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MAY 15, 1988

HERALD OF HOLINESS



— THE —
WESLEYAN
HERITAGE

CHURCH OF THE NAZARENE

HOLINESS UNTO THE LORD



JERALD D. JOHNSON
General Superintendent

If I don't stop buying books," a woman confided to a friend, "I'll be in debt to the publishing house for the rest of my life."

Then she added, "But I'm going to keep on buying."

Not a bad idea, for lots of good reasons. All of us in the Church of the Nazarene are in deep debt to the Nazarene Publishing House for the

high quality holiness literature it has provided for us across the years under the leadership of Bud Lunn.

The future of holiness publishing is just as bright with Bob Foster at the controls. The church is assured of a wealth of holiness literature for years to come. At the top of this list are the six volumes called *Great Holiness Classics*. Three are available; the final three volumes will soon be published. Every Nazarene home could profitably own all six as a silent witness to its faith and have them readily available for devotional reading.

This publishing emphasis that reinforces the cardinal doctrine of our church underscores the historic importance of our mission as a church. From the beginning holiness has been the recurring theme proclaimed from our pulpits. Unofficially the great gospel song "Holiness unto the Lord" has become our denominational theme song. Our ministers are trained to be holiness preachers; our institutions to be holiness schools. Our denominational paper "heralds" holiness. We declare loyalty to our doctrinal distinctives through the printed page.

This commitment to preserve and promote holiness

through the printed page is in keeping with our Wesleyan heritage. John and Charles Wesley clearly were aware of the power of the published word. Charles' most lasting contribution was through his hymns. John, though he was busy traveling, preaching, and overseeing a variety of compassionate ministries, found time to write. Even now, more than 200 years later, no one can fully understand Wesleyanism and ignore the products of their busy pens.

Too often, however, one hears that it's been a long time since someone has been genuinely sanctified and has testified clearly to such an experience in a specific local church. Laymen have been heard to say that it has been quite a while since the message has been clearly proclaimed from their pulpit. If this is true, then the time will soon come when holiness and holy living, as we have historically taught and preached them, will be relegated to the archives of the church—a sentimental remembrance only.

It is also true that if this happens it will be only a matter of time until worldly attitudes and conduct infiltrate the church. In fact, there are signs that, in some instances, this may already be happening. Should that occur, the church will be deprived of Spirit-filled and Spirit-empowered Christians who can assure the church's growth and influence in a pagan world.

But it need not happen!

May this renewed surge of holiness literature be a challenge to our entire denomination to bring holiness and holy living to their rightful place—"front and center" in all our churches. It may be that this is the best way to stem the tide of sin and questionable practices that are attacking so many of our fellowships. It could also bring a new surge of power and strength to the church, precipitating the revival for which so many of us are praying.

It's true: "Holiness unto the Lord" has been, is now, and must forever be, "our watchword and song." **H**

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"The Brand from the Burning." Rescue of John Wesley from the fire in the Epworth rectory.

THE FUEL AND THE FLAME



Below an early portrait of John Wesley is the picture of a burning house. It bears the legend: "Is not this a brand plucked out of the fire?" Never were the words of a prophet more fittingly echoed. For none who witnessed that dramatic scene of a boy literally snatched from the blazing Epworth rectory could have guessed that, in due course, he would himself become a firebrand, one who would spread the sacred flame of revival throughout two continents and far beyond.

Small wonder that his poet-brother was later moved to write his eloquent tribute to such a work of God:

*See how great a flame aspires,
Kindled by a spark of grace!
Jesus' love the nations fires,
Sets the kingdoms on a blaze.
To bring fire on earth He came;
Kindled in some hearts it is:
O that all might catch the flame,
All partake the glorious bliss!*

Surely our own hearts must be moved to cry, "O God, do it again!" But perhaps, after these two and a half centuries, we would best pay our personal tribute by vowing to do our utmost, by God's help, to make our prayer a reality, and this is most likely to be achieved if we link our endeavour to some understanding of what led up to this historic revival. As a first step we might ask ourselves the question, "Where did it all begin?" In replying some have pointed to a room in Aldersgate Street, and there are some grounds for this view since, without doubt, it was there that the flash point occurred. But to mark the

true beginning we must go much further back, back indeed to the point where, to repeat Charles Wesley's phrase, this fire on earth was "Kindled by a spark of grace." For as with every true revival this was born in the heart of God.

Nevertheless, no revival can be explained without recognising the human element. Indeed, to some extent, it is the human agent who determines the particular characteristics of that revival. This was very much the case in the move of God through Wesley. It bears his unmistakable stamp, and it does so because it sprang out of his clear awareness of the way in which God works in revival. Wesley saw that not only is God the God of revival. He is also the God of variety. This is why no two revivals are identical, and the reason for this is that no two periods are identical.

But God is always contemporary, and because He is, He always has both a *man* and a *plan* for the times. Just such a man was John Wesley. He was able to minister so effectively to the men of his day because he saw the need of his day. Moreover, he saw what had given rise to that need: he saw a church so spiritually weak and effete that it was utterly powerless to reach society beyond its borders; in fact it was very near to becoming a mirror of that society.

And how did Wesley set about coping with the need? What was the nature of his plan? Let it be said at once that there was nothing essentially new about it. Wesley was no mere innovator. For one thing, his message was as old as the New Testament, and his method appeared to some to be new only because it had been for so long neglected by the church of the day. No, his plan succeeded because it followed the pattern laid down in that same New Testament. It has been aptly described as the technique of the theologian-evangelist.

No technique was more greatly needed than this in the England of the 18th century. By then theology had degenerated into little more than a truth-system: it was becoming increasingly bound within a theoretical strait-jacket; consequently, to the man in the street, the truth of God had become largely meaningless and pointless. Wesley gave it point, and was able to do so by reason of his singular genius for making profound truth plain to plain people. But he sharp-

ened the truth still further by applying it not only personally, but universally. He proclaimed a gospel that could save *any* man, and *all* men. Again it was Charles who sounded out the truth in song:

*Grace is flowing like a river;
Millions there have been supplied;
Still it flows as fresh as ever
From the Saviour's wounded side:
None need perish;
All may live, for Christ has died.*

Nor is this technique of the theologian-evangelist less needed today. Two hundred and fifty years ago theology had become little more than a lifeless form; today, in certain sections of the church, even among evangelicals, theology is being virtually discounted. In drawing attention to this, Dr. John Stott has quoted a contemporary leader of the charismatic persuasion as saying, "What is needed is not doctrine but experience." Now no Christian leader could have been more of an experiential theologian than John Wesley, but he would have stoutly repudiated such a mistaken notion as that expressed above. He would have agreed wholeheartedly with John Stott's laconic comment that experience minus doctrine produces Christians who are "keen, but clueless." They may have some semblance of fire, but they lack the fuel to feed it, with the inevitable result that some so-called revivals die down almost as quickly as they flare up. Not so the Wesleyan Revival. It not only spread, it endured because the human agent God used was a true son of Paul. Like his apostolic mentor, Wesley was an evangelist who preached sound doctrine. He not only proclaimed it in the marketplace; he expounded it in the meeting place. Moreover, he wrote it as well as spoke it and, for good measure, inspired his brother Charles to set it to music.

