeling; it is a deliberate, volitional act of the will based solely on the veracity of God’s Word. Oswald Chambers, in *My Utmost for His Highest*, pens this significant verse:

*We cannot kindle when we will*

*The fire which in the heart resides,*

*The spirit bloweth and is still,*

*In mystery our soul abides;*

*But tasks in hours of insight will’d*

*Can be through hours of gloom fulfill’d.*

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.” □

## Book Brief

### TWO MEN OF DESTINY



NEIL B. WISEMAN  
Editor



*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.

WHEN 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-leads of God’s Holy Spirit. But now, it’s with the future in mind that we pause and hold up two second-generation readers—*Two Men of Destiny*, 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*—

# the editor's STANDPOINT

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## 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” were narrowed and the boundaries of “Christian” were enlarged to make them compatible. Like Gilbert every time, he was playing his own game. Scripture does not permit us to change the court to suit our shots. Against every compromised life and doctrine stands the unalterable demand of God, “You shall be holy, for I am holy.”

Sin calls for repentance, not for redefinition. Making sin compatible with the Christian life, it 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 pastor, friend of mine. Her pastor had just flatly proposed a sexual alliance. “You know,” he argued, “we can live 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 sin. He does not leave us in sin. We are to change our lives, 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. He and member prayed together and the Lord responded with cleansing, filling grace.

The enemy had done his best to interfere. His plot on the sidetrack that faithful pastor were defeated. God 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 says that he was excited and jubilant is an understatement.

I thank God for concerned pastors and laymen who are fine-tuned to the guidance of the Spirit in their churches. 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 our faith and weaken our resolve, joyful victories are forfeited. But if we refuse to give up, and act up to our faith, all kinds of wonderful triumphs will be effected. We are not defeated until we accept defeat.



He 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.

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## MEASURELESS LOVE

As C. S. Lewis 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.*

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

The love of God has been revealed as fully, deeply, and as far as possible in Jesus Christ. He is the incarnation of God who is love. "The Word was made flesh," the word that became enfleshed is God, is love.

Though He lived as man in time and on earth, Jesus exceeds the measure of man's mind. Though He was fully and completely human, He was more than human to us. Whatever insights we gain into ourselves or into 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.

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! □

## EAGLES AND TURKEYS

One of the greatest promises in Scripture comes from the prophet Isaiah: "They that wait upon the Lord shall increase their strength; they shall mount up with wings like eagles; they shall run, and not be weary; and they shall walk, and not faint." God "gives power to the weak"—power for soaring, running, and walking.

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

Reading an article by newspaper columnist Richard Lamm, I came across this sentence: "Turkeys walk in much more than they fly."

That says me. On the word of several friends, I am a turkey—a tough, homely bird much slower than an eagle. We turkeys seldom fly, but we are compelled to walk a lot. It's good to know that the God of the eagles 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

**I**NCREASINGLY, 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, ex-

amining 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.*

Reprinted from the *Trans-African*, 1982.

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

—*Jesus Christ*



**ANSW**

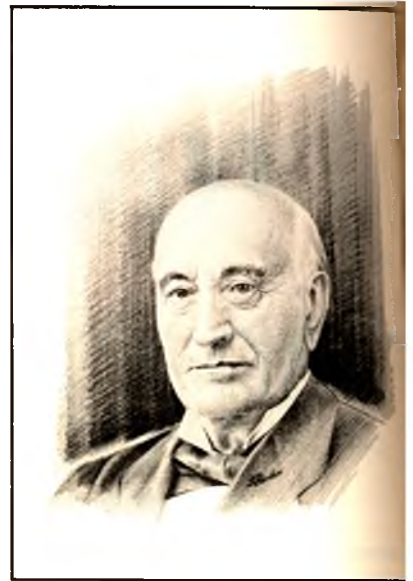
**Association of Nazarenes  
in Social Work \***

\* 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)



Phineas F. Bresee

## ***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.

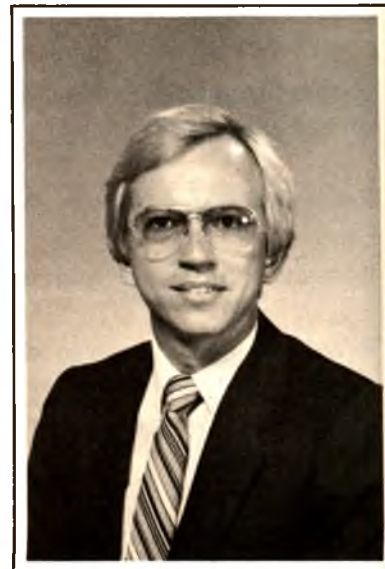
- I would like to join ANSW. Please send me all necessary details.  
 Please send me more information about ANSW.

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!”**



# *This One's for You,* **RUBY**

by NINA E. BEEGLE

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 of aloneness 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? □

**R**UBY 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-

*NINA BEEGLE is assistant editor of the Preacher's Magazine at the International Headquarters of the Church of the Nazarene in Kansas City, Missouri.*

ago. But it hasn't prevented my finding much help and enjoyment in later translations. There is no need to quote from one translation into another. The need is for the best preserved manuscripts, and there are better ones than the good godly translators of the King James Version had available to them.

These later translations of the Scriptures have kept me mindful of the human element that has been used of God in getting His mind to us on our level. When He sent His redemptive purpose to men, He utilized not only the deity of the Son but the humanity of Jesus of Nazareth. Likewise in bringing His mind to us in the Scriptures, He breathed it into human intellects. He didn't send parchments borne of angels or more tables of stone or gold plates hidden in a hillside.

