

# HERALD of HOLINESS

CHURCH OF THE NAZARENE / MAY 15, 1984



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**PENTECOST  
SUNDAY**  
June 10

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## AN EDITORIAL

# FIRST THINGS FIRST

### FAITHFULLY APPLY BIBLICAL STANDARDS OF STEWARDSHIP

**G**OD'S PEOPLE who are committed to stewardship principles will more likely than not experience an orderliness to life that has a generally positive effect on their personal standard of living. The fact that they begin their personal accounting by setting aside what they feel belongs to God establishes a basis for calculating the use of the rest.

Frequently one will hear a tither comment that the nine-tenths goes farther than when ten-tenths was used for himself. The reason could be that less attention was given to budget balancing before, while the practice of tithing opens the door for a budgeting plan for one's entire income.

Further, the very concept of tithing implies a prioritizing of needs versus wants. While *needs* are met, *wants* are prioritized according to resources. The result is an orderly, systematized, personal financial accounting that gives the steward a certain amount of emotional well-being.

If valid for the individual Christian, then the same principles must be valid for a church congregation as well. If a church board prioritizes its giving for outreach ministries, which include district, regional, and denominational budgetary obligations, it will be establishing a basis for calculating its total income so that all needs are adequately met.

Here again, *needs* and *wants* must be differentiated with attention given to the first. The church that fails in carefully planning its total budget will find itself constantly under pressure trying to meet its obligations.

The church that chronically comes up short on its yearly budget responsibilities has yet to understand the secret to successful program financing.

Building programs are affected by adoption of these practices. No church will allow itself to so plan that because of the scope and heavy burden of its program, it will deprive itself of a ministry to others. These church boards would expect their own constituents to maintain their church obligations as a priority. It seems only reasonable the same should be required of the church board, which has responsibility for disbursing these funds.

Again, the same principles need to be applied to district and general leadership, which is responsible for disbursing the funds entrusted to their care. The whole process requires dedicated spiritual integrity and an accountability directly to God himself, which places first things first; namely, the carrying of the gospel to the far corners of the globe.

As such accountability is properly cared for, needs will be adequately met. Whether it be the individual who first recognized his stewardship to God, the keepers of the local storehouse where the tithe is entrusted, or the district, regional, or general leaders who must carefully and wisely plan as to how best to use God's money, everyone benefits.

Recognition of stewardship responsibilities is a concern that deserves the attention of us all. Let us be willing to examine our financial practices to see if we have faithfully applied biblical standards of stewardship to the handling of monies entrusted to our care. □



by General Superintendent Jerald D. Johnson

# KEEPERS OF THE FLAME

OR

# GUARDIANS OF THE ASHES?

by LAWRENCE WALKER

**W**E HAVE CELEBRATED our 75th anniversary as a denomination. We have been reminded of our heritage and have remembered those who were leaders and pioneers among us—Bresee, Chapman, Williams, Robinson, and a host of others. These have outlived their own time; their influence is still with us. These were men and women of vision and dedication. What made them so? Wherein lies their greatness?

There greatness was not in education. Some were educated; some were not. Some came from earlier places of leadership; others had very humble credentials. None of them boasted a “power-base” of a large church or denominational influence. It is indeed remarkable to note how much they did with what little they had.

How, then, did the holiness movement have such phenomenal growth? Looking back, it is clear that two common characteristics marked those early leaders. First was their utter reliance on God. They were supremely confident of the leadership of the Holy Spirit, therefore they were not dismayed by the enormity of their task. They possessed the conviction that theirs was a God-given assignment. Assured of such high calling, they believed the God who had called them would not fail them. That conviction enabled them to withstand the problems, persecutions, and hardships that confronted them.

A second characteristic: They believed in something with all their hearts. That “something” was holiness of heart and life. It shone on their faces, thundered in their preaching, burned in their hearts, and brought them together in a

common bond, determined to “spread scriptural holiness around the world.” Holiness became their banner and battle cry, and Haldor Lillenas wrote, “We will sing it! Shout it! Preach it and live it, Holiness forevermore.”

It is fitting that we review our heritage. But there is a subtle danger that even as we honor the labors of those gone before, we will fail to follow in their footsteps. We must do more than echo their convictions. We must testify anew with equal fervor and equal devotion

Terry Hannah

so that this generation will not be less served than was theirs. We cannot diminish our devotion without lessening our influence. Each generation must produce its own saints and pay its own price. The greatest fire unattended will go out. We must fan the flame. It has been observed that the danger point for any movement is when the carrying out of the vision is given into the hands of those who themselves have never had a vision.

In these times new methods may be employed to herald the gospel, but some things must never change. We must lean on God even as they did. We must seek to know and implicitly trust the leadings of the Holy Spirit. Our convictions must be as deep and compelling as was theirs. Any cloudiness of conviction will result in a weakness of proclamation. The modern pulpit is anemic because the great doctrines of the church have been bartered away. It must not happen among us.

And what we believe, we must believe with all our heart. A mere nodding of the head is not enough. It could be said of our early leaders that the beliefs they possessed, possessed them. It must ever be so. Dr. Bresee admonished Nazarenes in his time, “Keep the Glory down.” If we ever become content with something less, we will no longer be keepers of the flame but merely guardians of the ashes. □



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## Letters

Please keep your letters brief (50-150 words). Letters responding to other letters are not printed. We cannot reply personally to letters not selected for this feature. Address: LETTERS, *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

### HELPS HURTING PARENTS

Thank you for the article, "When Your Child Goes Wrong," in the January 15 issue of the *Herald of Holiness*.

It offers help to hurting parents by comparing the woman's pleading to their own.

Also the warning of not letting the guilt, the hurt, the hate, or the pouting destroy the chance of helping to win the child back to the Lord is timely.

The best part is the hope and faith that just as the woman's prayers were answered, "and her daughter was made whole from that very hour," our prayers are also heard. We have hope and faith and assur-

ance that our prayers are being answered. Praise the Lord.

I hope copies of this article can in some form be given to Christian counselors to be used with hurting parents.

*Larene Hurt  
Wichita, Kansas*

### WANTS MANUAL REVISED

The question was raised in the January 15 issue concerning the position the Church of the Nazarene holds in regard to abortion. It was encouraging to read that many of our pastors and members are actively involved in the pro-life effort. However, I am troubled by the wording in the *Manual* (Special Rules, No. 35) concerning the sanc-

tity of life. The phrase, "affecting the life of the fetus," is most disturbing. In effect, what the *Manual* is implying is that in the case of a handicapped or deformed fetus, abortion is acceptable. If we firmly believe that God is the author of life, why do we say that induced abortion is permissible?

The only logical and biblical reason that we can find for supporting any form of abortion is when the life of the mother is in immediate danger. We are holding a double standard by inserting the phrase, "the life of the fetus," in our statement on this subject. Obviously, the life of the fetus is in danger if an abortion is performed.

(Continued on page 20)



Wallowitch

# The Christ I Confess

by ALBERT J. LOWN

**T**IME AND PLACE can be all-important in the asking of important questions. Traditionally, a proposal of a marriage should be accompanied by soft lights and sweet music; and a request for a loan at the moment and mood most favourable. The greatest challenge a Christian can face—"Lovest thou me more than these?"—was delayed until a perfectly cooked breakfast had refreshed Peter and his friends. Similarly, the crucial question in the unfolding revelation of Jesus to His disciples—"But whom say ye that I am?"—was not uttered until the Master and His men had reached Mt. Hermon, with its snow-covered peak set against the Lebanon range.

Galilee's crowded cities were days behind, and the dark red cliff from which Jordan emerged as a stream 30 inches wide was near at hand. Above the cliff was the famous shrine to the nature god, Pan, and the statue of Augustus Caesar from which Caesarea Philippi proudly took its name. In that atmosphere of worship of the gods of nature and empire, in a perfect setting for privacy and intimacy, Jesus put the question that meant so much to Him and the disciples, to the future of His Church and the world.

The crucial question was approached in a simple conversational way, via the opinions of the man in the street: "Whom do men say that I am?" The replies show how much Jesus had impressed His contemporaries as a man of destiny, for the names mentioned had one thing in common—each was a prophet whose life ended in unusual circumstances. Current belief said John the Baptist was already risen from the dead. Elijah had raised the dead and bypassed death. Jeremiah, great as a patriot and prophet, had poured out his life for God's remnant people. The answers were striking and commendable, but did not have the direct, passionate, enlightened conviction and commitment Jesus sought with His key question. The hoped-for answer came from the lips of Peter, the answer that only faith can give—"Thou art the Christ, the Son of the living God."

Upon that confession—not the man who made it, but the man measured by his faith—Jesus based the founding of His Church. His Church can be built only through confessing believers who have convictions about Jesus given by the Father in heaven; that Jesus is Messiah and Master, Redeemer and majestic God. "Flesh and blood"—reason and religion, sentiment and tradition—may give secondhand opinions about Jesus, but only the revelation of faith by the Spirit of God gives conviction of heart and confession of life that makes a Christian, and an invincible church—a life-changing belief in the Son of God and Son of Man in whom all perfections and virtue meet.

Jesus blends in His person the purity of John the Baptist's life and ministry; the compassion and courage that moulded Jeremiah's ministry; and the power of the miraculous that made Elijah a living legend. Yet His perfect power and purity did not isolate Him from men. He was above them, as the Light of the World, but also with them, among them as the sanctifying salt of perfect humanity. A perfect revelation of God and perfect redemption for men were blended in a perfect life.

Jesus did not assume or anticipate that this faith would come naturally or easily, for the buildup to Peter's avowal of deity and saviorhood had been wise and gradual. Months, even years, of learning, listening, wondering, and worshiping passed until suddenly the pieces of revelation fell into place. Peter's leap of faith was not typical human impetuosity, but a blessed, divine illumination of mind and heart. There would be testings, Satanic siftings, chastenings, and heaviness, but faith was in orbit—"Thou art"—and by that confession Peter would be, eventually, a rockman of faith. He would add to his faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; but all these graces were incipient in faith's first confession, as the person to be is in the prenatal life and possibilities of the child to be born.

God does not hurry the human heart into faith or disdain the prelude of reasoning. But faith is a divine gift and a human testimony beyond reason. It is a blessedness that is born as the glory of Jesus breaks upon the soul, and confession cannot be held back: with the heart man believes and with the mouth confession is made—"Thou art . . . Son of the Living God." "My Lord, and my God." □

*ALBERT J. LOWN is an evangelist from Keighley, Yorkshire, England, and a frequent contributor to religious periodicals.*





# A MANIFESTO

**T**HE PENTECOST WEEKEND of 1738 was one of the most memorable dates in 18th-century English history. On that Sunday, May 21, Charles Wesley, M.A., Oxford don and Anglican minister, personally experienced forgiveness of sins and peace with God. Three days later, on Wednesday, May 24, his brother, John Wesley, testified that his heart was “strangely warmed” while attending a religious meeting in Aldersgate Street in London. The conversions of the Wesley brothers heralded a revival of scriptural Christianity that changed the face of 18th-century England and indirectly influenced the history of the English-speaking peoples everywhere.

Charles Wesley was in London that May, recovering from an illness in the home of a friend, a Mr. Bray. At nine o'clock on Pentecost Sunday morning, he was visited by his brother John and some friends and together the group sang a hymn. Later in the morning, while drifting off to sleep, Charles heard a voice distinctly say: “In the name of Jesus of Nazareth, arise and believe, and thou shalt be healed of all thy infirmities.” He later learned that the words had been spoken by his host's sister, a Mrs. Turner, who had repeated them aloud, against her inclination but believing the Lord had so commanded her.

“I felt,” says Wesley, “a violent opposition and reluctance to believe, yet still the Spirit of God strove with my own and the evil spirit, till by degrees he chased away the darkness of my unbelief.” Saving faith in Christ had been born in his heart and later in the day he confessed: “I now found myself at peace with God and rejoiced in hope of loving Christ.”

The following day, May 22, his faith increased and he found great comfort in the Scriptures. His *Journal* for the next day, Tuesday May 23, opens with the words: “I waked under the protection of Christ and gave myself up, soul and body, to Him. At nine I began a hymn upon my conversion.” Charles Wesley was a poet born and he had been composing verse for about 15 years. But now he began to write his first evangelical composition. Its seven stanzas were the thanks-

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giving of a newly redeemed soul, full of wonder, surprise, and holy joy. But this conversion hymn is more than a personal thanksgiving; it is a manifesto, a declaration of war on the powers of darkness and a clarion call for men to come to Christ. Its great biblical themes of repentance and faith and assurance are the notes that would characterize the revival that would shortly come to England through the preaching of the Wesleys.

The opening stanza confesses the startled surprise of the redeemed soul. The singer has found grace and mercy, knows he is saved from sin and hell, and his glad heart is filled with inexpressible devotion to Christ.

*Where shall my wond'ring soul begin!  
How shall I all to heav'n aspire?  
A slave redeemed from death and sin,  
A brand plucked from eternal fire,  
How shall I equal triumphs raise  
Or sing my great Deliv'rer's praise?*

The second stanza continues this theme; the newborn Christian knows he is redeemed and longs to tell the world what Christ has done for him.

*O how shall I the goodness tell,  
Father, which Thou to me hast showed?  
That I, a child of wrath and hell,  
I should be called a child of God;  
Should know, should feel my sins forgiv'n  
Blest with this antepast of heaven.*

The assurance of sins forgiven is a New Testament doctrine and Charles Wesley expresses it with vigour, using two words that later characterised the preaching of the Wesleyan revival, “know” and “feel.” We really can *know* that our sins are forgiven; we *feel* the life of God within us. On the next day, May 24, John Wesley, in his now-familiar testimony, would say: “I felt my heart strangely warmed.” Paul says that the Christian's citizenship is in heaven and Charles Wesley rejoices in the experience of heaven begun in his heart—“Blest with this antepast of heaven.” “Antepast” is an old-fashioned English word meaning “foretaste.”

