



HERALD of HOLINESS

CHURCH OF THE NAZARENE / MAY 1, 1986



MOTHER'S MEMORY— A PRECIOUS INFLUENCE

by General Superintendent Charles H. Strickland

A family reunion was being held in a southern city. Three sons, all successful business and professional men, decided to revisit the old homeplace, just outside the city, that had so many memories for them of their childhood days. The home had been abandoned and was in ruins. After spending some time reminiscing about their youthful experiences on the farm, the three found themselves standing in the ruins of the old farmhouse amid the bricks that marked the spot where the large living room had been and where the huge fireplace stood. The memories of an old-fashioned mother and father were renewed in their minds. At the close of each day Mother and Father gathered the children around the fireplace, and during the evening in the firelight and with the help of an old kerosene lamp, Father read from the large family Bible and Mother prayed that her boys would be Christian and would love God and His Church.

There were moments of silence as each man reflected on how his life had been measured in the light of that old-fashioned scene. One had become a doctor with a busy practice that allowed little time for reflection and no time for worship. Another was a lawyer whose climb to success had so engaged his time and effort that religion had been no part of his busy life-style. The third was a successful merchant whose business had completely absorbed his time and thought and placed great stress upon him to meet the competition in his business.

The prayers of a godly mother hovered around these men that day amid the broken ruins of a once beautiful

home, and the memories became a conviction to each of the men. All three made a new covenant with God that day to become the kind of men for whom Mother had prayed.

So many of us have this beautiful memory of Mother—her love, her patience, her sacrifice, her homemaking, and her prayers. On this, her special day, we pay tribute to her and to her beautiful influence that helped to shape the lives of so many of us.

Our modern times have not been kind to the mothers of our nation. The image of American womanhood has changed in our day. So many of our mothers have entered the workplace and are filling dual roles as breadwinners and mothers. Young children spend their days in day-care centers, teenagers spend many hours alone after school hours, and the evenings are filled with entertainment and social obligations. The family altar has all but disappeared from the modern home. We are slowly becoming aware of the awesome fact that a generation of young people are entering the stream of national life who have never heard their parents pray and who have never developed a personal faith in God or a need for worship. The great moral decline of this 20th century, the menace of drugs, the breakup of the home, the violation of the sanctity of marriage, and the horrible crime of abortion all testify to a nation in spiritual decline.

We cannot push history back, but we can plead for a return of the role of motherhood in shaping the future of our great nation. □



by EARL C. WOLF

Mother's Day is a special occasion to thank God for my mother's influence that lingers in my life like the glow of the evening sky after the setting of the sun. Mother was a devout person who, along with my preacher-father, lived sacrificially for Christ and the church.

As a mother of eight children, her life had its mixture of sunshine and shadow. In one six-month period she lost a 12-year-old daughter due to heart disease, gave birth to a son, and had a 3-year-old daughter die of pneumonia. In these unquestionably difficult months my mother did not give up her songs.

When my father left his remunerative position in the steel mill and moved his family to a home-mission parsonage, there was no complaint from my mother. During the "hardscrabble" years that followed, she maintained a sweetness of spirit that during my teens years I just could not understand. But the lasting impression remains that her delight was in the will of God.

Across the years two songs underscored Mother's lasting commitment—"Is Your All on the Altar?" and "Sweet Will of God." She sang them in the kitchen and in the church. Both stress the yieldedness that is essential to vital Christian living, and the single-mindedness that is necessary to save life from confusion. In the midst of life's anxieties and perplexities, her purpose in life was simplified. It was to know and do God's will.

Mother didn't need a lot of songs, it seemed. Her favorites were so adequate. She wanted nothing outside God's will for her life. Some things God gave her, some things He withheld, but her life was filled with an amazing tranquility. Centuries before, the Psalmist declared, "Those who love Thy law have great peace, and nothing causes them to stumble" (Psalm 119:165, NASB).

EARL C. WOLF is a Nazarene elder and a free-lance writer residing in Kansas City, Missouri.

Songs Mother Loved

In her humble home-mission parsonage Mother sang:

*Who can tell of the love He will send from above,
And how happy our hearts will be made;
Of the fellowship sweet we shall share at His feet,
When our all on the altar is laid!*

—Elisha A. Hoffman

When her circumstances were only a bit better than the home-mission assignment, Mother was still singing:

*Thy precious will, O conqu'ring Saviour
Doth now embrace and compass me;
All discords hushed, my peace a river,
My soul a prisoned bird set free.*

—Mrs. C. H. Morris

Someone had modeled that "Sweet Will of God" for Mother. It was Jesus himself in Gethsemane's garden. There Jesus' statement was so clear. He let us know that there must be no lasting conflict between the deep desires of one's heart and the Father's purpose for us. Gethsemanes will come to all. Our hearts will be perplexed. But our Gethsemanes need not embitter us. They will enrich us—if we choose His will for our lives. As Christians, we too must pray, "Nevertheless not my will, but thine, be done" (Luke 22:42).

The memory lingers of the songs my mother loved. They are a part of my rich and cherished heritage. But I, too, must never forget my song of faith as I continue my pilgrimage toward that better day. It sounds a note similar to Mother's songs. The words only are different:

*My Jesus, as Thou wilt! Oh, may Thy will be mine!
Into Thy hand of love I would my all resign.
Thro' sorrow or thro' joy, Conduct me as
thine own,
And help me still to say, "My Lord, Thy will be
done."*

—Benjamin Schmolck □

God's Gift

*When the children cry—you're there.
When we don't know why—you care.
When it's almost gone—you share.
When we give up—you dare.
When we need help now—you're swift.
When our hearts are down—you lift.
When things aren't fair—you shift.
What are you, Mom? From God—a gift.*

—FREEMAN T. HODGINS
Hamilton, Ontario



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SYMPATHY FOR US

I watched on U.K. TV the disastrous moment when the Space Shuttle "Challenger" exploded, 70 seconds from lift-off on January 28, with the loss of the precious lives of five brave men and two brave women, leaving a great nation stunned and millions of broken voices and hearts uttering "Oh, no!" The anguished look on upturned faces to the morning sky, I will never forget.

This human life can so often change from exuberance to stunning shock and dismay. I would like to express to all Americans our deep sympathy in their hour of sadness, also to the segment of the nation called Nazarenes. In the days that lie

ahead the bereaved and the American nation can look up into a clear sky, maybe still with tears in their eyes, and with a deeper spiritual insight see the God and Father of all consolation and comfort.

*Allan Paterson
Carlisle, Cumbria, England*

BRING THEM IN

I agree with General Superintendent Johnson's plea (Feb. 1, 1986) for attempts to transform "bad apples."

Though I was reared on a farm with an apple orchard, I never learned a formula for determining when an apple was unsalvageable.

But what a transformation would occur in the activities of many of our

churches if all workers—including the pastor—were to go out and "compel" them to come in, rather than throwing out the backslider and periodically cleaning up the membership rolls.

I'm not nearly as certain as I once was that excellent sermonizing is enough. The shepherd went out seeking the lost sheep, even into the mountains. And the woman searched everywhere until she found the lost coin.

*J. M. Yarbrough
Valrico, Florida*

GOOD NEWS

"Let's Talk Turkey" (Feb. 1, 1986) was good news as we have prayed for 27 years that the doors to that

(Continued on page 20)

by FLETCHER L. TINK

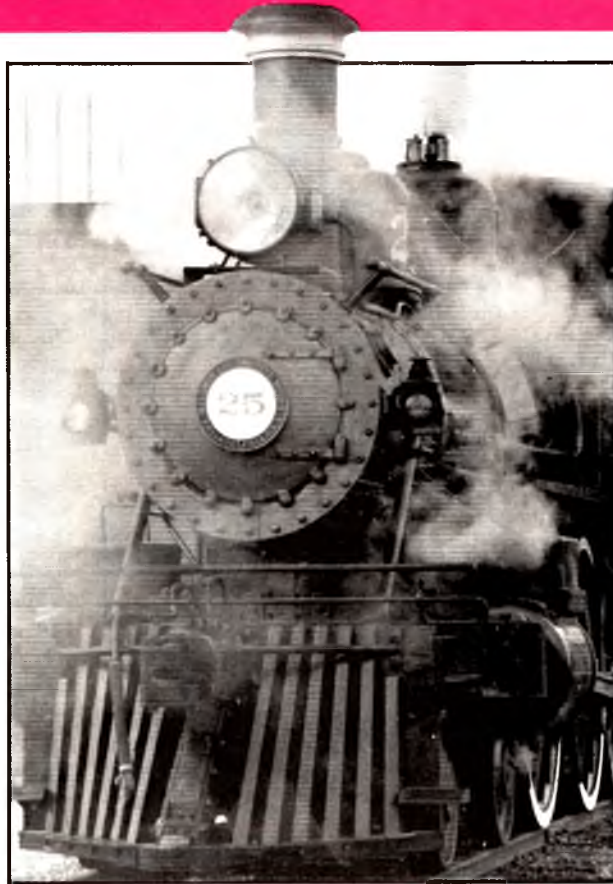
MOM AND DAD LEAD THE JOURNEY

Someone has said that each person lives life in one of four ways—as a maze; as a dream; as a circus carousel; or as a journey.

As a child growing up in the R. Fletcher Tink home there was no question about the grand motif that governed our lives. To us, life was a journey . . . an energetic one, clanged into our subconscious with the noise and regularity of those thousands of trains that punctuated our Clapham Junction days.

I remember some poignant moments of the journey; arriving by train in Rome at age 10 and vomiting all over the platform; six of us crowded into summer's Volkswagen trip across much of Canada, with two boxes of dishes and four antique chairs crowning the roof; a mad dash across a jammed-up Boston, only to miss the plane intended to carry me off to Brazil for the first time.

But the journey was not composed solely of wheels and maps and destinations. It was a *Pilgrim's Progress*, and we were the pilgrims. The Bible was our map and the world was our temple. We were an odd band of pilgrims: Mrs. Tink played the cornet, Mr. Tink the piano; soon followed by young Fletcher on the trombone, Bonnie on the cornet, with Ian and Wesley bringing up the rear. VBS parades with Father, accordion in hand, were not just noisy advertising; they were the Pied Piper all over again with a destination of church and heaven. We marched to "Onward, Christian Soldiers" in motley array.



Mother was the disciplinarian. Cold six o'clock mornings were regimented into piano lessons and devotions in which we were scored for our accurate reading of Scripture. No wonder I have chosen the tropics and the Southern California clime for my adult mornings. Father was the model, usually encased in radio tapes and meetings. We never saw them fight. I doubt if they ever did. We never doubted their genuine affection for each other. They were a team on the loose for God.

And we were a part of that team. Church was our lives; God's will was our purpose. And any discomforts of the present were lost in the optimism about the next turn of the journey.

The four of us have scattered since then. How I have longed for us to reassemble, just one more time! Yet the journey has split off into various roads. From our different vantage points, we still look ahead on the "high way" and see the two of them trudging along. Father now has a limp; Mother is a little breathless, but they push onward, a glint in their eyes from the glow of the Celestial City.

I like the road that my parents introduced me to. The scenery constantly changes; the company is the finest; and it is well traveled. When I have wandered onto the soft shoulders I have gotten into trouble and have quickly stepped back on course. The map makes sense and has not led me astray. I may be a few turns behind my parents, but I see notches along the way that tell me I'm on track. And the destination draws me unrelentingly.

Gratitude? Yes! Hope? You bet! "And miles to go before I sleep; and miles to go before I sleep." May God bless both of you. □

FLETCHER L. TINK is pastor of the Alhambra, California, church and director of the Bresee Institute for Urban Training at Los Angeles First Church.

Our Mother



O F T H E Y E A R

Her husband, a carpenter by trade, had been killed by a bolt of lightning.

There were no food stamps or Aid to Dependent Children available during the dark days of the great Depression when Genola Deadmond was left a widow with five children ranging in age from five months to nine years.

For the next five years Genola received \$45.00 per month from her husband's insurance. When that ran out she was entirely on her own. With 25 percent of the labor force out of work, jobs were almost as scarce as the proverbial hen's teeth.

Although Mrs. Deadmond was only 30 years old when she lost her mate, she never remarried. She became so absorbed with being both father and mother that there was neither time nor energy left to seek another spouse. Then, too, where could a poor widow with five little children find a good man who was willing and brave enough to share such a tremendous responsibility? So with a firm faith and a resolute spirit, she determined, with God's help, to hack it on her own. And hack it on her own she has for over 50 years!

"Those first 10 years were the hardest," she testified. "My faith in

by LESLIE WOOTEN

God held me steady and kept me looking forward to better days ahead. Without it, I could not have carried on."

Each Lord's day, she dressed the children in their "Sunday best" and headed on foot to a little country church two miles away.

One night, Genola was invited to a Nazarene revival at Centralia, Ill., nine miles distant. When the pastor offered her little flock transportation to and from church each Sunday, she accepted, and started attending the Church of the Nazarene.

One month, Mrs. Deadmond couldn't scrape up the money to pay her rent. Never one to talk much, or unload her burdens on others, she kept the matter between her and the Lord. The very next Sunday, the pastor pressed a bill into her hand. At first she was reluctant to receive it. But when he assured her, "The Lord told me to do this!" she accepted the money as an answer to prayer. It turned out to be a \$10.00 bill—exactly the amount needed to pay the rent. Along the way there were many other answers to prayers too numerous to report here.

Across the years, Mrs. Deadmond has worked in private homes, doing washings and ironings and accepting any kind of honorable work in order to make ends meet.

She has worked in restaurants, in factories, and in foundries.

In 1945, 10 years after becoming a widow, she purchased a small four-room cottage in Decatur for \$2,000. Since she had no money for a down payment, she had to finance the full amount. She never missed an installment and now for many years has possessed a clear title to the property. The younger of her two sons, Paul, remodeled the little dwelling several years ago.

It is clean, cute, and cozy—just right for an 81-year-old widow with 15 grandchildren and 20 great-grandchildren, many of whom were present at church on Mother's Day in her honor.

When I first met Sister Deadmond, over 30 years ago, she was working at Castrite Foundry in Decatur. She was doing a strong man's work—a job I would have loathed to handle. I marveled at her pluck and perseverance.

For over a quarter of a century, Sister Deadmond has been a faithful member at Oak Grove church, where I am now serving my 35th year as pastor. When our new sanctuary was completed back in 1958 we purchased an organ and she has been our organist ever since. Before that she had served as pianist. Her tithes and pledges are consistently and cheerfully paid. She seldom misses a service. Now that her sight is growing dim from cataracts, she

LESLIE WOOTEN pastors the Decatur, Illinois, Oak Grove Church of the Nazarene.

GERMINATION

*When the flat, bland shell
of a seed
splinters
into rich black soil,
is it brave
and determined,
or scared of the new,
moist dark
filling its world?*

*Does it know
the intricate plan
for a blossom?
Or does it desperately
burst into sunlight,
seeking only to escape
the darkness?*

*Does it purposefully leaf
and bud,
or is it surprised
by the blossoms
created in the sun's
warmth and energy?*

*Does it begin
only then,
looking back,
to love the moist black soil
that it took root in?*

—LESLIE LYNETTE PARROTT
Pasadena, California

doesn't drive after dark, but caring church members provide transportation.

Mother's Day '85 was a blessed time for all present when we honored Genola Deadmond as "Our Mother of the Year." A fine Christian grandson, with his wife at the piano, sang a beautiful solo in her honor. A Christian son-in-law, accompanied by Genola's oldest daughter, did likewise. Also he gave a glowing testimony in her behalf. Another Christian daughter gave one of the most touching tributes a mother could ever hope for. Tears trickled down our cheeks as she recalled those years when Genola was father and mother, counselor and provider, playmate and friend to all the children. Our local song director expressed her heartfelt appreciation also. The pastor, on behalf of the grateful congregation, pre-

sented her with a big, beautiful potted plant and an official "Mother of the Year Award." Cameras clicked as relatives and friends took pictures that will be cherished for years to come.

The scripture text in her honor was a natural. "Strength and honor are her clothing; she shall rejoice in time to come. She opens her mouth with wisdom, and on her tongue is the law of kindness. She watches over the ways of her household, and does not eat the bread of idleness.

Her children rise up and call her blessed; her husband also, and he praises her: 'Many daughters have done well, but you excel them all.' Charm is deceitful and beauty is vain, but a woman who fears the Lord, she shall be praised. Give her the fruit of her hands, and let her own works praise her in the gates" (Proverbs 31:25-31, NKJV). Those words describe almost perfectly the faith, love, loyalty, and life of Genola Deadmond, our 1985 "Mother of the Year." □

OVERLOOKED POTENTIAL

by KENNETH L. DODGE

One spring day, a few years before the Civil War in America, a boy in search of work came to Mr. Worthy Taylor's farm in rural Ohio. The farmer knew nothing about the boy except that his name was Jim. However, since Mr. Taylor owned a large and prosperous farm and help was hard to get, he gave young Jim a job.

Jim spent the summer cutting stove wood, bringing in the cows and milking them, and making himself generally useful. He ate in the farmer's kitchen and slept in the haymow.

Before the summer was over, young Jim had fallen in love with the farmer's daughter and she with him. Mr. Taylor refused to allow them to marry because, he said, Jim had no money, no name, and no prospect of ever amounting to very much. Jim packed his belongings in his old carpetbag and disappeared.

Thirty-five years passed, and one day Mr. Taylor was pulling down an old barn to make room for a new one. On one of the rafters above the haymow he discovered that young Jim had carved his full name—James A. Garfield. He was then serving as the 20th president of the United States.

