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HERALD *of* HOLINESS

CHURCH OF THE NAZARENE / JULY 1, 1984



GOD CARES

by General Superintendent Charles H. Strickland

MAN is essentially a religious being. There is a spirit within all of us that seeks communion with God. This Spirit creates a desire for companionship with the Infinite—a relationship that supersedes all earthly relationships. From ancient times it has been observed that man's fullest aspirations cannot be completely fulfilled by creature comforts or materialistic ideals. Man's spirit reaches forth to the more satisfying peace of divine companionship.

The simple truth is that God also cares for us. It is stated so clearly in 1 Peter 5:7, "Cast all your anxiety on him because he cares for you" (NIV). The Word of God sustains this principle in many other passages. Jesus emphasized God's care when He reminded His disciples of the birds of the air and the lilies of the field. The natural world is not man's enemy but rather his friend, and God's provision for all His creatures reminds us of His care for us. Today a robin who had just bathed himself in the birdbath outside my study window flew into the tree nearby and sang his sweet song of freedom, saying to me that God loves and provides for even His tiny creatures.

Calvary reminds us that God really cares. Jesus took upon himself the sins of all mankind and became God's sacrificial lamb so that a sin-burdened world might find

pardon and cleansing through His sacrifice. Through Christ's atonement man has had access to God ever since.

Pentecost reminds us of God's care in sending the Comforter to guide us into all truth and to reveal the things taught by Christ. Through Him man can be cleansed of inner sin and filled with His joyful presence, becoming more than conqueror in the battle against evil.

God's preparation for man's future also reveals His care. The apostle John, sentenced to the lonely isle of Patmos, saw the church's future—the heritage of all believers—in a new heaven and a new earth wherein righteousness prevails.

Let this blessed assurance lift the hearts of all people everywhere. To those who represent Christ and His Church in the remote areas of the world, be assured God cares. To His humble servants who lead the churches in quiet service, know that God cares. To Christian businessmen and women involved in the fluctuating markets of trade, be assured that God cares. To the humble wife and mother buried in home and family duties, know that God cares. To those who suffer, to those who are lonely, to those who are sin-burdened and guilt-ridden, know that God cares for you. □



Your Thinking Shapes Your Living

by KENNETH L. DODGE

Union Pacific Railroad Photo

EVERY THOUGHT we think leaves its impression on the cortex (the thinking matter) of the brain. If we think the same thought twice, the impression becomes more pronounced. If we think the same thought constantly, the impression becomes a veritable rut, and it becomes increasingly difficult to re-route our thinking. Our stream of thought, like the churning waters of the Colorado through the Grand Canyon, digs away at the strata of nerve tissue until a mighty chasm with insurmountable walls is fashioned to hold the thought captive. As a man is at first the master of his thoughts, so, at last, the thought becomes master of the man.

Men are molded by their thoughts. Big ideas make big men; shallow thinking results in shallow character. I read somewhere, a number of years ago, that during his early years David Livingstone had a large map of Africa on his bedroom wall. Africa became his very life long before he became a missionary, and in quest of the lost, lived and died in the jungles of that faraway land. It was his thought life that provided a bridge over which he traveled to make that dark continent his home. Where man's treasure is, there will his heart be also.

There has never been a man who reached any level of success who was not driven there by a dominating thought. Luther championed the Reformation captivated by the thought, "The just shall live by faith." Wesley drew two continents closer to heaven moved by the forceful thought that Christianity cannot exist apart from a personal experience of salvation in Jesus Christ. Sam Jones, the South's great evangelist, attributed his success to the fact that he had been overpowered by the thought that the preacher is not a hired man of the people but an ambassador for Almighty God.

God's warning that a man's thought and his character are inseparable can be demonstrated in the other

direction, too. I once talked with a man on skid row and asked him to tell me about the greatest idea he ever had. He rubbed his chin, thought for a moment, and then replied, "Man, I don't think I ever had one."

A number of years ago I visited with a young man in jail and discovered as our conversation progressed that just a thought of lawlessness and the "riches" to be gained thereby had gradually grown to Frankenstein proportions within him and had driven him to commit his crime. The Bible is correct. Thoughts make men!

Not surprisingly, then, Paul writes, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

Have you discovered the value of right thinking? What you feed your body determines, to a large extent, your physical condition. What you feed your mind determines, to a large extent the condition of your character. Biblical examples—Cain, Lot, Samson, Saul, Judas, Pilate—all bear witness to the destructive power of evil thinking. Likewise, Abraham, Joseph, Joshua, Daniel, Paul—and a host of others—prove just as conclusively that a man's thought life can enable God to greatly use him.

Turn your eyes toward early Christianity to discover the secret of its virility and strength in those days when the infant Church was making inroads into every stronghold of evil in every city, province, state, and nation. Out of those glorious years came the admonition of the apostle Paul: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Colossians 3:1-2).

This appeal is imperative. True Christianity can never be divorced from spiritual affections. The relationship of a man's soul to God is best evidenced by those things that occupy his thoughts. □

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FINDS SMITH CONFUSED

It seems that Harold Ivan Smith, author of the article "AIDS," which appeared in your most recent issue, is a very angry man. He appears to focus his anger on those Christians who find the chosen life-style of a certain class of people to be abhorrent. I think he has confused their hatred for this particular sin against nature with a hatred for the sinner himself.

For myself, I simply can't conceive of a Christian hating anyone without losing the gracious influence of the Holy Spirit out of his life. To accuse the Christian of intolerance because he hates sin is similar to laying the same charge against God. Would the brother condemn God for His destruction of Sodom? This particular sin had gotten such a hold on the men of Sodom that they would have

violated the angels of doom had they not been restrained from their purpose.

In our day much the same condition prevails as it did in Lot's. Homosexual activists are pushing hard here in California to gain respectability and to have their life-style recognized as normal. Our Governor Deukmejian just recently vetoed a so-called Gay Rights Bill. This would have been a step forward had it been written into law—for the homosexuals, that is.

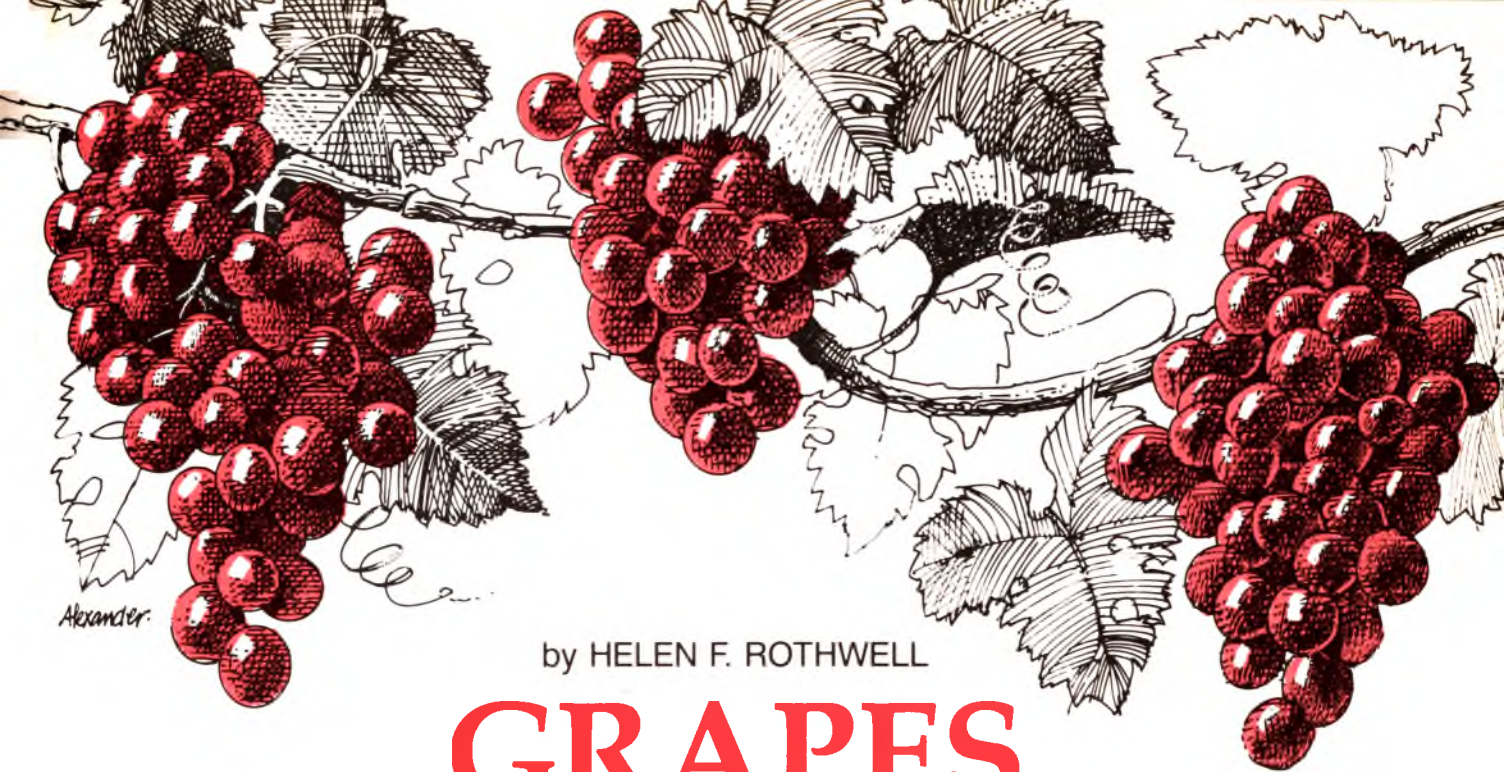
Los Angeles Mayor Tom Bradley recently set aside a week to be called "Gay Pride Week." Some time ago San Francisco held a "Gay Pride Parade." Groups were featured bearing signs that read: "Gay Is the Way"; "Gay Is Good"; a motorcycle group bore a sign that read: "Dykes on Bikes." The Metropolitan Church

admits those who follow this life-style without demanding a change of direction.

Christians do not need prooftexts to justify their attitude toward this sin, or any other. The full tenor of God's Word condemns all manner of sin in no uncertain terms. It is my surmise that hell will give its applause to the silent trumpets that fail to warn of God's abiding wrath upon all those who practice unnatural vices. We fail them if we do not warn them of His severity as well. Men can be loved out of the Kingdom as well as into it. To be lopsided on love at the expense of wrath is to defeat the whole moral and spiritual program of God.

Brother Smith has rightly shown us one side of the coin, but we must also look at the other. The Christian must be compassionate toward the

(Continued on page 20)



by HELEN F. ROTHWELL

GRAPES OVER THE WALL

IT WAS STILL EARLY MORNING as our caravan of cars left the hotel on the Mount of Olives and we wound our way toward the city of Hebron. Another day of fascinating sight-seeing in His land had begun.

As we entered the valley of Eschol, our native guide motioned us to halt and led us to a vineyard a few yards from the highway. Kneeling down, he carefully lifted up for us to see the largest and most luscious-looking cluster of grapes one could imagine. We were immediately reminded of the fruit that the spies had carried back to Moses at Kadesh-Barnea.

Observing more closely, we could see refreshing drops of dew still clinging to the grapes. Since rain is very scarce in that area and irrigation is impractical because of the terrain, the farmers are dependent on the heavy dew that falls almost nightly to water their vineyards. It is this moisture, we were told, that imparts the rich flavor that results in these grapes bringing the highest prices in the Jerusalem market.

Then we learned that even today most of the boundaries in that area are stone walls, and further, that farmers still plant grapevines next to the wall, with their hungry and less fortunate neighbors in mind. Later, this led me to search the Old Testament where I found this regulation: "If you enter your neighbor's vineyard, you may eat all the grapes you want . . ." (Deuteronomy 23:24, NIV). An even more revealing passage is Genesis 49:22. Just before his death Jacob said of his beloved son, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall."

In the light of this Old Testament practice, is it not

significant that the manifestations of the Spirit-filled life are characterized as *fruit*? Various New Testament passages bear out this comparison, but none more succinctly than Galatians 5:22-23: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (NIV). It is easy to visualize these nine graces as a life-sustaining cluster, dependent solely upon Him who declared, "I am the true vine . . ." (John 15:1).

In infinite wisdom the Heavenly Husbandman has set boundaries to His vineyard in order to protect His tender vines from the ravages of marauding enemies who would trample and destroy. In an age of advancing relativism, how important it is that we who have been grafted into the True and Living Vine recognize and respect these bounds, these "stone walls" if you please, that have been set for our protection.

However, we are in grave danger of allowing these walls erected for our safety to become walls of exclusiveness, of indifference, of prejudice. We cannot afford to shut out an impoverished world thirsting for the refreshment our Spirit-infused fruit can supply. We must let some of our "branches run over the wall" in order that our neighbors' thirst might be quenched and their hunger satisfied.

Beneath the jangling music of today's popular entertainers bellowing their demand for "love, love, love," the Spirit-filled Christian hears a plaintive plea for that true love that only Christ can impart. Somehow we must let that *agape love* that we experience so richly "run over the wall" in a self-giving concern that reaches out to those so sorely in need of its healing grace.

While the world pursues its mad rush for pleasure, seeking a happiness that constantly eludes its frantic

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search, the child of God rejoices in the fruit of joy that is "unspeakable and full of glory." But he must not hug this treasure to himself and fail to share it. The light of his countenance, the lilt of his voice, the spring in his step should shout to the weary "outside the wall," "O taste and see that the Lord is good." As he shares this winsome fruit of the Spirit, he learns a principle of God's mathematics; namely, that joy adds and multiplies as he divides it with others.

In a world torn with strife and confusion, as men's hearts are failing them for fear, the awesome fear of a nuclear holocaust, the Spirit-filled Christian has the calm assurance of the fruit of *peace*, that rare peace that Jesus bequeathed to His followers on the night of His betrayal (John 14:27). It is that peace that he must somehow share with a frightened world outside, not with a smug platitude that he has the answer to the world's ills, but with a quiet confidence that God is still in control of His universe.

The lovely trilogy of *patience, kindness, and goodness* is the fruit that should drip refreshment to those "outside" who are weary, unloved, lonely, sin-besmirched, forgotten. Every Christian who professes to be Spirit-filled will doubtless find opportunity almost daily to share these graces if he is alert to the needy around him. To be sure, it is not always easy to demonstrate patience and kindness to the unlovely and undeserving. But agape love assures us that every person, however debased, bears the "image and likeness" of his Creator and is a soul for whom Christ died.

The fruit of *faithfulness* is another trait the world outside sorely needs to see demonstrated today. Fidelity in family relationships, integrity in one's business life and employment, dependability in church relations—all are inherent in the life of the Spirit-filled. This distinctive quality that tends to set the Christian apart in a society marked by infidelity, treachery, and deceit bears testimony to the wondrous grace of God.

Gentleness is a fruit closely akin to patience and kindness and accompanies these graces in their demonstration to those "outside the wall." Finally, what shall we say of the fruit of *self-control*? In a society in which everyone seems bent on "doing his own thing," where destructive relativism has invaded home, classroom, marketplace, and government, the child of God with quiet restraint and self-control can point frustrated humanity to a better way—the way of purity, sobriety, and stability.

Perhaps you are asking, "How can I be assured that the fruit I bear on the 'branches that run over the wall' will be refreshing and effective?" What is the secret? It is to be found in the dew that nourished those grapes in the vineyards of faraway Palestine. As times of refreshing come from the Lord (Acts 3:19), our own spirits are renewed. The scriptures are replete with promises that God will send His life-sustaining dew. We have only to make sure that we drink deeply of His abundant supply. Then we will have ample to share with the hungry and thirsty "outside the wall." □



by JOHN F. HAY

ONE OF THE FOUNDATION FORCES of Christian faith is "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8). Oh, how we need this as a reference point in the currents of a changing, even floundering world!

Change is a way of life, like it or not. Some of it is for the better, while much of it is for the worse. And generally speaking, there is resistance to most of it. In some cases it is just ignored. But change goes right on happening.

I attended a reunion of my high school class 25 years after graduation. Upon leaving, I said to my wife, "Did you notice how much those people have changed?"

We strolled on in silence for a few seconds, then she responded, "John, you haven't been paying too much attention to yourself, have you?" I got the message. Change had taken its toll on me as well as them.

Well, we cannot stop change, but we can be connected to the changeless Christ. If you really want a "piece of the rock," become anchored in Him. What a consolation to be able to sing, "On Christ, the solid Rock, I stand; / All other ground is sinking sand."

Christ is unchanging in His eternal presence. He always has been. He always will be. His promise is "I

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The Unchanging Christ

will never leave thee, nor forsake thee" (Hebrews 13:5). Again He assures, "Lo, I am with you alway, even unto the end of the world" (Matthew 28:20). His promises guarantee His presence.

But what of the times we do not sense His presence? He is still there! Our emotions may be overwrought with distractions and distress, but He is still present.

The apostle Paul puts it all into proper perspective in Romans 8:35-39 with these inspiring words: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

His presence is with us felt or unfelt, until such time that we willfully walk away from Him and go back into sin. We must accept His promised presence by faith, when feelings fade.

Also, Christ is unchanging in His power to lift the fallen. Truly, this is His specialty. He came as the friend of sinners, not to grovel with them in sin but to give them a lift out of their sinking situation. He is still doing the same thing today.

When faith falters, He is ready to lift. As Simon Peter began to sink, as he walked on the water, Christ caught him and lifted him. Yes, his faith faltered, but Christ did not see that as a fatal failure.