After he had begun to compose the hymn, Wesley admits that he stopped writing “for fear of pride.” But wiser counsel was at hand. “Mr. Bray encouraged me to proceed in spite of Satan. I prayed Christ to stand by me, and finished the hymn.” The third and fourth stanzas reflect this inner conflict—and his determination that he will not conceal the great things God has done for him. In the coming 50 years Charles Wesley will write much better lines than these, but his sentiments and sincerity are clear enough.

*And shall I slight my Father's love  
Or basely fear His gifts to own?  
Unmindful of His favours prove?  
Shall I, the hallowed Cross to shun  
Refuse His righteousness to impart  
By hiding it within my heart?*

# TO FOR REVIVAL

by HERBERT MCGONIGLE

*No! though the ancient Dragon rage  
And call forth all his host to war;  
Though earth's self-righteous sons engage  
Them, and their god, alike I dare.  
Jesus, the sinner's friend proclaim;  
Jesus, to sinners still the same.*

Prior to his conversion Charles Wesley had been something of a snob, conscious of his good breeding, excellent classical education, and success as an Oxford scholar. But now he is caught up in an all-consuming love of Christ, and, as with Paul, it constrains him to reach out in love and compassion to the worst of sinners around him. The next stanza expresses the heart-cry of the Spirit-born evangelist; the Pauline longing and prayer that men might be saved.

*Outcasts of men, to you I call:  
Harlots, and publicans, and thieves!  
He spreads His arms to embrace you all;  
Sinners alone His grace receive.  
No need of Him the righteous have;  
He came the lost to seek and save.*

Charles Wesley believed there was only one hope for lost sinners; Christ's atoning death on Calvary. This manifesto proclaims a salvation purchased by a crucified Christ and ratified by a risen Saviour. And all men everywhere may come to Christ; the lost, the weary, the sin-sick, the despairing—the whole lost world for whom Jesus died. Here is no limited atonement, no narrow, unscriptural dogma of selective grace, but an open invitation to every son and daughter of Adam's sinful race. God truly loved *the world* and, as Charles Wesley expressed in two magnificent lines in a later hymn, God's grace is unlimited:

*For all Thou has in Christ prepared  
Sufficient, sovereign, saving grace.*

And so the sixth stanza of the manifesto is an open invitation:

*Come, O my guilty brethren, come,  
Groaning beneath your load of sin!  
His bleeding heart shall make you room,  
His open side shall take you in.  
He calls you now, invites you home:  
Come, O my guilty brethren, come!*

As noted already, this hymn was begun and completed on Tuesday, May 23, 1738. The following evening John Wesley had his heart-warming experience "about a quarter before nine." Charles' *Journal* for that evening records the following: "Towards ten, my brother was brought in triumph by a troop of our friends and declared, 'I believe.' We sang the hymn with great joy." There is no doubt that "the hymn" was this "conversion hymn" that Charles had completed the day before. What a scene! Charles Wesley, John Wesley, and some of their friends gathered in a London room on that eventful evening singing their newfound faith! The hymn they sang was a manifesto for revival,

a "Methodist melody" that would soon be heard in joyful strains all over 18th-century England. And so the last stanza proclaims the pardon that is found in Christ and the faith that makes it so personal.

*For you the purple current flowed  
In pardon from His wounded side;  
Languished for you the eternal God,  
For you the Prince of glory died.  
Believe, and all your sin's forgiv'n;  
Only believe, and yours is heav'n!*

And this is still the gospel, the only gospel that saves from sin and gives the assurance of eternal life in Christ. Its manifesto is still the basis of genuine revival, offering, as Charles Wesley found and wrote, an open invitation to all men everywhere:

*Jesus, the sinner's friend proclaim  
Jesus, to sinners still the same.* □

## MORE OF YOU

*Across the busy span of life,  
through joyous ecstasy  
and painful aloneness,  
Intertwined with  
the laughter of warm hearts  
and the cries of disappointment,  
Forged in the fire of experience,  
Molded with understanding  
that comes  
in measured footsteps,  
Born of a hope  
that refuses to die,  
Colored with  
the crimson of Calvary,  
Stained with  
the sweat of servanthood,  
Garbed  
in the guise of giving,  
Pungent  
with the odor of sweet-smelling sacrifice,  
the phrase echoes  
over  
and over again . . .  
"More of You, Lord,  
More of You."*

—TRISH JACKSON  
Meade, Kansas



# Holiness Heritage



## SERMON

# PURITY WITH PRIVILEGE

by GEORGE SHARPE

*"Blessed are the pure in heart: for they shall see God."*

(Matthew 5:8)

**T**HERE IS no more familiar text in the Scriptures than this. It has been repeated with greater frequency than any other beatitude.

Sermons have been preached from this beatitude to prove the need of inward purity, and rightly so. A clean heart, a pure heart, is the teaching of Jesus.

A pure heart will mean a pure life. "Out of the heart," said Jesus, "are the issues of life." What a mixup is evident amongst present-day preachers. Some time ago we were privileged to attend a conference of Christians where the subject under discussion was a "Clean Heart." One, an outstanding evangelist, in introducing his address, said, "We hear in these days a good deal about a clean heart, what I am most concerned about is a clean life." That is the tendency all around. A cry for a clean life and always denying the possibility of a clean heart. A clean life demonstrates a pure heart. The fountain gives forth only what it contains.

We proceed.

1. *The text suggests a differentiation.* We mean that there are impure as well as pure hearts.

The world is ready to admit its state of impurity. It testifies to the fact of uncleanness. It exclaims, "How can I do good when there is no good in me?"

The Church testifies to a state of impurity. Practically all agree that in justification our transgressions are forgiven, but that depravity remains. When this is so a pure heart does not exist. With some a pure heart subsequent to regeneration comes by growth; you kill the old man by the growth of the new man. Who ever heard of a farmer leaving the growth of his planted seed to kill out the weeds in his fields? Is God as foolish in relation to sin?

Another belief is that impurity cannot be removed while we live in the body, and that it is necessary for us to sin in thought, word, and deed to keep us humble. This puts us in submission to evil. We are holy in Christ, but not actually

holy. We are a dunghill but our fragrance is the fragrance of roses. Live and counteract the unholy and unclean thing, and failing that suppress it, are the counsels of many in the Church, but purity there must be, and purity there is, thank God.

Other believers say that when they were justified they were sanctified, but how few of this class have ever witnessed to the experience of a clean heart.

Others again apologize for their state, own up that their lives are not what they should be, and have no hope of betterment until they die. In death not in salvation they are to be delivered from depravity. Such limit the Holy One of Israel, and while they admit that God can deliver out of Egypt, deny that He has the power to give the believer possession of Canaan. All those who have the "pure heart" experience say that He can do both.

2. *The text suggests a particular state. Blessed are the pure in heart.*

The happy people are those whose hearts are pure. Thank God for the witnesses to this state of grace. Their experience is that subsequent to their regeneration, having put all upon the altar and having faith that God could sanctify wholly, the Holy Ghost came and purified their hearts.

How thoroughly God does the work the sanctified know. The *pure in heart* are blessed. We would seek to rid all minds of the idea that pure here is a graduated experience. Eighty percent pure would mean 20 percent impure. Would that establish happiness? Ninety-nine percent pure would mean 1 percent impure. Would not that 1 percent destroy the state of blessedness? One hundred percent pure means nothing impure. Ah! that is the particular state here mentioned and is the only state that can bring and establish perfect bliss. Glory to Jesus!

A pure life from an unclean heart or an unclean life from a pure heart are paradoxical and can never produce a satisfactory state in one's experience, but a pure heart means a pure life and produces a state of blessedness. This is the "Magna Charta" of holiness.

Depravity in the heart is what makes mankind a seething, restless



mass. That is why the young people of this generation boss the home and have their own way. Carnality is in power. For the same reason parents and mature people are maliciously selfish, and the devilish nature has destroyed the relish for things spiritual and heavenly. And that is why the old folks do not sing about the "home of the soul," but sit around discontented and disgruntled. The loss of vitality, and also the loss of their place amongst men, has soured them, and Satan looks on with grim satisfaction for where he reigns there are no happy old people. If all were sanctified wholly and thereby rejoiced in purity of heart and the abiding of the Holy Ghost, what a glorious and

wonderful change would be everywhere!

3. *The text suggests an assured experience.* For they shall see God.

Holiness brings three desirable things. First, it destroys doubt and establishes faith. That puts one where clouds vanish and sight is unhindered. God and the throne are always in the perspective.

Second, it clarifies the vision in everyday life. Limitations are gone so that it is easy to see God in the life where He was never seen before. Men counted for far more in our sinful and also in our justified state than did God, but now that we see clearly, our limitations of vision are gone. We see God in every bit of our daily life.

Third, it produces fullness of joy, and the joy is visible in every state and circumstance of life. Oh, what a blessing is holiness! It mystifies the world, but it makes clear to the holy people the way of God. The shout of victory is heard, the prayer of faith is offered, and the confidence of the present and future is restored. Why? Because now we see God for we are inside the second work of grace revealed in the beauty, "Blessed are the pure in heart: for they shall see God." □

**Editor's note:** George Sharpe pioneered our church in Scotland. Converted at 17, and sanctified wholly while in America, he returned to his own country to found the Pentecostal Church of Scotland, which later merged with the Church of the Nazarene. This message was one of a series on the Beatitudes and appeared in the *Herald of Holiness*, October 27, 1920.

## NAZARENE ROOTS



Hardy C. Powers



Pilot Point, Texas Reunion, 1958

## AN ANNIVERSARY SERMON

"The message which brought the Church [of the Nazarene] into existence included all the generally accepted doctrines of evangelical Christianity with a special emphasis on the doctrine of entire sanctification as a second work of grace, the heritage of all believers. The landmarks which have guided us in our journey for these 50 years may be like unto a mountain range. . . . Great pilot points to which they looked then and to which we look today. . . .

"First, the authority of scripture. . . . To them the final arbiter of all manners of faith and practice was 'what sayeth the Lord.' . . . Second, the adequacy of the atonement. . . . Their ideal Christian experience

was sins forgiven, the nature sanctified as a second work of grace subsequent to regeneration, and a holy victorious life in this present world. . . . Third, the reality of Christian experience. . . . Theirs was a soul-satisfying, personal relationship to a divine personality. . . . It is time now to take our bearings once again by gazing at those great mountain peaks of truth and principle which guided our founding fathers. They never change. They must never become unfamiliar to the people called Nazarenes." [Dr. Hardy C. Powers, general superintendent, delivering the main address for the Golden Anniversary Celebration at Pilot Point, Tex., October 13, 1958.] □

STEVE COOLEY, Director of Archives



# Have We Missed the Mark?

by HAROLD B. HOYT

SOME OF MY earliest recollections center around old-fashioned holiness camp meetings. Coming from a conservative Methodist background, our family usually made an annual trek to the Kansas State Holiness Association Camp Meeting at Wichita, Kans.

Hundreds of tents dotted the sandy hills of old Beulah Park for the 10-day gathering, and thousands of God's people would swell the ranks over the weekends. This camp had its origin in the late 19th century during the national camp meeting tours of Inskip and McDonald.

My introduction to the holiness movement was under the anointed preaching of such stalwarts as C. W. Ruth, Joseph H. Smith, Charles Stalker, Bud Robinson, E. E. Shelhammer, and H. C. Morrison. Even now I can vividly recall the hallowed sense of God's presence as we came on the grounds.

There were many occasions during the services when the glory of the Lord descended on the saints while wave after wave of victory and power would sweep over the entire tabernacle. Mighty conviction would seize the hearts of sinners, resulting in the long altar overflowing. Unsanctified believers were strongly moved to seek the Lord in all His fullness. Shouts of victory and glowing testimonies naturally followed in the wake of such earnest seeking.

Accustomed to this kind of spiritual fare, our family found little difficulty in becoming charter members of the Church of the Nazarene when it pitched a home mission tent in our town in 1923. From that day to this my lot has been cast with the people called Nazarenes. The lilt of their singing and the glow on their faces simply captivated my heart.

As we celebrate the 75th anniversary of our church

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we have much for which to be thankful: A missionary outreach that encircles the globe, thousands of fine young people attending our colleges, and presses publishing the glad tidings far and near. What more could we desire?

In the spirit of humble heart-searching, let us review our accomplishments in the light of our distinct mission as a church. Was it not "to spread scriptural holiness throughout the land"? Isn't entire sanctification our distinguishing doctrine—that we can be set free from all sin? If so, are we still excited about our historic calling? And to what extent have we achieved our objective in this generation?

Are our churches being filled with many good, but unsanctified people? Individuals who are sincere but confused and uncertain as to what holiness is all about? How often do we hear from the pulpit clear, clarion calls to the Canaan-land experience? Is there evidence of widespread, intense hungering and thirsting for the blessing? Do we have an abundance of shining, attractive examples to lure the believer upward spiritually?

Are holiness terms now meaningless—mere verbalisms? Have we developed a false sense of security by maintaining purity and correctness of *doctrine*, while failing to press home the necessity of *experiencing* the second blessing? Apparently some are now willing to accept the way of holiness as a beautiful ideal, but not as a practical way of life. This path is filled with peril.

There may not have been a conscious effort by anyone to slight the vital truth of sanctification; nonetheless it requires more than passive acceptance to flourish. Attractive working models are necessary. Unless the message of holiness is "served up" hot and fresh right out of the lives of people, little hunger will be created for it in the hearts of others.

In disturbing contrast with earlier times is the lack of certainty among many who profess the blessing to-



day. This should not be the case in a church that considers entire sanctification its area of specialty. Confusion at this point is altogether too pervasive. How can one account for it?

