



HERALD of HOLINESS

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AN EDITORIAL

COMPASSION is one of the most beautiful manifestations of the Spirit. The intimate relationship between the fullness of the Spirit and Christlike compassion is revealed in the statement of belief drawn up on Wednesday, October 30, 1895, by Dr. P. F. Bresee and the members of the First Church of the Nazarene in Los Angeles. In part this statement read:

We seek the simplicity and the pentecostal power of the primitive New Testament Church. The field of labor to which we feel especially called is in the neglected quarters of the cities and wherever also may be found waste places and souls seeking pardon and cleansing from sin. This work we aim to do through the agency of city missions, of evangelistic services, house-to-house visitation, caring for the poor, comforting the dying. . . .

Dr. J. P. Widney, who served with Bresee as one of the original general superintendents, suggested the denominational name, from Jesus, the lowly Nazarene, who had compassion on "the toiling masses."

Several years later Dr. Bresee

wrote editorially in the *Nazarene Messenger*,

This is the test which we desire all men to apply to the Church of the Nazarene. First, it entered an open door. It did not seek the rich. . . . These Nazarene people heard Jesus say in evidence of His own Messiahship, "The poor have the gospel preached unto them." They saw that there was a multitude of people trying to maintain homes, who were often in affliction and distress who needed sympathy, and often help, whom it was possible to serve and that their hearts could be opened by a message of infinite love, and they could be gathered to the arms of Jesus. To these people they went.

What was true in Los Angeles was true also in Nashville, Brooklyn, Chicago, and wherever the Spirit of Christ reawakened in His followers the Spirit of true holiness. When we are filled with the Spirit we *care*, not just for the souls but also for the bodies of people. When holiness is genuine it is holistic; it reaches out to touch and lift the whole person in the Spirit of Christ.

O Christ, rekindle within our hearts the compassion that will make our love more than theory and words! May this Christmas season witness a true rebirth within us of that Spirit of outpoured love that alone can make us worthy to be called after Thy name! Amen. □

"THE NEGLECTED QUARTERS"

"WHEN WE ARE FILLED WITH THE SPIRIT WE CARE . . ."



by General Superintendent William M. Greathouse



Gate to New Life

by BENJAMIN CONTE

I KNOW YOU have heard a great deal about Golden Gate Community from the staff members. But allow me to tell you something about the Community from a street view.

My name is Benjamin and I cook for the staff and church at our weekly Agape Feasts.

I was born and raised in San Francisco. I spent my childhood in the Haight-Ashbury, the Tenderloin, the Fillmore, the Castro, and the Mission districts of the city. My stepfather was and still is a Hell's Angel, and my mother was and still is a prostitute. It was a rare day when I wasn't beaten or screamed at. The outcome of this unpleasant upbringing was that I became a survivor, capable of, and willing to do, anything, break any law or rule that threatened my survival.

I've been a street warrior, a burglar, an auto thief, a con man, and even a male whore. I've broken every law from lying to attempted murder. I've been in and out of foster homes, group homes, state and county institutions since I was six years old.

Recently I was released from Preston School of Industry, a maximum security youth authority facility where I spent three years for a triple felony conviction.

When I hit the streets again I was angry, afraid, and lonely. In short, I was a walking time bomb, dangerous to anyone around me. I was just about at the end of my rope when I met Michael and his staff.

Knowing who and what I was, they accepted me without question. They gave me friendship, trust, love, and support. They loaned me over \$200 to help me rent an apartment. They even gave me the clothes I'm wearing now. And last but not least, they helped me find my way to Jesus Christ and continue to teach me about His life and Word.

My point is this: without the Golden Gate Community I would have fallen and been destroyed. But they were there . . . and my story is only one in what promises to be a long list of such in the future.

I just wanted to thank you for supporting the Community and ask you to pray for our future. □

Editor's note: Mr. Conte's testimony appeared in the newsletter of Golden Gate Community, an urban mission of the Church of the Nazarene in San Francisco, directed by Michael J. Christensen. With their permission we are reprinting it, for it eloquently describes our reason for being there.

A Cup of Water



*Most of us are far away from those
who need a "cup of water!"
We are middle class, locked in suburbia.
Our problems are not where the next
meal is coming from, or where
to find shelter for the night,
but what to do on the weekend
or what to wear the next day.
It is not that we don't work hard,
or haven't found our ministry;
It's just that we have been blessed—
and labeled "middle class."*

*But still, our hearts are disquieted
when we try to remember
when we last gave a "cup of water";
when we last saw the poor as separate
individuals in a vast, faceless world.
We do not touch or see those begging,
dejected and empty.
We have not felt their hopelessness,
their cycle of failures,
their loss of self-respect.*

*But there is a community that does.
Every day, someone enters their doors,
seeking a "cup of water,"
making a last search for warmth,
love, and hope.
And they find not only their thirst quenched,
but their spirits touched,
their hope rekindled.*

*Golden Gate Community gives our "cup of
water!"*

*They open their doors, their lives—
to embrace the poor—the helpless—
the "different"—the lost.*

*As we rely on them to give
"our" cup of water,*

*We must offer our prayer, support, and love.
God has blessed us abundantly,
And with it comes great responsibility.*

*Golden Gate Community—
Thank you for being our hands . . .
May we not fail you.*

—M. B. TAYLOR
El Cerrito, California



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



Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

PRO REVIVALS

I appreciated your timely editorial, "Revivals—Let's Have Them."

Critics of the "mourners bench" and those who have been brainwashed on what they call "newer and better methods," which in reality are more like methods of the 60s, are going to have to come up with some new ideas if they expect to be able to help meet the spiritual needs of people today.

You are indeed correct when you say "that seminars, workshops, retreats, and conventions may be worthy complements, but they are not substitutes for revivals—let's have revivals whatever their cost."

And to that I say amen and amen. Revivals have ever been and still remain the best "idea" of all for "keeping the growing edges on our souls and on our churches."

*Charles C. Davidson
Brandon, Florida*

OLD HYMNS LAUDED

I felt impressed to write "Amen" and "Hallelujah" to the article, "Evangelical Benefits," by Donald Golliher.

I have been called "square" many times because I did not care for the contemporary religious music that we are hearing today. I definitely feel in my heart that God is not glorified

by the music that sounds exactly like that of the worldly circles.

May we continue singing the hymns of old that made our hearts ring with gladness and assurance; like the dear old hymn, "My Faith Looks up to Thee."

*Naomi Ruth Laney
Twentynine Palms, California*

THOUGHT FOOD

In the July 15 issue, Sheryl Foy has an article on "Enjoying Others' Sin." TV is here to stay, but we as God's people must make a serious choice as to what we view. Sheryl has very clearly pointed out that we

(Continued on page 20)

PROCLAMATION

At the Christmas season we celebrate the compassion of God that moved Him to share with the world "the inexpressible gift" of His Son.

Answering to God's gracious gift of Jesus, a spirit of compassion is born afresh in the hearts of Christians each year in the Advent season. "'Tis the season," not only to "be jolly," to celebrate God's great love in the Incarnation, but also to imitate that love in acts of mercy, kindness, and generosity to others.

To be godlike is to care—creatively and concretely. "But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth" (1 John 3:17-18, RSV).

Broadening last year's proclamation, the Board of General Superintendents calls upon our people this year to make the weeks of Christmas a *season* of compassion.

It is our hope that our pastors and people will purposely and prayerfully consider ways and means creatively "to do good to the bodies and souls of men; feeding the hungry, clothing the naked, . . . and ministering to the needy, as opportunity and ability are given," both at home and abroad (*Manual* Paragraph 26.5).

Let us at this season experience the joy of the Lord, discovering for ourselves that it is indeed "more blessed to give than to receive."

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HOPE FOR THE CITY



(Above) Summer ministry volunteers. (Right) Dr. Richard Halverson, Senate Chaplain, presents World Vision check for \$15,000 to Tom Nees for the Community of Hope Health Services. Dr. Halverson said: "Nothing gives me more pleasure than to present to you this check. Ever since I first met you and learned about your work, I have wanted to find some way to help and I am so pleased that World Vision is making this grant to work that is eminently worthy."



by TOM NEES

FOR EIGHT YEARS NOW, a group of people have been opening the doors of the Community of Hope to the poor of Washington, D.C. The neighborhood is in the heart of the nation's capital, the inner northwest ghetto, close to the White House and within sight of the Capitol dome. One Washington reporter described the area as a "pit stop on the way to hell." In a drive through, one would see the typical sights of deterioration that Americans have come to associate with the despair of the inner cities.

Much of the story of this inner-city area is sad, desperate, and hopeless. But there is more. The Lord is using those who have been sharing their faith through the years. At least one neighborhood is different, for the better. A retired Nazarene teacher from Kansas City visited the Community of Hope recently. With tears of joy she said, "I taught for years in neighborhoods like this. I never thought the Church would be here."

The Community of Hope is a Nazarene home mission church on the Washington District. Services are held in a chapel on the first floor of the large, old apartment building that serves as the headquarters for service to the neighborhood. Each week the paid and volunteer staff, now numbering about 30, meet with

area residents in worship which cuts across racial and class barriers.

It is from this worship together that the motivation and nurture for the various compassionate ministries come. Here it is repeated that the call of Jesus is not to just save souls but to save people. People have both bodies and souls. Jesus set the example by ministering to the physical and emotional, as well as the spiritual needs of people. To evangelize in an area surrounded by people in need of food, clothing, shelter, health care, jobs, legal aid, and education requires that the church equip its members for compassionate ministry to the whole person.

Above the chapel on three floors of the building are 19 apartments that house otherwise homeless families. As the church began, the desperation of parents unable to provide housing for their children became apparent. When such families are dismembered, children are forced into foster care or into overcrowded apartments. The Community of Hope building is now a family shelter, a refuge for many families who come for a short time to get the help they need to find permanent housing.

Across from the chapel is a law office where four Christian attorneys fulfill God's call upon their lives to Christian service. They serve poor people for whom adequate legal aid is an unaffordable luxury.

Down the hall from the chapel is the health and

TOM NEES pastors the Community of Hope Church of the Nazarene in Washington, D.C.

social service area where 15 paid and volunteer staff members serve over 500 patients a month. Included in the staff are two doctors, three nurses, a clinical psychologist, and a social worker, all of whom have come together as Christian professionals wanting to work out their calling to serve the poor of the city in a Christian community.

The chapel serves by day as a distribution area for used clothing and emergency food supplies. Churches, missionary societies, and individuals from the Washington area and from across the country have been sending in surplus clothing and household items. People from the neighborhood know where to come when in need.

After school the chapel is used for children's ministries. The kids come after school for music and social activities. After supper they return to do their homework together with tutors who are prepared to help those who have difficulties in school.

The Community of Hope began in 1975 with little idea that these programs would emerge. Back then, our idea was simply to start a church in a needy inner-city neighborhood that would open its doors to the poor and provide a place for people to serve. Out of the relationships, nurtured in worship and strengthened by a commitment to a disciplined devotional life, people have come and programs have emerged.

The Community of Hope is a church meeting human need. It's a faith community trying to apply the message of Jesus to an American ghetto. It's a Nazarene congregation committed to the tradition of Wesley, England's 18th century "apostle to the poor," and Phineas Bresee, the turn-of-the-century Nazarene founder called to serve people in the "forgotten quarters of the cities." □



Community of Hope nurse Robert Davids and patient

Imperishable SEED

by PETER A. HEILEMANN



SOMETIMES SEEDS are planted very, very deep. But they are there! If allowed to live they will eventually break through the soil and grow. This is a story about such a seed.

The first three years of the decade of the 50s was one of the struggle for the Church of the Nazarene in Danbury, Connecticut. Begun in 1910 by Rev. Lillie Henderson, the little church had some great successes and tragic failures. But that band of faithful people, with Rev. Henderson at the helm, were steadfast.

The basement church at 2 Granville Avenue wasn't beautiful but it was functional, and it certainly was a church. Each week people would walk or drive to the church and descend the five steps to the sanctuary for Bible school and morning worship. One of the faithful, Brother George Sipes, would pull up to the entrance in his car and unload a careful of children he had picked up from the neighborhood. Each week without fail he would serve in this capacity. Thirty years later, George Sipes' faithfulness is still evident.

As the new pastor of the Danbury Church of the Nazarene, now located at 103 Park Avenue, I soon met a man named George Duncan. His life and testimony are a continual blessing to our church. When he had been married just a few years, he faced life-threatening brain surgery. At best his wife, with child, could expect a husband with severely limited brain function if he survived. But he did survive. He even fully recovered! George Duncan senses a destiny in his life.

About eight years ago God forgave his sins and took control of his life. After several personal spiritual victories he joined our Danbury church. He told me of a man that used to take him, when he was a child, to the "basement church." The details began to fall into place.

In January, I took George Duncan to visit George Sipes who was now retired and too ill to attend church. Conversing together, they realized that the elder George *was* the one who took the younger George to church. What a blessing it was to see a seed planted 30 years ago come to fruition for the Lord. God's presence was real as we talked about then and now.

After prayer we turned to leave. George Duncan had one thing, however, that he had to do. Turning to the older George, he asked, "Can I give you a ride to church?" □

PETER A. HEILEMANN pastors the Danbury, Connecticut, Church of the Nazarene.

Listen to God's Word— **AND LIVE!**

by IVAN A. BEALS

HOW DO WE KNOW God speaks to us today?"

"God seems so far away."

"I have prayed—why doesn't God answer me?"

Such questions and remarks cloud the minds of many who seek a living relationship with God. Some have too quickly inferred that their fate awaits the breaking of what is called "the silence of God." But that "silence" may occur because they did not hear what God said, not because His voice is still.

The devil uses all manner of distress and trouble to disrupt those who desire close kinship to God.

But God never leaves His people stranded in defeat. He has provided for every eventuality to assure believers of victory in this life—and hereafter.

Neither has God left us to our faulty attempts to know Him. Our meager methods resemble those of youngsters who try to communicate using tin can telephones. They would poke a small hole in the bottoms of two empty cans, fasten the ends of a string or wire, and stretch the line tight between the cans. One would holler into the can, and the other would listen. At best, the words sounded muffled and garbled—you couldn't be sure what was said.

God is never so far away as to leave us in doubt. His truth comes to us by means that outstrip current human strides in communication by intercontinental satellites or laser light beams. God reveals himself and His will in various ways, but most explicitly through His Word. The inspired written Word and the Word made flesh in Jesus Christ verify each other.

God speaks plainly to us today through the witness of that combined Word. Because Jesus is the full revelation of God, we come to know His purpose for our lives by viewing Christ's life and words. The Bible records God's inspired Word; He has spoken through the various writers about life and death issues that concern all mankind.

Though believers of ancient times wrote the books of the Bible under diverse circumstances, that does not



Janet Anderson

negate or blur the message of truth. Across the generations, man's sin problem has not been educated away. God's redemption plan is just the same.