On our stormy seas of life, Christ is ready to lift when faith falters. His Word says, "A bruised reed shall he not break, and smoking flax shall he not quench" (Matthew 12:20). His very mission is one of mercy and lifting all who cry out to him.

Even in times of discouragement, He is ready to lift. Following His resurrection, this was His restoring work. Those discouraged, disillusioned disciples needed a boost, not another boot. And Christ appeared at appropriate times to lift their faith. This changeless Christ is continuing His lifting ministry. We may become discouraged, but we need not despair, for we have Him.

His unchanging power to make man clean is still operative. He preached purity and punctuated it by His powerful, cleansing works. Leprous men heard him say, "Be thou clean," and they were healed.

At Pentecost, the leprous nature of sin bowed to His cleansing power also. Nor has His cleansing blood lost any of its potency today. All of those who come to Him in submission find cleansing from the inherited, leprous sin nature. Why not? For we read, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

Christ is unchanging in His performance of the un-

usual. He is still performing miracles in the lives of men. Probably for fear of being misunderstood, we have minimized this work of Christ.

However, He still heals the body and spirit according to His will. Not everyone is healed, but many definitely are. And who can profess to understand the process? I have witnessed His healing work and so have many of you.

But what of those who claim healing and succumb to death shortly thereafter? We must understand that the healing act of Christ is temporary. That is, it is not a guarantee that death will never come. Even the resurrection of Lazarus was only temporary, for he had to face death again.

Every healing is simply an extension of life, due to the mercy of God and for motives known only to Him.

Christ still does the miraculous. In June 1976, I had left the church office in Parkersburg, W.Va., for an afternoon of visitation. At the intersection of 13th and Plum Streets, I waited, first in line, for a traffic light to turn green. When the light did turn green, I could not move. In fact, I was paralyzed. In panic, I struggled to get my feet to move, but they would not obey the message from my brain.

With car horns honking, I decided to open the car door and fall out of the little Gremlin to attract attention and help. Seconds seemed like eternity, as I pondered the possibility of a stroke. Sweating and struggling, I opened the car door. Just as I did, there was a loud roaring. Speeding through the intersection was an 18-wheeler, running the red light and racing on down 13th Street.

At this, the horns in the rear stopped honking and I sat there staring into space, thanking Him for His touch. When the light turned from red to green again, my legs and feet moved normally. Just beyond the intersection, I parked to pray and praise One who still performed the unusual.

Now, I do not drive recklessly because of that event, but I consider it an extension of my life for reasons known only to Him. Some day I may die in an automobile accident. However, that will not take anything from His unusual touch in 1976.

Another attribute of the unchanging Christ is His ability to keep. In prayer, Jesus reminded His Father that He had kept those who had been entrusted to Him. He prayed that we all be kept from the evil of the world (John 17).

Those whom He saves, He is able to keep. There is security in Him! There is no reason to backslide, for He can keep us. Trouble arises when we try to become keepers of ourselves. However, a life surrendered to Him is a life secure in Him. Why struggle to hold on to Him, when we can let Him hold and keep us?

Since He is the unchanging Christ, our gaze should be upon Him while adverse conditions of life get only a glance. For what gets our gaze gets our attention and us. □

Holiness Heritage



SERMON

THE WAY OF HOLINESS

by H. KENNETH BEDWELL

"But like as he which called you is holy, be ye yourselves holy in all manner of living; because it is written, Ye shall be holy, for I am holy"

(1 Peter 1:15-16).

ANYONE who reads the Bible at all will soon realize that it has a good deal to say about the subject of holiness. From Genesis to Revelation, "It is written, Ye shall be holy, for I am holy." The Bible is full of it. The Bible is a holy book, God is a holy God, heaven is a holy place, God demands a holy people. God created man in holiness, sin came in and marred it. The whole plan of redemption through the sacrifice of the Cross is in order that man may be restored to a state of holiness. It is exceedingly important, then, to a right interpretation of the Scriptures, and an understanding of the atonement, that we should know what the Bible has to say about holiness.

1. HOLINESS IS AN INESCAPABLE REQUIREMENT

While there may be differences of opinion as to how and when a

state of holiness is to be reached, there can be no controversy whatsoever over the explicit demand "Ye shall be holy." This leaves no room for doubt or excuse. Every person who wants to have dealings with God must face up to the challenge of this clear command.

God is not unreasonable. He gives us the reason why He requires us to be holy. "Ye shall be holy, for I am holy." The relationship that exists between God and you, a relationship that is there whether you wish it or not, is the reason why you should be holy.

First of all, there is the relationship of the Creator and the creature. We are His workmanship. The quality of the article reflects the skill and care of the artizan. A shoddy, ill-made article is a shame to its maker. So long as we are in a sinful state, we cast shame upon our Creator. Because we are the

work of His fingers, the product of His skill, we must be holy.

Then there is the relationship of Father and son. If we have been truly born from above, then we are children of God. The child is one with the parents. Even in disposition and unconscious mannerism he reveals his parentage. Is it unreasonable, therefore, that God requires us to be like Him? Because He is our Father, and He is holy, we must be holy too.

Then, again, there is the relationship of the Redeemer and the redeemed. The express object of the sacrificial death of Jesus is stated to be to "redeem us from *all* iniquity." The degree in which this is accomplished reveals the success or failure of the mission of Jesus. He died to make men holy. Our attitude toward holiness depends upon our estimate of the efficacy of the precious blood of Christ. God speaks through the Cross and says, "Be ye holy, for I am holy."

2. HOLINESS IS AN IMMUTABLE DECREE

The command is clear, inescapable, and timeless. It does not apply merely to one particular age or generation or class of people. God has never wavered in His will for man. He has always demanded holiness for His people. He will never change.

Paul declares that "he chose us in him *before the foundation of the world* that we should be holy" (Ephesians 1:4). Holiness is not an afterthought of God, neither is it a passing whim. Before we were created He planned that we should be holy, and this is His requirement for each succeeding generation. God's requirement for you is as unchangeable as His character.

3. HOLINESS IS AN INVARIABLE STANDARD

It is of the utmost importance to notice that God does not say, "Be as holy as you can," or "Maintain the standards of your denomination," or "Live up to your ideals." The standard raised is not the standard of human ability, or of the church rule, or of human thought. Clear as crystal comes the divine decree, "*As he which called you is holy, so be ye holy.*" The standard is nothing short and nothing less than that of God's holiness. This is staggering, it is stupendous, it is paralyzing. It

puts it forever beyond the reach of mere human effort. In despair, we hear God require us to be *as holy as he is*. Who can be? We dare not take the best man we know, or the best church we know, or the best theory we know! God will not be satisfied with any thing less than His own holiness produced in us. "Ye therefore shall be perfect as your heavenly Father is perfect" (Matthew 5:48). "And everyone that hath this hope in him purifieth himself *even as he is pure*" (1 John 3:3). "As he which hath called you is holy so be ye holy" (1 Peter 1:15). The standard is *His not ours*. This makes all our struggles toward holiness futile and casts us upon the grace and power of God.

4. HOLINESS IS AN INDIVISIBLE WHOLE

"Be ye holy in all manner of living."

This is radical and ruthless. No place is left for our darling sins. No

department of life is excluded from this command. In the inner secret of my heart, in my hidden motives, desires, and thought, I must be holy. In my body with its appetites and passions, I am required to be holy. In my home, my business, my pleasure, in my reading, social contacts, and religious life, I must be holy as He is holy. There is no such thing as partial holiness. We cannot be partly sinful and partly holy. There is no such thing as divided holiness, holiness in one part of life and not in another.

Holiness in the Bible is twofold. It is *freedom from sin*, and it is *devotion to God*. These two cannot be separated and they cannot go by halves. We are to be free from sin in all manner of living and devoted to God in all manner of living. How searching and how sweeping it is! And yet how reasonable! Holiness is soul health, and how can we be healthy while a vestige of sin re-

mains? The searchlight of God sweeps into every nook and cranny of our hearts and lives, and exposes all evil. He desires truth in the inward parts. *It is all or nothing!*

As we contemplate, then, this staggering command and ponder upon the breadth of its sweep and height of its reach, our hearts fail us and we fall prostrate before God in abject despair. To be like Him always and in all manner of living! How glorious, but how impossible! The very command itself is the guarantee of the possibility of its fulfillment. Whenever did God become a tyrant and demand the unattainable? We cannot make ourselves holy, but He will undertake the work. This is the message of the Cross. □

Editor's note: H. K. Bedwell was born in England and served as a Nazarene missionary for 45 years in the Transvaal, Swaziland, and Republic of South Africa, with his wife Margaret. He labored in evangelism, teaching, translation, and writing until his death in October 1983. This sermon is excerpted from "The Way of Holiness."



Speaking Better to God

by WILLIAM GOODMAN

IF ONLY GOD would hear me this one time, if only God would just listen!" the man whimpered. Here was a man in a time of desperate need trying to discover a meaningful relationship with God.

I asked a close friend, "How often do you pray?"

"All the time," was the reply. "I stay in constant contact with God. Maintaining a close relationship with God through prayer makes all the difference in the world."

I have prayed on a crowded subway train, in a classroom, while seated at a concert, while running, and in church. We are able to pray silently anywhere, anytime we desire to communicate with God.

Because Elijah was in a continual attitude of prayer, he knew exactly where God was and what God would do. In 1 Kings 18, we read how Elijah engaged the prophets of Baal in a test of faith and prayer. The prophets of Baal prayed, screamed, cried, and anguished all day, but no answer came from their god on earth. Elijah prayed 20 seconds and everything happened. Repetitious lingering is not needed when you have contact with the Lord.

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In Daniel 6, we read that Daniel prayed three times a day, even though it was unpopular and unlawful. The result of Daniel's insistence on prayer was a seat in the lions' den, but in split-second timing the lions had no appetite for Daniel. Daniel's constant contact with God not only saved his day but also became a testimony shared over the centuries.

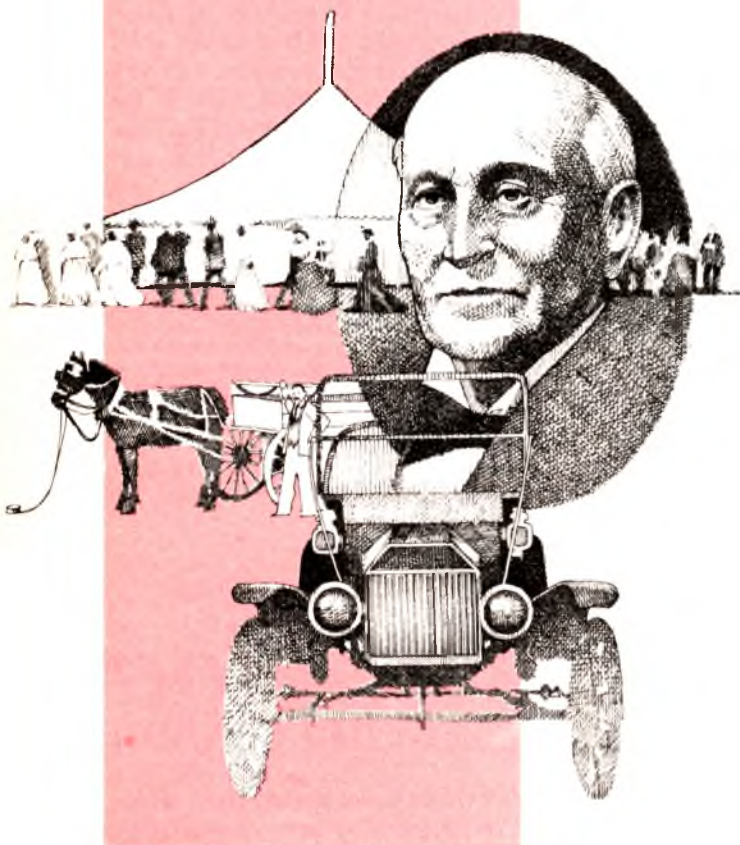
Throughout Jesus' ministry, He talked about prayer and He prayed. One of Jesus' prayers was answered in five seconds (John 11:41-42), when He stood at the entrance of Lazarus' tomb. A dead man walked forward because Jesus had an ongoing contact with God.

Daily prayer doesn't need to be repetitious anguish. Daily prayer is an ongoing conversation between Father and child. It is natural for a child to enjoy communicating with a loving, listening father. Jesus said to give honor and praise to Him. As we focus our minds on the grace and mercy of God, we will be anxious to praise Him.

In studying Revelation, we discover that our future in eternity will be to enjoy God's presence and to praise Him. During the bad times, as we praise God, things get better, and the good times become even better. Trusting God is based on our daily contact with Him. Daily contact with God keeps us speaking better of Him and speaking better to Him. □

The Memory of the Righteous Is Blessed

by C. PAUL GRAY



CELEBRATING 75 YEARS of Nazarene history has stirred a lot of memories. Scenes from 50 to 65 years ago come flitting down memory's lane. Pictures press in of wagons, buggies, and a few Model T Fords loaded with folks going to camp meetings or revivals; of crowds of people gathering, friends meeting friends; of enthusiastic singing punctuated with expressions of joy; of Spirit-anointed preaching that struck terror to sinful hearts and caused the saints to shout the praises of the Lord—all this set in an atmosphere permeated with the presence of God.

Some people have asked me, "But what were those early Nazarenes *really* like?" I can only tell you what I remember. There was a quality of spirit—yes, a refinement of spirit—that lingers with me as a benediction. What I mean is best couched in the words of the wise man, "The memory of the righteous is blessed" (Proverbs 10:7, NASB).

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As I think back, one of the most attractive qualities of those early Nazarenes was their *joyous certainty*. They were absolutely confident that God had done something special for them in a second work of grace. To them the experience of holiness was real! There was no equivocation, no hesitation, no turning back. Ridicule and opposition could not shake them. They had a divine assurance!

Another thing that impressed me was the *depth of their consecration*. Opposition to the doctrine of holiness was fierce in those beginning days. To go against the wishes of relatives and friends required strength of manhood and womanhood. One did not rush into a thing like that carelessly; instead, one weighed matters and thought deeply. But like St. Paul, our pioneers were willing to count "all things but loss" that they might know Him. The depth of their consecration showed through in their praying, their talking, their giving, and in the steadfastness of their faith.

Again, there was a *unity but not a uniformity* about those early Nazarenes. Those first-generation Nazarenes came from the East, the West, and the South. They had different backgrounds, different customs, different practices. To bring people together as diverse as rock-ribbed New Englanders, folk from the wide open spaces of the West, and to merge them with conservative, Bible-pounding Southerners from Tennessee, Arkansas, and Texas, and to have them stay together and love each other for 75 years—that is nothing short of a miracle! Uniformity? No. Unity? Yes! And this unity on the doctrine of holiness gave those early Nazarenes a mighty thrust! For a time they were the fastest growing church in America.

As would be expected from the above, those early Nazarenes had a *great sense of urgency*. To them, men and women without Christ were lost. Hell was awful! Heaven was real! Everything possible must be done to bring the lost to Christ. They took the initiative. They pressed the battle against sin and wrong. They carried a burden for unsaved loved ones and friends. This love for souls, this sense of urgency, this gospel of hope made the Church of the Nazarene one of the great evangelistic agencies in the world.

Another thing I remember, those early Nazarenes *sacrificed personal ease and pleasure to keep God's work going*. Most of those Nazarenes back there were poor in this world's goods, but they gave unstintingly of their time and money. I have known many who mortgaged their farms or businesses to keep the doors of holiness schools and churches open. Revival services and prayer meetings were faithfully attended, and that after a hard day's work in the fields or in the shop. God's work

came first. Ministers and singers would go into the communities where they were hated, ridiculed, and opposed, and they would fast and pray and stay until revival came. Even when they became accepted, their pay was often small, but their love for souls was so great that it was not a sacrifice to suffer these things.

One further thing I must mention, those early Nazarenes were *mighty in prayer—prevailing prayer*. One of the earliest recollections I have is hearing the people of God praying around the altars of the church or the

tabernacle. My, what earnest, fervent praying that was! They prayed with breaking hearts over the unsaved. They prayed with uninhibited faith in a mighty God. They stormed the heavens! No holds were barred. They did not go on their feelings. They prayed until something happened! Wayward children were brought back into the fold. Homes were saved. Families were reconciled. Christ was exalted. The church marched on with a victorious tread.

Yes, the memory of the righteous is blessed! □

A Gift

LITTLE did my wife, Letty, and I realize how the birth of our son, Michael, would change our lives. Michael was born with Down's syndrome, a form of mental retardation. The diagnosis wasn't confirmed until after a series of chromosome tests were done at the age of six months. So we were blessed with the memories of his birth and of his first few months of life being so-called normal. Another important member of our family is Leslie, Michael's five-year-old sister. She couldn't love her brother more. She is very protective of him and has aided him much in his growth and development.

Michael is two now and is progressing very well. His progress has been much better than the professionals anticipated. I couldn't have written this two years ago, for the shock, despair, and grief were great at that time. But through the support of the family and our local Nazarene church, my wife and I have learned that the true miracle is not in having Michael's condition changed but has come about in a change in us. Christ has worked a miracle in our hearts and lives. He has replaced the bitterness and hurt we once felt with His own love and holy presence. God has blessed our lives so much through Michael. The medical profession depicted a very bleak and dismal future for our son. In my moment of despair, I'm thankful that I was able to look back across the pages of my life to pages that were full of God's grace and blessing. I knew in my heart that He wasn't going to forsake me now.