One answer lies in shallow altar work. Are Nazarenes missing the mark at the most crucial point—that of urging seekers to pray clear through until the fire falls? Until they are baptized with the Holy Ghost and fire? Until the witness of the Spirit affirms the work is done? God is far more interested in a complete consecration, a dying to the carnal self, than any “quick fix” that urges the seeker to an untimely and premature profession. Are we, indeed, missing the mark by not getting our people genuinely sanctified?

Perhaps we should pay more careful attention to the kind of counsel given seekers. Nothing seems to work quite as well as earnest prayer on the part of the seeker. Maybe we have unwittingly become experts in the art of easy, painless, brief encounters at the altar. Sometimes the formula is neat: A recognition of need, a bit of simple logic about commitment, belief in God’s ability, plus a touch of faith—and there you have it! A complete wrap-up in 10 minutes.

Now we all know that length of time is not the essential element in getting sanctified, yet it does take some time to deal with God. In the earlier days of the holiness movement much emphasis was placed on thoroughly preparing your heart as a prerequisite for the Spirit’s baptism.

It’s the Holy Spirit’s prerogative to pronounce the believer’s consecration complete. Neither the carnal mind of the seeker nor the judgment of others can safely determine this fact. Even good people can wisely urge one to “take it by faith” when numerous problems, unknown to the onlooker, still lurk in the hidden recesses of the soul.

Occasionally a hungry heart will proclaim, “I’ve done all I know to do, and yet victory eludes me.” On such occasions it might be well to remind him that “Having done all one *knows to do*, at the moment, is not necessarily having done all that *needs to be done*.” Many times seekers have found that God desires to deal with them further about specific matters. Sometimes the Spirit searches for further pockets of resistance in the soul of the unsuspecting person. God loves each one too much to allow victory in the presence of a partial consecration. The Holy Spirit is eager to accept a complete consecration, cleansing the heart and filling it with His perfect love.

Lest some might think that we are making this an unnecessarily difficult task, be reminded that the carnal self never dies an easy death. All the powers of hell are arrayed against the one who is seeking a clean heart. The devil will do all in his power to sidetrack and defeat the earnest seeker after heart holiness. Nothing would please him more than to deceive one into thinking his consecration is complete when it is only partial. The only assurance we have is the witness of His Spirit with ours that we have been accepted by Him. What more do we need!

Faith seldom presents a problem to the person who has rigorously pursued his consecration to God. Quite often an overeager altar worker misidentifies the problem as one of faith, when in reality the difficulty is an

incomplete consecration. Only God knows when the heart is ready. And when He comes, His presence is His witness, assuring us that He reigns within.

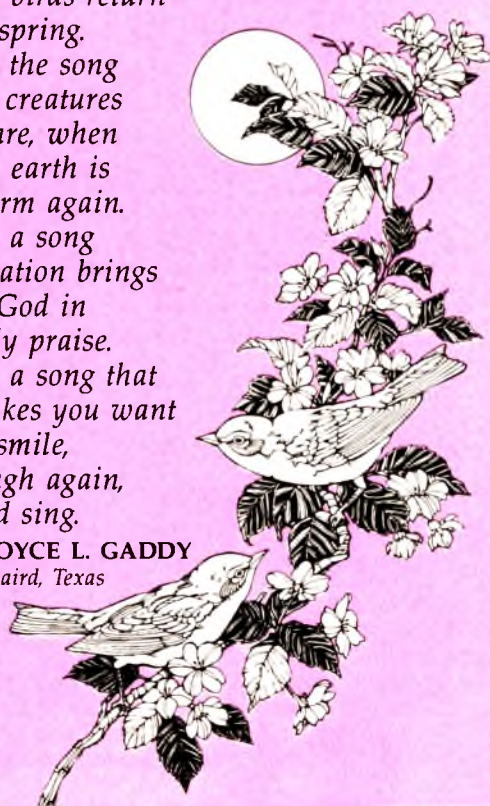
The refreshing message of the Wesleyan Revival was that “one could know of his relationship with God.” This truth finds continual accent in Wesley’s sermons. In early American Methodism the emphasis remains the same. In the latter part of the 19th century the doctrine of the witness of the Spirit found resurgence along with the development of the national holiness movement. Historically, the doctrine of holiness seems to move in concert with the doctrine of the witness of the Spirit. So quite expectedly, with the emergence of the Church of the Nazarene in the early part of this century, both doctrines appeared together again. The present statement in the *Manual* reads as follows: “Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.”

In recent years we have become increasingly concerned with maintaining the doctrinal purity of our position on entire sanctification. But the careful preservation of the doctrine, as such, does not assure its actual continuance in the practice of the people. This will be done only as we insist on *personally experiencing* it in our individual lives. □

## Creation’s Song

Life is the song  
I hear, when  
the birds return  
in spring.  
It’s the song  
all creatures  
share, when  
the earth is  
warm again.  
It’s a song  
creation brings  
to God in  
holy praise.  
It’s a song that  
makes you want  
to smile,  
laugh again,  
and sing.

—JOYCE L. GADDY  
Baird, Texas





**I**N OUR DAY we have been mercilessly subjected to a barrage of unnatural sexual stimulation. Popular music, television, movies, and advertising have all exploited the human sex impulse. This wholesale marketing of sex has blown a gift of God all out of proportion to its intended function.

Jesus' words about sexual morality find as appropriate a setting today as they ever have.

*"You have heard that it was said, 'Do not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell"* (Matthew 5:27-30, NIV).

Unfortunately past generations have given sex a bad name. St. Augustine, one of the great thinkers

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and theologians of church history, taught that sexual desire is the essence of original sin. His misinterpretation is dying a slow death and still has not fully expired.

The Bible teaches that there is nothing inherently wrong with the human sex impulse. When God created man, He endowed him with the capacity for sex. He fashioned this procreative capacity, like hunger, in the form of an urgently strong desire. Indeed, sometimes we wish that God had not given this desire the urgency for fulfillment that He did.

In his devotional study of Acts, *Mastery*, E. Stanley Jones offers this perceptive insight about the place of sex in life: *it is not mentioned once in the entire account.* Men and women both are present and share the spiritual experiences recorded there. But Luke makes no mention of their sexual relationships. Their normal human sexuality needed no special emphasis.

God designed sex to be expressed in one sphere—marriage. Adam and Eve, the first married couple, set the future pattern for such a relationship. One man, one woman, forever united in marriage. God did not intend sex to occupy life's center, but to contribute to mutual marriage happiness. Although man has since perverted the sex urge, God created the first pair with this beautiful and fulfilling way to ex-

press their love and propagate the race.

It is important to understand that sex is largely biological. It is not necessarily equivalent to love. Sex can exist without love, and love can exist apart from sex. Indeed, much of what is passed off as love today is just physical sex.

Men more often receive sexual stimulation through the eyes. Women are more apt to be taken up with a dashing personality, but their attraction is no less compelling. There may occur, therefore, between any man and woman—married or unmarried, Christian or non-Christian—a sexual attraction. Such an attraction is not necessarily sinful. It can be appreciated, even enjoyed. Remember, Jesus did not condemn the look itself, only the *lustful* look. Neither marriage nor sanctification removes the normal biological attraction between the sexes.

In any marriage the new wears off, and the partners may become more keenly aware of new attractions. The non-Christian is likely to yield to these new possibilities. The Christian recognizes this as normal, but disciplines himself under the control of the Holy Spirit.

Jesus pushed back the seventh commandment to include not only the *act* of sexual immorality, but also the *thought*. "You have heard that it was said, 'Do not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart." He closely connects looking and lusting. No one lusts who does not first look. Therefore, to control lust we must control the eye-gate.

Job understood this and declared, "I made a covenant with my eyes not to look lustfully at a girl." He goes on to say that God should judge him "if my heart has been led by my eyes . . . If my heart has been enticed by a woman" (Job 31:1, 7, 9, NIV). But Job had kept his heart *because he had kept his eyes*.

We have already noted that to look is not necessarily to lust. Jesus was not talking here about an involuntary glance; He refers to purposeful and repeated looking. Dif-



# The Need for Moral Surgery

by MERRILL S. WILLIAMS

ferent people respond differently to various stimuli, and what moves one may not move another. Some are more easily aroused than others. So each individual must, with God's help, determine for himself when an innocent look becomes a lustful look. The intent behind the look and how far it goes helps determine its legitimacy.

Only God can see into our minds. Many secretly desire improper sexual relations, but have never committed the act. Only the lack of opportunity and the fear of the consequences restrains them. But in God's sight they have already committed sexual immorality and are morally guilty.

When Jesus spoke of gouging out the offending eye and cutting off the offending hand, He did not intend to teach a literal destruction of the body. In the history of the church some have taken Jesus literally and mutilated their bodies. Before the Council of Nicea, in A.D. 325, prohibited the practice, Origen of Alexandria castrated himself.

Jesus was speaking symbolically, not literally. He meant for us to *act as if* our eye and hand were gone. He referred to what John Stott calls a "ruthless moral self-denial. Not mutilation but mortification is the path of holiness he taught, and 'mortification' or 'taking up the cross' to follow Christ means to reject sinful practices so resolutely that we die to them or put them to death" (*Christian Counter-Culture* [Downers Grove, Ill.: InterVarsity Press, 1978], 89).

The body may cry out at the severe discipline of the sex drive, but it is better to accept discipline here than to lose one's soul in hell.

If we properly discipline our sex drive, we must also find ways to control our thought life. One of the worst ways to rid our minds of impure thoughts is to think about *not* thinking about them. A hermit once told E. Stanley Jones that he had not looked on the face of a woman for over 40 years. And Dr. Jones said, "It was the first thing he told me!" In seeking to rid himself of sexual temptation, he only strengthened its power over him.

One of the best ways to drive un-

wholesome thoughts from the mind is to fill the mind with pure thoughts. The mind can entertain only one thought at a time, and fortunately, we can choose what that thought will be. While we think pure thoughts, impurity cannot enter.

Paul understood the reasonableness of this approach when he wrote, "Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think

about such things" (Philippians 4:8, NIV).

In the children's classic, *Peter Pan*, the children have seen Peter fly, and they want to fly, too. They try from the floor, then from the bed, but cannot get airborne. "How do you do it?" asks John. Peter replies, "You just think lovely, wonderful thoughts and they lift you up in the air." Pure thoughts lift!

God will help us replace the look of lust with the look of trust. By looking to Him, we can successfully live with our sexuality. □

# CLOUDS

*Clouds can be both positive and negative.*

*A positive cloud can bring much-needed rain,  
Provide relief from the glaring sun, and  
Turn pink with the last rays of daylight.*

*A negative cloud can contain  
Fierce wind, hail, and lightning.*

*A tornado can use its angry tail to make  
No things out of many things,  
Leaving behind a path  
Of death and destruction.*

*People have positive and negative clouds too.*

*Sometimes there are showers,  
Which wash the eyes and clear the air  
Others bring storms of anger,  
Creating hurt, and sometimes  
Death and destruction  
Of friendships.*

*Dear Lord,  
Help us learn to release the gentle showers  
And not allow the raging storms to develop.*

—JUNE WETZEL  
Nashville, Tennessee

Harold M. Lambert





Bob Taylor

# Sanctified

## P • E • A • C • E

by J. GRANT SWANK, JR.

**W**HEN I was in 10th grade in High Point High School, Beltsville, Md., I wanted to be sanctified wholly more than anything else. I had been reared in a Christian home and in the Church of the Nazarene since birth; therefore, I had heard the truth of sanctification preached frequently. However, I had yet to experience the infilling of the Spirit for myself.

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At the time I had also been reading some testimonies of believers concerning their sanctification experiences. One especially caught my imagination. It was penned by Louise Robinson Chapman, once a Nazarene missionary to Africa as well as president of our denomination's worldwide missionary society. I had also heard her preach at our North East, Md., campgrounds, so that heightened my interest in her particular witness to the experience of holiness.

In order to show God how much I truly wanted His cleansing, I would set my alarm clock for three o'clock in the morning. Then I would slip into the family room where I knelt at a sofa with a dim light on and my Bible open. It was while in prayer—there by myself in the middle of the night—that I would pour out my heart to the Lord. I wanted to know that I was sanctified; and that was it! There could be no doubt.

While reading from the Scriptures, I also continued to read over the testimonies of the saints who had written their witness on paper. But for some reason, I kept going back to that told by Mrs. Chapman.

This nightly vigil continued for some time, yet I did not sense that God had answered my prayers. Nevertheless, there was a peace-power that kept coming into that family room every time I went there for prayer. And this spiritual grace contented my soul with the realization that God *was* near.

Because I was so earnest about the experience, I decided to fast and pray my lunch hours at school. While the other students went to the cafeteria, I found a storage room on the second floor where I hid away with my Gideon New Testament. (The latter was given to me by Bob Russell, a counselor who had befriended me at the district boys' camp when I was nine years old. He has since gone to heaven.)

The lunchtimes flew by. I would no sooner get there alone with the Word and my petitions to God, than it was time to return to classes.

One day the storage room door opened. There stood—as tall as the Statue of Liberty!—my mathematics teacher.

"And what are you doing in here?" she asked pointedly.

I wrestled with some answers, none of which would be the total truth. I quickly decided to tell her exactly what I was up to, knowing that she would not understand a thing I was telling.

"I am fasting and praying my lunch hours in order to be sanctified in the Holy Spirit."

With that, she said no more, but closed the door and never again bothered to check on me.

I continued to meet there in the storage closet for noon prayer. And God continued to meet with me, too. But I was still troubled.

I would compare my inner heart with the testimonies of the believers who had written their cleansing experiences on paper. My experience simply did not seem to come up to theirs, so something had to be missing.

