

# HERALD of HOLINESS

CHURCH OF THE NAZARENE / MARCH 15, 1985







## THE HOLINESS OF JESUS

by General Superintendent Eugene L. Stowe

**M**OSES stated it like this—"I am the Lord your God; consecrate yourselves and be holy, because I am holy" (Leviticus 11:44, NIV).

Peter said it in these words—"... just as he who called you is holy, so be holy in all you do; for it is written: 'Be holy, because I am holy'" (1 Peter 1:15-16, NIV).

God wants His children to be like Him—like Father, like sons and daughters. In the Old Testament that involved obeying His laws. But even more, it meant demonstrating His love. In Deuteronomy, chapter 6, Moses exhorts Israel to keep all the commands, decrees, and laws that God had given them. But he goes on to urge them to "love the Lord your God with all your heart and with all your soul and with all your strength" (v. 5, NIV). Centuries later Christ would identify this as the first and greatest commandment of all. Legal observances were all secondary to love.

With the passing of time it became increasingly apparent that men and women could not live holy lives. His chosen people continually broke the law, especially the one that declared, "You shall have no other gods before me" (Deuteronomy 5:7, NIV). They fell in love with pagan gods and even worshiped idols made of wood and stone. Something drastic had to be done!

And God did it. He sent His only Son into the world to make people holy. Paul testifies that "Christ . . . loved the church, and gave himself for it; that he might sanctify and cleanse it . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that *it should be holy* and without blemish" (Ephesians 5:25-27, italics added). The Church of the Nazarene and other Wesleyan denominations have

been raised up to tell this good news of Christian holiness to our world.

Oswald Chambers was an eloquent advocate of this truth. He believed that justification and entire sanctification made one holy in heart and life—both inwardly and outwardly. But he had great concern that this holiness should be genuinely Christian. He wrote:

There is an advocacy of holiness which was never born at Calvary—it is the resuscitation of the Pharisaic spirit dressed in the garb of Pentecost—an insufferable superiority. The Spirit of God must have a deep indignation at the preaching of holiness that is not the holiness of Jesus. The holiness of Jesus is the most humble thing on earth (*God's Workmanship*; Christian Literature Crusade, 22).

We need to give attention to this truth. Moral laws must be obeyed. Christ said that if we love Him, we will keep His commandments. But the modern holiness movement must exercise caution that its concern about ethical standards does not result in the "insufferable superiority" of pharisaism. Then, too, the current emphasis upon self-esteem can pose a problem. Certainly, there is a proper sense of Christian self-worth. We are children of the King. But St. Paul sets the final standard of holy living in Philippians, chapter 2. Here he exhorts us to imitate Christ's humility:

Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves . . . Your attitude should be the same as that of Christ Jesus:

Who . . . made himself nothing, taking the very nature of a servant . . . (vv. 3, 5-7, NIV).

This is true Christian holiness! □

# Do Yourself a Favor— FORGIVE

by A. BRENT COBB

I'LL NEVER FORGIVE HIM for what he did! I hope he burns in hell for it," shouts a seething, hate-infested woman. Her insides churn and burn like a boiling cauldron.

Can God forgive her? Or is unforgiveness the one unforgivable sin? Certainly Jesus stated a principle strongly and clearly when He said, "But if you do not forgive men their sins, your Father will not forgive your sins" (Matthew 6:15, NIV). Again we read, "... if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins" (Mark 11:25, NIV).

A. BRENT COBB pastors the First Church of the Nazarene in Sacramento, California.

Unforgiveness takes many shapes and colors. It often begins as ill-will, but it soon turns into resentment. Then bitterness takes root and grows (Hebrews 12:15). These destructive agents release their poison, and it spreads like gangrene.

Now, who might the person be on the other end of *your* unforgiveness? It could be a parent or your spouse (or former spouse). Perhaps it's a one-time best friend. It may even be a pastor. For some of us it could even be God—whom we blame for our condition—that we will not forgive.

Unforgiveness is a festering disease. It forms a buildup of coagulated "bad blood" between us and others. It blocks the flow of friendship or of Christian fellowship. It weakens and paralyzes. If unforgiveness is not decisively dealt with, it will disable (and possibly destroy) our horizontal relationships. And it will do the same in the vertical dimension—our relationship with the Lord.

An apt illustration of this is seen in the medical realm. I'm thinking of arterial blockages of the blood flow to the human heart. In the sphere of the spirit the obstruction usually comes about gradually. Ill-will increases; bitterness builds up. The pace accelerates. Resentment rushes in, and our spiritual arteries become clogged. Then the flow of divine grace slows as it is restricted by accumulated unforgiveness.

Such a person's spiritual life—his very survival—is jeopardized. It's not that God can't forgive. Rather there is a psychological/emotional/spiritual barrier to our acceptance of divine forgiveness. And it was created by our own unforgiveness.

This spiritual heart disorder can become life-threatening to the point that only Spirit-performed bypass surgery can save the sufferer and give him a whole new lease on life. I know—I've had the surgery, and it was a complete success.

If there is unforgiveness in your life, do yourself a favor—forgive. Don't let those arteries become further clogged by bad thoughts, resentment, and bitterness. If surgery is indicated, submit to the scalpel of the Holy Spirit. But, also be careful following surgery. Let your tears of confession and the blood of Jesus continually cleanse your heart and spiritual arteries from all unforgiveness.

When a brother has wronged you, and you need to be reconciled, remember the words of Jesus: "I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Matthew 18:18, NIV).

Does this mean that our unforgiveness will bind us in our horizontal and vertical relationships? That by our unforgiveness we are literally binding ourselves and others? If so, then our *forgiveness* will loose us from the shackles that bind. Forgiveness sets us free. So, do yourself a favor—Forgive!

□







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### SYMPATHY APPRECIATED

The writings in the *Herald of Holiness* are inspiring and illuminating and, in my opinion, the publication is better than ever.

Lois Blanchard Eades' article (Aug. 1), "I Don't Know What to Say," is marvelous. I am sure it was helpful to many people. Even pastors sometimes do not know what to say to a brokenhearted, grieving individual. When our daughter, Esther Long, died recently, the comforting letters, cards, telephone calls, etc., from caring friends were very helpful and greatly appreciated. Even worse than comments that caused pain were "friends" who ignored the fact, as though the loved one had not died. Seemingly they are saying, "I did not care for your loved one, and I do not have sympathy for you."

God has given us abundant grace and inner strength. The support of

Christian friends has been magnificent. Praise the Lord!

*Mrs. J. Marvin Harrison*  
*San Antonio, Texas*

### "ROOTS" COMMENDED

I wish to commend the *Herald of Holiness* for printing the six excellent statements by church leaders on "WAR AND PEACE" (Nov. 15). This provides a good cross section of opinions. I do not believe it was intended as establishing any church policy, but merely to provide some food for thought, which it did very well.

It is interesting to note, however, that the dates of these six statements extended from 1921 to 1964, the latest being over 20 years ago.

In these last 20 years, we have had such an escalation of human-race-destroying weapons as has never before been seen. In view of

this "sword" that hangs over our heads, threatening incineration of the whole planet, is it not time for an updating of our reflections on WAR AND PEACE? Can we get six more statements from our church leaders for these very crucial times in which we live today? What was good 20 to 60 years ago is not good enough for today. It is not even relevant.

*Bob Mitchell*  
*Joshua Tree, California*

### PREACH ON BAPTISM!

I have been in the Church of the Nazarene for 10 years and have yet to hear a sermon on the topic of water baptism. Baptism is a sacred symbol of death to self and resurrection to new life in Christ, which is the heart of Christian theology. It is acknowledged by the church as a sacrament, but is largely ignored in teaching and practice. In addition to

(Continued on page 18)



# An Open Letter from a Church Secretary

Dear fellow Nazarene,

It is with real concern that I write this letter as one who shares in the life and ministry of one of God's most prized men, a man He has called to the Nazarene pastorate. The purpose of this letter is to discuss a delicate problem. I would write you personally if I knew your name, but I do not, for you are the author of an anonymous letter to our pastor. Oh, I believe I understand your reasons for wanting to remain anonymous, but I really wonder if you can understand what your letter accomplished.

When your letter arrived at the office it was just addressed "Church of the Nazarene." I opened it as I do all mail not personally addressed to the pastor. Did you realize that you placed me in an extremely awkward position? When could I give this letter to him? To tell you the truth, I wanted to throw it away, but I was reluctant to do so, for fear he or I would be questioned concerning its contents. I debated for several days. Should I give it to him when he is feeling good, and have it dash his spirits? Should I give it to him when he is "down" and discourage him even further? Somehow I couldn't find a middle ground and finally wrote him a note of explanation and left it on his desk to read privately.

Sometimes you've sent letters to his home. Did you ever consider that perhaps his wife opened his mail for him, as I do for him at the office? Did you mean to bring such discouragement to her? Surely not.

But now let me share with you from my perspective what effects your letter had. First, because you chose not to reveal your identity, Pastor had no way of responding to you. He had no opportunity to share his position on the issue that concerns you. There was no give and take of opinion. Second, can you imagine standing before your people on a Sunday morning and wondering who, out of that whole congregation, wrote such a letter? Pastors are human, too, and not immune from hurt. There is not a pastor I know who wouldn't much rather have you make an appointment and discuss any issue with him in the privacy of his office. It might not be comfortable, but the mature and kind way is to speak to him face-to-face.

Someone told me once, "You can't expect any pastor to do everything as well as the thing he does best." Is your pastor a tremendous soul winner? He may well not be the best administrator. Is he a fantastic Bible teacher? Maybe he's not the best marriage counselor. Be reasonable. He is putting in 70 to 80 or more hours a week. He is prioritizing his time in the way he believes God is directing. He is using his gifts as best he and love and concern, his mind and heart will be open. Perhaps you'll learn something, too, about the man who is giving these years of his life to serve you and our church. Perhaps you'll discover a way you could help him to succeed, even in the areas of his weaknesses. But he must have a chance to respond and interact with you for this to be so.

Finally, I just want to share this with you. Pastors are under such heavy loads of stress in these days. Their days are filled with crushing schedules as well as the problems and concerns of their people. Some are involved in extra stress-producing projects such as building programs, illness in the church, or personal family problems. I know that you would not want to knowingly add to that stress. I truly believe that your motive was to bring a problem to his attention that you feel needs corrective action. That in itself is not wrong, but your method, dear friend, was.

I will close now. Thank you for reading this letter. I trust that you will accept this letter in love, for that is how it has been written. One of the greatest privileges of my life has been to work in the office of our church with such men of God as our pastor, and part of that privilege is to hold him and his ministry up in prayer each day. Will you join me? Will you pray for him today? Every day? Will you let him know that you are praying for him? We are workers together, laymen and pastors alike. There is no greater encouragement for a pastor than to sense the prayers of his people. And as you pray, I promise you that your sense of partnership with him will be enhanced.

In Christian love,  
Your Church Secretary

Mary Acres

Mary Acres is the pen name of a church secretary.



# How to look on the HARVEST

by RAYMOND W. HURN

**M**Y FAVORITE PICTURE of Christ is the one recorded in John 4 of Christ visiting with a Samaritan woman. Samaritans were a mixed-blood people. Culturally, Samaritans were a world away from Jews. In Jerusalem and Judea, Christ had been received with cold disbelief and even hostility among His own kind, but in Samaria they opened up to Him with warmth and enthusiasm. They begged Him to stay and explain the gospel, which He did for two exciting days, gathering in a mighty harvest.

Here is what happened as prelude to this great harvest in Samaria. While the disciples shopped for food in the village, Christ visited with the Samaritan woman at the village well. When she gave Him a drink, He said, "If you knew . . . who it is that asks you for a drink, you would have asked him and he would have given you living water" (John 4:10, NIV). She was amazed. She said, "You have nothing to draw with and the well is deep" (v. 11, NIV). Then Jesus explained the thirstiness of those who depend on the physical compared with the reality in the "well of water" that springs up inside a person who experiences newness of life in Christ Jesus. She went away transformed.

The disciples were anxious to eat, and Jesus slowed the process by just sitting there on the well curb. They begged Him to come and "eat." His reply was, "I have food to eat that you know nothing about" (v. 32, NIV). And then He said something that may have sounded strange in this setting. He spoke a colloquialism of theirs about procrastination, "Do you not say, 'Four months more and then the harvest?'" (v. 35, NIV).

They hadn't even mentioned crops! And what in the world did

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Three Lions, Inc.

that have to do with being hungry and eating a belated meal? Christ may have shaded His eyes a bit to get a clearer picture of that woman approaching. She led a large crowd up the little hill and called out to them, "Come, see a man who told

me everything I ever did. Could this be the Christ?" (v. 29, NIV). Jesus' emphasis was "open your eyes"—the harvest is great . . . it is ripe.

The peacefulness of this quiet picnic scene was immediately disrupted with the beat of hasty feet

stirring up the dust as questioners crowded all about the well, inquiring about that "living water." The Samaritans, despised by the Jews, now pled for a Jew to remain with them. The hostility and coldness of His own Jewish people was in stark contrast to this unlikely group of people of a different language and culture. They had opened up their hearts and minds to Christ.

Christ told His disciples, as the crowd surged up the hill, that they were not "looking" with intensity and determination to possess the harvest.

Christ, by example, has shown us the way to cross the cultural and racial barriers. The climactic interactions that led to two days of evangelism and discipling were preceded by sincere questioning. The Samaritan woman saw that Christ must be a prophet and exclaimed, "Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem" (v. 20, NIV). This Old Testament idea of the church being a place, a temple, a geographical entity, was deeply embedded in her mind even as it is embedded in our minds today. Christ declared to her that the time had come when worshipping "the Father" would be done neither on that holy mountain, nor even in Jerusalem. The true believers, He said, "will worship the Father in spirit and in truth . . . they are the kind of worshippers the Father seeks. God is spirit, and his worshippers must worship in spirit and in truth" (vv. 23-24, NIV). Worship was not confined to specific places, races, languages, or physical accommodations.

Decades ago, in many of our churches, we didn't want to "look" at all. We saw the people who looked or spoke differently or lived a different socioeconomic life-style than us. But we hardly dared to look intently or to reach out. In 1970, we did not have any organized Korean Nazarene churches in the United States. Today there are 33, plus several church-type missions.

Nazarenes never sent missionaries to Southeast Asia, but today almost 100 of our churches are deeply involved with refugees from

Cambodia, Thailand, Vietnam, and other Southeast Asian places.

For many years, it seemed only a few were interested in native Americans, the North American Indians. Last year, 90 percent of the requests for Work and Witness teams that came to Church Extension involved requests to help in Work and Witness with North American Indians.