During those intervening 35 years, Jim had graduated from college at the top of his class; had served as president of Hiram College; had been commissioned a major-general in the United States Army and served with distinction during the Civil War; had been elected to congress for eight consecutive terms; and had gone on to capture the presidency of his country.

Who knows the potential of young people who come under our influence? We may view them as persons with no name, no money, and very little prospect of ever amounting to much. But only God knows what their potential really is. More important than becoming president of the United States, they may be our future missionaries, pastors, evangelists, committed laypersons—channels through which the Holy Spirit can work to accomplish wonderful things.

As a pastor, Sunday School teacher, and committed Christian, I pray the Lord will keep me mindful that He desires me to be a channel through which He can work to touch the lives of all I contact with positive, inspiring, and confidence-building influence. □

KENNETH L. DODGE is pastor of the Church of the Nazarene in San Leandro, California.

There are two phrases from a couple of songs that come to mind when we think of Mom and her going to be with the Lord. One is “precious memories, how they linger.” All the family members have many precious memories of Mom that are very vivid this morning. The other phrase is “untold riches.” Mom never had much of this world’s material wealth, but she had a vast store of untold riches—intangible but very real to her and to us.

We’d like to share with you some of the precious memories and the untold riches.

Mom was not perfect. She had her faults and weaknesses, as we all do, and she was very aware of some of them. That is why she frequently made the request that when she died, she didn’t want anyone giving her a flowery eulogy.

We just want to express our love and respect. We want to honor her on this day by sharing why she had and will continue to have a great influence in our lives.

We could probably sum up Mom’s simple and yet profound life-style in three brief statements. *She dared. She cared. She shared.*

She *dared* to believe that God meant just what He said in His Word. She put her full weight down on the principles in Jesus’ teachings and was very familiar with the Scriptures. She didn’t just read her Bible—she wore it out through use. Dad had just given her his Bible about a year ago to replace hers.

Mom *cared* about others. Pastor H. B. London said that a modern-day good Samaritan is someone who means it when he says, “What happens to you matters to me.” What happened to others mattered to Mom.

And so she *shared*. She didn’t share silver and gold.

ED DAVIS is coordinator of the Student Discipline Proceedings Office in the Los Angeles Unified School District. He resides in Pasadena, California.

JIM DAVIS lives in Upland, California, and teaches sixth grade at the Upland Church of the Nazarene’s elementary school.

TRIBUTE TO MOM

by JIM and ED DAVIS



Our mother was a godly woman whose personal relationship with her Savior was shared with all who came in contact with her.

She shared love, sympathy, appreciation, encouragement, and her therapeutic holy hugs. She laughed with the joyful and wept with those in sorrow. She definitely was a giver rather than a taker. How often we were on the receiving end of her giving.

Here are some words that we think are descriptive of the kind of person Mom was:

Giving: Mom seemed to have more than just a mother’s instinct for her own brood. She was like a mother to many of our close friends. Someone has said loving is doing. Mom was a doer. Only eternity will reveal the quality and quantity of her ministry to others. Though painful arthritis afflicted her joints, words of cheer and encouragement flowed from her pen.

Industrious: Mom had an amazing capacity to work and get things done. She was a whirlwind of activity. It would make you tired just to watch her. When Ed’s oldest son, Dick, and Bob’s second son, Mike, were born just a day apart, she took care of both of them as well as their mothers. You can’t really appreciate that unless you try it! “Burning the midnight oil” was the rule rather than the exception in the Davis household, and we were all recipients of her many labors of love.

Encourager: Mom may have had her “downs” as well as her “ups,” but we

can’t remember her burdening us with her discouragements. Maybe it was because she was too busy being a booster and encouraging all of us. She relied heavily on the divine source of encouragement and God rewarded her with great courage and steadfastness. Mom was also an “appreciator.” She appreciated anything and everything that was done for her, and she took the time and effort to put it in writing. What an example she was to all of us in that respect!

Prayer warrior: Mom believed in praying about everything. She learned that from the Word of God. She practiced it and found that it worked, or rather that God worked when she prayed earnestly and sincerely.

The pain that Mom experienced at night, as the years wore on, made sleep impossible, so she would bombard heaven with her praises and petitions. We were often the subjects of her communications with God. How fortunate we are to have had an intercessor like Mom.

"Mrs. Clean": You've heard of "Mr. Clean." Mom was ahead of her time. She chased dirt and germs with a passion—whether they were in the house or on a member of her family. If the saying, "Cleanliness is next to godliness," is accurate, she qualifies for a place close to the Creator. We didn't appreciate this quality in Mom while growing up as much as we do now.

Faithfulness: Mom had a steadfast faith in God that enabled her to weather every storm He allowed to come her way. And God was faithful in honoring her faithfulness. Mom was also faithful to the church, to her husband, and to her children.

Loving: What better term can describe a Christian mother? What other quality could have motivated her to give of her time and energy for us and others so often and so long? How frequently she must have received love from her Heavenly Father to enable her to give her love so freely and fully.

In spite of Mom's severe, disabling arthritis and other health problems, she maintained an interest in and a concern about what is going on in the world. She kept a little journal in which she made daily entries. The last entry in the little book was dated Monday, May 13. It reads: "Mayor's Breakfast today—Our President is calling a world day of prayer—calling it 'The Spirit of Joy'—Thank the Lord!"

On Sunday night, May 5, the evening before she went to the hospital, she was weak and her blood count was low. Her condition had not yet been diagnosed. She was facing the unknown. This is what she wrote in her journal: "I called Huntington Hospital, and I am to be there at 10 a.m. on Monday. Thy will be done, Lord. May I be a blessing to the other lady in my room."

Our mother was a godly woman whose personal relationship with her Savior was shared with all who came in contact with her. She had a steadfast faith that helped our family through some difficult times. I am extremely grateful to have had the privilege of personal observation of this great lady. She never compromised her convictions and lived her faith in all that she did day by day.

Dad, family members, and friends, I want you to know today that my mother's way of life is my way of life. Her values have become my values and her God has become my God. Dad, if I could have had the choice of all the parents in the world that I know, I would have chosen you and Mom.

Dad, thanks for being such a great example to us in your faithful, unselfish care and support of Mom for so many years. You have always "been there" for her. And you have always "been there" for all of us. We want you to know that we're going to "be there" for you whatever the future holds. We love you very much! God is going to continue to be with you this day and the rest of your life.

Mom, we will see you in heaven. We love you!

Editor's note: This tribute, written by Jim and Ed Davis, was read by Ed at the funeral of their mother, Mrs. Faye Davis, June 11, 1985. A longtime member of Ressee Avenue Church of the Nazarene in Pasadena, Calif., Mrs. Davis blessed and challenged all who knew her by a quiet, faithful, active Christian life.



A Dime a Week Did It

by A. MILTON SMITH

At the Western Oklahoma District Assembly in 1936, Dr. J. G. Morrison was the general superintendent in charge. He repeated a question many times during his preaching and presiding. The question was, "Can't you do a little more?"

We had had a good year at the Norman church, so I turned him off at first, but he repeated the question so often in relation to different aspects of the church work that the message finally got under my skin.

My sermon topic the following Sunday morning was, "Can't We Do a Little More?" I spoke of more concern, more prayer, more work, and ended by mentioning giving a little more.

Money was scarce in those days, and we did not have much to give. I said to the congregation, "If we want to do more this year, we should begin now."

I mentioned the need to start a church in Pauls Valley, a town about 40 miles south of Norman. I also asked, "How many would be willing to give a dime per week to raise the money to start a Nazarene church in Pauls Valley?" I also asked, "How many would be willing to deny themselves of chewing gum or Coke to give a dime a week?" However, only 75 pledged.

We raised \$300 during the year. That money was given to the district to be used to begin the church in Pauls Valley. That church has continued through the years and has been a blessing to many people of that community.

It was not until about 1983 that a thrilling story came to me. It was at Glorieta, N.Mex., that Wanda Knox spoke to me and in the conversation asked when I had been pastor at Norman. Wanda told me that her mother was saved in the church in Pauls Valley, and the family became active in the church there.

Wanda went to Bethany Nazarene College. There she met and married Sidney Knox. They opened our work in New Guinea. Wanda returned to New Guinea for a time after Sidney's death. She later served as executive secretary of NWMS. She also served in other areas of the church.

A notice of her death, which appeared in February 1 issue of the *Herald of Holiness*, reminded me of the significance of starting the church in Pauls Valley. I am so glad we tried to do a "little more," even if it was only a dime a week.

A. MILTON SMITH is a Nazarene elder residing in Sapulpa, Oklahoma.

OUR DOCTRINE OF

SIN

CLARIFIED

by RICHARD S. TAYLOR

A historic action was taken by the 1985 General Assembly of the Church of the Nazarene, held in Anaheim, Calif. By a two-thirds majority the assembly voted to expand Article V of our creedal statement, as found in the church *Manual*. Article V is titled "Original Sin, or Depravity." Because this is included in the constitution of the denomination, the action taken by the General Assembly will not be final until ratified by two thirds of the regular district assemblies, meeting in their respective annual sessions.

To Article V, on Original Sin, have been added some statements concerning the origin of sin and what is called actual or personal sin. This expansion does not represent a change in Nazarene doctrine. It is rather a formal declaration of what has been our belief from the beginning. The Board of General Superintendents, the General Board, and now the General Assembly have been united in their conviction that the time has come to spell out in creedal form some aspects of our doctrine of sin that we have hitherto taken for granted.

Before giving the new paragraphs, let us make a quick review of Article V as it now stands. It reads:

We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which every one is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually. We further believe that origi-

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nal sin continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit.

This doctrine did not originate with our Nazarene founding fathers but was adapted from John Wesley's Methodist Articles of Religion (1784), and behind that, the Thirty-nine Articles of the Church of England. The doctrine was not peculiar even to them but reflected the universal belief of Christian orthodoxy. Baptists, Presbyterians, Lutherans, and many other groups have in their historic creeds similar statements.

All such statements, rugged and pessimistic as they are about fallen human nature, express the firmly established belief of Christendom that a recognition of man's inherited sinfulness, stemming from Adam's disobedience, is an indispensable pillar of biblical religion. John Wesley vehemently declared: "Believe this, and you are so far a Christian. Deny it, and you are a heathen still."

Such creedal statements constitute the Church's vigorous denial of all forms of Pelagianism—the teaching that we come into the world with a neutral moral nature, and that there is no racial depravity or special inbred disposition toward evil. Almost all modern educational theory is Pelagian in its assumptions. Christian orthodoxy is not, and cannot be. In this matter the Church of the Nazarene is thoroughly orthodox.

Admittedly the article draws a dark picture. It means that in every human heart—even in the newborn infant—there is a psychic twist that becomes, when the child reaches the age of accountability, a spontaneous bent toward disobedience and self-centeredness. This unfolds both as a spiritual deadness and as a rebellious aversion to God.

The creed also means that unless God counteracted sinful human nature by the gracious action of His Holy Spirit man would be neither inclined nor capable of changing himself, any more than the leopard can change its spots (Jeremiah 13:23). If we doubt that this creedal statement is an accurate picture of ourselves, it can only be because we have not yet been awakened to see our depravity as God sees it.

People may protest that they have a desire to be righteous, a kindly feeling toward others, and a hunger for God. What they do not realize is that these good inclinations are not from any inherent goodness of their own but are the direct product of the redeeming grace of God made possible by Christ. This grace will draw them toward repentance and saving faith, unless they deliberately resist these tender movements in the soul. Their inbred sinfulness will prompt them to resist; the wooing influences of the Holy Spirit will urge them to repent. The final outcome is their own decision.

This last statement leads from Article V as now printed in the *Manual* to the recommended additions. For the inbred sinfulness of the human race is not the whole truth about sin. We believe more than what is in that paragraph. This "more" focuses on that word *decision*.

Human beings are free moral agents. This means that the final decisions in doing right or wrong are

their own. The final decision in accepting or rejecting Christ is their own. The inbred sinfulness of their nature makes sinning and unbelief easier, but the counteracting grace restores their power to say no to their own sinfulness and yes to God. Therefore each one of us is (1) morally accountable for our deeds, and (2) equally accountable for the basic direction and allegiance of our lives.

When, therefore, we choose to think wrong thoughts, say wrong words, commit wrong deeds, take wrong attitudes, or neglect some known duty, we are committing acts of sin. This kind of sin is called *actual* or *personal* in distinction from that "original sin" that Article V is talking about.

It is this kind of sin for which we are personally responsible, and it is this kind that separates us from God and will keep us out of heaven. *Inbred sin* is a disposition or condition from which we need to be cleansed. Personal sin is a guiltiness for which we need to be forgiven. And this is where salvation begins—in the forgiveness of our sins. Then, after that, we and God can deal with our sinfulness of nature. This deeper level of salvation is called entire sanctification.

The conviction of the General Assembly was that it is time these distinctions and differences be declared, in black and white, as a formal declaration of church belief. Therefore, if the action of the General Assembly is finally approved, the *Manual of the Church of the Nazarene* will read as follows:

5. We believe that sin came into the world through the disobedience of our first parents, and death by sin. We believe that sin is of two kinds: original sin or depravity, and actual or personal sin.

5.1. We believe that original sin, or depravity, . . . (the paragraph given above is here)

5.2. We believe that original sin differs from actual sin in that it constitutes an inherited propensity to actual sin for which no one is accountable until its divinely provided remedy is neglected or rejected.

5.3. We believe that actual or personal sin is a voluntary violation of a known law of God by a morally responsible person. It is therefore not to be confused with involuntary and inescapable shortcomings, infirmities, faults, mistakes, failures, or other deviations from a standard of perfect conduct which are the residual effects of the Fall. However, such innocent effects do not include attitudes or responses contrary to the spirit of Christ, which may properly be called sins of the spirit. We believe that personal sin is primarily and essentially a violation of the law of love; and that in relation to Christ sin may be defined as unbelief.

The position declared in these new paragraphs may be summarized as follows:

First, sin fundamentally is blameworthiness before God. It is a willful wrong for which we are accountable. It is not to be confused with error or unintentional mistake. Sin is not to be defined in terms of an absolute perfection or performance, which would be possible to God only.

Second, sin may be a wrong attitude as well as a wrong action. An attitude of greed, envy, resentment,

ill will, or any attitude that is unchristlike and contrary to love is sinful.

Third, the primary sin is unbelief in relation to Jesus Christ. This is what Jesus meant when He said that the Holy Spirit would "convict the world concerning sin . . . because they do not believe in Me" (John 16:8-9, NASB). No matter how moral or conscientious a person may be, if he fails to believe savingly in Jesus, he is a sinner. The inevitable spinoff will be failure to fulfill the Great Commandment (Mark 12:30-31).

Fourth, the ease with which people commit sin, in either act or attitude, is traceable to an *inherited proneness*, which we call original sin.

Fifth, this proneness remains in the Christian, making consistent Christian living much more difficult; but it may be removed by the baptism with the Holy Spirit in a second definite work of grace. This is entire sanctification.

This is the gist of the proposed expansion on the Article on Sin. If this is approved by two-thirds of our districts, we will simply be putting into our creed and into our constitution what has been all along in our literature and in our preaching. □

RENEWAL

*Outside this window
of dead cement, cold steel,
chill and dull,
spring air is moving
delicately,
whispering;
sage and verbena
sprinkled with light
removing the winter casket,
burying it,
melting into the ground
with balmy thaw.
Even though the view is brick
and antennae,
lawnless backyards
and abandoned cars
down blackballed alleys,
I can still feel it—
renewal—
in my bones.
Though I may yearn
for crisp sea-gulled shores
or heady mountain winds,
seas of green, vigorous pines
and abundant color,
it's still there,
staunch in the brave, May air,
purging freedom rider,
His breath upon my weary soul.*

—C. P. BERGMAN
Chicago, Illinois

THEY EXPECTED TO EVACUATE ARMERO IN TWO HOURS

by CHRISTIAN SARMIENTO



A mother and son (left) covered with mud from the landslide. A police officer (right) taking a little boy to higher ground.

This headline appeared on Saturday, November 16, 1985, in *El Tiempo*, the newspaper of Bogota, Colombia, three days after Armero had been wiped off the map. The short article related the plans of the geologists, seismologists, the volcanologists, and other scientists to evacuate the city of Armero, in case the Nevado del Ruiz volcano should erupt.

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The city was not evacuated, "and today the country laments its greatest tragedy." The newspaper said that "the opinion of the majority of the survivors . . . is that the townspeople had become so accustomed to the ash fallout that they never felt the need to be alarmed. To the contrary, some said that in Armero they were only dealing with 'little ash.'"

The city was completely destroyed. *El Tiempo*, on November 15, reported:

Armero, one of the richest agricultural and wool-producing re-

gions of the country, was changed on Thursday into a huge island of water and mud, where hundreds of seminude bodies are floating.

The church, the theater, the mayor's office, the main plaza, the colleges, the schools were all buried under hundreds of tons of mud. When on Wednesday there fell a shower of ashes at six o'clock in the afternoon and the people crowded together at the mayor's office to voice their concern about the phenomenon, occasioned by a volcanic eruption, a tragedy was produced in the town.

Around ten o'clock at night, when the city became isolated from the rest of the country and plunged into misery, the few people which had survived ran in fear over the bodies. The screams for help from the women, the men and children were lost in the dark of the night, during a "night of terror and fear" . . .

The landscape . . . desolate, nothing remained standing . . . The mud buried everything . . . The mud even invaded the church. Seminude bodies appear suddenly in the streets and avenues. The survivors are on high ground, near the graveyard . . .

Children and old people cry uncontrollably upon entering Armero and mothers shout as they search for their lost children . . . the people did not have time to evacuate anything because the tragedy occurred while they were sleeping.