Through this whole quest, I told no one, especially my godly parents. Why, I do not know; that simply seemed to be my way. I kept a lot of things to myself. Perhaps if I had opened up to some wiser Christian, I



would have realized the truth of what was happening sooner; but I didn't.

Finally, the praying began to turn to frustration. I was getting a bit irritated with God. I could not figure out what it was that I was to do, to say, to think, to pray that would bring the sanctification of His Spirit like the saints had penned in their testimonies.

Then one night, while kneeling there at that couch in the family room, God came upon me with such contentment, such peace, that it became as clear as a bell ringing. This was the sanctification. I had been experiencing His infilling all along and did not realize it. He had answered my prayer for days.

What I had been childishly seeking was someone else's experience instead of the sanctification experience tailored just for me. I had been seeking a carbon copy of the saints who had related their experiences in the little pamphlet that was propped alongside my Bible.

But God had His holy embrace *just for me*. I did not have to parrot another's words or feelings or divine communications.

When this understanding came to my heart, I sat back with a vision of heart that saw far into the horizon of God. And with that, I did not panic any longer. The frustration drained out and I settled down into the gracious arms that were holding me.

Ever since then, as I have tried to preach and teach the biblical doctrine of sanctification, I remind the listeners that God loves us each as we are, with our special individualities. And it is this specialness that He wants to cleanse, to make holy.

Making this an integral dimension to my preaching and teaching has brought many to thank me for reminding them that God had a sanctification experience cut out just for them—as individuals. And as they have expressed their appreciation, I can see in their eyes that same peace that flooded into my soul. □

## From Flesh to Faith

*My goal is to acquire  
All the  
Things that seem important to me.  
Everything that seems  
Right for me today,  
I must have  
As soon as possible.  
Let me get  
It any way I can, just  
So I get it.  
Material things bring happiness—  
for a while.  
Then the Giver of all good things  
moved inside.*

*My Master and my  
Savior,  
I desire to please You.  
Loving You has  
Altered my attitude toward things.  
I give You the  
Right to take  
Every possession  
That would hinder my  
Allegiance to Your cause.  
My happiness is in You, Jesus*

—R. L. GRAUMAN  
Peoria, Illinois

# AWFUL HOLINESS

by BOB QUANSTROM

**E**XAMPLE is better than speech. Someone said, "There is power in example transcending the suaveness of tongues." John Milton's immortal *Paradise Lost* gives us a picture of Satan trembling when, from the top of Eden's walls, he first beheld a sinless man and "felt how awful goodness is." You see, a holy man is a living rebuke to all unholiness. Unimpeachable integrity is a force that can never be successfully assaulted. Arguments may be rebutted by superior logic, but holy character is absolutely unanswerable.

Have you ever thought of the devil's defeats? The

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devil inspired Herod's decree that all babies two years and under be put to death. But it failed. Mary and Joseph took Baby Jesus to Egypt. Thirty years later the devil tried again. Jesus was led by the Holy Spirit into the wilderness to be tempted of Satan. Three promising propositions were made to Jesus for immediate success without suffering, but holiness won. Three years later the devil thought he had certain victory at Golgotha, but he failed again.

God planned for men to be holy in heart. He created the possibility through Jesus and He issued to us the demand, "Be ye holy . . ." (1 Peter 1:16). Isn't it wonderful to know that the devil can look over your life, tremble, and say to himself, "How awful holiness is"! □



# *Isn't It Time?*

by JOHN W. MAY

Bob Taylor

**W**HEN THE DISCIPLES confronted the Lord after His death and resurrection, regarding the restoration of the kingdom of Israel, He countered with the plain statement that it was not for them to know the times or seasons (Acts 1:6-9). This was the Father's prerogative and authority only.

The future has always intrigued men, but it is still clothed in mystery. Some few have been endowed with the gift of prophecy, but for most of us the gift takes the form of forth-telling rather than foretelling. Some have embarrassed themselves and discredited the cause of Christ by setting dates, especially regarding the return of the Lord.

Bible statements on the future need no explanation nor embellishment from us. We know Jesus is coming soon. We know we must live carefully and circumspectly so as to be ready when He comes. Jesus said that He himself did not know the calendar date.

In His reply to the disciples concerning the time for the restoration of national Israel, Jesus reminded them that their commitment was to the immediate present—waiting for the promise of the Father, the baptism with the Holy Ghost.

Even today God's people should not let predictions of the future monopolize their thinking. Life is made up of seconds, minutes, hours, days, months, and years. If we are to make life meaningful and worthwhile, we

must concentrate on the here and now. It is not for us to know future times and seasons, but our call and mission now is clear.

We know the futility and foolhardiness of trying to predict by the calendar what God has planned for the future. On the other hand, the present challenges us with urgency and compulsion. All of us will not live "four-score years and ten." James reminds us that we do not even have the promise of tomorrow (James 4:13-14). But we all have today!

Jesus stressed this in His answer to the disciples. It was not forecasting the future but fruitbearing that should engage their attention and energies.

In this incident, Jesus gave them a wonderful promise regarding their mission. "Ye shall receive power, after that the Holy Ghost is come upon you," He said (Acts 1:8). Pentecost was to bring personal spiritual power. No more hiding in fear, no more following afar off, no more uncertainty and indecision. They would feel the cleansing flame. They would experience a dynamic life-challenging power. This would be the baptism of fire of which John the Baptist spoke. It would be the promise of the Father that Jesus had said would come.

This promise continues in effect to this day. If sanctification is anything, it is power. It is not the ability to predict the future that we need but the ability to persevere. This dynamic power of the Holy Spirit is revealed in cleansing, filling, enduing, and separation from the world. When Jesus said on that day, "Ye shall

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receive power," He meant us as well as the first disciples.

Personal power is both definition and proof of the sanctifying experience. We do not have to live an up and down, in and out experience. All of us necessarily experience the human fluctuation of motions and emotions, and sanctification is given that we may continue steadfast in personal relations with the Lord. The Holy Spirit is power and power is what we all need.

This is especially so in light of the next promise Jesus gave to the disciples, "Ye shall be witnesses unto me" (Acts 1:8). A sanctified person who does not witness is a spiritual contradiction. This is part of the life of holiness. If celebration is vital to the experience, so is evangelism. There is no option, nor desire, to do otherwise. In Acts 2, the experience drove the disciples into the streets on the Day of Pentecost to witness. Two chapters later they are heard saying, "We cannot but speak the things which we have seen and heard" (4:20).

The promise, then and now, hinges on the acceptance of responsibility to spread the gospel everywhere: at home (Jerusalem), in the area (Judea and Samaria), and the world (uttermost part of the earth). Personal evangelism is a must, as are home and world missions. Holiness evangelism is the by-product or outflow of heart holiness.

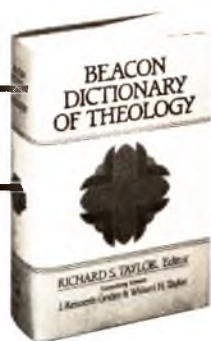
The question, "Isn't it time?" involves more than our tomorrows, it involves our todays. Isn't it time that Christians everywhere decide to be all they need to be? Isn't it time to settle the problem of carnality and inward pollution once and for all? Isn't it time to keep our promise to go all the way with God? Isn't it time to experience the power of the Holy Ghost? Isn't it time to get out, witnessing at home and abroad? □

## Book Brief

### BEACON DICTIONARY OF THEOLOGY



RICHARD S. TAYLOR  
editor



**H**AND A BOOK LOVER something like *Beacon Dictionary of Theology* and see her smile! This two-and-one-half-pound treasure is a delight to examine, caress, and lay on the coffee table to impress the neighbors!

We were told from the start that "the ground covered in the 954 articles is comprehensive," and indeed it is. We were told, too, that "a sincere attempt has been made to relate every topic to the basic concerns of theology and the Bible." This becomes evident when one checks out the theological meaning behind simple words popular in secular life: such as *conscience*, *en-*

*counter*, *freedom*, and *realism*. A typical Webster's definition clarifies the meaning, but the *Beacon Dictionary of Theology* shows proper perspective in light of Christian beliefs or illuminates contemporary use of words.

Fortunately they warned us that (depending on which of the 157 contributors is writing) one might get lost in a certain amount of verbal fog. I found this true in only one case, where three or four humongous words were joined together in one mouthful of a sentence.

The book is so educational. You may learn many intriguing new terms. You can study the seven cardinal virtues (What does *cardinal* mean?), the seven deadly sins (Why are they called *deadly*?), and the seven sins against the Spirit (Do Christians need to be warned of any of them?).

The article on ordination of women had a footnote that led me to "Chain of Command." Self-image, vows, foot-washing, church music—one fascinating article after another lured me on the first time I picked up the book. They finally took it away from me so I could get back to work!

I intend to retaliate by buying a copy. I hope you do, too, because you'll find it very useful. □

—Evelyn A. Stenbock  
Beacon Hill Press of Kansas City  
Clothboard/Jacketed. 560 pages.  
To order, see page 23.

## JOEL 2:28

The lifted hands,  
The voices raised in praise,  
The rising tide  
As hearts are set ablaze,  
The Gift outpoured  
In these, the later days . . .  
This is that!

Sons and daughters  
Speak in prophecy,  
Old men dream,  
Young men visions see,  
And simple folk  
Are moved with fervency . . .  
This is that!

Before the light  
Of sun and moon shall pall,  
And blood and fire  
And pillared smoke befall,  
God's boundless grace  
Extends to all who call . . .  
This is that!

—E. RUTH GLOVER  
Pasadena, California



# the editor's STANDPOINT

## THE DAY OF PENTECOST

Benjamin took the plate of fish and barley rolls from Deborah. He was late for the evening meal. His hair was damp, his eyes unnaturally bright, and a flush suffused his cheeks.

Touching his forehead Deborah murmured, "Chicken soup I should have fixed."

"I'm not sick," he protested. "I've never been so well! Wait till I tell you about it."

"So tell." She was not a patient listener.

"Didn't you hear it this morning—the sound of a rushing mighty wind?"

"Three boys yelling, old Izaak chanting Shema at the top of his lungs, dogs snarling over garbage—I should hear wind blow?"

"This was different. A crowd gathered—"

"You in it, no doubt."

"Yes, yes! Some followers of Jesus came into the street, babbling in many dialects about God raising Him from the dead—"

"Sounds like they had too much wine."

"That's what someone bawled out. But this big fellow just grinned and said, 'It's too early in the day for us to be drunk.' And he said Joel's prophecy was fulfilled—God had poured out His Spirit—Jesus was the Messiah! Anyhow, 3,000 of us were baptized—"

"Us! So that's why your hair's wet! Benjamin, have you lost your mind?"

"No, Deborah, no! I've gained my soul. My sins have been forgiven. Such peace in my heart you wouldn't believe."

"Never mind me, you seem to believe."

"I do, oh, I do. Your husband's a new man. Messiah has come, Deborah! We killed Him, but God raised Him—"

"Whatever," she broke in shrugging. "It doesn't affect me. It's a man's world. Wives don't count in Israel."

"Wrong, wrong, wrong! Joel said sons and daughters, men and women. Salvation is for all flesh."

"If that's true, Jesus will turn the world upside down."

"He will. It has begun. A new creation is dawning! And you must be part of it—nothing else matters so much!"

□

## SEND THE RIGHT PERSON

More flies are caught by a frog's tongue than with vinegar.

A frog's tongue is well designed for fly catching. It has the length, strength, mobility, agility, and rapidity to flick out and snatch up small insects.

On the other hand, flies do not seem drawn to vinegar. If there are flies in the place, you will have better luck getting rid of them by importing a hungry frog than by uncapping a bottle of vinegar.

Success requires the adaptation of skills to the task. An old saying advises, "Never send a boy to do a man's work." But we can miss it, also, by sending the wrong man. No one can do everything but anyone can do something. No one has all the gifts but no one is totally ungifted. Good for nothing people are scarce, and none of them are Christians. Every believer can do something useful for the kingdom of God. Sound strategy demands that each person be assigned to a task for which he or she is suited.

David couldn't fight in Saul's armor, but some cannot

use a slingshot either. Some do not belong at the front at all, but can give needed support from the rear lines. Without that support the combat troops will fail when attacking the enemy.

Some folks are frustrated because they think they can do what they cannot. For example, some cannot sing, but because they think they can they assault our ears unmercifully. Others are frustrated, however, because they are pressured into offices and tasks for which they have no requisite gifts and skills.

In the church, if we will submit to the Holy Spirit, He will enable us all to discover and utilize our gifts. With all doing what they are equipped and trained to do, the work will be smoother and more productive than when square pegs keep getting hammered into round holes.

Do what you are gifted for. Do what your time, energy, talent, education, and spiritual gifts make possible. Don't envy other's abilities and allow yours to go unused. Be yourself, give yourself, and the Lord will make you a blessing to the whole church.

□

Good for nothing people are scarce, and none of them are Christians. Every believer can do something useful for the kingdom of God. Sound strategy demands that each person be assigned to a task for which he or she is suited.

---

## MISTAKEN REFERENCES

Gary Hart is campaigning well in his party's ritual to name a candidate for president of the United States. This means that our church will be mentioned occasionally in the press, radio, and television reports. Gary Hart was raised by Nazarene parents and attended a Nazarene college; ditto his wife. We are part of his "background."

Already the references to our church are humbling. Just this week I saw us referred to as "a Wesleyan sect" and as "fundamentalist" in national magazines. We are not a sect and we are not fundamentalist. The write-ups serve to remind us that we are still a small and relatively unknown church.

Perhaps such press inaccuracies will help to prevent ecclesiastical pride. If we want others to take us seriously, we must not take ourselves too seriously. Religious pomposity backfires; it makes a church or person ridiculous and comic.