But Wesley was more than a "folk-theologian," and more than an "experiential theologian"; he was first and foremost a *biblical* theologian, a fact that figures so prominently in his writings. Dr. Sangster has rightly observed that, for Wesley, the Bible was not merely the first among books, it was in a category by itself and its authority was therefore decisive. Said Wesley, "The Scriptures are the touchstone whereby Christians examine all, real or supposed revelations. In all cases they appeal to the law and to the



John Wesley the field preacher.

testimony, and try every spirit thereby." In this, as in many other respects, Wesley anticipated a later day, not least our own, with its renewed emphasis upon biblical theology.

But finally, no true assessment of the Wesleyan Revival can be reached without recognising the fact that its genesis was due to more than an emphasis upon biblical doctrine, as such. None knew better than Wesley that before the truth can "set the kingdoms on a blaze" it must itself catch fire; and this happens not by some kind of spontaneous combustion but by a "spark of grace"—which is what happened within that room in Aldersgate Street. While Wesley listened to the reading of Luther's Preface to the Epistle to the Romans, the Spirit of God, in that climactic hour, set fire to the Word of God; it then burned its way into the heart of a man of God, and the revival was born.

Thank God, the work goes on, and ours is the privilege of having a part in it. Yet those who are most deeply involved would be the first to acknowledge the need for the sacred flame to burn yet more fervently and widely in this day of appalling need. But this will not be unless, and until, God can find firebrands enough to match the need. May we, by the grace of God, ever seek to be numbered among that elect company. **H**

BY SYDNEY MARTIN

A Nazarene elder—preacher, teacher, and author—who resides in Twechar, Scotland.

WARM HEARTS/REVIVAL FIRES

I walked today where Wesley walked
And thought it hallowed ground;
It seemed I heard his voice and saw
The people thronged around;
I caught the fervent message
That had gripped the common man
And lit the fires of revival
All across the land:
"Let me commend my Savior to you,"
The impassioned plea
That shook established rituals
And changed all history.*

*Where ancient abbeys moulder
And cathedrals tower high,
A thousand simple spires
Lift a finger toward the sky
In mute but mighty witness
To the joyous army formed
Underneath a holy standard . . .
And my heart is strangely warmed.*

—E. RUTH GLOVER
Lake Elsinore, California

*Chester, Wales

WESLEY'S WISDOM

He was willing to innovate when convinced of the wisdom of doing so.

BY BRIAN L. FARMER

Pastor of the Paisley, Scotland, Church of the Nazarene.

John Wesley should not be idolized. John Wesley had his "blind spots" and bore his share of the ignorance and misunderstandings of his time; he, too, was a man of like passions and limitations as are we all. He was not perfect in every detail nor wise in every particular, but the broad brush strokes of his attitude and action show him to have been lavishly blessed with the endowment of Solomon.

This eye to the main chance for God's glory can be seen repeatedly in the way Wesley allowed himself and his cause to be carried on the high tide of current circumstances, his own theological thought and organisational innovation.

Having become aware and assured of God's saving grace in 1738, Wesley became acutely aware of the great mass of mainly lower class Englishmen largely untouched by the established church. He had not been totally unmoved by the plight of these people prior to that date, as his systematic visits to prisons, almshouses, and the like testified. But not long after his own "heartwarming experience," he found himself considering ways, even novel ways, whereby the populace might be effectively reached with the gospel that had come to mean so much to him.

Wesley preaching on his father's tomb in Epworth churchyard.



It has been said that Wesley looked at the world much as David looked at Goliath—it could be conquered. Some of the methods that had to be adopted, however, did not come easily to Wesley. He did not take readily to his colleague Whitefield's strategy of open-air preaching, addressing in the fields those who would not be found in a church. But, said Wesley, he "submitted to be more vile," upon observing the success of the method his friend had pioneered.

The wisdom of flexibility in the face of unalterable factual circumstance is here demonstrated. He was willing to innovate when convinced of the wisdom of doing so. The Aldersgate Street experience seemed to include the transference of the control of Wesley's life from himself to the Lord God. In the words of Garth Lean, he became "insensibly led without previous plan or design. . . . The secret was that this most reasonable of men was now ready to yield himself to such leading" (*Strangely Warmed: The Amazing Life of John Wesley*; Tyndale House Publishers Inc., Wheaton, Ill., 1979, p. 45). All this is evidence of a massive wisdom by which so much was lastingly accomplished in the Wesley century.

It was not, however, just Wesley's mastery of the art of the possible in society which was so impressive, but also his personal development of theological thought was wisely ordered.

There was undoubtedly much unhappiness among 18th-century English people. Life was hard for many, poverty was grinding, and many sought unreal respite in the gin parlours. Wesley preached that happiness was in knowing God as the Source of present as well as eternal happiness!

He seemed to foresee that the success of his movement under God would necessitate an army of lay preachers so, whatever might have been his previous understanding about "apostolic succession," he said of layman Thomas Maxfield's preaching: "It is the Lord's doing. What am I that I should oppose God?" He saw the hand of God in an area where he had not hitherto expected to find it—in the success of unordained ministers preaching the Word—and was ready to acknowledge the leading of the Lord.

Wesley adopted a similar pragmatic course in dealing with "pentecostal"

The Unpretentious MRS. TURNER

expressions, refusing to encourage or discourage them. He declared: "From this time, I trust, we shall all suffer God to carry on his own work in the way that pleaseth him."

A similar flexibility of approach is seen when he states in 1788: "The Methodists alone do not insist on your holding this opinion or that opinion: but to think and let think. Neither do they impose any particular mode of worship, but you may continue to worship in your former way, be it what it may." And when Wesley's nephew, Samuel, became a Catholic at the age of 18, it is interesting to note how Uncle John counseled him. He wrote: "I care not who is head of the church, provided you be a Christian. . . . My dear Sammy, your first point is to repent and believe the Gospel . . . and then, if you have no better work, I will talk to you of transubstantiation and purgatory. . . ."

There is much wisdom here. From the theological framework of the creeds to which Wesley held with unshakable firmness, he selected for emphasis those truths that in his view most immediately needed to be heard and understood.

Impressive also were the ways in which Wesley organized the Methodists so as to conserve the fruits of his evangelical labours. He has been seen as autocratic by some. There was something of this about Wesley, but probably by design. There is no sense really in which the leader of a spiritual revolution can be *elected*. Such a leader only emerges by personal commitment to the cause he espouses, and then *he must lead*—at least for a time. More of Wesley's organisational wisdom is seen in his great concern for "connection" if converts were to be established in the faith and to learn the way of holiness. So he arranged his "societies" with perhaps 100 or so people, and his "class meetings" with as few as 12.

Wesley, it is said, could talk people round to his own point of view, probably because of the inherent *rightness* of his point of view most of the time. He did maintain though, with some insistence, that he positively welcomed the criticisms of his colleagues.

Certainly, seen from today's vantage point the ways of Wesley were ordered by a timeless wisdom that might give us direction as we look towards the 21st century with the message of scriptural holiness in our hands. **H**

In the name of Jesus of Nazareth, arise, and believe, and thou shalt be healed of all thy infirmities." This was the message God was impressing upon Mrs. Turner to give to Charles Wesley. Charles was then convalescing in the home of her brother, Mr. Bray, where she also resided and assisted in his care.

Strongly objecting to relaying these words, she sought out Bray and tearfully told him the story. Then she said, "I am a poor, weak, sinful creature. Should I go to a minister?"