The tragedy is incomparable for those who lived through it. More than 30,000 persons died, many of them immediately. Hundreds of others were left without families or

homes, left "in the street," and this time even the street disappeared.

Several months have passed by. For the survivors the image of the tragedy is clear, but now it seems more like a nightmare. Who can count the questions they are asking? And when will they receive answers to these questions?

There seems no way to console them. There are no excuses. The explanations given by the scientists, though they may satisfy the reader, will not satisfy the survivors. The world is now concerned, but other tragedies seem to shift the attention to other areas of the

world. A naive person might conclude with the line of that popular song that says, "In the end life goes on." And yet, there are some people, who aside from sympathizing and helping with every means available, have a sixth sense and are conscious of what these tragedies represent.

They are up to date with the events that take place in another world. Although they suffer, and empathize with the suffering of their compatriots, they do not confide in the predictions of the scientists who say that two hours will suffice to save from tragedy. Be-

sides being alert and vigilant, they are prepared.

They have read "that men only die once, and after that comes the judgment." They know that when the Judge is in front of them He will say: "Well done, good and faithful servant . . . come and join in your master's happiness."

One can speculate a lot about these tragedies and the frequency with which they take place in these last years. But perhaps the key words are those of the Nazarene who walked this earth over 1,900 years ago in Galilee: "If anyone has ears to hear, let him listen!" □

CHAPLAINS AND CHANGED LIVES

The Way to a Man's Heart

by MAC D. CULVER

Brian is one of our Civil Air Patrol pilots who gives many hours in search and rescue operations, in addition to the necessary paper "moving" at Wing Headquarters here in Chugiak, Alaska. He is a big, robust man, and just the day before had flown our PA31 twin in an administrative mission. That's why it was such a shock to get the telephone call.

"Chaplain Culver, you are needed at the hospital," the voice from Rescue Coordination Center said. "Brian has just suffered a massive heart attack. He's in the CCU and wants to see you right away. Can you come now?"

It was Friday afternoon following a beautiful Thanksgiving Day with members of my church. I have practiced the "ministry of presence" at Wing Headquarters for several years, but I was taking it easy on that day. As I hurried to get to Brian, I thought: Brian! Wants to see me!

Brian was always friendly and glad there was a chaplain around, but he made it plain he had no interest in spiritual things. As I walked into his room I observed the life-support machines and monitor wires leading to a console showing his heart beat.

"Well, Chaplain," he said, "I didn't think this would ever happen to me." I listened to his account of the events leading to his heart attack. He had felt something was wrong for some time but was apprehensive

about going to a doctor for fear he would be grounded. Flying was his life. But *for some unknown reason* he had gone to the hospital the night before with "indigestion." The doctor—*for some inexplicable reason*—insisted that he stay overnight. Now he was grateful. In the night he had suffered a massive heart attack.

"Chaplain," he said, "when I came around, I immediately thought of you, and I knew I had to talk to you. I have some things I need to get straightened out with the Lord. You've always been around when the guys needed you, and now I guess it's my turn."

Brian told me he had made a childhood commitment to the Lord, but that he had strayed far from God. He had become very self-assured.

"I need to get back to God," he continued. "I need to make some changes in my life. Help me."

I prayed beside Brian's bed, and he returned to the Lord. There was a real sense of God's presence there as he expressed the reality that God is all that really matters.

The days have brought both spiritual and physical strength to the new Brian. His recovery time was spent changing his life-style. There is no doubt that he is a new creature in Christ Jesus.

I'm grateful to God for the opportunity to minister through the CAP chaplaincy, and to a church that is enthusiastic about their pastor extending his ministry in this way. Most of the people whose lives I touch as a chaplain would never walk through the doors of the Chugiak Church of the Nazarene where I pastor. □

Ch. (LTC) MAC D. CULVER pastors the Chugiak, Alaska, church and serves as chaplain in the Civil Air Patrol.

The kick-off of the state lottery in Missouri on January 20 saw enough tickets sold to equal spending \$1.14 for every man, woman, and child living in the state. The following day, nearby Kansas legislators began crying for a lottery in the Jayhawk state. "It made my heart bleed to see all that Kansas money going into the Missouri coffer," one Kansas lawmaker wailed.

Lottery fever was fueled by a half-million-dollar promotion, which included TV spots, balloons, and laser light shows in major cities, as well as seemingly endless hype by the news media. It has been the lead story on television newscasts and has captured page-one coverage in most of the state's newspapers. The impression one gets from watching or reading the stories is that a lottery is just good clean entertainment that will make people instantly rich and also fatten the coffers of the government for such worthwhile projects as improving public education or aiding the elderly.

The *Kansas City Times* has carried several stories emphasizing the fact that although there will be some

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LOTTERY FEVER

by B. EDGAR JOHNSON



winners, there will be millions more losers, but the promotion of the contest centers on the idea that the lottery means fun and prosperity—something for nothing. In fact, in a hypocritical gesture, the Missouri General Assembly has passed legislation creating a strange rule that requires that promotions for the lottery must not in any way seek to "induce any person to participate in the lottery or purchase a lottery ticket." This is a little blurb that you will find at the bottom of a full-page ad in the newspaper. That ad also says, "When you think about the Missouri Lottery, don't just think of fun. Think of new books and schools. New parks and playgrounds. New art galleries and libraries. Restoration, renovation, and preservation." One can only imagine that the lawmakers must think that if they can sell it as a form of entertainment, it will lose its association with gambling. You can also call a dead fish a rose, but it will still stink.

Lotteries are seemingly the "in" way to sell gambling in communities that have traditionally upheld the work ethic and have shunned other more obvious forms of betting such as horse racing or casinos. Legislators promote lotteries as the way to save their states from financial problems, while apparently closing their eyes to the serious problems that lotteries spawn.

The lottery has been labeled a "regressive tax" by such columnists as Jimmy Breslin and George Will because it attracts people who can least afford it. On the second day of the Missouri lottery, I was standing in line in a convenience store as a man with the appearance of a vagrant laid down what appeared to be all the money he had for five tickets, which he clutched like a treasure as he trudged away from the counter.

Gambling is addictive. A story in a local newspaper told of a lady who permitted her son to use his allowance to buy a ticket. The boy won two dollars, which he immediately used to get two more tickets. The boy learned one of the quickest lessons about gambling—that it is just as easy to lose money as it is to win.

A lottery tells children that state government sanctions gambling. As a form of authority, the government is saying that there is nothing wrong with gambling if it will bring in money. The same argument has been used to legalize prostitution in Nevada. I like what former Wichita State University President Emory Lindquist told a Kansas House committee considering the legalization of gambling in Kansas, that if money would make Kansas a better state, he would rather pay higher taxes than "to degrade the state" with a lottery.

The Wendy's ad asked, "Where's the beef?" On the lottery issue the question is, "Where's the Church?" Missouri now has legal gambling because many Christians sat on their hands and did virtually nothing to combat the propaganda favoring lotteries. Pulpits were largely silent on the matter.

Will Nazarenes eventually participate and join the other gamblers because of our indifference or silence about the moral and social evils of this vice? Will our children develop an addiction to this expression of greed? They will unless they know differently.

Dr. Samuel Young was right when he said, "Greed is never satisfied with its first grab." God help us to teach our people to seek first the kingdom of heaven, not a lottery ticket. □



RE·VIV·A·L

CAME TO OUR CHURCH

by ROBERT L. BLAKEY

God answers prayer, often in ways that exceed our hopes and dreams. He moved in a powerful way here at Fort Lauderdale Faith Church of the Nazarene. A small church (morning worship services average 15 adults, 20 children), the congregation had a tremendous burden to experience true revival. It had been so long since many of the folk had experienced a moving of God that it seemed as if Faith church had been abandoned by God.

It all began in November 1985, when the church board called Jerry McGee for a revival meeting. He was 27 years old, had pastored five years, and felt called to full-time evangelism. He agreed to come on a love-offering basis, and church and pastor began preparations for his arrival.

The Lord seemed to be working from the minute McGee's plane touched down at the Fort Lauderdale International Airport. God's presence was so real from the moment we met I knew that great things were in store for our church.

The spirit of anticipation and excitement as the worship hour grew near is difficult to convey in words. Those who came the first night could feel the presence of the Lord. For a church that normally runs 15 to 20 adults on a Sunday morning we were pleased with the ushers' count of 35. As the service continued and spirits rose, the Lord began to work in a mighty and glorious way. Following a powerful message on holiness, 7 persons came to the altar seeking forgiveness or sanctification. Others came to minister to those in need.

This was just the beginning. By Saturday night the Spirit of the Lord had manifested himself so powerfully that a decision was made to continue services throughout the following week. At the close of the Saturday night service, 21 new names had been entered into "the Lamb's book of life" and 7 believers had experienced entire sanctification.

From that point on, the Lord worked in ways not seen in many years. Some would later testify that they had not experienced this kind of revival since the days of the great evangelists like Bud Robinson and Billy Sunday.

The Lord dealt with many hearts, and night after night victory was found at the altar of prayer. Miracle after miracle took place. The Lord delivered one from the bondage of homosexuality, another from the disease of cancer, another from migraine headaches, and others from despair and suicidal depression. Families were united; parents rejoiced in restored relationships with sons and daughters.

Other pastors began dismissing their services so that their people could attend the revival. Daily, many from the Faith church would meet with the pastor and evangelist for an hour of prayer during noon hour. This was the key to our success, for the Lord blessed our faithfulness and prayers. Attendance grew each evening, reaching a peak of 151 on the last night of services. Many expressed a desire to continue, but Evangelist McGee had to honor some prior commitments.

Statistics were impressive—over 70 seekers at the altar, 36 saved, 21 sanctified; over \$2,200 was received during 10 days for revival expenses, with minimal effort by the pastor. The Lord blessed beyond anyone's dreams.

But statistics tell little of the whole story. Statistics cannot measure the tears of joy that flowed when those who had faithfully prayed for loved ones and friends saw them at the altar of prayer receiving Christ as their Lord and Savior. Statistics cannot record the change in board members, Sunday School teachers, members, and friends as they now look with hope to the future for a church that seemed to have been forgotten by everyone. Statistics cannot describe the change in a pastor's heart who sees his people renewed and refreshed for the work that lies ahead. Statistics do not include the many hours spent in prayer with an evangelist who loves the Lord with all his heart and carries a burden for pastor and people. Statistics reveal little of the greatness of God as He moved through the evangelist to touch the lives of His people. Statistics tell little of the far-reaching effect of true revival, and the calls that came from across the state, and the believers who visited from other cities as far away as 150 miles.

God once again has moved in a mighty and powerful way. And once again people have caught the vision and dream the dreams of what a church may become as they follow the leading of the Holy Spirit. □

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HOLINESS DOCTRINE AT ANAHEIM

by J. KENNETH GRIDER

In their quinquennial address in June at the Nazarene General Assembly in Anaheim, the Board of General Superintendents gave theological as well as other guidances to the people called Nazarenes.

Many of our people no doubt have been thinking about the “other guidances,” such as the goals they have set as in membership increase, and how we can attain the goals.

As a theologian of the denomination, I have naturally thought much about the important theological guidance our board of leaders gave us. They gave us theological guidance in three particular areas, all of which relate to our distinguishing doctrine of entire sanctification—the doctrine I teach as a required four-credit course at Nazarene Theological Seminary.

They gave us guidance against “any practice and/or propagation of speaking in tongues.” This repeated a 1976 ruling of the Board of General Superintendents. Among other things, they say that such speaking is not “the evidence of the baptism with the Holy Spirit” and that to practice or promote tongues speaking “shall be interpreted as inveighing against the doctrines and usages of the Church of the Nazarene.”

This is wise guidance. Important among the reasons for its soundness is that the tongues doctrine takes what is with us a distinguishing emphasis, the baptism with the Holy Spirit, and teaches about it what we do not teach. According to the tongues doctrine, tongues speaking will occur when one is baptized with the Holy Spirit, and perhaps afterwards. It is widely taught among such adherents that tongues speaking is the evidence of Spirit baptism. To paraphrase one of the soft drink ads regarding caffeine, we never have taught it, never will.

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We Nazarenes believe in tongues of some sort, since they are referred to in Scripture. I myself and many others view tongues as the least of the gifts, and as consisting of felicitous use of real languages—insofar as it is a gift.

In the Doctrine of Holiness course at NTS, I oppose modern tongues speaking on several bases, which can only be listed here. Historically, they have not been a part of our tradition. They tend to undermine our being justified by faith, since, if they were authentic, they would constitute an overt evidence of our being justified. They overemphasize the miraculous, teaching that there is a miracle whereby strange syllables are given and another miracle whereby the strange sounds are interpreted. They are not the way the Holy Spirit ministers, who makes things clear to people, not the opposite—Babel being a curse (see Genesis 11:1 ff.). Also, if messages, especially public ones, were to be given by God directly to people now, it would undermine the authority of and the significance of the prophetic and apostolic and other writers of Holy Scripture. And most importantly, the modern unintelligible type of utterance is not scriptural, because the kind the Corinthians got into only occurred there (not in the real languages referenced three times in Acts), it constituted a problem, and it was diplomatically discouraged by Paul in favor of the love emphasized in 1 Corinthians 13, in between the references to tongues as such and languages in chapters 12 and 14.

A second theological guidance of the general superintendents was on original sin, cleansing from which is perhaps the most important single aspect of what occurs at the time of our instantaneously received entire sanctification. They had asked Drs. Richard S. Taylor, W. T. Purkiser, A. Elwood Sanner, and Donald S. Metz to help them work out a fuller statement on original sin, and it was passed by the General Assembly and has been going to the district assemblies for further

decision toward an addition to the article of faith on this subject in the Nazarene constitution.

It is proposed that the present article, V, remain unchanged. This means that the denomination's constitution would still teach that "original sin continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit." Besides what Article V has stated in the past, it would now elucidate that statement in several ways—all of which, basically, oppose the understanding that original sin is merely relational, an absence merely of a depravation of the Spirit's helps. It properly, I feel, indicates that original sin or depravity, as a state or condition that constitutes a propensity to disobedience, is a "corruption of the nature of all the offspring of Adam." All this is in keeping with what was taught earlier by H. Orton Wiley, S. S. White, and many other Nazarene scholars. It is what I have taught for 37 years in Nazarene schools.

The third theological emphasis of the general superintendents' address has to do with the baptism with the Holy Spirit, referred to four times by them in their message (see pages 6-7 of the printed address obtainable from NPH).

Having quoted their 1976 ruling on tongues speaking, they also quote their 1984 ruling on the baptism with the Holy Spirit. "We will not allow . . . the under-surface tides of theological uncertainty to change our course," they say, and then they quote their ruling on tongues. Then they add, "In another statement we, the Church of the Nazarene, reaffirm the historic and biblical position regarding Pentecost: We reaffirm the his-

toric position of the Church of the Nazarene that the apostles, previously converted, were entirely sanctified by the baptism with the Holy Spirit on the Day of Pentecost and remain for us models of Christian holiness."

Mr. Harold Widney, a great nephew of J. P. Widney (co-pastor with Phineas Bresee and the one who named the Nazarene denomination), recently asked if the Church of the Nazarene had changed its Articles of Faith. As a career theologian of the denomination, I would commend Mr. Harold Widney for asking a significant kind of question; and I would answer "No," basically.

Yet, as a theologian not far from retirement, I feel that the early danger for a conservative denomination is not that it will basically change its articles of faith. Especially is this so at the point of its distinguishing emphasis, which, for the Church of the Nazarene, is, of course, the doctrine of entire sanctification. The danger is that, as a denomination's history gets farther and farther from its founders, insidious changes in doctrine might occur that erode the emphasis at its base. My hope for the denomination at this point in its history, not far away from a new century nor from the beginning of the denomination's second century, is this: that those placed strategically in its theological and administrative leadership will muster the courage it takes to make theological decisions without an over-riding regard for political expediency.

The denomination's Board of General Superintendents, at Anaheim, in their quinquennial address, especially on the three matters I have discussed herein, rendered such theological decisions. □

Book Brief

AND THEN THERE WAS ONE A Search for the True Disciple in the Gospel of Mark



JOHN WESLEY WRIGHT
Author

Here's a Bible study book with unique insights into Mark that is well worth picking up for a good, hard look. The approach is to the college mind, which could explain the sense of elusive thought that at first puzzles the reader. Before one can move forward in understanding the message, one must access the thought line. The mental gymnastics would hardly be necessary to Wright's peers (he's young, working on his Ph.D., and plans to be a professor). I only warn you that the book is neither a typical academic approach to Bible exposition nor popular inspirational reading about the disciples.

I think I understand the book. And I think it's good. I did struggle over the subtitle (which is the theme); the discussion questions require a definition of a true disciple, which to me translates into contemporary thought: Who today is truly a disciple? Most of the book deals with this. *The true disciple leads to another end: Who, of Jesus' followers, was the true disciple—the best?* The author comes back to this with a "surprise" ending, which, while an excellent choice, seems too contrived for the otherwise excellent presentation.

What fresh insights will you find in the book? For me, new thoughts surfaced on Jesus' strategy in teaching His chosen few, the progression of His game plan became more apparent. His reason for bothering with the motley group at all hit home. Most importantly, I saw something of the challenge to lead out of the "discipleship" box we're in to begin transferring eternally important concepts from the mind of a real Person—Jesus—to real people whose paths cross ours.

Thought-provoking questions introduce and close each of the eight chapters. The entire Gospel is covered thoroughly but focuses on Jesus and His team and their reactions and growth. Aside from the personal pleasure I've had in analyzing the book, I see it as a refreshing study that could awaken some sleepy groups. □

—Evelyn A. Stenbock

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

the editor's STANDPOINT

A GREAT LEGACY

My mother was a strong-willed person. Convinced that something should be done, she did it, whether or not others approved and helped. Persuaded that something was right for her, she embraced it, popular with others or not. She did not wait for consensus where duty or morality were concerned.