I value the King James Version, its

majestic Shakespearean English, its validity and trustworthiness, but I see no basis for requiring everyone to use it exclusively. We do not want to require people of other languages to learn English first, then read Scripture in English only, and the King James Version in particular.

If I were required to have only one English language version of the Scriptures, it would be a toss-up between King James, *New International*, and *American Revised*. No one can miss it by using any one of them faithfully. And I note the many teens in our congregation, and the many college students who worship with us, are about evenly divided among ARV and NIV, with a scattering of KJV and TLB. They are the Lord's finest young folks. God is building His kingdom worldwide and using many languages and translations. May His kingdom increase by all means.

Jean Leathers Phillips  
San Diego, California

## BULL'S-EYE

Again, you are "right on target" in your editorial "On Being Positive," June 15.

I, for one, am fed up, clear to the collar button, with preachers and laymen who, for fear they will sound negative, will never question anything, never speak out against sin in all its ugliness, apparently content to go along with the crowd—just doing what they're told.

Well now, isn't that exactly what the devil tells us to do?

To be sure, we are living in a world in crisis and the times, as ever, call upon Christians, courageous Spirit-filled Christians, to announce to the world, without pulling any punches, that sin is sin (negative) and that the only cure for sin is the atoning blood of Jesus Christ (positive). Glory to God!

Remember, "When the going gets tough, the tough get going." Now that is positive. Charles C. Davidson  
Brandon, Florida

# "THUMB NAIL EXPRESS" EVANGELISM

by M. H. ROZZELL

**M**Y FATHER 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 a seven-year-old son, and did not attend church anywhere. "George," I said, "I will be in Murfreesboro in early November for a revival meeting. Why don't you plan to come and hear me preach? In the meanwhile I shall be praying for you and hope you will think about your need of salvation." George prom-

ised he would come 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. 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 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! □

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



# IN THE NEWS

## PEOPLE AND PLACES



**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 by the national

Jaycees in recognition of outstanding professional achievements.

David received his degree in chemistry, magna cum laude, from Eastern Nazarene College in 1974. In 1982 he received his medical degree from the Milton S. Hershey Medical Center of the Pennsylvania State University. At PS.U., David conducted research that led to the publication of a paper in the *Journal of Clinical Pharmacology*, May-June 1981 issue. He is also a member of the American College of Surgeons Candidate Group. David is pursuing his residency in general surgery.

David is married to the former Debra Price, daughter of Mr. and Mrs. Hayden E. Price, Shamokim, Pa. They are charter members of the Hershey, Pa., church.

**Rev. Gary Goodell** received the D.Min. degree from the Eastern Baptist Theological Seminary in Philadelphia on May 22. Dr. Goodell has been a Nazarene pastor for 16 years and is currently pastoring in Alloway, N.J. He

graduated from Eastern Nazarene College with a B.A. in 1969, received the M.A. from ENC in 1970, the M.A.R. from Eastern Baptist Seminary in 1981.

**Darrell Lynn Hall** has been selected as an *Outstanding Young Man of America* for 1983 "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 Long-

mont, Colo., Mountain View Church. Her father is an ordained elder on the Colorado District.

**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.

**For the senior youth in your home**

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By Becky Laird

Insights into the feelings, barriers, disappointments, and successes experienced by a college student serving as a summer missions worker. 120 pages. Paper. **\$2.95**

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Date \_\_\_\_\_ 1983

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"Twenty-five years of service to God and our church is a worthy achievement" were Manager Bud Lunn's comments as he presented gold watches to Bill Snyder of the Printing Division, lithograph; Juanita and Georgia Sherman (l. to r.), key-punch operators of the Subscription Department, for their work. They are now a part of the 67 Nazarene Publishing House employees with 25 years of service.



**LESTER, FRED R.:** Spokane, WA (Pasadena Park), Oct. 4-9; Modesto, CA (Trinity), Oct. 16-23; Manteca, CA (1st), Oct. 25-30

**LIDDEL, P. L.:** Lawrence, KS (1st), Oct. 4-9; Reynoldsburg, OH, Oct. 11-16; Canton, OH (Calvary), Oct. 18-23; Medina, OH, Oct. 25-30

**LITTLE, HAROLD:** Gary, IN (Glen Park), Oct. 5-9

**LOETSCHER, O'NEAL:** El Dorado Springs, MO, Oct. 4-9; DeQueen, AR, Oct. 11-16; Saginaw, MI (Central), Oct. 18-23; Reserved, Oct. 25-30

**LOTHERE, BOB:** Fairborn, OH (1st), Oct. 4-9; Geneva, OH (1st), Oct. 11-16; Gary, IN (Aetna), Oct. 18-23; Conway, AR (Liberty), Oct. 25-30

**LOWN, ALBERT:** Midland, MI (Community), Oct. 4-9; Sierra Vista, AZ (1st), Oct. 11-16; Albuquerque, NM (1st), Oct. 19-23

**LYBARGER, EVERETT:** Grand Fork, ND (1st), Oct. 18-23; Carrington, ND (1st), Oct. 26-30

**MANLEY, STEPHEN:** Colorado Springs, CO (Nazarene Bible College), Oct. 3-7; Nampa, ID (Northwest Nazarene College), Oct. 8-16; Salem, OH (1st), Oct. 19-23; Bethel Park, PA (South Hills), Oct. 26-30

**MANN, L. THURL & MARY KAY:** Baytown, TX, Oct. 5-9; Paragould, AR (1st), Oct. 12-16; Fairview, OK (Cedar Springs), Oct. 19-23; Milan, IL, Oct. 26-30