In the early 1970s, we rather gingerly offered a few urban ethnic conferences. We were clumsy in our efforts and most local churches felt unequipped and lacking in knowledge to do anything about the great ethnic harvest. In 1985, we have dozens of churches with multi-ethnic congregations. Often each ethnic group will have a full-time pastor, and there is great cooperation between Anglo-Nazarenes and new ethnic congregations. Sometimes four or five ethnic congregations meet in an individual church. The list of multi-congregational churches across Canada and the United States sounds like a roll call of many prominent, and some lesser known, churches.

In Texas, Arizona, California, Florida, and New Mexico, there are whole cities where white Anglo populations are in the minority to large Spanish populations. What will we do with a harvest so great as this? The compelling reason for extension of local churches into new works must begin with biblical and spiritual reasons.

John reported that when Jesus came to the disciples, after the Crucifixion and Resurrection, they were safely locked away behind impenetrable barriers. He said to them, "'As the Father has sent me, I am sending you.' And with that he breathed on them and said, 'Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven'" (John 20:21-23, NIV).

Two thousand years ago no human mind could possibly have conceived that the nations of the world would virtually be laid on the doorstep of a great developed nation such as the United States. The phenomenon is not peculiar to the United States but is realized in the

greatest magnitude here. The United States is ranked near the top in population size of all Black nations and Spanish nations. Flood tides of immigrants from Taiwan and Hong Kong are coming, in the largest numbers allowed by our government, to escape what they believe will be communist rule. Pacific Islanders, Africans, and Mediterranean peoples constantly arrive, as do refugees from a variety of world areas. The Asians are one of the fastest growing of the ethnic populations.

We can no longer hide behind our missionary dollars, missionary prayers, and missionary reading books about faraway places. We do need to work in faraway fields! We must not give up on our world enterprise to reach the nations of the earth, but what about the nations at our very doorstep? They are more often than not "open" and winnable. It is time that we fulfill the great commission of Christ to preach the gospel to "every creation."

A compelling reason, then, for planting new works in extension efforts includes the rationale that the harvest all around us is great, it is ripe; people are winnable, fulfillment of the Great Commission may be at hand in our generation. "As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work" (John 9:4, NIV). ". . . let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Matthew 5:16, NIV). □

### More than a Copy

*Jesus within me  
wants me to be  
more than a copy  
of someone I see;  
but a loving example,  
pure within,  
and outwardly reflecting  
the image of Him!*

—ALICE HANSCHÉ  
MORTENSON  
Racine, Wisconsin



# Another Chick Has Left the NEST

by D. W. HILDIE



D. W. Hildie

**T**HE ALASKA DISTRICT, a Home Missions project of the Church of the Nazarene, severed the financial ties with which it had been partially supported by the general church at its district assembly last June.

The first church to have been established in Alaska was carved out by Rev. R. G. Fitz in 1936. Dr. Fitz had been a missionary to China, and when it was impossible for him to return there, he felt called to begin a church in Alaska and settled in Fairbanks. The story of those early days of pioneering is one of heroism and sheer grit as Dr. Fitz and his family battled the long, dark Arctic winters that could see the thermometer falling as low as 70 degrees below zero. But God was in

all of this, and now, nearly 50 years later, with 22 churches established, the Alaska District has become sufficiently strong as to take on the responsibility for paying their way without the help of the general church.

To those who are unfamiliar with the Alaskan situation, this may seem to be a somewhat routine development, but Alaska cannot be judged by the standards we use to measure similar activities in North American areas. In the first place, Alaska is separated from "the lower 48 states" by 2,100 miles of road to Seattle, which is the nearest U.S. city. When a church brings a pastor to Alaska from anywhere in the United States, both the pastor and his home furnishings will likely travel over the famous "Alcan" highway, which was constructed by the U.S. Army in the early days of World War II and winds its way through the Canadian

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provinces of Alberta, British Columbia, and the Yukon Territory. While much of the road is now paved, much of that pavement is in such poor condition that one could almost wish for "the good old days" when most of the road was topped with gravel. While the gravel could either be dusty or muddy depending on the weather, it could at least be made somewhat smoother by the occasional travel of a road-grader.

To those who are accustomed to travel costs in the U.S., the cost of travel on the Alcan will seem horrendous! Gasoline will cost between two and three dollars a gallon, and at one point on the road a hamburger deluxe (the deluxe part being a small serving of cole slaw) costs \$8.25 plus beverage! In the days when the Alaska churches were partially supported by Home Missions money from Kansas City, a substantial portion of the moving expenses of both incoming and outgoing pastors was paid by the general church. Now the Alaska churches must assume moving expenses just as their brethren to the South. Here again is a substantial difference, for the charges claimed by professional movers—who would probably have a payload only one way—resemble the national debt, and the cost of hiring a U-Haul truck is vastly more than would be expected of a similar move elsewhere. All of these expenses will now be paid by the Alaska church to which the pastor is moving.

The costs for operating a district are far more than would be expected in other parts of the church, especially in the United States, for travel to and from various district functions within the state is very costly. Several years ago when a district assembly was

to be held at our church in Sitka, the Fairbanks delegation traveled overland almost 900 miles to arrive at Haines, Alaska, from which they took a ship on the so-called Marine Highway, and were on the water overnight and most of the next day. Several of the Alaska churches are accessible only by water or by airplane, and each of these modes of travel is very costly.

While not a part of the high cost of operating a district in Alaska, it should be observed that Alaskan pastors and their wives need almost to be a breed apart from other pastors. First of all they must be able to cope with loneliness, for with the exception of the churches located near Anchorage or Fairbanks, they may not see another Nazarene pastor between district assemblies. They must be the sort who are not closely tied to relatives living in "the lower 48." A pastor or his wife who is accustomed to frequent visits with parents and family will come to realize that they are nearly as remote from "home" as though they were serving as a missionary at some portion of the globe remote from the U.S.A.

Pastors serving churches in Alaska's interior must be able to cope with long winter nights and much-below-zero cold. In many cases they will be ministering to a transient population who, about the time they have become spiritually established and have begun to help with the church program, will announce that they are transferring elsewhere—a situation that surely does breed discouragement. But in spite of all the disadvantages, Alaska is a thrilling new frontier in our church, and the courage of the little group of people who are now undertaking such a staggering load must be a challenge to the rest of us. □

## NAZARENE ROOTS

### AMONG THE OUTSIDERS AND SINNERS



The Ludwigs, from a revival poster, 1918.

"We have entered new fields and started revivals where we were not wanted. We have slept in churches; have eaten lunches where we had no dishes to eat from and no stove to cook on. Many were saved and we were enabled to establish new churches that are, to this day, lifting the banner of holiness high.

"While Mr. Ludwig was district superintendent and I was district evangelist, I entered more than one field all alone. The first part of the meetings before others got interested, I was preacher, song leader, and pianist. I had to do all of my own praying, singing, and shouting, as well as serving as janitor, sign painter,

and reporter. But what the matter? Churches came forth that are standing as lighthouses today."

"Some friends in Guide Rock, Nebraska, asked us to give a meeting in February of 1919. While the preachers and some of their members did all they could against the meeting, the outsiders and sinners stood by us and made it hot for the preachers, serenading them occasionally at night by singing some of the good revival songs before their homes. A real break came when a member of another church, whose tongue wagged too much and caused much trouble in the town, came to the altar several nights and finally, after having gone to a number of people in town and confessed her sins and made things right, prayed through to shouting victory and took the meeting. This sister's conversion made a great impression on the whole town, and at the end of the eight weeks we organized a good church with around 30 members and gave them a pastor." [From Minnie Ludwig, *His Guiding Hand*, and from Theodore Ludwig, letter to E. J. Flemming, 1933.]

Theodore and Minnie Ludwig served almost 45 years in evangelism, home missions, and in the district superintendency. The story of their rough-hewn, passionate ministry resembles that of many early evangelists/home missionaries. □

STEVE COOLEY, Director of Archives



# “Tell Them for Me”

by JOHN C. OSTER

most probably will, win others to the Lord Jesus Christ as time goes on.

At this very moment we are engaged in the awesome process of giving birth to the future, and it is well for us to listen carefully to the thundering hoofbeats of approaching truth carrying those words of challenge we shall not escape: “Tell Them for Me.”

The first message of the mighty four is “Tell . . .”

The Church of Jesus Christ came into existence with a charter mandate to “Go and tell . . .” Jesus said, “Go into all the world and preach the good news” (Mark 16:15, NIV). He also said, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matthew 28:19-20, NIV).

The most basic expression of God himself is linked to telling. John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God” (NIV). And later, “The Word became flesh and lived for a while among us” (v. 14, NIV). Jesus himself became incarnate as

God’s means for telling us about himself.

God created man with a direct communication link to God’s own environment, and made him a partner in His creative work on earth. From man’s body God formed a companion that he called “ishshah,” which literally means “she-man” or woman, according to Adam Clarke’s commentary. The two were equal in essential nature, being formed one from the other according to a design that was to make them partners in the procreation of others like unto themselves.

These two had a good thing going. They were well matched to each other and they had a direct communication link to the God who made them. The Bible says God even came into their habitat and walked with them in the evening while they discussed their day. God was pleased with the way things were and pronounced it “good.”

At that moment, it was possible that Adam and Eve could have continued forever in this beautiful relationship. All heaven must have looked down on this earthly paradise and marveled at what God had done. In time, Adam and Eve would have realized the natural fruit of their relationship and children would have



**N**EVER IN THE HISTORY of human language have four words been loaded with greater significance than the four power-packed words selected as the theme for the 1985 Easter Offering—“Tell Them for Me.”

The painful fact is that unless we “Tell Them for Me,” they most certainly will not be told. We can reject the command, but we cannot reject the consequences. Living persons on earth will die untold unless we tell them.

The simple laws of life demand that if we are going to tell them, we should tell them now. Each day, some die. But that is not the most compelling reason to act quickly. The most compelling reason to act now is the multiplication value of the future. A dollar given now will be worth many times that 10 years from now, not only because of changes in monetary value but also because of the work that dollar will do over the 10-year period.

In the same way, a soul saved in 1985 may, and

*JOHN C. OSTER is a free-lance writer residing in Olathe, Kansas.*



been born into Eden's perfect home. It would be interesting to see what perfect children they would have been, but that is something we shall never know.

As we all know now, Satan tempted the two earthlings to disobey God. God knew this was going to happen. It didn't have to happen, but it did happen. God, being true to His own nature, let it happen. As the result a deadly disease called sin was introduced into paradise and turned it into a nursery farm for hell.

Now the "telling" became even more urgent. God sent His only Son to give His life as an atonement for sin and provide the remedy that alone could save humanity—one and all—from a devil's hell.

That is what we are to "tell"—the good news that "God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16, NIV).

We are to "Tell *Them* for Me."

When Jesus gave this command, it was a big job. There may well have been half a billion people alive on earth, but He did not want a single one to perish untold, and so He said, "Go ye into all the world" and tell them.

Today there are over 4 billion people on planet earth. Jesus says, "Tell them . . ." Not half of them, not three-fourths of them, just "tell them." He is not willing that *any* should perish.

In a *Boston Globe* article, Robert S. McNamara, president of the World Bank until his retirement in 1981, says, "Short of nuclear war itself, population growth is the gravest issue that the world faces over the decade ahead. The threat of unmanageable population pressure is very much like the threat of nuclear war. Both can and will have catastrophic consequences. If we do not act, the problem will be solved by famine, riot, insurrection, war." Some solution!

Many population theorists now believe that world population will reach 6 billion early in the 2000s—a rapidly approaching watershed in human history.

When world population reaches 6 billion, Jesus will be telling us, "Tell Them for Me."

Unless we reach a significant number of the present 4 billion people, there will be nowhere near enough of us to reach 6 billion less than 20 years from now. We need all the help we can get.

Jesus did not have to depend on you and me. He could have called 10,000 angels and instructed them to "Tell Them for Me." But He didn't.

Jesus was wise. When He chose to place His trust in Christians like you and me to tell the world, He knew that *with His help we could do it. We can* do it; what remains to be seen is if we *will* do it.

Jesus did what we could not do for ourselves—He died to atone for our sins. Now He asks very simply that we do what He cannot do for himself—"Tell Them for Me."

Easter 1985 is a pivotal time in human history. We could tip the scales of history by acting now and not later with a great Easter Offering for World Evangelization. A miraculous outpouring of giving will thrust us toward the future joyfully proclaiming the gospel of Jesus Christ for all the world to hear!

"Tell Them for Me . . ."

Yes, Jesus, I will!

# SPIRITUALLY PROUD? RIDICULOUS!

by DELLORA WEST

**C**OULD THE PASTOR'S REMARKS about being spiritually proud possibly be given credence? Despite his gentle tone, the impact was incredible! Could this subtle evil have crept unawares into our ranks, particularly among those of us mature Christians who have served God long and well?

As I slowly recovered from shocked incredulity, I reluctantly and sadly faced the unpalatable fact that his remarks did indeed contain more than an element of truth. Immediately I asked myself some soul-searching questions:

Have I been scrupulously careful to lift up Jesus instead of myself?

Do I seek man's approbation more than God's?

Could I be overly concerned about receiving proper recognition for my modest accomplishments?

Do I harbor hidden personal or professional jealousies?

Can I sincerely rejoice when someone succeeds where I have not done as well?

Can I experience genuine admiration for someone more talented than I?

Am I willing to serve in remote areas that command little or no attention?

Has my long record of dedicated service caused me to relax with satisfaction and adopt the attitude: "I've served my time—now let the younger ones take over"?

My goals and ambitions must never supersede biblical principles of personal, business, and professional relationships. I must also guard diligently against a "holier-than-thou" attitude, remembering that self-confidence is a precarious balance between self-effacement and carnal pride.

If I am to be an effective soul-winner, I must love others, serve humbly in whatever area I can, and witness boldly with a noticeable absence of "me."

*DELLORA WEST is a free-lance writer and a member of the Oklahoma City Lakeview Park Church.*



# NEW METHOD FOR PRIVATE DEVOTIONS

by GORDON CHILVERS

**H**OW CAN WE KEEP our personal devotions vital? I got an unexpected answer to this question when I visited my friend Harry. He showed me into the room where earlier he had had his personal devotions. I noticed his Bible and newspaper were together and expressed some surprise. He replied, "I use my newspaper to get subjects for praying."

This seemed strange to me at first. Did not the newspapers contain information and pictures that were more likely to inflame passions than to provide a guide for praying? Yes, but they contained more than that.