When you earnestly read the Bible, it can speak to you—right where you are—just as you are.

Some have claimed God spoke to them audibly. He apparently did to Abram. In Ur, of Babylonia, Abram heard God's awesome call to move his household from pagan company—even from Terah, his father. Without any written word, simply the divine voice of covenant and promise, Abram left his homeland

to look for the land God would give him.

I have never heard God's voice speak aloud to me, but His Spirit often has spoken to me through the Bible. The Holy Spirit speaks to all who will read and hear His Holy Word. When we live in that Word and allow it to indwell our beings, God isn't far removed. Those who seek divine spectaculars sometimes miss that truth.

When God's Holy Spirit abides, we experience a life-giving and life-changing event. In a sense, it is a matter of cause and effect—by faith. Unless we heed God's Word it is both meaningless and powerless to work in our lives. But as we receive the Spirit of truth, the Word becomes the strength of every aspect of living.

God's care for human needs throughout Scripture both inspires our faith and reveals His almighty power. When the Holy Spirit applies the truth to our own situation, it speaks to our private concerns. God's Word thus becomes His voice speaking personally to us, beyond its general content.

Prayer is our response to God's Word. Our requests are tuned to His truth. Our knowledge depends on what He has revealed.

We may also pray out of frustration. We may try to talk God out of certain restraints, or suggest changes in His plan for our lives. But when God withholds a direct answer to our petitions we should see what He has already said in the Bible. Guessing games, like using tin can telephones, are futile.

We need never ask: "Are you there, God?" "What did

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.

you say, God?" But for various reasons we miss God's clear message to us.

Recently, some personal problems began to pile up beyond my ability to solve them. I fervently pleaded my cause before God at special, private intervals. To my dismay, my troubled thoughts were not relieved. The stifling barriers remained. Although I really believed God had heard my prayer, no special answer came. I was puzzled and restless.

One day, the Holy Spirit quickened my mind as I was reading the Word. The answer to my prayer and the solution to my problems was in the Bible all along. I needed to read it and listen to God speak.

As it turned out, I didn't need a "new" message from the Lord, or any special dispensation. Instead, during our morning devotions, the Word I read was applied: "Commit your way to the Lord; trust in him and he will do this . . ." (Psalm 37:5, NIV).

My courage to persist was renewed. The mounting problems began to crumble. Since the Word called for my commitment and trust in the Lord, I only had to obey. In this case, as in others, God answered when I listened to His Word speak to me. As songwriter P. P. Bliss penned, that message contains "Wonderful Words of Life." □

THE LIVING WORD

*With words of love and beauty
The Bible feeds the soul;
It lifts from lonely duty
To comfort and console.
It fills with inspiration,
It tells of grace divine;
God's plan of full salvation
Can all our dross refine.
But Bible truths are hidden
From many hungry hearts,
Unless the lives of Christians
The Living Word imparts.*

—PEARL BURNSIDE MCKINNEY
Phoenix, Arizona

VOID OF OFFENCE

by RAYMOND C. KRATZER

WE ARE ADMONISHED often in God's Word to have a good conscience, void of offence toward God and man. 1 Timothy 1:19 says: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck."

When the Holy Spirit alerts us to the importance of not violating that silent monitor of the soul, it is wisdom to obey the promptings of His "still small voice." Miracles await us as we courageously walk the pathway of obedience.

Just recently I heard the story of a businessman who faced many difficult situations in the early days following his conversion. Each challenge was met in the

framework of a "good conscience" which directed him in the path of righteousness. For example, in a meeting with his fellow workers, when drinks were passed out, he declined courteously, saying: "I used to drink, but now that I'm a Christian, I have stopped." Sooner or later most of the men stopped asking him to drink, and in due season it was eliminated entirely from their sales meetings.

Later he took a client out to dinner with the hope of obtaining a big sale for his company. When the waitress asked if they wanted cocktails, he said, "No." But he added that he was not speaking for the other gentleman. The prospective client ordered a drink. Now the problem rankled in his mind as to how he could pay for this drink and not violate his conscience. He prayed secretly and put it in God's hands.

When the waitress presented the check, he said candidly to his guest, "I plan to pay for your dinner, but I just can't pay for the drink without compromising my convictions." The man was rather shocked and said, "Sure, I'll pay for it." But he was nonplussed. Of course this fine Christian businessman thought the sale was off.

The next day the client contacted him and said, "Say, I want to give you my business, because I think I can trust you. If you're so conscientious about your personal convictions, I'm sure you will deal honestly with me."

It always pays to obey the Lord and keep a good conscience. Dollars may not always return in abundance for such conscientiousness, but peace of soul will be maintained, and the smile of God will enrich the life beyond material gain.

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Timothy 1:5). □

RAYMOND C. KRATZER is a retired elder and former district superintendent, now residing in Yakima, Washington.

My Mother's Old Bible

by J. MELTON THOMAS



Harold M. Lambert

BY THE LAW of the association of ideas, the human mind is led from one thought to another. As I write, the church world is observing Universal Bible week, and the idea of Bibles in general leads the mind to Bibles in particular. The Bible lover will recall blessing received, instruction learned, and courage obtained by the reading and study of some favorite copy of the Word of God.

To many, reared in a God-fearing family, the idea "Bible" will clearly recall a family fireside, a praying mother, an innocent childhood. It is so in my own experience. My mind wanders hundreds of miles to a country home, to warmth and food after a long walk home from the country school, to a kind Christian mother, and to an old, old Bible on a stand.

Many who read this may also be far from such dear scenes; some not only in terms of miles, but also in

J. MELTON THOMAS is a commissioned evangelist in the Church of the Nazarene, and resides in Nampa, Idaho.

THE BIBLE

*How holy is the Word divine,
God-breathed it was given;
Always shall its message shine,
To show the path to heaven.
It strengthens our fainting hearts,
In this old world of tears;
Eternal hope it still imparts,
And stops our woes and fears.
This light drives out the blackest night,
And helps us find our way;
Until we reach the heavenly light,
Of God's eternal day.*

—GLENN V. PROPST
Burlington, Wisconsin

terms of spiritual distance. There are so many who believe the Bible's message to be God's message; who believe it to be man's guide for both now and after awhile; who have come close to enjoying the blessings of the Bible's God, and yet are now in the far country, the finally disappointing country of sin. With any such I now beg audience. I would like to come right into your heart and remind you that the God of Mother's Bible, the God of whom you learned long ago, is where you are right now, and is there to help you.

I do not know where you are as you read this. You may be in your home, or a place of business, or a public waiting room of some sort. You may be somewhere that would cause your mother's heart to bleed, could she know; but even there the God of Mother's Bible is present. I do not know where you are, nor what your attitude toward that Book of God may now be. I would affirm that I tasted sin to my sorrow, and yet found, many years ago, that at the end of a trip back to Mother's Bible, there was peace and forgiveness. As an old song* puts it, "I've come back to Mother's Bible."

From doubtings, I've come back to the faith of that book:

*"I've come back to Mother's Bible,
With the heart I now believe;
I have called on Mother's Savior,
And His love doth me receive."*

From my weakness, I've come back to that book's strength:

*"I've come back to Mother's Bible,
Book that filled her heart with grace;
Brought her through much tribulation
With the joy light on her face."*

From my fruitless quest in sinning, I've come to its Savior:

*"From the feast that left me famished,
From the gleam that turned to night;
I've come back to Mother's Bible,
To the ways of peace and light."*

From my foolish idols, I've come back to God:

*"I've come back to Mother's Bible,
From the path of sin I trod;
I've come back to Mother's Bible,
I've come back to Mother's God."*

This is what our world is sorely needing now, the

message of Mother's old Bible. We may not understand its every detail, but Mark Twain had a pertinent word in that regard. He said, "The parts of the Bible which I cannot understand do not trouble me much. What troubles me are the parts I can understand." That, I imagine, is the case with us all. We may not understand it all, but we *can* understand it as God's written Word to man, and acting upon this understanding, come into life.

Someone has written, "The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, the happiness of believers. Its doctrines are holy, its precepts are binding, its decisions are immutable. Read it to believe, believe it to be safe, practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's guide, the pilgrim's staff, the pilot's compass,

the soldier's sword, the Christian's character. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, daily, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and will be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its contents."

From the darkness of night, from the rugged paths of sin, from the troubled waves of life's sea, from the fogs that veil the uncertain tomorrows, turn to the light, the salvation, the peace, and the certainty of the message of Mother's old Bible. For Mother's old Bible is true.

"Back to Mother's Bible," by Maud Frazer Jackson. □

A CENTER FOR HOPE IN TOPEKA'S INNER CITY

WHERE WILL the Church of the Nazarene send the first Nazarene American Black to graduate from its seminary? Why, to one of its biggest Black churches, of course.

Not so in the case of Sylvester Ballard. Graduated from Nazarene Theological Seminary in May 1982, Rev. Ballard is a mature 33 years old, has a dedicated Christian wife, and two little boys. The place of ministry he has chosen is inner-city Topeka. High crime area. Depressed. "Lots of shooting," according to one area social agency. But Ballard has a dream.

"We kind of had to dream for it, and dreams have to be in place before others can catch the vision," said Ballard.

"It" is an abandoned school building that in 1953 was the landmark for the Sarah Brown vs. the Supreme Court case that resulted in the Supreme Court's decision to outlaw separate public facilities in education. Think of it! A building that once received national attention for its policy of "no Black students allowed" is being made by the Church of the Nazarene into a place of spiritual refuge for those once rejected there.

Ballard's dream started there—at the old Monroe



Rev. Sylvester Ballard

Elementary School. When the dust clears from the renovation of its three stories, it will serve area residents as a worship facility and activity center under his administration.

"What kind of preacher are you to think that you can do so much with a building so big?" some of Ballard's advisers asked him.

"I am a saved and sanctified preacher who loves the Lord," he replied. "I don't claim to be a magic man or a person of unusual gifts. The Monroe School becomes a possible workable building because the people (Topeka area Nazarene churches) want to do something big for Jesus in the inner city.

"It is correct to say I cannot build a social ministry and a local church at the same time. It will take a lot more than my wife and me to make reasonable use of that building.

Only with special help from Fairlawn Church can this be possible."

Fairlawn Church of the Nazarene has not only been in on the groundwork for planting a church in inner-city Topeka, it has also made a commitment to give partial support to the project in the amount of \$24,000 a year for five years. To do this the congregation set aside its own building plans.

The Fairlawn people have knocked on doors, worked in sweaty assignments, provided housing and furniture to help the Ballard family, and in a dozen other ways

(Continued on page 12)

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

A CENTER FOR HOPE . . .

(Continued from page 11)

have helped and pledged their help for the next year, to see the Monroe School project succeed.

Renovation costs will be cut in half by the involvement of volunteer helpers. Besides the 23 workers from the Topeka Nazarene churches, a recent work day brought an 8-member group from a Kansas City church ready to lend their handyman skills to the project. It is being called the "Monroe Church of the Nazarene and Hope Christian Center" and is sponsored by the Kansas City District.

The nondenominational "Hope Christian Center" will inaugurate its programs with sports activities as a basis for future personal, social, and educational opportunities for residents of the neighborhood and Topekans at large. The sports program is designed as a "relationship builder" to pave the way for future programs. These programs will include educational counseling, tutorial programs, a women's health center, and various instructional and self-help seminars.

"The first floor activity center will be finished first," says Ballard, "with September as a target date for its grand opening. The worship sanctuary will be completed later in the year."

Ballard readily agrees that Monroe School is not the place he would choose to build a traditional church, but the traditional church is not presenting the gospel to those whose needs are food, clothing, and housing.

"A lifeguard and a medical doctor are both interested in saving lives. They just don't use the same tools as they carry out their mission to society."

Monroe School is in an area of great need where little is available to keep children and youth off the streets. The building is the best that could be found for the price where both spiritual and social ministries could be accommodated.

Fairlawn Church will provide most of the workers for the community center and for the Christian education ministries. That 80 percent of his workers are White raised the question, "Can you build a successful Black or inner-city ministry on this basis?"

Ballard's reply was, "I can't, but God can. Love can find a way. . . . Color doesn't matter in sports programs, food and clothing programs, child care, education, and medical services.

"If our church uses music that is written and sung by Black people, it will sound very much like Black music even though played by White people. My preaching will be a Black style, my wife's singing will be a Black style, and that will make up 90 percent of the church service.

Ballard's main plan for successful ministry is most convincing. "My main plan has three parts," he said. "The first part is prayer. The second part is prayer. The third part is prayer. 'I can do all things through Christ which strengtheneth me.'" That sounds like a no-fail operating procedure. □



Rev. H. H. Wise

A CARING CHURCH

by THELMA GOMER

FIRST CHURCH of the Nazarene, Nashville, Tenn., has a rich heritage of great holiness preachers and devout laymen who gave freely of their time, energy, and money. From the early days as a holiness mission under the leadership of Rev. J. O. McClurkan, to the present day with Dr. Millard Reed and a large, dedicated staff, the church has reached out to the poor and the desperate of the community. The address has not always been 510 Woodland Street, but the organization has always been a loving, caring, and sharing church. They have taken seriously the words of our Lord: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

From the beginning the church sent out workers to foreign mission fields, but they also brought in the less fortunate from their own city. We learned from the 1907 minutes of the church board that people cared about children with special needs. The church committed itself to a children's training home, orphanage work, and a rescue home, where in one year 58 "fallen girls" found refuge.

Pastor Reed recently received a letter, including a picture, from Mrs. Gladys Baggett, which tells of the Pentecostal Training Home for Girls, owned and operated by Mr. and Mrs. Tim H. Moore, Sr., in connection

THELMA GOMER is a homemaker and an active member of Nashville First Church.



The "Pentecostal Training Home for Girls" was operated by Mrs. Tim Hampton Moore, Sr. (*second from right, top row*); Miss Nettie Ogdon, matron; and assistant matron, Miss Pearl Paul (*top row, far left*).

with the ministry of Brother J. O. McClurkan's Tabernacle. The letter read in part:

"Mrs. Tim Moore's motto was: Ecclesiastes 11:1: 'Cast thy bread upon the waters for thou shalt find it after many days.'

"It has been my privilege to return a small portion of the 'bread upon the waters.' I am honored to express our appreciation, as one of three sisters, who was reared in the home, after our mother died, leaving seven children—ages 4 days to 13 years.

"The home consisted of 14 large rooms and a hall. Every two weeks the girls were assigned different jobs, thus allowing them to learn all the varied home making positions. Each older girl was assigned a younger girl to care for.

"Mrs. Moore never allowed anyone to call this an orphanage. It was considered a private grade school and through the eighth grade."