**MARLIN, BEN:** Lakeland, FL (1st), Oct. 18-23; Rock Hill, SC (1st), Oct. 25-30

**MARTIN, KATHRYN—MIZ MAUDIE MINISTRIES:** Rockledge, FL (Cocoa), Oct. 1-2; Southaven, MS (Talmadge Ln.), Oct. 5-9

**MARTIN, LEON:** St. Charles, IL (Fox Valley), Oct. 18-23; Atlanta, TX (1st), Oct. 25-30

**MARTIN, W. DALE:** Shreveport, LA (Werner Park), Oct. 5-9; Hopewell, VA (1st), Oct. 12-16; Cincinnati, OH (Montana Ave.), Oct. 25-30

**MATTER, DAN & ANN:** Dunkirk, IN, Oct. 10-16; Chillicothe, OH, Oct. 23-30

**MAX, HOMER:** Red Oak, IA, Oct. 4-9; Bethany, OK, Oct. 16-23

**MAYO, CLIFFORD:** Waldron, AR (1st), Oct. 11-16; Glasgow, KY (1st), Oct. 18-23

**MCCUISTION, MARK & PATRICIA:** Jeffersonville, IN (1st), Oct. 4-9; Columbia, MO (1st), Oct. 11-16; Topeka, KS (Oakland), Oct. 5-9; Ainsworth, NE, Oct. 25-30

**MEREDITH, DWIGHT & NORMA JEAN:** Hutchinson, KS (Westside), Oct. 4-9; Harmon, OK, Oct. 10-16; Indianapolis, IN (Southwest), Oct. 18-23; Chattanooga, TN (Eastridge), Oct. 25-30

**MEYERS, BOB AND BARBARA, DYNAMICS OF SPIRITUAL GROWTH:** Reserved, Oct. 2-20; Sheffield, AL (1st), Oct. 23-27; Mississippi District Laymen's Retreat, Oct. 28-30

**MICKEY, BOB:** Macon, MO (1st), Oct. 4-9; Peru, IN, Oct. 11-16; Manzanola, CO, Oct. 18-23; Marshall, TX, Oct. 25-30

**MILLER, HENRY & RUTH:** Harrisburg, PA (1st), Oct. 11-16

**MILLHUFF, CHUCK:** Indianapolis, IN (Westside), Oct. 2-9; N. Royalton, OH (Calvary), Oct. 12-16; Mount Vernon, OH (Nazarene College), Oct. 18-21; Lynden, WA, Oct. 26-30

**MILLSPAUGH, GAYLORD:** West Burlington, NC, Oct. 3-9; Marion, IN (Park Lynn), Oct. 11-16; Swayzee, IN, Oct. 18-23; Wolcottville, IN (Lakeland), Oct. 25-30

**MONTGOMERY, CLYDE:** Terre Haute, IN (Southside), Oct. 11-16; Evansville, IN (Trinity), Oct. 18-23

**MOORE, NORMAN:** University Campus Tour with Josh McDowell, Oct. 1-7; Alhambra, CA, Oct. 9-12; El Centro, CA, Oct. 16; Hacienda Heights, CA, Oct. 19-23; Sacramento, CA (Cordova), Oct. 26-30

**MORRIS, CLYDE:** Bluford, IL, Oct. 4-9; Hurricane, WV, Oct. 11-16; Newton Falls, OH, Oct. 18-23; East Liverpool, OH (LaCroft), Oct. 25-30

**MORRIS, ROBERT:** Andrews, SC (Kingstree), Oct. 4-9; West Columbia, SC (N. Main), Oct. 11-16; Cordova, SC (Southwest Terrace), Oct. 24-30

**MOSS, UDELL:** Georgetown, IL, Oct. 4-9; Grand Haven, MI, Oct. 11-16; Niagara Falls, NY, Oct. 18-23; Monongahela, PA (1st), Oct. 25-30

**MULLEN, DEVERNE:** Winnipeg, Manitoba (Elmwood), Oct. 18-23; Pefferlaw, Ontario, Oct. 26-30

**MYERS, DAVID J.:** Fulton, OH, Oct. 4-9; Oakfield, OH (Wes.), Oct. 11-16; Evansville, IN (Northside CCCU), Oct. 26-30

**MYERS, HAROLD:** Ridgeville, IN, Oct. 4-9

**NASH, FORREST:** Merrillville, IN, Oct. 18-23; Chesterfield, IN, Oct. 25-30

**NEFF, LARRY & PAT:** Sturgis, MI (1st), Oct. 4-9; Virginia Beach, VA (Tidewater Central), Oct. 11-16; Chattanooga, TN (Grace), Oct. 18-23; Chattanooga, TN (1st), Oct. 25-30

**OLIVER, W. CHARLES:** Jasper, IN, Sept. 27—Oct. 2; Mitchell, IN, Oct. 4-9; Calvert, AL, Oct. 18-23

**OVERTON, WILLIAM:** Butler, NJ, Oct. 4-9; Hudson Fall, NY, Oct. 18-23; Spring Valley, NY, Oct. 25-30

**OYLER, CALVIN & VIRGINIA:** Trenton, MO, Oct. 4-9; Amarillo, TX (San Jacinto), Oct. 18-23; Lawson, MO (Canaan Hill), Oct. 25-30

**PALMER, JAMES:** Williamsburg, IN, Oct. 4-9; New Albany, IN (1st), Oct. 11-16; Indianapolis, IN (Southwest), Oct. 18-23; Rockville, IN (1st), Oct. 25-30

**PASSMORE EVANGELISTIC PARTY:** Staunton, VA (1st), Oct. 4-9; Craigsville, VA (Estaline Valley), Oct. 11-16; Pottstown, PA, Oct. 18-23; Waltersburg, PA, Oct. 25-30