After prayer and encouragement from her brother, she retired for private prayer. After that she had enough courage to stand on the stairs leading to Charles' room and deliver the message; she was unable to face the esteemed clergyman face to face.

Charles, ill with pleurisy, was resting peacefully when he heard her voice. Thinking it was a friend of his, a Mrs. Musgrave, speaking, he wondered how it had occurred to her to say these words. "The words struck me from the heart, I sighed, and said within myself, 'O that Christ would speak thus to me!'"

Reflecting on these words, he rang a call bell and asked for Mrs. Musgrave to come to him. Mrs. Turner came, saying that Mrs. Musgrave was not there. "My heart sunk within me at the word; and I hoped it might be Christ indeed." Sending her a second time to inquire, he felt his heart palpitating, and said fearfully, "I believe! I believe!"

Returning to Charles' room, Mrs. Turner told him that it was she who had spoken the words, but the words were Christ's. "He commanded me to say them; and so constrained me, that I could not forbear."

After she left the room he rose from his bed and read some scripture, then called for Mr. Bray. When Bray entered the room, the invalid-guest asked him if he thought that he now believed. Bray told him he shouldn't doubt it, then requested to have prayer with him. "But first, I will read what I have casually opened upon: 'Blessed is the man whose transgression is forgiven, whose sin is covered. . . .'"

Charles still felt inclined not to believe, but said, "The Spirit of God strove with my own, and the evil spirit, till by degrees he chased away the darkness of my unbelief. I found myself convinced, I knew not how nor when." At this point his faith was so weak that he said of himself, "I held the Saviour with a trembling hand."

At last he was able to throw aside false teachings and his own belief that he would be saved because he had "used" his "best endeavours to serve God," and join with Luther's teachings that salvation is brought about by faith in Christ alone.

It was Sunday, May 21, 1738, that Mrs. Turner obeyed God's leading in speaking to Charles. Though hesitant to undertake the task, she doubtless did so because she loved Christ above all things. She said she was ready to die ". . . for I know all my sins are blotted out; the handwriting that was against me is taken out of the way, and nailed to the cross. He has saved me by his death; he has washed me with his blood; he has hid me in his wounds. I have peace in him, and rejoice with joy unspeakable and full of glory."

Not only did Charles find forgiveness, his health improved so that by the end of the month he was able to be out in the community and attend church.

Arise, believe, and be healed were God's words to the penitent sinner; words spoken by an uneducated person who loved her Savior. **H**

BY RUTH E. SHEETS

Psychiatric nurse with the University of California Medical Center in San Diego, California.



Rev. John Wesley and his friends at Oxford

From the painting by Marshall Claxton

Fire from Heaven

In his *Journal* for May 24, 1738, John Wesley wrote the now-famous words: "I felt my heart strangely warmed." He had been attending a Wednesday evening fellowship meeting in a house in Aldersgate Street in London. There were many such weekly gatherings in London and elsewhere in England in those days. As the spiritual life and witness of the established Church of England had become less and less effective, these meetings had sprung up for the cultivation of the spiritual life.

At the meeting attended by John Wesley the selected study for that evening was Martin Luther's "Preface" to his commentary on Romans. While this "Preface," dealing with the nature of saving faith, was being read, John felt his heart being warmed by spiritual fire, and there came to him the joyous assurance that his sins were forgiven. Three days earlier, on May 21, something very similar had happened to his younger brother, Charles. Charles' experience came on Whit Sunday so what happened to the Wesley brothers on that memorable weekend can be termed their Whitsun awakening. Two hundred and fifty years later we are celebrating those two events. What happened to John and Charles Wesley on that occasion was to have widespread and long-lasting spiritual repercussions.

The Wesley story, however, begins earlier than 1738. About 100 miles north of London, on the east side of

England, lies the flat country of Lincolnshire. Dotted across that country are scores of villages, and one of them was destined to become world-famous—Epworth. To Epworth parish, in 1696, came a new rector, the Reverend Samuel Wesley, with his wife, Susanna; their eldest child, Samuel Jr.; and three other young children. Fifteen more children were born after the family came to Epworth, but out of a total of 19 children, only 10 survived—7 girls and 3 boys. John, the 15th child, born June 17, 1703, and Charles, the 18th child, born December 18, 1707, were to bring lasting fame to that Lincolnshire village.

The Wesley home was a happy one in spite of poverty. Samuel Wesley found it difficult to feed and clothe his large family, but in his wife, Su-

sanna, he had one of the most gifted and capable mothers and homemakers to be found in history. The daughter of the popular and scholarly Puritan preacher, Dr. Samuel Annesley, Susanna Wesley was industrious, disciplined, imaginative, widely read, and highly intelligent. She ran her home and family with firm gentleness, fervent piety, and protective love. All her children received their elementary education at her kitchen table, and so thorough was her teaching that the three boys, Samuel, John, and Charles, were academically ready to go straight from their mother's instructions to two of the best public schools in England. All the later emphasis on practical Christianity and sincere devotion to God that characterised the Wesleys' "Methodism" had been instilled into them in their Epworth home.

After public school, John and Charles went to Oxford University where they distinguished themselves as scholars of remarkable ability. Both felt the call of God to prepare for the ministry, and were ordained, as their father and elder brother had been, into the ministry of the Church of England. From 1727 to 1729 John returned to Epworth parish to assist his elderly father. When he went back to Oxford, he found that Charles had formed a small group of devout undergraduates. They met regularly to pray and study the Scriptures, and John joined them and became their leader. Quite soon their orderly way of



living, their absence from the ale houses and general frivolity of university life, and their regular attendance at religious services made them conspicuous in Oxford's quadrangles.

They were laughed at and scoffed at on account of their religious zeal, and their methodical rules for daily living earned them the nickname "Methodists." This title they later adopted, and Oxford "Methodism" was to be the beginning of a great spiritual revival. The founder of this "Methodist" group was Charles Wesley, so he must be remembered as the first Methodist.

In April 1735 both brothers returned home to Epworth where their father was dying. For 39 years he had laboured faithfully in his parish, and his final words to his sons were to be prophetic. To Charles he said: "Be steady. The Christian faith will surely revive in this kingdom; you shall see it though I shall not." To John he said: "The inward witness, son, the inward witness; that is the proof, the strongest proof, of Christianity."

Later that year John and Charles sailed for the colony of Savannah in Georgia, where Charles was to be employed as secretary to the governor, General Oglethorpe, and John was to be a missionary to the Indians. Charles returned to England one year later and John came back after two years. Their time in Savannah had shown them how much they lacked personal faith, and they returned home spiritually disillusioned.

Early in 1738 they both met a German Moravian preacher, Peter Bohler, and they began to seek God with a new intensity. In their *Journals* for those months, they record how helpful Bohler's spiritual counsel was to them. Charles wrote on April 20 that he had "the satisfaction of once more meeting that man of God, Peter Bohler, by whom (in the hand of the great God), I was, on Sunday 5th March, clearly convinced of unbelief, of the want of that faith whereby alone we are saved."