Michael was also born with a heart murmur. This meant that we were going to have to take Michael to a



by ROY L. RHODES

of Love

hospital equipped for such cases, for further tests and evaluation. We talked the situation over with our minister. That next Sunday the whole service was dedicated to Michael. It was a beautiful service, anointed by God. At the close of the service my wife and I and our son were all anointed. We knew that it was not only Michael that needed a touch from God. We both knew that the days and years ahead of us were not going to be easy, but we also knew that with God's help we could see it through. Words cannot de-

scribe what a change that day made not only in Michael's and our lives but also in the life of our local Nazarene church. The church has been a tremendous support to us.

Michael didn't require surgery, and his murmur seems to have healed. The task has not been an easy one. It is never easy being a parent, but being the parent of a handicapped child does bring extra stress and added responsibility. Michael has been delayed in certain areas, but his smile and unique personality are truly gifts from God. There have been many tears shed, but by far most of them have been shed out of joy in our hearts for a loving God who saw fit to give us a special gift in Michael.

Our son's birth was no mistake; he is an added blessing. It has been through his birth that my wife and I have been able to assist other parents with handicapped children. Just recently I have been nominated to represent my region on a committee formed by the State Department of Mental Health to represent parents of disabled children. God has called us to a special task. At times we feel inadequate, but through Him we have been blessed to see so much accomplished. The pain and hurt we once felt have been replaced by His great love. Michael truly is a special gift from God. □

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the STRAWBERRY JUICE COMMUNION

TALES FROM THE NAZARENE ARCHIVES

PERHAPS the most meaningful experience of any anniversary is the time spent in reflection. We are charmed into owning our past by our own memories and by the memories of our elders. We never actually know if the Great War was quite that glorious, or if Halloween pranks were always as harmless as memory would have them, but these are *our* stories. They help us to know who we are and to explain the world around us. Sometimes we must check up on them; put the cold glass of impartial research to them. But, somehow this misses the point. That these stories are told at all and have meaning is sometimes as important as their actual truthfulness. Occasionally they are recorded on tape or written into a memoir. A few of these, through providence or lucky accident, find their way to an archives or library where they encourage a wider community to remember their past. Occasionally, we run across these gems in the Nazarene Archives.

One of the most charming of these is from a small newspaper clipping of the 1960 General Assembly. The ladies of the Fidelis Sunday School class of Kansas City First Church met in the home of Mrs. A. C. Watkins to bake Communion wafers. They mixed one and one-half cups of flour, a pinch of salt, with three level teaspoons of shortening, and four to six tablespoons of ice water. This was mixed as for pie crust, rolled, and baked in an ungreased cookie sheet at 325° for 20 minutes or until light brown. Using Mrs. Watkins' recipe, the Fidelis class baked 18,000 wafers for the assembly's Sunday morning Communion.

Another Communion tale presents a different view of our heritage. During the first decade after the Pilot Point assembly, General Superintendent E. F. Walker visited a small Michigan congregation worshipping in a "cracker box for a church." He announced a Communion service, "but Aunt Ida forgot to get some grape juice Saturday. Realizing her mistake, Sunday morning she took a can of strawberries and strained it and took it to church for use in a service. When Dr. Walker saw



by STEVE COOLEY

the red juice, he roared out, 'What's that?' When Aunt Ida told him she brought strawberry juice for Communion, the choir window being open, Walker grabbed that can and flung it out the window shouting, 'Strawberries are not the fruit of the vine, we will have no Communion service this morning.'

The small, almost domestic scale of our early years, and the parochial character of our people are strong themes running through these stories. They portray both a homey warmth and a simplicity within the humble origins of our church. Mrs. Watkins and the Fidelis Sunday School class

showed that our domestic impulse could offer plucky defiance to the increasingly massive proportions of the General Assembly. The strawberry juice Communion illustrates a disarming indifference to formal ritual. This story may also show that our lack of religious understanding could occasionally prove a bit maddening to our leaders.

A more heroic theme in Nazarene storytelling describes the resolution of "stepping out under the stars." These stories describe the courage and faith of our people in building a new denomination. They also describe their encounter with prejudice, loneliness, and their personal vulnerability to failure. Often this resolution put our people out under the stars quite literally.

In 1912, two Nazarene evangelists, William D. Seal and J. B. McBride, decided to hold a street meeting while waiting for McBride's train. Seal returned later to this small Missouri town and continued the meetings. He began by preaching "Sin, Hell, Holiness, Fire, and Brimstone," and by raising "'Old Nick' in general" on the street in front of the saloon. Surprisingly, the saloon keeper invited him inside saying that "as long as he preached like that he could use the saloon as long as he wanted." After the women and children began attending, Seal moved the services to a movie show tent, which couldn't operate with the evangelist in town. He survived on cheese and crackers while living in the tent until the community began to provide for him.

William Seal returned to the town a year later, pack-

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ing a borrowed tent. One night, with standing room only and seekers at the altar, he began the concluding prayer as a midwestern tornado ripped through their service. "With a terrific flap the tent went up, then came down on the crowd . . . the front pole broke and the top part stuck into the ground holding the canvas up off the seekers at the altar." The buggies had been overturned, trapping several children underneath. Others ran frantically through the downpour of rain looking for dry refuge from the storm. Ora Lovelace, who later became a Nazarene missionary to Africa and China, cared for a number of frightened children until their parents could be found. All the time, Rev. Seal was busy at the altar with seekers, who, after praying through, would leap up with a shout and run into the rain-soaked melee outside.

After breakfast the next morning, William Seal walked out to view the muddy wreckage, and found "quite a crowd of folks there working to repair the damage." The ladies had brought out their sewing machines while the men were busy repairing the posts and hardware. The tent was up by four o'clock, in time for the evening service. At the close of the meetings, Seal took offerings and pledges toward the construction of a building, and in August of 1913 organized the Piedmont Church of the Nazarene with 23 charter members.

When things began to shape up for us in the 1940s, we began telling stories on ourselves and on the organizational chaos of our first decades. From the first General Assembly in 1907 until the end of the Great Depression in 1940, our denomination seemed to bump from one financial crisis to another. This was partly caused by the tremendous energy of our people's faith. This energy had not yet learned to work in harness and seemed to run in all directions at once. The General Assembly tended to create a separate corporate board for every worthy cause it considered. These problems were aggravated by our astounding growth rate. Our denominational agencies just could not keep up with an energetic membership that doubled every 10 years. We should not forget the price that has been paid for our fine publishing house, our colleges, our missionary work, and other services such as ministerial pensions. The following three stories provide a glimpse into the experience of our people during these difficult years. Although they were told by the same person, each evokes a different response, moving from pathos to comic, and into the inspirational.

"[We later] moved back to Grand Rapids where they were now about to organize the Nazarene Mutual Benefit Association, and Dad, who had two of the first 50 policies, after paying in thousands of dollars, was stuck with a \$250 benefit but that wasn't their fault."

"Those were the years of the SAVE CAMPAIGNS. SAVE OLIVET COLLEGE and SAVE THE PUBLISHING HOUSE. U. E. Harding told of how even after he had [become] pastor of Pasadena, California, First Church, E. O. Chalfant wrote him a letter pleading for help to SAVE OLIVET in Illinois. Harding wrote back, 'If you get her saved, take her into the church.'"

"Dr. Reynolds was the first general superintendent to visit our church. Alvin H. Kauffman, my first Naza-

rene Sunday School teacher, told us to watch his eyes so I sat spellbound on the front seat, my eyes glued to his, until he suddenly stopped preaching and pointing at me, said, 'That's true, young fellow, even if you do look at me like that.' Under Dr. Reynold's impassioned plea for money for the foreign fields, my mother having nothing else to give, took off her wedding ring and put it in the offering plate, not as some newcomers to the church have tried to tell us—as a matter of sin—but it was a matter of supreme sacrifice. Her dearest possession, given to God for his lambs of other lands." □



CASTLES

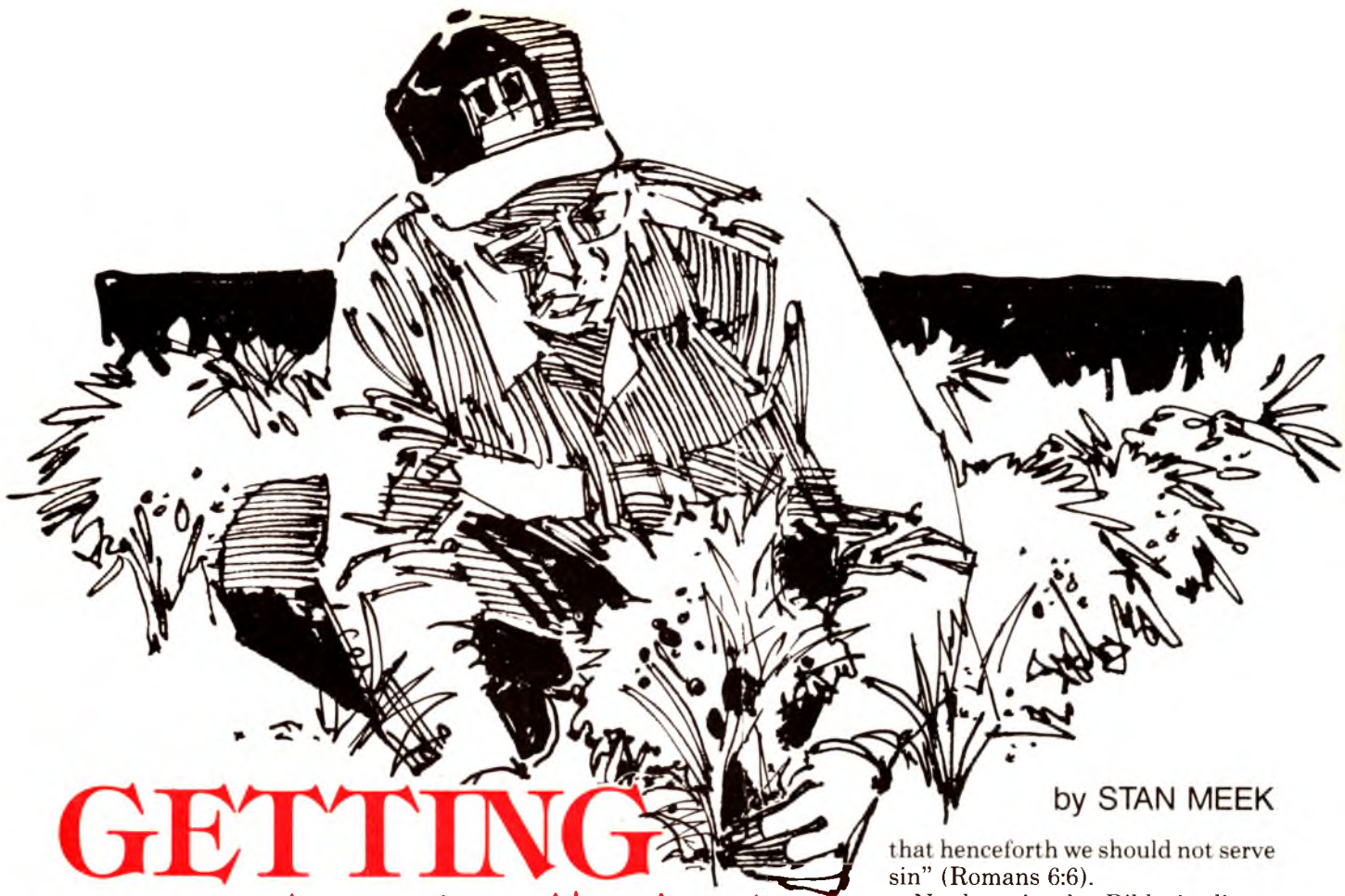
*I used to build castles in the sand
when I was a youngster.
Sometimes playmates would knock them down,
shouting with glee,
Or the waves of the sea would sweep in
and dissolve them into hundreds
of tiny particles.*

*Later, I built my castles in the air,
Dreaming of fame and fortune and romance,
Only to have the waves of time and reality
crumble them into the dust again.*

*Now I am older and wiser, and I
build my castles for eternity,
Sending lasting commodities of kind words,
good deeds, and loving thoughts—
bound together with the cohesiveness of God's
saving grace—on to the Master Builder,
to design as He will.*

*And it may be truly a castle—or a mansion—
or a humble cottage—
But it will be built by His hand,
and it will last forever!*

—MABEL P. ADAMSON
Kansas City, Missouri



by STAN MEEK

GETTING UNSNAGGED

DID YOU ever pick blackberries? If you did, you learned about both entanglement and disentanglement almost instantly. I'm sure you discovered also that it is much easier to get entangled than it is to get disentangled.

Reaching for that luscious-looking berry, you suddenly found yourself "snagged" on all four sides at once. Becoming unsnagged was your chief occupation for the next five minutes while you worriedly watched berry after berry thumping into your partner's bucket.

Once should be enough; the problem is, those "luscious-lookers" keep popping up everywhere. Time and again you find yourself suckered into the snags. Getting unsnagged is never easy, and often not without pain, but it is the only way to be free. The disciple, too, must get unsnagged if he is to be free in the Lord.

STAN MEEK is the pastor of First Church of the Nazarene in Dodge City, Kansas.

In his *Approved unto God*, Oswald Chambers says, "A disciple of Jesus must know from what he is to be disentangled." It ought to be clear to any serious student of the Word that the disciple must be disentangled from *sin*. Nothing will so tangle, threaten, and snag one's spiritual life and growth as sin.

To the Corinthians, some of whom were professing to follow Christ while allowing shameful and sinful practices in their lives, Paul said, "Awake to righteousness, and sin not"; or as Kenneth Taylor translates it, "Get some sense, and quit your sinning" (1 Corinthians 15:34, TLB).

In Romans, the Apostle deals in the graphic imagery of life and death. Anticipating a satanic trap for the disciple, Paul asks, "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1-2). He reminds them that the old man of sin is to be crucified with Christ that "the body of sin might be destroyed,

that henceforth we should not serve sin" (Romans 6:6).

Nowhere in the Bible is disentanglement from sin taught more forcibly than by Jesus in the Sermon on the Mount. Jesus taught a radical dealing not only with *sins* but also with the very springs of *sinfulness*. He went beyond the deed to the disposition. Dr. E. Stanley Jones says that our present-day Christianity is anemic and weak and "needs a blood transfusion from the Sermon on the Mount."

Discipleship definitely means that sin must go. But, if one thinks that sin is the only thing he must give up to be a serious follower of Jesus, he is missing the mark. The thrust of disentanglement goes much deeper. Chambers says that Paul argues this way in 1 Corinthians 8:13: "If anything in me, right or wrong, is hindering God's work, and causing another to stumble, I will give it up, even if it is the most legitimate thing on earth."

There are many otherwise good and legitimate things that will be laid aside because of the singular devotion of the disciple. The writer to the Hebrews, using the image of the runner, says the disciple must strip down and discard anything that hinders his running seriously. Anything that would bog down, re-

strict growth, or retard God's working in and through the disciple must be tossed aside.

Comparing the disciple to a soldier, Paul says, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Timothy 2:4).

The "affairs of this life" would not necessarily be "wrong" or "evil" affairs. They might just be secular affairs that occupy too much time or that receive improper priority. Jesus spoke of the "cares of this world" choking our fruitfulness (Mark 4:19).

The disciple must disentangle himself from the "civvies" of many ordinary and legitimate things in order to serve Him who called him to "spiritual soldiering." To please God, the disciple concentrates on his Commander in Chief's unfolding strategy for this world.

Many today make discipleship easy. Jesus never did. The call to follow Him was always costly. Bruce Shelley, in his *Church History in Plain Language*, says, "Jesus made a persistent point about a special kind of life that separated 'the kingdom of God' from rival authorities among men. Little by little his disciples came to see that following him meant saying 'no' to the other voices calling for their loyalties."

The cost of discipleship is still self-denial, a personal crucifixion of the old selfish nature and a fellowship of obedience daily and for life. Anything short of this simply will not free one from snags.

The disentanglement Jesus required also involved a radical "exclusionary love." He said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26).

Jesus was not counseling carnal malice or ill-treatment for one's family, but He knew that strong familial relationships could become a serious competitor for the place of supreme love and devotion deserved only by Him. Discipleship demands disentanglement even from earth's closest and dearest ties.

Jesus' teaching on disentanglement is concisely contained in what

may be the most radical and important statement of the New Testament; he "that forsaketh not all that he hath . . . cannot be my disciple" (Luke 14:33). That is divine disentanglement in a nutshell.

A final word of caution may be necessary, though. Disentanglement must not lead to a spiritual monasticism. The disciple is not disentangled to become a mere museum piece or even for self-development purposes.

Oswald Chambers reminds us,

"We are not here to develop our own spiritual life, but to be broken for Jesus Christ's sake. If you want to remain a full-orbed grape you must keep out of God's hands," he says, "for He will crush you, wine cannot be had any other way."

The disciple of Jesus Christ gladly and freely unsnags himself from all things that are wrong and from a multitude of other things in order that God might better use him in reaching those who are entangled in the web of sin. □

The Harp's Top String

A tiny coil of gut
taken from a belly.
Cut—
threaded
through a pin's eye;
pegged
and slowly pulled
as the screw turns.

The first stretch
tautens.
It wriggles
into place
straight but slack.

At the second turn
it shrieks
"Wheel and rack!
Wheel and rack!"