**PERDUE, NELSON:** Havana, IL, Oct. 4-9; Canton, IL, Oct. 11-16; Chattanooga, TN (Grace), Oct. 18-23; Chattanooga, TN (1st), Oct. 25-30

**PFEIFER, DON AND EVANGELISTIC TEAM:** Sapulpa, OK (1st), Oct.

4-9; Oklahoma City, OK (Western Oaks), Oct. 12; Dallas, TX (Six Flags), Oct. 14; Mustang, OK, Oct. 16; Bethany, OK (Williams Memorial), Oct. 18-23; Circleville, OH (Jefferson CCQU), Oct. 25-30

**PHILLIPS, W. D.:** Youngstown, OH (1st), Oct. 9-16; Ironton, OH (1st), Oct. 30

**PIERCE, BOYCE & CATHERINE:** Danville, IL (Cedar Grove), Sept. 27—Oct. 2; Morgantown, WV, Oct. 11-16; Potomac, IL, Oct. 23; Duncan, OK (North Heights), Oct. 25-30

**QUALLS, PAUL:** Bellview, FL (1st), Oct. 4-9; Sebring, OH (1st), Oct. 11-16; Albany, GA (1st), Oct. 19-23

**RAKER, W. C. & MARY:** Metcalf, IL, Oct. 4-9

**READER, H. D. GEORGE:** Kankakee, IL (Westbrook), Oct. 2-9; Edgewood, IL, Oct. 19-30

**REED, DOROTHY:** Jerseyville, IL, Sept. 27—Oct. 2; Urbana, IL (Faith), Oct. 14-16; Paxton, IL, Oct. 18-23; Mitchell, IN (Shoals), Oct. 25-30

**RICHARDS, LARRY & PHYLLIS:** Louisville, KY (Gospel Crusade), Oct. 1; Grant City, IN (Wes.), Oct. 4-9; Bedford, IN (Davis Memorial), Oct. 11-16; Spencer, IN (1st), Oct. 18-23; Clayton, IN, Oct. 25-30

**RITCHIE, L. L.:** Hickory, NC, Sept. 27—Oct. 2; Newburg, IN, Oct. 11-16

**ROBERTSON, JAMES H.:** Cherryvale, KS, Oct. 11-16

**ROBINSON, TED:** Weirton, WV (1st), Oct. 4-9; Galion, OH, Oct. 11-16; Franklin, OH, Oct. 18-23; Tiffin, OH, Oct. 25-30

**RODGERS, CLYDE:** Pomeroy, OH, Oct. 9-16; Gallatin, TN, Oct. 30

**ROTH, RON:** Green Rock, IL, Oct. 4-9; Decatur, IL (Trinity), Oct. 11-16; Ironton, MO, Oct. 18-23; Tulsa, OK (Southwest), Oct. 25-30

**RUNYAN, DAVID:** Fort Scott, KS (West Park), Oct. 3-9; Harmon, OK, Oct. 11-16; Duplo, IL, Oct. 18-23; Monmouth, IL, Oct. 25-30

**SHIREY, DWIGHT:** Lansdale, PA, Oct. 9 a.m.; Pottstown, PA, Oct. 9 p.m.; Allentown, PA, Oct. 18; Ephrata, PA, Oct. 19-23

**SHOMO, PHIL:** Chattanooga, TN (Calvary), Oct. 2; New Castle, IN (Westview), Oct. 4-9; Gas City, IN, Oct. 11-16; Angola, IN, Oct. 19-23; Bloomington, IL (1st), Oct. 26-30

**SMITH, CHARLES HASTINGS:** Houston, TX (1st), Oct. 4-9; Springfield, OH (High Street), Oct. 12-16; Ephrata, PA (1st), Oct. 18-23; Troy, OH (1st), Oct. 25-30

**SMITH, DUANE:** Burlington, IA (Flint Hills), Oct. 4-9; Cedar Rapids, IA (Trinity), Oct. 11-16; St. Louis, MO (Southside), Oct. 18-23; Richmond, VA (1st), Oct. 26-30

**SMITH, HAROLD & ORPHA:** Lowell, MI, Oct. 4-9; Filion, MI, Oct. 18-23

**SMITH, LARRY & SHARON & FAMILY:** Amarillo, TX (Hamlet), Oct. 2-9; Wichita Falls, TX (1st), Oct. 18-23; Fort Worth, TX (Westridge), Oct. 25-30

**SMITH, OTTIS & MARGUERITE:** Winfield, KS (1st), Oct. 4-9; Hastings, MI, Oct. 11-16; Milford, DE, Oct. 18-23; Delta, PA, Oct. 25-30

**STANFORTH, KEN:** Santee, CA, Oct. 2-9; Ceres, CA, Oct. 11-16; Hermosa Beach, CA, Oct. 18-23

**STANTON, TED & DONNA:** Batesburg, SC, Oct. 4-9; Marion, IN (Lincoln Blvd.), Oct. 11-16; Robinson, IL (1st), Oct. 18-23; Springfield, IN (Luray), Oct. 25-30

**STEVENSON, GEORGE:** Fawn Grove, PA, Oct. 4-9; Charlottesville, VA, Oct. 11-16; Cincinnati, OH (Carthage), Oct. 20-30

**STREET, DAVID:** Mayfield, KY (1st), Oct. 4-9; Sullivan, IN, Oct. 11-16; Cincinnati, OH (1st Wes.), Oct. 18-23; Georgetown, IN, Oct. 25-30