In December 1984 she entered the hospital. While there, the doctor said, “Mrs. McCumber, you will not be able to live alone any longer.” Her response was a quiet, stubborn, “We’ll see about that.”

Released from the hospital in January 1985, she went to my sister’s home to recuperate. She could not have been in more caring and devoted hands. But a massive stroke occurred on January 10, and on January 12 Mother died. I think she said to herself, “If I can’t go home, I will just go on to heaven.”

Fiercely independent, she did not like to submit to the will of her doctors, children, or neighbors. But she was just as surrendered as stubborn where the will of God

was concerned. His way was her choice, and confidence in His love and wisdom made her comfortable with His Lordship. She didn’t doubt our love, but she was not easily convinced that our wisdom was adequate when it collided with her judgment in a matter. She was committed to our viewpoints and suggestions with reservations, often strong reservations. But all her defenses crumpled, and her heart surrendered with joy, when God made His will known.

Some of her strength of will and persistence of action are part of my heritage. I did inherit from her more than my baggy eyes, large nose, round shoulders, and short stature—thank the Lord. I could not inherit her submission to Christ—that is always a matter of personal choice. But the memory of her obedience to Him serves as an inspiration and influence that makes my submission easier.

I cannot think of a greater legacy than the memory of a Christian mother who prized above all else in life the will of her Lord. □

SAVED BY A STRANGER

A seaman named Cavanagh was aboard the destroyer *Grenade* as it docked beside the mole at Dunkirk to evacuate British soldiers. A German plane scored two direct hits on the ship. Set ablaze, it was towed to sea where it exploded and vanished. Cavanagh managed to abandon the ship and was on the crowded mole when another plane strafed the troops massed there. A soldier pushed him down and fell on him. When the plane roared away, Cavanagh asked the human shield to let him up. There was no reply: the man was dead. Walter Lord, in *The Miracle of Dunkirk*, comments quietly, “He had given his life to save a man he never even knew.”

Christ gave His life to save us all. And He knew us, knew every wicked, selfish, unworthy thing about us. “He knew what was in man.” He had no illusions about the depravity of the human heart. He was well acquainted with the inhumanity of men. Yet He gave His life as an atoning sacrifice to reconcile us to God and to redeem us from sin. Love was never more boundless and selfless than when Christ died at Calvary.

Seaman Cavanagh never had the chance to thank his savior. We do not live with that frustration. The Christ who died for us is alive forevermore. In the person and power of the Spirit, He is present with us and accessible to us. Every day we can offer Him thanks for His death. We can live in growing fellowship with Him as time goes by.

Surely the finest way to thank Him is to make Him known to others. Do you suppose Cavanagh ever stopped telling others about the man who died to save him? The love Christ awakens in us delights to find expression in witness-bearing to Him. To glory in the Cross is to spread “the word of the Cross” to an ever larger circle of contacts.

Though bombed out of three ships and machine-gunned once, Cavanagh got home and helped others get home. Through Jesus Christ we will make it home. As we make the perilous journey to God’s “better country,” let us help as many others to arrive safely there as we can. □

My mother was a strong-willed person. Convinced that something should be done, she did it, whether or not others approved and helped.

HEREDITY

Beerbohm Tree was a famous English actor and producer. His life was conspicuous, not only for its theatrical talents but also for its self-indulgence. Few men sinned more happily.

On one occasion he was reproving his little daughter, Viola, for breaking a window in an outburst of temper. "This is wickedness," he said. "No, Father," she replied, "this is heredity." It was both.

This is the universal human problem—that our heredity causes us to do wicked things. Theologians call this dark twist in human nature "original sin."

We are all descendants of fallen Adam. Our heritage from him is not merely physical but also spiritual. We are not at birth morally neutral. Nature is loaded toward sin. Just as David traced the sins committed in his manhood to a condition obtaining from his birth (Psalm 51:5), so every wrong that any person commits arises out of a heart corrupted and depraved by reason of its connection with Adam.

Paul speaks of Christ as "the second man" and "the last Adam." All are "in Adam" by nature, but only by grace is anyone "in Christ." Christ came to deliver us from the predicament into which Adam got us. Through the first Adam come sin and death. Through the last Adam come righteousness and life.

That sin is part of our heritage does not excuse sinning. God's grace is bestowed upon us from infancy. This "prevenient grace"—as theologians term it—is sufficient to restrain us from evil and to bring us to Christ, leaving us without alibi for our sins.

But the sad truth is, no one has yet fully resisted the "bent to sinning" that is part of heredity. "All have sinned," not from compulsion but from choice, and are justly charged with guilt. If the matter ended there, we would all be ruined eternally.

Christ forgives, cleanses, and renews all who trust in Him. The last Adam rescues believers from the predicament of the first Adam. A new inheritance is created for us in Him. The windows in heaven will be safe. □

WRONG SOCKS

The devil will do anything he can to disconcert a preacher while he is waiting to take the pulpit.

At a camp meeting last summer I made a hurried, last-minute change of clothes before the morning service. Seated on the platform, I glanced down and discovered that I had not changed my socks. The ones I had on clashed with the rest of my attire.

The devil ridiculed me, knowing that I am shy and introverted. He had me convinced that everyone in the congregation had noticed my wrong-colored socks, that I was becoming an object of amusement to them. "Do you think they will listen to a fellow who doesn't know enough to match socks to his trousers and jacket?" he jibed.

"Listen, devil," I said inwardly, "If you don't get off my back, I'll go into town and buy red suspenders and purple socks and wear them to the Sunday morning service. Then I will renounce you as a bully to this very

crowd, and preach a red-hot gospel message in the name of Jesus that will make you squirm worse than you are making me squirm."

I didn't hear another chirp out of him. By the time I got up to preach, my thoughts were completely transferred from socks to sermon. We had a rousing service and a number of people found deliverance from sin.

Of course, I was careful from then on to be properly color-coordinated, but I refused to let the devil hassle me over my blunder. God has every right to discipline, reprove, and correct me—and He does it often, always in love. Satan has no such right, and I don't have to take any guff from him.

James, the eminently practical apostle, wrote, "Resist the devil, and he will flee from you." The devil sure looks better going than coming! □

country would be opened to the gospel. In 1958 we held several preaching services for a Greek Evangelical Church in Istanbul.

As we traveled by train through the heart of Turkey we encountered great spiritual darkness. Surely we will support the radio program into that land.

The Johnson Sisters
El Monte, California

"WATER" READ AND REREAD

I want to tell you how much I appreciate the *Herald of Holiness*. It does proclaim holiness. I must admit, sometimes I read through it hurriedly and other times read it from cover to cover. I especially want to thank you for the article "Plenty of Water," which I have now read several times. I, too, want that to be

the cry and prayer of my heart, not only for myself, but for my church, that our dry ground would be flooded with plenty of water.

I also want to thank you for your editorial "Commonplace Communion."

Audrey Humphries
Hillsboro, Ohio

COMMENDS CHURCH

Thank you for printing the article "Plenty of Water."

Our church was emphasizing "How I Love My Church" during the month of February. As a church board member I had already begun to think about our church in late January, then the *Herald of Holiness* arrived.

I already had a sense of pride and love for Warren First Church, thinking of the caring people of our church. I read "Plenty of Water" and

thought maybe I should take a closer look at our church.

I came to the conclusion that our ministers, board members, Sunday School teachers, musicians, planners, children leaders, and servers in our church still have a spirit of revival, a spirit of holiness, a desire to serve and see the lost saved that started over 75 years ago.

Robert Conklin
Warren, Pennsylvania

HEART ACHES

I was moved by your February article "So Poor, So Rich."

My heart aches for this country to turn its eyes on God. It aches even more for Christians who have become complacent. I pray for revival in my country, in my church, and in my heart.

Shirley Bernier
Preston, Connecticut

MALCOLM HATED GOD

by CAROLE L. SPENGLER

Malcolm was one of the first people we made an effort to meet after our arrival to pastor the Riverton, Wyo., church in November 1983. We had been told that Malcolm was no longer serving God and had become quite bitter. My pastor-husband, Wes, and I invited Malcolm for dinner to celebrate his birthday anniversary. It was then we learned firsthand from this third-generation Nazarene just why he had turned away from God.

Since the age of 18 months, Malcolm had been a diabetic, requiring insulin injections twice each day. As a mature adult, he had gone to God in prayer, asking to be healed of the diabetes. Hadn't the Word said, "Ask anything in my name . . ."? Yet the healing never came. Malcolm told us that he couldn't serve a God who wouldn't keep His word. We were aware that other crushing disappointments in life had only added to this crucial one concerning his healing. However, Malcolm spoke to us that night with such candor that we both felt his honesty was a plus factor in seeing him restored to the kingdom of God.

During the next 18 months, our growing church, and Malcolm's mother and sister, continued to pray faithfully for this man. For his birthday the following year,

we gave Malcolm the Philip Keller book, *Lessons from a Sheep Dog*, hoping to change his view of God. Malcolm, an avid fisherman and outdoorsman, has always been highly respected in the community for his integrity and expertise.

We cultivated his friendship, accepting him despite his insistence that he "hated God." As our friendship grew, I began inviting him to my Kitchen Cabinet class that met each Lord's Day for Sunday School around the church kitchen table. Soon he began attending the class where the Enduring Word Series of lessons provoked much discussion, as we searched the Word of God for answers to life's tough questions.

The first Sunday of June 1985 was a normal Lord's Day in our church. The sanctuary, filled with many new Christians recently discipled, was permeated with God's Spirit and provided a perfect environment for Malcolm. At the close of the morning service, he made his way to the altar, where my pastor-husband counseled and prayed with him. Both new and mature Christians surrounded him with their prayers until victory came. A new Malcolm stood up to testify of God's grace! He voiced his determination to trust the Lord, no matter the circumstances.

It may be interesting to note that throughout his years away from God, Malcolm had never quit tithing his income. This "bridge" of obedience made his return to Christ a much easier pathway, we believe. Today, he will tell you, with a broad smile, that his diabetic condition doesn't matter anymore. Malcolm has realized that God can give him avenues of witness through this physical problem. □

CAROLE L. SPENGLER is the wife of the pastor of the Nazarene church in Riverton, Wyoming.

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

IN THE NEWS

PEOPLE AND PLACES



Mrs. Edith Poppell, a member of the Colorado Springs Southgate Church, was recently honored by the Colorado Springs Charter Swap Club (SWAP—Salesman

With A Purpose) for the Right Attitude Award. Each year the service club

recognizes people for the Free Enterprise, Outstanding Salesman, and Right Attitude Awards. The people given these awards are not always members of the club but recognized community people. Mrs. Poppell is not a member of the club.

Mrs. Poppell, a widow of many years, was also recently recognized by the *Colorado Springs Sun* in a Sunday publication for her work with foster children. At present, Mrs. Poppell has two severely handicapped children, one 12 years old and confined to a wheelchair, and one seven-month old who is deaf,

blind, and on intravenous tubes. But she brings them to church, and her family and church members assist her with these children when they do come. □



Denise Lynn Baisden, M.D., is the daughter of Fred and Paulina Baisden, Huntington, W.Va. She is a graduate of Marshall University School of Medicine and is a member of Huntington, W.Va., First Church.

During her senior year of medical school, she spent a month at the Johnson Space Center as an elective in aerospace medicine. She applied to the civilian aerospace medicine program at Wright State University in Dayton, Ohio. In this residency program, 5 positions per year are available, two of which are sponsored by NASA. They received 70 applications, which were sent to a committee composed of people from Johnson Space Center, Kennedy Space Center, and NASA Administration. She received one of the two NASA-sponsored positions.

Denise will spend two years at Wright State University working to obtain a master's in aerospace science. The third year will be spent at either Johnson Space Center or Kennedy Space Center. She hopes to be involved in taking care of the astronauts and their families in astronaut selection and training, and in developing medical protocols for future missions. □

NAZARENE MARRIAGE ENRICHMENT MINISTRIES

The following four couples have achieved certification as marriage enrichment leaders:

Tim and Kathy Anderson, lay couple from Casa Grande, Ariz.; Karl and Esther Hattler, lay couple from Albuquerque Sandia Church; Gerry and Gayle Hayse of Africa Vision Communications, Johannesburg, South Africa; Jeren and Starla Rowell, associate pastor of Chicago First Church.

We welcome these couples to the extended family of leaders who are dedicated to the spiritual growth of marriages beginning with their own.

—J. Paul and Marilyn Turner, reporting



Tim and Kathy Anderson



Karl and Esther Hattler



Gerry and Gayle Hayse



Jeren and Starla Rowell

BUD LUNN HONORED AT ANNUAL NPH SALES BANQUET



Dr. Ponder Gilliland, president of Southern Nazarene University, praised M. A. (Bud) Lunn, Communications Division director, for his 40 years of service to the

Church of the Nazarene at the annual Nazarene Publishing House Sales Banquet, March 26, in Kansas City. Dr. Gilliland was the guest speaker for the event, which serves as the climax to the annual NPH sales conference.

Dr. Gilliland spoke of how Mr. Lunn as a young man left a promising career with General Motors to follow a calling to serve the denomination as manager of the publishing house in Kansas City.

"We honor you, we love you, we are debtors to you," said the college president. "Your contributions will continue to be felt as long as ministers preach the message of Christian holiness."

Mr. Lunn will retire from the posts of Communications Division director and NPH manager at the 1987 session of the General Board. □

—NN

NWMS RECOGNIZES OUTSTANDING DISTRICTS

The General NWMS Office reports that the following districts were outstanding in achievement in 1984-85.

*Mission Award Districts 1984-85

Alaska	Dallas	North Arkansas
British Isles North	Hawaii Pacific	Philadelphia
British Isles South	Houston	Sacramento
Canada Central	Illinois	Southern California
Canada Pacific	Louisiana	South Carolina
Central California	Maine	Virginia
Central Florida	New England	Washington

*Denotes goals met in membership, reading books, and full payment of General Budget.

Top Ten Districts

"World Mission" Subscriptions

Central Ohio	3,913
Southern California	3,019
Southwestern Ohio	3,002
North Central Ohio	2,482
South Carolina	2,470
Washington Pacific	2,321
Northeastern Indiana	2,298
Sacramento	2,295
Kansas City	2,286
Southwest Indiana	2,283

Top Ten Districts

World Mission Radio Offering

Arizona	\$10,969
Northwest	9,388
Oregon Pacific	9,322
Los Angeles	7,817
Kansas City	7,360
Kansas	7,202
Southwestern Ohio	7,125
Southern California	6,962
Chicago Central	6,834
Central Florida	6,734

Top Ten Districts Alabaster Offering

Michigan	\$55,768
Northeastern Indiana	53,165
Akron	51,971
Kansas	50,248
Indianapolis	47,422
South Carolina	45,434
Colorado	45,307
Southwestern Ohio	45,300
Eastern Michigan	43,208
Central Florida	40,762

Top Ten Districts Medical Plan Giving

Arizona	\$8,533
Southwestern Ohio	7,866
South Carolina	7,365
Northeastern Indiana	7,230
Northwest	7,227
Indianapolis	6,895
Southwest Indiana	6,756
Washington	6,188
Central Ohio	5,976
Dallas	5,860



Dr. Dean Wessels (l.) presents the first Minister's Commemorative Medallion to General Superintendent Jerald D. Johnson (r.) in memory of his father, Rev. Charlie B. Johnson.



Minister's Commemorative Medallion

MINISTER'S COMMEMORATIVE MEDALLION AVAILABLE

Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, announces the introduction of the Minister's Commemorative Medallion. This medallion is a *bas relief* replica of the seal of the Church of the Nazarene to which the designation "MINISTER" has been added.

The Board of Pensions will give this



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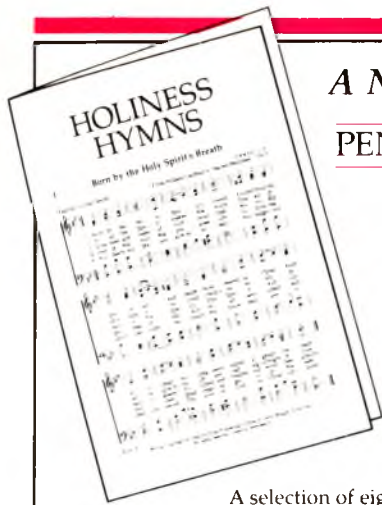
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Designed as a handy saddle-stitched, 8-page, self-cover, with gummed strip for insertion in the back of the hymnal and convenient for frequent congregational singing. Also appropriate for personal use as well as solo and choral performance. 5 1/2" x 8 1/2".

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to review and possibly increase this rate.

Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, reports that although recent market rates have declined, the average weighted return on the Nazarene Supplemental Retirement Program remains at a high mark for 1986—12.62 percent.

More details of the program, interest rates, and enrollment procedures are available from the Pensions Office, 6401 The Paseo, Kansas City, MO 64131. □

LIFE INSURANCE COVERAGE TO INCREASE

During its February meeting, the Board of Pensions and Benefits USA voted to increase the life insurance coverage it provides without charge to all ministers who are members of U.S. or Canada districts. This increase in the Basic Group Term Life Insurance plan will be effective October 1, 1986. The basic coverage of \$1,000 for licensed ministers and \$1,500 for ordained ministers will increase to \$1,500 for licensed ministers and \$2,500 for ordained ministers.