And then came that memorable Pentecost weekend. Charles was recovering from an illness in the home of a Moravian friend, John Bray. He had been reading Martin Luther's commentary on 2:20, "I waited and prayed," Charles wrote in his *Journal*, "to feel 'who loved *me* and gave Himself for *me*.'" Charles sent for John Bray, who read to him the opening words of Psalm 32. As the truth of

scripture began to grip his heart, Charles records: "The Spirit of God chased away the darkness of my unbelief." Later he read comforting words from Psalm 40 and Isaiah 40, and in that hour, on that Pentecost morning, Charles Wesley knew his sins forgiven. His *Journal* reads: "I now found myself at peace with God. . . . I saw that by faith I stood."

Three days later, on Wednesday, May 24, the great spiritual experience came to John Wesley. As noted earlier, he was attending a meeting in Aldersgate Street in London and heard read Luther's "Preface" to his commentary on Romans. Of that all-important hour he wrote in his *Journal*: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."

"I felt my heart strangely warmed"—the same spiritual experience that had come to his brother Charles three days earlier. Just as Charles had been the first "Methodist" in his founding the Oxford "Holy Club," so he found the Methodist experience of "the warmed heart" before John did. On that Pentecost weekend, God sent His Holy Spirit into the hearts of Charles and John Wesley, and that was to herald the most important spiritual movement in England since the Reformation. Of the first Pentecost it is recorded that "the multitude came together" (Acts 2:6), and it happened all over again when fire fell from heaven upon the Wesley brothers in May 1738. In a matter of months John and Charles were preaching to great gatherings of people all over the four kingdoms of England, Ireland, Scotland, and Wales. The fire that fell on them that Whitsun made them evangelists and sent them out to bring the good news of salvation to a land filled with spiritual darkness.

How wonderfully God blessed and honoured the ministries of the Wesleys! As their father Samuel had predicted, the Christian faith was reviving in England, but this work of God was not welcomed everywhere. Church after church belonging to the Church of England closed their doors firmly against the evangelists, and so God

thrust them out into the highways and the byways. Traveling on horseback in all weathers, in a country where a good road was almost unknown, John and Charles Wesley proclaimed everywhere the glad tidings of salvation, and God was with them. Thousands of sinners were brought to Christ, and John and Charles organised the Methodist Societies to nurture and strengthen the converts through fellowship, prayer, and hearing the Word of God.

For 50 years, while the Wesleys lived, revival fires burned across England, fires that had their beginnings on May 21 and 24, 1738, when the hearts of Charles and John Wesley were spiritually ignited. Many years later in the revival, Charles recorded its progress in a hymn that purposely used the figure of fire. The hymn began:

*See how great a flame aspires,
Kindled by a spark of grace!
Jesus' love the nations fires,
Sets the kingdoms on a blaze.*

The second stanza gives thanks to God for the ongoing work; what began as "a spark of grace" at Whitsun 1738 is now spreading like a prairie fire:

*When He first the work began,
Small and feeble was His day;
Now the word doth swiftly run,
Now it wins its widening way.
More and more it spreads and grows,
Ever mighty to prevail;
Sin's strongholds it now o'erthrows,
Shakes the trembling gates of hell.*

H

BY HERBERT MCGONIGLE

An elder in the Church of the Nazarene and president of British Isles Nazarene College in Manchester, England.

MORNING GLORIES

*The barren desert has
its cactus flowers;
the night sky has
its moon and stars;
Continually alive
in the human heart
Is the divine
starflower of hope . . .*

—JOYCE A. CHANDLER
Long Beach, California

CHARLES WESLEY:

AN APPRECIATION



The conversion of Charles Wesley was equally as momentous and significant as his brother John's. His experience was dramatic, and his enunciation of that experience poetic. John was reasoned, Charles was rapturous. John spoke in measured terms of a heart strangely warmed, Charles sang in ecstasy of a God reconciled.

"I found myself at peace with God, and rejoiced in hope of loving Christ," he excitedly exclaimed to his journal. "I saw that by faith I stood, by the continual support of faith, which kept me from falling, though of myself I am ever sinking into sin . . . yet confident of Christ's protection."

Having found peace with God himself, he began to pray for his brother. O that John should know, should feel his sins forgiven! Charles' prayers were quickly answered. Within three days, on May 24, 1738 in the evening, the miracle was repeated. "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, and parted with prayer. At midnight I gave myself up to Christ . . . and

confessed with joy and surprise, that He was able to do exceeding abundantly for me, above what I can ask or think."

C. S. Lewis was not the first to be "surprised by joy." Charles was almost beside himself with it. Already he was beginning to be "lost in wonder, love, and praise." And, understandably enough, knowing the Wesley family's penchant for poetry, his beautiful bewilderment had already burst the banks of prose. His conversion to Christ sent his poetic powers surging and sweeping through the universal Church.

Charles Wesley was a poet with a problem. The inexpressible demanded expression. His heart was full of Christ and longed its glorious matter to proclaim. But where does one begin? How?

Where shall my wond'ring soul begin?

How shall I all to heav'n aspire?

In full spate the flood of joyful disbelief rolled on from the heart of this amazed man:

And can it be that I should gain

An int'rest in the Saviour's blood!

Died He for me, who caused His pain?

For me, who Him to death pursued?

Amazing love! How can it be

That Thou, my God, shouldst die for me?

A year later he was still enjoying his delicious dilemma. One tongue was woefully insufficient to give Christ the praise He deserved for such a salvation. Charles was gripped by a great longing:

O for a thousand tongues to sing

My great Redeemer's praise.

Of course, Charles Wesley's glorious moment of conversion did not take place in a vacuum. For many years he had been a scholarly seeker—first at Westminster School under the influence of his elder brother, Samuel; later at Oxford University where he founded the "Holy Club." The search intensified as, in 1729, he gladly handed over the leadership to John, another earnest seeker.

The seeker became a finder on Whit Sunday 1738 in the lowly London home of an unlettered mechanic. The search was over. The weary soul had found rest. The prisoner was free. The voyager had come to his desired haven. The wanderer had arrived at his city of habitation, the central point of bliss. Small wonder that he burst out:

Where shall my wond'ring soul begin?

The first edition of the 1780 Hymn Book was "wandering." This seems to be a misprint, for in *Hymns and Sacred Poems*, 1739, where the hymn was first printed, the word is "wond'ring," and later editions of the 1780 Hymn Book correct the mistake of the first edition. Nevertheless there is a fitness in this happy accident. The wandering soul had become a wondering soul. The wanderer had come home. Charles Wesley had found his Lord. And on the 250th anniversary of that event, that is something to celebrate.

Thus, the seeker became a finder, and the finder became a blazing evangelist. He had Good News for "harlots and publicans and thieves." For more than 10 years he rivaled John in the courage and audacity of his evangelism. He traveled the length and breadth of the land preaching the infinite grace of God. He met with all the exciting experiences familiar in the story of his brother.

Contrary to John Wesley's overly modest view of the matter, however, Charles Wesley's chief significance lies in his talent for poetry. He might not have had either body, mind, talents, or grace for leadership, but his conversion

certainly equipped him to enrich and inspire the Church's worship.

To turn the pages of the 1780 Hymn Book is to mark the power and genius of Charles Wesley in every one of the hymns. The wide variety of metre is remarkable. The earlier hymns were sung to formal psalm-tunes and chorales of the Church. But these rigid limits were soon forgotten in bursts of joy and triumph, which required a new form and accent. Here is the unmistakable gospel for all mankind. Here is the confident expression of the power of the Spirit. Here is the outworking of perfect love.