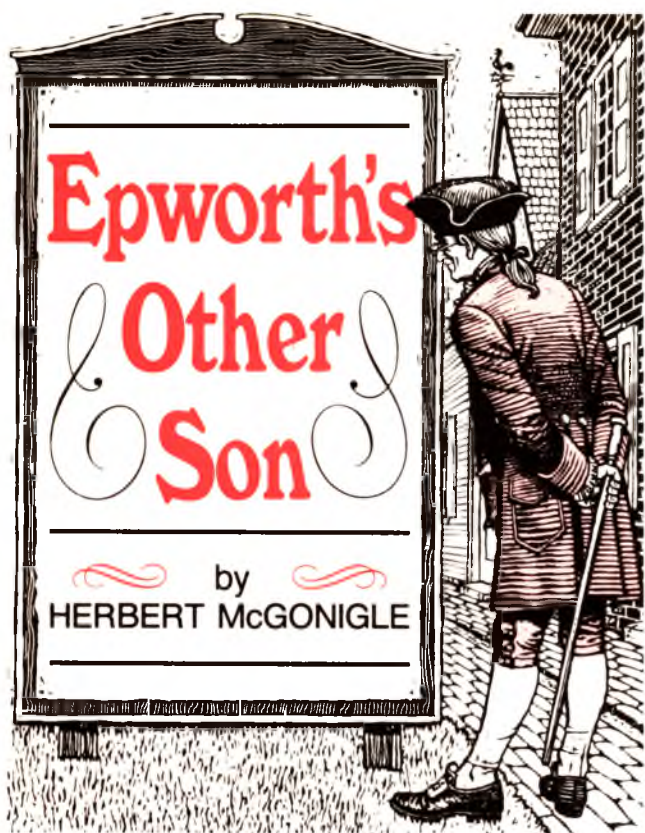
At the third
it twists
violently,
forcing the peg
to spin in the wood
until it slips
crazily
through the eye
and collapses
on the sounding board.

But it's picked up,
threaded again.
Turn!
It shrieks
"More pain—
turn the
big brass-bound
bass strings.
They can stand it!"

At the fifth turn
it gasps,
"I'll crack,
God help me!"
And something
holds it back.
Turn!
Turn!
Turn!
Until
suddenly
where there
was no voice,
there is voice;
where it croaked,
it vibrates;
where it was
off key,
it sings—
perfectly pitched.

For only
suffering
brings perfection.

—MERLE LAMPRECHT
Ciskei, South Africa



THE SMALL TOWN OF EPWORTH in Lincolnshire, England, is known around the world as the birthplace of John and Charles Wesley. To this day it would be largely unknown except for its Wesley connections. But Epworth gave birth to another son whose name is far less known than that of the Wesleys. He, too, was a Methodist and his life and ministry affected many people. That other son of Epworth was Alexander Kilham, born July 10, 1762, almost within a stone's throw of the Wesley home.

He was born into a pious Methodist home and from an early age had a sense of sin and his need of pardon and forgiveness. In 1780 there was a revival in the Epworth Methodist circuit and many people, including some of Kilham's family, were converted. Invited to attend a revival meeting, he later wrote of what happened: "I was so much condemned and accused by my conscience that I thought myself the worst of sinners . . . The Spirit of God smote me and I could not refrain from weeping . . . After I had remained thus for three or four hours, I found a sudden change in my mind . . . I found a great love to every one around me, and my heart was filled with unspeakable joy. I did not know what had passed in me, only that my heart was changed from mourning to rejoicing . . . I returned to my father's house where we rejoiced together for what God had done for our souls, and endeavoured to persuade all we saw to seek the same happiness—for the change I found was attended with a desire that all might experience the same!"

Kilham's evangelistic labours began immediately following his conversion. Having begun to preach in

the Methodist societies in the Epworth area, Kilham, in 1783, met Robert Carr Brackenbury, one of John Wesley's lay preachers and the only Methodist in his time of property and private means. He was a Lincolnshire country squire highly esteemed by John Wesley. Brackenbury regarded Kilham as a young Timothy, took him under his tutelage, and they traveled together in many of the Methodist circuits, sometimes running the gauntlet of mob violence that still occasionally faced the Methodists.

Brackenbury had recognised the gifts and spirit of the young evangelist and recommended him to the Conference as a full-time preacher. In 1785 Kilham was accepted as an itinerant preacher and something of his passionate evangelistic spirit can be gathered from a kind of testimony he wrote near the end of the year. "My soul is lost in astonishment and praise. How ought I to live to God and devote my life to His service! Help me to preach Thy blessed word with power and may it reach the hearts of those that hear it. Let me be a light to the people and made an instrument in Thy hands of good to their souls." Four years later he confessed: "I am more than ever determined to spend my life in God's service . . . I purpose to preach as often as I can; I will use all my art and strength to pluck sinners as brands from the burning."

Kilham was a tireless, enthusiastic preacher, never happier than when pleading with men to turn to God, and exulting, particularly, in the great Methodist themes of universal atonement, the witness of the Spirit, and—what John Wesley called "the grand depository of the people called Methodists"—Christian perfection. Writing to a young convert, Kilham said of entire sanctification: "Whatever arises in your heart contrary to God, you may with great confidence seek the removal of it by the Spirit of holiness. Internal holiness is the beauty of Christianity. It adorns the soul and makes us like God. It qualifies us for every good word and work."

With his Epworth background, his clear experience of pardon and cleansing grace, and his enthusiastic preaching of full salvation, it was expected by all his friends that Alexander Kilham would spend his days and continue his anointed ministry in the ranks of Wesley's preachers. But this was not to be. On March 2, 1791, John Wesley died and immediately internal rumblings were heard in the Methodist societies. For 46 years John Wesley had endeavoured to keep the Methodist societies within the Church of England. Although they were not a constituent part of the established church and were wholly under Wesley's own guidance and direction, nevertheless Wesley had always hoped that his beloved Anglican church would open her arms and embrace the Methodists. By the time of Wesley's death, however, a majority of his preachers and people had no such loyalty to the Anglican church. They owed all their spiritual blessings to the Methodist societies and they logically saw these as an independent movement. Only a very small group in the societies shared Wesley's Anglican convictions. Also there were arguments about the role of the laity and strong objections to what some saw as the dictatorial assumptions of certain senior preachers. There is little to be gained today by raking the dead embers of

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this old controversy, except to note how Kilham was affected.

From the outset of the agitations, he was one of the leading pamphleteers, and even his most ardent admirers admit that occasionally his language was strong and somewhat intemperate. Kilham was a radical in the controversy, arguing for Methodism's complete separation from the established church and arguing especially for much more lay freedom and participation in the Methodist societies. Pamphlets from all sides flew thick and fast; then, finally, in the 1796 London Conference, the break came. Kilham had published a pamphlet entitled *The Progress of Liberty*, setting out his views on spiritual liberty and accusing the conference of tolerating ministerial dictatorship and stifling all objectors. Like Luther at Worms in April 1521, Kilham could only say: "Here I stand." He refused to withdraw his charges and the president of the Conference read out the sentence: "You, Mr. Alexander Kilham, are judged to be unworthy of a place in this body and, therefore, I now inform you that you are no longer a member of it, but are expelled from the Connection."

It was a sad and depressing day for Methodism. Since John Wesley had convened his first conference in London in 1744, this was the first serious breach in the Methodist ranks in 52 years. As Epworth had given birth to the founders of Methodism, John and Charles Wesley, so it also gave birth to Methodism's first radical reformer—Alexander Kilham.

A number of preachers sympathised with Kilham and left the Methodist Connection. Much larger was Kilham's support among the laity, and in August 1797

in Leeds, Yorkshire, England, he organised the *Methodist New Connection* movement with about 5,000 members. Kilham's agitation with the Wesleyans had not been about doctrinal matters but rather about ecclesiastical jurisdiction. So the *Methodist New Connection* was thoroughly Wesleyan in doctrine, but gave much more participation to the laity. Kilham could be described as a "theological republican" and the MNC saw itself proclaiming a charter of liberty where each local church had freedom in its choice of minister and length of tenure.

Sixteen months later Kilham was dead, prematurely worn out, at the age of 36, by his constant travel and unceasing evangelism. The MNC continued until 1907 when it became a part of the United Methodist Church, and finally all the Methodist bodies in Britain became one in 1932. What can be said of Alexander Kilham? Like many another prophet, he suffered by being ahead of his time. What he argued for so passionately and was denied was, 50 years later, fully implemented by the Conference that expelled him.

In his zeal for souls, his desire for God's glory, his all-absorbing evangelism, and his commitment to full salvation, Alexander Kilham was a true spiritual son of John Wesley. And Epworth gave birth to them both. Today two memorial churches stand facing each other in Epworth; the Wesley Memorial Church and the Kilham Memorial Church. The latter is closed and the two former congregations are now one. Epworth gave the world John and Charles Wesley, but let us not forget Epworth's other son—flaming evangelist, passionate preacher, and prophet of holiness—Alexander Kilham. □

Book Brief

THE DISCIPLINED LIFE Studies in the Fine Art of Christian Discipleship



RICHARD SHELLEY TAYLOR
author

PERHAPS one should not be as surprised as I was to find that this is not a treatise on "How to Become a Strong, Pious Person." It's a step in that direction. However, of all the reasons one might choose to recommend this Richard Taylor classic, perhaps the most practical is summed up in his Introduction. I see it as an antidote to burnout at any level—and really, for whatever cause.

Many nervous and emotional disorders are the accumulated result of years of self-indulgent living . . . Days of adversity are bound to come. The weakling will faint.

The book is written to "put iron into our souls," to make us tough, happier, and more useful to society and to the Lord. Lack or loss of self-discipline erodes many areas, sapping power needed for successful Christian living. Taylor challenges us to become strong.

"The Place of Discipline," part One, touches on such matters as too much discipline, and not enough; on foods, moods, emotions, projects, goals. Part Two, "The Path to Discipline," is the how-to. And if you suspect the book to be beyond you, let me assure you we start small. This renowned theologian/writer makes it simple: Begin with washing the high-water mark out of the bathtub instead of leaving it for someone else to do!

What are some of the perplexities facing you, those you counsel, or those you love? How many problems are rooted in self-indulgence, or how many times is advice ignored because taking it is too hard to do? What might happen if—finding a good guidebook to lead the way—those struggling were to set their lives in order through satisfying, small successes in self-discipline?

It's not a lost art. In a warm, reasonable manner Dr. Taylor shows how it can be learned.

This is a very small start, but after a few pages, I turned down pie for lunch! □

—Evelyn Stenbock
Beacon Hill Press of Kansas City
109 pages. To order see page 27.

the editor's STANDPOINT

ADDED STRENGTH

A friend of many years, Rev. J. O. Deal, told me a story I want to share with all our readers.

During the Depression, young Deal found work with a logging crew in the cypress swamps of Central Florida. His job was to snake logs from the swamps using a tractor and winch.

Sometimes a log would be so tangled that the machinery proved useless. On those occasions Mr. Alford and Bully would be summoned. Bully was an ox.

One day the log Bully was pulling became stuck in mud at the edge of the swamp. Dislodging it seemed impossible. As Deal watched, Mr. Alford urged Bully to heroic effort, speaking softly to the beast. "Come on, Bully. You can do it." The ox strained against the load, sweating profusely, but nothing happened.

Then, "When everything else failed, Bully fell to his knees. On all fours he pulled as I have never seen him pull before. From deep within came a groan, the mud turned loose, and soon the log was on dry ground."

According to Brother Deal, the memory of that event often brings to mind the words of Isaiah 1:3, "The ox knoweth his owner." And it reminds him, also, that with all our modern church machinery, the only way to prevail in some situations is to go down on our knees. Brother Deal should know. He has moved a lot of stubborn loads through prayer.

The kindness of our Master does not exempt us from hard work and heavy loads. The Lord hitches His people to some tasks that seem impossible.

And prayer is not an escape from effort, a way of solving problems with a magic wand. No, prayer is a commitment to our task and a concentration of our strength to achieve the otherwise impossible. We are at our strongest and best when we pray.

God "gives power to the faint." This promise of added strength is given to those who "wait upon the Lord." We never know how much we can endure or achieve until we pray. As my friend Deal says, "A few moments on 'all fours' before the Master makes a difference." □

CHURCH POLITICS

I sometimes hear people deploring politics in the church.

The issue is partly semantic. "Politics" is pronounced in tones that convey disapproval of something evil. Politics, however, is not inherently evil. In fact, politics is inevitable. When God said to Adam, "Have dominion," man became a political animal. From that point, the only questions were why and how he would do politics.

My dictionary gives six meanings for *politics*. Only the last definition carries a bad sense—"factional scheming for power and status within a group." Even this cannot be condemned wholesale. Why one seeks power and how one will use it are the vital issues.

Politics is defined first as "the science and art of political government." Having structure and rules, the church is necessarily into politics.

Suppose a man's gift is "administration." Suppose a certain office would allow the fullest exercise of that

gift for the benefit of the whole church. Could not that person aspire to, and work for, election to that office without doing wrong? Could not his friends work to achieve his election without sinning?

I am not a member of God's privy council. I concede that, theoretically, a person could be called, from the outset of his ministry, to be a general superintendent. However, most of us would agree that such a person would be something new under the sun, like a talking warthog.

I confess that I belong to the old school, which holds that, in the church, the office should seek the man and not the man the office.

The New Testament shows us some people selected by the church for certain offices, but none of the nominees ran for those offices.

Human nature and church structure make politics inescapable. "Why" and "how" are decisive. Character and ability, enlisted for the church's sake, should be guiding principles of election. □

And prayer is not an escape from effort, a way of solving problems with a magic wand. No, prayer is a commitment to our task and a concentration of our strength to achieve the otherwise impossible. We are at our strongest and best when we pray.

A FRIEND PROMOTED

As a young fellow just getting his feet wet in the ministry, I was greatly cheered and helped by several older preachers.

One of them died on May 14. His name was Charles Crauswell, and he was one of the first pastors who mustered the courage to open his pulpit to me.

At the time he was pastor of our church in Princeton, Fla., where he had then, and still has, some of the choicest laymen in the entire denomination. From that church have come some of our fine, faithful preachers too. To preach there was exciting and encouraging for me, the greenest of greenhorns.

During Brother Crauswell's tenure a hurricane wiped out the church. While rebuilding was in progress, services were held in a tent. In that tent I preached in revival services, one of my very first meetings. I recall the smudge pots we had to burn to discourage voracious mosquitoes! And I recall how patient and supportive Pastor Crauswell remained throughout my bumbling attempts to preach. He was reticent about criticism, but when I would press him for help, he

would point out weaknesses and mistakes with gentleness and humor. And he was quick to reinforce every element of strength he could perceive in my efforts.

After I moved from Florida I rarely saw him until he retired. His last years were spent in northern Florida where he was an active member of the same country church that my mother attends. Each time I visited her, and worshiped with the Suwannee River folks, I renewed my fellowship with him.

Through a long life and many rough places, Charles Crauswell was faithful to Christ and the church. He loved to sing and preach, and he kept a smile ready at all times. A man of prayer, he won a host of victories on his knees.

I thank God for him. He helped launch my ministry, and across the years he assured me of his love and prayers. My debt to him is large, my memories of him precious. When we meet in heaven he will likely say, "This is what that old brown tent and those smelly smudge pots were all about!" □

STAY WITH IT!

Some of my happiest memories from boyhood relate to fishing trips with my father. Best of all were trips to the Florida keys. In those days, when the tide was right, a fellow could catch fish almost as fast as he could get the line into the water.

When I was small, my dad never landed a fish for me, no matter how hard I was struggling. All the while I fought for the prize he would cheer me on, saying, "Stay with it, Son!" "Stay with it" meant hold the rod tip up, keep the line taut, play the fish till it wearies, and reel it in—every action necessary for success.

I can relive such moments vividly in my memory—the sun warm on my face, the ocean sparkling like the walls of the New Jerusalem, the sudden savage strike at the bait, the rod arching and trembling, the line sawing through the water, and Dad saying over and over "Stay with it, Son!" On such occasions I just had to be the happiest kid on earth.

Life has not lost its zest or challenge with the passing of years. I seldom get to fish any more, and Dad is gone now, checking out the river of life in heaven. But in the pressures and problems, challenges and conquests, of my work it seems to me that I hear the Heavenly Father saying, "Stay with it, Son! Stay with it!"

I've hooked into some tough situations and I've landed some magnificent catches. There are times, however, when it seems that I am only washing bait. I've felt like the Indian who was trying to learn bait casting and English from poor teachers—"ten thousand strokum, no catchum." Through it all, though, the presence and support of the Father have been constant.

A few times, shame on me, I've been tempted to give up. But when my chin was lowest, my efforts feeblest, I found fresh resolution and energy when a voice said, "Stay with it, Son!" That's how I translate, "Be steadfast, immovable, always abounding in the work of the Lord." I aim to stay with it. □

repentant sinner without condoning his sin. To comfort him in his sin is to cheat his soul. If I am being intolerant, then so be it.

Ralph F. Pynchon
La Habra, California

AIDS ARTICLE APPROVED

Thank you for your article "AIDS:

The Spiritual Fallout" by Harold Ivan Smith (April 1, 1984). I believe Mr. Smith understands the true nature of Christ, who welcomed all to himself.

Each of us must set up his own moral guidelines, and sometimes it is appropriate to expect others to adhere to our perceptions of what is right and true. It is never appropri-

ate, however, to allow our differences to separate us into antagonistic camps.

It is better to be a beacon and draw others to our personal moral standards, than to be an artillery gun and shell them when we don't approve.

John Eppler
New York, New York

Persistence, Love, and Intercession

by JAMES A. MAPES

TO MOST FOLKS, after 27 years, the date of September 17, 1957, is a very obscure day among the thousands in their past. To my wife, Carolyn, and me, this date has eternal consequences. On this day at two o'clock in the morning, we cast our burden of sin upon the Lord and experienced the joy of salvation. This is the story of our conversion and of two of the wonderful people whose prayers of intercession in our behalf reached the throne of grace.