Many people still attending Nashville First Church of the Nazarene remember the long and fruitful ministry of Rev. H. H. Wise. Since the "Wise years" included both a depression and a war, the need for love and care and compassion was great. The needy were not turned away. When the church's benevolent fund was exhausted, Brother Wise often gave from his own means. His reputation for compassion grew throughout the city and strangers called on him for help. People who had no church home often asked him to preach funerals, and he gave his sympathy to them as he did to his own flock.

As the church and the needs of the community grew, the neighborhood churches united to form the East Nashville Cooperative Ministry. Most of these are old inner-city churches and First Nazarene contributes generously to this organization.

With the federal funds for aid to the needy being cut to a minimum, the major help must come from other means. Local churches have been asked to pick up this burden and increase their giving. When Nashville Mayor Richard Fulton called a meeting of 15 organizations that offer service to the community, Dr. Millard Reed was included. First Nazarene was asked to increase its giving to the needy and, as in the past, the church has responded positively.

Present-day coordinator for the caring ministry is Ann Robbins, "people secretary" for the church. She seems to have the gift of discernment and combines compassion for the truly needy, with insight to recognize the undeserving. No money is given out; the person must not be drunk or drinking, and must show some identification.

Among the services given are help with food, clothing, gasoline, medicine, and transportation. There are referrals to other agencies such as: the Salvation Army, Union Rescue Mission, Traveler's Aid, Big Brothers, and East Nashville Cooperative Ministry.

First Nazarene works very closely with Christian Counseling Services. CCS is a family service agency that is incorporated and licensed by the state of Tennessee and is under the auspices of the Churches of the Nazarene in Tennessee. Mike Malloy and a very capable staff of psychologists and social workers provide help for unwed expectant mothers, care for foster children, and arrange for adoptions. The list of services is almost unlimited.

The needs for help and compassion are endless. Through the years the holiness movement, including the Church of the Nazarene, has come forward with love and compassion for the unfortunate and with God's help, will continue to do so. □

CAMBODIAN IMMIGRANTS IN KANSAS CITY

Photos by Rick Day



Pastor Bill Manning, Siem Keang, Pastor Wetmore in baptismal service.



Curtis and Esther Simpson and their neighbors, Bun Hong and Mao Men Plang, who started it all.



Ruby Hughes teaching non-English Sunday School class, with Rith Bun Lon, translator.

A BAPTISMAL SERVICE of believers into the Christian faith is always a special time in the life of a congregation. It is even more important in the life of the individual who is being baptized. For 23 of the Cambodian Christians who are now a part of the life of Kansas City First Church, it was exciting as each of them made, in English, his or her personal confession of Christ as Savior. As each one walked the steps in and out of the portable pool, I stood near by, assisting as needed, with tears filling my eyes and joy flooding my soul as they affirmed their faith. Some were children, some were teenagers, others were parents, and even grandparents, but all were in one accord as the Spirit of God directed Pastor Gordon Wetmore through that Sunday evening service on January 17, 1982.

As one of their Sunday School teachers, English as a Second Language teacher, and director of the Cambodian Ministry, I was thrilled and extremely proud of my students as I watched them respond to the moving of the Spirit in their lives. The majority were from Buddhist backgrounds in their native country, Cambodia. Flashing through my mind were the stories of deprivation, starving, suffering, heartbreaks, sorrow, and sacrifice as they left their homes, relatives, friends, and homeland in fear for their lives. In leaving they had no assurance of a better future, but now they were experiencing an important part of their new faith in Christ Jesus.

The Sunday evening service was truly outstanding for all in attendance, as each person searched his heart

anew. The significance of the evening will be increasingly revealed, as they witness for Christ in their homes, in the schools they attend, on their jobs, and in their daily contacts.

The Cambodian Ministry began at Kansas City First Church in 1979 when Curtis and Esther Simpson invited their new neighbors, the Plang family, to go to church with them. Soon there were 13 adults meeting each Sunday morning in their own special class where they were learning English, from the Word of God, through a translator. Those who have accepted Christ are growing in their faith as they learn to read and memorize scriptures, learn to pray, to believe for the desires of their hearts, and to witness for the Lord of their life.

Mr. Bun Hong Plang was previously employed as a chauffeur at the American Embassy in Cambodia, where he and his family of six children were airlifted from the embassy compound as it was being assaulted by the communist forces. The Plang family have served as sponsors for the new Cambodian families relocating in the Kansas City area. They have been of assistance to dozens of families, both spiritually and physically. Each Sunday his van is filled as he assists in bringing others with them to First Church. Their hospitality is unrestrained; they have housed and fed as many as 50 persons at one time in their modest home.

These industrious, gentle people are remarkable as they share with other Cambodians who are less fortunate. Many families are existing on half of their United States government relocation subsidy so that they can sponsor other families who want to come to Kansas City.

Currently there are 150 Cambodian adults, youth, and children enrolled in our Sunday School classes.

DR. RUBY HUGHES is a nurse and has been directing the ministry to Cambodians at First Church of the Nazarene in Kansas City.

by RUBY HUGHES



Ruby Hughes teaching English as a Second Language class

The majority have found a new life in Christ and are showing evidence of growth in grace. Dozens completed Basic Bible Study and memorization courses before the 19 were selected to become members of the church. Today there are an additional 19 Christian Cambodians enrolled in an eight-week membership class. The new Christians are learning by precept and example as the body of believers, the teachers, Christian friends, neighbors, and pastors minister to their psychological, physical, and spiritual needs.

Three classes of English as a Second Language (third and fourth for some Cambodians) are being taught in local churches near their homes, two evenings a week, with plans for an additional class, in order to reach the families that have no transportation. Each week additional Bible studies are begun, reviewed, and discussed as the Christian translators team up with trained volunteers to assist new Christians as they become established in the Word. Two Spirit-filled translators, Sokhoeurt Suos and Rith Bun Lon, are enrolled in a 16-week course on Personal Evangelism, along with other Christians. The course involves weekly witnessing in the community.

Weekly, we prayerfully place in their hands another bilingual pamphlet (or tract in Khmer) that will assist the Cambodian Christians in their daily Bible study and prayer. Topics include How to Pray, How to Prepare Your Heart for Communion, Water Baptism, Now That I'm Saved, Now That I'm Sanctified, How We Got Our Bible, etc. Each Sunday they receive the family worship from the Enduring Word Sunday School les-

son, and the worship service prepared bilingually for their individual assistance in worship.

Today, our Cambodian friends are manifesting a new life of victory and joy as born-again believers. The Spirit of God is at work in their midst. □

A Midweek Moment!

*Twelve of us sat around the table—
eleven of us, and Jesus!
The Bible study had brought us together.
His Word impacted our hearts.
His warmth melted our reserves.
We shared our hurts
and our hopes.
We talked about our burdens
and counted our blessings.
At this in-between-Sundays service,
we were refueling for the journey to
Sunday;
we were touching "the family" for
strength
and support.
For the lady needing forgiveness,
she received it,
and was reassured from the Word.
For the widow feeling loneliness,
the presence of others filled the void.
She would take their love back to her
world.
For the youth feeling alone and fearful,
the fellowship spoke of help and comfort.
Everyone around the table needed
something—
a word of encouragement,
a bit of guidance,
lots of fellowship.
It is not hard to realize why the midweek
moment
is occasion for potential
and power.*

—C. NEIL STRAIT
Grand Rapids, Michigan



BOYD TAYLOR

FOR GOD hath not called us unto uncleanness, but unto holiness” (1 Thessalonians 4:7).

Holiness is a doctrine to be believed, an experience to be received, and a life to be lived. As a doctrine, it is the central theme of the Bible. As an experience, it is the heart of all of the verities of man’s dealing with God in the things of the soul. As a life to be lived, it is from every point of view the best life possible.

There are two opposite evils, toward one or the other of which we are inclined to move. One is to lower the standard to the point where we can reach it without the grace God proposes to give us; the other is to hold a standard impossible for the best of men to attain. The practical results are about the same in both cases. The standard must remain where God puts it.

At such a point we shall need all that grace can do for us to enable us to reach it. Yet by the grace of God we shall, with joy and gladness, be able. When we fail by refusing the grace of God, we fail miserably. When we succeed by obtaining His grace, we succeed gloriously. To be sure there is a twilight zone between out-broken sin and the fullness of grace where the appeal

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The Life of **HOLINESS**

by BOYD C. HANCOCK

of the world is still strong but the call of God is more or less effective. That zone should be crossed and not made a permanent residence.

There are three aspects of holiness: our relationship to ourselves; our relationship to others; our relationship to God. Titus 2:11-12 says: “For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.”

To deny ungodliness and worldly lusts means to turn away from them, to forsake them, to refuse to participate in them. Ungodliness is a word describing wicked conduct and worldly lusts, a term describing unholy thinking and desires. To deny this is to become outwardly and inwardly good in the negative sense. It describes the passive virtues.

But holiness is more than negative goodness. It is positive goodness also. Interpreted properly, the verse indicates that we are to live soberly toward ourselves, righteously toward our neighbors, and godly toward our Heavenly Father.

Sobriety is just another word for temperance. Temperance is defined as self-control. To live by this rule is to refuse to digress from the fixed course. To govern the temper and the will. To think soundly. To speak kindly. To eat, sleep, and work with moderation. To check the inner conscience sincerely. To face one’s limitations faithfully. To speak the truth in word and in the heart. To speak no ill of one’s neighbor. To be transparent before the bar of God and one’s own mortal judgment. To tell the truth always. To pray unpretentiously.

To live righteously toward our neighbor is to be clean in our social relations. It means being honest in our business relations; truthful in our communications; fair in our judgment of the deeds, words, and motives of others. The righteous man is a faithful friend; a good husband, son, and brother; an agreeable neighbor; a helper of the needy; a forgiver of enemies; a supporter of civic well-being; a careful taxpayer; an observer of law and order; a doer of good deeds.

To live godly is to live in the fear and love of God. To be obedient to all of His known will. To worship God only, in accord with the first commandment; to worship Him spiritually, in harmony with the second commandment; to worship Him reverently, to comply with the third commandment; to worship Him as the fourth commandment demands: "Remember the Sabbath day to keep it holy" (Exodus 20:8). It is to worship by tithing the income and giving gifts according to the ability God gives. It is to worship with the mind by reading God's Word and meditating upon His power, wisdom, and love. It is to worship Him by pouring out the heart in prayer, praise, and giving of thanks. It is to live always in the attitude of willingness to give up what you seem to possess and to receive whatever He may choose to give. To live godly is to live in gracious communion, fellowship, and agreement with God.

If some are perplexed with the thought that we cannot live godly because we are but finite and God is infinite, then let him remember that it is quality and likeness, not quantity and identity that are required. We can be like God in the sense that a drop of ocean water is like the ocean. And it is in this sense only that we can be godly in "this present world" or for that matter, even in heaven. And it is to the glory of His grace that God can so save and keep us, that we live godly lives right here where Satan is loosed and temptation is everywhere—and that we can so live all the days of our lives (Luke 1:73-75). □

The God-Hungry

*God-hungry,
Christ-starved people.
Throw them the chaff of your grain,
Share them a tenth of your gain,
Water them a drop of your rain,
Bury them within sin-stain;
Then wipe your satisfied mouth!*

*Love-needy,
Hope-wanting child.
Cover his defenseless head,
Give him a discarded bed,
Paint him dirty blood-shot red,
Bury him with adult dead;
Then sing, "Peace on earth to men!"*

—JANET PARKER
Forest, Virginia

Book Brief

BORN AGAIN AND GROWING



J. KENNETH GRIDER
author



WHAT ARE SOME of the things you can't LOVE without? From the pen of a prolific writer and beloved professor at Nazarene Theological Seminary come these suggestions: You cannot love Christ without uncalculated abandon to Him; you cannot love without keeping His commandments; you cannot love without speaking up for Christ.

Born Again and Growing is chock full of such vital aids to Christian growth. The whole range of helps to holy living is covered, making it a veritable textbook for the new believer. The fresh, unique approach (with

touches of humor) makes reading *Born Again and Growing* a delightful experience for the mature Christian, as well.

For example, after a discourse building up the importance of the sermon, Professor Grider lists a few things a person needs to expect from a preacher. He concludes with the reminder that "instead of taking a pitchfork and throwing over my head what the preacher says, I at least try to use a rake to pull it right to where I am."

Twenty-three chapters intrigue the reader, beginning with a concise study of prayer and its benefits; learning to use the Bible; and beginning to serve God, all the way through fasting, discipline, conferring with other Christians, and worship.

A highlight of the book is surely the chapter called "The Psalms Are Special." Says Grider, "The psalm writers are so open before God, so confident in God's grace and power, so sure that God is their God. . ."

In the preface, Dr. Grider quotes a woman whose husband was reluctant to go with her to a concert: *Come, Dear, and be content/For we shall be taller than when we went.* That's the effect this book has on the reader. We heartily recommend it! □

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

the editor's STANDPOINT

NOT A LUCKY CHARM

The Bible is not a good luck charm. Having a Bible, or reading a Bible, or carrying a Bible will not assure anyone of protection or success. Those who have misused the Bible in this way have been disappointed, sometimes fatally so.

During “King Philip’s” War, an uprising of Indians against early New England settlers, the town of Providence, R.I., was burned down. Only one of the settlers was killed, a man named Wright. According to historian David Horowitz, “He was convinced that if the Bible was in his hand he would be safe from violence,” and he stubbornly refused to take refuge in the garrison house. Wright was wrong. The Indians caught him, derided his belief, “ripped him open and put his Bible in his belly.”

No, the Bible was not given as a religious horseshoe or rabbit’s foot. It was written and preserved to bear witness to Jesus Christ, who saves from sin and death those who trust in Him. The Bible will not keep you from getting sick, going broke, or being hurt or killed.

It will, if you hear and obey its message, point you to the Lord who will forgive your sins, cleanse your heart, guide your steps, and bring you home to heaven.

No other book can do this. God has not conferred a like authority upon any other book. God has not chosen as the instrument of His redeeming purpose any other book. This is why John Wesley became *homo unius libri*—“a man of one book.” He wanted to know one thing, “the way to heaven,” and the Bible was his guide. Those who refuse to find their way to God and heaven in the Bible will never find it at all.

As God wants “all men to be saved” (1 Timothy 2:4), so the Bible is suited to all. The wisest adult will not be able to fathom all its details, but a little child can grasp its central message. Paul could say to Timothy, “from a child you have known the holy scriptures, which are able to make you wise unto salvation through faith which is in Christ Jesus” (2 Timothy 3:15). Lucky charm? No. Saving message? Yes! □

THE STUFF OF PREACHING

The Bible is, or should be, the stuff of preaching. Unless it is, what is called preaching is miscalled. The primary task of those who are called to preach is to expound the Scriptures, as these bear witness to Jesus Christ. A pastor’s responsibility includes, first of all, the faithful exposition of the Bible, showing what it means and how it applies.