**STRICKLAND, RICHARD:** Selma, IN (1st), Oct. 13-16; Middletown, IN (1st), Oct. 19-23; Tampa, FL (1st), Oct. 25-30

**SUTTON, VEL & ARLENE:** Atlanta, GA (Riverside), Sept. 27—Oct. 2

**SWANSON, ROBERT:** Imlay City, MI, Oct. 11-16; Ardmore, OK, Oct. 25-30

**TAYLOR, CLIFF:** Seattle, WA (Christian School Convention), Oct. 6-7; Reserved, Oct. 10-13; Brewster, WA, Oct. 17-22; Leavenworth, WA, Oct. 31—Nov. 6

**TAYLOR, DAVID & NORMA:** DeKalb, IL (1st), Oct. 4-9; Lansing, MI (Zion), Oct. 11-16; Muskegon, MI (Eastwood), Oct. 18-23; Midland, MI (Nease Memorial), Oct. 25-30

**TAYLOR, MENDELL:** Springfield, IL (1st), Oct. 5-9; Albany, GA (1st), Oct. 26-30

**TAYLOR, ROBERT:** West Mifflin, PA (Lincoln Place), Oct. 4-9; Martinsville, WV, Oct. 11-16; Glasgow, WV, Oct. 18-23; Hanging Rock, OH, Oct. 25-30

**TAYLOR, RON:** Decatur, GA (1st), Sept. 29—Oct. 2; Midfield, AL (West Haven), Oct. 4-9; Pelion, SC (1st), Oct. 11-16; Lancaster, SC (1st), Oct. 25-30

**THOMAS, J. MELTON:** St. Alban 4-9; Cortland, NY, Oct. 11-16; Sacramento, CA (North), Oct. 23; Denair, CA (Denair-Turnlock), Oct. 25-30

**TRIPP, HOWARD:** Antioch, TN (Smyrna), Oct. 4-9; Lake City, FL (1st), Oct. 11-16; Panama City, FL (1st), Oct. 18-23; Nashville, TN (Radnor), Oct. 24-30

**TRISSELL, PAUL & MARY:** Princeton, ID, Oct. 4-9

**VARIAN, BILL:** Pontiac, MI (Hillcrest), Oct. 4-9; Cedar Rapids, IA (Oakland), Oct. 11-16; Wooster, OH (1st), Oct. 18-23; Lexington, KY (LaFayette), Oct. 25-30

**WADE, E. BRUCE:** Dallas, TX (Casa View), Oct. 4-9

**WALLACE, J. C.:** Jackson, GA (1st), Oct. 11-16; Gainesville, GA (1st), Oct. 19-23

**WARD, LLOYD & GERTRUDE:** Mineral Wells, TX, Oct. 4-9; Port Arthur, TX (Grace), Oct. 11-16; Austin, TX (1st), Oct. 18-23; Pasadena, TX (Red Bluff), Oct. 25-30

**WATSON, LOY:** Alma, AR (Maple Shade), Oct. 3-9; Reserved, Oct. 13-20; Sallisaw, OK, Oct. 23-30

**WELCH, DARLENE:** Reserved, Month of October

**WELCH, W. B.:** Columbiana, AL (1st), Oct. 2-9; Georgetown, SC, Oct. 10-16; Spartanburg, SC, Oct. 23-30

**WELLS, LINARD:** Fort Smith, AR (Trinity), Oct. 4-9; Beaumont, TX (1st), Oct. 11-16; Gulfport, MS (1st), Oct. 18-23; Pascagoula, MS (1st), Oct. 25-30

**WEST, EDNA:** Portage, PA, Oct. 23-30

**WHITWORTH, ARTIE:** Muskogee, OK (Trinity), Oct. 11-16; Waurika, OK, Oct. 18-23; Malden, MO (1st), Oct. 25-30

**WILCOX, WALTER:** Hamilton, Ont. (Mountain), Sept. 27—Oct. 2; Winnipeg, Canada (Evangelism Conference), Oct. 4-6; Calais, ME (Wes.), Oct. 9-16; Blacks Harbour, New Brunswick (Wes.), Oct. 18-23; Amherst, Nova Scotia (Wes.), Oct. 25-30

**WILLERSON, BILLY H.:** Corning, NY, Oct. 18-23

**WILLIAMS, E. VERBAL:** Bloomsburg, PA, Oct. 18-23; Pefferlaw, Ont. (Cedarale), Oct. 25-30

**WISEHART, LENNY & JOY:** Nashville, TN (College Hill and Trevecca Nazarene College), Sept. 27—Oct. 2


**WOODWARD, S. OREN & FAYE:** Rochester, IN (1st), Oct. 4-9; Charleston, WV (Southeast), Oct. 11-16; Leesburg, VA (1st), Oct. 18-23; Greenfield, OH (1st), Oct. 25-30

**WOOLMAN, J. L.:** Pilot Point, TX, October 13

**WRIGHT, RALPH & RUBY:** Sinton, TX, Oct. 4-9; Alvin, TX, Oct. 18-23

**WYLIE, CHARLES:** Columbus, OH (Frank Rd.), Oct. 4-9; Lomax, IL (1st), Oct. 11-16; Caruthersville, MO (1st), Oct. 18-23; Sikeston, MO (Eastside), Oct. 25-30

**WYRICK, DENNIS:** Sebring, OH, Oct. 11-16; Ashland, OH, Oct. 25-30



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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. McCumber, 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, and 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.

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The ordination class of the Joplin District is pictured (l. to r.): Dr. James Hester, district superintendent; ordinands and wives, 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.

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**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 Ferguson, Dan Heincker, Larry Knudson, and Terry Marta.