It was a typical Hoosier midsummer day, hot and humid. Carolyn and I and our three-month-old daughter, April Ann, were moving in with Carolyn's grandparents. Linus and Allie Likes lived in a large brick farmhouse with the grandson they were raising. His name is Duane, but everyone calls him Butch. Grandma Likes was afflicted with dropsy and congestive heart failure. She was very ill and Carolyn cared for her and did the cooking and housework.

We had barely settled in when Grandma began to pester us about attending her church. Her church was a small Nazarene church in the tiny village of Helmer, Ind. We did not want to go to church, for we thought the people there were very weird. She would not take no for an answer. Finally to quiet her as much as anything, we consented to go. Had it not been for her persistence, love, and prayers of intercession for us, it is doubtful that we would be Christians today. It is most certain that we would not have been involved in the pastoral ministry of the Church of the Nazarene for the past 20 years.

One day in early September, Grandma became gravely ill and we rushed her to the hospital. Two days later she passed on to her eternal home.

Several days later, revival services began in the Helmer Church of the Nazarene. By this time we were attending regularly and going to revival just seemed the natural thing to do. After church one night, we returned home very tired and prepared to retire for the

night. The baby was sleeping soundly, but by one o'clock neither of us could rest. First I would roll over in bed and then Carolyn would turn over. Finally, she said to me, "What is the matter with you?"

"I don't know," I replied, "what is the matter with you?"

"I know," she said. "We should have gone to the altar tonight."

Quietly we dressed, wrapped the baby in her blanket, and drove the five miles to Helmer. We needed to pray.

Helmer is a quiet town in the daytime and by two o'clock in the morning, the sidewalks had already been rolled up for five or six hours. We pulled into the parsonage drive, climbed the porch steps, and began to pound away on the front door. A light came on upstairs, a window was raised, and the pastor's wife called out, "Who's down there?"

"It's Jim and Carolyn," we answered. "We've come to pray."

"We'll be right down."

There at the living room couch in the home of our pastor and wife, Howard and Pauline Welches, we prayed our prayers of repentance. Jesus lifted our burden of sin and replaced it with the peace and joy of salvation.

That night Pauline Welches had knelt by her bedside and poured out her heart in intercessory prayer for a young couple lost in sin. She continued in prayer until she fell asleep while still on her knees. The next thing she was aware of was someone banging on the front door.

Within a week we were sanctified wholly, baptized, had joined the church and had dedicated our baby girl to the Lord.

Today we are far away from Helmer, serving as a pastor in Florida. The Welches are far from Helmer too, as they now pastor in Missouri. Grandpa Likes lived another 17 years, going to his eternal reward at the age of 94. Butch Likes lives today at Fort Wayne, Ind. He is married and the father of a 16-year-old son.

Our experience still amazes me. Thank God for the persistence, love, and intercession of Allie Likes and Pauline Welches. I am glad that God still uses these qualities in people today. My prayer is, "O Lord, may I too possess and display persistence, love, and intercession." □

JAMES A. MAPES pastors the Suwannee River Church of the Nazarene in White Springs, Florida.

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

IN THE NEWS

PEOPLE AND PLACES



Chaplain Mark E. Farris was recently accepted into the United States Navy Chaplain Corps. He completed Basic Chaplain's School in Newport, R.I., February 23, 1984. He has been assigned to the USS DETROIT (AOE-4) homeported in Norfolk, Va.

Chaplain Farris is a member of the Kentucky District. He graduated from Trevecca Nazarene College in 1976 and from Asbury Theological Seminary in Wilmore, Ky., in 1982. He pastored the Nicholasville, Ky., church from 1978-83 and was ordained in 1980.

Chaplain Farris is married to Donna Wesley Farris of Columbus, Ind. They have a six-year-old daughter, Melissa.



Rev. Forrest Woodward, retired Nazarene minister, has been elected mayor of Kingfisher, Okla., a city of 5,000 where he has lived since retirement.

He pastored churches in WaKeeny, Anthony, and the Wichita Oliver Church in Kansas; and the Kingfisher,

Guthrie, and Jet churches in Oklahoma.

Since retiring, he has served two terms in the Oklahoma State "Silver Haired" Senate. □



Since 1969, **Claude Steele** has been serving as a chaplain at the Brentwood Hospital, Veterans Administration Medical Center, Los Angeles. He was recently appointed chief of service for 12 full-time chaplains; two intermittent and one contrast chaplain.

Chaplain Steele has a record of outstanding levels of sincere and caring ministry to the patients and staff. The VA hospital recently acknowledged his dedication and conferred on him an outstanding achievement award. □

KOREAN NAZARENE PASTORS AND WIVES MEET IN CHURCH PLANTING SEMINAR

Fifteen Korean Nazarene pastors, wives, and Nazarene Theological Seminary students recently gathered in Kansas City at the King Conference Center for three days of intensive study and interaction on church planting among Koreans in the United States.

The conference was hosted by Ethnic Urban Missions coordinator Rev. Jerry Appleby. Guest speakers at this first Nazarene Korean Church Planter

Conference included Nazarene Theological Seminary professors Dr. Wesley Tracy and Dr. Paul Orjala. Dr. Raymond W. Hurn, director of Church Extension Ministries, and Rev. Bill M. Sullivan, director of Evangelism Ministries, also addressed the group.

The meetings were conducted under the leadership of Rev. Yoon Kyu Chun, pastor of the Korean Church of the Nazarene in Oklahoma City. Times of fellowship were enjoyed with meals together. A highlight of their time in Kansas City was a tour of Nazarene Publishing House as guests of Mr. Bud Lunn, director of the Division of Communications.

In the U.S.A. and Canada there are 18 fully organized Korean Churches of the Nazarene. There are 16 additional new works among Koreans. □



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Shown at the Nazarene Korean Church Planter Conference are: (back row, l. to r.) NTS student Sung Won Kim, Rev. Jung Whan Oh, Rev. Jerry Appleby, Rev. Yoon Kyu Chun, NTS student Hyung Gyum Kim; (middle row, l. to r.) Rev. Samuel Moon Kim, Rev. Moo Kyung Cho, Rev. James Kim, NTS student Seung An Im, Rev. Chae Soon Ok; (front row, standing) Rev. Y. C. Park; (seated l. to r.) Mrs. Won Chun, Mrs. Y. Kim, Mrs. J. Oh, Dr. Raymond W. Hurn, and Mrs. Y. Jun.

LARGEST TO THE PROGRAM

Manhattan—Lamb's Club



Mark Ogle
MANC



Donna French
ONC



Pam Pacheco
NNC

New Boston, Ohio



Kathy Cotner
MacMurray College



Venus Mateo
BNC

Not pictured: Cheryl Davis, NNC

Racine, Wis.—Community



Tina Flory
MVNC



Renee Walker
ENC

Not pictured: John Springsteel, NNC

Central Latin American District



Adriana Rodriguez
ENC



David Knapp
MANC



Tobi Adkins
ONC

New York District 1



Robin Starling
ONC



Karen Hull
NNC



Bill Sunberg
MANC

New York District 2



Connie Linson
MVNC



Terry Hudson
MANC



Kathy Hooper
ONC

Youth Ministries, in cooperation with Church Extension Ministries, has appointed 23 MISSION TO THE CITIES teams to serve 30 churches throughout North America this summer. This is the largest group ever to participate in this particular program. Thirty-six of the 69 participants were listed in the June 15 issue.

MISSION TO THE CITIES is a program unit of YOUTH IN MISSION, the summer ministries program for college-career youth sponsored by Youth Ministries. Each fall the staff from Youth Ministries travels to the North American Nazarene colleges to present the coming summer's ministry opportunities and to interview prospective applicants. Applications may also be obtained from the YOUTH IN MISSION office.

After the participants have been selected, they are assigned to locations according to their talents and abilities and the type of ministry requested by the host church or district. Once at their location, the MISSION TO THE CITIES teams will be holding "Sunshine Clubs," a children's community

MISSION CITIES LAUNCHED

Bible club, leading Bible study groups, working in crisis care centers and social relief programs, conducting Vacation Bible Schools, and will be involved in music ministries and in numerous age-level ministries. Students work for six to seven weeks, returning to their homes August 13.

Both churches and MISSION TO THE CITIES participants experience growth during the summer. A host pastor from last year said that with the help of the MISSION TO THE CITIES team they were able to start a children's ministry from scratch. Others mentioned that the team helped them make new contacts in their community. A student participant, in speaking about the YOUTH IN MISSION program, said that "it often makes the difference between a life-style of self-service and a life-style of ministry."

For further information concerning the YOUTH IN MISSION program, write to Dale Fallon, Program Director, 6401 The Paseo, Kansas City, MO 64131.

South Gate, Calif.—First



Laurie Mann
ENC



Alan Johnson
MVNC

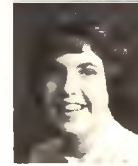


Joy Severance
ONC

Chicago—Northside



Miriam Warner
ONC



Tammy Carter
NNC

Not pictured: David Queen, TNC

Kansas City—Beacon Hill



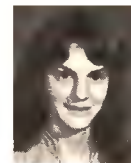
Noreen Adams
NTS



Stan Davis
TNC

Not pictured: Brenda Myers, PLNC

Southwest Ohio District



Debbie Otis
TNC



Barbara Kennedy
PLNC

Not pictured: Grantley Martelly, NNC

New York District 3



David Lorden
PLNC



Kathy Kennell
MVNC



Kerry Harper
NNC

MISSION TO THE CITIES



EVANGELIST'S SLATES

ARMSTRONG, LEON, LINDA, & FAMILY: Greensboro, NC (Concord Friends), July 1; Newport News, VA, July 8 a.m.; Hampton, VA, July 8 p.m.; Waynesboro, VA, July 15 p.m.; Virginia Dist. Junior Camp, July 16-20; Winston-Salem, NC (1st), July 20-22; Yadkinville, NC (Pilot View Friends), July 25-29; Wisconsin Dist. Assembly July 31—Aug. 5

ATKINSON, DEAN & PAT: Johnson City, TN, July 10-15; Grenada, MS, July 24-29; Grapevine, TX (1st), July 30—Aug. 5

BAGGETT, DALLAS: S.W. Ohio Dist. Assembly, July 18-21; Trenton, OH, July 22

BAKER, JOHN: Ellettsville, IN (Agape Comm.), July 5-15; S.W. Indiana Dist. Assembly, July 16-18; Gosport, IN (Whitaker Baptist), July 19-22; Zanesville, OH (1st), July 24—Aug. 1

BAKER, RICHARD C.: Kingman, IN (Free Holiness), July 6-15; S.W. Indiana Dist. Assembly, July 18-19

BEARDEN, LES: Pleasant Ridge, PA (Camp), July 13-22

BEATY FAMILY: Mississippi Dist. Children's Camp, July 16-20; Many, LA (Ft. Jesup Camp), July 23-29; Brownwood, TX (1st), July 31—Aug. 5

BLUE, DAVE & DANA: Upstate New York Dist. Camp, June 29—July 9; North Florida Dist. Camp, July 31—Aug. 6

BREWINGTON, JANE: N.W. Oklahoma Senior High Camp, July 9-13

BROWN, FRED: N.W. Ohio Junior High Camp, July 2-6

BROWN, ROGER: Central Ohio Dist. Camp, July 13-22

BUDD, JAY: Reserved, July 10—Aug. 5

BURKE, OWEN M.: Reserved, Month of July

CARROLL, LARRY & ROBERTA: Adrian, MI, July 29 p.m.

CASTEEL, HOWARD: Reserved, July 1-7; Lynwood, CA (1st), July 8-15; Olton, TX, July 19-22; Cabot, AR, July 31—Aug. 5

CAYTON, JOHN: Pleasant Ridge, PA (Nazarene Camp), July 6-15; Reserved, July 24—Aug. 5

CHASE, FRANK: Derby, KS, July 12-15

CHRISTNER, JACK: Reserved, July 24-29

COBB, BILL, TRIO: N. Arkansas Dist. Assembly, July 2-5; Holy Land Tour, July 16-31

COY, JAMES & MARTHA: Reserved, July 3-8; Kokomo, IN (Bon-Air), July 9-15; West Branch, MI (Camp), July 16-20; West Branch, MI (Free Meth.), July 23-29; Grand Haven, MI (1st), July 30—Aug. 5

CUNDIFF, G. R. "SCOTT": Reserved, July 2-8; Lacona, IA (1st), July 9-15; Reserved, July 23-29

DARNELL, H. E.: Belpre, OH, July 10-15; Clinton, PA (Camp), July 19-29

DENNINGSON, MARVIN: N.W. Illinois Dist. Camp, June 29—July 8; Odon, IN, July 10-15; Nebraska Dist. Boys' & Girls' Camp, July 16-20; Iowa Dist. Camp, July 23-29; Omaha, NE (Central), July 31—Aug. 5

DIXON, GEORGE & CHARLOTTE: Gospel Concerts, Month of July

DOROUGH, JIM & CAROL: Reserved, July 10-15; Bowie, TX (1st), July 17-22; Wichita Falls, TX (University Park), July 23-29; Benton, AR, July 31—Aug. 5

DUNMIRE, RALPH & JOANN: New Albany, IN (Silver Heights Camp), July 12-22

EASTMAN, RICK: Reserved, July 2-15; N.W. Illinois Dist. Early Youth Camp, July 16-20; N.E. Oklahoma Dist. Early Youth Camp, July 23-27; Reserved, July 30—Aug. 5

EBY, PAUL & MARTHA ANN: Reserved, Month of July

ECKLEY, LYLE: Wisconsin Dist. Camp, July 31—Aug. 5

ERICKSON, A. WILLIAM: Richmond, VA (Southside), July 1

ESSELBURN, BUD & MIRIAM—THE KING'S MESSENGERS: Tilden, IL (Interdenominational Camp), July 12-22; Reserved, July 31—Aug. 3

FISHER, WILLIAM: Reserved, Month of July

FRANK, RICHARD: Front Royal, VA, Month of July

GADBOW, C. D.: Newton, IA, July 1; Iowa Dist. Camp, July 23-29

GAWTHORP, WAYLAND: Fairfield, IL (Jacobs Camp), July 19-29

GRAY, BOB & BECKY: Hendersonville, NC (Camp), July 2-8; Washington Dist. Camp, July 28—Aug. 5

GRAY, DAVE & BECKY: Canada Atlantic Dist. Camp, July 19-29

GREEN, JAMES & ROSEMARY: Georgia Dist. Camp, July 9-15; Sebring, OH (Camp), July 19-29

GROVES, C. WILLIAM: Reserved, July 17-22

HAINES, GARY: Detroit, MI (Bethel), July 8-11; Mt. Clemens, MI (Chesterfield), July 14-15; Stockton, CA (Delta), July 21-22; Sacramento Dist. Camp, July 23-27; Pittsburgh Dist. Camp, July 28—Aug. 5

•**HANCE, RAY:** Erick, OK, July 8

HANCOCK, BOYD: White Springs, FL (Suwanee Camp), July 31—Aug. 5

HANSON, BRIAN & CHERYL: Dodge City, KS (College Heights), July 20-22; Choctaw, OK, July 29 a.m.; Bethany, OK (Calvary), July 29 p.m.

HAYNES, CHARLES & MYRT: Michigan City, IN (1st), July 6-8; Griffin, GA (1st), July 13-15; Dalton, GA (1st), July 29

HELMS, MIKE & GLORIA: Reserved, Month of July

HIGGINS, CHARLES: Northwest Dist. Camp, July 4-8; Northwest Dist. Prime Time Camp, July 10-13

HOWARD, DICK: N.W. Ohio Dist. Camp, July 29—Aug. 5

HUBARTT, LEONARD: Michigan Dist. Camp, July 14-22

•**IDE, CHARLES:** Bentleyville, PA (Holiness Camp), July 5-15

JACKSON, PAUL & TRISH: Hereford, TX (1st), July 4; Duncanville, TX (Trinity), July 8 p.m.; Concerts in Texas, July 10-15; Concerts in Louisiana, Mississippi, & Alabama, July 17-22; Concerts in S. Carolina, N. Carolina, and Virginia, July 24-29; Concerts in W. Virginia, Ohio, Illinois, Indiana, & Missouri, July 31—Aug. 5

JAMES, RANDY & MARY JANE: Mitchell, IN (1st), July 9-15; N.E. Indiana Dist. Camp, July 29-31

JAMES, R. ODIS: Evangelizing on Missouri District, Month of July

JANTZ, CALVIN & MARJORIE: Reserved, Month of July

JOHNSON, RON: Concerts in California & Oregon, July 8-25; Ridgefield, WA (Clark County Holiness Assoc.), July 26—Aug. 5

JONES, TERRY: Hurst, TX (1st), July 10-15; Brookfield, MO (1st), July 17-22; Beebe, AR (Camp), July 23-29

KEENA, EARL: Reserved, July 24-27

KEETON, HAROLD: Fairborn, OH (Faith Hill Church of God), July 8-15

KNIGHT, JOHN L.: Louisiana Dist. Boys' & Girls' Camp, July 9-13; Rialto, CA (Camp), July 15-22; Mangum, OK, July 25-29; Pensacola, FL (Suwanee Camp), July 31—Aug. 5

LASSELL, RAY & JAN: Indian Hills, CO (Rocky Mt. Camp), June 25—July 1; Indianapolis, IN (Southwest), July 8; New Albany, IN (Eastside), July 10-15; Louisville, IL (Clay County Camp), July 16-22

LAWSON, WAYNE: Reserved, Month of July

LAXSON, WALLY & GINGER: Reserved, July 2-14; Hayward, CA (1st), July 15-22; S.W. Ohio Dist. Camp, July 23-29; Reserved, July 30—Aug. 4

LECKRONE, LARRY: Reserved, July 3-8; Oak Hill, WV, July 10-15; Sylvania, OH, July 17-22; Shelbyville, IL (1st), July 24-29; Wisconsin, Dist. Camp, July 31—Aug. 5

LECRONE, JON & BETH: Concerts in New Mexico, July 3-8; Albuquerque, NM (Sandia), July 9-15; Concerts in Arizona & California, July 16-22; Carson City, NV, July 29 a.m.; Fallon, NV, July 29 p.m.