The pastor and wife at a certain church had “warm, loving, beautiful personalities.” They attracted people to their church and tried to hold them. They were hospitable and opened their home to members and prospects for dinners and parties. Phone calls, visits, and letters were used to keep in touch. Lots of special music and social events were included in the church’s activities.

Nevertheless, new people seldom stayed long with that church. When concerned laymen asked them why, the reply was, “The preaching isn’t strong enough. We’re not learning much about the Bible. The sermons are not expositions of the text, but are only loosely related

to Scripture. We are hearing a lot of psychology but very little gospel and Bible.”

Some found the pastor reluctant to answer their questions about the Bible. At times the persons asking were embarrassed or angry because the pastor was unprepared to answer and became defensive and hostile. Not being fed, the hungry sheep departed to seek better pastures.

How sad! Every preacher should be willing to labor in study and pulpit to become an effective setter-forth of biblical truth. People come to our services to hear God’s Word proclaimed and taught. If they want human “ologies,” they can go somewhere else and learn from experts in those fields. Only the Word of God mediates salvation, and that is what they need to hear from the preacher.

The preacher who will humbly, simply, patiently, and faithfully preach the Bible, will have a strong, growing, spiritual congregation. His ministry will be fruitful and helpful. No other skills, no other message, will substitute for biblical preaching. □

The Bible will not keep you from getting sick, going broke, or being hurt or killed. It will, if you hear and obey its message, point you to the Lord who will forgive your sins, cleanse your heart, guide your steps, and bring you home to heaven.

COMPASSION

Compassion was a prominent trait of our Lord's life upon the earth. Matthew was deeply impressed by the compassion of Christ. In his Gospel this is the only human emotion he specifically ascribes to Christ. Like the lord in one of His parables, Jesus was "moved with compassion."

Our Lord had compassion on the hungry. "I have compassion on the multitude," He said, "because they . . . have nothing to eat" (15:32). Unwilling to send them away hungry, He multiplied a lad's lunch to feed them all.

Christ had compassion on the sick. He "saw a great multitude, and was moved with compassion toward them, and he healed their sick" (14:14). On one occasion "Jesus had compassion" on two blind men and "touched their eyes," restoring their sight (20:34).

He had compassion on the lost. "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (9:36). He called them "the

harvest," and urged His disciples to pray that God would send laborers into His harvest.

Compassion for the hurting masses and suffering individuals should mark all who profess to follow Christ. The "works of Christ" on behalf of the poor, the sick, and the lost were His credentials as the Messiah (11:3-5). Nothing less can vindicate our claim to be His disciples.

When a troubled "heathen" mother begged His help, the disciples said, "Send her away" (15:33). Instead, He healed and commended her faith. The church cannot represent Christ if it adopts a "send her away" attitude. Like Him, we must provide all the help we can to the suffering.

Biographer Walter Jackson Bates says of Samuel Johnson that his house was "an informal home for the destitute and infirm." Macaulay called these unfortunates Johnson's "menagerie," but Johnson said, "If I did not assist them, no one else would." In our suffering world today, can we be less compassionate without making a mockery of Christ's name?

LOVING AS CHRIST LOVED

Those who love the Lord love also those who preach Him. "I bear you record," wrote Paul to the Galatians, "that if it had been possible, you would have plucked out your own eyes, and have given them to me." Paul seems to have suffered from a serious eye problem, and some Christians would have chosen blindness for themselves to provide that vision for him.

I thought of that while reading an account of the imprisonment of George Fox at Doomsdale, back in 1656. The dungeon there was "a nasty, stinking place . . . where the prisoners' excrements had not been carried out for scores of years." There he stood, with other Quakers, in mire, water, and urine up to their shoe tops. As further insult and torment, the excrement of prisoners on the floor above was poured down upon the heads of the Quakers. There they were kept for days with little food or water, unable to lie down at night in that veritable cesspool.

While Fox was there a friend went to Oliver Cromwell, "lord protector of England," and volunteered to take

the place of Fox in the dungeon. Cromwell was profoundly moved, saying to his Council, "Which of you would do so much for me if I was in the same position?"

When preachers and laymen love one another in such measure the church is invincible.

Is this not how Jesus Christ loved us all? In His incarnation, He descended to our condition. The glories of heaven were exchanged for the miseries of earth. And in His crucifixion, He died for our sins, endured the judgment that was rightly ours. He was numbered with transgressors at His baptism and in His death, not because He had sinned, but as the sinner's Redeemer.

Some were willing to sacrifice themselves for Paul and for George Fox, who were saints and apostles. But Christ gave His life for enemies, not friends, for the unjust, not for the righteous. When we can begin to reproduce such love in our lives, the world will find Christianity credible.

must not tolerate in our TV viewing the sin for which God has forgiven us or which we condemn in others. We must select our TV programs as carefully as we choose the right foods for our bodies to keep us healthy. A sick mind will make a sick body. Thank you, Sheryl, for this good "food for thought."

Ruth Stock
Peoria, Illinois

WOMEN PREACHERS

Let it be unequivocally stated that this letter is intended to evidence disagreement, not disrespect.

I suspect the lack of women in our pulpits has much more to do with the Bible than with bias.

A few points to consider: (1) All Christians, male and female, are to be involved in ministry (Romans

12:6-8; 1 Corinthians 12:7-11), but not all are given offices (note the "some" of Ephesians 4:11-12); (2) Joel's prophecy as recorded in Acts 2:17-21 is certainly no more solid a base for women's ministry than it is a solid base for visions, dreams, and wonders, and the interpretation of that prophecy cannot rightly contradict the fact that *some* are given the gift of prophecy ("gifts that differ," Romans 12:6) and *some* the office of prophet (Ephesians 4:11); (3) Galatians 3:28, understood in the light of Genesis 3:16, 1 Corinthians 11:9, et al., is a matter of relationship not roles—we are one "form" but not one function (Romans 12:4); one who believes in an ordained ministry, must submit that belief to 1 Timothy 3:1-7 (note "husband," etc.), et al. Furthermore, one must submit that belief to the fact that neither Jesus, nor the New Testament church nor

any Christian church until 1863 ordained women (and that church was a Universalist church).

As an aside, Phoebe Palmer herself thought it was improper for women to preach.

Ministry is for all, the pulpit is not.

J. L. Robinson
Leawood, Kansas

HAPPY MEMORIES

I have to thank you for the story on July 15 about Grandpa Laird. It brought back so many wonderful thoughts of him.

It's been four years since I've been to First Church in Nampa, but whenever I think of it, I remember how Grandpa Laird always made me feel so warm and happy inside. Thank you for bringing those happy memories back again.

Lisa Kealiher Hughes
Williston, North Dakota

NO REASON TO WAIT

by CARL SELFRIDGE

EVERYONE WAS EXCITED. This was the big night we had been anticipating. It had been a very exciting week and tonight was to be the best yet. All week the vacation Bible school had been the largest and best in the history of the church. Tonight the children were having an opportunity to show moms and dads all they had learned. I was in the front of the sanctuary helping to set up for the big event. About 10 minutes before starting time, someone tapped me on the shoulder saying, "Richard's here."

Richard was a member of our county sheriff's department who had just that day received devastating news. The hospital at Columbia, Mo., had called to tell him that his wife's condition had been diagnosed as cancer. We had prayed for her in the morning service, putting her in God's hands, but the news was more than Richard could handle alone. I looked around to find him sitting in the second pew on the aisle.

Walking to him I asked, "How's it going?"

His answer was, "Not so good."

Sensing he wanted to talk further, I sat down in front of him, asking, "How can I help?"

DR. CARL SELFRIDGE is pastor of the Lamar, Missouri, Church of the Nazarene.

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

Pointing to the altar he said, "I came here tonight to go to the altar and find God. About three o'clock this afternoon God told me that if my wife was to find help there had to be some changes made, starting with me."

I had seen the program that the VBS director had made, but didn't remember any place on it for an altar call at the close. If there had been a place for one, I was afraid that the program and the excitement about the crafts display would not create inspiration for such praying. I was thinking, too, that the longer he waited, the easier it might be to put off what he had come to do.

I offered a solution: "Since you have come to pray and find God, there is no reason to wait any longer. Let's go to the altar now and have your burden lifted."

We knelt at the altar, and while the crowd was gathering they were welcomed by the praying of a repentant man calling on God to forgive his sins. Everyone could hear as he reached the throne of grace and victory came.

Richard rose from his knees, faced the crowd, and began to pour out his heart to all who would listen. He testified to the saving grace of God with such fervor that there was no doubt he had found the victory he needed and wanted. His testimony made it shouting time at vacation Bible school program.

A few weeks later his wife was released from the hospital, came to the Sunday night service, and prayed at the altar for the help she needed. God is still answering prayer for Richard's family, and it is good to report that Richard is still here. □



A TRIBUTE

Robert Ward Crew, Faithful Servant

REV. ROBERT W. CREW was ushered into the presence of his Lord from the shoulder of an interstate highway near Olathe, Kansas, on October 20, when the car he was driving struck a parked state highway dump truck. The accident that opened the door to glory for Bob left family, friends, and colleagues in Christian service shocked and grieved.

Several hundred gathered in beautiful Olathe College Church on a bright Indian Summer Saturday morning to take part in the memorial service and share in the tribute to a friend and colleague.

Most of the congregation probably was still groping for unavailable answers to feelings of "tragedy" when Pastor Paul Cunningham opened the service with, "This is a service of celebration." His prayer and the hymn moved our focus to God's grace and power. Gary Moore's songs, "Amazing Grace" and "Great Is Thy Faithfulness," reinforced this anchor of our trust.

Scripture from the "faith chapter," Bob's favorite, lifted spirits as it was read and used as the basis of the messages given by General Superintendents Charles H. Strickland and Orville W. Jenkins.

General Superintendent Emeritus Samuel Young expressed a tribute that, in effect, summarized the many tributes that were read from fellow workers and church leaders.

"Rev. Robert W. Crew was raised in our church from his youth in the area of Akron, Ohio, but drifted somewhat from the church after completing his secondary school education. His 'far country' was not in mileage or meters but in moral distance from his early training at home and the church, and from God's highway of holiness. After some five years of wrong direction, the invisible but nonetheless real Holy Spirit of God located him and restored him to repentance and faith and obedience. His rebellion had ceased.

"Following his spiritual restoration and the ensuing peace that was his, Bob Crew made his *great commitment* to God, for he wanted Him wholly. He discovered what Helmut Thielicke had observed in *The Waiting Father*: "The man who wants only a bit of God always finds God to be only a brake, an impediment, a pain. But he who wants God wholly learns that He is the

source of power that gives man verve and freedom; following then is the most joyful thing in the world.'

"His newfound calling and goal was the Christian ministry. His first step toward this was registration at Eastern Nazarene College in Quincy, Massachusetts. He graduated there in 1956. Then it was on to Nazarene Theological Seminary in Kansas City, from which he graduated in 1959.

"From his beginning pastoral ministry, Rev. Robert W. Crew made service to God and man his watchword. He was not a 'climber,' but his service to God spelled service to and through His church.

"Eleven years ago, the general church reached for Robert W. Crew to serve as general executive for services relating especially to Deferred Giving and Life Income gifts. His technical training came at the hands of attorney Conrad Teitell and his associates.

"Even in this area Bob Crew never made 'money received' his total goal, or even guiding star. He served the kingdom of God and God's people. He was unusually patient with people. It was soon evident that he was not 'fuzzy' in his practical judgments and recommendations. But even when a client failed to grasp the total picture, Bob Crew was never a party to deceit by a discreet silence. He explained the issues carefully. Deception was no part of his approach.

"The services of this man of God closed suddenly a few days ago, but he laid a solid, reliable base and the service he pioneered will carry on. He was thoroughly true to God and His church and His people. Such a foundation is reliable and will endure."

Bob was easy to like and enjoy in Christian fellowship. He was warmhearted and outgoing. He was an appreciated co-worker, a dedicated churchman, a Christian gentleman, a living example of what his church professes and teaches.

In his official capacity he will not easily be replaced. In all of his work with financial concerns, there was a deep-down Christian integrity.

They say that the good a man does lives after him. The influence of Robert Crew's life and labors will continue through the years as will the memory of his godly life. □

B. EDGAR JOHNSON, General Secretary

IN THE NEWS

PEOPLE AND PLACES



Rev. Wayne Stallings, assistant to the president for church relations at Mount Vernon Nazarene College, has received his D.Min. degree from United Theological Seminary in Dayton, Ohio.

Before beginning his duties at MVNC three years ago, Stallings served as pastor for 14 years in Texas, Ohio, and Michigan. His dissertation, titled "Building Church Support for a Church-Related College," is the culmination of the D.Min. program he began in 1979.

Stallings attended Bethany Nazarene College and Olivet Nazarene College from 1955-56, and 1958-62, respectively. He received the M.Div. degree from Hamma School of Theology in Springfield, an institution affiliated with Wittenberg University.

His wife, Priscilla (Liles), is a 1963 graduate of the University of Missis-

sippi. The Stallings have three children: Heath, 11; Casey, 9; and Christian, 3. □



The Board of Advisors for the *Outstanding Young Men of America* has announced that **Dr. Paul Madtes, Jr.**, was selected for the 1982 edition.

Dr. Madtes, a graduate of Eastern Nazarene College (1976), earned his doctorate in biochemistry at Texas A & M University (1980). He since has been studying the development of neurotransmission in the brain and retina as a National Eye Institute post-doctoral fellow at the University of Texas Medical School in Houston. He has accepted a position at the National Institutes of Health (National Eye Institute) located in Bethesda, Md.

Dr. Madtes has been active in the Teen Bible Quizzing Program, serving as the Houston District director. He was involved in the reorganization of the current quiz rulebook, served on the General Quiz Advisory Committee, and has written study materials for quizzing, to be published by Nazarene Publishing House. □

Dr. Randie L. Timpe, associate professor of psychology at Mount Vernon Nazarene College, was chosen as a contributor for an encyclopedia of psychology to be published in 1985 by Baker Book House of Grand Rapids, Mich.

Timpe has completed 20 articles covering the general areas of personality, psychology and religion, social psychology, and systems of psychology. Major articles by Timpe address the topics of prejudice, self-actualization, personality and religion, and Christian psychology.

Timpe, who is chairman of the Social Studies Division at MVNC, earned his doctorate in psychology from Oklahoma State University. He also attended Bethany Nazarene College and Wichita State University.

The encyclopedia will contain 1,500 articles written by approximately 150 psychologists, psychiatrists, and social workers. □

SCHUBERT ELECTED NEW PRESIDENT OF AMERICAN RED CROSS



Dr. Jerome H. Holland announced October 23, that the Board of Governors has elected Mr. Richard F. Schubert, a former vice-chairman of the Bethlehem Steel Corporation, as the next president of the American Red Cross. He will succeed George M. Elsey on January 1, 1983.