Many tributes have been paid to Charles Wesley by those

who have the right to speak of the man and his work. Let it be sufficient for this appreciation to allow the poet to speak for himself in one of the happiest of his metres:

*In a rapture of joy
My life I employ,
The God of my life to proclaim;
'Tis worth living for, this,
To administer bliss
And salvation in Jesus' name.*

H

BY ALLAN LONGWORTH

Pastor of the Morley, England, Church of the Nazarene.

NAZARENE ROOTS

THE METHODIST SOUL OF THE EARLY NAZARENES

This new denomination is very much like historic Methodism in its doctrine and spirit. Methodism originated in the recognition of the Bible doctrine of the necessity of holiness and the discovery that we are first justified and afterwards sanctified. The 'grand depositum of Methodism' is our 'leading doctrine.' And as the Lord raised up the people called Methodists for the 'spread of scriptural holiness over these lands,' so the same Lord has raised up the people called 'Pentecostal-Nazarenes' for the same mission. No doubt of it. Scratch a real Nazarene, and you will touch an original Methodist; skin a genuine Methodist, and behold a Nazarene."

The writer was Edward F. Walker, long a leading figure in the international holiness movement. Two years after publishing these lines, Walker

was elected a general superintendent of the denomination he had helped to found: the Pentecostal Church of the Nazarene.

As Walker saw it, the Methodist soul of the new church was not confined to its doctrine and spirituality but was reflected elsewhere too. The term "general superintendent" (rather than "bishop") was in keeping with the simpler term "superintendent" that John Wesley had intended the leaders of American Methodism to bear. Similarly, under Bresee the Nazarenes on the West Coast had utilized the term "district superintendent" before Methodists dropped the equivalent "presiding elder" in favor of the Nazarene usage. The major difference in the two denominations lay in church government, for the Nazarene system had abandoned episcopacy in



Edward F. Walker was one of many Nazarenes converted in Methodist revivals.

favor of a "good mixture of Methodism, Presbyterianism, and Congregationalism."

If Walker, who had served as pastor of Presbyterian and Congregational churches, understood the significance of the Methodist soul, his contemporaries probably understood it even better. In 1912, the *Herald of Holiness* devoted a series of articles reporting on the General Conference of the Northern Methodist church meeting in Minneapolis. Nazarene interest in the event was not hard to fathom: The great majority of Nazarenes had themselves been nurtured at Methodist altars. Among them: general superintendents Bresee, Reynolds, Wilson, Williams, and Chapman; editor Haynes; publishers Kinne and McConnell; regional leaders Brown, Jernigan, and Short; evangelists Norberry and Robinson; and a host of others.

H

Sources: *Nazarene Messenger* (April 1, 1909); *Herald of Holiness* (May 15 and 22, 1912).
Photographs: Archives Files.

STAN INGERSOL, Archivist

Lingering influence of the Methodist camp meeting: Nazarenes gather in Pasadena, circa 1911



THE FAITH BARRIER

It would be wrong to assume that John Wesley consciously borrowed from Martin Luther, although Luther's writings were more readily available in Wesley's day than previously. Wesley, it is said, knew Luther as he did Calvin, by careful reading. But Luther did help Wesley to find the one thing he was lacking before May 24, 1738—the saving faith that leads a seeking soul into assured salvation, forgiveness of sins, and peace with God. The last barrier holding John back from personal salvation, the *faith barrier*, remained to be broken. Wesley's heart was still questioning:

*How can a sinner know
His sins on earth forgiv'n?
How can my gracious Saviour show
My name inscribed in heav'n?*

Wesley's missionary experience in Georgia had broken the *High Church* barrier—*sacramentalism* could not save souls or change hearts.

In Georgia, Wesley was almost ensnared by Sophia Hopkey's wiles until piqued by his rigid chaplaincy role and evangelistic ministry to the Indians, the lady married another. Wesley reacted with a sense of destiny: "I plainly felt that had God given me such a retirement [marriage and home in Georgia] with the companion I desired, I should have forgotten the work for which I was born, and have set up my rest in this world." The *romantic* barrier was broken: It would take someone special to share his intensity of pilgrimage and concept of ministry.

Returning to London disillusioned, providential fellowship with Peter Böhler undermined the *worthiness* barrier. It was not necessary to have power and victory over sin, and self-attained righteousness, before God would grant the assurance of His justifi-

fying favour. These would be the fruits and not the foundation of saving faith.

When the Moravian preacher instanced "living witnesses to this instant grace," and four of those who accompanied Böhler to hear Wesley preach testified of the grace they had received, the *historical* barrier gave way. In Wesley's own words: "On my return to England, being in imminent fear of death, and very uneasy on that account, I was strongly convinced the cause of that uneasiness was unbelief. I met Peter Böhler (whom God had prepared for me), and he affirmed true faith in Christ and those fruits inseparably attending it, dominion over sin and constant peace. . . . I was quite amazed, and looked upon it as a new gospel. . . . If this was so, it was clear I had not faith, but I was willing to be convinced of this."

Böhler recorded, in his own words: "I was strongly moved to pray with him, and called on the Redeemer to have mercy on this sinner. Later, I had another affectionate conversation with

John Wesley. He confessed he did not yet possess saving faith. I earnestly begged him not to look for the Saviour's grace as far off and in the future, but to believe it was present, nigh to him, that the heart of Jesus was open, and His love for him was great. He wept bitterly."

The Moravian pastor pressed home his concern in a letter on May 8 urging Wesley, "Delay not to believe." Continuing to preach and awakening many, yet still praying and perplexed, Wesley came to his day of days querying: "When could that faith be his?"

Enter Luther, to remove the last barrier as Wesley unwillingly attended the Aldersgate society fellowship late in the evening of the 24th. At 5 A.M. that day his devotional reading in 1 Peter had unveiled the ground of faith: "the exceeding great and precious promises." In the afternoon, the choir of St. Paul's cathedral had sung of peace and forgiveness through faith in the anthem, "Out of the depth I cry to Thee." An early evening fellowship with his brother Charles, himself a recent convert, highlighted faith as the anchor and lifeline of saving grace.

And so he came to Aldersgate "where one was reading from Luther's preface to the Romans. About a quarter to nine, while he was describing the change God works in the heart through faith in Christ, I felt . . . I did trust . . . I knew he had taken away my sins, even mine, and saved me from the law of sin and death. I then testified openly to all there what I now felt in my heart."

Luther himself had been "a servant of legal night" before justification by faith ushered him into the light of Gospel day. Now his words drew back the last bolt upon Wesley's imprisoned soul. Wesley awoke, his heart was free, the chains of mistaken self-righteousness fell off. He knew that God for Christ's sake—and not for the sake of his own prayers and piety, self-denials and good works—had pardoned and received him as a son. He began to be merry. Henceforth, salvation was full, present, and free.

Two giants, in two countries, in two centuries, had met at the Cross. Significantly, there has been no other reformation since Luther but Methodism. Even George Bernard Shaw, cynic and agnostic, was compelled to admit the socially transforming power of the righteousness that is by the faith of Jesus Christ.