The board also reaffirmed the policy of "Double Coverage" for ministers on districts paying at least 90% of the Pensions and Benefits Fund, "Triple Coverage" for 95% payment, and "Double-Double Coverage" for 100% payment.

For many ordained ministers, this could provide \$10,000 of life insurance coverage and an additional \$10,000 in the event of accidental death. The premiums are paid by the Board of Pensions and Benefits USA as a service to ministers. □

special tribute to the family of each deceased Nazarene minister who served on a United States or Canadian district participating in the Pensions and Benefits Fund.

Made of bronze and five inches in diameter, the medallion is suitable for mounting to a grave marker should that be desired. For families of ministers who died before April 1, 1986, the medallion will be available by request from Pensions and Benefits Services USA, 6401 The Paseo, Kansas City, MO 64131. □


CONTRIBUTIONS INCREASE FOR NAZARENE SUPPLEMENTAL RETIREMENT PROGRAM

Annual contributions to the Nazarene Supplemental Retirement Program totaled over \$5 million during 1985. This represents nearly a 12 percent increase over total contributions for 1984.

The supplemental retirement program includes three plans: the Tax-Sheltered Annuity (TSA), the Individual Retirement Annuity (IRA), and the KEOGH Plan (HR-10). Those eligible to enroll in these plans—church and church-agency employees—include ministers, lay employees, and evan-

gelists. Current enrollment exceeds 4,200. This is more than a 10 percent increase over the 1984 enrollment.

"New money" contributions to the Nazarene Supplemental Retirement Program received during 1986 will be credited with no less than 10 percent annual effective interest. If the interest rate climate improves, provisions exist



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Book Briefs

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EVANGELIST'S SLATES

ADAMS, MICHAEL D.: Salem, OH, May 6-11; Bellefontaine, OH, May 13-18; Sylva, VA, May 20-25; Bowling Green, OH, May 27—June 1

ARCHER, DREX: Sheridan, WY, May 13-18

ARMSTRONG, LEON, LINDA, AND FAMILY: Atlanta, GA (Brookhaven), May 6-11; Norfolk, VA (Calvary), May 13-18; Canton, IL (First), May 20-27; Brodhead, WI, May 27—June 1

ATKINSON, DEAN AND PAT: Colora, MD (Rising Sun), May 19-25

BAGGETT, DALLAS W.: Stanford, KY, May 6-11; Reserved, May 15-20

BAKER, RICHARD C.: Wheeling, WV (Mar-Win), May 6-11; Mason-town, WV, May 13-18; Leighton, PA (Wesleyan), May 20-25; The Plains, OH, May 27—June 1

BALLARD, DON: Reserved, May 13-18; Milford, OH, May 21-25

BALLARD, JOHN, EVANGELISTIC TEAM: North Attleboro, MA, May 4-11

BEELER, LOWELL E.: Brocton, NY, May 6-18; Dunbar, PA (Bible Truth Evangelical Church), May 20—June 1

BELZER, DAVID A.: Centerville, IA, May 6-11

BLITHE, ELLIS G., SR.: Reserved, May 6-11; Dublin, GA (First), May 13-18; Cincinnati, OH (Sycamore Community), May 20-25; Hoopston, IL (First), May 27—June 1

BOCK, DON: Wapakoneta, OH (Church of Christ Christian Union), May 6-11; Williamsport, OH (Darbyville), May 13-18; Mansfield, OH (Church of Christ Christian Union), May 20-25; Zanesville, OH (Northside), May 28—June 1

BOICOURT, MARLA J.: Columbia, MO (First), May 17-18; Bethany, OK (SoloCon-Midwest), May 23-26

BOND, GARY AND BETH: Champaign, IL (First), May 6-11; Marseilles, IL, May 13-18; Chester, WV, May 20-25; Woodbridge, VA, May 27—June 1

BOONE, FORD L.: Gordonsville, TN, May 6-11; Tullahoma, TN (Westside), May 13-18

BROWN, FRED D.: Appleton, WI, May 13-18; South Milwaukee, WI, May 20-25

BROWN, MARK A.: Muncie, IN (Burlington Heights), May 6-11; Flushing, MI, May 13-18

BROWN, ROGER N.: St. Albans, WV, May 6-11; West Virginia, Concert Tour, May 14-18; Martinsville, IN (First), May 25

BUDD, JAY B.: New Albany, OH (Trinity), May 6-11; Pleasantville, OH, May 18; Reserved, May 19-26

BURKHALTER, G. PAT: Conway, AR (College Avenue), May 6-11; Clinton, AR, May 13-18; West Frankfort, IL, May 20-25; Vilonia, AR, May 27—June 1

BURNHAM, KENNETH H.: Santana, KS (Church of God), May 26—June 1

BUSH, R. ERWIN: Alabama South District Assembly, May 7-8; Roanoke, AL, May 11-18

BYERS, CHARLES AND MILDRED: Wichita, KS (Olivet), May 6-11

CANFIELD, DAVID B.: Ashland, KY (Gethsemane), May 6-11; Reedville, KY (Baptist), May 20—June 1

CASTEEL, HOWARD H.: Franklton, MO, May 6-11; Eldon, MO, May 13-18

CHAMBERS, LEON AND MILDRED: Valley, AL (First), May 2-4; Lizella, GA (Southeastern Holiness Camp), May 12-22

CHASE, FRANK: Arnett, OK (Harmon), May 6-11

CHIPP, VERLIN E.: Cedar Rapids, IA (Trinity), May 6-11; Vienna, WV, May 13-18; Cambridge City, IN, May 20-25; Bettendorf, IA, May 27—June 1

CHRISTNER, JACK M.: Uniontown, OH (Akron Trinity), May 6-11; West Sunbury, PA (Claytonia), May 13-18; Meadville, PA (Brethren in Christ), May 27—June 1

COBB, BILL AND TERRI: Danville, KY, May 6-11; Bethany, OK (Calvary), May 13-18; Bethany, OK (Midwest SoloCon), May 22-25; Coffeyville, KS (Central), May 28—June 1

COFFEY, REV. AND MRS. RUSSELL: Muskegon, MI (First), May 6-11; Flint, MI (Westgate), May 13-18; Sturgis, MI, May 19-25; Mancelona, MI (Mancelona/Kalkaska Crusade), May 27—June 1

COVINGTON, NATHAN A.: Paradise, KS, May 6-11; Coweta, OK, May 13-18

CRABTREE, JAMES C.: Seymour, IN, May 6-11; Summerset, KY (First), May 13-18; Waverly, OH, May 21-25

CRANDALL, VERNON AND BARBARA: Waterford, PA, May 6-11;

Washington, PA, May 13-18; Cable, OH (Kennard), May 20-25; Shelby, OH, May 27—June 1

CRANE, BILLY D.: Lenoir City, TN, May 6-11; Erlanger, KY, May 13-18; Hagerstown, IN, May 20-25; Reserved, May 27—June 2

CREWS, H. F.: Nocona, TX, May 6-11; Dalhart, TX, May 27—June 1

DARNELL, H. E.: Colorado Springs, CO (Bible Missionary), May 7-18; Hartford City, IN (Tri-County Camp), May 29—June 8

DELL, JIMMY: Yakima, WA (West Valley), May 8-11; Vancouver, WA (Fourth Plain), May 12-18; Eugene, OR (Fairfield), May 20-25; Ponca City, OK (St. Lukes), May 28—June 1

DENNIS, DARRELL AND FAMILY: Hobart, IN (First), May 6-11

DICKSON, RICHARD J.: Smicksburg, PA (Evangelical Church), May 6-11

DOOLITTLE, KEVIN C.: Prairie Village, KS (Kansas City Mall Avenue), May 18 a.m.; Shawnee, KS (Kansas City Shawnee Mission), May 18 p.m.

DUNMIRE, RALPH AND JOANN: Franklin, TN, May 6-11

DUTTON, BARRY AND TAVIA: Fredonction, N.B. (Wesleyan), May 4-9; Crapaud, P.E.I. (Wesleyan), May 11-16; Summerside, P.E.I., May 18; South Arkansas District Assembly, May 21-23; Cove, AR (Pleasant Grove), May 27—June 1

ESSELBURN, BUD—THE KING'S MESSENGERS: Gloversville, NY (Wesleyan), May 6-11; Watkins Glen, NY, May 1, Horseheads, NY (Grace), May 15-20; Reserved, May 20-28

FADER, WES AND MARY: Madison, SD, May 6-11; Mason City, IA, May 13-18; Gallagher, WV, May 20-25; Bedford, PA, May 27—June 1

FISHER, C. WILLIAM: Springfield, IL (South Side), May 6-11; Mount Sterling, KY, May 13-18

FORTNER, ROBERT E.: Connersville, IN (Gortner Memorial), May 6-11; Anna, IL (First), May 13-18; Robinson, IL (First), May 20-25

FRANK, RICHARD A.: Reserved, May 6-11

THE FREY FAMILY: Lansing, MI (First), May 6-11

FRODGE, HAROLD C.: Independence, KY (Florence Community Church), May 11-18; Morris, IL, May 20-25

GARDNER, JOHN M.: Lake Mary, FL, May 14-18; St. Petersburg, FL (First), May 21-25

GAWTHORP, WAYLAND W.: Springfield, IL, May 6-11; Malden, MO, May 13-18

GINTER, TIMOTHY E.: Carey, OH (Ridge Chapel), May 6-11; Fulton, OH, May 13-18; Clyde, OH, May 20-25; Niles, OH, May 27—June 1

GORMAN, CHARLES: Louisville, KY (Calvary), May 27—June 1

GREEN, JIM AND ROSEMARY: Dubuque, IA, May 4-8; Warren, OH (Champion), May 6-11; Saginaw, MI (Valley), May 14-18; Roxana, IL, May 20-25

GROVES, C. WILLIAM: Wheeling, WV (Mar-Win), May 6-11; Greentown, OH, May 13-18; Hammond, IN (Black Oak), May 20-25; Minerva, OH, May 27—June 1

HAIL, DAVID F.: St. Albans, WV, May 6-11; Edinburg, IN, May 13-18

HAINES, GARY W.: Cumberland, MD (First), May 1-4; Romney, WV, May 4 (p.m. Concert); Skowhegan, ME, May 10-14; Minneapolis, MN (First), May 16-18; Roseburg, OR (First), May 25—June 1

HANCOCK, BOYD C.: Clovis, NM (First), May 14-18

HAYNES, CHARLES AND MYRT: Louisville, KY (Southside), May 11-18; Bloomfield, IN, May 20-25; Vincennes, IN (First), May 27—June 1

HECKATHORN, JAMES R.: Newport, WA, May 4-11

HELMS, MIKE AND GLORIA: North Star, MI, May 6-11; Allen Park, MI, May 13-18; Nappanee, IN, May 20-25; Delaware, OH, May 27—June 1

HENDERSON, LATTIE V.: Canton, OH (Fairmount), May 5-12; Birds Run, OH (Baptist), May 13-18

HICKE, S. F.: Ellisville, IL, May 13-18

HILL, BEN E.: Carey, OH (Ridge Chapel), May 6-11; Owasso, OK, May 13-18; Dixon, IL, May 20-25; Stratton, OH, May 27—June 1

HOWARD, RICHARD E.: Little Rock, AR (University Park), May 6-11; Reserved, May 13-18; Monroe, WI, May 20-25; Reserved, May 26—June 30

HUBBARD, JEFFIE A.: Florien, LA (Cenchoa), May 28—June 1

HUGHES, A. JOYCE: Pontiac, MI (Hillcrest), May 2-4

JACKSON, PAUL AND TRISH: Madison, TN, May 1-4; Southeastern States Concert Tour, May 6-31

JAMES, RANDY AND MARY JANE: West Baden, IN (Springs Valley), May 6-11; Ashtabula, OH (Edgewood), May 13-18

JAMES, R. ODIS: Sullivan, MO (First), May 24-25; Ironton, MO, May 30—June 1

JEFFRIES, JEFF AND JAN: Prineville, OR, May 11; Philomath, OR, May 18 a.m.; Beaverton, OR, May 18 p.m.; Newport, OR, May 23-25

JOHNSON, BOB R.: Colorado Springs, CO (Trinity), May 25

JOHNSON, RON: West and Northwest States Concert Tour, May 4-21; Western Washington Concert Tour, May 28-30

JONES, TERRY: Elkhart, IN (Indoor Camp), May 4; Cozad, NE, May 7-11; Lubbock, TX (Monterrey), May 18-25; Pratt, KS (First), May 28—June 1

KNIGHT, JOHN L.: Denton, TX (First), May 6-11; El Reno, OK, May 20-25; Hillsboro, TX (First), May 27—June 1

LAING, GERALD D.: Lansing, MI (Central), May 13-18

LAWSON, WAYNE T.: Denver, CO (Heritage), May 4-9; Lamar, CO, May 18-23; Las Animas, CO, May 27—June 1

LAXSON, WALLY AND GINGER: Mattoon, IL (East side), May 7-11; Hayward, CA, May 28—June 1

LECKRONE, LARRY D.: Crown Point, IN, May 6-11; Tinley Park, IL, May 20-25; Charlotte, MI, May 27—June 1

LECRONE, JON AND BETH: Riverton, WY, May 6-11; Portola, CA, May 13-18; Oregon Concert Tour, May 20—June 1

LEE, RALPH: Annapolis, MD, May 19-23

LEPTER, J. DOUGLAS: Haverhill, MA, May 3-11; Wyckoff, NJ, May 13-18; Hammond, IN (Hessville), May 27—June 1

LESTER, FRED R.: Walton, WV, May 1-11

LIDDELL, P. L.: Lansing, MI (First), May 6-11; Mansfield, OH (First), May 13-18; Wintersville, OH, May 20-25; Waukesha, WI, May 27—June 1

LOETSCHER, O'NEAL AND LINDA: Beatrice, NE, May 6-11; Reserved, May 12-16; Greenfield, MO (Fairplay Cumberland Presbyterian), May 21-25; Newton, KS, May 27—June 1

LOHR, DONALD A.: Charleston, WV (Valley Grove), May 1-4; Roanoke, VA (Garden City), May 6-11; Charleston, WV (First), May 13-18; Huntington, WV (First), May 27—June 1

LORENZEN, LINDA B.: Sheakleyville, PA, May 11 a.m.; Sharon, PA, May 11 p.m.; Logansport, IN (Wesleyan), May 25 a.m.; Logansport, IN, May 25 p.m.; Minerva, OH, May 27—June 1

LYBARGER, O. EVERETT, JR.: Farmington, AR, May 9-11

MANER, ROBERT E., JR.: Mannington, WV, May 6-11; Anniston, AL, May 13-18; Crestwood, IL (Chicago Calvary), May 20-25; Bourbonnais, IL, May 27—June 1

MANLEY, STEPHEN L.: Warren, MI (Warren Woods), May 6-11; Columbus, OH (First), May 13-18; Reserved, May 20-25; Warren, OH (First), May 27—June 1

MAX, HOMER L.: Clinton, IA (First), May 6-11

McFERRIN, RICK AND LANETTE: Parker City, IN, May 6-11; Ossian, IN, May 13-18; Imlay City, MI, May 20-25; Geneva, IN, May 27—June 1

MELVIN, L. DOLORES: Mount Vernon, KY, May 11-18

MEREDITH, DWIGHT AND NORMA JEAN: Reserved, May 18

MEYER, BOB AND BARBARA—DYNAMICS OF SPIRITUAL GROWTH: Grove City, OH, May 4-8; Reserved, May 11—June 30

MILLHUFF, CHUCK: Chambersburg, PA (Brethren in Christ), May 7-11; Wichita, KS (West Side), May 14-18; Pasco, WA, May 21-25

MILLER, WALLACE C.: Green River, WY, May 6-11; Reserved, May 12-17; Everett, WA, May 18-21; Hoquiam, WA, May 22-25; Grandview, WA, May 27—June 1

MILLS, CARLTON A.: Hutchinson, KS (Bethany), May 4 a.m.; Hutchinson, KS (Peniel), May 4 p.m.; Plainville, KS, May 5-11; Emporia, KS, May 14; Gladstone, MO, May 18; Lyons, KS, May 21-25; Wichita, KS (Eastridge), May 28—June 1

MITCHUM, CLARENCE R.: Indianapolis, IN (Meridian Street), May 6-11

MORLEY, FRANK W.: Fullerton, CA, May 12-18

MOSS, UDELL G.: Decatur, IL (First), May 6-11; Mexico, MO, May 13-18; Ottumwa, IA (First), May 20-25

MOYER, BRANCE E.: Reserved, May 6-18

MUNCIE, ROBERT AND JANE: Greenfield, IN (First), May 6-11; Columbus, IN (First), May 13-18; Woodstock, Ont., May 27—June 1

MURPHY, MARK N.: New Lothrop, MI, May 6-11; Monroe, MI, May 13-18; East Tawas, MI, May 20-25; Midland, MI (Nease Memorial), May 27—June 1

MYERS, HAROLD L.: Uhrichsville, OH, May 6-11; Newcomerstown, OH, May 13-18

NAJARIAN, BERGE AND DORIS: Verona, NJ (Trinity), May 2-4; Goshen, IN (First), May 6-11; Fort Lauderdale, FL (First), May 18; Westlake, OH (Parkside), May 30—June 1

NEFF, LAWRENCE W.: Roanoke, VA (Garden City), May 6-11; Parkersburg, WV (First), May 27—June 1

OLIVER, L. S.: Mexico City, Mexico (Nazarene Seminary), May 5—June 30

OVERTON, WILLIAM D.: Oakland, MD, May 6-11; St. Marys, OH, May 13-18; Green Bay, WI, May 27—June 1