A "sect of Nazarenes" is mentioned in Scripture, and Paul is named as its "ringleader." The label was applied

by a hostile group. In our case, I assume, ignorance and not hostility lies behind the mislabeling. If we were better known, some reporters might be hostile who are now merely indifferent, for we oppose things many of them favor.

Any references to us that are mistaken in fact or negative in tone can be accepted in good humor. We have little to gain by rushing out and yelling, "Let us tell you who we are." The best way to make ourselves known is to lose ourselves in the urgent task of making Jesus Christ known. Knowing us might inform but it can't save. Knowing Him is the difference between life and death.

That Gary Hart dropped "pence" from his name and our church from his life may be a political asset to him. Come to think of it, it may be an asset to us. If he should get elected, we cannot justly be blamed for any of his boners or blunders.

Meanwhile, as he goes on with his campaign, let us go on with ours—to get out the gospel and make known the Savior. □

## THE BEST IS AHEAD

In 1953 Sir Edmund Hillary thrilled the world by reaching the summit of Mount Everest. Since then over 100 climbers have stood on that summit, but Hillary was the first, which probably made his conquest the sweetest.

Recently he was reported as saying that he doesn't spend five minutes in a year thinking about that ascent. Today's work and tomorrow's plans, according to him, are "of much more importance than what you did yesterday."

He is right. Living in the past is a kind of defeatism. Pining for "auld lang syne" unfits a person for present responsibilities and future adventures. An occasional glance backward is good, but our faces should be set toward the future. For the man or woman of faith, the best days are always yet ahead.

This does not discount the value of heritage or memory. Scripture records alike the Psalmist's, "I remember the days of old," and the apostle's, "Forgetting those things which are behind." There are right and wrong uses of the past. The past should inspire grat-

itude and courage; it should not paralyze effort or destroy vision.

The 40-year-old jock who bumbles through repeated failures because he is trying to recapture his days of glory as a high school halfback is pathetic. Equally pathetic is the preacher who compensates for mental and spiritual stagnation by dwelling on the good old days when his assignments were larger and his publicity broader.

In this world the church is a pilgrim people. "Our citizenship is in heaven." What we do in time is for the sake of eternity. Yesterday and today are in the service of forever. This being true, there is no place in the Christian life for ancestor worship, for backing toward the future.

Again, this is not meant to justify all change. All change is not progress. Some change is retreat. Some change is lunacy. Novelty can be an idol as surely as tradition. But pride in yesterday's achievements or possessions must not be allowed to rob today of its purpose or tomorrow of its promise.

"There remains yet much land to be possessed." □

Let us be logically consistent with Scripture and delete that phrase from our statement on abortion. A more accurate wording of that first sentence should read, "We believe therapeutic abortion to be permissible *only* on the basis of sound medical reasons when the life of the mother is in immediate life-threatening danger."

Let us be at the forefront in standing for the sanctity of life in the midst of a culture that cannot distinguish between moral absolutes and relative values.

Stephen M. Putney  
Nebo, Illinois

### LETTING JESUS BE LORD

I enjoyed thoroughly Jerry W. McCant's article "The Mind of Christ" in the Dec. 15 issue. How encouraging and inspiring the Book of Philippians is to read, but like Mr. McCant pointed out, how difficult it can be to "live out" when we have an adversary like the devil "going about as a roaring lion seeking whom he may devour."

And surely he devours people by getting them to be their own shepherds, so therefore people do want

I too, like probably everyone else, find there are times when it is hard to let Jesus be Lord; but thank God, it can be and must be done in order to live a self-emptied but also a re-filled life.

Is it any wonder then that Jesus said, "In your patience possess ye your souls."

It's like brothers Robbie and Roy (twins, 71 years young) in our church say, "God is just as good to me as I'll let Him be," and, "I have great needs for my Savior but a great Savior for my needs."

Kelly Line  
West Baden, Indiana

### RAISING THE CHILD

Abortion is an issue we must face and William Gebby's February 1, 1984, article entitled "Abortion and the Christian" did a good job stating some of the pertinent points of the problem. However, for me, the article also highlighted two attitudinal problems we antiabortionists often have.

There are many issues today upon which sincere, born-again, Spirit-filled Christians disagree. Part of the disagreement is because of honest differences in biblical interpretation. In cases like this, neither group should question the Christian

integrity or experience of those with differing views. Abortion is one such issue. And I'm afraid many of us have a tendency to think and say, "Our personal stand is the only Christian stand possible." And that concerns me.

Secondly, often the woman who receives an abortion is censured for using abortion as an easy way out of a difficult situation, that is, a way of shirking responsibility. I wonder if many of us who are against abortion and are thus pro-life are not just as guilty of shirking responsibility. Does our responsibility simply lay in telling the woman, "You must have this child"? It is easy to tell someone to do something when the outcome does not affect us. But as Christians I'm not sure we can be unaffected. If we feel it is our responsibility to say, "Have the child," it is also our responsibility to say, "We will share in the responsibilities that arise from bringing a child into this world." I wonder how many of us would be such strong antiabortionists if we ourselves had to personally share in the financial, emotional, parental, and spiritual responsibilities of raising the child?

Ron Compton  
Wyoming, Illinois

## "Cast Thy Bread upon the Waters..."

by EVA FINCH

**W**HEN MY FRIEND, Sue Manning, received a routine work assignment from her employer, little did she know what a surprising revelation was awaiting her!

Trips hither and yon to conduct tests for employment were nothing new. Furthermore, the trip was to a southern state, so weather trouble never entered her mind. Once she arrived, however, a freak winter storm swooped down, closing the highways. She was stranded for a day or so, at least.

Finding the motel room growing smaller and smaller, that evening she attended a revival at the nearby Church of the Nazarene. She noticed a lady in the choir who kept watching her closely. Then the lady

*EVA FINCH is a member of the Church of the Nazarene in Millington, Tennessee. She and her husband were instrumental in pioneering this church.*

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

signaled her husband who also began glancing at Sue from time to time. Feeling a bit strange about this, Sue left quickly at the end of the service.

She decided to put up with the increasingly smaller motel room the next night. Suddenly there came a knock at her door. Answering, she found herself face-to-face with the couple who had watched her so at church the night before. Much to her surprise, she heard them asking, "Aren't you Sue Rapping? Isn't this your picture?"

Surely enough—it was her picture—a Naval Boot Camp picture from several years back!

The couple then went on to tell her that it was her Christian witness and conduct during that period that brought their daughter (also in the Boot Camp picture) back to Christ. Their daughter was now married to a song evangelist in the Church of the Nazarene, traveling with him, helping to win others to the Lord.

Truly God works in ways beyond our imagination! "Cast thy bread upon the waters: for thou shalt find it after many days" (Ecclesiastes 11:1). "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:9). □





# She Found the Answers

by LYLE POINTER

**N**ANCY ROSS first came to our church because her fiancé had been impressed by our church when he had attended as a teenager. While he was in the military service, she slipped into the back row during worship. After six weeks she checked a Friendship and Worship card indicating her interest in accepting Christ.

I phoned her and made an appointment. She came to my office. "Nancy, what did you have in mind when you indicated your interest in accepting the Lord?"

"Well, my mother told me that I should make my own choices about religion. But I really don't know what choices are available. I don't even know enough to ask questions. My mother attended church some in her life, but we didn't go very often."

"What do you think accepting Christ into your heart means?" I asked. Then she startled me with what I thought were unrelated questions.

"My mother said that God doesn't answer prayer. Is that true? Mom said that she prayed for grandfather to live and he didn't. Does God answer prayer?"

"Another question I have is who wrote the Bible? Did men write it? What's it about?"

"One more thing, which is true—what the Bible says or evolution?"

*LYLE POINTER is pastor of San Jose, California, First Church.*

It became apparent that those issues must be addressed before a gospel presentation could be seriously offered. "Let's talk about those areas," I said. "First, let me ask you a couple of questions: Does your mother love you?"

"Oh, yes," she said.

"Does she give you everything you ask for?"

"No," she smiled.

"In the same way God does not give us everything we ask for. Jesus preferred not to die on the Cross. But God did not withdraw that circumstance from Jesus. Paul, the apostle who healed other people, one time asked for healing for himself and God did not give him good health. Instead God gave him the courage and ability to withstand the pain of his discomfort.

"Therefore, we cannot conclude simply because God does not answer prayer that He does not exist. Nor can we assume that He does not love us. If God did everything we asked, wouldn't He really become simply a celestial servant?" Her nod signaled her understanding.

Taking the Bible from the end table, I opened it and showed her the Old and New Testament table of contents. I explained to her how God had spoken through men down through the centuries of time. People who read these Spirit-inspired writings saw God's revelation of himself and His plan for people. So they had retained these books until our present day. We call them the Bible.

"While these men lived in different periods of time in history, they faithfully revealed to us that we can be right with God," I noted.

"What about all these Bibles?" she asked.

I informed her of the value and perspective of various translations and affirmed the credibility of the Bible and its place in our lives.

Again she nodded and said, "I see."

While talking of the Bible, I mentioned in passing that the purpose of the Bible was to direct us to God and not to be a book of science. "God explains to us how we as sinning human beings can find forgiveness."

When I mentioned the personal love of God and the human need to be forgiven of our sins, Nancy began to ask questions again.

"When I repent of my sins, do I have to name every one to God?" she asked with a grimace.

"No," I answered, "but you must be willing to turn your back on continued wrongdoing."

"Oh, yes, I want that," she said.

I explained how Christ died for our sins. When we place our trust in Him, He forgives us. Her receptive spirit was pronounced through her tear-filled eyes and her willingness to pray.

Two days later she called me on the phone to report back on a Bible study assignment I had given her.

"I found the five ways I can know for sure that I'm right with God," she said. From 1 John 3 she read to me her answers.

I complimented her for her good work and said, "You've had a chance to think back on your decision to start a relationship with Christ. Now share with me some of your thoughts."

"Oh, I'm glad I prayed with you," she said enthusiastically. "Everything is so new!" □

# IN THE NEWS

## PEOPLE AND PLACES



**Bob Moody**, member of the Flagstaff, Ariz., church, was recently re-elected mayor of the city of Flagstaff. He had previously served four years on the City Council and for two terms as mayor, but he had not been in office for the past four years.

Moody is the owner/manager of B & D Plumbing in Flagstaff. He serves on the Salvation Army Board, Goodwill Industries Board, and is vice-president of the Northern Arizona Council of Governments. He also serves on the Governor's Committee on Hiring the

Handicapped, the League of Cities and Towns, and he teaches mechanical systems at Northern Arizona University.

His pastor states that Bob has served the church with distinction in most leadership posts and continues to put God and the church above all other commitments.

He and his wife, Dell, have been married 38 years. They have four children and seven grandchildren. □

**Stephen James Stiles** has been selected as one of the *Outstanding Young Men of America*, in recognition of professional achievement and service to the community. He and his wife, the former Deborah Wetzal, are head houseparents for the Milton Hershey School, in Hershey, Pa. He serves as an instructor in floral design for the Hershey Museum of American Life and the

Hershey Rose Garden. He also teaches for various other civic organizations in the area. He is active in the Hershey church. He is the son of Mr. and Mrs. Lincoln Stiles, also of Hershey. □



**David Najarian**, of Olathe, Kans., was selected as an *Outstanding Young Man of America* for 1983. He is the son of missionaries Berge and Doris Najarian.

David graduated from Olivet Nazarene College in 1982 with a major in business administration. The same year he began working at International Headquarters. He is now administrative assistant in Headquarters Services.

He and his wife, Barbara (Johnston), are members of Olathe College Church. □



**Karen Joy Beatty Glover**, daughter of Mr. and Mrs. Kenneth W. Beatty, Sr., of Westland, Mich., has been selected as one of the *Outstanding Young Women of America*

for 1983.

Karen is the wife of Kevin A. Glover, and they are residing in Princeton, Ill. She graduated from Olivet Nazarene College in 1979 with a bachelor of science degree in social work. She is presently employed in Princeton at the Colonial Nursing Home as social service director. □

### APPLEBY RESIGNS CHURCH EXTENSION MINISTRIES POST



Rev. Jerry L. Appleby, Ethnic/Urban coordinator for Church Extension Ministries, has resigned a position he filled for the past two-and-a-half years to accept the call to be the senior pastor of Pasadena, Calif., Bresee Avenue Church.

Just prior to coming to Kansas City, Rev. Appleby pastored Honolulu First Church. There he directed five separate language churches, each with its own full-time pastor.

During his time in the Kansas City office, the total number of Nazarene ethnic works in the United States and Canada grew by 37 percent from 353 to 483.

Major projects given leadership by Appleby during his service in the denomination's headquarters office include:

1. Overseeing 95 hours of training for 16 ethnic consultants for the U.S.A. and Canada;

2. Planning and directing cultural church planting conferences among



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American Indians, Hispanics, Koreans, and Blacks.

3. Summer ministry teams to migrant/immigrant people resulting in 10 new works being started.

4. Formation of the Association of Nazarenes in Social Work with more than 100 members in its first year, raising the level of awareness in the church regarding the poor.

5. Bringing together a team of volunteers to produce Sunday School lessons and other teaching materials in an ESL (English as a Second Language) format. Work is nearly completed on a Basic English Dictionary of Biblical and Theological Terms with more than 40 Nazarene scholars giving their time.

6. Encouragement of the formation of ethnic ministerial training centers. There are presently 14 such centers with more than 400 students enrolled.

7. Work and Witness team efforts at Nazarene Indian Bible College and four additional Work and Witness task forces in operation with the cooperation of the Association of Nazarene Building Professionals.

8. Restructuring of Nazarene Indian Bible College organizationally, and renovation and rebuilding of the campus in Albuquerque.