Elected to the Advisory Board were elders Tom Daniels, Charles Miller, and John Moles, and laymen Marvin Cherry, A. R. Motley, and John VanDyne.

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 Dewitt C. Smith, Mark D. Sartin, Robert C. Steele, Jr., and Mitchell L. Powell.

Elders James Craig, Ron Jordan, Bob Mitchell, and Millard Reed, and laymen Joseph Adkisson, Levi Barnes, Wendell Poole, and Ed Wittington were elected to the Advisory Board.

Mrs. Genell 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 Neiderhiser, and Howard Borgeson, and laymen C. W. "Bud" King, Leland King, Otto Theel, and Roy Simpson.

Mrs. Tommie Parrish was reelected NWMS president; Alan Thompson was elected NYI president;



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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.

Presiding General Superintendent Jerald D. Johnson ordained Gary Wayne Barkley, James Leonard Sherman, and Timothy Allen Taylor

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.



Pictured (l. to r.) at the Northwestern Illinois District Assembly are District Superintendent Floyd Pounds; ordinands and wives, Rev. and Mrs. Randy Hodges, Rev. and Mrs. Alverne Nelson, Rev. and Mrs. John Howe; and Dr. William M. Greathouse, general superintendent.

Mrs. Reeford (Barbara) Chaney, Timothy Taylor, and Clark Langford were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

### NORTH CAROLINA

The 56th annual assembly of the North Carolina District met at Pineville, N.C. District Superintendent Oval L. Stone, completing the third year of an extended term, reported a new church, Skyland Faith.

Dr. Jerald D. Johnson was the presiding general superintendent.

Elected to the Advisory Board were elders Paul E. Pearson and James Staggs, and laymen Odie Page and Bill Tate.

Mrs. Paul Pearson was reelected NWMS president, Rev. Michael Jackson was reelected NYI president, and Rev. Larry Smith was elected chairman of the Board of CL/SS.

### SOUTH CAROLINA

The 41st annual assembly of the South Carolina District met at Greenville, S.C. District Superintendent D. Moody Gunter, completing the third year of an extended term, reported.

Dr. Orville W. Jenkins, presiding general superintendent, ordained Stephen J. Callis, James Ronald Fite, and M. Daniel Stroud.

Elected to the Advisory Board were elders Harold M. Liner, T. W. Mitchell, Jr., and Harry J. Widener, and

laymen Clarence I. Coleman, J. B. Hucks, and Robert Pelham.

Nina G. Gunter was reelected NWMS president; John W. Wallace was elected NYI president; and G. W. Harrell, Jr., was reelected chairman of the Board of CL/SS.

### NORTHWESTERN ILLINOIS

The 35th annual assembly of the Northwestern Illinois District met at Manville, Ill. District Superintendent Floyd H. Pounds, completing the third year of an extended term, reported.

Presiding General Superintendent William M. Greathouse ordained Randy Hodges, Alverne Nelson, and John Howe.

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

Mrs. Floyd (Carol) Pounds, Rev. Rick Blodgett, and Rev. Duane Kaufman were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

### GEORGIA

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 Freddie 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. Whitlatch, reelected to a four-year term, reported.



The ordination class of the 71st Iowa District Assembly is pictured (l. to r.): ordinands Jeffrey D. Fairchild; Raymond Baldwin; Dennis L. Liberty; and Lowell E. Beeler, whose credentials were recognized; (back row) Dr. Charles H. Strickland, general superintendent; and Dr. Forrest Whitlatch, district superintendent.

and Joseph Biscoe was reelected chairman of the Board of CL/SS.

### DALLAS

The 75th annual assembly of the Dallas District met at Dallas. District Superintendent W. M. Lynch, completing the third year of an extended term, reported a new church, Hawkins Chapel.

Presiding General Superintendent William M. Greathouse ordained Bryan Alison, Pat Burkhalter, Richard Roberson, Jr., and A. O. Simmons, and recognized the credentials of Wylie McLain.

Elders John Calhoun, Bill Dorough, and Jesse Mendorf, and laymen Jack Balko, J. David Mcung, and Arless Wilson were elected to the Advisory Board.

Mrs. Betty Lynch was reelected NWMS president; and Jim Cooper was reelected NYI president; and



South Carolina District ordination class is pictured (l. to r.): Dr. Orville W. Jenkins, general superintendent; ordinands and wives, Rev. and Mrs. Daniel Jud, Rev. and Mrs. Steven Callis, and Mrs. Ronnie Fite; and Dr. D. Moody Gunter, district superintendent.

Dr. Charles H. Strickland, presiding general superintendent, ordained Raymond Baldwin, Lowell E. Beeler, Jeffrey D. Fairchild, and Dennis L. Liberty.

Elders A. D. Foster, Donald J. Kelly, and Gene Phillips, and laymen Charles Clark, Don A. Diehl, and Merle D. Freed, were elected to the Advisory Board.

Mrs. Forrest E. Whitlatch, 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 Northwest Indiana District met at Portage, Ind. District Superintendent Thomas M. Hermon, completing the second year of an extended term, reported a new church, Westfield.

Presiding General Superintendent Eugene L. Stowe ordained Phillip Lee Altes.

Elders Crawford M. Howe, Earl L. Roustio, and Oscar H. Sheets, and laymen Tharen Evans, Bud Goble, and Leroy Jones were elected to the Advisory Board.

Mrs. Dorothy Kuhn, Stan Martin, and Robert Ward were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

#### MOVING MINISTERS

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

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

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

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 Porte, Ind., to Waycross, Ga.

BRETT M. ESHELMAN from associate, Bedford, Ohio, to Alpena, Mich.