I decided to try it. I took a subject from the newspaper and got God's comments on the item from the Bible.

This idea has a basis in Christian experience. The outstanding Charles H. Spurgeon wrote, "I have read the newspaper during the last three months in order that I might find illustrations of the teaching of our Heavenly Father's Word." John Newton, author of "Amazing Grace," said, "I read the newspapers in order that I may see how my Heavenly Father governs the universe."

The first paper I picked

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*GORDON CHILVERS is a free-lance writer from Norwich, England.*

up had this headline: "President Reagan Has to Make Crucial Decision." How far-reaching can be the results that flow from a vital decision that he makes! He is the most influential person in the world of international politics. His decisions can affect the lives of almost all the people on earth at any time. Indeed the people of succeeding generations could be helped or hurt by a president's decision made 20 years earlier.

To make the best decisions, he must want to make them and have the wisdom to know what they are. Then he must have the courage to do what he knows he ought to do.

I was reminded of God's command that we should pray for those who are in authority (1 Timothy 2:1-2). This would include the pres-

ident and all who exercise authority in business and politics everywhere.

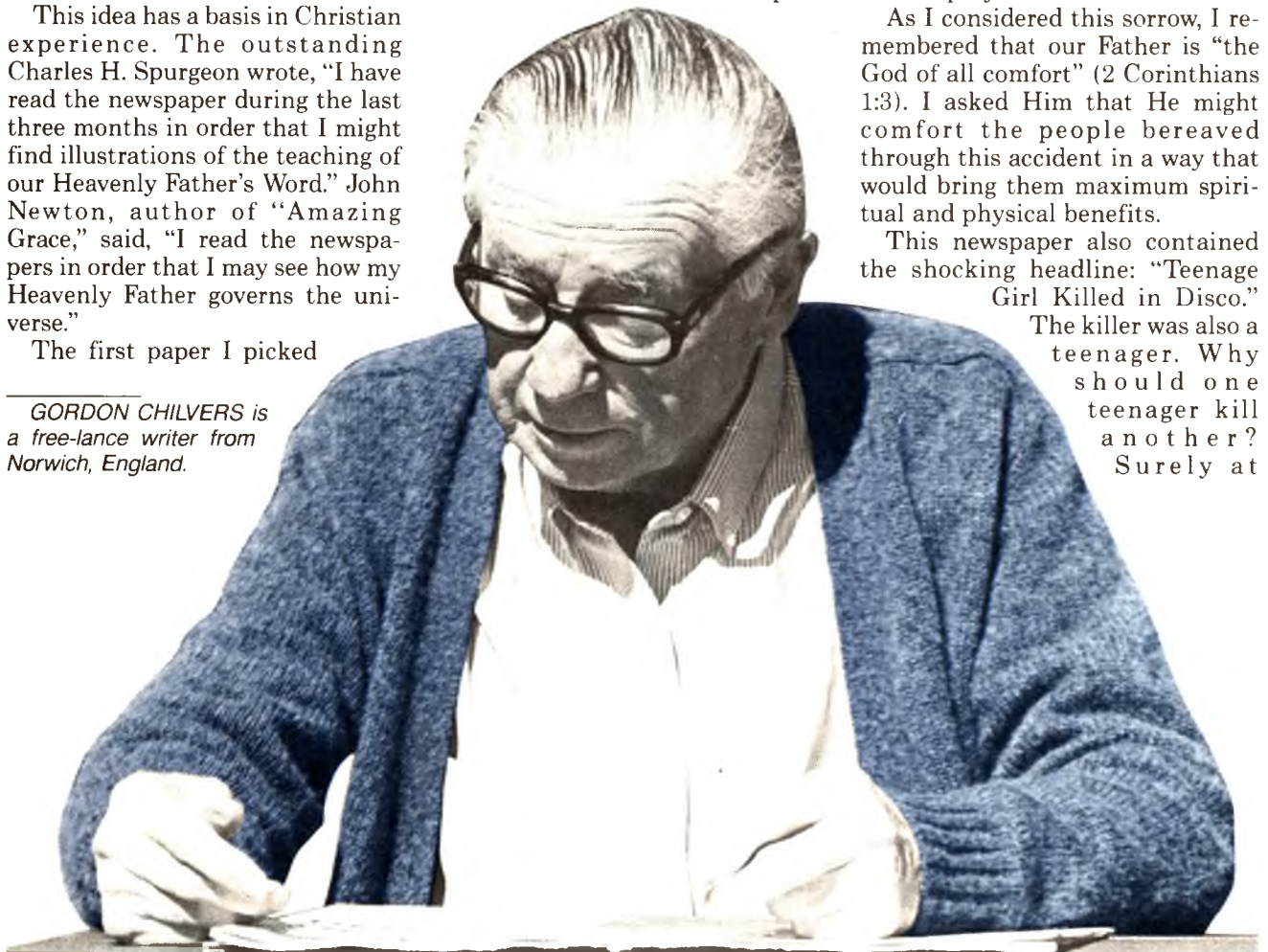
Another headline told me: "Air-crash: All Feared Dead." How often people are ushered from this world into eternity without a moment's notice! What sorrow lies beyond that announcement! In this instance no names were given, because the victims did not include any well-known personalities. Though unknown to a large circle, these people were all related to someone. Children would never see their father or mother on earth again. Husband and wife had met here for the last time.

What tremendous pain this crash caused to those who were many miles away from it! What could I pray for them?

As I considered this sorrow, I remembered that our Father is "the God of all comfort" (2 Corinthians 1:3). I asked Him that He might comfort the people bereaved through this accident in a way that would bring them maximum spiritual and physical benefits.

This newspaper also contained the shocking headline: "Teenage Girl Killed in Disco."

The killer was also a teenager. Why should one teenager kill another? Surely at



John N. White



that age life is enjoyable! Whatever the immediate reason for the murder, the paper did not divulge it; back of it was hatred.

Hatred has sprung up in many people's hearts. It must be restrained, for it is the road to murder. Instead we need love, the fruit of the Spirit that comes to us when we open up our lives to Him and follow His leading.

When I picked up another paper, one headline shrieked: "Intense Fighting in Lebanon." Some of the people who live there are Christians. These include missionaries at work in the area where hundreds of people were killed in this battle. True, God can protect His people from all physical harm. Yet He does not always decide to do it.

What should we pray for this country and its people? At this moment, evil people are conceiving wicked plans of aggression. We could pray that God would frustrate their malicious purposes. We can also ask God that peace might come soon to that country and a fair solution reached. Peace is desirable

that suffering may end and that God's people may have the opportunity to promote their spiritual growth (1 Timothy 2:2).

One newspaper's headline pointed out: "No Room for Conscience in 40 Countries." I was shocked when I read that people who live in about half of the countries in the world do not enjoy full liberty. We sometimes restrict the curtailment of religious liberty to Russia and other Eastern European countries. In Albania it is a criminal offense to possess a Bible. Other countries, such as Afghanistan, Egypt, Iran, Kuwait, and Turkey, impose severe restrictions on Christian worship.

Consider what loss of Christian freedom means. We can thank God for what He has granted to us. Then we can ask that He would grant success to all who are working for freedom among oppressed people. We can also pray that Christians will be brave yet tactful in their witness.

Another newspaper headline announced: "Millions of People Have

Learned to Read." Various agencies are teaching people to read. Many people whose ancestors never read a word in their own languages can now read fluently. The burning question is: What are they reading? Communism is always alert to take advantage of such situations. Communists will supply well-printed attractive pieces of literature at low cost. The effect of their success could be devastating.

We want them to read Christian literature. I prayed that God would raise up translators who would give the people an accurate translation of the Bible, or parts of it, in the native language. I also asked God to move people to give essential funds for this work and for the printing of Christian literature.

When I took up the idea of linking the Bible and the newspaper for praying, I soon became enthusiastic for it. At first it may seem as strange to you as it did to me. Soon you will find that it helps to solve the problem of keeping your praying vital and up to date. □

## Stewardship—Now and Forever

by ROBERT D. HEMPEL

**D**OROTHY RODEFFER grew up in a preacher's home. Her parents, Rev. and Mrs. I. F. Rodeffer, had given their lives to the rigorous work of home missions. Their commitment to the Savior was contagious, and Dorothy has always been deeply involved in the life of the church. At one time, she worked for the Nazarene Radio League with Dr. T. W. Willingham, Rev. Stanley Whitcanack, and Dr. Russell V. DeLong, before moving to Cheyenne, Wyo., to care for her aging parents, who were in semiretirement there.

After her parents died in the late 1970s, Dorothy continued to serve the Lord with time, talent, and money! Whether it was playing the piano, teaching a Sunday School class, or just showing some special love for the parsonage family, her commitment never wavered.

In the fall of 1982, her pastor, Rev. Stanley D. Aubrey, told me that Dorothy wished to speak with a representative from our Life Income office. It was my privilege to visit with her not long afterwards.

*This information was submitted by Life Income Services of the Division of Finance, which is directed by Robert D. Hempel.*

**"Because  
YOU GAVE..."**

As Dorothy had never married, she had been giving serious thought to her stewardship responsibilities after death. She wanted to be assured that her somewhat modest assets would continue to serve the Lord when she no longer needed them.

A revocable trust was established and her home, stocks, life insurance, and instruments at the local bank were all assigned to the trust. If the need arises, Dorothy can revoke it in part or in total. If not, her local church will receive a share and Rocky Mountain District home missions—a special love of her preacher father—will be blessed. World Mission, a lifelong concern of Dorothy's heart, will also reap from the estate of this handmaiden of the Lord. She lives on today, excited to know that her house is "in order," however suddenly she may be summoned home.

Dorothy's story is duplicated hundreds of times every year—with bequests to our colleges, our seminary, our Bible college, and many other special areas of ministry, all through the office of Life Income Gifts Services.

The budget for Life Income Gifts Services is partially accounted for through your giving toward the General Budget. The exciting stories of Dorothy Rodeffer, "the Browns, the Joneses, the Smiths"—and their commitment of their assets to Kingdom work—are made possible *because you gave!* Thank you for your faithfulness. □





# When Mary Prays

by MARSHA HAMILTON

**M**Y FRIEND, MARY, is over 80 years old. She has been a Christian for over 60 years. The time she has spent with God and in His service has put a “shine” on her. The Lord shines in her life with a radiance that warms my heart. A couple of years ago God showed me a valuable lesson. He used Mary to do it, although she didn’t know it.

She visited with us for a week, and it was good to have her in our home again. We looked forward to her visits. We had invited her to be

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*MARSHA HAMILTON is the wife of the pastor of the Cartersville, Georgia, Church of the Nazarene.*

our guest and travel with us to and from conventions, district assembly, and camp meeting services.

She came a couple of days early. The morning after her arrival I got up early, dressed, and waited for Mary to come in for tea, so we could talk. She didn’t come out right away, so I decided to talk to the Lord about some things. Ten minutes later I tiptoed past her door to listen for some sign that she was up. I heard her praying. Softly, from behind the closed door, came a pleading sound.

I went back into the family room and waited. No sign of Mary. After eating a piece of toast and drinking coffee, I tiptoed back down the hallway and lingered near the closed

door to the guest room. From within, I heard sounds of agony—a low groan that swelled as if she were carrying a great burden for which her heart was breaking.

Realizing I was practically eavesdropping, I retreated into the family room once more. Mary was still praying, and the way she prayed told me that God was still listening! I felt a little twinge of conviction as my heart seemed to whisper those same words that Jesus had spoken to Martha: “Mary hath chosen that good part . . .” (Luke 10:42). Eventually, Mary came out of her prayer closet, and we visited for a while. All day the sounds of her groaning and agonizing in prayer haunted me. It was clear that God was trying to tell me something.

The next day started the same way. When I passed Mary’s door I could hear “Yes . . . yes, Lord . . .” I kept going.

The conventions started. The meetings were long but fruitful. We stayed over for evening camp meeting service. As we started out for supper Mary said, “I’ll not be taking supper out this evening. You folks go ahead, and I’ll see you later. I’m going to try to get a nap.” Then she made her way into the dark sanctuary and found a quiet pew in the back, under the balcony.

I looked for Mary, the first thing, upon our return. I searched the sanctuary to see if she was still napping. I walked up and down the aisles looking for her. As I approached the dark corner under the balcony, there came a sound from the back pew. It was God’s child, pouring her heart out for the coming service. I backed away quietly and left the sanctuary.

Mary sat with us that night and every now and then I would see her out of the corner of my eye. Her eyes were closed and I thought she was sleeping, but her lips were moving just a little. She was praying again.

Night after night Mary kept her rendezvous with God on the back pew, in that dark corner under the balcony.

God, in His wisdom, was allowing me to see Mary’s prayer life close up. I don’t know what she prayed, but I have a good idea what some of the subjects were.

God did some business that



week. The altar was lined most nights, and one night we had no preaching because the Holy Spirit used the song service to convict and move hearts of the congregation. The altar service that night was at least two hours long. There were many victories.

Before the Saturday night service started, I was standing in the aisle of the sanctuary, laughing and talking with friends. Mary had gone to freshen up. When she came back I introduced her to my friends. As the service began we found a place to sit. I assumed Mary would sit with us, but she smiled and said, "I already have a friend to sit with, and I have a spot picked out toward the back. I'll see you after the service." I was happy that Mary was with friends, although a little disappointed that she wouldn't be sitting with me that night.

As the service began, trying to be inconspicuous, I turned around to spot Mary in the crowd. When I saw her she was by herself, head bowed, hand propped in front of her mouth. I felt sorry for her because her friends didn't show up. I thought, "Poor Mary, sitting all alone." Just then her hand dropped away from her face, and I could see her lips moving, as if talking to

## I AM THE DOOR...John 10:9

*Our Lord told Moses: "On the fourteenth day  
Of the first month, you needs must take a lamb—  
Young, male, and spotless—and, come evening, slay  
The guiltless and apply the blood to jamb  
And lintel of your door; and it will be  
That when I pass in judgment through the land,  
That blood-stained door shall be a sign to Me  
That you should live." And so, friend, understand:  
Our lives sprang from the fact of God's Lamb slain  
When God looked down and marked our Door's red stain.*

—WILLIAM DAVID GEBBY  
Indianapolis, Indiana

someone. Then I knew. She was praying. Her friend was God. I wondered how many others were pleading for our needs there that night. If the congregation was depending on me we would, at best, have a good time of fellowship.

God helped me that night. All week I thought of myself as Martha instead of Marsha. I eagerly opened my Bible and searched for the scripture, Luke 11:1. Along with

one of the disciples, I declared, "Lord, teach us to pray . . ."