MARTIN LUTHER

Wesley repaid his debt to Luther by translating his hymns, including the moving "Thou hidden love of God . . ." and the matchless "Mighty Fortress" and "Cradle Song." In Calvin, Wesley discerned the love of majesty, and in Luther the majesty of love. He held to the 39 Articles Luther had championed: "these things necessarily go together with justification," Wesley wrote, "upon God's act of mercy." He never moved from salvation by faith. Like Luther, he championed justification by faith against Romanist heresy; and defended Luther against the charge of Antinomianism. Faith works by love, they both insisted.

Beyond Luther, Wesley emphasized the witness of the Spirit, and the interplay of the divine witness with the



PETER BÖHLER

witness of our own spirit—a good conscience and genuine life. The direct and indirect witness were blended. He went beyond Luther's understanding of sanctification through the grace received in baptism and good works, to entire sanctification by the Spirit's indwelling.

The reformer and the revivalist were different in temperament, family background, church heritage, and privilege. Yet they were much alike in scholastic ability, spiritual quest, and the heartaches and hurdles of prolonged spiritual pilgrimage. **H**

BY ALBERT LOWN

An evangelist from Keighley, Yorkshire, England, and a frequent contributor to religious periodicals.

BECAUSE YOU GAVE

PROVIDED BY STEWARDSHIP SERVICES

RECYCLED MONEY

If the General Budget is indeed the lifeline of the church, then maybe the many quiet, unassuming, and often little known people who give, and give—so the General Budget can continue to operate—might be called the heartline. You know some of them. I know some of them. And each story we hear about their sacrificial giving blesses our hearts, as it must bless the heart of God.

Most of the time we don't even know about them. So many who give, whether little or much, to keep the church alive and well fiscally don't "let their left hand know what their right hand is doing." That's right and proper, according to His word. However, once in a while, an incident comes to light that we like to share, in the hope it blesses you as it did us.

I was driving by a park in Montrose, Colo., when, to my surprise, I spotted one of my elderly parishioners picking up aluminum cans. It was obvious it was a struggle each time for her to bend for the cans. When Irene was 27 years old, she had suffered a stroke and since that time her right side had been paralyzed. It is difficult for her even to walk, and here she was picking up cans!

I had to find out about it. Why was she walking all over the city picking up cans when it was so difficult? I discovered that Irene has a passion that, as Paul says, "constrains her." I'll let her tell you in her own words.

"As a very young girl, I began to feel a burden for missions. I had godly parents and a wonderful mother whose influence and teachings led me to the Lord and gave me a deep love for God and the church . . . My husband and I are senior citizens—he is 77 and I am 75. We live on the

old-age pension and Social Security, which is very limited. I have always been active in the missionary society and I have loved to give what I could. Because we could not give as we wanted to give, we began to pray about additional funds that we could give to missions. I feel the Lord inspired us to begin collecting aluminum cans for recycling. The money collected from these cans was set aside and given to our Easter, Thanksgiving, and Alabaster offerings. I feel the Lord blessed the effort we put forth and our hearts rejoiced that we could have a small part in furthering His kingdom.

"I love the Lord with all my heart, mind, soul, and strength, and as long as He gives me breath, I plan to serve Him. One of my favorite scriptures is Philippians 4:13: 'I can do all things through Christ which strengtheneth me.'"

What a privilege to pastor people like Irene. Through my years of pastoral service, there have been many such examples of sacrificial giving. Thank you, Irene, for your example, and for your gift. As you continue to give, your gift, though it may seem small to you, is added to the giving of multiplied thousands. As the money flows in, it continues to flow out again to the many departments of the church which find their survival and their rejoicing in the support of the General Budget.

Again, thank you, Irene, and may God help us to raise up another generation like you. **H**

BY ROBERT R. BROADBOOKS

Pastor of the Lakewood Church of the Nazarene in Denver, Colorado.



The Lord's Supper

AFTER ALDERSGATE



Photos by H. Armstrong Roberts

May 24 of this year marks the 250th anniversary of John Wesley's "heart warming" experience at Aldersgate in London. It is a day that stands alongside October 31, 1517, the day Martin Luther nailed his 95 theses on the door of the castle church in Wittenberg. The reason these dates are reckoned as important is because of the changes they brought about. October 31, of course, eventually led to the Protestant Reformation, and May 24 eventually led to the great evangelical renewal in 18th-century England.

This year much will be said about the importance of May 24, 1738, and the spiritual renewal that followed in England and indeed the remainder of the world. One thing that was renewed as a result of Wesley's "heart warming" experience was a deeper understanding of the Lord's Supper.

To appreciate just how Wesley helped to renew this part of Christian

life we must first look at the Lord's Supper in the 18th century.

The general state of the church in Wesley's day was cold and lifeless. The preaching was deplorable and preachers disreputable on the whole. People were staying away from church in droves. It should be no surprise to discover that hymn singing was void of any life and conviction, and the hymn writers of the age failed to capture any deep sense of the divine presence.

The most discouraging of all this was perhaps the infrequent attendance at the Lord's Supper. But the laity could not be entirely blamed for this. The clergy had succeeded in reducing the service of the Lord's Supper to a funeral for Jesus at worst, and the noise of solemn assemblies at best.

How did Wesley change all of this? What affect did May 24, 1738, have on the Lord's Supper? After his Aldersgate experience, Wesley stressed the importance of the Lord's Supper.

Repeatedly he told individuals to attend Communion as often as possible saying, "Lose no opportunity of receiving the sacrament. All who have neglected it have suffered loss: most of them are as dead as stones: therefore be you constant herein, not only for example, but for the sake of your own souls."

The frequency of attending Communion is the subject of his sermon, "The Duty of Constant Communion" (dated 1787). There he writes, "Let ev-

ery one, therefore, who has either any desire to please God, or any love of his own soul, obey God, and consult the good of his own soul, by communicating every time he can: like the first Christians, with whom the Christian Sacrifice was a constant part of the Lord's day service."

It is only natural that when he wrote up the rules for the Methodist Band-Societies (those groups that nurtured so many Christians into an experience of sanctifying grace), the first rule was to be at church and the Lord's Supper every week. This was high expectations for groups who usually came from unchurched, uneducated, and generally rough backgrounds.

Why did Wesley stress the importance of attending the Lord's Supper? It was because after Aldersgate Wesley saw the grace the Lord's Supper signified.

To Wesley, the Lord's Supper was an outward and visible symbol of God's inward and spiritual grace. He had a beautiful definition for grace. He said that grace is "the power of the Holy Ghost, enabling us to believe and love and serve God." On May 24 he encountered that grace in a mighty way as his understanding and experience of God's grace was deepened.

When Wesley encouraged people to attend the Lord's Supper, he encouraged them to take advantage of a way to receive the same preventing, justi-

fying, and sanctifying grace he had come to know. Wesley believed with all his heart that a person could seek and find this trinity of grace at the Lord's Table and saw it as an important part of Christian growth. So when he led that person to Christ, he immediately led that person to the Lord's Table.

Most importantly, all of this was not just a theory for Wesley. He had proof that it worked! He had testimony after testimony of believers who had experienced saving and sanctifying grace at the Lord's Table. Here are just a few examples of these from his journals:

A heavy-laden sinner desired to receive the sacrament with her, and found rest . . . and from that hour increased every day in the knowledge and love of God.

From that time I groaned continually under the load of sin, till at the Lord's Supper it was all taken away.

. . . at the Lord's Supper many were wounded [or convicted] and many healed [or justified].