LEIDY, ARNOLD: Weatherford, OK, July 8-11

LIDDELL, P. L.: Mercer, WI, July 10-15; Woodruff, WI, July 17-22; N.E. Indiana Dist. Camp, July 29—Aug. 5

MACHIA, ERNEST: Wilmington, NY, July 10-15; Lake Placid, NY, July 17-22; Plattsburg, NY, July 24-29; Harrisville, NY (West.), July 31—Aug. 5

MANER, ROBERT: Scott, GA (Wilkes Chapel), July 24-29

MANLEY, STEPHEN: E. Kentucky Dist. Camp, July 16-22; Reserved, July 23—Aug. 4

MARTIN, W. DALE: Reserved, Month of July

MAYO, CLIFFORD: Columbus, IN (Tri County Camp), July 5-15

McFERRIN, RICHARD: Reserved, July 3-8; Muncie, IN (Wheeling Ave.), July 10-15

MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Reserved, Month of July

MICKEY, BOB: Show Low, AZ, July 3-8; Northwest Dist. Boys' Camp, July 16-21

•**MILLER, NETTIE:** Columbus, GA (Macon Rd.), July 27-29

MOORE, NORMAN: Hesperia, CA, New Church Planting, Month of July

MOSS, UDELL: DeSoto, MO, July 17-22

MYERS, HAROLD: Reserved, Month of July

NEFF, LARRY & PAT: Michigan Dist. Camp, July 14-22

NEWBREY, ROBERT: Lakeland, FL (God's Missionary Youth Camp), July 5-8

OVERTON, WILLIAM: Kentucky Dist. Boys' & Girls' Camp, July 9-13

PALMER, JAMES: Vevey, IN (East Enterprise), July 20-29

PASSMORE EVANGELISTIC PARTY: Coloma, MD (Rising Sun), July 17-22; Ft. Mill, SC, July 24-29

PERDUE, NELSON: N. Woodbury, OH (Wes.), July 3-8; Central Ohio Dist. Camp, July 13-22

PIERCE, BOYCE & CATHERINE: Springerton, IL (Camp), July 19-29

QUALLS, PAUL: New Albany, IN (Eastside), July 10-15; E. Kentucky Dist. Camp, July 16-22

•**READER, GEORGE "H. D.":** Reserved, July 16-22

RICHARD, LARRY & PHYLLIS: N. Vernon, IN (1st), July 1; Lexington, KY (LaFayette), July 21-22

ROTH, RON: Tilden, IL (Camp), July 12-22

SMITH, CHARLES HASTINGS: Nashville, TN (1st), July 8-15

SMITH, DUANE: Blackwell, OK (1st), July 1; Nashville, TN (Bell Road), July 8; Reserved, July 10-31

SMITH, HAROLD & ORPHA: Hillman, MI (Rust Brethren in Christ), July 9-13; Vassar, MI, July 30—Aug. 5

STREET, DAVID: Bedford, IN (Valley Mission), July 11-15

STRICKLAND, DICK: Iowa Dist. Camp, July 23-29; Chicago Central Dist. Camp, July 30—Aug. 5

SUTTON, VEL & ARLENE: Archer, FL, July 3-8; Hernando, FL, July 10-15; Bellevue, FL, July 17-22; Leesburg, FL (1st), July 23-29

SWANSON, ROBERT: Nicholasville, KY, July 3-8; Reserved, July 10-15; Houston Dist. Boys' & Girls' Camp, July 16-20

TAYLOR, CLIFF: Cheney, WA, July 9-15; Walnut Creek, CA, July 30—Aug. 5

•**TAYLOR, MENDELL:** S.W. Ohio Dist. Camp, July 23-29

TAYLOR, ROBERT: Weston, WV, July 10-15; Boswell, PA, July 21-22; Pittsburgh Dist. Camp, July 28—Aug. 5

TRIPP, HOWARD: New Iberia, LA, July 31—Aug. 5

VARCE, PAUL: Reserved, July 23-29

WELCH, W. B.: Sylacauga, AL (1st), July 31—Aug. 5

WELLS, LINARD: Haiti Mission Field, Month of July

WEST, EDNA: Reserved, Month of July

WHITWORTH, MARCUS: Lincoln, NE (1st), July 1

WILLIAMS, E. VERBAL: Canada Central Dist. (Clarksburg Camp), July 14-22

WILLIAMS, LAWRENCE: Springfield MO (National Conference for the Blind), July 23-27

WISEHART, LENNY & JOY: Missouri Dist. Camp, July 2-8; Georgia Dist. Camp, July 9-15; N.W. Ohio Dist. Camp, July 29—Aug. 5

WYRICK, DENNIS: Sebring, OH (Camp), July 19-29

As reported to Visual Arts Department, Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141

At the heart of evangelism is a compelling concern for others.

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 •SUTTON, VEL & ARLENE. (R) c/o NPH*
 SWANSON, ROBERT L. (C) 1102 Glenwood Dr., Yukon, OK 73099

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 TRIPP HOWARD. (C) 3623 Fountain Ave., No. 66, Chattanooga, TN 37412
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 VARIAN, BILL. (C) 502 N. Forest Ave., Bradley, IL 60915

W

•WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, TX 75228
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 •WHITWORTH, MARCUS. (R) 737 W. Greenwood, Springfield, MO 65807
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REPORT OF BRAZIL SOUTH DISTRICT ASSEMBLY

The Santa Barbara Church of the Nazarene in Curitiba Paraná, hosted

the Seventh District Assembly of the South District in Brazil February 6, 1984. The words of the opening hymn, "To God Be the Glory," expressed the overwhelming feeling of gratitude to God for the things He is doing in southern Brazil.

It had been a banner year in every sense of the word. Church membership had more than doubled. Sunday School increased 133 percent in average attendance. Three new churches had been organized, bringing the total to eight organized churches. Reports were given from the six congregations that are making strides to become fully organized. Six churches were honored for becoming fully self-supporting.

The crowning event of the assembly was the ordination service where three elders were ordained by Dr. V. H. Lewis, general superintendent. District Superintendent B. Rex Ludwig, who pioneered the South District in 1976, re-

ceived loyal support from the pastors, and the district rapidly approaches national district status. □


—J. Eldon Kratz, Jr., reporter

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

INDIANAPOLIS—August 1-2. Indianapolis District Campgrounds, P.O. Box 46, 1 mile west of Hwy. 67 on Camby Rd., Camby, IN 46113. Host Pastor: John F. Hay, district superintendent. General Superintendent: Dr. Charles H. Strickland.
 WISCONSIN—August 1-2. Columbus High School, 8th and Columbus. Marshfield, WI 54449. Host Pastor: John Snyder, General Superintendent: Dr. William M. Greathouse.
 AKRON—August 2-3. Akron District Nazarene Center, 8020 Nazarene Ave., Louisville, OH 44641. General Superintendent: Dr. Eugene L. Stowe.
 NORTHWESTERN ILLINOIS—August 2-3. District Center, Manville Campgrounds, Rte. 1, Manville, IL

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Pictured (l. to r.) at the Central Florida District assembly are Dr. J. V. Morsch, district superintendent; ordinands and wives, Rev. and Mrs. Drexall Baker, Rev. and Mrs. Richard Bonnette, Rev. and Mrs. Michael Brown, Rev. and Mrs. Jose Velasquez, Rev. and Mrs. Cliff Morris; Dr. Jerald D. Johnson, general superintendent; and Mr. and Mrs. Jim Brannen, commissioned minister of Christian education.

61339. Host Pastor: David Sorrel. General Superintendent: Dr. Jerald D. Johnson.

WEST VIRGINIA SOUTH—August 2-3. District Center, Rte. 1, Box 417, Summersville, WV 26651. Host Pastor: Ronald E. Ray. General Superintendent: Dr. Orville W. Jenkins.

KANSAS—August 3-4. First Church of the Nazarene, 1400 E. Kellogg, Wichita, KS 67211. Host Pastor: Gene Williams. General Superintendent: Dr. V. H. Lewis.

SOUTH CAROLINA—August 8-9. Central Church of the Nazarene, U.S. Hwy. 1 at I-26, West Columbia, SC 29169. Host Pastor: Harry Widener. General Superintendent: Dr. Eugene L. Stowe.

IOWA—August 9-10. First Church of the Nazarene, 4703 Douglas Ave., Des Moines, IA 50310. Host Pastor: Dave L. Humble. General Superintendent: Dr. Orville W. Jenkins.

TENNESSEE—August 9-10. Grace Church of the Nazarene, 2620 Pennington Bend Rd., Nashville, TN 37214. Host Pastor: Charles Jones. General Superintendent: Dr. William M. Greathouse.

DALLAS—August 10-11. First Church of the Nazarene, 418 E. Main, Richardson, TX 75081. Host Pastor: Jesse Middendorf. General Superintendent: Dr. Jerald D. Johnson.

DISTRICT ASSEMBLY REPORTS

CENTRAL FLORIDA

The 11th annual assembly of the Central Florida District met at Winter Haven, Fla. District Superintendent J. V. Morsch, completing the first year of an extended term, reported two new churches, River-view, Fla., and Tampa, Fla., Emanuel (Iglesia del Nazareno Emanuel).

Presiding General Superintendent Jerald D. Johnson ordained Drexall D. Baker, Richard A. Bonnette, Michael L. Brown, Cliff C. Morris, and Jose E. Velasquez; restored the orders of C. Leroy Warner; and commissioned Donia A. Brannen a minister of Christian education.

Elders Charles D. Acheson, Jim E. Cummins, Charles L. Kirby, and Willis R. Scott, and laypersons M. D. Archer, Lew Hall, Joel Love, and Elsie Mosgrove were elected to the Advisory Board.

Sue Price, Rodger D. DeVore, and Nathan Price were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

CENTRAL CALIFORNIA

The 22nd annual assembly of the Central California District met at Porterville, Calif. District Superintendent Wil M. Spait, reelected to a four-year term, reported a new church, Bakersfield, Calif., Latin.

Dr. V. H. Lewis, presiding general superintendent, ordained Richard Lee Grogan and Denzel Wayne Hicks.

Elected to the Advisory Board were elders Clarence M. Kilfion, Bert Rhodes, and Harold L. Stickney, and laymen Archie Sheldon, Gary M. Smee, and Joel Warkentin.

Judy Haines, Mark M. Johnson, and Richard Schlager were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

NEW MEXICO

The 71st annual assembly of the New Mexico District met at Albuquerque, N. Mex. District Superintendent Leon F. Wyss, completing the second year of an extended term, reported a new church, Alpine, Tex.

Presiding General Superintendent Eugene L. Stowe ordained Robert W. Wright, Stephen J. Lord, Jocque W. Deale, and Nick Brough, and recognized the credentials of Donald O. Barebo.

Elders Conley Henderson and Wallace R. Renegar, and laymen David Petty and Joe Thornton were elected to the Advisory Board.

Mrs. Marge Thornton was reelected NWMS president; Rev. Edwin W. Kneeland was elected NYI president; and Rev. Howard Hays was reelected chairman of the Board of CL/SS.

SOUTH ARKANSAS

The 32nd annual assembly of the South Arkansas District met at Little Rock, Ark. District Superinten-



Pictured at the Central California District assembly (l. to r.) are Dr. V. H. Lewis, general superintendent; ordinands and wives, Mrs. Terri and Rev. Richard Lee Grogan, Mrs. Judy and Rev. Denzel Wayne Hicks; and Dr. Wil M. Spait, district superintendent.



The New Mexico District assembly ordinands and wives are pictured: (front row, l. to r.) Rev. and Mrs. Don Barebo, Rev. and Mrs. Nick Brough, Rev. Robert Wright; (middle row) Rev. and Mrs. Jocque Deale, Rev. and Mrs. Stephen Lord; and (top row) Rev. Leon F. Wyss, district superintendent; and Dr. Eugene L. Stowe, general superintendent.

dent Donald Irwin, completing the third year of an extended term, reported a new church, Little Rock New Hope.


Presiding General Superintendent Jerald D. Johnson ordained David M. Brantley, Kenneth E. Campbell, and Charles Self.

Elders Fred Farraez and Dallas Hudspeth, and laymen Robert Rhodes and C. R. Sawrie were elected to the Advisory Board.

Mrs. Doris Bohall, Rev. J. D. Sailors, and Dan Holom were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

NAZARENE CAMP MEETINGS

SACRAMENTO—August 20-26. Diamond Arrow Campgrounds, N. Bloomfield Rd., Nevada City.



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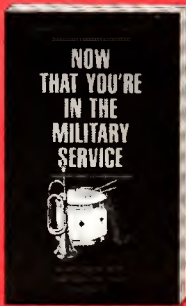
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DAVID A. FILSINGER from Calgary (Alberta, Canada) Seventeenth Avenue to Sherwood (P.E.I.), Canada
ELLIS K. HORTON from McConnellstown, Pa., to Broad Top City, Pa.
BUEL L. JAMES from Martinsburg, W.Va., to Graham, Tex.
MAX JETTON from Kansas City Bethel Glen to Sacramento (Calif.) Arden
DENNIS L. KING from student, Nazarene Theological Seminary, Kansas City, Mo., to Potsdam, N.Y.
KYLE LONG from Jamestown (N.Dak.) First to Temple (Tex.) First
JEFFREY MIHELICH from Uvalde, Tex., to New Braunfels, Tex.
STEPHEND. PACE from associate, Pocatello, Idaho, to associate, Wenatchee, Wash.
GEORGE PARASKEVOPOULOS to Rycroft (Alberta, Canada)
EUGENE A. RATZ to Airdrie (Alberta, Canada)
BRIAN G. WHITE from associate, Oskaloosa, Iowa, to associate, Nashville Grace

MOVING MISSIONARIES

MR. BOB and BESSIE BLACK,* Papua New Guinea, Furlough address: 16308 W. 123rd St., Olathe, KS 66062
REV. MIKE and SHEILA CLYBURN, Australia, Field address: c/o John Kerr, 22 Collinson St., Dianella, Perth 6062, Western Australia
REV. RAYMOND and DONNA COUEY, Indonesia, Furlough address: c/o Roger Robinson, Rte. 2 Eaton Forest, Lenoir City, TN 37771
REV. ROGER and ROWENA GASTINEAU, Zambia, Furlough address: 2317 E. 12th St., Farmington, NM 87401
REV. MARSHALL and DELLA GRIFFITH, Dominican Republic, Furlough address: 6810 N.W. 50th, Bethany, OK 73008
SCOTT HANNAY,* Haiti, New Permanent address: 170 Delvin Dr., Antioch, TN 37013
MISS ESTHER HOWARD, India, Field address: Reynolds Memorial Hospital, Washim, Akola District, Maharashtra 444 505 India
MISS KATHRYN JOHNSON, South Africa North, Field address: Thabeng Clinic, P.O. Box 21, Letaba 0870, Republic of South Africa
REV. DAVID and LINDA KENNEDY,* Japan, New Permanent address: 25024 Peachland Ave., Newhall, CA 91321
REV. ROBERT and TILLIE McCROSKEY, SR., Philippines, Furlough address: c/o Mrs. Carolyn Rowe, 6809 N.W. 55th, Bethany, OK 73008

Special workers: Dr. Dennis Kinlaw, Sr., Alex Deasley, and Bob and Becky Gray. Walter M. Hubbard, district superintendent.

MINNESOTA—August 22-26. Lake Koronis Assembly Grounds, Paynesville, Minn. Special workers: Bob Hoots and Jim and Rosemary Green. Virgil K. Grover, district superintendent.

NORTHWEST—August 31—September 3. Pinelov

Campgrounds, Loon Lake, Wash. Special worker: Bob Hoots. Walter E. Lanman, district superintendent.

SOUTHEAST OKLAHOMA—September 4-9, evenings. First Church of the Nazarene, 8th and Trudgeon Sts., Henryetta, OK 74437. Special worker: Dr. Edward Lawlor. Wendell O. Paris, district superintendent.

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THE NAZARENE HUNGER AND DISASTER FUND

The Nazarene Hunger and Disaster Fund is a special fund maintained at Nazarene Headquarters in Kansas City to meet needs caused by famine, earthquakes, floods, displacement due to war, or other sudden or long-standing disasters. Through this fund, food has been made available to undernourished school children and nutrition centers in Haiti; to earthquake victims in Italy, Mexico, and Central America; to families displaced by fighting in Lebanon and Central America; to refugee families in Southeast Asia; to malnourished mothers and small children in Africa. Medical relief supplies have been flown to areas of disaster. And it is an ongoing program. Funds can be sent at any time to Dr. Norman Miller, General Treasurer, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131, designated for Nazarene Hunger and Disaster Fund. All monies will be used 100 percent for the purpose designated.