I'm still working on my prayer life and devotion to the Lord. As for Mary, she's still holding the church up in prayer and still agonizing over the lost.

God showed me a "prayer warrior" in action. I want to be more like Mary and less like Martha, because when Mary prays, God listens. □

## Book Brief

### FOUNDATIONS OF FAITH

A Catechism for Children in Grade Six



DONNA FILLMORE and  
ROBERT D. TROUTMAN  
editors



I'VE BEEN ASKED to introduce you to the new catechism course, which is not a book, but a resource packet with leader's guide, children's packet, and completion certificates.

All kinds of good reasons can be found for starting *Foundations of Faith* classes each spring or summer in your church. First of all, this is a "grown-up study"—a challenging 13-week course for sixth graders based on our Articles of Faith. According to the editors, "It will be difficult for children younger than those in the lat-

ter half of grade six to understand what is being taught." In other words, you have to be *almost* a seventh grader. Ask any sixth grader how he feels about that. It's a preteen activity, not baby stuff.

The other side of that coin is the all-around benefit in pulling sixth graders out of children's church the last quarter of each year. Fifth graders will especially appreciate their vacating the top rung of the ladder.

Secondly, entrance into teen years is a vulnerable time. Curious and questioning, sixth graders are ready for the stabilizing answers given in this course pertaining to the beliefs of their own church. Catechism makes all the pieces of the puzzle—facts learned about the Bible and church in childhood years—fall into place.

Fun learning activities have not been excluded. As a matter of fact, I'm excited about the course, and I'd rather teach it than write about it. The editors have done a super job, and the course has tremendous potential as an after-school class in a home, a Saturday morning session with the pastor, or as suggested, a special class during the children's church for "the big kids." □

—Evelyn A. Stenbock

Leader's Resource Packet contains Leader's Guide.  
64 pages. 8½" x 11". To order see page 23.

# the editor's STANDPOINT

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## PALMS AND CROSSES

Palm Sunday approaches. I think anyone who has faithfully proclaimed the gospel and expounded the Scriptures gains a particular appreciation for Palm Sunday. Jesus was acclaimed but not accepted. He was cheered but His message went unheeded. When the shouting died down and the crowd disappeared, the Cross was waiting.

One of the major frustrations of the preaching ministry is the people who laud your efforts, sometimes gushy with compliments, but do not believe and obey the truth you declare. They will commend your sermons, like pouring honey on hotcakes, but they will not seriously follow the Christ you preach.

Often their praise and support lasts only until you cross them. When truth bares their sin, unmasks their idols, challenges their comfort, or contradicts their notions, they can turn suddenly and savagely upon the bearer of truth. Hosannas can swiftly change to shouts of "Crucify him."

Our Lord's worst enemies were found among the deep-

ly religious and strongly conservative men of His time—the Pharisees. They kept their rules and performed their rituals with diligence, but they could hate, oppose, slander, and kill with equal passion. These extreme right-wingers were as arrogant and cruel as any ultra left-wingers. What's new?

In an early pastorate, upon our arrival, one of the members couldn't do enough for us. She waved palms with vigor. But the first time my ministry clashed with her will-to-power, the sparks flew and the powder kegs exploded. Shouting turned to pouting, back patting to back stabbing. Compliments gave way to slander. All the while she professed spiritual eminence in the congregation.

Palm Sunday—the day crowds shouted and Jesus sobbed. Palm Sunday—the day branches waved and a cross was fashioned. Palm Sunday—the day of shallow acclaim, prelude to a lonely anguish. Ah, yes, I understand Palm Sunday.

But Easter Sunday was on the horizon!

## THE COMFORT OF FRIENDS

Death had raided our family before, so when Mother died I expected people to respond as they did. Most of what friends said was true and good, supportive and encouraging. Especially helpful were those who reminded me of certain relevant promises from the Bible.

One or two said foolish things, foolish for what they implied about God and for what they asserted about death. But these were also friends speaking, so I listened without resentment as well as without agreement. I knew their intentions were kind, so I rejected their words in my mind but I hugged their intended comfort to my heart. After all, my grief does not license me to be insensitive toward well-meaning people.

Among the choicest things said to me was a brief remark on a card from dear friends Jim and Dorothy Hamilton. After assurances of prayer, they added, "Thank God for Christian mothers—and for the resurrection!"

Yes, thank God for Christian mothers. They bequeath to us the priceless legacy of good memories. And thank

God for the resurrection. It reminds us that passing time does something better than heal our heartaches; elapsed time brings us closer to our ultimate triumph over death and to a glorious reunion with those who lived and died trusting in Christ.

Death *looks* so final when a casket is closed and lowered into a grave. But the finality of death is a myth and a lie. Jesus Christ is coming. The dead will be raised. The Lord's people will serve Him forever without sin, pain, death, or sorrow—forever! That is the sustaining hope created by the resurrection of Christ, which is the pledge of our resurrection. Good-bye is only "till we meet again."

My personal experience of grief has served to reinforce what I have long known, that friendships make a man truly wealthy. More than I can say, I appreciate the friends who rallied to me when death came for Mother. God has blessed me abundantly, and His blessings have come through human channels. I am deeply and eternally indebted to people for their numberless kindnesses.



Some folks have to poll their in-group before they take any steps ordered by the Lord. To be unpopular is anathema to the fainthearted.

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## CRIPPLING RESERVATIONS

Jesus taught His disciples to pray, “Our Father . . . thy will be done.” Sometimes when I read that, I think of Augustine, great preacher and theologian of the fourth century. He confessed that his conversion was delayed because he prayed with reservations: “Lord, make me clean—but not yet!” That is how some have reacted to the blunt petition in prayer that Jesus taught.

“Thy will be done”—unless it crosses my will! How eager we can be to have our own ways. We clamor for the recognition of our rights, our desires, our plans. How disastrous it would be if God loved us so little that He consented to our whims, impulses, and selfish demands. If His will be done, our wills must submit, but that surrender is our true liberation.

“Thy will be done”—unless it interrupts my plans! We want God to schedule His demands upon us at times that do not keep us from fulfilling our own scheduled activities. Visit for the church on a night when the home team is playing? Go to church on a Friday night during revival meeting instead of shopping for groceries? Give priority to devotional life over social engage-

ments? How ridiculous—unless we are serious about putting God first.

“Thy will be done”—unless it requires my money! Surely a man is exempt from tithing who has unpaid bills. Surely we can’t be expected to spend \$5.00 on a *Herald* subscription just because we joyfully spend \$50.00 for football tickets. Surely we can’t be responsible for starving people when we need expensive reducing equipment for our homes.

“Thy will be done”—unless it offends my friends! How many are more concerned about pleasing their friends than obeying the Lord! Bondage to human opinion and inordinate desire for acceptance with one’s peer group are often snares for the soul. Some folks have to poll their in-group before they take any steps ordered by the Lord. To be unpopular is anathema to the fainthearted.

Reservations will drain us of spiritual life and rob us of victory. We must learn to pray, “Thy will be done—at any cost.” □

## A GRACIOUS CHALLENGER

What do others think of us? Few of them ever say, and few of us dare to ask. If we knew, we would discover that our guesses are often wrong.

On Sunday, February 3, Jean Darling visited our Kansas City First Church. She talked to the Sunday School class to which Doris and I belong. In the course of her remarks, she recalled speaking on “missionary day” of a camp meeting where I was preaching. She had returned to North America from India, and one thing overwhelmed her, the enormous contrast between our affluence and their poverty.

“All I talked about was poverty,” she said. Then she disclosed a surprising reaction, surprising to me at least. She had become embarrassed, fearing that I would think of her as overly emotional and unduly sentimental in her message.

As we conversed later I assured her that I got no such impression at the time. Later, at home, I wondered just how I had felt about her at the camp meeting. So I checked my Journal entry for Saturday, July 26, 1980. It began: “Today was ‘missionary day’ and I had no

assignment until tonight. Veteran missionary to India, Jean Darling, spoke to our morning congregation. She is a gracious lady.”

That was my strongest impression, her graciousness. I used the term in its biblical sense, the beauty that comes to expression in kindness. Her compassion for the poor and hurting of India quickened my own concern for others.

She still affects me that way. Going home from church, I said to Doris, “Jean Darling is a great woman.” Not great in the world’s shallow concept of greatness—famous, wealthy, successful in exploiting situations for one’s own advantage—but great in strength of character, nobility of purpose, and devotion to good.

So her fears were groundless, her embarrassment needless. But what if I had thought her maudlin? My opinion would not be worth a nickel stacked beside her love, concern, and service as Christ’s missionary. I thank God for all who share her spirit and task. They make me want to be a better servant of Christ and others. □

its spiritual significance, baptism has the psychological impact of increasing commitment to Christ and to the body of believers. I implore pastors to give careful study to the meaning of baptism and begin to teach and inspire their congregations to deeper commitment to Christ through sermons on this topic, which was so important to the New Testament Church.

Joseph E. Kennell  
Bowling Green, Ohio

**"REALISM" APPROVED**

In light of apparent continuing support of nationalistic interpretations of God and history; it is reasonable to praise Bryan Stone's "Christian Realism." If there can be no positive approach of "enemies" for the Christian, then indeed we do insist on negating Jesus' positive, passive approaches to evil actions by evil men.

The power of weaponry did not prevail at Jericho, against Midian, or deliver Samaria and Jerusalem from evil, but God-raised Assyrians. Our enemy is Satan and he is delivered up. The "sword of the Lord" would lead the prevailing church into the very gates of hell; and so are we called.

Trust must be in God, not in technological advances or political philosophies. What a delight that Mr. Stone calls for positive action, believes Jesus meant what He said about turning the other cheek, and calls us to be Christians, first of all.

Jackson Thomas  
San Antonio, Texas

**"REALISM" CHALLENGED**

In response to Bryan Stone's article ("Christian Realism," Nov. 1) it should be noted that while Christians must not have their views dictated by society, a call for deterrence does not have to be less than Christian.

We are saddened and concerned that there is an arms race at all. I for one reject the repulsive "Armageddon theology" proposed (and later denied) by several conservative evangelicals. But a case can be made for a thoughtful Christian call for a strong defense.

While believing in the power of God's unconditional love, it is not unchristian to recognize and deal with systematic evil.

The idea that "unconditional love conquers all hatred and war" denies a major theological premise: the free will of humankind. To assert, as Mr. Stone has, that people and institu-

tions will inevitably be won over is to strip humanity of the power of choice that is given by God, which can result in pleasant or tragic consequences.

Granted, nuclear buildup cannot be the most desirable solution. Yet how many of our choices permit us the luxury of a clear-cut answer? Mr. Stone's position is a valid Christian choice, yet not necessarily the best one, and certainly not the only one.

Edward J. Gorham  
Washington, New Jersey

**ONE READER'S METHOD**

I don't have much time to read, so I appreciate McCumber's short and to the point writing. My pet peeve is a two-page article that could've been said in one paragraph, and big words I have to translate into everyday language.

**First read:** the letters to the editor.

**Second:** The Answer Corner (I do love a bit of controversy from time to time).

**Third:** News of Religion because it's right across the page.

**Fourth:** The Editor's Standpoint.

Then I go back and start all over from the beginning. I do appreciate the efforts of all concerned.

LaMaye Smith  
Okanogan, Washington

# AGE NO BARRIER TO GRACE

by LORAIN M. GRANGER

**A**UNT VIVIAN was 77 and Uncle Wilbur 79. They had been married 60 years but had never attended church and did not know the Lord. Aunt Vivian's younger brother, Kermit Boyce, a minister in the Church of the Nazarene, had died in the spring of 1982 and now there was no one to share the message of salvation faith with them.

Aunt Vivian's brother had preached his last sermon on Mother's Day in 1982, just a few days before he drowned in a boating accident. In this sermon, which he had taped, he told how he had found the Lord and gave a glorious testimony of his faith. I took Aunt Vivian a tape of his sermon. She and Uncle Wilbur

LORAIN M. GRANGER is NWMS president at Central Church of the Nazarene in Flint, Michigan.

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

played it many, many times, and they became hungry to know the Lord.

In April of 1983, Pastor Jerry Street took a Nazarenes In Action team to their home and a bridge was begun. Again in September, Pastor Street went to Aunt Vivian and Uncle Wilbur's home with an NIA team. This time the gospel was presented and Aunt Vivian opened her heart and accepted Jesus as her Savior. The next day Pastor Street went back to do the Basic Bible Study No. 1, and while doing the Bible study the gospel was presented again. Uncle Wilbur opened his heart to Jesus.

The following week, Pastor Street took Teri Johnson, a young mother from our church, to be their spiritual parent and to continue the Bible studies with them. They are growing spiritually, love Teri, and eagerly await her visit each week. In an impressive Sunday evening service on November 13, 1983, Pastor Allen Dace baptized Aunt Vivian and Uncle Wilbur and they joined the Church of the Nazarene. Isn't God good! □



# **YOUR INVESTMENT**

**THROUGH THE GENERAL BUDGET AND  
SPECIAL OFFERINGS**

**HAS PAID  
RICH, SPIRITUAL  
DIVIDENDS**

---

**JESUS' LAST WORDS TO HIS DISCIPLES  
BEFORE HIS ASCENSION WERE:**

**“Ye shall be witnesses  
unto me . . . unto the  
uttermost part of the earth.”**

---

## Because you gave:



---

The Church of the Nazarene has 609 missionaries serving in world areas.



---

The Church of the Nazarene currently has organized work in 75 countries.



---

During the past quinquennium over 2 million patients were treated in Nazarene World Mission hospitals and clinics.



---

The Church of the Nazarene has 36 Bible schools and seminaries in World Mission regions. These Bible training centers operate at every educational level from high school through graduate level.



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More than 20,000 children attend Nazarene World Mission educational institutions from nursery through junior college, teacher colleges, and nurses training colleges.



6

---

Over 2,000 national pastors and leaders work on 136 Nazarene World Mission districts.

7

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Nazarene World Mission church membership increased by 26% during the past quinquennium.