Rev. Appleby, his wife Polly, and their three children, Loren, Julie, and Gregory, plan to move to Pasadena in June. His last official actions in his present office will include participation in the graduation ceremonies and the inauguration of a new president at NIBC.

During their time in Kansas City, the Applebys have given leadership to Kansas City First Church's ministry to Cambodians.

### ONC PROFESSOR ELECTED TO LEADERSHIP POST



Dr. David W. Kale, professor of Speech Communication at Olivet Nazarene College, Kankakee, Ill., has been elected to a leadership role in the Religious Speech Communication Association. He will become first vice-president next fall, and will become president of the association in 1985.

Kale is one of 24 college and university communication leaders who will tour China and Russia in July 1984 under the auspices of the Eisenhower Foundation-sponsored "People to People" organization. Cities the group will visit include Shanghai and Peking, China; Moscow and Leningrad, Russia; and Helsinki, Finland.


Kale has taught at Olivet since 1977. He is chairman of the Division of Languages and Literature, the Department of Speech Communication, and the Academic Affairs Commission. Under his leadership, the college has developed major and minor concentrations in journalism and broadcasting, in addition to other communication fields.



The Mount Vernon Nazarene College Women's Auxiliary held groundbreaking ceremonies on March 16 for a gazebo to be located near the Reflection Pond on the MVNC campus. Shown (l. to r.) are: Esther Fowler; Lois Skidmore; Britta Bridges; Dorothy Cox, president; Ruth Gilley; Sandra Stivison (partially hidden); Delores Hyson; Evelyn Prince; and Novice Morris. The gazebo will be used for concerts, drama presentations, and weddings. Construction is scheduled to be completed during the summer. Funding for the project has come entirely from members of the auxiliary. The groundbreaking was held during the annual two-day Spiritual Retreat sponsored by the auxiliary. Paula D'Arcy was guest speaker and Ann Downing was featured in concert. Approximately 650 women attended.

academic Affairs Commission. Under his leadership, the college has developed major and minor concentrations in journalism and broadcasting, in addition to other communication fields.

Kale is a graduate of Eastern Nazarene College, earned the master's degree at Temple University, Philadelphia, and the Ph.D. at Pennsylvania State University.



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# CHRISTIAN LIFE DIVISION PREPARES 10-YEAR PLAN

## Districts Plan Strong Sunday School Emphasis

### DR. KENNETH RICE RETIRES



Dr. Kenneth S. Rice, Adult Ministries director in Christian Life/Sunday School Division, retired January 31, 1984, after more than 25 years of service to the Church of the Nazarene as a pastor, executive director of Church Schools, and a prolific speaker, writer, and clinic director.

Dr. and Mrs. Rice are shown receiving a check in appreciation from General Treasurer Norman O. Miller (L), while General Superintendent and Mrs. Jerald D. Johnson look on.

Dr. and Mrs. Rice have moved to Winter Haven, Fla., to work as an educational consultant.



### NEW ASSIGNMENTS



Rev. Phil Riley, Christian Life/Sunday School Division director, was elected to also fill the position of Adult Ministries director during the March 1984 session of the General Board in Kansas City.

He was nominated to this position by the CL/SS Committee, and the election was approved by the Board of General Superintendents.



Rev. Dennis Apple, who for the past two and a half years has served as Single/Senior Adult director, has been named Lay Training coordinator while continuing his assignment with senior/single adults, ac-

ording to Rev. Phil Riley, division director.

John C. Oster, who has been Lay Training coordinator for the past two years, has resigned to enter private business. During his tenure he devel-

oped the 1984-85 CLT catalog just released and coordinated over 30 Teaching/Learning Conferences.

He will continue to coordinate the conferences through the remainder of the 1984 schedule.



### SIXTY-SIX DISTRICT CHAIRMEN MEET

Sixty-six district Christian Life/Sunday School chairmen met March 22-24 in Kansas City for their second annual conference.

The chairmen heard reports from the CL/SS ministry directors concerning a 10-year plan for Sunday School achievement developed at the request of the Board of General Superintendents.

The district chairmen then engaged in discussion on two major topics:

- (1) A strong Sunday School emphasis to be launched on each district.
- (2) Structural changes in CL/SS to be submitted to the 1985 General Assembly.

A tour of the Nazarene Publishing House and the facilities there for publishing Sunday School materials was also on the program.



### CHILDREN'S CATECHISM OFF THE PRESS

Rev. Phil Riley (r.), CL/SS Division director, along with (l. to r.) Miriam

Hall, Robert D. Troutman, and Donna Fillmore (second from r.), of Children's Ministries, presented the new children's catechism, *Foundations of Faith*, to Dr. William M. Greathouse (center) as the long-awaited children's catechism came off the press in February.

Donna Fillmore and Robert Troutman, author and editor of the catechism, were assisted in their task by Dr. Greathouse, who served as theological consultant.

The Nazarene Publishing House reports strong sales for the catechism in this first quarter of use.

Children's Ministries recommends that *Foundations of Faith* be taught an-



nually to all sixth graders as a means of helping them to "put together" all of the truths they have been taught in Sunday School, children's church, VBS, and other children's ministries.

### LILLIAN JOHNSTON JOINS CHILDREN'S MINISTRIES STAFF



Miriam Hall, director of Children's Ministries, announces the appointment of Mrs. Lillian Johnston as director of Children's Church and Special Education. Mrs.

Johnston joined the staff in January 1984.

Lillian comes to Children's Ministries with a wide range of experience in ministry to children. She attended Texas A and I, El Paso Community College, and University of Texas at El Paso, majoring in education and English. She began teaching at her local church at age 13 and has served since then in Sunday School, VBS, children's church, and children's camp. Following her marriage to Major Bill Johnston of the United States Army, Lillian was active in the Department of Defense Schools in Europe. During this time she worked as a learning disabilities teacher's assistant. More recently, Lillian and Bill served as co-children's directors at the Arlington, Va., Calvary Church.

Lillian's new job assignment includes a wide range of responsibilities. She serves as the editor of *The Exchange*, a quarterly newsletter for children's church workers, and is working to develop visual packets to accompany the children's church program books, *Leading Children in Worship*. To discover the needs of children's church workers, Lillian is doing extensive visiting in Kansas City area churches. In the field of special education, Lillian is preparing for the Second Special Education Convocation to be held in Kansas City in June 1984. At this convocation, plans for special education programs that were brainstormed in the First Special Education Convocation will be finalized with steps taken to implement these plans. Lillian will serve as resource person and coordinator for special education ministries in the Church of the Nazarene.

The Johnstons moved to Olathe, Kans., in January so that Bill could attend seminary in preparation for full-time Christian service. Bill and Lillian have two married daughters, Karen and Kathy, and a third daughter, Kay, still at home. □

### NAZARENE MARRIAGE ENRICHMENT MINISTRIES

The following couples have achieved certification after having served as a Provisional Leader Couple for a minimum of one year. Each has demonstrated a deep commitment to sharing the gospel of their marriage, for the gospel of Jesus Christ guides their relationship.

Nazarene leader couples are committed to the premise that God has not given them a deep spiritual love and close companionship just to keep to themselves. Rather, they are prepared to put it on "the lampstand, and it gives light to all . . ." (Matthew 5:15, NASB). □

*J. Paul and Marilyn Turner  
Marriage and Family Life Ministries*



Jerry and Nadine Powers  
Spokane, Wash.



Dave and Karen Hoddy  
Meade, Kans.



Dave and Ruth Penn  
Racine, Wis.



Richard and Maxine Reitano  
Easton, Pa.



Barney and Karen Richardson  
Cortland, Ohio

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A new section on Preaching and Worship Helps is being introduced into the Pastor's Program Planner by Pastoral Ministries. Wilbur W. Brannon, director (center), met with (l. to r.) Dr. Stephen Manley, Dr. Curtis Lewis, Jr., Dr. Richard Parrott, and Dr. Bruce Petersen on March 12 to prepare the first set of materials for pastors. These will include sermonic and worship elements beginning with the Advent season in December 1984 and will continue through the summer of 1985. A special evangelistic series is being prepared for the seven Sundays leading up to Easter. This emphasis corresponds with the denominational theme "People Reaching People." Dr. B. Edgar Johnson, general secretary, prepares the Pastor's Program Planner and it is distributed without charge through Stewardship Services to all pastors.



Juanita Buxton (l.) and Helen Bass (r.)—recipients of gold watch for 25 years of service.



Pictured (l. to r.) are those honored for 15 years of service: Paul Spear, Alberta Danner, Rosemary Postel, and Ray Hurn.



Dan Reinhart, Illinois District NYI Quiz director, and the district teen quiz team toured the publishing house en route to the regional invitational quiz in Arkansas City, Kans.

#### NAZARENE HEADQUARTERS SERVICE AWARDS CHAPEL

On March 14, 1984, a chapel service was held to honor employees who had completed 2, 5, 10, 15, or 25 years of continuous service at International Headquarters as of December 31, 1983.

Rev. Keith Wright, pastor of Kansas City First Church, presented a message encouraging the employees to be "grace-givers" in the same manner that God has given His grace to each of us.

Following Rev. Wright's message, the employees who were honored received a pin designating their years of service.

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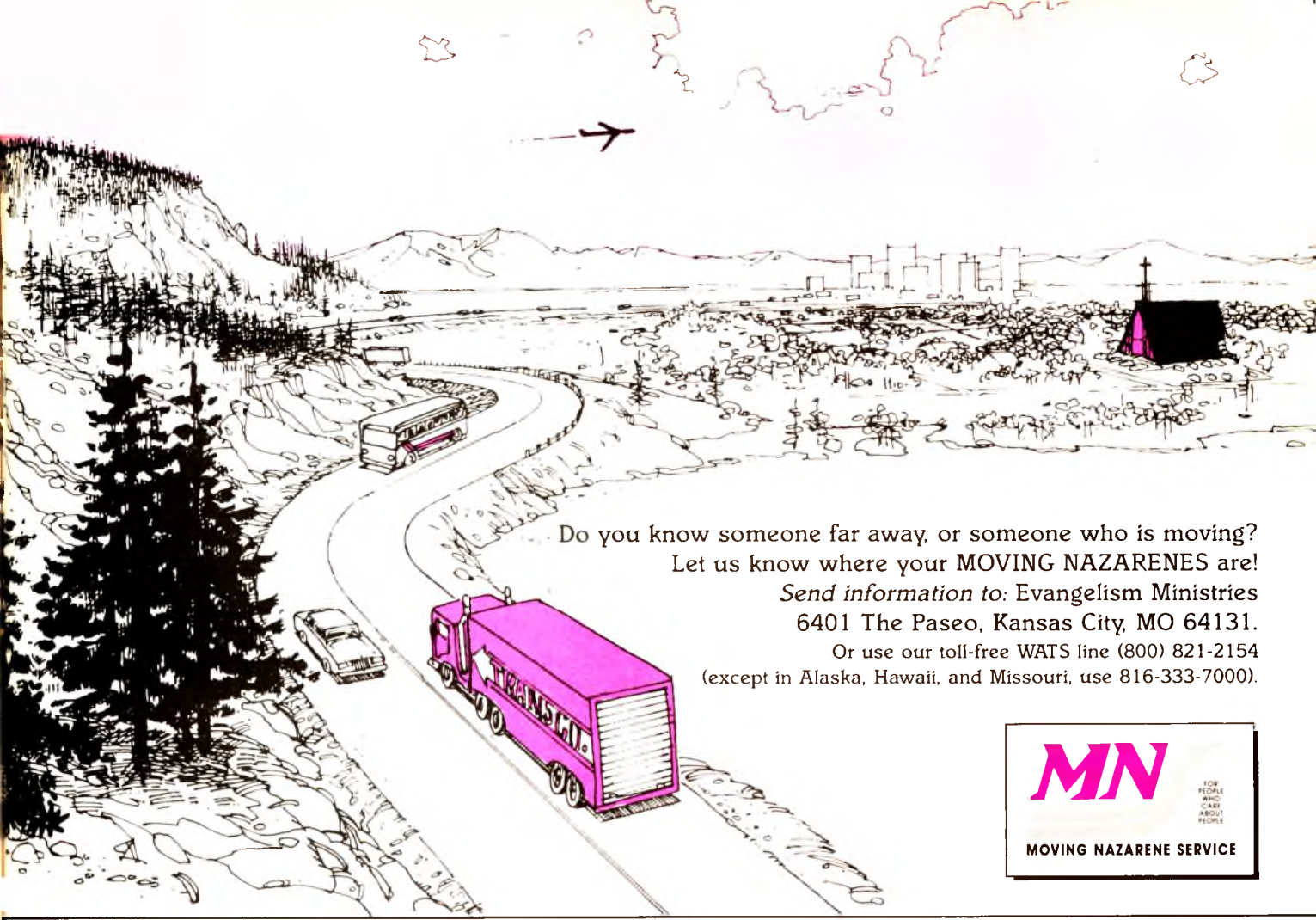
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Those honored for 10 years of service were (l. to r.): Donna Fillmore, Jorge Barros, Mary Alice Medley. Not pictured: Claudia Curiel.



Employees who had completed five years of service are pictured (l. to r.): Mark York, Dennis Knee, Bill Ufford, Mario Zani, and Cecilia Bowman. Not pictured: Brenda Beatty, John Hatfield, William McCumber, Hortensia Mora, Scott Stearman.