DR. EARL and GLADYS MOSTELLER, The Azores, Field address: P.O. Box 44, 9501 Ponta Delgada, Azores Islands

DR. KENNETH PEARSALL,* Korea, New Permanent address: 407 Lindenwood Dr., Nampa, ID 83657

REV. DOUG and ELAINE PERKINS, Uruguay, Furlough address: c/o R. W. Finkbeiner, Star Rte., Box 4, Connell, WA 99326

REV. OATHER and RUTH PERKINSON, Puerto Rico, Furlough address: 406 Hwy. 54 S., Fullton, MO 65251

DR. NORMAN and MARILEE SHIVELY,* Swaziland, New Permanent address: 210 E. Berkeley, Gladstone, OR 97027

REV. TOM and LINDA SPALDING, Panama, Furlough address: 908 S. 6th, Richmond, IN 47374

REV. HARRY and GRACE STEVENSON, Spain, Field address: c/o Rev. Tom Long, Calle Rafael de la Hoz 21, Madrid 22, Spain

*Specialized Assignment Personnel

ANNOUNCEMENTS

Lubbock, Tex., First Church will celebrate its 75th anniversary with a homecoming weekend of activities, September 1-2. Special guests will include all living former pastors and wives; Dr. and Mrs. Orville W. Jenkins, general superintendent and former district superintendent; Dr. Lyle Eckley, former district superintendent; and Rev. Gene Fuller, current district superintendent. Rev. Jerome Hancock and the people of Lubbock First Church cordially invite all former members and current friends to attend. For more information contact Rev. Jerome Hancock, First Church of the Nazarene, 4510 Ave. Q, Lubbock, TX 79412, (806) 747-3491.

The Farmington, Iowa, church will celebrate its 75th anniversary July 21-22. Plans include services Saturday evening, Sunday morning message by District Superintendent Forrest Whitlatch, followed by a carry-in dinner, and an afternoon historical service with Mrs. G. B. Williamson speaking. All former pastors, members, and friends are invited. For further information contact Pastor Curtis DeLong, Church of the Nazarene, Rte. 1, Box 97, Farmington, IA 52626.

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

RECOMMENDATIONS

I am happy to recommend as full-time song evangelists THE GLORY-LIGHTERS, who are presently engaged in song evangelism and are being a blessing to churches in Ohio. The Glory-Lighters are all Nazarene people with Christian integrity and have a degree of excellency in their music. They are a blessing in revival work wherever they are used. I recommend them to pastors throughout the church and feel that they will do excellent work. They may be contacted at P.O. Box 672, Portsmouth, OH 45662.—*J. Wilmer Lambert, Central Ohio district superintendent.*

I am pleased to recommend REV. AND MRS. RANDY L. JAMES, 488 N. Cleveland, Bloomfield, IN 47424, telephone (812) 384-8288, who are reentering the field of full-time evangelism. They have served on our district as evangelists, singers, children's workers, and camp workers. For the past year they served in an exceptional way pastoring one of our finest new churches. They are qualified to serve

churches and camps of all sizes as singers, children's workers, and evangelist.—*B. G. Wiggs, Southwest Indiana district superintendent.*

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

VITAL STATISTICS

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

NORTHEASTERN INDIANA PASTOR VICTIM OF FREAK ACCIDENT

Rev. E. Ray Jewell, pastor of the Elkhart, Ind., Northside Church, died May 24 in the intensive care unit at Memorial Hospital in Valparaiso, Ind., following massive head injuries received when he was struck by a truck while changing a tire. Rev. Jewell was returning from a continuing education program at Olivet Nazarene College May 18 when the church van he was driving had a flat. He pulled off the highway and into a closed truck scale area to change the tire. While he was doing this, another driver apparently fell asleep and ran off of the interstate, striking Rev. Jewell.

Funeral services were conducted May 26 at the Elkhart Northside Church by Dr. Bruce Taylor, superintendent of the Northeastern Indiana District. Burial was in the Mount Hope Cemetery at Huntington, Ind.

Rev. Jewell had served at Elkhart Northside since 1972, first coming to the Northeastern Indiana District in 1971 from the Illinois District where he was ordained in 1955. He is survived by his wife, Nona, and two children, Ron and Mrs. Dale (Ronda) Hawkins.

PASTOR'S WIFE DIES OF ANEURYSM

When Rev. John Watkin, his wife Jan, and their four children assumed their new assignment at the Buena Park, Calif., Crescent Avenue Church, May 6, they were filled with excitement that usually accompanies the move of a parsonage family to a new church. However, while making remarks of greeting to the congregation in the first service, Mrs. Watkin fainted.

Tests revealed that Mrs. Watkin had suffered a cerebral aneurysm or hemorrhage of blood vessels in the brain. May 10, she underwent surgery that lasted for seven hours. Never regaining consciousness, Mrs. Watkin passed away May 19 at the age of 37.

Funeral services were conducted by Jan's father-in-law, Rev. Frank Watkin, May 23 at the Ontario, Calif., First Church, where the elder Rev. Watkin pastors.

CORRECTION

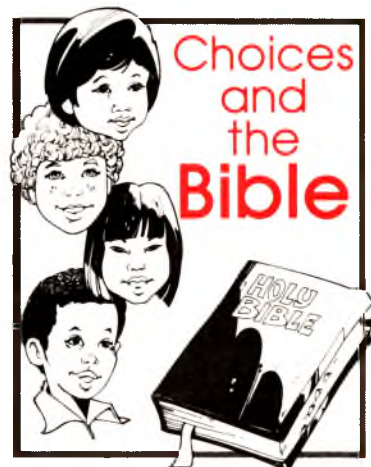
The obituary for Barbara (Grandy) Bolinger, which appeared in the March 15 issue, omitted one brother and one sister from the listing of survivors.

DEATHS

KELLY DIANNE ALLEN, 14, May 16, Charlottesville, Va. (auto accident). Survivors: parents, David and Sandra (Shifflette) Allen; and paternal grandparents.

MAY BURSCH ANDERSON, 91, May 15, Goodland, Kans. Survivors: one brother and two sisters.

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J. DWIGHT BISCOE, 78, May 9, Baltimore, Md. Survivors: wife, Ida M.; son, Joseph D; two grandchildren; one foster brother.

GOLDIA I. BOWEN, 85, Feb. 29, Buckley, Wash. Survivors: 2 sons, George and Roy; 4 daughters, Irene Arrants, Leora Dey, Betty Mayfield, and Lorraine Orum; 21 grandchildren; 51 great-grandchildren; and 5 great-great-grandchildren.

LOIS BRADEN HENNING, 78, Feb. 27, Sugar Land, Tex. Interment: Waco, Tex. Survivors: husband, John O.; 9 daughters, Mrs. Carl (Louise) Threadgill, Mrs. Billy (Alice) White, Mrs. Joe (Patricia) Dobias, Mrs. L. D. (Dortha) Brown, Mrs. Ben C. (Helen) Schoggins, Mrs. Reginald (Bettie) Hughes, Mrs. Roy (Catherine) Santhuff, Mrs. Harry (Nettie) Jackson, and Mrs. Leon (Judith) Murphy; 21 grandchildren; 13 great-grandchildren; 2 brothers; and 1 sister.

REBEKAH MARGARET (BATES) CANTRELL, 69, Feb. 27. Survivors: son, John; two daughters, Patricia Couch and Margaret Dedman; three granddaughters; two grandsons; one great-granddaughter; one sister; and her mother.

W. C. H. (CHARLIE) CAUSH, 93, May 22, Olds, Alberta, Canada. Interment: Harmattan, Canada. Survivors: wife, Annie; son, Alex; daughter, Marie Grunau; three grandchildren; and seven great-grandchildren.

MRS. NARCISIA (POTEET) CLEGG, 82, May 13, Hamlin, Tex. Survivors: four daughters, Dr. Frances Ferris, Berta Thompson, Mollie Hudnall, Naomi Vinyard; six sons, James Paul, Dr. Luther Clegg, Rev. Lewis, Leo, Willard, and Clifford; numerous grandchildren, great-grandchildren, great-great-grandchildren, and great-great-great-grandchildren; three sisters; and three brothers.

MRS. G. ESSEL (GERTRUDE) COOPER, Apr. 18, Morristown, Ind. Services in Indianapolis. Survivors: daughter, Melva Wilson; three grandchildren; and eight great-grandchildren.

HELEN L. CORRICK, 86, of San Pablo, Calif., May 15, Fremont, Calif. Survivors: son, Rev. Edward Bass; two granddaughters; three great-granddaughters; and one brother.

MRS. VERDA LUCILLE ESTEP, 64, May 13, Texas City, Tex. Survivors: 2 daughters, Deborah Parsons and Janet Lawson; 4 sons, Tom, Sam, Dick, and Stephen; 14 grandchildren; 3 sisters; and 8 brothers.

LUTHER C. "Uncle Luther" FURR, 84, of Fort Mill, S.C., Apr. 27, Charlotte, N.C. Survivors: wife, Leona; 2 sons, Bobby and Billy; daughter, Mrs. Jane White-side; 10 grandchildren; and 6 great-grandchildren.

ALVA M. GRAYSON, 74, Apr. 10, Ponca City, Okla. Survivors: wife, Opal; son, Robert; daughter, Mrs. Jim (Betty) Dodd; five grandchildren; three great-grandchildren; one brother; and one sister.

REV. G. RAYMOND JEWEL, 74, May 10, near Auburn, Ind. Interment: Convoy, Ohio. Survivors: wife, Evelyn; daughter, Mrs. Bud (Donna) Clark; two sons, Ray and David; three grandchildren; one brother; three sisters. Ministry: Michigan and Indiana.

ELLIS MARKHAM, 69, Apr. 4, Rotan, N.Mex. Survivors: wife, Ola; two sons, Jimmy and David; three brothers; and one sister.

AMY H. MCKINNEY, 58, Mar. 18, Kansas City,

ANOTHER FALSE RUMOR SURFACES. A recent inquiry was made to Nazarene News from a pastor concerning a petition being circulated to stop the filming of a movie that would portray Jesus as a homosexual who has an affair with Mary Magdalene. The petition encourages persons to contact the Attorney General of Illinois in an effort to stop the filming of the movie, which was allegedly being produced by a company in Franklin Park, Ill.

The Illinois Attorney General's office in Springfield was contacted to inquire about the petition. "This rumor has been floating around for about seven years," said the information officer. "It seems to get worse around Easter." She added that her office has received thousands of letters and petitions with the signatures of millions of persons seeking to stop the production of a movie that is not scheduled to be made (at least not in Illinois).

According to the information person, a magazine called *Modern People News* in Franklin Park ran a story several years ago saying that such a movie was to be filmed in Europe. Somehow the story became twisted to indicate the film was to be made in Illinois by *Modern People News*.

This is just another rumor, like the one that was allegedly begun by Madalyn O'Hair about 10 years ago, concerning legislation pending before the Federal Communications Commission to stop religious broadcasting. Both are false and serve only to sidetrack evangelicals from more important pursuits. □

COLSON PREDICTS NEW COURSE FOR U.S. EVANGELISM. Charles W. Colson told members of the Evangelical Press Association May 8 that he feels dramatic changes are in store for evangelism in America. Speaking at the association's 36th annual convention in Washington, D.C., Colson, president of Prison Fellowship, said that when Billy Graham stops preaching it will "mark the end of the era of mass stadium evangelism in this country."

Colson also predicted the "honeymoon" for Christian television, in which it has seen remarkable growth, may soon be over. "So many TV evangelists are being forced to plead evermore stridently for funds to remain on the air, which becomes a self-defeating cycle," Colson said. "As the novelty of Christian TV wears off, a winnowing process will begin," he added, "and only quality programming with theological integrity will survive."

"To meet the challenge of the '80s and '90s," Colson told the evangelical editors and writers, "we will have to emphasize life-style evangelism, demonstration in addition to proclamation, discipleship, battle with secular minds, and strengthening of the local church. We have reduced evangelism to verbal formulas; just utter these simple phrases and you'll be part of the club," Colson said. "But Jesus' command was that we be witnesses. Understood in this way, evangelism becomes the totality of our lives." □

PHYSICIANS SUPPORT REAGAN ON FETUSES FEELING PAIN. A group of 26 prominent physicians supports President Reagan's contention that fetuses "often feel pain" during abortions. Reagan made the statement in a speech to the National Religious Broadcasters convention.

Reagan's claim was contested by Ervin E. Nichols, president of the American College of Obstetricians and Gynecologists, who claimed to speak for the group's 24,000 members. Nichols later admitted, however, he lacked expertise in fetology.

In their letter to President Reagan, the physicians with expertise in the field cited 18 years of studies showing the "remarkable responsiveness of the human fetus to pain, touch, and sound." They said, "Observations of the fetal electrocardiogram and the increase in fetal movements in saline abortions indicate that the fetus experiences discomfort as it dies." The findings particularly apply to the fetus "by the close of the first trimester." □



"Showers of Blessing"
PROGRAM SCHEDULE

July 8
"The Caring Christ"

July 15
"God Uproots Evil"

by W. E. McCumber, speaker

Kans. Survivors: two sons, Rev. Thomas McKinney and Samuel; daughter, Mrs. Judy Christi; four grandchildren; three sisters; and two brothers.

MRS. VERDA PARKER, 85, Apr. 14, Little Rock, Ark. Survivors: 3 sons, James, Kindell, and Charles; 3 daughters, Hazel Brakebill, Jean Morgan, and Beverly Goodson; 16 grandchildren; 22 great-grandchildren; and 1 brother.

RUBY C. WELK, 65, Apr. 27, Albany, Oreg. Interment: Warrenton, Oreg. Survivors: son, Michael; three daughters, Judith Tangel, Lynd Engelquist, and Carol Tucker; eight grandchildren; and three great-grandchildren.

MRS. RUTH McCREERY WILSON, 89, Feb. 28, Greeley, Colo. Survivors: 4 sons, Delvin, Dwight, Bob, and Gene (Corky); 3 daughters, LaVaughn Kent, Veta Guntermann, and Geri Brawner, 22 grandchildren; and 15 great-grandchildren.

MR. FRANK E. YOUNG, 59, Apr. 19, St. Cloud, Fla. Survivors: wife, Lillian; daughter, Fay; and two sisters.

BIRTHS

to REV. TIM AND PEGGY (FRENCH) BARBER, Albany, Ky., twin boys, Michael Timothy and Matthew Thomas, Apr. 18

to JOHN AND DEBRA (SMITH) CARLSON, Brooklyn Center, Minn., a girl, Shaynah Asher, Apr. 24

to RON AND MARTHA (GOMER) DALTON, Lebanon, Tenn., a boy, James Douglas, Jan. 29

to REV. KEVIN AND JAN DUNLOP, Anderson, Ind., a boy, Tyler Edwin Tracy, Mar. 22

to REV. CARLOS AND CAROLYNNE (FREY) FANDINO, Holtville, Calif., a girl, Elizabeth Renae, Apr. 25

to STEPHEN AND LYNN (NELSON) HARVEY, Olathe, Kans., a boy, Benjamin Nelson, May 29

to JAMES AND JOY JOHNSON, Samoa, a boy, James Elwin, Feb. 24

to DOUG AND JANICE (CLARK) KARL, Austin, Tex., a boy, Erick David, May 11

to GARY AND KAMI (EDWARDS) MILLER, Cheyenne, Wyo., a boy, James Anthony, May 17

to RICK AND DORITA (YORK) WAITLEY, Meridian, Idaho, a girl, Kendra Ann, May 12

to DWIGHT AND LINDA (PROCTOR) WIEDENMANN, Duncan, Okla., a boy, Jeremy Ralph, Apr. 26

to DR. PAUL AND MARVEL (ANSLEY) WILIAMSON, Iowa City, Iowa, a boy, Sean Thomas, Apr. 16

ADOPTIONS

by EVERETT AND SARA (HOWARD) PREWITT,

Kansas City, Mo., a girl, Drusilla Ann, born Jan. 26, 1980, adopted Mar. 19, 1984

MARRIAGES

CAROLYN JOYCE AIRHART and ROLLAND AL-EXANDER ALHO at Winnipeg, Manitoba, Canada, May 19

MICHELLE EVE HAYES and CLIFFORD WILLIAM MACK at Wellington, Tex., May 19

MARLYS J. WESTVEER and ERIC DOYLE at Brookfield, Ill., May 19

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.

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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.

When a person is saved and sanctified and called into the ministry, does the church have the authority to disqualify that individual on the grounds of his being married to a divorcée, the marriage taking place before conversion and the subsequent definite call to the ministry?

Qualifications for the ministry in our church are established by the General Assembly and contained in the *Manual*. They can only be changed by the General Assembly.

The church has legal authority and moral responsibility to establish qualifications. Its decisions are subject to review, prompted by such questions as these: (1) Are our requirements biblical, and (2) Are they best for the sake of the ministry and the church? But certainly any church has authority and should exercise it to qualify entrance into the ranks of the ordained ministry upon other grounds than a person's claim to have a call to the ministry. Otherwise there would be no safeguards against any individual's subjectivism. □

The question arose in our Sunday School class: Why did God require blood to be shed for sin? Some said that Leviticus 17:11 was the answer—"For the life of the flesh is in the blood."

My comment was that God had decreed before the foundation of the world that His Son was slain (Revelation 13:8)—long before He made man or animals. Was it always in the mind of God or was it after He made man? We would appreciate your comment on this.

I believe that every blood sacrifice demanded by The law pointed forward to the death of Christ as

an atonement for sin, and this gave to the animal sacrifices whatever value they had. And I believe that God decreed this atoning death of Christ before man was created or had sinned, because He foresaw man's fall and foreplanned his redemption (Hebrews 8—10).