*Your prayers, your giving, your witnessing, your working—in concert with His “great commission” have done an effective work thus far, but letters continue to arrive weekly requesting that the Church of the Nazarene “bring its holiness message” to new countries—countries that are open and waiting.*

---

**Your continued,  
generous support  
will help to carry  
His witness to the  
“uttermost part.”**

---

**“... look on the fields; for they  
are white already to harvest”**

—Jesus

---

# “Tell Them for Me”

1985 EASTER OFFERING  
FOR WORLD EVANGELISM



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**GOAL: \$9,500,000**



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D. Moody Gunter  
South Carolina



Jonathan Gasset  
North Florida



F. Thomas Bailey  
Dakota

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Highest percent: Illinois District  
Jim Blue, *campaign manager*  
John Hancock, *superintendent*

**Group III** (5,000-6,499 members)  
Highest percent: South Carolina District  
Mrs. Leota Downing, *campaign manager*  
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**Group II** (6,500-8,499 members)  
Highest percent: Indianapolis District  
Bryan Solomon, *campaign manager*  
John Hay, *superintendent*

**Group IV** (3,500-4,999 members)  
Highest percent: North Florida District  
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**Group V** (3,499 members or less)  
Highest percent: Dakota District  
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Others attaining 100 percent or more: West Texas, Maine, Southeast Oklahoma, Alaska, Nebraska, and Wisconsin. Superintendents of districts attaining 100 percent or more of the goals will be presented certificates at their district assembly by the presiding general superintendent. They are:



Gene Fuller  
West Texas



J. E. Shankel  
Maine



Wendell O. Paris  
Southeast Oklahoma



Roger Wegner  
Alaska



James Diehl  
Nebraska



J. Ted Holstein  
Wisconsin

Beginning in February the theme "Sharing Christ and the Church" is being used across the church for the 1985 *Herald of Holiness* campaign. Subscribing to and sending the *Herald of Holiness* is an excellent way to share Christ and our church with others.

## FOR CHRIST'S LOVE COMPELS US

# IN THE NEWS

## PEOPLE AND PLACES

### GOLDEN GATE MINISTRIES OPENS NEW MISSION CENTER

January 6, the third anniversary of Golden Gate Community, a new ministry branch was officially opened at 2304 McKinley, Berkeley. Northern California District Superintendent Clarence Kinzler, Pastor/Director Michael Christensen, actor D. Paul Thomas, and a full congregation cele-



Pictured (l. to r.) are Becky Laird, board member, and Michael's fiancée, and Michael Christensen, pastor/director of Golden Gate Ministries, at fellowship time following at the center.

brated the start of the new mission center.

Bresee Center Berkeley is the new name for an old church started in 1897 by Dr. P. F. Bresee, founder of the Church of the Nazarene.

The Berkeley church, once a "center of holy fire," had a dwindling membership caused by radical changes in the Berkeley scene. September 1984, the church was to be closed. But hope was rekindled by the decision of District Superintendent Kinzler to make the Berkeley church part of Golden Gate Ministries network of urban mission projects sponsored by the Church of the Nazarene.

Bresee Center Berkeley, after initial funding, renovation, and equipping, has a threefold ministry and purpose: (1) a *worship center* for a growing urban congregation with a campus ministry; (2) a neighborhood *mission center* addressing immediate needs, particularly those of the 31.3 percent lower income single mothers who live within four square blocks of the facility; and (3) *district training center* to equip pastors and laity for ministry through zone meetings, workshops, seminars, and multimedia presentations. Doug and Anne Hardy have been assigned to pastor the mission.

Golden Gate Ministries, which operates Bresee Center Berkeley and the Oak Street House in San Francisco, is

a district-sponsored project of the Church of the Nazarene whose purpose is to promote *worship, community, and mission* in the city. □

### BOARD OF PENSIONS RECEIVES ANNUAL REPORT

Dr. Dean Wessels, administrator of the Board of Pensions and director of Pensions and Benefits Services, recently gave his 29th annual report to members of the Board of Pensions. The following highlights for the year 1984 were included in his report:

1. The number of people served by the "Basic" Pension Program was 2,571, a 5 percent annual increase. Pensions paid totaled \$3.7 million, a monthly average of \$308,014. In addition to the regular pension, a special 13th-month bonus check was issued to all members of the pension roll. The additional amount totaled \$311,380, making a grand total of pensions paid for 1984 over \$4 million.

2. During the year, 154 individuals or families were granted benevolence assistance.

3. The denominational average for



D. Paul Thomas at Bresee Center Berkeley opening

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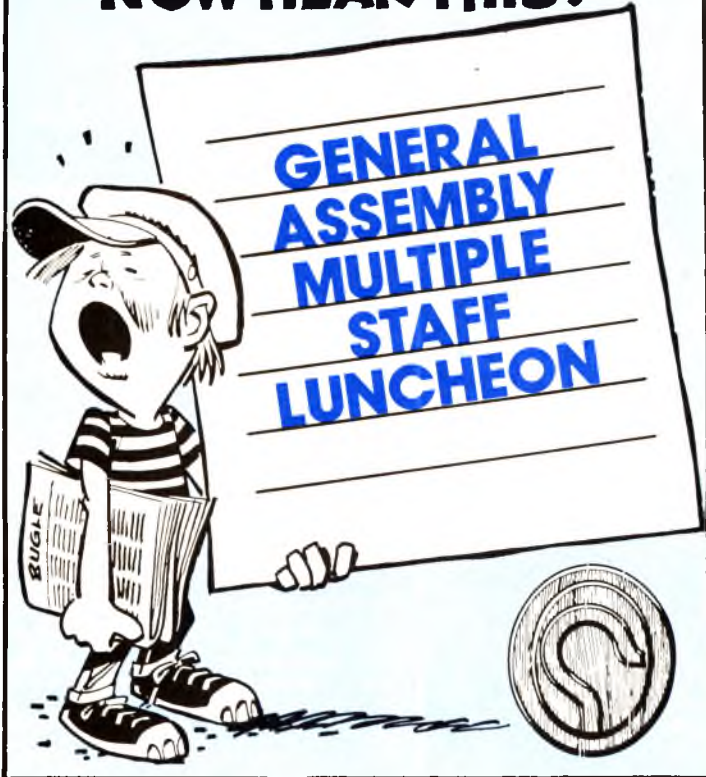
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# BULLETIN!

## NOW HEAR THIS:



**FOR:** ALL NAZARENE ASSOCIATES AND SPOUSES

**DATE:** SATURDAY JUNE 22, 1985

**TIME:** 12:00 NOON

**PLACE:** ORANGEWOOD BALLROOM QUALITY INN ANAHEIM, CALIF.

**COST:** \$6.00

**ADMISSION:** TICKET (sent by Pastoral Ministries when payment is received)

**R.S.V.P.:** APRIL 15, 1985

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**Kansas City, MO 64131**  
**(816-333-7000, ext. 482)**

payment of the Pensions and Benefits Fund during the 1983-84 assembly year was 91.82 percent. This was the highest denominational average since the 1979-80 assembly year. Nine districts paid 100 percent or more of their fund amount and a total of 72 districts out of the 81 U.S. and Canadian districts participating last year paid 90 percent or more of their assembly year fund amount.

4. Contributions into the Nazarene Supplemental Retirement Program (TSA, IRA, and KEOGH) totaled more than \$4.5 million for the year, which was more than a 13 percent increase over the total contributions for 1983. During the year, over 400 new enrollees joined the program.

5. Over 10,000 Nazarene ministers, church-employed laymen, and families were covered under the Group Term Life Insurance programs. Total coverage volume (including the AD&D rider) exceeded \$308 million. Life insurance claims actually paid totaled \$583,125.

6. In just a year and a half, the Nazarene Health and Hospitalization Program (NHHP) enrolled 32 of the U.S. districts (over 42 percent) and two church agencies. At year's end, over 2,000 church employees were covered.

Medical claims paid in 1984 totaled \$2,648,509 and dental claims paid totaled \$33,185.

Dr. Wessels reported that 1984 was a year of growth and progress toward the board's twin goals of "Serving Those Who Serve Throughout Their Ministry" with insurance programs and informational resources and "Honoring the Trust" of the retired ministers and widows of ministers who have placed their faith in the church and in a God who would provide for their retirement needs. □

### NPH DAY CELEBRATED

Sunday, January 6, was Nazarene Publishing House Day. Walt Moore, a member of the publishing house Corporate Board, suggested several years ago that the first Sunday in January be set aside each year for the purpose of emphasizing the printing arm of the church. The idea was approved by the Board of General Superintendents and the General Board.

This year, Nashville First Church, publisher of the *Nazarene Weekly*, edited by Walt Moore, featured some interesting pictures and comments about NPH and its personnel. On NPH Sunday at First Church, Paul Eby, chair-

man of the Outreach Committee, read a letter to Walt from the manager of the publishing house, commending him for his initiative for the original idea and for his consistent support in celebrating this day.

A second letter from the manager addressed to Dr. Millard Reed, Nashville First Church pastor, was also read by Paul Eby. It recognized his untiring efforts in behalf of the church as chairman of the Reorganization Committee and as a member of the General Board.

A beautiful pen and pencil set was presented to both men, and Walt quipped, "These are write-nice." □



Pictured (l. to r.) are: Paul Eby, Millard Reed, and Walt Moore.



The new Mount Erie, Ill., church was dedicated October 7. District Superintendent John Hancock was the special speaker. Pastor Terry Horn and Rev. Earl Marvel, the first pastor, also participated in the service. The building was completed at a cost of \$150,000.



Recently the senior adult Sunday School class of the Cincinnati Clifton Avenue Church made it possible for five young people from Ethiopia to call home to their mother. Pictured (l. to r.) are Nancy Parks (class member), Tshai Leggesse, Yeshi Leggesse, Joe Leggesse, Pastor Richard L. Fisher, Dewey Moore (assistant teacher), Rahel Leggesse, and Hannah Leggesse. Mabell Fenton is the class teacher. The young people are students at God's Bible School and College and attend the Clifton Avenue Church.



Bucyrus, Ohio, First Church recently presented Mel, Mary, and Meredith Felts (center) with a check for \$3,954 to begin their missionary assignment in Swaziland, South Africa. Also pictured are Pastor and Mrs. Melvin L. Thompson (r.); Ira Pound (extreme r.), associate; and the Missionary Council.



*The Calling* undergoes final editing. Pictured (l. to r.) are editor Fred Paddock of Paddock Video, Kansas City; executive producer Dave Anderson of Media Services at Nazarene headquarters; and D. Paul Thomas, president of Victory Films, which produced the film.

### FILM ON THE WORK OF THE WINANS TO BE RELEASED AT GENERAL ASSEMBLY

A film based on the missionary work of Roger and Esther Carson Winans to Peru has been completed and will be premiered at the NWMS Convention at General Assembly.

Titled *The Calling*, the film is a docudrama chronicling the work of these pioneer Nazarene missionaries who carried the gospel to the head-hunting Aguaruna Indians.

Based on the writings of Esther Carson Winans, the film was shot on location on the coast of Peru and in the Amazon where the actual story took place.

The film is sponsored by the World Mission Division and will be available for release in July 1985 through the Nazarene Publishing House. □

—NN

## NEWS OF EVANGELISM

### SPIRIT OF REVIVAL CONTINUES AT MICHIGAN CHURCH

The evangelist came armed with an overhead projector, the Word of God, and a willingness to mix with the people.

The result, according to Pastor Jerry Ulrich of the *Cadillac, Mich., church* was a "real gully washer" of a revival last spring with results that continue to be felt.

Since that spring revival with **Rev. Udell Moss** as evangelist, a fall revival has been held with **Rev. Robert Fortner**, bringing a fresh spirit of renewal and lifting the congregation, according to the pastor.

Cadillac, Mich., is a city of 10,000 population with 34 churches. Of these,



only 2, one being the Church of the Nazarene, are growing. "The Church of the Nazarene has become the talk of the town," the pastor said.

Pastor Ulrich promoted the revivals especially in the midweek prayer meeting service. Special messages and special session of prayer preceded each revival.

During the spring revival six persons were saved; of these, three have moved from the community and three continue active in the church.

Ten persons professed sanctification during the "intense, spiritual atmosphere that permeated the meetings."

A remodeling project at the church during the time of the spring revival provided opportunity for the evangelist to work with the people and get to know them better.

The fall revival was of a different character, but no less blessed by God.

"Rev. Fortner sensed just where the people were," says Rev. Ulrich, "and began from there bringing a special ministry of renewal." □

## OUR COLLEGES AND SEMINARIES



### TNC AND TREVECCA KINDERHAUS ACCREDITED

The Southern Association of Colleges and Schools, through its Commission on Elementary Schools, has awarded continuing accreditation to Trevecca Kinderhaus, Trevecca Nazarene College, by action taken during the Association's 89th Annual Meeting



Dr. Raymond W. Hurn (center), Church Extension Ministries director, is shown with Rev. Jerry Lambert (l.), president of Nazarene Bible College, and Dr. William Prince (r.), president of Mount Vernon Nazarene College. They were 2 of the 12 presidents of Nazarene educational institutions who were present for the second annual "How to Plant a Church Seminar" at Pasadena, Calif. Hosted by Church Extension Ministries, all of the presidents also met with Dr. C. Peter Wagner of Fuller Theological Seminary and Dr. Carl F. George of Fuller Evangelistic Institute while in Pasadena.



Mid-America Nazarene College ministerial students recently toured the Nazarene Publishing House as a part of their church indoctrination. Dr. Richard Spindle is the faculty sponsor.

December 9-12, 1984. Kinderhaus is a preschool for three-, four-, and five-year-old children and serves as a laboratory school for college students majoring in early childhood education. Its director is Susan Johnson-Miller, and the program is administered by the Department of Education and Psychology, Dr. Tom Rosebrough, chairman.

The college was also granted a 10-year extension of accreditation by the Commission on Colleges and Universities.

Through accreditation, school staff and faculty members know conditions for teaching meet certain minimum standards and that efforts are continuously made to improve these conditions. Regional standards require adequate faculties and facilities and their effective use.

Founded in 1895, the Southern Association of Colleges and Schools is one

of six regional accrediting bodies in the United States. More than 11,000 member public and private universities, colleges, junior colleges, occupational institutions, secondary schools, middle schools, and elementary schools enroll approximately 5 million students. □

### ANNOUNCEMENT

Jacksonville, N.C., Faith Church will contact relatives or friends of yours who are serving at Camp Lejeune.

Camp Lejeune is the largest Marine Base on the East Coast of the U.S.A. Faith Church is four miles from the main gate, and its congregation is largely made up of servicemen and their families.

Contact Pastor William M. Mack, 1240 Piney Green Road, Jacksonville, NC 28540.

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## Church Choir Arrangements for PENTECOST SUNDAY—May 26

Every church plans special music for Christmas and Easter. Why not for Pentecost—a significant anniversary Sunday for Nazarene choirs to present music emphasizing the experience of Pentecost.



### BY MY SPIRIT

Music and scripture on the mission and ministry of the Holy Spirit. Thirteen songs compiled by R. W. Stringfield and arranged by Tom Keene include "Cleanse Me," "Ye Shall Be Witnesses." Approximately 30 minutes.