Noting Mr. Schubert's vast experience in the fields of business, law, and government, Dr. Holland said he is the ideal executive to guide the Red Cross in the years ahead. "Mr. Schubert brings to this post a genuine dedication to humanitarian ideals, varied and extensive experience and knowledge in fields relevant to the Red Cross, and a proven record as a leader of people and organizations," Dr. Holland stated.

As Red Cross president, Mr. Schubert will be the chief executive officer of the corporation, and will be responsible for implementing the policies adopted by the Board of Governors. Since the separate positions of chairman and president were established in 1954, the line of distinguished leaders who have served as president has included Ambassador Ellsworth Bunker, Generals Alfred M. Gruenther and James F. Collins, and Mr. Elsey.

Mr. Schubert graduated cum laude from Eastern Nazarene College, Quincy, Massachusetts, in 1958 with the A.B. degree. He then entered Yale Law School, from which he was graduated in 1961 with the LL.B. degree. Mr. Schubert joined Bethlehem Steel in June 1961 as an attorney in the Labor Relations Division. In 1966, he was

WANTED: PROFESSORS

Qualified faculty members are needed at several of our Nazarene colleges. These needs change from time to time. The secretary of Education Services endeavors to serve as a clearing agency for the colleges and prospective professors. In most cases, a doctorate is required, in others a master's degree is sufficient. Listed below are a number of current needs. Candidates interested in teaching in any of these areas should contact us immediately by sending a current resume to:

Dr. Mark R. Moore
Education Services
6401 The Paseo
Kansas City, MO 64131

Art	Physical Education—Men
Accounting	Physics
Business Administration	Physicians' Assistant
Computer Science	Political Science
English	Reading Specialist
Journalism	Religion—New Testament
Librarian	Secretarial Science
Mathematics	Sociology
Nursing	

Committed Technical Tradesmen are also asked to apply. Nazarene colleges are equal opportunity employers.

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STEWARDSHIP HONOR ROLL 1982

Listed below are those churches that have been "Ten Percent" churches for 30 or more consecutive years:

Consecutive Years	Church Name
35	Alexandria, Ind.
35	Bethel (Arenzville, Ill.)
35	Britt, Ia., Zion
35	Elkhart, Ind., First
35	Harris Chapel (Selma, Ind.)
35	Kansas City First
35	Monongahela, Pa.
35	Mount Hope (Berne, Ind.)
35	Sublette, Kans.
35	Warren, Ohio, First
35	Winchester, Ind.
34	Marion, Ohio, First
33	Beardstown, Ill.
33	Chattanooga, Tenn., First
32	New Brighton, Pa.
31	Harmattan (Olds, Alberta, Canada)
31	Lowell, Mich.
31	Peoria, Ill., First
30	Concord, Calif.
30	East Rockaway (Long Island, N.Y.)
30	Galion, Ohio
30	Princeton, Ind.
30	Warren, Pa.
30	Wooster, Ohio

promoted to assistant manager of that division.

In March of 1970, Mr. Schubert accepted appointment as executive assistant to James D. Hodgson, former Under Secretary of Labor. A year later, he was nominated by President Nixon to be solicitor of the Department of Labor and was subsequently confirmed by the United States Senate.

In February 1973, Mr. Schubert returned to Bethlehem Steel as assistant to the vice-president, Industrial Relations Department, but shortly thereafter was nominated by the president to be Under Secretary of Labor. He was confirmed by the United States Senate on May 16 and sworn in on June 4 of that year and served in that position for the next 21 months.

He announced his resignation on February 8, 1975, to take a position, effective April 1, 1975, as assistant vice-president in the Public Affairs Department of Bethlehem Steel. He subsequently was elected in December 1976 as vice-president, Public Affairs, February 1, 1977. He was elected president and a director of the corporation on January 31, 1979. One year later, he was elected a vice-chairman and served in that capacity until his resignation effective June 30, 1982.


Mr. Schubert received an honorary doctor of laws degree from Eastern Nazarene College in June 1975. He is a trustee of the college, past president of the school's alumni association, and has been active in church affairs.

Mr. Schubert is on the board of directors of the National Alliance of Business and chairman of its policy committee. He is a member of the board of trustees of the National Urban League and the National Safety Council.

He is a member of the American Iron and Steel Institute and past chairman of its Committee on International Trade. He is also a member of the council on Foreign Relations, the National Academy of Sciences Committee on

Vocational Education and Economic Development in Depressed Areas, and the National Productivity Advisory Committee.

Mr. Schubert is cochairman of the United Nations Association of the United States of America, Economic Policy Council, Panel on Productivity; he is a visiting fellow of Woodrow Wilson National Fellowship Foundation and served as chairman of President Reagan's transition team for the Department of Labor. □



Book Briefs

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EVANGELIST'S SLATES

ADAM, MIKE: West Jefferson, OH, Dec. 7-12
 ARMSTRONG, LEON, LINDA & FAMILY: Durham, NC (1st), Dec. 3-5; Salisbury, NC, Dec. 12; Kannapolis, NC, Dec. 31
 BAKER, RICHARD: Gospel Concerts in West Virginia, Dec. 1-9; Belle, WV (East Bank), Dec. 10-12; Gospel Concerts in West Virginia, Dec. 14-22
 BEARDEN, LES: Lebanon, TN (1st), Dec. 8-12
 BELIEVERS (See Don Pifer)
 BELL, JAMES & JEAN: Owasso, OK (1st), Dec. 1-5
 BENDER EVANGELISTIC PARTY: Tishnar, AR (Nady), Dec. 3-12
 BLUE, DAVE & DANA: Reserved, Month of December
 BOCK, DON: Wellston, OH, Dec. 5-10
 BOND, GARY & BETH: Perry, MI, Dec. 7-12; Fredericktown, OH, Dec. 14-19
 BROOKS, GERALD & JUNE: Artesia, NM (1st), Dec. 3-12; Reserved, Dec. 21-26
 BUCKLES-BURKE EVANGELISTIC TEAM: Warren, OH (Bolindale), Dec. 7-12; Reserved, Dec. 21-25; Marion, OH (1st), Dec. 26
 BUDD, JAY: Scottsdale, PA, Dec. 7-12
 CAYTON, JOHN: St. Marys, WV, Dec. 7-12; Keeseville, NY, Dec. 14-19
 COBB, BILL & TERRI: Alexandria, LA (1st), Dec. 7-12
 COLLINS, LUTHER: Reserved, Dec. 20-31
 COTTAM, DAVE: Moore, OK, Dec. 12
 COY, JAMES & MARTHA: South Sioux City, NE (Evang.), Dec. 1-5; Merville, IA (Evang.), Dec. 8-12; Milwaukee, WI (Evang.), Dec. 29-Jan. 3
 DARNELL, H. E.: Toronto, OH, Dec. 9-19
 DAWS, LEONARD: Reserved, Dec. 19 and 26
 DELL, JIMMY: Federal Way, WA, Dec. 4-8; Startup, WA (Skykomish Valley), Dec. 9-12; Phoenix, AZ (Monte Vista), Dec. 26
 DIXON, GEORGE & CHARLOTTE: Columbus, KS, Nov. 30-Dec. 5; Cache, OK (West), Dec. 8-12
 DOROUGH, JIM & CAROL: Grapevine, TX, Nov. 30-Dec. 5
 EASTMAN, RICK: Virden, IL, Dec. 1-5; Galesburg, IL (1st), Dec. 11-12; Reserved, Dec. 20-31
 ERICKSON, A. WILLIAM: Franklin, OH (1st), Dec. 7-12
 ESSELBURN, BUD, THE KING'S MESSENGERS: Warsaw, OH (Gospel Hill), Dec. 11

FADER, WESLEY: Baltimore, MD (Hallmark), Dec. 3-5; Rocky Mount, NC, Dec. 10-12
 FORTNER, ROBERT: Philipstown, IL (United Meth.), Nov. 30-Dec. 5; Markham City, IL (1st), Dec. 7-12
 FRODGE, HAROLD: Council Bluffs, IA, Dec. 7-12
 GRAY, BOB & BECKY: Scranton, IA (United Meth.), Dec. 4-5; Knoxville, IA, Dec. 12
 GREEN, JAMES & ROSEMARY: Choctaw, OK, Dec. 1-5
 GRINDLEY, GERALD & JANICE: Kalamazoo, MI (Southside), Dec. 8-12
 HAINES, GARY: Virginia Beach, VA (1st), Dec. 2-5; Chickasha, OK (1st), Dec. 11-15; Cimarron, KS, Dec. 18-22; Reserved, Dec. 23-31
 HANCOCK, BOYD: Reserved, Dec. 7-26
 HAYNES, CHARLES & MYRT: Alma, AR (Maple Shade), Dec. 7-12
 HILL, RON: Reserved, Month of December
 HORNE, ROGER & BECKY: Gospel Concerts in Tennessee, Dec. 7-12; Reserved, Dec. 13-27
 HOWARD, RICHARD: Shelbyville, IN, Dec. 7-12
 HUFFMAN, W. D.: Reserved, Dec. 21-26
 JACKSON, CHUCK & MARY: Mattoon, IL (1st), Dec. 1-5
 JACKSON, PAUL & TRISH: Lubbock, TX (Grace), Dec. 7-12; Reserved, Dec. 13-31
 JAMES, RANDY & MARY JANE: Roachdale, IN, Dec. 7-12
 JOHNSON, RON: Christmas Concerts in California, Oregon, Washington, Idaho, Dec. 5-23
 JONES, TERRY: Arnold, MO (1st), Dec. 1-5; Clarksville, AR (1st), Dec. 7-12
 KEENA, EARL: Reserved, Dec. 24-Jan. 1
 LASSELL, RAY & JAN: Andersonville, IN, Dec. 2-5; Rio Piedro, Puerto Rico (Calvary), Dec. 10-19; Metropolis, IL, Dec. 31-Jan. 2
 LAWSON, WAYNE: Woodland, WA, Dec. 5-12
 LAXSON, WALLY & GINGER: Groveport, OH (Christian Union), Dec. 10-12; Reserved, Dec. 13-31
 LECRONE, JON & BETH: Christmas Concerts in California, Dec. 6-20
 LEIDY, ARNOLD: Albuquerque, NM (Southside), Dec. 7-12; Truth or Consequences, NM, Dec. 14-19; Reserved, Dec. 20-31
 LIDDELL, P. L.: Clyde, OH, Dec. 7-12
 LOTHENORE, BOB: Cabot, AR (Russell Chapel), Dec. 7-12
 LUTHI, RON: Litchfield, MN, Dec. 5-8
 MANLEY, STEPHEN: Apple Valley, CA, Dec. 7-12; Reserved, Dec. 13-31
 MANN, L. THURL & MARY KAYE: Greencastle, IN, Dec. 8-12
 MARTIN, W. DALE: Rogers, AR (1st), Dec. 1-7; Reserved, Dec. 8-31
 MCCUISTION, MARK & PATRICIA: Fairview, OK (Cedar Springs), Nov. 28-Dec. 2; Smith Center, KS, Dec. 7-12; Gaylord, KS, Dec. 14-19; Reserved, Dec. 21-Jan. 2
 MEYERS, BOB AND BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Reserved, Month of December
 MILLHUFF, CHUCK: Yukon, OK (1st), Dec. 2-5; Phillipsburg, KS (Golden Plains Youth for Christ), Dec. 12-15; Reserved, Dec. 22-31
 MOSS, UDELL: Melbourne, FL, Dec. 1-5; Reserved, Dec. 21-26
 MOYER, BRANCE: Reserved, Dec. 21-26
 MYERS, DAVID J.: Oakhill, OH (Monroe Chapel CCCU), Nov. 30-Dec. 5
 MYERS, HAROLD: Bryant, IN (Union Chapel), Dec. 7-12; Reserved, Dec. 21-Jan. 2
 NEFF, LARRY & PAT: Fairmont, WV (1st), Dec. 7-12

PALMER, JAMES: Indianapolis, IN (South Keystone), Dec. 7-12; Reserved, Dec. 21-26
 PASSMORE EVANGELISTIC PARTY: Hurricane, WV, Dec. 7-12; Reserved, Dec. 21-26
 PATTERSON, DORMAN: Reserved, Dec. 20-31
 PERDUE, NELSON: Fairmont, WV, Dec. 7-12; Murphysboro, IL, Dec. 14-19; Astoria, IL, Dec. 28-Jan. 2
 PFEIFER, DON: Franklin Furnace, OH (Hanging Rock), Dec. 7-12
 PITTS, PAUL: c/o Haldor Lillenas Presentations, Victory Films, P.O. Box 3630, Arcadia, CA 91006
 PORTER, JOHN & PATSY: Meansville, GA (Pine Mountain), Dec. 7-12; Reserved, Dec. 14-Jan. 2
 RICHARDS, LARRY & PHYLLIS: Indianapolis, IN (Westbrook), Dec. 31
 ROBINSON, TED: Reserved, Dec. 20-26
 ROTH, RON: Gainesville, MO, Dec. 7-12
 SHANK, JOHN: Fairmont, IL (United Meth.), Dec. 10-12; Flint, MI (Mt. Morris), Dec. 14-19; Reserved, Dec. 21-26
 SHIREY, DWIGHT: Massillon, OH, Dec. 28-Jan. 2
 SMITH, CHARLES HASTINGS: Cape Girardeau, MO (1st), Nov. 30-Dec. 5
 SMITH, DUANE: Homedale, ID (1st), Dec. 7-12
 SMITH, LARRY & SHARON: Reserved, Dec. 21-26
 SMITH, OTTIS & MARGUERITE: Stoney Lonesome, Dec. 7-31
 STEGAL, DAVID: North Vernon, IN, Dec. 29-Jan. 2
 STEVENSON, GEORGE: Catlett, VA, Dec. 7-12; Reserved, Dec. 21-Jan. 2
 STRICKLAND, RICHARD: Mattoon, IL (1st), Dec. 1-5; Reserved, Dec. 6-31
 TAYLOR, ROBERT: Reserved, Dec. 7-12
 TUCKER, BILL & JEANETTE: Bradford, OH, Dec. 7-12
 WELLS, LINARD: Crockett, TX, Dec. 7-12; Reserved, Dec. 20-26
 WEST, EDNA: Reserved, Month of December
 WHITLATCH, CRAIG: Reserved, Dec. 21-26
 WISEHART, LENNY & JOY: Ava, MO (Highway), Dec. 1-5; Sublette, KS, Dec. 8-12; Tipp City, OH, Dec. 31
 WOODWARD, S. OREN & FAYE: Utica, OH (Hillside), Dec. 7-12; Reserved, Dec. 13-25

NEWS OF EVANGELISM

Waynesburg, Pa.: Six days of revival effort with *Rev. William Erickson* were crowned with good attendance and exciting results. Homes were healed and hard feelings were confessed. One man, in the church for the first time, led his whole family to the altar. Many young people found spiritual help and two, new to the church, found Christ as Savior. □

—Deane R. Hardy, pastor

Clarksville, Ind.: A spiritually revived **Parkwood Church** and the salvation of a neighborhood family who were new to the church resulted from the recent revival effort with *Evangelist David Street* and *Song Evangelists Dwight and Norma Jean Meredith*. The church decided to continue meetings through the second week. A month of prayer and fasting preceded the revival meetings. □

—William A. White, pastor

Onalaska, Wis.: A new church, a new pastor, a new breakthrough, were the preliminaries to the formal organization of the **Onalaska Church of the Nazarene**. *Evangelists Gerald and June Brooks* came to hold meetings in early June 1982, the first anniversary of the founding of the church. Half of the congregation was comprised of new converts led to

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LAST-MINUTE CHRISTMAS SHOPPING?