. . . and from that time sought the Lord with her whole heart, till, on Easter-day . . . as she was receiving the Lord's Supper, these words were strongly applied to her soul: "It is God that justifieth: Who is he that condemneth?" She went home, called her husband, and said, "Now all my sins are forgiven. I am not afraid to die now: for I love God, and I know He loves me."

Wesley also recorded many instances of persons coming to the Lord's Table and experiencing sanctifying grace. Notice the different ways he describes the experience.

Sunday the 24th [of December]. I preached at Great St. Bartholomew's in the morning and at Islington in the afternoon; where we had the blessed sacrament every day this week, and were comforted on every side.

At the sacrament many found an uncommon blessing, and felt God has not yet left the Church.

Many were comforted and strengthened both at the Lord's Supper and at the evening service.

I found much of the power of God in preaching, but far more at the Lord's Table.

These are just a few of the ways

Wesley described a sanctifying experience at the Lord's Table.

Wesley taught and believed that sinners could be saved and believers sanctified through the grace received at the Lord's Table. All because he saw in the Lord's Supper the grace it signified. Is there any wonder he stressed its importance?

But John Wesley knew that the greatest tool for teaching theology was not the textbook, but the hymnbook. For that reason, the Lord's Supper was renewed after Aldersgate because Wesley sang about what the Lord's Supper meant.

If you truly want to learn what John Wesley thought about the Lord's Supper you must read (better yet, sing!) Charles Wesley's hymns. They are hymns that John edited and his brother Charles wrote for the early Methodists. Mind you, Charles Wesley wrote over 6,000 hymns and there are hundreds relating to the Lord's Supper, so don't try to sing them all on a single Sunday! Here are just a few lines that will perhaps whet your appetite.

*Author of Life divine
Who hast a table spread,
Furnished with mystic wine
And everlasting bread,
Preserve the life Thyself hast giv'n,
And feed and train us up for heav'n.*

*Our needy souls sustain
With fresh supplies of love,
Till all Thy life we gain
And all Thy fullness prove;
And, strengthened by Thy perfect
grace,*

Behold without a veil Thy face.

From these hymns the early Methodists saw for themselves the importance of the Lord's Supper as a means of conveying preventing, saving, and sanctifying grace. And they sang about it with all their hearts.

Did all of these things really help to renew the importance of the Lord's Supper? If attendance is any indication, it did. A quick read through his journals will find, for instance, the Lord's Supper being served to groups of 800 to 1,600 individuals! Instead of staying away it would appear that people could not be kept away from the Lord's Table under Wesley's ministry.

In fact, by 1756 the problems posed by these great crowds became so severe that Wesley's good friend and colleague, John Fletcher, was prompted to write Wesley a letter on

the matter. It seems that the numbers at the Lord's Table were so great that it took a long time for everyone to receive the elements. Fletcher made the suggestion that they sing hymns to hold people's attention and devotion. This was as innovative as field preaching in its day. It is possible that many of Charles Wesley's hymns on the Lord's Supper were written for that very reason. So both hymn singing and Lord's Supper were renewed as a result.

Many things were indeed changed after Aldersgate. Wesley's heart was certainly changed. But another thing that was also changed was the Lord's Supper. It took on a renewed meaning after Wesley, and that meaning was taught to the early Methodists. Eventually the Lord's Supper was changed from a cold, lifeless liturgy to a joyous celebration of God's saving and sanctifying grace, a grace Wesley wanted everyone to experience because of his own heartwarming experience. All of this was brought about—after Aldersgate! **H**

BY BARRY E. BRYANT

Pastor of Manchester, England, Brooklands Church of the Nazarene and visiting lecturer in Old Testament at British Isles Nazarene College.

LODESTAR

He will return.

*The time draws near.
The message clear
From prophet, sage;
Each passing age
With hope is fraught,
For Jesus taught:
"I will return!"*

He will return.

*Though time drags long,
Our faith is strong;
In glad acclaim
Our hearts proclaim—
As spirits yearn—
These words that burn:
"He will return!"*

—CHARSTEN CHRISTENSEN
Calgary, Alberta, Canada

IS THERE A WESLEY FOR TODAY?



From the painting by J. W. L. Forster.

"Give me one hundred men who fear nothing but sin and desire nothing but God, and I care not a straw if they be clergymen or laymen; such alone will shake the gates of hell and set up the Kingdom of God upon earth."

Next year will be the bicentenary of the French Revolution. After 1789, western Europe was never to be the same. "Liberty, Equality, and Fraternity" not only put an end to the old feudal order but ushered in a new age, though it arrived in a welter of blood and a militant rejection of God. What an inspired decision it was to locate the "Thrust to the Cities" campaign in Paris next year—a spiritual revolution to memorialize one that went sick.

It is a pretty safe assumption that we would now be getting ready to commemorate the 200th anniversary of a "British Revolution," had it not been for a man called John Wesley. Eighteenth-century England had all the ingredients for one. The enclosure of common grazing land by private owners impoverished and alienated the rural population. The new cities fast becoming industrialised were nests of poverty, crime, and drunken wretchedness. Corruption and indolence characterised nearly all political life, and elections were a farce. Add to all this that the church was asleep and totally without spiritual leadership, and you have a revolution waiting to happen.

But Wesley made the difference! He was not the only converted clergyman in the English church, it is true, but he was the one who broke the mould of a rigid ecclesiastical establishment by taking the gospel out to the crowds who never came to church—and would not have been let in if they had. Because this man rode this quarter of a million miles up and down the land in all weathers, preaching in places where no one else would ever think of doing so, and trained an in-

trepid army of laymen to do the same, the whole nation—and America, too—heard the gospel as never before and seldom since. Soldiers, miners, artisans and fisherfolk were reached with the message of Christ and thousands responded.

The prisons were evangelized and converted criminals died in an ecstasy of faith. The poor were treated with respect by this cultured scholar who nevertheless understood them clearly and loved them well. A new spirit invaded the land and it was the Holy Spirit. Britain found her soul again! Had this not happened, the history of the modern world must have been very different. Napoleon and Hitler might not have failed in their bids to tyrannize the human race.

What is so intriguing about Wesley's work is that it could be done again. Indeed, we ought to be praying, "Lord, do it again!" Not by the same precise means, of course, but by the same Spirit-anointed vision and all-round devotion to Christ and His kingdom. The wheel has turned full circle. So many of the old securities in society are gone; the frightening phenomena of this, the so-called "Post-Christian Age"—drug addiction, AIDS, communism, and Satanic excesses of all kinds—threaten the break up of life as we know it, and Christ is the only answer.

Is there a Wesley-in-waiting? After all, our Arminian faith sees an omnipotent God seeking partnership with people who are full of potential, so it certainly isn't impossible. John Wesley himself said, "Give me one hundred men who fear nothing but sin and desire nothing but God, and I care not a straw if they be clergymen or laymen; such alone will shake the gates of hell and set up the Kingdom of God upon earth."

We can certainly enlist, and let the Holy Spirit do the rest. **H**

BY PETER W. GENTRY

Pastor of the Port Glasgow, Scotland, Church of the Nazarene, and editor of The Flame, a bimonthly British holiness magazine.

NEW
AND IMPROVED

WIDENING THE NARROW WAY?

New and Improved." The letters are usually large, the colors bright. This terse announcement is calculated to get our attention and induce us to buy the product. That such advertising is common suggests that it is successful. There is something about "new and improved" that appeals to us all.