**BAMB-348** Choral Book\* ..... \$3.50  
**BAL-7084** Stereo Album ..... \$8.98  
**BAL-7084C** Book/Album ..... \$11.45



### LIFE IN THE SPIRIT

Fifteen well-known hymns for choir with narration and congregation involvement celebrates the wonder and power of Pentecost. Includes "Holy Spirit, Be My Guide," "Fill My Cup, Lord." Approximately 40 minutes.

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\*Information on Accompaniment Tapes available upon request.

*Octavo Arrangements (SATB) also suitable for Pentecost Sunday . . .*

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<b>BAAN-2528</b>	HEIRS TO THE KINGDOM, Kirk	<b>BAAT-1017</b>	YE SHALL BE WITNESSES, Kirk
<b>BAAN-2419</b>	HOLY SPIRIT, BE MY GUIDE (SSATB), Cope/Mickelson		
<b>BAAN-1145</b>	LET THY MANTLE FALL ON ME (SSATB), Hawkins/Mickelson		
<b>BAAT-1135</b>	O BLESSED HOLY SPIRIT, Fetteke		
<b>BAAT-1080</b>	RISE UP, O CHURCH, Skillings		

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**MALAWI SOUTH**—L. Domoya, P.O. Box 136, Zomba, Malawi

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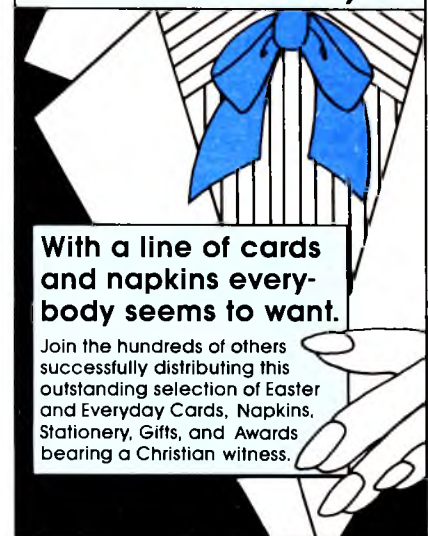
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## FOR THE RECORD

### DISTRICT ASSEMBLY INFORMATION

**ALABAMA SOUTH**—April 17-18. First Church of the Nazarene, 1101 Honeysuckle Rd., Dothan, AL 36301. Host Pastor: John Powell. General Superintendent: Dr. Orville W. Jenkins.

**WESTERN LATIN AMERICAN**—April 17-18. Boyle Heights Church of the Nazarene, 213 S. Breed Ave., Los Angeles, CA 90033. Host Pastor: Abel O. Curup. General Superintendent: Dr. Eugene L. Stowe.

**CENTRAL LATIN AMERICAN**—April 18-19. Iglesia Central del Nazareno, 1418 W. Woodlawn Ave., San Antonio, TX 78228. Host Pastor: Mario Sanchez. General Superintendent: Dr. Charles H. Strickland.

**CENTRAL CALIFORNIA**—April 19-20. Church of the Nazarene, 765 W. Henderson, Porterville, CA 93257. Host Pastor: Harold Stickney. General Superintendent: Dr. V. H. Lewis.

**NORTHWEST**—April 19-20. First Church of the Nazarene, 700 N. 40th Ave., Yakima, WA 98908. Host Pastor: Ronald Gilliland. General Superintendent: Dr. William M. Greathouse.

**LOUISIANA**—April 24-25. Huntington Park Church of the Nazarene, 6825 Pines Rd., Shreveport, LA 71129. Host Pastor: L. Wayne Quinn. General Superintendent: Dr. Eugene L. Stowe.

**WEST TEXAS**—April 25-26. First Church of the Naz-

arene, 4510 Ave. Q, Lubbock, TX 79412-3491. Host pastor: Jerome Hancock. General Superintendent: Dr. Charles H. Strickland.

**NEW YORK**—April 26-27. Lakeland Church of the Nazarene, 52 Cooper Rd., Denville, NJ 07834. Host Pastor: Kenneth Kern. General Superintendent: Dr. Jerald D. Johnson.

**OREGON PACIFIC**—April 26-27. First Church of the Nazarene, 1500 Market St. N.E., P.O. Box 7075, Salem, OR 97303. Host Pastor: H. B. London, Jr. General Superintendent: Dr. William M. Greathouse.

### NAZARENE CAMP MEETINGS

**ALASKA**—May 24 and 25 evenings, 26 all day. Church of the Nazarene, 229 Beluga Ave., Soldotna, AK 99669. Special worker: Dr. Charles H. Strickland, general superintendent. Roger J. Wegner, district superintendent.

**KANSAS CITY**—May 28—June 2. College Church of the Nazarene, 2020 E. Sheridan, Olathe, KS 66062. Special workers: Stephen Manley, speaker; Bob and Becky Gray, musicians. Milton B. Parrish, district superintendent.

### MOVING MINISTERS

**DENNIS A. BRENNER** from Saginaw (Mich.) First to Lansing (Mich.) First

**RONALD G. BUDD** from Covington, Ind., to Watseka, Ill.

**EARNEST H. CARTER** from Lebanon (Tenn.) First to Havelock, N.C.

**STEVE CHUNN** from Malvern, Ark., to Crosssett (Ark.) Parkway

**ROBERT T. COLLINS** to Allen Park, Mich.

**NORMAN R. COX** from Monterey, Tenn., to Elizabethton, Tenn.

**JAMES CROTHERS** from associate, St. Louis Ferguson, to associate, Richfield (Otisville, Mich.)

**HAROLD R. DIXON** to associate, Argillite, Ky.

**STAN R. ELLINGSON** to Richmond (New Richmond, Ohio)

**DENNIS D. FREY** from associate, Sterling (Ill.) First, to Champaign (Ill.) First

**WAYNE C. HENNEN** from Monroeville, Pa., to Edinboro (Pa.) Hillcrest

**MERLIN E. HUNTER** to Sacramento (Calif.) Cordova  
**RAYMOND JONES** from Hill Top (Shelbyville, Tenn.) to Warren Chapel (Decherd, Tenn.)

**CHARLES D. KNIGHT** from Elizabethton, Tenn., to Lebanon (Tenn.) First

**GLEN B. McMILLAN** from associate, Utica (Ohio) Hillside, to Syracuse, Ohio

**WILLIAM E. MONEV, SR.**, from Nady (Tichnor, Ark.) to Jonesboro (Ark.) Rogers Chapel

**BOB S. RICHBURG** from Stamps (Ark.) Community to associate, Texarkana (Ark.) First

**RONALD W. RICHMOND** from Monroe, Mich., to Hot Springs (Ark.) Lockhaven

**JOHN RUZICH** from Mattoon (Ill.) First to Winchester, Ind.

**LOREN E. SCHAFFER** from Columbus (Ohio) Bel-lows Avenue to Columbus (Miss.) First

**SCOTT M. SCUTT** from associate, Texarkana (Ark.) First, to Camden, Ark.

**LARRY H. SOUTH** from Malden (Mo.) First to Mena, Ark.

**SAMUEL H. SOUTHERLAND** from associate, Jacksonville (Fla.) Central, to Jacksonville (Fla.) Grace

**PAUL C. TUBBS** from Redkey, Ind., to Berne, Ind.

**RICHARD C. WAGNER** from Barberton (Ohio) Mount Summit to Jacksonville (Fla.) Lem Turner Road

**RUSSELL A. WALBORN** from associate, Benton (Ark.) First, to Malvern, Ark.





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

## VITAL STATISTICS

### DEATHS

REV. WALTER M. BAKER, 87, Jan. 27, Salisbury, Md. Survivors: son Donald M.; 3 granddaughters; 10 great-grandchildren; several great-great-grandchildren; 1 brother; 1 sister Ministry: Pennsylvania and Maryland.

HERBERT A. BLACK, 66, Jan. 18, Butler, Mo. Survivors: wife Esker; daughter Josephine Schaefer; two granddaughters; one brother; two half brothers; one sister; one half sister.

MRS. VESTA M. (WATSON) COLESTOCK, 61, Dec. 27, Galion, Ohio. Survivors: husband Willis; daughters Mrs. Art (Mary Jane) O'Leary and Mrs. Jack (Marna) Beatty; three grandchildren; her mother; three sisters.

CLARA G. COTTON, 85, Feb. 1, Cushing, Okla. Survivors: husband Leslie E.; sons Cecil, Archie, and Rev. Earl; daughter Olive (Mrs. Melvin) Brookshire; 12 grandchildren; 17 great-grandchildren.

JOHNNIE DUMONT DART, Jan. 13, Nowata, Okla. Survivors: wife Mildred; daughter Ronda Nell Locke; three grandchildren; one great-granddaughter

CELIA E. EDWARDS, Oct. 29, El Sobrante, Calif. Survivors: husband Dorian; son Wayne; four grandchildren; four great-grandchildren; two sisters.

VEDA G. FECHNER, 83, Jan. 17, Shattuck, Okla. Interment: Higgins, Tex. Survivors: husband Robert; sons Eugene, Dean, Rev. John C., and Buddy; daughters Charlotte, Delores, Wanda, Veda Mae, and Elizabeth; 39 grandchildren; 38 great-grandchildren; 3 sisters.

REV. HOMER GILBERT, 86, Feb. 2, Bethany, Okla. Survivors: wife Julia; son William; daughter Christine DeBoard; five grandchildren; four sisters. Ministry: Texas, New Mexico, Kansas, and Oklahoma.

REV. JAMES HOWARD LYONS of Whitewater, Wis., 61, Jan. 18, Fort Atkinson, Wis. Interment: Whitewater, Wis. Survivors: wife Lois (Michels); daughter Donna; one brother; three sisters. Ministry: Illinois and Wisconsin.

DONNA LUND PARKER, 21, Jan. 8, Houston, Tex. Survivors: husband Randy; her parents; two sisters; a grandmother.

MRS. ANDY B. (OLLIE GRAY) SHIPP, 88, Jan. 12, Rotan, Tex. Survivors: daughters Margaret Hankins, Laverne Young, and Frances Morgan; sons J. D., Bill, Joe, and A. V.; 21 grandchildren; 52 great-grandchildren; 10 great-great-grandchildren.

FLORENCE H. HENDLEY SUITS, 48, Jan. 10, Asheville, N.C. Interment: Fletcher, N.C. Survivors: husband Herschel; daughter Cynthia Ann; son Gregory William; one brother; three sisters.

MARVIN T. WALL, 81, Jan. 15, South Gate, Calif. Survivors: wife Vera; two brothers; three sisters.

# NEWS OF RELIGION

**NFD SAYS VOLKSWAGEN IS LEADING SPONSOR OF SEX, VIOLENCE, PROFANITY ON TELEVISION.** Volkswagen is the leading sponsor of sex, violence, and profanity on prime-time network television, according to the most recent Monitoring Report of the National Federation for Decency. The report showed that each 30-second commercial run by Volkswagen helped sponsor more than 24 incidents of violence, sex, and profanity.

In addition to Volkswagen, Bic Pen, Mennen, Apple Computer, Carter Wallace, Burlington Industries, Hardee's Food Systems, Commodore International, Chrysler, and American Airlines were cited by NFD as top sponsors of sex, violence, and profanity.

Sponsors with the lowest sex, violence, and profanity combined scores included ITT, IBM, State Farm Insurance, and Tandy Corporation.

The report also indicated that 85 percent of prime-time TV's allusions to sexual intercourse occur between unmarried people. During the September 9 to December 1, 1984, monitoring period the networks aired an average of 9.87 violent acts, 9.37 sexual incidents, and 9.04 instances of profanity per hour.

CBS's Mike Hammer series was cited as the program with the highest content of sex, violence, and profanity, at 30.73 incidents per hour. CBS led the networks in the use of profanity, NBC had the most violence, and ABC had more suggestive scenes than its sister networks. □

**CHRISTIAN TV AIRTIME DOUBLED IN HOLLAND.** Broadcast airtime on the Netherlands' only television system will be doubled for the government-sanctioned Christian television company Evangelische Omroep (EO), according to a report by the World Evangelical Fellowship.

Under the Netherlands rules for allocating airtime to special interest groups, EO will now receive more than twice as much time as previously allotted. The Dutch government granted EO a "B status" because its contributing membership exceeds the 300,000 level. □

**"WHO IS A JEW" LAW DRAWS CRITICISM FROM U.S. JEWS.** Proposed changes to the Jewish Law of Return have drawn fire from the American Jewish Committee, as well as from Israel's Labour party. The proposed changes, called the "Who is a Jew" law, would define a Jew by Halacha (religious law), rejecting foreign converts, many foreign Jews, children of mixed marriages, and many others who consider themselves Jews.

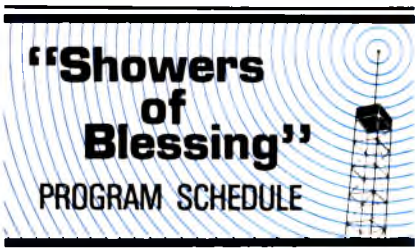
The proposal has drawn criticism from the American Jewish Committee. Dr. David M. Gordis, executive vice president, said, "The American Jewish Committee rejects, strongly and unequivocally, the determined effort of a small minority in Israel to decide for all of world Jewry who is a Jew.

"What is not in question is the right of Orthodox Jews to feel as they do and preach what they wish," he continued. "At issue is the propriety of the State of Israel's becoming the disenfranchizer of non-Orthodox Jews and Judaism. This is not simply an internal Israeli concern. It is a matter affecting all of world Jewry."

Labour-affiliated members of Israel's Knesset are expected to vote against the "Who is a Jew" law if brought to Knesset in its present form. □

**RUSSIAN CHURCH BUILDS NEW BUILDING IN TASHKENT.** Christians associated with the registered church in Tashkent are now worshiping in a new church building. Nearly 40,000 Christians in the West joined believers in Tashkent in prayer for the project, according to the Slavic Gospel Association.

Churches in the Soviet Union generally have great difficulty obtaining permission for even minor remodeling on existing facilities. Constructing a new building is made difficult by rules requiring such facilities to be located away from schools, military installations, and party organizations so they do not "bother citizens." □



**"Showers of Blessing"**  
PROGRAM SCHEDULE

March 24

**"While He Was Yet Young"**

March 31

**"Our Responsibility to Scripture"**

April 7

**"Why the Bloody Cross and Empty Tomb"**

by W. E. McCumber, speaker



MAUDIE B. WILSON, 75, Nov. 6, Bethany, Okla. Survivors: husband Rev. Clarence H.; sons Clarence S., Rev. Haskell, and Rev. David; daughters Lucy Collins, Ruth Akin, and Barbara Luton; 14 grandchildren; 10 great-grandchildren; 1 brother; 2 sisters.