See special insert in

• October 15 • November 1
Herald of Holiness



Christ in their homes by the new pastor and one family from LaCrosse, Wis., the sponsoring church. Personal evangelism—knocking on doors and telling people Jesus died to save them—had resulted in 17 new people in the church before the revival ever began. During the six-day revival, 4 persons were added to the church through personal evangelism and 17 more received Christ at the altar. Many of the new Christians who were regular attendees were sanctified, several of them experiencing deliverance from the bondage of cigarettes and alcohol. Mrs. June Brooks held children's revival services simultaneously and several children were among the newly saved.

This revival prepared the church for formal organization which took place on July 18, 1982, with 30 charter members and 52 people in attendance. □

—John Wesley Howe, pastor

South Lake Tahoe, Calif.: Heavenly Valley Church enjoyed an exciting "Weekend Alive!" with *Dr. and Mrs. Randy Michael*. The Michaels specialize in interpersonal, marriage, and family relationships. The Michaels began the Nazarene work in South Lake Tahoe over 10 years ago. This weekend included their two daughters, Elizabeth and Sara, joined with the musical talents of their parents for a blessing through music.

Both pastor and people were challenged and inspired by the dynamic Bible-centered messages. Especially enjoyed was the informal session where each told of their love and appreciation for the particular person in the spotlight as the circle was covered. As a result, a new bond of love and understanding has come to our church family. □

—Don Fox, pastor

Roanoke, Va., Grandview Heights Church witnessed a genuine revival through the ministry of *Evangelist Carl N. Hall* and *singers, Mrs. Glorice Stevenson, Nick Eades, and Burley Harris*. The music was Spirit-filled and expressed personal warmth. Rev. Hall's preaching was biblical and clearly emphasized the holiness message. The well-attended services were times of renewal, cleansing, and encouragement. Several individuals re-

ceived spiritual help and a number were sanctified wholly. □

—Freeman J. Hamrick, pastor

New Galilee, Pa.: The church recently had a successful revival with *Rev. Jack Christner* and *Song Evangelists Bob Jones and Janice Kirkpatrick*. The music services were very uplifting. Rev. Christner's messages on salvation and holiness inspired a deepening of the spiritual life of the church. Many new people were reached through the revival services. □

—Dana A. Dunmyer, pastor

Victorville, Calif.: First Church recently had revival services with *Rev. Norman Moore* as the evangelist. The church altars were filled each evening with both children and adults seeking God's grace. Many were saved, filled with the Spirit, or reclaimed. As one of our members said when someone found victory at the altar, "Thank God for revival." □

—Frank H. Johnson, pastor

Port Orchard, Wash.: The church recently experienced a wonderful revival under the ministry of *Jon and Beth LeCrone*. Fifty-six definite spiritual victories were recorded. Services lasted from 7 p.m. until 10:30 or 11:30. The church has found new unity as a result of this revival. □

—Herb Ireland, pastor

Lombard, Ill.: The church recently had an outstanding revival campaign with *Evangelist Brance Moyer* of San Antonio, Tex. Rev. Moyer carried a full program of music and preaching. He played the piano or accordion, sang specials, gave children's sermons, and preached the gospel. The whole church was uplifted by his ministry. □

—Derl Keefer, pastor

Charleston, W.Va.: Grace Church has recently experienced a mighty moving of God's Spirit in revival. *Rev. Dennis E. Wyrick* was the evangelist. *Jim Lacy* and a 40-voice choir provided the music. Service after service the Holy Spirit moved, with wonderful results at the altar. Sunday morning during the music, the altars filled to capacity with seekers. □

—Harold Runyon, pastor

Silvis, Ill.: The church recently had an "old-fashioned" revival with *Evangelist Paul J. Stewart*. God came in a wonderful way night after night. Attendance grew nightly, and Sunday night the crowd was larger than Sunday morning. God broke through Sunday night with the altar filling three times. People were saved and sanctified and prayers were answered. □

—Larry P. Stover, pastor

Austin, Tex.: Grace Church recently had revival services with *Dr. Forrest Nash*. Dr. Nash's preaching was biblical, clear, warm, and effective. The church was blessed with the presence of the Holy Spirit as souls met the Lord in a new level of spiritual commitment. □

—Harry Evans, pastor



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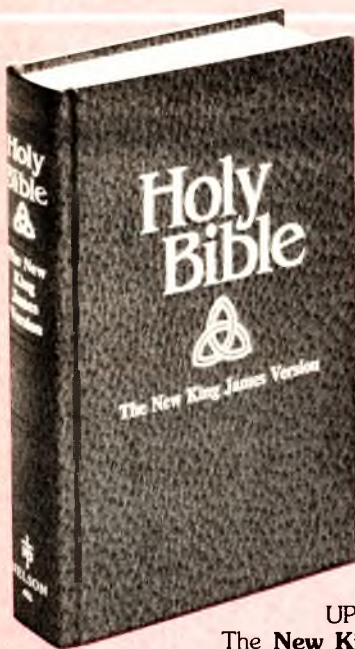
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TRUE MEANINGS PRESERVED Because words have changed their meaning since the original translation, the meaning has been preserved rather than the actual word—for example, "naughtiness" is better understood as "wickedness" today.

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The Lamar, Mo., church held a homecoming celebration on April 19, 1982, for General Superintendent and Mrs. Jerald D. Johnson. Dr. Johnson, in the beginning days of his ministry, held a revival as a teenage evangelist. Pictured with him is Earl "Happy" Turner (r.) who was the song evangelist in that revival. He still leads the song service on Sunday mornings. Dr. Johnson's morning and afternoon messages were a blessing to the congregation. Dr. Carl Selfridge is the current pastor.

NAZARENES ACTIVE IN 1985 CONGRESS ON WORLD EVANGELIZATION

Dr. Raymond W. Hurn, director of Church Extension Ministries, is active in the preliminaries of the 1985 Lausanne Congress on World Evangelization. He is a member of the Steering Committee and the Executive Committee, and is also chairman of the Program Committee. Other Nazarenes involved are Clarence Jacobs and Jorge de Barros, who serve on the Central Planning Committee and on several subcommittees.

"I think this 1985 convocation of evangelizing ethnic America is a highly significant interdenominational program from which the Church of the Nazarene will greatly benefit," says Dr. Hurn.

Nazarenes have doubled their ethnic churches in the decade of the '70s and expect to double them again in this quinquennium. □

MVNC MARKS 15TH YEAR

Mount Vernon Nazarene College opened its doors to 1,027 students, marking the college's 15th year in higher education.

The college has over 27 percent of its students coming from the Knox County area, an increase from last year. MVNC, which has the lowest tuition of any private college in Ohio, is attracting more local residents.

A freshman class of 263 has enrolled at MVNC, 35 of which are from Mount

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Vernon. Adding to this total are 50 area residents who are enrolled in MVNC's Adult Studies Program. There is an increase of 50 percent in the number of honor students attending the college, rising from 43 last year to 67.

The 1,000-plus students from Mount Vernon Nazarene College will pump between \$500,000 and \$1 million into the local economy during their nine-month stay at the college. This, coupled with the college's operating budget of \$6.9 million, means the college contributes in excess of \$7 million to the area. □

SOUTHERN CALIFORNIA CRUSADE

Some called it a "Holiness Crusade," some called it a "Camp Meeting." Everyone called it a *success!*

Over 600 persons stayed on the campus of Point Loma College to participate in the first "Holiness Crusade Camp Meeting" sponsored by the Southern California District. Preaching services were held in the gymnasium with Dr. Dennis Kinlaw, former president of Asbury College, as evangelist. Over 1,000 attended on Sunday.

Daily classes on the various aspects of holiness were held with such excellent teachers as W. T. Purkiser, Paul Culbertson, Frank Carver, Reuben Welch, Clifford Fisher, and Mrs. Dennis Kinlaw. Dr. Bill Draper (who taught crusade classes) is president of Point Loma College and crusade host. D. Paul Thomas's "Love Divine," the



Hardwood basketball floor replaced the sawdust trail, but the victorious scenes around the altar produced the same old-fashioned results.

life, poems, and music of Charles Wesley, was presented Friday night, with Jonathan Welch playing and singing the part of Charles Wesley.

Rev. Paul Simpson headed the crusade Planning Committee, and Rev. Gilbert Rushford was music evangelist.

District Superintendent Robert H. Scott and the District Advisory Board have announced that the new tradition will be continued next summer, with "Holiness Crusade Camp Meeting Edition II" to be held on campus August 2-7, 1983. □

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DISTRICT ASSEMBLY REPORTS

WEST TEXAS

The 74th annual assembly of the West Texas District met at Lubbock, Tex. District Superintendent Gene Fuller, reelected to a four-year term, reported two new churches, Arlington Calvary and Arlington New Life.

Dr. V. H. Lewis, presiding general superintendent,

ordained Darrell Brown, Larry Joseph Haffey, Donald Owen Hallam, and Richard Ernest Sickels.

Elders Dal Newberry, Hugh L. Smith, and Marshall Stewart, and laymen Chesley Lewis, Don Paxton, and Herman Plott were elected to the Advisory Board.

Mrs. Fred (Octava) Fike, Jerome Hancock, and James L. Heckathorn were reelected NWMS president; NYI president; and chairman of the Board of CL/SS, respectively.

WASHINGTON PACIFIC

The 39th annual assembly of the Washington Pacific District met at Camas, Wash. District Superintendent Kenneth Vogt, completing the second year of an extended term, reported.

Presiding General Superintendent Eugene L. Stowe ordained Michael Coonrod, LaVerne Gates, Raymond Goin, William C. Haley, David Halverson,

Ralph R. Marchbanks, Jon Paul Scott, Ben Alan Smith, and John Frederick Werbin.

Elected to the Advisory Board were elders Tharon Daniels, Steven C. Fletcher, Winston R. Ketchum, and Earl B. Wheeler, and laymen Curtis Bottemiller, Donald E. Eby, Robert Woodroof, and John E. Wordsworth.

Mrs. Sara Little was elected NWMS president; Rev. Larry W. Miller was reelected NYI president; and Mr. Elvin Hicks was reelected chairman of the Board of CL/SS.

CANADA ATLANTIC

The 39th annual assembly of the Canada Atlantic District met at Trenton, Nova Scotia. District superintendent William F. Bahan was reelected to a four-year term.

Presiding General Superintendent Eugene L. Stowe ordained Robert Barnes.

Elders Bert Collins and David Parker, and laymen Brian Cambers and Bert Rogers were elected to the Advisory Board.

Mrs. Mae Bahan, Rev. Bob Barnes, and Rev. Rick Doige were reelected NWMS president; NYI president; and chairman of the Board of CL/SS, respectively.

CENTRAL FLORIDA

The ninth annual assembly of the Central Florida District met at the Lakeland South Florida Heights Church. District Superintendent J. V. Morsch, completing the third year of an extended term, reported four new churches, Brandon First Spanish, Fort Meade, Mulberry, and Sebastian Highlands.

Dr. William M. Greathouse, presiding general superintendent, ordained Talbert Stuart Denny, Thomas Glenn Legg, Donald Michael Smith, Elwood Ray Vandiver, and Alfred Craig Vandiver.

Elected to the Advisory Board were elders Charles Acheson, C. B. Nixon, and Ron Pelton, and laymen Fred Cassick, Lew Hall, and Joel Love.

Sue Price, Rev. Roger DeVore, and Dr. Charles Kirby were reelected NWMS president; NYI presi-

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Pictured (l. to r.) at the Houston District Assembly are Dr. Eugene L. Stowe, general superintendent; ordinands and wives, Rev. and Mrs. Robert Flint, Rev. and Mrs. Robert Brookins; and District Superintendent D. W. Thaxton.



At the recent Dakota District Pastors' and Wives' Retreat, District Superintendent F. Thomas Bailey baptized two pastors. Dr. Eugene L. Stowe was the retreat speaker. The baptism was held at the lake on the grounds of the retreat site. Shown (l. to r.) are Dr. Eugene L. Stowe, general superintendent; Rev. Ward M. Satterlee, Rev. Charles L. Chaffin, and District Superintendent F. Thomas Bailey.

LAST-MINUTE CHRISTMAS SHOPPING?



See special insert in
 • October 15 • November 1
 Herald of Holiness



dent; and chairman of the Board of CL/SS, respectively.

MOVING MINISTERS

- CHARLES A. BLEDSOE from Quick, W.Va., to Handley, W.Va.
 T. JAMES BOSHELL from Parkersburg (W.Va.) Broadway to evangelism
 GLEN CURTIS from evangelism to Hurricane, W.Va.
 DANIEL J. DARULLA from Handley, W.Va., to Kingwood, W.Va.
 VAUGHN R. DAVIS from Charleston (W.Va.) Loudendale to Clendenin, W.Va.
 HERBERT C. HERBIG from Tualatin, Ore., to Burney, Calif.
 KENNETH A. HERMAN from Buffalo, W.Va., to Charleston (W.Va.) Tyler Heights
 KEITH A. HOSTUTLER from Charleston (W.Va.) Tyler Heights to Morgantown (W.Va.) Pierpont
 T. J. JACOB from Cincinnati, Mount Washington to Gary (Ind.) Black Oak
 DANIEL KUNSELMAN from Newport (Ky.) First to Parkersburg (W.Va.) Broadway
 FAY L. McQUAIN from student to Philippi, W.Va.
 JAMES A. MORRIS from Grafton (W.Va.) Parkview to Quick, W.Va.
 ELDON L. NICE from Kellogg, Ida., to Seaside, Ore.
 DANIEL M. PARKER from Blue Springs, Mo., to Chaplaincy, Fort Riley, Kans.
 JOHN D. PRICHARD from Craigsville, W.Va., to Walton, W.Va.