OYLER, CALVIN AND VIRGINIA: Eldorado, OK, May 6-11; Kinsley, KS, May 13-18

PAGE, MARK: Newark, OH (Toboso), May 6-11; Reserved, May 12-17; Richmond, VA (Southside), May 18-21

PASSMORE EVANGELISTIC PARTY: Okemos, MI, May 6-11; Holt, MI, May 13-18; Montpelier, IN, May 20-25

PEAL, DONALD V.: Reserved, May 13-30

PERDUE, NELSON S.: Korea Theological Seminary, May 6-19; Chattanooga, TN (First), May 21-25; Parkersburg, WV (First), May 27—June 1

PIERCE, BOYCE: Lerna, IL (Charleston), May 9-11

RICHARDSON, KENNETH L.: Pontiac, IL, May 6-11; East Peoria, IL, May 13-18

RICHARDS, LARRY AND PHYLLIS: Martinsville, IN (Trinity), May 6-11; Louisville, KY (Belle of Louisville Gospel Concert), May 10; Versailles, KY, May 30—June 1

ROBINSON, TED L.: Amherst, OH, May 6-11; West Point, OH, May 13-18; Andover, OH (Cherry Valley), May 20-25; Cape Girardeau, MO (First), May 27—June 1

ROGERS, DAVID E.: Reserved, May 23-26

ROTH, RONALD W.: Jackson, OH, May 6-11; Festus, MO, May 20-25; Caney, KS, May 27—June 1

- SMITH, HAROLD AND ORPHA: Mason, MI (West Columbia), May 7-11
 - SMITH, OTTIS AND MARGUERITE: Reserved, May 6-11; Titusville, PA, May 14-18; Reserved, May 19-30
 - SMITH, DUANE: Sioux Falls, SD (First), May 6-11; Huntingburg, IN, May 13-18; Mount Vernon, IN (Point Township), May 20-25; Fairborn, OH (Wrightview), May 27—June 1
 - SPRAGUE EVANGELISTIC FAMILY: Gaston, IN, May 6-11; Springdale, AR, May 18-25
 - STANFORTH, KENNETH: Selma, CA, May 4-11
 - STANTON, TED AND DONNA: Paris, IL (First), May 13-18; Chandler, IN, May 20-25; Palmyra, IN, May 27—June 1
 - STARK, EDDIE G.: Lebanon, MO, May 18; Reserved, May 19-26
 - STEVENSON, GEORGE E.: Fort Mill, SC, May 6-11; Gallatin, TN, May 13-18; Allentown, PA, May 20-25; Birdsboro, PA (Evangelical Christian Church), May 27—June 1
 - STREET, A. DAVID: Scottsburg, IN, May 6-11; Frankfort, KY (Capital), May 13-18; Ebensburg, PA, May 20-25
 - STRICKLAND, RICHARD L.: Hampton, VA, May 7-11; Cedar Rapids, IA (Oakland), May 14-18; Traverse City, MI, May 21-25; Reserved, May 26—June 1
 - TAYLOR, MENDELL L.: Ceres, CA (Valley View), May 7-12; Denair, CA (Denair-Turlock), May 13-18; Nashville, MI, May 27—June 1
 - TAYLOR, ROBERT W.: Trenton, OH, May 6-11; Wadsworth, OH, May 13-18; Spencer, WV, May 20-25; St. Joseph, MO (First), May 27—June 1
 - THOMAS, J. MELTON: Intermountain District Assembly, May 21-23
 - TINSLEY, MARVIN & DENISE: Connersville, IN (Gortner Memorial), May 6-11
 - TOOLEY, JAMES: Missouri Valley, IA, May 6-11; Le Mars, IA, May 27—June 1
 - TRIPP, HOWARD M.: Martinsville, IN (Trinity), May 6-11; Bloomington, IN (Broadview), May 27—June 1
 - TRISSEL, PAUL D., SR.: Reserved, May 18-25
 - WALKER, BRIAN: Hoquiam, WA, May 22-25
 - WALKER, LAWRENCE C.: Jamestown, NY, May 6-11; Warren, OH (Morgandale), May 13-18; Cleveland, OH (Bethel), May 20-25
 - WELCH, MRS. DARLENE: Salem, IN, May 2; Louisville, KY (Cumberland First Presbyterian), May 9; New Castle, IN (Southside), May 10-11
 - WELLS, LINARD O.: Newberry, IN, May 6-11; Columbus, IN (First), May 13-18; Houston, TX (Broadway), May 20-25; North Biloxi, MS, May 27—June 1
 - WOODWARD FAMILY EVANGELISM: Warren, OH (Bolindale), May 4-11; Reed City, MI, May 13-18; Reserved, May 19-26
 - WOOTEN, D. J.: Newark, DE, May 4; Northeast, MD (Northeast Camp), May 25 a.m. (Concert)
 - WRIGHT, E. GUY: Pulaski, VA, May 6-11; Alderson, WV, May 13-18; Allison, PA, May 20-25; Springfield, VA (Stafford), May 27—June 1
 - WYRICK, DENNIS E.: Rock Hill, SC (First), May 6-11; Burlington, NC (First), May 18
- designates retired elder

NEWS OF EVANGELISM

THE REVIVAL GOES ON

The people of the Wrightsville, Ga., Mount Olive Church were prepared for their recent revival with Evangelist Ellis Blythe. For two months before the actual revival services began, the church held cottage prayer meetings. In addition, the people fasted and prayed for revival.


During the scheduled revival services, God broke upon the church with a great outpouring of His Spirit. Many people were sanctified wholly. "We had several Christian women whose husbands were unsaved in our congregation," reports Pastor Paul M. Smith. "As a result of the revival, many of those marriages are totally Christian now."

In the last service of the revival emphasis, Rev. Smith asked everyone who had "received a definite answer to their

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heart's need" to stand. Over 60 people stood in testimony to the Holy Spirit's work in their lives.

But the revival didn't end there.

On Monday, the Holy Spirit persistently brought conviction to one man for things he had rationalized were all right for years. The man tried to ignore the Holy Spirit's prompting but testifies that "He would not leave me alone all day!" Driving home from work that evening, he pulled his car off to the side of the road. Kneeling beside his car, he confessed everything to God and found

His forgiveness. He now testifies God has brought him a peace that nothing had given him before.

That Wednesday night at missionary meeting, two people left their seats and knelt at the altar to be sanctified wholly. They cried for God to let the fire fall upon the church. As a result, over 40 people ended up praying around the altar, asking for God's blessing.

Says Rev. Smith, "My prayer for the Mount Olive Church is for God to help me keep the fire on." □

OUR COLLEGES AND SEMINARIES



MEXICAN SEMINARY DEDICATED

"With this dedication ceremony on this beautiful campus, theological education for the Mexican people is a reality and the dreams of Mexican Nazarenes are realized," said Dr. H. T. Reza January 25, 1986, as he dedicated the campus of Seminario Nazareno Mexicano, A.C., on the outskirts of burgeoning Mexico City. Dr. Reza was elected president of the institution in September 1980, following 36 years of service for the denomination as director of the Spanish Department (Publications International).

Dr. Reza was instrumental in seeing the project through from its conception to completion, along with a number of others, including Dr. Jerald D. Johnson, then responsible general superintendent for the Mexico, Central America, and Caribbean Region; Dr. Mark R. Moore, Education Services secretary; and Dr. L. Guy Nees, then World Mission Division director.

Other persons associated with the denomination in Kansas City who lent assistance were Dr. Phyllis Perkins, then NWMS director, and M. A. (Bud) Lunn, manager of NPH. Dr. Franklin Cook and Dr. Howard Conrad were instrumental in helping develop curriculum for the seminary. Mr. Ronald Galloway continues to serve in public relations and other related areas.

Key Hispanics who have played an important role are attorney Plutarco Guzman; architect Raul Zavala Martinez; engineers Samuel Huerta and Jairo Castillejos; and Samuel Perea, who has served as the treasurer for the school from its beginning and continues in that capacity.

Also, Ladson Saylor worked on plans for the building and Rev. Harry Dickerson was instrumental in promoting the financial aspect of the campus. Work and Witness teams to assist in the construction of the campus were sent from Spokane, Wash.; Wichita, Kans.; and the Dallas District.

The new school replaces the Seminario Nazareno Hispanoamericano, which operated in San Antonio for 34 years to produce pastors for Mexico. That institution closed its doors in 1981 after authorization had been given for the creation of Seminario Nazareno Mexicano, A.C.

Groundbreaking ceremonies for the new seminary were conducted March 26, 1982. Four months later, the seminary opened its doors for students at

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satellite locations in six communities. The 11 students who graduated last November were the products of these satellite branches, which were closed with the opening of the Mexico City campus.

"This is probably a watershed mo-

ment in the development of the holiness message in Mexico and of the Church of the Nazarene," said Dr. Raymond W. Hurn, responsible general superintendent for the Mexico districts, who represented the Board of General Superintendents at the dedication of



A plaque is dedicated at the new seminary to honor Wichita, Kans., First Church for its contributions toward the construction of the institution. Shown (l. to r.) are Mrs. Raymond Hurn; Mr. and Mrs. Omer Brandt (Mrs. Brandt is NWMS president at Wichita First); Dr. Gene Williams, pastor of Wichita First; Mrs. Betty Morgan and Rev. and Mrs. Harry Dickerson, all major contributors to the project; and Dr. Raymond W. Hurn, general superintendent.

the new seminary. "We have eight districts. They are well organized with a great sense of maturity and vision, and now we are dedicating a seminary that can be the key to unlocking the door in thousands of places with workers, to launching the cause of holiness, and to building the Church of the Nazarene."

The new seminary includes two classroom buildings, two dormitories, an administration building, a student center, a warehouse, a home for the academic director, an auditorium, a library, and a home for the caretaker.

—NN □



View of one side of the quadrangle on the new campus. The library is located to the left. To the right can be seen the auditorium.



Dr. Raymond W. Hurn (r.) presents the key to the seminary to Dr. H. T. Reza (l.), president of Seminario Nazareno Mexicano, A.C. Dr. L. Guy Nees, then World Mission Division director, is seen in the background.



The student body for the Seminario Nazareno Mexicano, A.C., gathers for a photo. The administration building can be seen in the background on the left.

WE HAVE AN ALTAR

WHERE FAMILIES
FIND
POWER FOR LIVING

"As for me and my household,
we will serve the Lord."

Joshua 24:15b, NIV



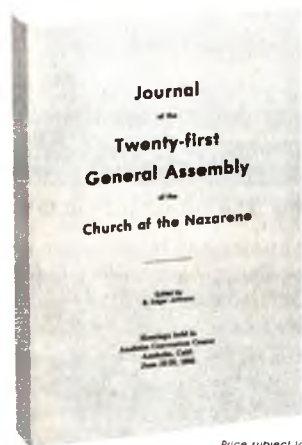
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BRITISH ISLES SOUTH DISTRICT ASSEMBLY REPORT

The 33rd British Isles South district assembly convened at Bolton March 14-15, with Dr. Eugene L. Stowe presiding. He ordained Pastors Brown and McIver. Rev. J. R. Packard was extended a four-year term as district superintendent. This was nearly unanimous. A love gift of £513 was presented to the Packards.

Mrs. Susan Brookes was elected district treasurer. Revs. Leeder and Longworth were elected to the Board of Ministerial Credentials. Dr. Hugh Rae presented his valedictory report as president of British Isles Nazarene College.

—Allan Longworth, reporter

Feltmate. General Superintendent: Dr. William M. Greathouse.

MAINE—June 6-7. Church of the Nazarene, 525 Highland Ave., South Portland, ME 04106. Host Pastor: Clarence C. Hildreth. General Superintendent: Dr. Eugene L. Stowe.

ARIZONA—June 11. Biltmore Church of the Nazarene, 5604 N. 24th St., Phoenix, AZ 85016. Host Pastor: Ron Lush, Jr. General Superintendent: Dr. John A. Knight.

CANADA WEST—June 12-13. Canadian Bible College, 4400 4th Ave., Regina, Sask. S4T 0H8. Host Pastor: L. Keith Taylor. General Superintendent: Dr. William M. Greathouse.

ROCKY MOUNTAIN—June 12-13. First Church of the Nazarene, 2020 S. Jefferson, Casper, WY 82601. Host Pastor: Vernon Carpenter. General Superintendent: Dr. Eugene L. Stowe.

UPSTATE NEW YORK—June 12-13. 285 E. Henrietta Rd., Rochester, NY 14620. Host Pastor: John Shank. General Superintendent: Dr. Charles H. Strickland.

KENTUCKY—June 17-18. Community Center, 404 S. Mulberry St., Elizabethtown, KY 42701. Host Pastor: Samuel Farris. General Superintendent: Dr. Jerald D. Johnson.

NEW ENGLAND—June 17-18. Church of the Nazarene, 37 E. Elm Ave., Wollaston, MA 02170. Host Pastor: Russell F. Metcalfe. General Superintendent: Dr. Eugene L. Stowe.

NORTH CENTRAL OHIO—June 17-18. First Church, 807 Coshocton Ave., P.O. Box 826, Mount Vernon, OH 43050. Host Pastor: Jack Archer. General Superintendent: Dr. Raymond W. Hurn.

NAZARENE CAMP MEETINGS

EAST TENNESSEE—June 16-22. District Campground, P.O. Box 66, Louisville, TN 37777. Special workers: Nelson Perdue and Morris Wilson, evangelists; Larry and Pat Jewitt, singers. Doyle C. Smith, district superintendent.

KENTUCKY—June 16-21, evenings, and Sunday A.M., June 22. Community Center, 404 S. Mulberry St., Elizabethtown, KY 42701. Special workers: Dr. Jerald D. Johnson, speaker; Gene and Nancy Wells and Gary Clark, singers. Aleck G. Ulmet, district superintendent.

SOUTHWESTERN OHIO—June 16-22. District Campground, Rte. 3, Box 329-A, West Harrison, IN 47060. Special workers: Robert Taylor and W. E. McCumber, evangelists; Jack and Naomi Sutherland, musicians. Harold B. Graves, district superintendent.

WEST TEXAS—June 16-22. Camp Arrowhead, Glen Star Rte., Cleburne, TX 76031. Special workers: Bob Hoots and Charles Hastings Smith, evangelists; Wally and Ginger Laxson, singers. Gene Fuller, district superintendent.

NORTH CENTRAL OHIO—June 18-21, evenings; three services Sunday, June 22. MVNC Gymnasium, Martinsburg Rd., Mount Vernon, OH 43050. Special workers: Gary Haines, Jim and Rosemary Green. D. E. Clay, district superintendent.

INTERMOUNTAIN—June 22-29. Nampa First Church, 600 15th Ave. S., Nampa, ID 83651. Special workers: L. Guy Nees and William Prince, evangelists; Danny Steele, song evangelist. Hoyle C. Thomas, district superintendent.

ILLINOIS—June 23-29. Nazarene Acres, Rte. 1, Mechanicsburg, IL 62545 (217-364-4534) (12 miles east of Springfield, Ill.). Special workers: Charles Millhuff and Stephen Manley, evangelists; Roger Brown, song evangelist. John J. Hancock, district superintendent.

DAKOTA—June 24-28, evenings; June 29, 10 A.M. and 4 P.M. Church of the Nazarene, 602 13th St. S.E., Jamestown, ND 58401. Special workers: Bob Hoots, evangelist; Wally and Ginger Laxson, singers. F. Thomas Bailey, district superintendent.

DALLAS—June 24-29. Scottsville Campgrounds, Scottsville, Tex. (8 miles east of Marshall, Tex.). Special workers: Dr. V. H. Lewis, speaker; Mark Murphy, singer. W. M. Lynch, district superintendent.

NEBRASKA—June 25-28, evenings; and A.M. and 2 P.M. Sunday, June 29. Grand Island High School, 2104 N. Lafayette, Grand Island, NE 68803. Special workers: Dr. Jerald D. Johnson, speaker; district talent, music. Dwight E. Neuenschwander, district superintendent.

UPSTATE NEW YORK—June 28—July 6. Brooktondale Campground, 120 White Church Rd., Brooktondale, NY 14817. Special workers: Gary Bond and Lenny Wiselhart. George E. Teague, district superintendent.

ALABAMA NORTH and ALABAMA SOUTH—June 30—July 6. Rolling Hills Campground, Hwy. 31 S. & I-65, Calera, Ala. Special workers: Robert Taylor and Jim Diehl, evangelists; Bill and Terri Cobb, song evangelists. District Superintendents: B. J. Garber (North) and Don Jernigan (South).

NORTHWESTERN ILLINOIS—June 30—July 6. District Center, Manville Camp, Rte. 1, Manville, IL 61339. Special workers: Crawford Vanderpool and Denny Owens, evangelists; Jim and Rosie Green, singers. Floyd H. Pounds, district superintendent.

SOUTH CAROLINA—June 30—July 6. District Campground, Rte. 1, Box 125, Batesburg, SC 29006. Special workers: Stephen Manley and W. E. McCumber, evangelists; the Pfeifer Singers. James Bearden, district superintendent.

MOVING MINISTERS

RICK L. BRESSLER from Valley Center, Kans., to Southern Nazarene University, Bethany, Okla.

GERALD K. CRAIG from Hays, Kans., to Port Huron (Mich.) North Hills

THOMAS A. HUNTER from Grand Rapids, Minn., to Mission Developer (Kansas)

STEVE IWERSEN from Boise (Idaho) Euclid Avenue to Nyssa, Ore.

LAWRENCE A. LACHER from Portland, Tex., to Moriarty, N.Mex.

FRED R. LESTER (evangelism) Olathe, Kans., to Mesa, Ariz.

ROLAND D. McCLUER, SR., from Fort Atkinson, Wis., to Mulvane, Kans.