#### BIRTHS

to JOHN AND SANDRA (CAMPBELL) BACK, Danville, Ky., a boy, Bryan Christopher, June 8

to MICHAEL AND GWEN (BALLIETT) BENSON, Denver, Colo., a girl, Emily Jean, Oct. 15

to RANDY AND LORETTA (CRAIG) CLOUD, Olathe, Kans., a boy, Adam Paul, Dec. 12

to RANDY AND CINDY (LECKI) EHRlich, Clinton, Miss., a girl, Jennifer Nicole, Jan. 11

to DENNIS AND MYRNA ENDERS, Arnold, Mo., a girl, Hanna Ashleigh, Jan. 26

to JEFF AND NEBBI (SPENCER) HAYDEN, Denver, Colo., a girl, Kelsey Elizabeth, Jan. 24

to ED AND BARB LEWIS, La Mesa, Calif., a boy, Bradley David, Jan. 26

to ROSS AND CHERYL LOUGHEED, Hoquiam, Wash., twin boys, Ryan Andrew and Christopher Joel, Oct. 12

to RODNEY LEE AND LOUANN (QUILLIAM) NIKKEL, Rialto, Calif., a boy, Benjamin Lee, Jan. 26

to NORMAN AND JANET (SIMMONS) PATRICK, Tuscaloosa, Ala., a boy, Brandon Joel, Dec. 17

to GEOFFREY AND TERESA (MORGAN) SCHOLZ, Marion, Ohio, a girl, Mallory Morgan, Jan. 24

to DON AND DEBRA (STEVENSON) SLOAN, Lake City, Fla., a girl, Dyanna Jessica, Nov. 29

to MIKE AND JACKIE (RAKES) SMITH, Atlanta, Ga., a boy, Steven Michael, Jan. 12

to DAVID AND RENEE (SANFORD) WILLOUGHBY, Washington, D.C., a girl, Heather Marie, Nov. 20

#### MARRIAGES

FAYE PAINTER FISHBURN and REV. EARL L. SPROWLS at Zelenople, Pa., Dec. 14

LAURIE MUNI NA and DAVID KILPATRICK at College Park, Md., Dec. 28

JANICE KILPATRICK and DAVID CRABILL at College Park, Md., Dec. 29

#### DIRECTORIES

##### BOARD OF GENERAL SUPERINTENDENTS—

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

# THE ANSWER

## CORNER

Conducted  
by W. E.  
McCumber,  
Editor

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

Would you please explain what "plenary inspiration" means as stated in the *Manual*, article 4.

I have read what *Exploring the Old Testament* says, have listened to a professor at ENC, and cannot grasp what the word *plenary* means in conjunction with inspiration. Funk and Wagnall's Dictionary states that *plenary* means "full in all respects or requisites."

Is what we, the Church of the Nazarene, believe about the Bible the same as most other Christian churches? If not, is the word *plenary* the thing that makes what we believe different from what others believe?

I would like a definition that will be simple enough for me to understand—fully—that I may be able to explain it to other people.

My dictionary agrees substantially with yours, defining *plenary* as "full, complete, absolute." If that is what the creed-makers had in mind, article IV means the Bible is fully, completely, absolutely inspired by God.

But the crux of your question, I suspect, is not what *plenary* means but what *inspiration* means. To go a bit further, I think you are really asking, does "plenary inspiration" equal "total inerrancy"?

Among evangelical Christians, Nazarenes included, the answers are yes and no. Some theologians have argued that divine inspiration guarantees the truthfulness and infallibility of all that Scripture affirms, whether a particular statement is theological, historical, or scientific. Others contend that inspiration guarantees the theological content of Scripture to be infallible and inerrant, but not necessarily those statements having to do with history or science.

Our article of faith contains the words "inerrantly revealing the will of God concerning us in *all things necessary to our salvation*." This clause is beguilingly ambiguous. It does not commit us for or against total inerrancy, and, as one would ex-

pect, there are proponents of both concepts of "plenary inspiration" to be found among us.

Remember that those who insist upon absolutely errorless Scripture are talking about *autographs*, the originals, the writing done by lawgivers (such as Moses), prophets (such as Isaiah), wise men (such as Solomon), and apostles (such as Peter). No reputable scholar believes that any extant *copy* of Scripture, or any present *translation* of Scripture is completely free from error. Since we don't have the originals to examine, total inerrancy is a logical deduction, not a demonstrable phenomenon. In other words, total inerrancy can be assumed, affirmed, argued, but not proved—it is a statement of faith.

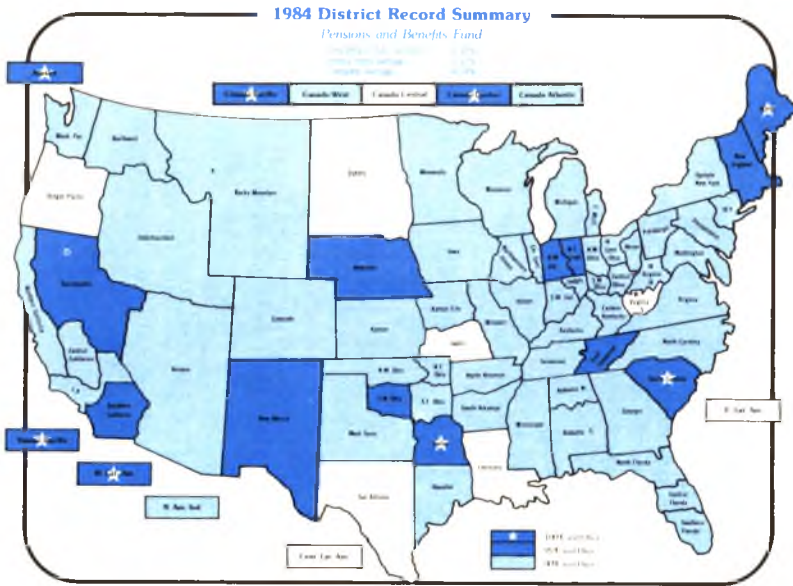
That's important to remember, lest you think scholars on one or the other side of this issue are merely being stubborn and refusing to admit plain facts. It's also important to remember that the gospel is, "Believe on the Lord Jesus Christ and you will be saved"—not "believe this or that interpretation of divine inspiration and you will be saved." In discussing this matter we are not discussing who is a Christian, but how Christians disagree on the doctrine of plenary inspiration.

Probably you want the editor to come down personally on one side or the other. Gladly, I believe that if we could possess the *autographs* of Scripture and all the information necessary to check the facticity and accuracy of their statements, and the wisdom adequate to interpret that evidence without confusion, we would find them to be free from error in what they affirm. But—if I discovered otherwise, it would not defeat me spiritually for a moment, for I have already found out, *in personal experience*, that when I trust the Bible's witness to Jesus Christ, He saves me from sin, makes me at peace with God, and assures me of life eternal. This, I believe, fulfills the *purpose* of inspiration: and shows the *product* of inspiration to be clothed with infallible authority to achieve its purpose.

Paul said, "All scripture is inspired of God." But he is referring, not to originals (*autographs*), but to *copies* of Scripture that were available to Timothy from childhood (see 2 Timothy 3:15-17). The Bible on my desk, or in the church's pulpit, or in your handbag is "inspired." It is not errorless, but it will infallibly achieve its purpose when the Holy Spirit uses it to convict of sin and draw to Christ, making possible our salvation. □

# 1983-84 DISTRICT RECORD

for  
payment of the  
Pensions and Benefits  
Fund



**Pensions and Benefits Services**  
6401 The Paseo  
Kansas City, MO 64131

## ASSEMBLY YEAR 1983-84 LISTING BY PERCENTAGE

★ Western Latin American*	110.78	Alabama South	91.01
★ Maine	106.68	Northeast Oklahoma	90.94
★ Sacramento	104.51	Southwestern Ohio	90.88
★ Alaska	100.89	Virginia	90.86
★ Hawaii Pacific*	100.05	Alabama North	90.85
★ South Carolina	100.01	Northwest	90.72
★ Canada Pacific	100.00	South Arkansas	90.61
★ Canada Quebec*	100.00	Central California	90.49
★ Dallas	100.00	Philadelphia	90.46
		Minnesota	90.43
Northeastern Indiana	95.95	Wisconsin	90.37
New Mexico	95.80	Mississippi	90.36
Northwest Indiana	95.38	North Carolina	90.32
New England	95.25	Georgia	90.29
Southwest Oklahoma	95.05	Southeast Oklahoma	90.29
Nebraska	95.02	West Texas	90.26
East Tennessee	95.00	West Virginia North	90.22
Southern California	95.00	Missouri	90.15
Washington	94.20	Kentucky	90.13
Canada Atlantic*	93.96	Upstate New York	90.11
Houston	93.83	Rocky Mountain	90.06
Los Angeles	93.80	Northwestern Illinois	90.03
New York	93.67	North American Indian*	90.02
Kansas	93.22	Akron	90.00
Kansas City	93.12	Central Florida	90.00
North Florida	92.55	Chicago Central	90.00
Tennessee	92.42	Colorado	90.00
Northern California	92.39	Intermountain	90.00
Canada West	92.36	Iowa	90.00
North Central Ohio	92.30	Northwest Oklahoma	90.00
North Arkansas	92.26	Northwestern Ohio	90.00
Indianapolis	91.93	Washington Pacific	90.00
Southern Florida	91.77	Canada Central	86.74
Illinois	91.68	Joplin	85.08
Southwest Indiana	91.67	San Antonio	84.05
Pittsburgh	91.37	West Virginia South	81.96
Arizona	91.27	Dakota	80.65
Eastern Michigan	91.25	Louisiana	78.64
Michigan	91.24	Oregon Pacific	75.77
Eastern Kentucky	91.23	Eastern Latin American*	66.34
Central Ohio	91.16	Central Latin American*	39.35

### DENOMINATIONAL AVERAGE 91.82

Annual premiums for Basic Group Term Life Insurance for enrolled ministers are paid by Pensions and Benefits Services. Coverage for enrolled ordained ministers is \$1,500. Coverage for enrolled district-licensed ministers is \$1,000. Increased coverage is automatic to all enrolled ministers for the 1984-85 assembly year if your district paid 90 percent or more of its official Pensions and Benefits Fund for the 1983-84 assembly year.

"Double Coverage" is awarded your district if it paid 90 percent or more of its Fund. "Triple Coverage" is awarded your district if it paid 95 percent or more of its Fund. "Double-Double Coverage" is awarded your district if it paid 100 percent or more of its Fund. (Maximum coverage for enrolled ministers age 70 and over remains \$3,000.) All coverages include an additional amount in case of accidental death. Pensions and Benefits Services is able to offer this valuable coverage through the continued faithfulness and cooperation of local congregations, pastors, and districts.

## DENOMINATIONAL AND DISTRICT PAYMENT RECORD

The shaded spaces indicate each year the district paid 90 percent or more of its Pensions and Benefits Fund.

DISTRICT	1981	1982	1983	1984	Percent
Alabama					N/A
Alabama North					90.85
Alabama South					91.01
Alaska					100.89★
Arizona					91.27
Canada Atlantic*					93.96
Canada Central					86.74
Canada Pacific					100.00★
Canada Quebec*					100.00★
Canada West					92.36
Central California					90.49
Central Florida					90.00
Central Latin American*					39.35
Central Ohio					91.16
Chicago Central					90.00
Colorado					90.00
Dakota					80.65
Dallas					100.00★
Eastern Kentucky					91.23
Eastern Latin American*					66.34
Eastern Michigan					91.25
East Tennessee					95.00
Georgia					90.29
Hawaii Pacific*					100.05★
Houston					93.83
Illinois					91.68
Indianapolis					91.93
Intermountain					90.00
Iowa					90.00
Joplin					85.08
Kansas					93.22
Kansas City					93.12
Kentucky					90.13
Los Angeles					93.80
Louisiana					78.64
Maine					106.68★
Michigan					91.24
Minnesota					90.43
Mississippi					90.36
Missouri					90.15
Nebraska					95.02
New England					95.25
New Mexico					95.80
New York					93.67
North American Indian*					90.02
North Arkansas					92.26
North Carolina					90.32
North Central Ohio					92.30
North Florida					92.55
Northeast Oklahoma					90.94
Northeastern Indiana					95.95
Northern California					92.39
Northwest					90.72
Northwest Indiana					95.38
Northwest Oklahoma					90.00
Northwestern Ohio					90.00
Oregon Pacific					75.77
Philadelphia					90.46
Pittsburgh					91.37
Rocky Mountain					90.06
Sacramento					104.51★
San Antonio					84.05
South Arkansas					90.61
South Carolina					100.01★
Southeast Oklahoma					90.29
Southern California					95.00
Southern Florida					91.77
Southwest Indiana					91.67
Southwest Oklahoma					95.05
Southwestern Ohio					90.88
Tennessee					92.42
Upstate New York					90.11
Virginia					90.86
Washington					94.20
Washington Pacific					90.00
West Texas					90.26
West Virginia					N/A
West Virginia North					90.22
West Virginia South					81.96
Western Latin American*					110.78★
Wisconsin					90.37
DENOMINATIONAL AVERAGE	91.76	90.67	90.11	91.82	
United States Average	91.76	90.81	90.18	91.81	
Canadian Average	92.07	84.97	87.35	92.09	

\*designates Mission Districts



# "HONORING THE TRUST" ACHIEVED BY NINE 100% DISTRICTS



**REV. ROGER J. WEGNER**  
Superintendent  
Alaska District

You can be happy that you are part of a caring church that feels the importance of meeting the needs of its retired servants of Christ. As your local church pays its Pensions and Benefits Fund in full, it is **"HONORING THE TRUST"** of those who have placed their faith in the future of the church and in a God who would provide. You are the church today. You are their future and the means of God's provision.



**DR. J. E. SHANKEL**  
Superintendent  
Maine District



**REV. CHARLES MUXWORTHY**  
Superintendent  
Canada Pacific District

For the 1983-84 assembly year, 9 districts paid 100 percent or more of their P & B Fund. The district superintendents (pictured) and their pastors and churches are to be congratulated for **"HONORING THE TRUST."** The importance of such an achievement is highlighted by the following facts.