Paul Spear, director of Headquarters Services, then paid special tribute to Miss Helen Bass and Mrs. Juanita Buxton by presenting each of them

with a gold watch in recognition of their 25 years of continuous service at the International Headquarters of the Church of the Nazarene. □



Those honored for two years of service are shown (row 1, l. to r.): Libby Huffman, Christina Mingorance, Judy Gress, Jo McWilliams, Sherry Goodman, Delta Allen, Mary Egidio, Pam Johnson, Debbie Edwards, Rachel Stanhope, Pat Christie, Janette Stuart, and Linda Sobotka; (row 2, l. to r.): Patti Reynolds, Darl McCready, Peggy Kendrick, Steve Miller, Harry Wilson, Jerry Appleby, Cindy Alexander, and Paula Troutman. Not pictured: J. D. Johnson, Mary Johnson, Phil Riley, John Smeed.



# FOR THE RECORD

## DISTRICT ASSEMBLY INFORMATION

**DAKOTA**—June 20-21. First Church of the Nazarene, 602 S.E. 13th, Jamestown, ND 58401. Host Pastor: Kyle Long. General Superintendent: Dr. Eugene L. Stowe.

**EASTERN KENTUCKY**—June 20-21. First Church of the Nazarene, 2201 Bath Ave., Ashland, KY 41101. Host Pastor: Everett Robertson. General Superintendent: Dr. Charles H. Strickland.

**NEBRASKA**—June 21-22. Northwest High School, 2710 North Rd., Grand Island, NE 68801. Host Pastor: Arlan Hoskins. General Superintendent: Dr. William M. Greathouse.

**NORTHWESTERN OHIO**—June 22. Lima Community Church, 2945 N. Cole St., Lima, OH 45801. Host Pastor: Wayne Sharpes. General Superintendent: Dr. Jerald D. Johnson.

## NAZARENE CAMP MEETINGS

**ALABAMA NORTH and ALABAMA SOUTH**—July 2-8. Rolling Hills Campground, Hwy. 31 S. & I-65, Calera, Ala. Special workers: Dr. Edward Lawlor and James Crabtree, evangelists; Chuck and Mary Jackson, singers. District superintendents: B. J. Garber (North), Don Jernigan (South).

**CANADA WEST (Saskatchewan)**—July 2-8. Arlington Beach Camp, west of Cymric. Special workers: Glenn Follis, evangelist; and local musical talent. Alexander Ardrey, district superintendent.

**CANADA WEST (Manitoba)**—July 9-15. St. Malo Camp, south of Winnipeg. Special workers: Dan Derksen, evangelist; and local musical talent. Alexander Ardrey, district superintendent.

**MISSOURI**—July 2-8. Pinecrest Nazarene Camp, Star Rte. 2, Fredericktown, MO 63645. Special workers: Dr. Charles H. Strickland and Lenny Wisehart, evangelists; Mike and Denise Cork, singers. Hiram Sanders, district superintendent.

**SOUTH CAROLINA**—July 2-8. District Campground, Batesburg, S.C. Special workers: W. E. McCumber and Don Pfeifer; evangelists: The Believers, singers. D. Moody Gunter, district superintendent.

**NORTHWEST**—July 4-8. Pinelow Park, Rte. 1, Box 570, Loon Lake, WA 99148 (phone 509-233-2367). Special worker: Charles Higgins, evangelist. Walter E. Lanman, district superintendent.

**GEORGIA**—July 9-15. Nazarene Campground, Adrian, GA 31002. Special workers: Denny Owens and Lenny Wisehart, evangelists; Jim and Rosemary Green, singers. Harold Latham, district superintendent.

**MAINE**—July 9-15. Camp Wakonda, Washington, Maine. Special worker: Larry Leonard. J. E. Shankel, district superintendent.

**CENTRAL OHIO**—July 13-22. Central Ohio District Campground, 2708 Morse Rd., Columbus, OH 43229. Special workers: Nelson Perdue and Ted Robinson, evangelists; Roger H. Brown, singer. J. Wilmer Lambert, district superintendent.



**Pictured (l. to r.) at the British Isles South District assembly are: Rev. T. W. Schofield, regional director; Dr. Charles H. Strickland, general superintendent; ordinand and wife, Rev. and Mrs. Gerald Beattie; and Rev. Herbert McGonigle, newly elected district superintendent.**

**CANADA CENTRAL (Clarksburg)**—July 14-22. Clarksburg Camp. Special workers: Verbal Williams, evangelist; Wally and Ginger Laxson, singers. Lorne MacMillan, district superintendent.

**MICHIGAN**—July 14-22. Indian Lake Nazarene Camp, 7926 Central St., Vicksburg, MI 49097. Special workers: C. S. Cowles, John Allen Knight and Leonard Hubart, evangelists; Pat and Larry Neff, singers. C. Neil Strait, district superintendent.

## MOVING MINISTERS

**RICHARD A. BACHMAN** from associate, Chicago First, to Dearborn, Mich.

**BERTHA E. BOYD** from Columbus, Kans., to Union City (Billings, Mo.)

**WILLIAM H. DAVISON** from evangelism to Cincinnati Mount Lookout

**JERRY D. FAIRCHILD** from Deep River, Iowa, to Missouri Valley, Iowa

**MERVYN N. FRIBERG** from Minot, N.Dak., to Coquille, Oreg.

**JIM FRYE** from Vinita, Okla., to Green Bay, Wis.

**ERNEST HAFLEY** to Oxford, Ohio

**E. W. KEHR** from Taylorville, Ill., to Elkhart, Kans.

**DONALD R. LAMBERT** from Columbia, Miss., to Pearson Chapel (Houlka, Miss.)

**R. STANLEY MILLER** from associate, Monterey Park (Calif.) Trinity, to La Puente, Calif.

**ROBERT E. PUTNAM** from Port Elizabeth, N.J., to Roanoke (Va.) Hollins

**DON SCARLETT, JR.**, from Gainesville, Fla., to Cedar Rapids (Iowa) First

**M. DANIEL STROUD** from Charleston (S.C.) Sineath Memorial to Bolivar, Mo.

**WILLIAM L. SUTTON** to Eldorado, Okla.

**RICHARD D. WAGONER** from Waverly (Tenn.) First to Wrightsville, Ga.

**STEVE WHEELER** from Sardinia, Ohio, to Germantown, Ohio

**MYRON WILLIAMS** to Dayton (Ohio) Pleasant Valley

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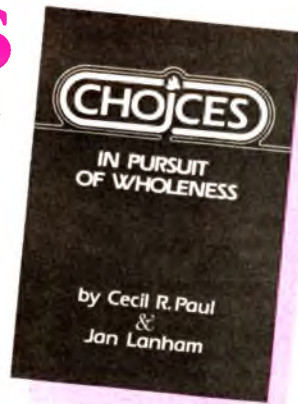
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## DEATHS

LESTER R. CROOK, 89, of Olivet, Ill., died Mar. 11 in Georgetown, Ill. Funeral services were conducted by Rev. William H. Burton and Rev. Wesley Mills. Mr. Crook served as minister for three rural churches in Illinois. Survivors include his wife, Dora; 2 sons, James and Leland; 7 daughters, Miss Frances, Mrs. Everett (Juanita) Baldrige, Mrs. Paul (Amelia) Harris, Mrs. Ben (Wanda) Dunbar, Mrs. Carl (Barbara) Broyles, Mrs. Paul (Rowena) Mills, and Mrs. John (Naomi) Pickinpaugh; 28 grandchildren; 30 great-grandchildren; and 1 brother.

REV. JOHN D. HAVENER, 76, died Jan. 28 in Tallahassee, Fla. Funeral services were conducted by Revs. Henry Cooper, Charles Woods, and Arthur Allen. Rev. Havener pastored on the Missouri, Michigan, Illinois, and Florida districts, and served the church as an evangelist. Survivors include his wife, Anna; one son, Bob; and one daughter, Betty.

MRS. ROXIE HETSLER, of Elyria, Ohio, died Jan. 23 in Cleveland. Funeral services were conducted by Rev. Mike Williams and Rev. Paul K. Hayman. Surviving are 3 sons, Norman, Jerry, and Paul; 2 daughters, Viola Huffman and Patsy Lester; 18 grandchildren; and 13 great-grandchildren.

LENNIE E. HOOVER, 103, of Pasadena, Calif., died Feb. 2 in Duarte, Calif. Funeral services were conducted by Rev. Virgil Rayborn. Interment was in Pasadena. He is survived by 2 sons, Rev. Virgil and Edward M.; 2 daughters, Maxine Milligan and Vivian Hoover; 11 grandchildren; 17 great-grandchildren; 4 great-great-grandchildren; and 1 sister.

MORRIS JOHNSON, 99, died Mar. 16 in Colorado Springs, Colo. Funeral services were conducted by Revs. Norman Oke, Clarence Bowman, and Bill Coulter. Survivors include 1 daughter, Linnea Oke; 7 grandchildren; and 10 great-grandchildren.

REV. LESTER L. MEYER, 76, died Apr. 6 in St. Marys, Ohio. Funeral services were conducted by Rev. S. Wayne Smith and Rev. Verl W. Ballmer. Interment was in Celina, Ohio. Rev. Meyer pastored churches in Ohio, starting nine home mission churches. He is survived by his wife, Ruth M. (Jackson); one son, Robert F.; five sisters; and five brothers.

DR. RONALD J. PARSONS, 52, died Mar. 8 in Grove City, Pa. Funeral services were conducted by Rev. John L. Dunlap, Jr., and Rev. Cloyce Cunningham. Interment was in Wolf Creek Township, Pa. Rev. Parsons earlier pastored Nazarene churches in Missouri and Florida. He is survived by his wife, Harriet (Dunning); one son, James; two daughters, Mrs. Craig (Deborah) West and Lois Ann; his mother; and one sister.

REV. MELVIN D. STIVERSON, 60, died Mar. 30 in Cincinnati, Ohio. Funeral services were conducted by District Superintendent Harold Graves and Rev. Roy Wells. Rev. Stiverson pastored churches in Ohio. He is survived by his wife, Esther; two sons, Russell and Mark; one daughter, Bonnie Weir; and five grandchildren.

REV. THURLOW W. STOFER, 89, died Mar. 22 in Indianapolis, Ind. Funeral services were conducted by Rev. Michael Brown. Interment was in Knox, Ind. Rev. Stofer pastored several churches in Indiana and

# NEWS OF RELIGION

**HEIGHTENED RELIGIOUS INTEREST OFFERS CHURCHES OPPORTUNITY.** The "giant paradox" of religious activity increasing while moral standards continue to decline offers American churches a great opportunity, George Gallup says. Gallup told approximately 600 participants at the Christian Life Commission Seminar on Christian Citizenship 1984, the Gallup polls consistently show interest in religion and church attendance has increased significantly in the past decade.

"However, we also find there is very little difference in the views of the church and the unchurched in many moral matters," he explained. "Eight of 10 Americans claim to be Christians—only one-half can identify who preached the Sermon on the Mount and the majority could not name even half of the Ten Commandments." But among the 12 percent of the population that Gallup defines as "deeply committed" to Christianity, the polls show moral standards are significantly higher.

"These findings should set the agenda for churches in the 1980s," Gallup said. "The churches urgently need to take advantage of the increased interest in religion to move the people from the 'church' category to the 'deeply committed' category."

Among his suggestions were: the organization of small Bible study groups with trained leaders; structured programs to help individuals with their prayer life; "thinking small" by building small support groups for prayer and Bible study, and dramatically increasing religious education programs. Failure by Christian churches to respond to the increased religious interest could mean other religions, including cults, could fill the void, he warned.

"The majority of Americans believe in a living, indwelling Christ, as opposed to a historical Christ; most homes have at least one Bible . . . and most have more confidence in the church than any other public institution," Gallup said. □

**CHERNENKO SEEN AS CONTINUING MASSIVE ANTIRELIGIOUS CAMPAIGN.** New Soviet leader, Konstantin Ustinovich Chernenko—"Brezhnev's briefcase bearer," as one European leader has described him—will continue a massive propaganda campaign against religion in the Soviet Union now that he has taken power. That prediction has come from Brother Andrew's organization, Open Doors, following Chernenko's appointment.

"Chernenko's area of responsibility has tended to be propaganda," said an Open Doors spokesperson. "In 1983 he made sweeping calls for a 'large-scale counteroffensive propaganda campaign,' not only within the country but internationally as well. . . . So one must expect that the massive antireligious campaign of 1983 will be continued at least through propaganda." □

**MALAGASY BIBLE SOCIETY TO CELEBRATE 150 YEARS OF AFRICA'S FIRST LOCALLY PRODUCED BIBLE.** The first Bible produced in Africa was the Malagasy Bible. It was printed on a primitive hand press in Tananarive in 1835. But it became a banned book almost at once. Queen Ranavalona feared the influence of those who brought its message to her island nation, known also as Madagascar.

For over 25 years, American Bible Society archives reveal, the few copies were secreted in remote caves that once served as primitive hospitals for those with smallpox. Small bands of believers went to the caves by night, and they studied the Bible and held worship services by torchlight.

When the queen died in 1861, the ban on Christianity was lifted. It was found that the faithful band had grown to almost 100,000 people, despite the years of oppression.

The Scriptures are now freely circulated in Malagasy, which has over 3 million Christians. The Bible Society is making plans to celebrate next year, a century and a half of the Bible in their own language. □

## "Showers of Blessing" PROGRAM SCHEDULE

May 27  
"The Power of Christ"

June 3  
"Jesus Gives Rest"

by W. E. McCumber, speaker



served as business manager at Olivet Nazarene College. There are no immediate family survivors.

RETHA ANN WRIGHT, 93, died Feb. 8 in College Place, Wash. Funeral services were conducted in Walla Walla, Wash., by Rev. Gordon E. Blackburn. She is survived by 2 sons, George and Everett; 2 daughters, Alta (Mrs. Leon) Ammon and Alice Gorsky; 14 grandchildren; 32 great-grandchildren; 3 brothers; and 2 sisters.