J. ROBERT MEADE from Merced, Calif., to Kelso, Wash.

TERRY L. ROBEY from Mulvane, Kans., to Kingman, Kans.

J. E. SAMS to Charles (Mo.) First

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

CANADA QUEBEC—June 3. Montreal First Church, 455 Spring Garden Rd., Dollard des Ormeaux, Que. H9B 1T2. Host Pastor: Ivan Lathrop. General Superintendent: Dr. William M. Greathouse.

NEW MEXICO—June 4-5. First Church of the Nazarene, 6605 Bell Ave. S.E., Albuquerque, NM 87108. Host Pastor: Paul Hetrick. General Superintendent: Dr. John A. Knight.

CANADA CENTRAL—June 6-7. Toronto Emmanuel Church of the Nazarene, 1875 Sheppard Ave. W., Downsview, Ont. M9W 4G6. Host Pastor: Roland

MARK A. STONE from Stuart, Fla., to Wichita (Kans.)
Eastridge

MOVING MISSIONARIES

REV. ROBERT and FRANCES COLLINS, Brazil,
Field address: c/o Heap, C.P. 4121, 01051 Sao
Paulo SP, Brazil

MR. ED and CHARLEEN DISANTE,* South Africa,
Field address: 15 Alexandra Rd., Pietermaritzburg
3201, Republic of South Africa

REV. BRONELL and PAULA GREER, India, Furlough
address: c/o Cox, 10304 Grant Ln., Overland Park,
KS 66212

MR. HENK and DIANE PIETERSE,* Zimbabwe, Field
address: P.O. Box 1055, Harare, Zimbabwe

*Specialized Assignment Personnel

ANNOUNCEMENTS

The **Nashville Donelson Church** will celebrate its
anniversary and homecoming June 1, beginning at
9:30 A.M. This is the 45th year of the church, and the
75th year of the Nazarene church in Tennessee.

All past and present members are invited to attend.
Former pastors, Rev. Lynn Casseday and Dr. Ed Cox,
will speak in the morning and afternoon services,
respectively.

Madison, S.Dak., First Church will celebrate its
50th anniversary June 15. All former pastors, mem-
bers, and friends are invited to attend or send letters
of greeting. Rev. F. Thomas Bailey, district superin-
tendent, will speak in the 11 A.M. worship service.
Following the service, dinner will be served in the
fellowship hall.

The afternoon service at 2:30 P.M. will feature spe-
cial music, greetings read, and a rededication service
led by Rev. F. Thomas Bailey and Pastor Raydean
Zimmerman. For further information contact Pastor
Zimmerman at 420 S.W. First, Madison, S.D. 57042,
or call 605-256-2277.

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

RECOMMENDATIONS

It is my privilege to recommend REV. TIMOTHY
GINTER to the field of evangelism. He is a gifted
preacher, singer, and an effective soul winner. Rev.
Ginter will carry the whole program, both preaching

and singing. Pastors and churches will enjoy the
dynamic ministry of this young evangelist. He may be
contacted at 842 S. East St., Bucyrus, OH 44820.
Floyd O. Flemming, Akron district superintendent.

Recently REV. AND MRS. GILBERT RUSHFORD
completed 23 years of pastoral leadership at San
Bernardino, Calif., First Church, one of Southern
California District's finest congregations. They have
earned "semiretirement," but they will also be avail-
able for churches in revivals and special service
needs. They have unusual musical talent (instrumen-
tally and vocally). They have a unique understanding
of pastor and local church situations. They can be
contacted at 3483 Broadmoor Blvd., San Bernar-
dino, CA 92404; phone 714-883-3675. *Robert H.
Scott, Southern California district superintendent.*

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

VITAL STATISTICS

ISMAEL AMAYA DIES



Dr. Ismael Amaya, 57, pro-
fessor of Spanish and religion at
Point Loma Nazarene College,
died Monday evening, March 17,
at a hospital in Bolivia, following
an apparent cerebral hemor-
rhage. He was staying at the
home of Bolivian mission director,
Rev. Alfred Swain, when he com-
plained of shortness of breath. He was rushed to a
local hospital in La Paz where he died.

He is survived by his wife, Eleanor; his children,
Diana Rodriguez, Anita Ali, Edward, and Louis; and
four stepchildren, Stephen Reese, Susan Conrad,
Ruth, and Mark Reese.

Services were conducted by Dr. Tom Goble at the
PLNC chapel. Other participants were Dr. Jim Bond,
Dr. Robert Scott, Dr. Frank Carver, Dr. Howard Con-
rad, Rev. H. O. Espinoza, Rev. Melvin F. Rich, and Dr.
Reuben Welch. Interment was at Mount Hope Cem-
etery in San Diego.

A native of Buenos Aires, Argentina, Dr. Amaya
graduated from Pasadena College in 1958. He held
the M.Div. from Nazarene Theological Seminary and
the doctor of theology from Fuller Theological Semi-
nary in Pasadena.

He pastored Nazarene churches in Buenos Aires,
Los Angeles, and Kansas City for 10 years and also
taught at Nazarene Bible School in Buenos Aires for
three years. In 1958 he became editor of Sunday
School materials for NPH where he served until 1964
when he was appointed Spanish book editor for the
denomination. He served in this post until joining the
Pasadena College staff in 1968.

At the time of Dr. Amaya's death, he was on a
sabbatical for the winter and spring quarters. During
the sabbatical he was conducting extension classes
in Argentina for the Costa Rican Seminary. On the
Monday of his death he had just finished speaking at
a preachers' meeting in Bolivia.

Dr. Amaya authored 12 books and a wide variety of
articles and pamphlets for Bible study and Christian
home guidance. He traveled extensively throughout
Latin America and other parts of the world and was
a lecturer for conferences and professional societies.

—NN

FORMER ONC DEAN DEAD AT 87



Dr. Carl McClain, 87, died
March 11, following an apparent
heart attack while walking across
the campus at Trevecca Towers in
Nashville. He served more than
half a century at Olivet Nazarene
College as a professor of English
and in a variety of other posts.

Funeral services were held
March 13 at the chapel of Woodlawn Funeral Home
in Nashville and additional services were held March
15 at Kankakee, Ill., College Church. Interment was
in Kankakee.

Survivors include his wife, Eunice Spruce McClain,
who also taught English at ONC; three daughters:
Barbara McClain, who serves on the Music Depart-
ment staff at Trevecca Nazarene College; Mrs. Ruth
Boothe of St. Louis; and Mrs. Carol Parr of Lansing,
Mich.; three brothers; a sister; five grandchildren; and
one great-grandchild.

Dr. and Mrs. McClain moved to Nashville from
Bourbonnais, Ill., last fall and had been active at
Nashville College Church. Prior to this they were very
involved at Kankakee College Church and in the
Bourbonnais community.

Dr. McClain authored the book *My 57 Years at
Olivet*, which chronicled his roles at the school from

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the time he became a student in 1916 until his retirement from teaching in 1972. During this time he held a variety of roles including academic dean, chairman of the English Department, registrar, director of admissions, debate coach, librarian, principal of the high school, and professor of English.

—NN

DEATHS

MRS. ROSE M. DEMERITT BROCKMAN, 59, Dec. 29, Sulphur, La. Survivors: husband Rev. Vernon L.; daughters Mrs. Deborah Gooden and Darlene (Dolly); sons Michael Wayne and John Mark; six grandchildren; and three sisters.

AVALYN BRUCE, 100, Mar. 9, Canadian, Tex. Survivors: daughter Ruth Holt; four grandsons; eight step-granddaughters; and four step-grandsons.

HARRY M. CLARK, 70, Mar. 14, Garland, Tex. Survivors: wife Ruth Helen, sons Brian and Evan; three grandchildren; two brothers, and one sister.

CLYDE CULP, 84, Mar. 1, New Rockford, N.Dak. Survivors: wife Bertha; sons Murl and Roland; and six grandchildren.

LAURA JUNE HOUTS, 85, Jan. 19, Bethany, Okla. Survivors: daughter Anna Lee Unruh; sons Harold and Jack; six grandchildren; and eight great-grandchildren.

STEPHANIE DAWN HUNDLEY, 2 months, 11 days, Mar. 13, Bassett, Va. Survivors: parents Ernest and Linda Hundley; all maternal and paternal grandparents; two great-grandmothers; and one great-grandfather.

EARL EUGENE KEY, 83, Mar. 9, Edmond, Okla. Survivors: wife Cecile (Baldwin); daughters Patricia Burns, Rheta Duke, and Mary Shipp; son William Eugene; 12 grandchildren; 8 great-grandchildren; and 1 sister.

GEORGE HAL MYERS, JR., 67, Feb. 25, Jasper, Ala. Survivors: wife Kathleen B.; son Hal B.; two granddaughters; one great-grandson; three brothers; and six sisters.

PEARL A. THOMAS of St. Petersburg, Fla., 85, Mar. 18, Chicago Heights, Ill. Survivors: husband Rev. Herbert W.; daughter Shirley Westveer; three grandchildren; and two sisters.

MRS. W. V. (MARJORIE) WHITESEL, 97, Feb. 16, Vancouver, Wash. Survivors: son Robert; daughter Mrs. Earl (Marjorie) Dougherty; 9 grandchildren; 18 great-grandchildren; 2 sisters; and 1 brother.

BIRTHS

to ROBERT AND JANET (EIGSTI) BATY, Lincoln, Nebr., a girl, Ariel Jane, Feb. 13

to GREG AND BEV (MILLS) BROWN, Langley, S.C., a girl, Brittany Kristin, Nov. 25

to RICHARD AND CHRIS (KENTFIELD) BROWN, DeSoto, Kans., a boy, Richard Phillip, Mar. 1

to BOB AND WANDA (WILLIS) DAVIS, Nashville, Tenn., a boy, Bradley Jacob, Nov. 3

to BRUCE AND NANCY (RANDALL) DUNTON, Fitzwilliam, N.H., a boy, David James, Feb. 23

to BRIAN AND CHERYL (CLARK) HANSON, Olathe, Kans., a girl, Amanda Suzanne, Mar. 18

to BRUCE AND JAN (WILSON) HARRELL, Fischer, Tex., a boy, Jonathan Christopher, Nov. 24

to JIM AND KAREN (FLACK) PERRAULT, Seattle, Wash., a boy, Mark Richard, Feb. 23

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May 18

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by Stephen L. Manley, speaker

NEWS OF RELIGION

ABS MOUNTS BIBLE HOUSE EXHIBIT HONORING 375 YEARS OF KING JAMES BIBLE.

The American Bible Society has put on display some of the rarest volumes in its library of historic Scriptures, the largest in the western hemisphere, to mark the anniversary of the publication of the King James Version of the Bible 375 years ago.

The exhibit, which will remain open at Bible House in New York until after Labor Day, is designed to reflect the often stormy tradition to which the King James Version belongs—that of bringing the Scriptures to life for English-speaking people in the language of their daily lives, even in the face of obstacles set up by the potentates of church and state.

The way for the new version, published first in 1611, had been prepared more than two centuries earlier by John Wycliffe, who produced the first complete Bible in English, defying the church hierarchy. In the early 16th century, William Tyndale was exiled for his attempts to give the common laborer the same access to the Bible that the Latin-educated clergy and English nobility had.

Their work is represented in the Bible House display by Scriptures as well as by engravings, with other versions published prior to the appearance of the King James Version, including the translation by Myles Coverdale, which was the first printed Bible in English—in 1535.

Also on display are Matthew's and Taverner's Bibles; the Great Bible; the Bishops' Bible; the Rheims-Douai Catholic Version; and the Geneva Bible, the latter favored by the Pilgrim Fathers. □

NAE TOLD "CENTER OF GRAVITY" OF CHRISTIANITY HAS SHIFTED.

"Less than 1 percent of evangelical Christians were found outside of Europe and North America 200 years ago," Warren Webster, general director of the Conservative Baptist Foreign Missions Society, told delegates at the National Association of Evangelicals' annual convention March 4. "Today that figure is more than 50 percent. Clearly the 'center of gravity' has shifted."

Webster said that while 95 percent of the world's people have at least some of the Bible translated into their native language, "more than 300 million people do not have as much as John 3:16 in their own language, and even if the Bible were available, more than 1 billion nonliterate adults worldwide could not read it." □

LET US PRAY. President Reagan has proclaimed the first Thursday in May as the National Day of Prayer. The May 1 observance will mark the 34th consecutive year that Americans have officially been exhorted to acknowledge their dependence upon God.

A nondenominational Task Force is urging citizens to "Take 5 at 12," that is, to spend five minutes at noon in unified prayer for the nation and its leaders. □

CHINA: IF CHRISTIANITY IS TRUE . . . According to a report received from house church leaders in China, Hu Yaobang, general secretary of the Chinese Communist Party, told a group of religious leaders they could have the freedom to evangelize.

He spoke informally to the leaders who attended a meeting of China's National People's Congress last year. He said that if religion is true, the people will accept it, but if it isn't true, the people will reject it.

This informal conversation with Hu is not official Party policy, nor is there any written documentation, but the church leaders are excited that at least some of the reformist leaders think this way. □

to RAY AND JUDY (LOCKARD) SCHNEIDER, Parkersburg, W.Va., a boy, Michael Ray, Dec. 17
to SAM AND PATTY (WIRE) SHELHORN, Kansas City, Kans., a girl, Stephanie Kaye, Mar. 7
to RICH AND DONNA (SMITH) UNDERWOOD, Boca Raton, Fla., a girl, Nicole Renee, Mar. 12
to GLENN AND BARBARA (SODEMAN) WEEKS, Fremont, Calif., a girl, Kimberly Ann, Mar. 3
to REV. GARY A. AND SHEILA (MENDENHALL) WILLIAMSON, McLoud, Okla., a boy, Nathan Tyler, Mar. 5

ADOPTIONS

by JIM AND LINDA (FLACK) ALEXANDER, Seattle, Wash., a girl, Dianna Joy, born Dec. 2, 1985, adopted Dec. 6

MARRIAGES

BECKY LAWSON and BILLIE JOE HALEY at Martinsville, Va., Mar. 1

PAM CLARK and PHIL MAULDIN at Oklahoma City, Okla., Mar. 8

KAY BAILEY and DANIEL MOSS at Prairie Village, Kans., Apr. 5

ANNIVERSARIES

BILL AND DOROTHY BRUCK celebrated their 50th wedding anniversary on June 12, 1985. They both retired from the Federal Government in Washington, D.C. He was an engraver with the Treasury Department for 28 years and she worked 13 years for the U.S. Air Force. The Brucks have two children—daughter Carol, an industrial nurse for a large corporation in Nashville; and son Gordon, music director for the Woodbridge, Va., church. They have six grandchildren.

The Brucks' children hosted a reception for them at their home after they repeated their vows in a ceremony at the St. Louis Overland Church. Both were active in Sunday School and the NWMS in the Church of the Nazarene for over 50 years.

REV. G. W. AND MARY WILLIAMS celebrated their 50th wedding anniversary with a renewal of their wedding vows with Dr. Roy Quanstrom, pastor, officiating, at the Seymour, Ind., First Church, March 23.

After the evening service, the Seymour First Church family had a reception for the couple with

over 200 present. They received many cards and gifts. Rev. Williams is minister of visitation at Seymour First.

The couple also received congratulations from President and Mrs. Ronald Reagan.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, MO 64131. Charles H. Strickland, Chairman; Eugene L. Stowe, Vice-Chairman; Raymond W. Hurn, Secretary; William M. Greathouse; Jerald D. Johnson; John A. Knight.

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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.

Why does our Nazarene church hardly ever have Communion? The dyed-in-the-wool faithful Nazarenes here don't know why. I attend their church and wonder about this sacred rite.

You are referring—I hope—to a local situation, not a general one. Most of our churches—I hope—regularly partake of the Lord's Supper.

I don't know about dyed-in-the-wool Nazarenes, but washed-in-the-blood Nazarenes need to celebrate the atoning sacrifice of Christ, which saves them from sin, on a frequent basis.

Why a particular local church neglects the sacrament I cannot know—but if mine did, I would lovingly campaign for redress of the situation. □

I would like to know how we as a church decided it is OK to use Sunday as our sabbath instead of Saturday. This doesn't bother me, but I need concrete answers for others.

By "we as a church," I assume you are referring to the Church of the Nazarene. If so, there was never a conscious decision made on the issue, for the issue was never raised. The Church of the Nazarene was formed by a merger of small holiness groups. These Christian folks had always worshiped on Sunday, as had other Christians before them for centuries. There was no "instead of Saturday" involved in our practice, for we had never worshiped on Saturday.

As to *why* we worship on Sunday: because the Lord Jesus was raised on the first day of the week and met with His disciples on that day, and has been meeting with them on that day from New Testament times until now. (He has other disciples convinced that they should worship on Saturday, as did God's old covenant people, and the Lord meets with them, too.)

Sunday worship is intended to recognize Jesus Christ as Creator and Savior, and to celebrate His resurrection, by which death was defeated and the new creation inaugurated. □

Why did Cain kill Abel?

Cain was a district superintendent, Abel a pastor, and Cain killed him for not paying his budgets. Save your stamps, folks, I'm only teasing.

Seriously, the New Testament supplies an answer: "And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous" (1 John 3:12, NASB). The same verse says that Cain "was of the evil one." In a sense, the devil made him do it—not by coercing his action but by directing the wicked impulses generated from his hate, anger, and jealousy. Hatred and murder are natural responses of the devil and those who serve his interests (John 8:40-44).