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

WALTER G. GILROY from Markdale (Ontario, Canada) to Goshen, Ind.

JAMES W. HAMPTON to 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 R. 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 48464)

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

BRUCE MODESITT 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 Dumont, Tex.

KEVIN D. SHEESE from West Frankfort, Ill., to Beardstown, 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 WEIHE from Nebo, Ill., to Mattoon (Ill.) East Side

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

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

DENNIS WRIGHT to Marshall, Ill.

#### MOVING MISSIONARIES

REV. JOHN and GLENDA ARMSTRONG, Colombia, Field address: Apartado Aereo 25202, Unicentro, Cali, Colombia

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

MR. CARL and JUDI DUEY, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland

REV. VICTOR and BERYL EDWARDS, Paraguay, Furlough address: 41 Rosemeade Avenue, Pensby, Heswall, L61 5UG, Merseyside, Great Britain

MISS ARLENE GARDE,\* Swaziland, Field address: P.O. Box 3, Siteki, Swaziland

REV. I. CHARLES and JUDY GATES, Southern Africa, North, Furlough address: R.D. 1, 218, Litzitz, PA 17543

REV. ROBERT and MAUNETTE GRAY, Colombia, Temporary field address: c/o Allen Wilson, Apartado Aereo 100.034, Bogota 10, P.E., Colombia

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, Asuncion, Paraguay

DR. ANNABELLE LAUGHBAUM,\* Korea, Resigned —New Permanent address: 5337 N.W. 44th St., Oklahoma City, OK 73122

REV. TOM and BARBARA LONG, Spain, Field address: Calle Rafael de la Hoz 21, Madrid 22, Spain

REV. DON and BARBARA MESSER, Malawi, 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 OVANDO, Colombia, Field address: Apartado 6-118, 44660 Guadalupe, 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, P.E., Brazil

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

REV. MICHAEL and JULIE SHALLEY, 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

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#### 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.



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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 and 1 year in evangelism with a full slate. He is recognized as an outstanding expository preacher with anointing and evangelistic fervor. His experience and ministry will be of great blessing to our churches and districts. He may be contacted at 131 Shoshone Dr., Montevallo, AL 35115, Phone: 205-665-5372. —Don Jernigan, Sr., Alabama South district superintendent.

I recommend REV. A. A. FARRIS, who has entered the field of evangelism after 35 years of successful pastoral ministry. Rev. Farris is a strong evangelistic preacher, true to the Word and to the Church of the Nazarene. God has used him in effectively reaching people and in bringing them to a point of obedience to the claims of the gospel. He may be reached at 1503 Orchard Court, Science Hill, KY 42553. Phone: 606-423-3277. —Aleck G. Ulmet, Kentucky 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 1983 Iowa District assembly and signed by General Superintendent Charles H. Strickland. 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, Ia., church. Contact him at P.O. Box 189, Hamilton, IL 62341. Phone: 217-847-2814. —Forrest E. Whitlatch, Iowa district superintendent.

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

VITAL STATISTICS

DEATHS

MELVIN ROBERT AUNE, 74, died Mar. 11 in Merrill, N.D. Funeral services were conducted by Rev. Edgar Campbell. Surviving are his wife, Cora (Bonness); two daughters, Mrs. Leigh (Mavis) Kallestad and Mrs. Dale (Lynette) Eaton; one brother; and four sisters.

REV. MISS HULDAH BRUNSON, 82, died July 9 in Shula Vista, Calif. Funeral services were conducted by Rev. Wilbur T. Dodson. Interment was in San Diego. She is survived by a brother, Leon Brunson.

REV. MARCELLUS CRIDER, 79, died July 3 in Shelbyville, Ind. Funeral services were conducted by Rev. Garland Johnson, Rev. Leo C. Davis, and District Superintendent John Hay. Rev. Crider pastored on the Indianapolis and Southwest Indiana districts, and served as an evangelist in the Church of the Nazarene. He is survived by his wife, Mary L.; one son, Jim; and two daughters, Martha Wessic and Donna Boone.

REV. FRED A. HAHN, 87, died Aug. 8 at Loma Linda, Calif. Funeral services were conducted by Rev. Donald R. Peterman and Rev. William E. Thompson. Survivors include his wife, Fern B.; one brother; and one sister.

REV. RUTH (WEISE) INGLE, 63, died July 3 in Carrollton, Tex. Funeral services were conducted in Dallas by District Superintendent W. M. Lynch and

Revs. David Wilson, W. M. Dorrough, and Robert B. Williams. Rev. Ingle pastored, with her husband, churches in Texas, Oklahoma, Louisiana, and California. Survivors include her husband, Dr. J. Lewis; one son, Robert L.; two daughters, Jolene Ellyson and Janet McComber; five grandchildren; three sisters; and one brother.

MRS. CARRIE B. JONES, 99, died Aug. 9 in Pomona, Calif. Funeral services were conducted by Revs. Howard Wolfe, Lyle Potter, and Joe Watkins. Survivors include 1 son, James; 2 daughters, Vera Wall and Lydia Fish; 12 grandchildren; 33 great-grandchildren; and 4 great-great-grandchildren.

MRS. RUTH KNADLE, 81, died June 23 in Seattle, Wash. Funeral services were conducted in Renton, Wash., by Rev. Lowell Welker and Rev. Earle Whitbeck. Surviving are two sons, Grant and David; two daughters, Alice Kubisky and Lois Clapper; eight grandchildren; and eight great-grandchildren.