**REV. WALTER M. HUBBARD**  
Superintendent  
Sacramento District

The number of pensioners now exceeds 2,500 and the amount paid each month is approaching one-third million dollars. No General Budget monies are allocated for this. Full payment of the P & B Fund by your local church is essential!



**REV. HARRY A. RICH**  
Superintendent  
Canada Quebec District

Each pension is determined by years of full-time service. Since churches did not start participating in the "Basic" Pension Fund until 1971, and since thousands of years of service credit were earned before that, 100 percent participation is vital to provide adequate reserves for the past years of service!



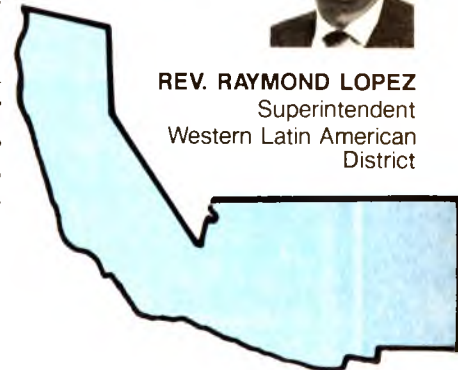
**DR. D. MOODY GUNTER**  
Superintendent  
South Carolina District

The Board of Pensions must exercise wise stewardship not on funds "hoped for" but on funds "actually received." The payment of the pension is both a moral and a legal obligation to which the church has committed herself. Such a responsibility calls for the commitment of local church funds.



**DR. W. M. LYNCH**  
Superintendent  
Dallas District

Support your local church board in **"HONORING THE TRUST"** and pray for full support of the P & B Fund as it reaches out to meet the needs of current pensioners and of those who are trusting for a future pension.



**REV. RAYMOND LOPEZ**  
Superintendent  
Western Latin American District

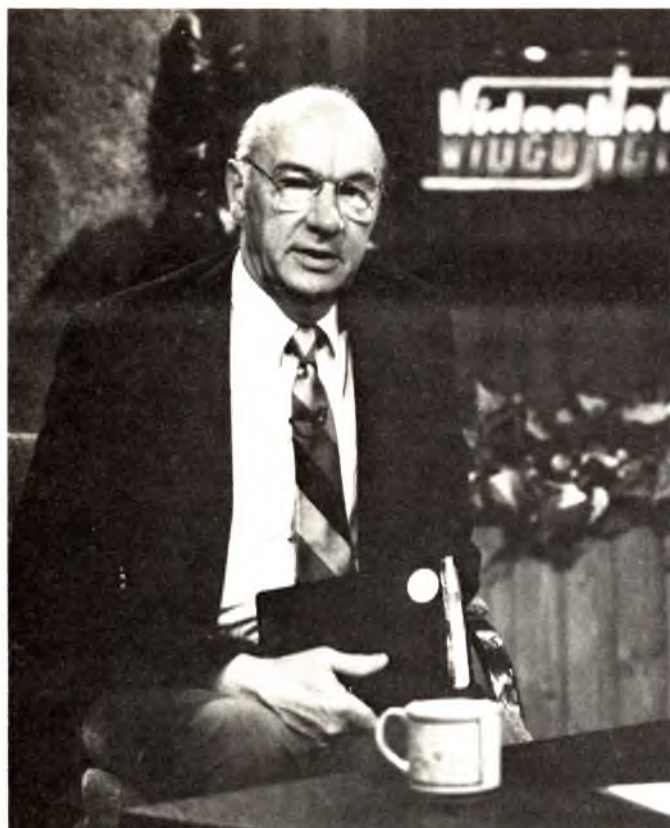


**REV. DARRELL TEARE**  
Superintendent  
Hawaii Pacific District



*"Serving those who Serve"  
and  
"Honoring the Trust"*

PENSIONS AND BENEFITS SERVICES  
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(816) 333-7000



# EARL LEE BECOMES VIDEONET HOST PASTOR

***"I want to step into  
your life as a friend  
...as a brother...as a  
fellow servant."***

After 44 years of being a pastor and missionary in the Church of the Nazarene, Dr. Earl Lee, who recently completed 18 years of pastoring Pasadena, Calif., First Church of the Nazarene, will now be the featured HOST PASTOR on the monthly series designed for pastors and local church leaders.

VIDEONET is a monthly 60-minute videotape containing inspiration, information, and help for the pastor and local church leadership. Church boards will want to consider providing this valuable resource as a continuing education tool for their pastor. Send for a free introductory videotape and begin your subscription today!

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## KINLAW SPEAKS AT LEADERS' CONFERENCE

Dr. Dennis Kinlaw, president emeritus of Asbury College, was the special speaker at the annual Nazarene Leaders' Conference, February 20-22, in Kansas City. This year's conference was held at the recently opened Vista International Hotel in downtown Kansas City.

Dr. Kinlaw delivered two messages to the group, which included general superintendents, district superintendents, college presidents, regional directors, division directors, and other ministry directors at headquarters.

Special papers were delivered by district superintendents Dr. D. Moody Gunter of South Carolina and Dr. Robert H. Scott of Southern California. Sessions were also held for the wives of those attending.

During the Thursday night session, Dr. Kinlaw presented the denomination with a limited edition bronze statue of pioneer holiness evangelist Francis Asbury. Dr. Kinlaw said he was presenting the bronze to the Church of the Nazarene in appreciation of its Wesleyan heritage in the spirit of Asbury.

Dr. Charles H. Strickland, general superintendent, accepted the statue on behalf of the denomination. □

—NN

## DR. FINCH SUFFERS STROKE

Dr. O. J. Finch, 84, former pastor, evangelist, district superintendent, and college president, suffered a stroke at

his home, February 12. He was taken to a nearby hospital in Riverside, Calif.

Initially, he suffered some paralysis of his left arm and leg, but he is reportedly improving and says he plans to attend the General Assembly this summer.

Dr. Finch served as superintendent of the Kansas, New York, and Colorado districts and was president of Bethany and Pasadena colleges. □

—NN

## HOUSING FOR ASSEMBLY ALMOST HALF BOOKED

At least 45 percent of the rooms set aside for the 1985 General Assembly in Anaheim have been booked, according to Rev. Paul Thornhill, local arrangements coordinator.

Many of the hotels/motels in the immediate vicinity of the Anaheim Convention Center are already full, but housing is still available at locations in proximity to the center.

Requests for housing may be made to Nazarene Housing Box 4270 Anaheim, CA 92803

Housing forms were included in the December 15, 1984, *Herald of Holiness* and are also available from the General Assembly Office in the General Secretary's Office at Nazarene Headquarters. □

—NN

## EAST TENNESSEE D.S. DOING WELL FOLLOWING CANCER SURGERY



Rev. Doyle C. Smith, superintendent of the East Tennessee District, has resumed his duties following surgery to remove a malignant tumor, January 11. His doctor says he is confident that the malignancy has not spread.

Rev. Smith will undergo a routine check once a quarter for five years, along with some other periodic tests, but no radiation or chemotherapy treatments are necessary.

He says he is grateful for the way God brought him through this trial and for the prayers and support given him from fellow Christians throughout the denomination. □

—NN

## RETIRED NAZARENE EDUCATOR HONORED ON 100TH BIRTHDAY

Retired Nazarene elder and longtime educator, Rev. John Burritt (J. B.) Galloway, was honored with a special ser-

vice February 3 at his home church in Orange, Calif.

The morning worship service included special greetings on behalf of the International Church of the Nazarene, presented by Dr. Mark R. Moore, Education Services secretary. The morning message was delivered by Dr. Robert H. Scott, superintendent of the Southern California District.

Rev. Galloway completed his work at Texas Holiness College in Peniel, Tex., in 1909. That same year he taught at Texas Holiness College, Missouri Holiness College, Kansas Nazarene College in Hutchinson, Kans., and Central Nazarene College in Hamlin, Tex.

From 1919 to 1930, he taught at Olivet Nazarene College. This assignment was followed by a period at Nazarene College at Red Deer, Alta., Canada from 1931 until 1942.

During this time he also served a number of churches as pastor, applying the information he taught in his classes in a practical way.

In 1941 Rev. Galloway and his family settled in Orange, Calif., where he accepted a teaching position at Pasadena College.

Both Rev. Galloway and his wife, Anna, have served as Sunday School teachers at Orange Church of the Nazarene, with Mrs. Galloway serving as missionary president for many years.

The special service at his home church included the dedication of "Galloway Hall," a recent remodeling project funded by pledges from friends and members of the congregation. The service was followed with a birthday dinner.

"My goal has been to reach 100 years, so I can attend General Assembly which will be held in California this year," said Rev. Galloway. "But since I'm almost there, I'd like to live 6 more years. I became a Christian when I was 6 years old, so if I could live to be 106, I will have been a Christian 100 years; I'd like that!" □

—NN



Rev. J. B. Galloway is surrounded by well-wishers on his 100th birthday. Shown (l. to r.) are: Dr. Robert H. Scott, Dr. Mark R. Moore, Rev. Fletcher Galloway (J. B.'s brother), Rev. Galloway, and Rev. Charles W. Smith (Rev. Galloway's pastor).



# Books That Should Have an Important Place in YOUR Library

## Called unto Holiness Volume 2

By **W. T. Purkiser**  
 The story of the Church of the Nazarene from 1933 to 1958, a time of explosive growth and recognition in the religious world as a holiness church concerned with taking the full gospel to the whole world. The book Nazarenes everywhere will read with great interest. 356 pages. Clothboard.  
**BA083-410-8682 \$14.95**

## Called unto Holiness Volume 1

By **Timothy L. Smith**  
 The story of Nazarenes in the formative years. 416 pages. Clothboard.  
**BA083-410-2854 \$14.95**

## Phineas F. Bresee: A Prince in Israel

By **E. A. Girvin**  
 The biography of the man God used to organize and lead a group of committed people into founding the Church of the Nazarene. A reproduction of the original 1916 edition written by one closely associated with Dr. Bresee in the early days of the church. 466 pages. Deluxe clothboard.  
**BA083-410-9808 \$11.95**

## Exploring Christian Holiness

Challenging and enlightening studies reflecting contemporary thought in the area of Christian holiness. Clothboard.  
**Volume 1** **W. T. PURKISER**—Biblical foundations of the doctrine, experience, and life of holiness. 256 pages.  
**BA083-410-8437 \$10.95**  
**Volume 2** **PAUL M. BASSETT/WILLIAM M. GREATHOUSE**—Historical development of holiness teachings through the Christian centuries. *Forthcoming.*  
**BA083-410-9263 \$15.95**  
**Volume 3** **RICHARD S. TAYLOR**—Discussion of the present theological formation of the doctrine. *Forthcoming.*  
**NOTE:** Sign up for the 3-volume set, receive volume 1 now and volumes 2 and 3 as published.

## Beacon Dictionary of Theology

**Richard S. Taylor, Editor**  
**J. Kenneth Grider, Willard H. Taylor, consulting editors**  
 Over 150 of today's Wesleyan theologians give scholarly attention to 954 significant topics offering fresh insight into every subject. Alphabetically, extensively cross-referenced. No important area of theological concern has been neglected. A fingertip reference volume. 560 pages. Clothcover.  
**BA083-410-8119 \$29.95**

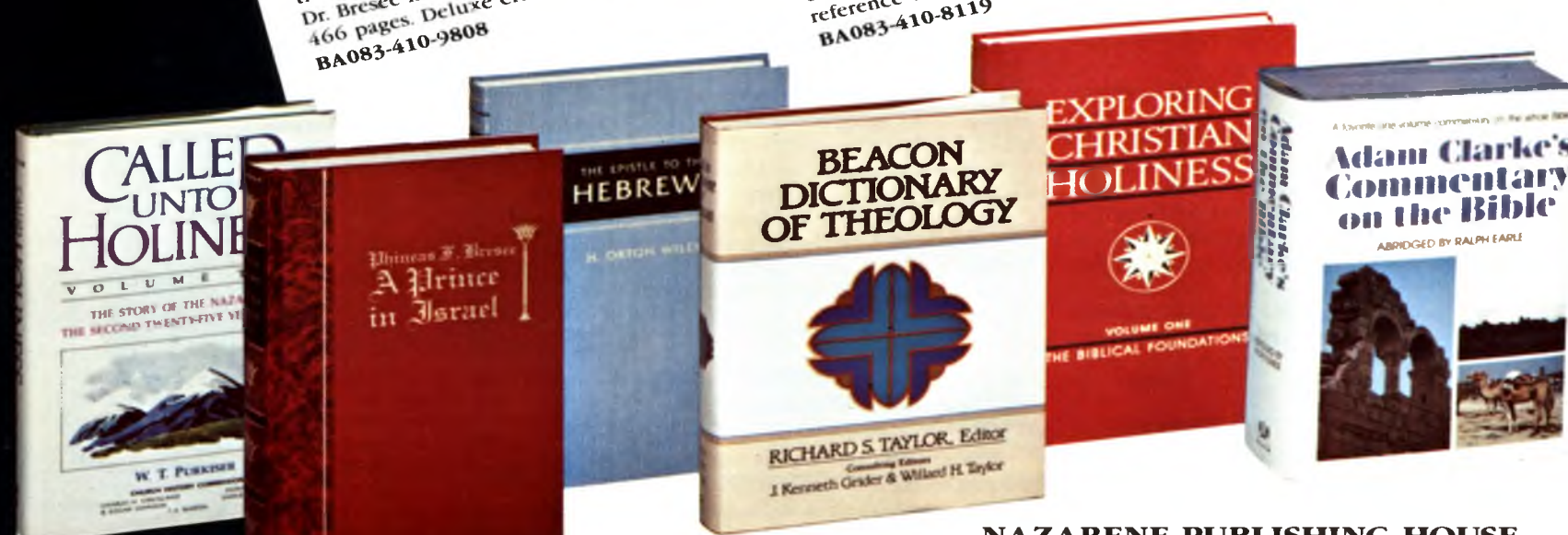
## The Epistle to the Hebrews

By **H. Orton Wiley**  
 In print again! An in-depth and rewarding interpretation of Hebrews by one recognized in the early days of the Church of the Nazarene as dean of theologians. Edited and updated for today's Bible student by **Morris A. Weigelt**. Explanatory footnotes, bibliography, index. 400 pages. Clothboard.  
**BA083-410-8909 \$15.95**

## Adam Clarke's Commentary

Abridged by **Ralph Earle**  
 A valuable commentary on the entire Bible for anyone's library. Here the actual words of the scholarly Adam Clarke's six-volume work have not been changed except where modernization of expression was necessary or complete the meaning where there was a deletion of the original text. 1,360 pages. Clothboard.  
**BA083-410-3265 \$15.95**

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