Cain's jealousy, anger, and hate arose when God accepted Abel's sacrifice but rejected Cain's (Genesis 4:2-8). We may assume some previous instruction from the Lord concerning proper sacrifices. Abel brought his first and best, Cain did not. Abel's, a blood sacrifice, betokened confession of sin and faith in a forgiving God. Cain's did not. Instead of honoring God by obedient faith, Cain slew Abel in jealous rage. It was the first chapter in a continued story not yet finished. □

I have been asked this question twice lately, once by a young person, once by an old person, in classes I teach: "What if Eve only had eaten the forbidden fruit, and Adam had refused it?"

Eve would have died, according to Genesis 2:17, but Adam would have lived. That's as far as I can go without starting "maybes." Maybe Eve would have died childless. And maybe God would have made Adam another wife (he could spare another rib). And maybe we would have descended from unfallen ancestors. But all this is profitless speculation, for Adam sinned and fell and we are "in Adam," as well as *from* Eve, with all the consequences for sin, misery, and death which that has produced. □

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THE CHURCH SCENE



Frances McElroy was honored on her 100th birthday February 21 with a card shower. Mrs. McElroy has been a Home Department member of the Bruceton Mills, W.Va., Little Sandy Church, for the last four years. Walter Speece is the pastor.

The annual Tri-State Indoor Camp, sponsored by the Nazarene Ministerial Association of **Greater Chattanooga, Tenn.**, concluded Sunday night, March 16. The workers were Rev. Russell Coffey and Jim and Rosemary Green. Services were held nightly, Tuesday over Sunday, at Chattanooga First Church.

The indoor camp was outstanding and the people of the Chattanooga area were cooperative with several hundred in attendance every night. The altars were lined night after night, and the final service on Sunday night concluded with no preaching and people coming to the altar at different times.

God honored the preaching of Russell Coffey at the indoor camp, and Jim and Rosemary Green had a choir full with the orchestra pit full in the closing service. God certainly used their ministry in music. □

OKLAHOMA CITY CHURCH HONORS CHALLENGER ASTRONAUTS

Rev. Sam Stearman, pastor of Oklahoma City Pennsylvania Avenue Church, wanted to help the members of his congregation honor the seven members of the crew of the space shuttle Challenger.

On Thursday evening, January 30, two days after the shuttle accident, he conceived the idea of planting seven evergreen trees at the front of the church property and holding a special memorial service dedicating this living memorial in honor of the shuttle crew. The following morning he discussed his idea in a prayer breakfast with men from his church who thought this would be an excellent expression of concern.

Trees were purchased and the office of Oklahoma National Guard Brigadier General Revere Young was contacted to locate a color guard to participate in the service. General Young was so impressed with the idea of the service that he not only provided a special unit featuring all of the flags that have been used in the nation's history, but he also chose to personally participate in the honor guard.

Rev. Stearman also received a special poem titled "The Gallant Seven" by Nazarene evangelist C. Hastings Smith, honoring the astronauts. The Oklahoma City minister invited Rev. Smith to participate in the special service by reciting his poem.

Local news media were contacted



Rev. Sam Stearman dedicates an evergreen tree in honor of one of the seven members of space shuttle Challenger's crew.

and representatives were present from the three network TV affiliates and at least one radio station. A story about the service was carried on 11 different television newscasts in a market of more than 400,000 persons.

The service began with the lighting of a candle for each member of the Challenger crew, followed by a rendition of the "Battle Hymn of the Republic" by the choir. Rev. Stearman delivered a message in which he praised the late astronauts for their dedication to duty. He spoke of how the disaster has drawn the entire nation and the world together.

Following the message, Rev. Smith read his poem, and the color guard led the entire congregation outside to

where the trees had been newly planted. Rev. Stearman dedicated a tree and offered a brief eulogy for each of the crew members, after which a bugler played Taps.

"I am thrilled with the response that we have received from our entire community," said the Nazarene pastor. "It certainly has given a thrust to our church.

"People are coming by to stop and look at our trees and to talk. We've even had some persons who have visited our services as a direct result of the media exposure. Folks have seen that we are for real, and they want to know more about us." □

—NN

REPORT ON CHURCH OF THE NAZARENE IN CUBA

Dr. William M. Greathouse was in Cuba during January for his first visit as general superintendent in jurisdiction of that district. He presided at the district assembly, where Rev. Aramis Galvez was elected as the new district superintendent. He replaces Rev. Pedro Morejon who served as superintendent from 1959 until his retirement this year.

While in Cuba, Dr. Greathouse met with the Executive Committee and inspected churches in Havana, Villa Clara, and Cienfuegos where church rebuilding projects are underway. The general superintendent was also able to visit Instituto Biblico Nazareno on the outskirts of Havana. Rev. Andres Morejon, until recently, served as director of the school where 13 students are preparing for the ministry.

The Morejon family has been very important in the ongoing work of the Church of the Nazarene in Cuba. Five brothers, including Pedro and Andres who are ordained, have all taken an active part in ministry.

"The revolution of 1959 has done something wonderful for the Nazarene people in Cuba," said Dr. H. T. Reza, who accompanied Dr. Greathouse during his visit to the island and served as

the general superintendent's interpreter. "It has given them faith and a vision for future years."

Missionaries are no longer allowed in Cuba. The last one from the Church of the Nazarene left in January 1960. Today there are 18 Nazarene churches in the country with more than 845 members. Membership on the district increased by 4.5 percent in 1985.

Dr. Reza reports that there has been

a noticeable difference in the government's treatment of churches in Cuba since the visit of the Rev. Jesse Jackson in 1984. At that time the Black minister met with Cuban president Fidel Castro and other Protestant church leaders. He says Cuban churches can now get permission to purchase materials and that laws regulating attendance at church services have been relaxed.

—NN □



Delegates to the 1986 Cuba District Assembly. Newly elected superintendent, Rev. Aramis Galvez, is sitting second from the left on the front row.



The interior of the Church of the Nazarene at Batabano, showing the congregation during worship.



Dr. H. T. Reza (l.) translates for Dr. William M. Greathouse during the 1986 Cuba District Assembly.



An exterior view of the first Nazarene church to be founded in Cuba since 1957. It is located in Batabano.

HOME ENRICHMENT PACKET

J. Paul and Marilyn Turner, *Editors*

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KANSAS CITY FIRST CHURCH IS 75 YEARS OLD

Kansas City First Church of the Nazarene celebrated 75 years of ministry Sunday March 16, using the theme "Mission—Remembered and Renewed." All of the surviving pastors, with the exception of Dr. Gordon Wetmore, were present for the day's events and participated in the services. Dr. Wetmore had preached the morning service on March 2.

General Superintendent Emeritus Orville W. Jenkins, who pastored the church from 1959 until 1961, delivered the morning message. In the evening service, memories were given by Mrs. G. B. (Audrey) Williamson, whose husband pastored the church from 1945 to 1946; Dr. A. Milton Smith (1946-59); Dr. C. William Ellwanger (1961-73); and Rev. James Ingalls (1973-78).

Special singing was provided by Dr. Ray Moore, who served as minister of music at the church from 1944 until 1963. He led the evening congregational singing and was joined in duets by his brother, Dr. Gary Moore.

In the morning message Dr. Jenkins spoke of the significant influence Kansas City First Church has had on the entire ministry of the church, due in part to the location of the international headquarters and the publishing house of the denomination in the same city and the involvement by many of the denominational employees in the life of Kansas City First Church.

Three of the pastors of the congregation have been elected to the general superintendency. Besides Dr. Jenkins and Dr. Williamson, Dr. Hugh C. Benner pastored the church from 1941 to 1945.

Rev. Keith Wright is senior pastor of Kansas City First Church. He has served in the post since July 1983. He charged his congregation to remember the victories of the past and to look forward to the challenge of the future as the church continues to minister to the Kansas City community. □

—NN



All of the persons still living who have served as pastor of Kansas City First (except for Dr. Gordon Wetmore) were present for the activities of the day. They are (l. to r.) Dr. C. William Ellwanger, Dr. A. Milton Smith, Rev. James Ingalls, Rev. Keith Wright, and Dr. Orville W. Jenkins.



Brothers Gary and Ray Moore sing together during the morning service at Kansas City First Church.



Those persons present who have been members of Kansas City First Church for at least 60 years were honored. They are (l. to r.) Mrs. Dorothy Jackson, Mrs. Mary Fields, Mrs. Katie Davis (who also served many years as church secretary), Walter Mann, Mrs. Elizabeth Ketner, Mrs. Margaret Purdy, and Phil Milburn.

PORTER ELECTED REGIONAL DIRECTOR



Dr. Robert Scott, World Mission Division director, has announced the election by the Board of General Superintendents of Rev. Jerry Porter as Mexico and Central America regional director. Rev. Porter assumed his new responsibilities April 1, 1986.

Rev. Porter and his wife, Toni, are graduates of Bethany Nazarene College. He has served as director of Seminario Nazareno de las Americas, the Nazarene seminary in Costa Rica, since 1979. From 1975 to 1979 he served as missionary to the Dominican Republic. They have two children, Amy Jo and William Britt.

He is the son of Rev. and Mrs. Bill Porter, Nazarene missionaries to Venezuela.

The Mexico, Central America, and Caribbean (MAC) Region was divided by the General Board into two separate regions. Dr. James Hudson, who previously served as director of the MAC Region, now serves as director of the Caribbean Region.

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7-ELEVEN WILL PULL PORN

The Southland Corporation, parent company of 7-Eleven stores, has announced that it will pull pornographic magazines from its racks. The announcement was made April 10.

The decision followed two years of efforts by concerned Christians and groups such as the National Federation for Decency, which has headed the campaign, to get magazines such as *Playboy*, *Penthouse*, *Hustler*, and others out of the convenience stores. 7-Eleven has been the major outlet for these types of magazines in the United States.

"We appreciate the fact that Southland is pulling the porn," said Rev. Donald Wildmon, NFD executive director. "It is a good example of what can happen when the Christian community stands together with selective buying.

"It took approximately two years, but our voice was heard."

"It's great news," said Dr. B. Edgar Johnson, general secretary. "This has to be a day of great rejoicing, but we shouldn't give up the struggle. This is only one skirmish. The pornographic forces remain \$8 billion strong."

An NFD source says 7-Eleven plans to sell the May edition porn magazines now in stock but will not buy any more after current supplies are sold.

Christians around the nation have exerted economic pressure on the convenience stores by boycotting them to protest the company's apparent indifference to selling materials that promote negative family values. Thousands of people have sent letters and made phone calls to the Southland Corporation asking them to remove the offensive magazines. Also, nationwide pickets were organized to draw attention to the fact that 7-Eleven was the nation's leading retailer of the magazines.

The president of Southland, Jere W. Thompson, said testimony from hearings by Attorney General Edwin Meese's Commission on Pornography and a survey of 7-Eleven customers led to the decision to ban the adult magazines.

The decision directly impacts the 4,500 stores owned by Southland. The company will recommend that 3,600 7-Eleven franchises discontinue sales of the adult magazines.

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JEWISH NAZARENE CONGREGATION THREATENED

A vandal or vandals defaced a building during the evening prior to Easter Sunday, threatening the Church of the Nazarene's only Messianic Jewish congregation. Beth Israel, which worships at the Paramus, N.J., Maranatha church, recently has been the target of religious persecution, according to Rev. Danny London, who leads the Jewish congregation of about 40 persons.

Worshippers arriving for services on Easter Sunday found threats spray-painted on a storage building that is slated to be the home of the Jewish congregation in the future. The threats included: "DEATH TO BETH ISRAEL," "BETH ISRAEL OUT," "THIS TIME WE WRITE, NEXT TIME WE BOMB." Another Jewish Christian group meeting at a nearby Assembly of God church was also vandalized with similar threats.

"We prefer to think that it is the work of a fanatic who misrepresents the Jewish community," said Rev. London when asked about possible suspects in the vandalism. "The Jewish community-at-large has denounced this persecution."

He adds that "very violent" verbal threats against the Jewish Christian congregation have been made by persons calling into telephone talk shows that are sponsored by Beth Israel on a local Christian radio station that broadcasts into New York City.

"We have had incidents where angry people have come into our building after our services, but never any vandalism until this week," added Rev. London.

Beth Israel has been active as a congregation for about three years. They hold services on Friday evenings during the traditional Jewish sabbath at Maranatha church.

The Messianic group has received some negative press in stories written by an orthodox rabbi in a local Jewish newspaper, according to Rev. London. The rabbi, who claims to be a professional deprogrammer, wrote an article suggesting that the Messianic Jews were trying to "steal children away" from the Jewish faith. Rev. London suspects that such stories and editorials have been the catalyst in inciting some fanatics to harass the Nazarene congregation.

"People within Maranatha church and our own congregation are encouraging each other," notes Rev. London. "Pastor Rizzo (Rev. Charles Rizzo, senior pastor of Maranatha Church of the Nazarene) called on the members on Sunday morning to 'stand together as one.' Our people are standing strong."

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ARDREY IS APPOINTED TO CL/SS POST



Rev. Phil Riley, Christian Life and Sunday School Division director, has announced the appointment of Dr. Alexander Ardrey as the Sunday School Evangelistic Outreach coordinator, effective May 1, 1986. The appointment was made with the unanimous approval of the Board of General Superintendents. Dr. Ardrey has served as superintendent of the Canada West District since being appointed in August 1974.

In his new position Dr. Ardrey will initiate and supervise all evangelistic outreach programs designed to enlarge the Sunday School. The goal is to reach 2 million enrolled in Nazarene Sunday Schools by the end of the decade. Dr. Ardrey's appointment will be through the 22nd General Assembly in 1989.

"As a district superintendent, Dr. Ardrey has seen solid growth in church members received and started 11 new churches in 10 years," said Rev. Riley in making the announcement. "As a pastor he helped start a number of extension Sunday Schools.

"We believe he will do an excellent job in helping us achieve our quadrennial goal of 100,000 new students per year and ultimately our decadal goal of 2,000,000."

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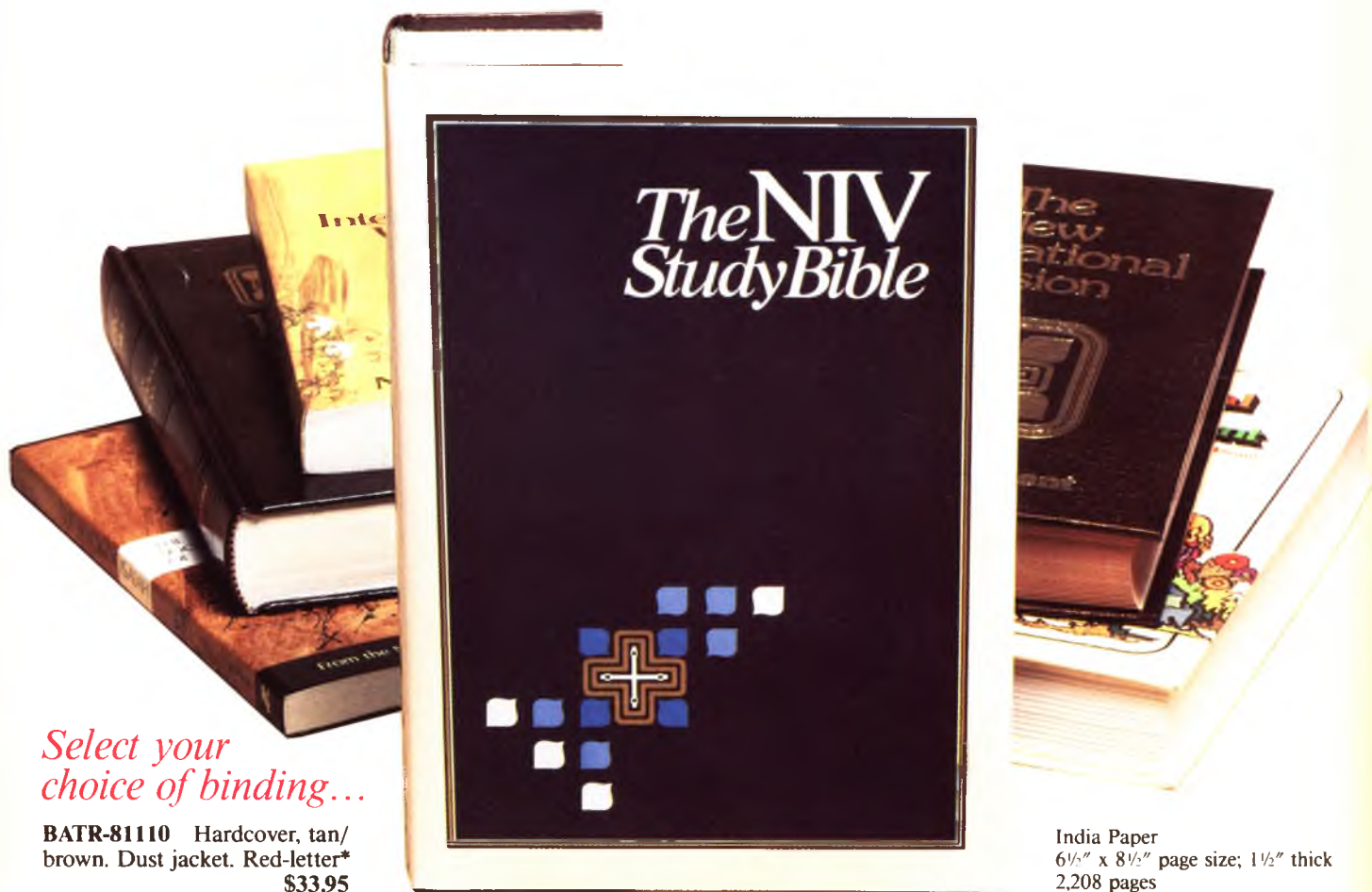
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