- WESLEY E. SMITH from Bellevue, Wash., to Anchorage (Alaska) First
 GERALD L. WHETSTONE from Tallmadge, Ohio, to Fitchburg, Mass.

MOVING MISSIONARIES

- PAUL DAYHOFF, Republic of South Africa, North. Furlough address: PO. Box 121, University Park, IA 52595
 ROY HENCK, Republic of Cape Verde. Field address: Caixa Postal 134, Mindelo, Republic of Cape Verde, West Africa
 WANDA KNOX, Trinidad. Furlough address: 3807 N. Rockwell, No. 220, Bethany, OK 73008
 CAROLYN MYATT, India. Furlough address: c/o Mrs. Doris Beele, 23 S. Haft, Houston, PA 15342
 JOSEPH PENN, Republic of South Africa, South. Furlough address: 6355 N. Oak Ave., Temple City, CA 91780
 LOUIS RAGAINS, Colombia. Furlough address: 6355 N. Oak Ave., Temple City, CA 91780
 RUTH RAWLINGS, Japan. Field address: 101 Kobuke-Cho, Chiba-Shi, Chiba-Ken 281, Japan
 DEBBIE SMITH, Swaziland. Home address: 1260 Lakewood Rd. W. Edmonton, Alberta T6K 3P2 Canada
 KELVIN ST. JOHN, Guatemala. Field address: c/o Rev. Harold Ray, Apartado Postal 143, Quetzaltenango, Guatemala
 OSCAR STOCKWELL, Moçambique and Mines.

- Furlough address: c/o Dr. Samuel Stockwell, RR 3, Westwind Rd., Peace Dale, RI 02883
 TOM WALTERMIRE, Malawi. Field address: PO. Box 5566, Limbe, Malawi
 DAVID WARDLAW, Swaziland. Field address: 15 Alexandra Rd., Pietermaritzburg, Natal 3201, Republic of South Africa
 TED ZUERCHER, Republic of South Africa, North. Field address: PO. Box 44, Florida 1710, TVL, Republic of South Africa
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RECOMMENDATIONS

I am happy to recommend REV. CHARLES F. PUGH, elder, as a Christian education consultant. Rev. Pugh holds a master's degree in Christian education and has had experience as a pastor, minister of Christian education, and professor of Christian education at Messiah College. Rev. Pugh combines his consultant work with conferences, lectures, workshops, and evangelism. He can be contacted at 65 Springer Ln., New Cumberland, PA 17070—Roy E. Carnahan, Washington district superintendent.

I am happy to recommend REV. JIM IRWIN, commissioned evangelist from the Pittsburgh District. He served successful pastorates in Pennsylvania, New Jersey, Maryland, and South Carolina. In addition, he has been active in gospel music, and spent three years in full-time evangelism from 1964-1967. Rev. Irwin may be contacted at 1090 Muldowney Ave., Pittsburgh, PA 15207, (412) 461-6224.—Jerry Lambert, Pittsburgh district superintendent.

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

VITAL STATISTICS

DEATHS

HENRY W. BERGEN, 83, died Oct. 18 in Newton, Kans. Funeral services were conducted by Rev. Leon Jennings. He is survived by his wife, Beulah V. (Krober); 2 sons, C. Richard and Delmar W.; 1 daughter.

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Mrs. Esther Harder, 11 grandchildren; and 4 great-grandchildren.

ROGER CASE, 60, died Sept. 26 in Albany, Ore. Funeral services were conducted by Rev. Neal Dirkse. Survivors include his wife, Carol; two daughters, Connie Jean Otto and Ruth Irene Wheeler; four grandchildren; his mother; two brothers; and one sister.

JANICE ELAINE CHILDS, 32, died Oct. 10 in Cleveland, Ohio. Funeral services were conducted by Rev. Everett Herron in North Canton, Ohio. Interment was in Hopkinton, New Hampshire. Survivors include her husband, Steven E.; two sons, Robert and Brian; her parents; and two brothers.

MRS. ESTA D. FOX died Sept. 1 in Indianapolis. Funeral services were conducted by Revs. Kenneth Jewell, L. H. Listenberger, Norman Palmer, and Ross Maxey. Surviving are two sons, Ronald and Dr. Ralph Fox; six grandchildren; and one sister.

LILLIE BELL FOXWORTHY, 98, died Oct. 14 in Greencastle, Ind. Funeral services were conducted by Rev. George Anderson. Interment was in Terre Haute, Ind. She is survived by 1 son, Herbert H.; 1 daughter, Opal E.; 10 grandchildren; 21 great-grandchildren; and 2 great-great-grandchildren.

MRS. W. A. (CECIL LYNN) GRAY, 72, died Sept. 29 in Andrews, Tex. Funeral services were conducted in Littlefield, Tex., by Revs. Joe Norton, Robert L. Williams, Lionel Yetter, and Don Wilson. She is survived by her husband, W. A.; two stepsons, J. W. and J. R.; one stepdaughter, Mrs. Zella Withers; seven step-grandchildren; three stepgreat-grandchildren; two brothers; and one sister.

JAMES R. MAYLE, 48, died Sept. 13 in Titusville, Fla. Funeral services were conducted by Rev. J. C. Wallace and Rev. Roy Ratcliff. He is survived by his wife, Norma; one son, James, Jr.; two daughters, Vanessa Harmon and Judith Kitchen; three grandchildren; two brothers; and two sisters.

HUMGENE MILLS, 61, died Sept. 30 in La Vergne, Tenn. Funeral services were conducted by Rev. Robert Gray and Rev. Jasper White. He is survived by his wife, Annie Rene; four daughters, Linda Youngblood, Barbara Morrison, Frances Price, and Rebecca Sandberg; and nine grandchildren.

E. ROY ORCUTT, 81, died Sept. 26 in Mount Vernon, Wash. Funeral services were conducted by Rev. Milton G. Bassett and Rev. Paul Anderson. He is survived by his wife, Mary (Spaulding); two sons, Leroy and Emory; one daughter, Gloria Oosterof; four grandchildren; one brother; and one sister.

DOROTHY POWERS, 47, died Sept. 30 in Cadillac, Mich. Funeral services were conducted by Rev. Jerry D. Ulrich. Surviving are two daughters, Lorie and Mrs. Lyle Livingston; one grandchild; her parents; three brothers; and one sister.

MRS. PEARL SPEER, 85, died Aug. 28 in Seattle, Wash. Funeral services were conducted by Rev. Tharon Daniels. She is survived by one son, Russell; two daughters, Mrs. Fred (Ruth) Skagerberg and Mrs. Harold (Lois) Litsey; nine grandchildren; and eight great-grandchildren.

HAROLD A. SUKRAW, 66, died Sept. 3 in Maxwell, Neb. Funeral services were conducted by Rev. Herb

"PRICELESS" PAGE FROM RARE BIBLE FOUND IN ENGLAND. A British scholar has discovered a priceless page from an eighth-century English Bible wrapped around land records in a house in Dorset, the Guardian newspaper reported October 18.

John Fuggles, library adviser for Britain's National Trust historic and conservation society, was going through real estate documents in a room at the house—recently acquired by the trust—when he found the page from the Ceolfrid Bible, the paper said. Dating from the year 713, the Ceolfrid Bible is considered one of the rarest and most ancient documents in the English language.

A few pages from the Bible, originally intended as a gift for the pope, have survived and are a treasured exhibit at the British Library in London. □

UNIQUE SCRIPTURE BOOKLETS FOR CHILDREN IN TAIWAN. The World Home Bible League, China, along with the Bible Society of Taiwan and World Vision, Taiwan, have recently cooperated in producing a unique Chinese Scripture booklet for Taiwanese children. The project was spearheaded by Mr. George Wu, director of the World Home Bible League, China. The Chinese publication, which was released in early August, is in full color and represents a new approach to illustrated children's books.

The children's Scripture booklet contains 11 well-known parables. Instead of illustrating each parable with drawings, as is typical, the publishers used photographs of children from the Aboriginal tribes in the southern mountains of Taiwan. World Vision intends to distribute 20,000 of the Scripture booklets among the Taiwanese orphans with whom they work. The remaining 80,000 booklets will be distributed throughout the island. Of the entire Taiwanese population, only 2.5 percent is Christian. □

WEST GERMAN PRESIDENT TELLS MINISTERS HE'S CHRISTIAN. West German President Karl Carstens, addressing about 600 Protestant ministers at the "Convention of German Ministers" in Stuttgart from September 20-23, stated, "All of us who confess Jesus Christ as Lord should speak more often of the importance of prayer." This was the first time in the 90-year history of the convention that a German head of state had participated.

Carstens, who introduced himself as "a Protestant Christian and your brother," emphasized that Christians should not hide the gospel message. He challenged the ministers to make the most of every opportunity of publicly proclaiming this message. Those searching for help need not only material assistance, but also "to be accepted as a brother." According to the president, brotherly love is a bonding agent without which a free society would fall apart.

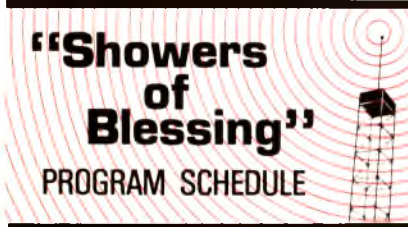
The "Convention of German Ministers" is held every two years by the "Federation of Protestant Ministers' Associations in Germany." Nineteen regional associations belong to the federation, which unites a total of 13,000 Protestant ministers. □

POPULATION OUTPERFORMS CHURCH GROWTH. The 1982 *Yearbook of American and Canadian Churches* shows that U.S. church membership increased by 1 percent in 1980 to 134,816,943.

However, the percentage of church membership against the overall population slipped by 1.8 percent during the same period. □

BROADCASTS FOR THE BLIND. Volunteer retirees are taping Bible verses for the blind that are being broadcast by the Talking Information Center out of Marshfield, Mass.

The center is a reading service that broadcasts on a closed circuit for 17 hours a day. The volunteers hope their program proves to be an incentive for retirees to undertake similar programs elsewhere. □



"Showers of Blessing"
PROGRAM SCHEDULE

December 12
Where Is Your Brother?

December 19
The Bow and the Babe

by W. E. McCumber, speaker

Ketterling and Rev. Victor Karg. Survivors include his wife, Gladys; three sons, John, Jim, and Joe; two daughters, Mrs. Dan (Sharold) Woods and Sharlene; two grandchildren; two brothers; and two sisters.

RUBY ULRICH, 66, died Sept. 6 in Seward, Neb. Funeral services were conducted by Rev. Marvin Koelling and Rev. Steve Flader. She is survived by her husband, Wayne; one son, John; two grandchildren; two brothers; and two sisters.

BLANCH WALDECK, 88, died Sept. 8 in Cadillac, Mich. Funeral services were conducted by Rev. Jerry D. Ulrich. Interment was in Delta, Ohio. Survivors include 2 daughters, Mrs. Herald (Joyce) Bassett and Mrs. Robert (Martha) Carlton; 6 grandchildren; and 10 great-grandchildren.

INEZ DUNCAN WILLIAMS, 84, died Oct. 8 in Pasadena, Calif. Funeral services were conducted by Rev. Lawrence Bone. She is survived by two sons, John W. and William G.; two daughters, Virginia H. Fitzgerald and Sherla J. Cross; nine grandchildren; eight great-grandchildren; one brother; and three sisters.

BIRTHS

to REV. LARRY AND PAMELA (CONNER) ALLEN,

Jeffersonville, Ind., a boy, Anthony Thomas, Oct. 10 to REV. JERRY AND DIANA BATTERBEE, West Branch, Mich., a girl, DeAnne Michelle, Sept. 26 to REV. CLAIR A. AND PAMELA (CONKLIN) BUDD, Whittier, Calif., a girl, Jennifer Renee, Oct. 7 to DALE AND CAROLYN (EGY) CLIFTON, Santa Clara, Calif., a girl, Crystal Lynne, Sept. 30 to NELSON AND VICKIE (ELY) DITTMER, Clinton, Ohio, a girl, Erin Elizabeth, Oct. 5 to TIMOTHY, SR., AND ROBIN (HOLLAND) FOX, Raleigh, N.C., a boy, David Michael, Sept. 22 to OSCAR AND SUSAN BETH (BARTEK) HERMANDEZ, Britt, Ia., a boy, Antonio Ray, July 10 to KEVIN AND JANELL (CRENSHAW) KELLUM, Hoffman Estates, Ill., a boy, Nathan Andrew, Oct. 27 to MIKE AND SUSAN (CLECKNER) LANE, Nashville, Tenn., a girl, Jacquelyn Susanne, Sept. 10 to GARY AND DARLENE (SEITHER) NEWMAN, Milford, Ohio, a boy, Matthew Carl, June 10 to STEPHEN AND CONSTANCE (FORD) PRUSS, Nampa, Ida., a girl, Amy Miranda, Oct. 12 to CARL AND KAREN (MEIER) RUSSELL, Nampa, Ida., a girl, Kathleen Marie, Oct. 4 to DOUGLAS AND SHARON (COONEY) SLAY-MAKER, Yakima, Wash., a boy, Nathan Dale, Oct. 9

ADOPTIONS

by STERLING AND SHARON (CRAIG) BOHL, Milford, Ohio, a boy, Stephen Jacob, born Oct. 8, 1981, adopted Oct. 8, 1982.

MARRIAGES

JEANNE MARIE FULLER and JAMES DAVID MOWRY at Lubbock, Tex., July 17
DEBRA SUZANNE SHATTUCK and TIMOTHY DUMAS MILLER at Mason, Mich., Oct. 16

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THE ANSWER

CORNER

Conducted by W. E. McCumber, Editor

Should church board meetings be conducted on Sunday?

As an exception, not as a rule, in my opinion. Sunday should be a day of worship and rest, and any activities that threaten these should be curtailed.

I know that everybody is busy and too many meetings at church can have an adverse effect upon the home, but most of us can attend a monthly board meeting without neglecting home or health.

I find myself confused in the application of the two words *chasten* and *punish* to God's children. (1) If *chasten* carries a different meaning than *punish*, to what degree does God chasten His children before it becomes punishment? (2) Does God chasten or punish His children to a degree that results in their mental or physical suffering?

I'm not sure that I can clear up your confusion but I'll do my best.

1. *Chasten* commonly is defined as "to correct by punishing." *Chasten* and *punish* can, therefore, mean the same. However, chastening involves punishment that is *pedagogical*—designed to train, correct, instruct. Some punishment is *retributive*—designed to exercise justice against lawbreakers. God's chastening of His children, while not pleasant to them, is *profitable* for them, for He chastens us in order to improve us, to make us "partakers of his holiness" (Hebrews 12:5-11).

2. God's chastening may result in suffering, depending upon its form and our reactions. But these sufferings are under His control and for our good, though our limited understanding may not perceive how or why at the time. "After" we suffer "a while," we will receive "eternal glory" (1 Peter 5:8-11). Even Christ, the Son of God,

"learned obedience by the things which he suffered" (Hebrews 5:8), things which brought tears and prompted prayers.