Why *blood* atonement, and not some other means of salvation, I can only leave to the wisdom of God who has chosen this means of salvation for us. I do know that the blood of Christ represents the ultimate in divine love, human sacrifice, and redeeming power. □

In his comments on 1 Thessalonians 4:3, A. T. Robertson says that *hagiasmos*, translated "sanctification," is "Found only in the Greek Bible and ecclesiastical writers" to take the place of "the old words" *hagizō* and *hagismos*, which carried "technical ideas of consecration to a god or goddess that did not include holiness in life."

Does he, by this, intend to include the Old Testament in the Septuagint version and various other "ecclesiastical writers" in Old and New Testament times? Does this distinction from secular usage pertain to present-day Greek? I am concerned to know that this "new form" did not originate with the New Testament, and whether or not this form was later adopted in secular writings.

I assume that by "Greek Bible" Robertson does refer to the Septuagint. The term *hagiasmos* appears in the LXX, although rarely. According to Otto Procksch, in the *Theological Dictionary of the New Testament*, it means both "sanctifying" and "sanctification," with a strong cultic flavor. The term did not originate with the New Testament, but it gains a *moral* emphasis there that it lacks in the Old Testament. It occurs only in the Epistles, and refers to purity of physical life and marital relations in 1 Thessalonians 4:3.

I'm sorry, but I have no information on its use (or nonuse) in post-New Testament secular writers. □

GROWTH CONTINUES FOR NAZARENE SUPPLEMENTAL RETIREMENT PROGRAM

The Nazarene Supplemental Retirement Program (TSA, KEOGH, IRA) continued to show strong growth during the first half of 1984. The program has participants among all church and church agency employees, including ministers, lay employees, and evangelists.

Since the first of the year, 250 new participants have enrolled. This is an average of 2 per business day! Since its beginning in 1963, the program has enrolled nearly 3,700 participants. Accumulative contributions for those participants now exceeds \$22 million. Of that amount, over \$2 million was re-

ceived during the first six months of 1984.

During its 20-year history, various improvements have been made in the Nazarene Supplemental Retirement Program, making it a very attractive high-yield investment opportunity for church employees wishing to save toward retirement. Dr. Dean Wessels, administrator of the Board of Pensions, reports that the General Church encourages each local church and minister to participate in this program to supplement the retirement income that the minister will anticipate from Social Security, the "Basic" Pension Program, and personal savings.

There are three plans under the program, each of which is tailor-made to the unique needs of the church em-

ployee and/or the self-employed evangelist. The Tax-Sheltered Annuity (403b) Plan is for church employees (both ministers and laymen). The KEOGH (HR-10) Plan is for self-employed evangelists, and church employees having net earnings from church-related self-employment income. The Individual Retirement Annuity (IRA) Plan is for church employees (both ministers and laymen), evangelists, and also those spouses who have no earnings during the year from any source.

All three plans pay the same high rate of return and all contributions and interest earned are sheltered from current taxes until withdrawn from the program.

Anyone wishing more details may write to Dr. Wessels at the office of Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131. □

"HONORING THE TRUST" MOTTO ADDED BY PENSIONS

The Board of Pensions of the Church of the Nazarene continues to have as its goal and motto: "Serving those who serve throughout their ministry." However, in recent months an additional phrase has been added: "Honoring the Trust."


This motto recognized that hundreds of Nazarene ministers have placed their trust in the future of the church and in a God who would provide for their retirement needs. It is the intention of the church and the goal of the Board of Pensions to *honor that trust* by maintaining a pension plan with adequate reserve funds to provide the continuing pension of the over 2,400 retired ministers and their widows who now receive retirement checks, and also to prepare for the needs of those who expect to receive a pension in the future.

Dr. Dean Wessels, administrator of the Board of Pensions, reports some various ways to be faithful in "Honoring the Trust." They are as follows:


A. The Board of Pensions is "Honoring the Trust" when it exercises the wise stewardship of funds set aside and "reserved" for the monthly pension payments, which are now approaching one-third of a million dollars per month.

B. No General Budget monies are designated for the "Basic" Pension Plan; therefore, its main support comes from the Pensions and Benefits Fund received from local churches on participating U.S. and Canadian districts. When it pays its Pensions and Benefits Fund in full each year, each local church and district is thereby "Honoring the Trust."

C. In addition to these ways, con-




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cerned individuals have been moved to remember the work of Pensions in their wills—so their Christian stewardship will continue beyond their lifetime and will continue to help in "Honoring the Trust."

Dr. Wessels indicates that the Board of Pensions can be included in a will to receive: (1) a fixed amount from an estate; (2) a percentage of an estate; or (3) a remainder after other distributions are made. All gifts, donations, gift annuities, wills, and legacies are used by the Board of Pensions to continue "Honoring the Trust" of those who have served Christ and the church so well. Further information may be secured from Dean Wessels, Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131.

THE
CHURCH SCENE

The Shippensburg, Pa., church recently had a mortgage-burning ceremony. Participating were Dr. Roy E. Carnahan, district superintendent; Mrs. Leone Scott, longtime member and NWMS study chairperson; Mr.

Tom Eaton, steward and Buildings and Grounds Committee chairman; and former pastor, Rev. John Cunningham, now in deputation for departure to Ciskei, South Africa; Mrs. Louise Fridinger, Board of Christian Life and Sunday School chairperson; Mrs. Mary Alice Eaton, church board secretary; and Ms. Anita Allison, former NYI president.

The Booneville, Ind., church, where Rev. and Mrs. C. R. Mitchum pastor, has experienced outstanding growth during the past three and a half years. There have been 52 new members received into the church, Sunday School has increased 25 percent, and there has been a 30 percent increase in finances.

Because of this growth the church has purchased a 1978 Ford courtesy van, a parking lot with a seven-room rental house, carpeted the sanctuary, and renovated the church basement for Sunday School rooms and fellowship hall.

NEWS OF
EVANGELISM



PRAYER AND PLANNING
PRECEDE RENEWAL

"A spirit of enthusiasm, love, and unity prevailed in every service," says Wilson D. Baker, pastor of the Hampton, Va., church. "The people responded joyfully to the choir, accompanied by a six-piece brass section from Langley Air Force Base as well as to the anointed preaching of *Evangelist Les Bearden*."

A young man, new to the church, was reclaimed and plans to continue study for the ministry. Several young couples were saved or reclaimed, and families made commitments to pray regularly together. The whole church, "particularly the pastor," is experiencing renewed perspective and spiritual fervor.

The revival effort was preceded by 12 weeks of cottage prayer meetings and extensive planning.

CHURCH PROFITS BY
COMMITMENT TO REVIVAL

A three-week 24-hour chain of prayer preceded the revival at Maysville, Ky., as well as extensive advertising by radio, newspaper, and door to door. For several weeks Pastor Geoffrey Kinselmann had preached on the Laws of Revival.

With an average Sunday morning worship attendance of 120 last year, the recent revival attendance swelled to 200 per night. At least 25 adults were saved with many others seeking spiri-

tual help. "This is the biggest revival this church has known," says Pastor Kinselmann. *Don Pfeifer and the Pfeifer Evangelistic Singers* did the preaching and singing for the six-evening event.

EVANGELISM AND CHURCH
PLANTING MISSION ACTION
IN CENTRAL FLORIDA

Without guarantee of salary, *Evangelist and Mrs. S. Oren Woodward* dedicate time to mission work on the Central Florida District each year. They spend their days as well as evenings in teaching, reaching, fellowship, and worship with people in mission areas. They average 100 calls per week. In the evenings they hold revival services and reach children in "after school" groups.

This year the Woodwards were joined by their son and daughter-in-law, Merlin and Christine Woodward, in a nine-week ministry to a newly organized church at Mulberry, Fla. The church's attendance has increased as well as its membership. Buildings were renovated and all financial needs were met. In addition, the church purchased 50 folding chairs for the district's Haitian "Rolling Chapels" ministry and started a second Haitian mission from their own mission status.

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Rev. Donald Wildmon addresses those attending the recent conference on pornography and decency at the King Conference Center at Headquarters. Also facing the camera (l.) is Dr. William M. Greathouse.

DECENCY SYMPOSIUM HELD AT HEADQUARTERS

"America is experiencing a sexual holocaust," declared Dr. Paul Tanner, speaking to a group of some 50 persons gathered at Headquarters May 22 for a symposium on pornography and indecency. Tanner, the executive secretary of the Church of God (Anderson, Ind.), was joined on the program by other na-

tionally known leaders in the battle for decency, including Rev. Donald Wildmon, executive director of the National Federation for Decency, and Dr. Jerry Kirk, chairman of the National Consultation on Pornography and Decency. The three men spoke to a group representing mainly the Church of the Nazarene. Among those present were three of the six general superinten-

dents of the church, Drs. William M. Greathouse, Orville W. Jenkins, and Charles H. Strickland.

"Kiddie porn—featuring children six, seven, and eight years of age, is the fastest growing, largest income-producing (sector) of the pornographic industry," said Tanner. He shocked the group as he told of manuals and magazines that are presently sold in this country that teach persons how to seduce children without detection and that depict sex with infants.

NFD leader Don Wildmon told the gathering that the battle for decency is greater than just having pornographic magazines removed from the shelves of convenience stores.

"We are not fighting dirty pictures and dirty words," said Wildmon. "I am thoroughly convinced that what we are fighting for is the preservation of Western civilization as we know it."

Rev. Wildmon was especially critical of the role of the commercial television networks in the promotion of hedonistic life-styles and secular values. In particular, he said the TV networks are "anti-Christian."

"And by that, I don't mean that they are apathetic to the Christian faith," Wildmon said. "I mean it in the same sense that a Black would say that the Ku Klux Klan is racist or that you would say the Nazis were anti-Semitic."

Dr. Jerry Kirk, senior pastor of College Hill Presbyterian Church in Cincinnati, outlined steps for the group that can be taken in the battle for restoring decency and morality in America. These included prayer, education, and personal involvement.

"America is like the Titanic heading for an iceberg," said Kirk. "We need to help other people to get changed, so that they might catch a fresh vision of how serious the problem is."

The Church of the Nazarene has committed itself to highlighting the problems of pornography and indecency during the 81 district assemblies that are being held in this country and Canada this summer. During these meetings the presiding general superintendents will be calling on the districts to support the fight against hedonism with their time and resources.

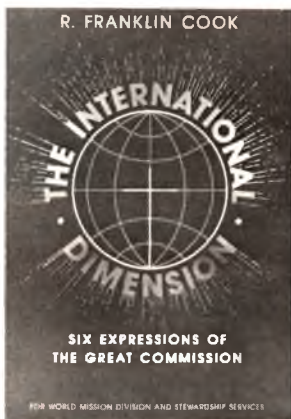
District superintendents in Canada and the United States have already been provided with detailed materials that will help them to educate and mobilize their pastors and church members in this effort to strengthen Judeo-Christian values in this hemisphere.

The symposium was coordinated by the General Christian Action Committee of the Church of the Nazarene in cooperation with the Board of General Superintendents. □

—NN

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Phyllis Brown, General Director, NWMS



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GENERAL ASSEMBLY LOCAL ARRANGEMENTS COORDINATOR ARRIVES



Rev. Paul W. Thornhill has assumed his new post at Headquarters as the coordinator of local arrangements for the 21st General Assembly.

Rev. Thornhill has served pastorates in Alabama, Chicago, Kentucky, and South Carolina. Most recently he was administrator for the Farmdale Christian School in Louisville, Ky.

A graduate of Olivet Nazarene College, Rev. Thornhill recently received the M.A. degree in physical education from the University of Louisville. He was ordained in 1972.

A native of Louisville, Rev. Thornhill and his wife, Sharon, have three children, David, Laura, and Terri. They reside in Overland Park, Kans.

As coordinator of local arrangements, Rev. Thornhill will coordinate housing, transportation, hospitality, and other arrangements for the 1985 General Assembly in Anaheim, Calif.

—NN □

FORMER DIRECTOR OF NURSERY WORK AT HEADQUARTERS, JOY LATHAM, PASSES AWAY



Miss Joy Latham, who served in the children's curriculum and music areas at Headquarters for almost two decades, died June 7 at Baptist Medical Center in Kansas City. She was 85 years old.

Miss Latham was a graduate of Asbury College, where she received the bachelor of music degree. She also did graduate studies at the University of Cincinnati.

She traveled as part of an evangelistic team with her sister, Mary Latham, for 15 years, playing the piano. During this time she also taught music in Cincinnati. From 1953 to 1970 she served in the Church Schools Department at Headquarters as the director of Nursery Work, Cradle Roll, and Children's Music.

Miss Latham was responsible for developing the first curriculum for three-year-olds in the denomination as well as many other materials and programs for use by children. Her curriculum for

children was so outstanding that it was used by the United States Armed Forces in 1965.

A hymnal she prepared in 1953, *Children's Praises*, is still being used in the church. Also, she was a pioneer in the development of audiovisual aids for children in the Church of the Nazarene.

She attended Kansas City First Church. She is survived by sisters Mary and Ruby, with whom she lived; one brother, Paul of Denton, Tex.; two nieces, one nephew, one great-niece, and one great-nephew.

Funeral services were conducted June 9 at the Newcomers Funeral Home in Kansas City by Rev. Keith Wright. Burial was in the Forest Park Cemetery in Shreveport, La.

The Joy Latham Christian Education Fund has been established at Nazarene Theological Seminary.

—NN □

MRS. LUCIA di COSTA DIES



Mrs. Lucia di Costa, widow of the late Mr. Natalio Costa of Buenos Aires, Argentina, went to be with her Lord on May 22, 1984.

Mrs. di Costa was the first Nazarene convert and church member in Argentina, won to Christ by Rev. and Mrs. Charles Miller in November 1919, when she was a girl of 16. She was a brilliant student, earning her Ph.D. from the University of Buenos Aires with honors. She declined many lucrative offers for teaching positions to teach at the Nazarene Bible College in Buenos Aires, and to translate needed materials from English to Spanish for the school.

Not long after she married Mr. Costa, Lucia felt God calling them to go to the northern provinces of Argentina and plant the Church of the Nazarene in the capital cities.

More than 17 Nazarene churches in Argentina were planted by the Costas and nurtured to thriving maturity.

She was the translator and editor of the first issue of *La Via Mas Excelente* (The Most Excellent Way) in 1928. This publication had a long and fruitful ministry until 1946. Dr. Costa translated *The Christian's Secret of a Happy Life*, one of the very earliest holiness books available in Spanish.

Her commitment and education made her the qualified person for translation assignments of great depth and size. She was responsible for half of the translation of Adam Clarke's abridged *Commentary* in 3 volumes, and more recently for *Beacon Bible*

Commentary, in 10 volumes, currently being released.

In her later years, Lucia di Costa retired from active pastoring and returned to teaching at the Nazarene Bible College in Buenos Aires.

Her many contributions are a testimony to her labors as unto the Lord.

—NN □

NTS STUDENT BODY LEADS THE WAY IN "BOOKS FOR ENRICHMENT" CAMPAIGN

The student body of Nazarene Theological Seminary in Kansas City has contributed \$1,700 to provide reserved books for the newly organized Seminario Nazareno Mexicano (Mexican Nazarene Seminary) in Mexico City. The money was presented to Dr. H. T. Reza, SNM president, during a chapel service at NTS by Rev. Kenneth Wade, newly appointed Nazarene missionary and president of the World Mission Fellowship at NTS.

SNM is one of 13 university (U)-level ministerial training schools administered by the World Mission Division of the Church of the Nazarene.

A new program, "Books for Enrichment," has been launched by Dr. Mark R. Moore, secretary of Education Services, in cooperation with the World Mission Division and the Nazarene colleges in North America and Britain. The program is designed to assist the U-level schools in the denomination in reaching their accreditation goals and to better prepare their students for ministry.

Through "Books for Enrichment," the colleges are "adopting" one of the U-level seminaries by providing needed books or funds to purchase books for their libraries.

Local churches or individuals also may be involved in the "Books for Enrichment" campaign (which has been designated as a 10 percent World Mission Specials project). For more information contact Dr. Mark R. Moore in Education Services at Headquarters.

—NN □



Shown (l. to r.) are Dr. H. T. Reza, president of Mexican Nazarene Seminary, receiving money for books from Rev. Kenneth Wade, president of the World Mission Fellowship at NTS.

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Earl C. Wolf, *Editor*

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Mark: Getting In on the Action—*James R. Spruce*

Luke Part 1: Good News for All—*Jerry Hull*

Luke Part 2: Lessons on Discipleship—*Sherrill Munn*

John Part 1: That All Might Believe—*Charles Shaver*

John Part 2: That You Might Have Life—*Charles Shaver*

Acts Part 1: The Spirit-filled Church—*A. F. Harper*

1 Corinthians: Living as Responsible Christians—*(Staff)*

Ephesians: The Way to the Good Life—*Gene Van Note*

Philippians/Colossians: Experiencing His Peace—*LeBron Fairbanks*

1 & 2 Thessalonians: The Distinguishing Mark of a Christian

—*Bill Nielson*

1 & 2 Timothy/Titus: Being Christian in Today's World—*Jerry Hull*

Hebrews: He Is Here at Last—*Gene Van Note*

James: Does God Want Faith or Obedience?—*Albert F. Harper*

1 & 2 Peter: A Faith for Testing Times—*J. Grant Swank, Jr.*

1, 2, & 3 John: Everybody Ought to Know . . .—*Earl C. Wolf*

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