JOHN C. ZELL, 91, died Mar. 13 in Weatherford, Tex. Funeral services were conducted by Rev. R. E. Zell and Rev. Earl Harris. Surviving are 1 son, Rev. R. E.; 2 daughters, Minnie Sharp and Ina Barton; 11 grandchildren; 14 great-grandchildren; 6 great-great-grandchildren; and 1 sister.

#### BIRTHS

to GORDON AND WANDA (BRENNER) BOWEN, York Haven, Pa., a boy, Jonathan David, Feb. 16  
to REV. DALE AND TRACY (HARVEY) GIBSON, Butte, Mont., a girl, Stormie Gale, Mar. 28

to MARV AND VICKY (SHEFFIELD) PETERS, Homer, Alaska, a boy, Andrew Sheffield, Feb. 2  
to ROB AND DEBRA (BROKAW) SOULIA, Mission, Kans., a girl, Keri Ann, Feb. 12  
to DAVID AND JOYCE (CAMPBELL) STARLING, Overland Park, Kans., a boy, Jordan David, Jan. 27  
to REV. DAVID AND PAMELA (HUGHES) SULLIVAN, Charleston, W.Va., a boy, Jeremy David, Apr. 4  
to TIMOTHY AND LAURENA (READ) TOLBERT, Woodland, Wash., a boy, Joseph Timothy, Jan. 17  
to JEFF AND JOAN (QUANSTROM) WOOD, Grand Rapids, Mich., a boy, Jonathan Allen, Mar. 3

#### ADOPTIONS

by STEVE AND PAM RITTER, Brownstown, Ind., a girl, Bradie Sue, born Mar. 12, 1984, adopted Mar. 26

#### MARRIAGES

JUANITA KAY HAWK and ANTHONY L. TIONA at Lake Worth, Fla., Mar. 31

PAULA J. HARRIS and TIMOTHY R. HAWK at Lake Worth, Fla., Apr. 1

CHARLOTTE ANN PICKENPAUGH and LT. ROBERT D. HOLTER, JR., at Pensacola, Fla., Dec. 17

#### CORRECTION

The obituary for Rev. Mrs. Ruth E. Wilkerson Jones, which appeared in the March 15 issue, omitted the names of these surviving children: Richard M. Jones and Janette Williams.

#### DIRECTORIES

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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.

**The older I get, the more I think of the future, which I expect to spend in heaven—pearly gates, streets of gold, many mansions, no night there, and all that good stuff. Best of all will be the presence of our Lord.**

I recently read that our belief that we will be reunited with loved ones who have "gone on before" and that we will "know as we are known" is from the pen of hymn writers and has little or no justification in Scripture.

**What can you say—or quote—to give reassurance to our hope that we will have fellowship with Christian friends through eternity?**

I cannot "prove" that we will recognize and fellowship with family members and friends in heaven. However, such passages as Luke 16:23, 1 Thessalonians 2:17-20, and 1 Corinthians 13:12 certainly encourage me in that direction.

D. L. Moody said that we know each other here and we will surely have as much sense in heaven!

**I have heard two different interpretations of the meaning of "falling away" in 2 Thessalonians 2:3. The more popular view is that it means a state of widespread apostasy; some believe it refers to the rapture. The NIV, however, uses the phrase, "until the rebellion occurs"; that doesn't sound much like apostasy or the rapture. Could you comment on this?**

The word used in Greek is *apostasia*, from which we get *apostasy*. The context here would, it seems to me, support the idea of rebellion, a meaning the word often carries. However, apostasy and rebellion can be closely related, if those who revolt against God are people who once acknowledged the true God. William Neil's comment is very appropriate—"a widespread and violent defiance of the authority of God." Leading that defi-

ance will be the anti-Christ, "the man of sin," who becomes the god of his deluded followers. He will be doomed by the coming of Christ.

Given the whole range of New Testament teaching on this matter, I don't think we need to choose too precisely between the meanings of falling away from biblical Christianity and rebellion against God. They go together and the term used in this scripture can apply to both. I don't think it refers to the rapture.

**The story of Naaman's healing in 2 Kings 5 has always thrilled my heart. One detail puzzles me, however. Since Naaman "was a leper," why was he traveling with "servants" and "all his company"? I thought lepers had to be isolated.**

Naaman was a leper, but he was also a Syrian. The laws pertaining to the isolation, cleansing, and reentry into society of lepers to which you refer were given to Israel, not to Syria.

Some have thought Elisha's refusal to approach and touch Naaman was a rebuke for his presumption in not isolating himself (vv. 10-11). However, it makes better sense to see the prophet's behavior as a rebuke to Naaman's pride, his leprosy of the spirit.

**I've never read in the Bible where Christians' or saints' spirits would leave their bodies, travel someplace, and come back into their bodies. I know that some people die and their spirits leave their bodies and they come back to life, but that is a different thing.**

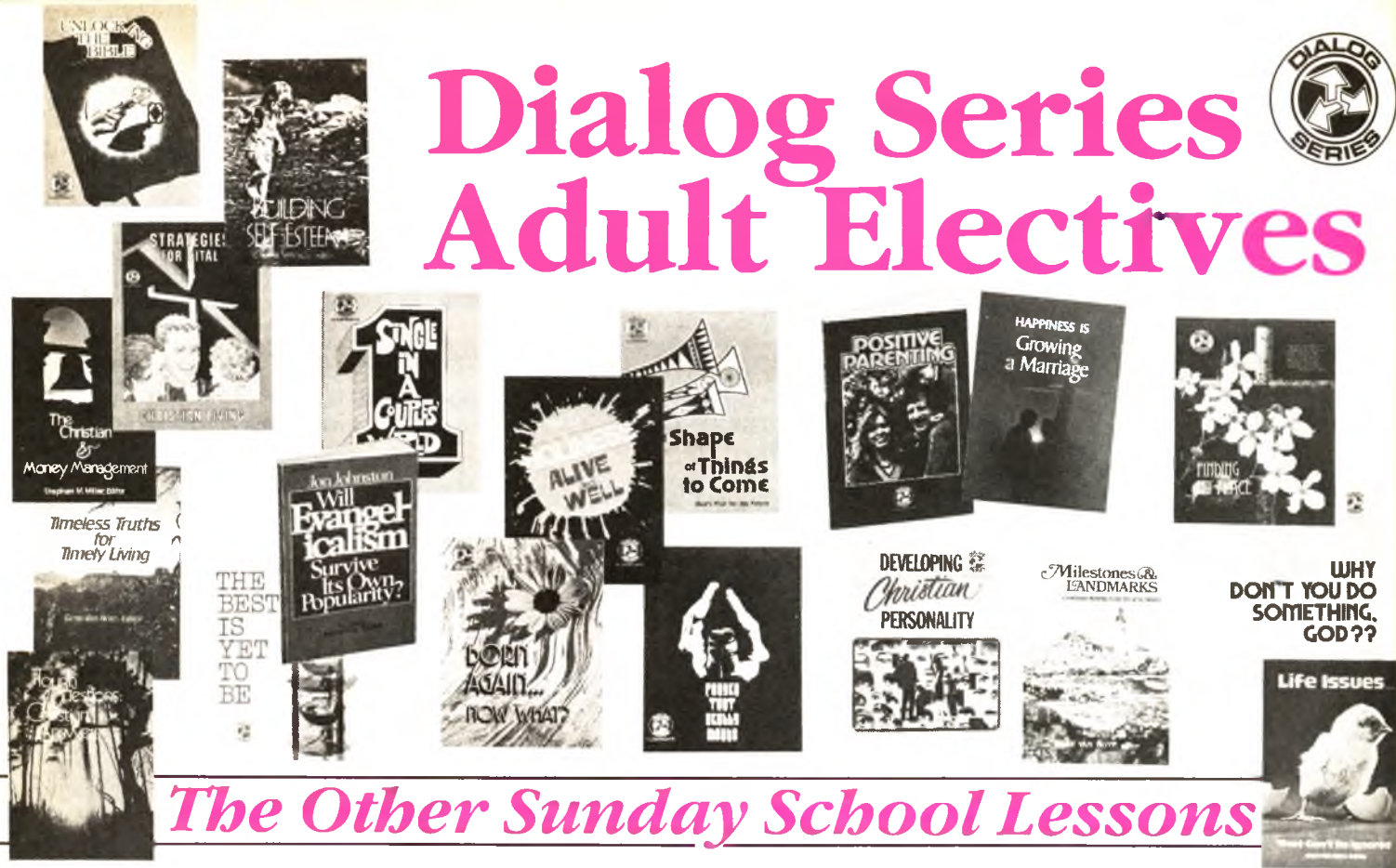
Paul speaks of being "caught up into paradise" and says, "whether in the body or apart from the body I do not know, God knows" (2 Corinthians 12:2-5).

That's all I can say of those who claim to have left their bodies to travel elsewhere—"I do not know, God knows."

What I do know is this—if what they claim to see, hear, or otherwise experience is contrary to Scripture, their "trip" was useless. I don't envy their experiences, nor would I encourage anyone to seek or experiment with such "trips."



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# THE CHURCH SCENE



Sunday, January 29, 1984, the **Brooklyn Miller Memorial Church** burned the mortgage, having paid off the church indebtedness early. The celebration filled the 1,100-seat sanctuary.

Participating in the ceremony were Dr. Clarence Jacobs, pastor; Sister I. Stoute, chairperson of the trustees; Rev. Dallas Mucci, district superintendent; and both former and present church board members. □

The **Corning, Calif., church** had a special potluck dinner, March 4, honoring its members who were born around the turn of the century. The theme was "Reminiscing Through the Years." Nearly 100 people were present for the event. Members who were honored were Margaret Emig, born August 9, 1900; Florence Clary, July 24, 1898; Opal Jones, July 18, 1900; Nelson Rhodes, July 1898, and Edna Rhodes, August 31, 1899; Julia Hood, June 4, 1904; and Clarence Hood, April 17, 1888. Each was presented a wooden

plaque with a colored personal photo and a metal plate stating name, birth date, and the theme and date of the celebration.

Debbie and Richard Sandidge, and Sharon Gerfen and Sherry Calloway were leaders in planning the event. Rev. Gerald Bell is the pastor. □



Newport, Ky., **First Church** celebrated its 75th anniversary April 1. Rev. Jack Stone, former pastor, brought the morning message. Dr. John May, district superintendent and former pastor, took part in the service. The Dole Singers from Lawrenceburg, Ind., brought special music. Seven ladies were present who joined the church in 1924. Pictured are 23 people who joined or attended over 50 years ago. Former quartets, trios, and duets sang in the afternoon service, and a concert was given by the Dole Singers. Dr. Donald Peal is the present pastor.

## MEMO

to church board members:

What is your church doing to help your pastor proclaim God's timeless Truth to today's society? He may have learned the process during the time of his formal education, but today's communication channels continue to change.

What ways can you help? One way might be for your church to provide an amount in the annual budget for the full reimbursement of your pastor's *continuing education expenses*. This provision would enable him to purchase books or attend seminars or classes dealing with various aspects of ministry. You would be reassured to know your doctor had just attended a seminar on how to treat your particular physical need. Are your spiritual needs any less important?

By the way, continuing education reimbursements should be considered an expense of the local church, rather than a part of the pastor's salary.

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# WILCON II

## March 20-23, 1984

The 1984 WILCON IIs began March 20-23 at Trevecca Nazarene College. "Celebrating Christian Wholeness," the theme of the conferences, was evident in every aspect: from the opening keynote address, the music, workshops and seminars, devotional moments, counseling sessions, recreational periods, to the closing inspirational banquet.

After registration on Tuesday the first general meeting convened at 7 P.M. Prior to the service, a male quartet from TNC gave a miniconcert (Picture No. 1). Mrs. Faye Stowe, chairman of WILCON II (No. 2), opened the conference and a trio composed of Paulette Woods, Alice Johnson, and Genell Johnson (No. 3) introduced the theme song, "Celebrating Wholeness," written by Marie Price. Dr. Orville W. Jenkins was the keynote speaker. He and Mrs. Jenkins shared in a dialogue (No. 4) just prior to his address.

The three days of fellowship were enlivened with accents of banners, posters, and art pieces. "Walking in His Steps," a banner made by Fred DePasquale especially for this conference (No. 5) served as a gentle reminder to the ladies at the two noon meals. Barbara Duffy from the Missouri District furthered the idea with ceramic shoes (No. 6), which she made and painted for the occasion. The special WILCON II napkins used in the conference were made in the California workshop of Dick Willis (No. 7).

Seminars and workshops are a vital part of the learning experiences planned for these meetings. Mrs. Esther Lewis shared in the seminar "These Are My Children" (No. 8) at Trevecca. Laughter, recognized as a part of physical and emotional wholeness, was provided by Mark Reighard with his comedic piano-monologue routine (No. 9).

Paul and Jan Thomas who so ably presented "The Sun Never Sets in the Morning," the life of Phineas Bresee, to PALCON II, are dramatizing the life of Fanny Crosby for the WILCON IIs. This was another highlight at TNC and will be for the remaining conferences. Jessica Thomas plays the part of the young Fanny Crosby; her mother, Jan, takes the role of the adult woman (Nos. 10 and 11).

Mrs. Barbara Daniels (No. 12), speaker for the final banquet, Friday noon, presented one last challenge to the ministers' (pastors', evangelists', missionaries', teachers'/administrators') wives to celebrate wholeness in their areas of Kingdom work.

**The next seven exciting WILCON IIs are scheduled:**

- Bethany Nazarene College—May 29—June 1**
- Mount Vernon Nazarene College—June 5-8**
- Northwest Nazarene College—June 12-15**
- Olivet Nazarene College—June 19-22**
- Eastern Nazarene College—June 26-29**
- Mid-America Nazarene College—July 10-13**
- Point Loma Nazarene College—July 24-27**







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