SARAH HUFFMAN LOWREY, 99, died July 31 in Altadena, Calif. Funeral services were conducted by Rev. Marvin Jacobs and Rev. Cyril Faulkner. Surviving are 3 daughters, Daisilee Horn, Geneva Clinton, and Louline Phinizy; 7 grandchildren; 11 great-grandchildren; 4 great-great-grandchildren; and 1 sister.

RICHARD E. LOWRY, 52, died July 8 in Kansas

City, Mo. Funeral services were conducted by Revs. Charles Miller, Paul Lloyd, and Richard Coppal in Fort Scott, Kans., his hometown. 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 Londonderry, 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 (Winifred 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. Paul, 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 Amherst, 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.



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Mr. Mrs. Miss Address City State ZIP Telephone Birth Date (Mon.) (Day) (Year)

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 Zephyrhills, Fla. Funeral services were conducted by Rev. James H. Errickson. 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 McMillon 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 Sims. 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 RuANN (BECKUM) BOTTLES, Overland Park, Kans., a boy, Trenton Layne, June 3

to ROBERT AND BRENDA (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 (MERONEY) HOLLOWAY, Bethany, Okla., a girl, Darla 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 BARBARA (DERRENBACHER) MORRISON, Pittsburg, Kans., a boy, Shawn Patrick, Aug. 10

to MARVIN AND CHARLENE (ELKINS) NORFLEET, Hermitage, Tenn., a boy, Marvin III, May 28

to REV. BILL AND PATTY (MANNING) POWERS, Roseville, Calif., a boy, Andrew William, Aug. 15

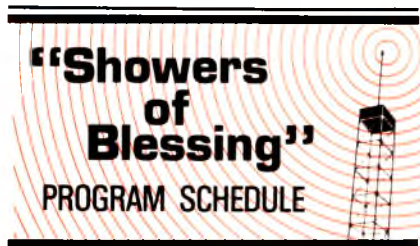
to JIM AND SHERRY (YANCY) PRESTON, Irmo, S.C., a girl, Christy Ann, July 27

to REV. DWIGHT AND CAROLYN (FRAZIER) RICH, Fort Lauderdale, Fla., a boy, Bryan Scott, July 31

to DAVID AND LYNN (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 LEE 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

**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. □

to TIMOTHY AND JOYCE (TICE) THOMAS, Wilmore, Ky., a boy, Evan Benjamin, June 30  
to STEPHEN AND SHEGAY (ORTMAN) VANDERPOOL, La Crescenta, Calif., a boy, Stephen Shelby, Aug. 12

to REV. RICHARD AND DEBRA (JANES) WAGONER, Waverly, Tenn., a boy, Nicholas Dewayne, Aug. 9

to EVERETT AND TERRY (MODLIN) WEEMS, Springfield, Ill., a girl, Sarah Elizabeth, June 16

#### MARRIAGES

TAMARA S. FREELAND and KENNY L. McWHIRTER at New Albany, Ind., July 1

BONNIE GAYLE MANER and CAPT. GARY STEPHEN HONEA at McEwen, Tenn., July 23

SHEILA K. FREELAND and TIMOTHY L. SALTS-GAVER at New Albany, Ind., Aug. 13

REBECCA JEAN BAKER and JOHN HOWARD CRAPO at Raleigh, N.C., Aug. 20

ESTHER ELLEN GIDDENS and THOMAS EDWARD SANER at Shawnee, Kans., Aug. 20

#### ANNIVERSARIES

REV. AND MRS. A. RALPH BOXELL 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. CLEM 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' 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 Burleson, 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.

#### DIRECTORIES

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

# THE ANSWER CORNER

Conducted  
by W. E.  
McCumber,  
Editor

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

**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. □

**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. □

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Christmas  
season . . .

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From: Your  
Church



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the evangelists and  
evangelists who held service  
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or more.

Let us express our appreciation  
this Christmas season. Evangelists and  
evangelists' addresses may be obtained  
from your pastor or by calling Evangelism Ministries  
at (800) 821-1111.

(Pastors, remember to put this important item on your November  
church board agenda.)

# THE CHURCH SCENE

bert, 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 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.



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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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 de-

velopment 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 adult 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 23 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.

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Fort Worth, Texas  
January 17-19, 1984



Dr. Orville W. Jenkins



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



Dr. Eugene L. Stowe

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Dr. Charles H. Strickland



Dr. William M. Greathouse

Tampa, Florida  
January 24-26, 1984

# 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



### DISTRICT SUPERINTENDENT GIBSON DIES

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

Gibson served pastorates in Wisconsin; as an administrator at Olivet Nazarene College for 5 years; district superintendent for 19 years on four districts, Wisconsin, Missouri, Central and Eastern Michigan. He was executive director of the Department of Evangelism at Headquarters for 5 years before taking his last assignment. He is survived by his wife, Evelyn, three daughters, Mrs. Donna Joan (missionary to Brazil); Mrs. Linda (ret.); and Elizabeth Ann Gibson. Funeral services were held September 30 at the Flint Central Church with General Superintendent William H. Hethcote officiating. Interment at White's Chapel Memorial Garden, Troy, Mich. □

### KEYS TO CASA ROBLES

Mr. Robert Ashley has been appointed by the World Mission Division to be superintendent of Casa Robles Missionary Retirement Center in California, effective January 1, 1984. Mr. Ashley will succeed H. Pearson, who will retire February 9, 1984.

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

Casa Robles Board, will administer the residency of 41 retired Nazarene 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. □

—NN

### 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 bona fide graduate theological school. This gives the school permission to offer nonimmigrant students degrees ranging from doctorate of ministry 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. □

—NN

### 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. □



The new monthly Spanish *Herald of Holiness (El Heraldo de Santidad)* recently came off the press. Delighted (left to right) 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 64141. 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.

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