Even when His people are "punished" for wrongdoing, the punishment is intended to produce repentance and lead to forgiveness and fellowship. God doesn't want us to "be swallowed up with overmuch sorrow" (2 Corinthians 2:4-8). All His purposes for us spring from His fatherly love. Some of our sufferings result, not from God's direct punishment or chastening of our individual lives, but from our participation in a "fallen" world, where bad things can happen to good people and where the innocent suffer with the guilty.

I have something to ask in regards to the new Reader's Digest Bible coming out.

My question is, do men have the right to take away 40 percent of God's Word? What do we do with the scriptures that say all of God's Word is true and God-inspired, and that we should not add to or take away from it? As a Nazarene this concerns me. See Proverbs 30:6-7; Deuteronomy 12:32; 2 Peter 1:20-21; and 2 Timothy 3:16.

Personally, I dislike the notion of a condensed Bible, and have no desire to possess and use one. I am convinced that God knew what He was doing when He gave us the Bible in its complete form!

On the other hand, most people, on a practical level, operate with an *abridged* Bible. They constantly read and reread favorite sections and leave others unread or seldom read. A glance through a person's Bible will make this obvious, for some pages will be well worn, others like new. The better we know the Bible, I think, the more of it we will want. The only possible good I can see coming out of a condensed Bible is that some may read it who wouldn't read the full versions. And God, who loves all men and wants to save them, can use that reading to awaken, convict, and forgive.

**COLUMBUS FIRST CHURCH:
A CHURCH WITH A MISSION**

The Carl Bakers of Columbus, Ohio, First Church, have resigned their comfortable pastorate to enter the front line of mission work. They are going without salary, without security, without budgets, without district help to establish a new church in northwest Columbus.

By unanimous vote of the Columbus church board, 30 "missionaries" are being commissioned to go along with the Bakers. These 30 must give at least one year to the "Gettysburg" project, plus committing one night a week minimum to visitation. Also, they must complete at least 10 hours of training and open their homes to fellowship ministries.

**STAFF AND EXECUTIVE
COUNCIL VISIT OAXTEPEC**

During October 18-23, members of the Youth Ministries staff and the Executive Council of Nazarene Youth International met on the grounds of Oaxtepec Vacation Center, in planning sessions for World Youth Congress '83. This meeting was to confirm various details of the congress program with the facility, and to continue molding the policy and operation of the event.

During the first two days, Youth Ministries staff spent several hours inspecting the facilities with Oaxtepec officials. Arrangements for housing,



Pictured (l. to r.) are: Bruce Oldham, WYC assistant director; Dale Fallon, Youth Ministries staff; Blain MacLeod, executive council; Dan Ketchum, general NYI president; John Denney, Youth Ministries staff; Tim Green, executive council; David Best, Youth Ministries staff; Larry Leonard, Youth Ministries director; Gary Sivewright, Youth Ministries staff; Bill Nielson, executive council; Mike Estep, WYC director.

on-grounds transportation, evening services, quizzing, recreation, tours, food, and many other program aspects of WYC were shaped. In the final three days of meeting, the Executive NYI Council dealt with issues concerning schedule, district quotas, and event publications. Speakers for the event were given final confirmation.

On Wednesday evening the combined group met with the WYC Advisory Committee. The Advisory Committee consists of concerned laymen, pastors, and district superintendents throughout Mexico, who have worked with Youth Ministries and NYI in shaping the event. Their insight and assistance has been invaluable as noted by Larry Leonard, director of Youth

Ministries, and Dan Ketchum, general NYI president. At the conclusion of the meeting, the group was honored by a dinner at the Hacienda de Cocoyoc.

District NYI presidents should look for mailings concerning results of the October meeting at Oaxtepec. Teenage children of missionaries who are interested in attending World Youth Congress should make application to the Youth Ministries office no later than January 15.

For more information concerning World Youth Congress '83, contact your district NYI president, or Mike Estep, director of the event, at 6401 The Paseo, Kansas City, MO 64131. Watch for further WYC Updates in future issues of the *Herald of Holiness*.



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WICHITA FIRST HOLDS ITS FIRST FAITH PROMISE CONVENTION

Wichita, Kans., First Church held its first Faith Promise Convention and raised \$189,241, October 31.

While last year's total mission giving was \$57,904; this year's Faith Promise goal was \$108,000.

Missionaries Dr. and Mrs. Pat Page spoke at a Friday night African banquet and a Saturday afternoon tea.

Rev. H. B. London, of Salem, Ore., First Church, challenged the Saturday evening service with a report of Salem First's Faith Promise giving.

Rev. Walt Crow, president of the European Nazarene Bible College, spoke in both Sunday services. □

—NN



PORTER VISAS GRANTED FOR VENEZUELA

Word was received from Rev. William Porter on Saturday, November 6, that their resident visas for Venezuela had been granted. Bill Porter had gone to Caracas, Venezuela, on Friday to check on the progress of their request for the visas. Juanita left November 11 to join Bill in Caracas. They will live in the home of a friend until they can locate a suitable place to rent.

There are already four places where people have expressed a desire for services, and local leaders are ready to take the responsibility for the meetings.

Rev. and Mrs. Porter expressed their gratitude for the thousands who have been praying for their visas. A group of students in the seminary in Costa Rica

have fasted and prayed for weeks; a group in Caracas have been praying also. Nazarenes throughout the world have been praying for the Porters' visas to be granted.

It is interesting that the day before the visas were granted, the Venezuela offering topped the \$500,000 mark.

Mrs. Porter said, when told of this new total, "I am humbled and grateful for this tremendous response from Nazarenes all over the world. We will do our best to be wise stewards of the funds they have given for this new work in Venezuela."

Dr. L. Guy Nees inaugurated the Venezuela Mission November 21 in a service in Caracas, Venezuela.

Mrs. Nees accompanied Dr. Nees on the trip. □

—NN

THE BOARD OF GENERAL SUPERINTENDENTS ELECTION FOR JUBILEE YEAR

The Board of General Superintendents has elected the following officers to serve for the Diamond Jubilee Year, 1983, effective January 1: chairman of the board, Dr. Orville W. Jenkins; vice-chairman, Dr. Eugene L. Stowe; and secretary, Dr. Jerald D. Johnson.

There will be a change in offices again in 1984. □

—NN

CONTINUING EDUCATION COMMITTEE MEETS

An ad hoc committee on continuing education met in Kansas City, October 26, led by Wilbur W. Brannon, Pastoral Ministries director. The committee discussed issues, general assumptions, and specific objectives to develop an aggressive Continuing Education Program in the Church of the Nazarene.

Continuing education was defined as "a persistent process of preparing clergy persons for varied ministries." Some of the objectives were:

1. To encourage and affirm the minister.
2. To provide a sense of fulfillment for the minister.
3. To make various resources available.
4. To complement the formal education programs.
5. To equip ministers for the enrichment of the members of the local body.

The committee members included



three pastors: Rev. Randy Davey, Overland Park, Kans.; Dr. Ponder Gilliland, Bethany, Okla., First; and Rev. Ken Morrison, Nampa, Ida., Karcher; Dr. Paul Bassett and Dr. Chester Galloway of Nazarene Theological Seminary; Rev. Phil Riley, Christian Life and Sunday School director; Dr. Terrell C. Sanders, Jr., NTS president; Dr. Richard Spindle, director of continuing education at Mid-America Nazarene College; Rev. C. Neil Strait, Michigan district superintendent; and Wilbur W. Brannon. □

—NN

REV. JEREMIAH (JERRY) JENNINGS ELECTED RSAE DISTRICT SUPERINTENDENT

Rev. Jeremiah Jennings was elected the new superintendent of the Republic of South Africa European District on the first ballot of the district assembly.

Rev. Jennings has been the pastor of the Church of the Nazarene at Potchefstroom, Republic of South Africa.

He was ordained in 1963 and has served as the chairman of the Board of the Nazarene Theological Seminary in the RSA.

Dr. Orville W. Jenkins presided over the RSAE District Assembly which was held in October.

Rev. Jennings is following Dr. Richard Zanner, director for the Africa Region, who has been serving as the district superintendent. □

—NN

EVANGELISTS' GATHERING

Evangelism Ministries wants to clarify that the Evangelists' Gathering at Indianapolis on January 3-5, 1983, is not to be confused with the Evangelism Conferences in Phoenix, Ariz.; Fort Worth, Tex.; and Tampa, Fla., in January 1984. Only evangelists are to attend the "Gathering," but the Evangelism Conferences are open to everyone.

The invitation to "all persons who hold scheduled revival meetings" was intended to include persons who consider themselves full-time in the field of evangelism, but because of retired status, health problems, etc., do not qualify for evangelists' classification by their district. It does not include pastors and connessional ministers who may occasionally conduct revivals.

—Bill M. Sullivan
Evangelism Ministries Director

THE CHURCH SCENE



Birdsboro, Pa., First Church recently had a mortgage-burning service. Participating in the ceremony were Dr. Paul D. Mangum, district superintendent; Birdsboro mayor, Russell H. Mountz; Hunter March, church treasurer; Pastor Dennis S. Boel; and Rev. Richard Jarvis, former pastor. □



On Sunday afternoon, September 12, 1982, Tennessee District Superintendent Talmadge Johnson led in the dedication of the new sanctuary addition to Dickson, Tenn., First Church. It has a seating capacity of 250 people. With this new addition, the total value of the property is near \$400,000. Members and friends of the church built the new sanctuary with full basement, all new furniture, and paved parking lot for only \$90,000. The indebtedness is \$40,000. Rev. Henderson Goins is the pastor.



A NOTE OF THANKS

"We have appreciated the nice gifts you have sent us during the year and the check that comes so faithfully. It is so nice to have our church remember us so wonderfully. We never dreamed we would get all of this attention in our waning years. We surely thank the good Lord for our church and its wonderful leaders and people."

—Retired minister
from California

The "Basic" Pension and Benefit programs for Nazarene ministers and their widows is provided by you through payment of your local church's Pensions and Benefits Fund.

—Pensions and Benefits Services

The **Richmond, Ky., Rosemont Church** recently had a mortgage-burning ceremony. Participating in the service were Dr. John May, district superintendent; board members, Mattie Johnson, Sandy Ward, Rev. James Grimes, Ed Daugherty, Patsy Daugherty, Betty Agee; and Pastor Dave Sullivan. □

The **Owego, N.Y., church** recently completed an eight-month celebration of their 50th anniversary. Included in this milestone of history was a Tribute Sunday, honoring Dr. and Mrs. John L. Moran (who celebrated 50 years in Christian service). Along with other awards, they were given a love offering from the 400 in attendance, and a \$1,000 check from the Owego church.

The Morans served as pastor of the church from 1951-1968. They are presently serving as minister of senior adults and visitation. Rev. Claire H. Fisher is pastor.

The special anniversary events over the celebration period included the carpeting of the sanctuary and placing a new highway sign at the entrance to the six-acre property.

The 50th anniversary celebration was climaxed with a Saturday evening anniversary banquet with Dr. Orville W. Jenkins, general superintendent, bringing a challenging message. On the following Sunday morning Rev. Walter S. MacPherson, second pastor of the Owego church, 1933-1937, spoke on the subject, "His Glorious Church." □



Seventeen teens of the Kansas City Dundee Hills Church traveled to the Franklin, Ky., church to help in the vacation Bible school. Eric Kesselring, minister of youth and music, organized this summer mission ministry trip. Three other adults accompanied them: Kevin Thomas, and Alvin and Linda Phipps. The week-long VBS was directed by David and Diana Carey of Franklin. Rev. Karl Kesselring is the pastor.



Crawfordsville, Ind., First Church had an exciting day on September 5, when they celebrated "Old-Fashioned Day." This brought a record number of persons to Sunday School and church that would have celebrated the Labor Day holiday elsewhere. Pictured are Pastor and Mrs. Gerald Painter, who were transported to church in a carriage with a team of horses. Mr. and Mrs. David Bonwell of New Market, Ind. (friends of the congregation), donated their time and equipment for this event. The children and young people came in a horse-drawn spring wagon. Mr. George Feltner of New Ross, Ind., likewise donated the time and his unusual equipment for this occasion. Mrs. Nellie Eskesen received a gift for being the only person present who attended when the church received its charter in 1920.



The Marion Seven Mile Ford, Va., church dedicated their new building on Sunday, September 19, 1982. The dedicatory message was delivered by Dr. Reeford L. Chaney, Virginia district superintendent. The Seven Mile Ford Church was organized in March 1979 with 22 charter members. Rev. Sidney F. Mays is the pastor.



Carrington, N.D., First Church recently had a booth at the county fair. *Herald* covers were used as part of the background decoration. Pictured (l. to r.) at the booth are Pat Brown, JeDonne Montgomery, and Lisa Brown. They handed out copies of the special issue of the *Herald of Holiness*, and other free literature introducing the Church of the Nazarene. The pastor is Rev. Chleo Brown.



Pictured (l. to r.) are Rev. and Mrs. Charles E. Oakes receiving a plaque from Pastor John Conrad of the Clarksville, Tenn., Memorial Drive Church. The plaque was presented during special services in which Rev. and Mrs. Oakes were honored for their example and service to the church. Along with the plaque they were presented gold watches from the congregation. Rev. and Mrs. Oakes served as ministers in the Church of the Nazarene for 39 years. They presently serve the Memorial Drive Church as associate pastor, and on two other occasions have served as pastor (1947-49 and 1956-62).

Meditations for the Advent Season

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Pictured (l. to r.) are Wayne Foore; Pastor Wayne G. Greve; Rev. William Greve; Rodney W. Greve; Rev. William Wilhoyte, associate pastor; Evangelist Joyce Hughes; and District Superintendent Donald Gibson. On September 19, the Goodrich, Mich., Christ Community Church dedicated their new commons wing. Dr. Donald Gibson, Eastern Michigan district superintendent, gave the dedicatory address. Three generations of the Greve family participated in the ceremony. Evangelist Joyce Hughes concluded fruitful revival services. The church is located in the center of five communities with no Nazarene churches. Attendance has doubled in the last few months.



The new sanctuary of Columbia, S.C., First Church was dedicated Sunday, September 12. The dedicatory message was delivered by D. Moody Gunter, district superintendent. This new structure, built by Cogun Industries of Ohio, is the third phase of construction since relocating the church in 1970. The addition includes 6,000 sq. ft. of sanctuary, which seats 600, and 5,500 sq. ft. of basement. Remodeling was done on 2,600 sq. ft. of existing facilities. The new addition was built at a cost of \$500,000, with a debt of \$300,000, and total property value is \$1,000,000. Rev. Ronald D. Doolittle is the pastor.

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