The idea is not modern and is not confined to the supermarket. Centuries ago Jeroboam proposed an improvement in how to worship the Lord. His appeal was to the spiritual indolence of the people. His message, "It is too hard for you to go up to Jerusalem." This new, easy religion soon became a false religion replete with strange altars and pagan gods. There have been many Jeroboams. Some remain to this day.

Widening the narrow way has had its advocates from the earliest days of the Church. Paul warns the Galatians of those who would preach "another gospel." To the Ephesians he writes, "Let no man deceive you with vain words." And he admonishes the church at Colosse, "Let no man deceive you."

Of late, society at large seems bent on abandoning all moral restraint and challenging all authority. Interwoven with this is an increasing desensitizing to violence and a new tolerance toward sin. Indeed a new quest is underway to make sin "safe." With old moralities and old guidelines being swept aside, we will surely hear the satanic suggestion that the demands of the gospel ought to be lessened, as they are "too hard" for these times. We might hear such questions as: "Is old-fashioned holiness just *too* old-

fashioned?" "Are we 'dated' when we preach Christian perfection?" "Will this modern, self-indulgent generation heed the call to sacrifice, suffering, and service?" When we hear such questions we will know that Jeroboam has returned, perhaps attired in a three-piece suit.

It has been said that the greatest crime any minister can commit against his congregation is to let them believe that they can be halfway Christians and get away with it. Widening the narrow way is usually no more than an attempt to homogenize holiness with worldliness. It is (and probably always has been) easier to gather together a lukewarm crowd than to call men unto holiness. Of course, the hard, jagged truth is that Christ is not returning for a Laodecian church, but rather for a church that is "without spot or wrinkle or any such thing."

Widening the narrow way may be prompted by a desire to gather a larger following to ourselves. Have we become enamored with size and numbers? Have we too long equated success with "how big is your church?" It would be unfair to say that all statistical success is a result of spiritual compromise. More than unfair, it would be untrue. Yet it should be noted that some denominations showed their most rapid numerical gains after they abandoned the precepts and preaching of their founders.

It is not something "new and improved" that we need. It is not some giant step forward. Rather, it is a giant step backward to the power and glory of Pentecost. Each new generation must have its own anointing. It is the experience of heart holiness within the church that will keep the spirit of the world out of the church. As never before, this lost (and perhaps last) generation needs to hear the clear, clarion call unto holiness. Let us, by God's grace, be that kind of church in this hour.

H

BY LAWRENCE WALKER

A commissioned evangelist in the Church of the Nazarene, residing in New Philadelphia, Ohio.

THE EDITOR'S STANDPOINT

JOHN WESLEY, A WITTY TRAVELER

Throughout his long career John Wesley was a traveling preacher. His usual mode of transportation was horseback. Where horses could not take him, Wesley traveled afoot, or in coaches, or on boats. Logging so many miles, he was bound to have encounters and experiences in which humorous elements are found. His wit shines through his travel accounts.

At a place called Dolgelly, after riding horseback over mountain trails in the teeth of violent wind and driving rain, Wesley sought refuge from the hostile elements in an inn. "Here we found everything we wanted," he says, "except sleep, of which we were deprived by a company of drunken, roaring sea captains who kept possession of the room beneath us." That sounds like trying to sleep in a New Orleans hotel during Mardi Gras!

Wesley's journeys, arduous enough at their best, were sometimes complicated by incompetent guides. Once he was within 16 miles of a place named Sundon. He observes, "An honest blunderer undertook to direct us a nearer way. By his help we wandered up and down, till our sixteen miles grew into six-and-twenty." As many travelers have discovered, the shortest distance between two points is often not the shortcut recommended.

On another occasion Wesley rode through heavy downpours to Polperro. There the weary sojourner found that the room above his was "filled with pilchards and conger-eels." He declares, "the perfume was too potent for me." In a classic understatement he adds, "I was not sorry when one of our friends invited me to lodge at her house." Good friend indeed is one who keeps you from sleeping near a room filled with dead fish.

Experienced traveler that he was, Wesley knew the going price of everything, and he was not a man to be gouged or fleeced by unscrupulous business people. He was summoned to "the Court of Conscience" once by a man who had fed his horses three or four times on board a ship. For this service the man demanded 10 shillings, but Wesley gave him half a crown. Angered by the lesser amount, the man took him to small claims court. When all the facts were laid before the court, the plaintiff was "sharply re-proved" and the preacher vindicated. Wesley serves a warning to his readers in a beautiful and deliberate displacement of images: "Let all beware of these land-sharks on our sea-coasts."

In his travels Wesley was attracted by events and places of interest. His curiosity was unflagging. He

visited the tomb and vault of "good Duke Humphrey," whose body had been sealed in liquor to insure its preservation. "But," reports Wesley, "after the coffin was opened, so many were curious to taste the liquor in which it was preserved, that in a little time the corpse was left bare, and then soon mouldered away. A few bones are now all that remain." Perhaps there really are men so mad for booze they would chew the sawdust from a saloon floor!

Wesley's appreciation for the humorous comes through in a reported conversation. He was viewing an ancient castle at Roach which was built upon a steep rock. "A gentleman wisely asked Mr. S——, 'Pray, is this natural or artificial?' He gravely replied, 'Artificial to be sure; I imported it from the north of Ireland.'" That is in a class with the question put to an old man, "Have you lived here all your life?" He replied, "Not yet."

Wesley visited the tombs in Westminster Abbey and commented favorably upon two of them, but he deplored "the vile flattery inscribed on many of them." It reminded him of what he terms "that just reflection"—

*If on the sculptur'd marble you rely,
Pity that worth like his should ever die.
If credit to the real life you give,
Pity a wretch like him should ever live!*

On the road most of his life, Wesley was bound to travel under some unpleasant circumstances. He seems often to have found wry humor in them. Once he "took coach for London," and "behind the coach were ten convicted felons, loudly blaspheming and rattling their chains." At Wesley's side sat "man with a loaded blunderbuss," while another man "identically armed" rode on top of the coach. Wesley's comment on the dangerous situation was simply, "I was nobly attended." A modern equivalent would be Billy Graham riding to a crusade meeting in the Black Maria.

Wesley made many river crossings on ferries. At Tattersall he "met with such a ferry as I never saw before." It was managed by one whom Wesley credits with being "an honest countryman." He proved, however, to be as incompetent as he was honest. According to Wesley, the ferryman "knew just nothing of the matter," and was assisted by "a young woman equally skilful"! With honed irony Wesley comments, "though the river was fifty yards broad, we got over it in an hour and a half." A know-nothing leader and an equally skilled helper is a combination more often found in government offices.

IS SUGAR IN HEAVEN?

An English bulldog named Sugar was a treasured part of my boyhood. She was ugly as sin but gentle as love. She could look and sound fierce, but she never bit anything but food. She chased a few people who were deceived by her bark, but had she caught them she would have expected to be petted.

We youngsters claimed her, but Sugar was really Mama's dog. We romped with her but Mama fed her, and that decided the mutt's deepest loyalty. Sugar would eat anything, but like the rest of the family she preferred Mama's cooking and lived largely on table scraps.

One day an ambulance took Mama away for a stay at the hospital involving major surgery. The third day after, Sugar crawled under the house and died, putting us all in mourning. Dad said she died of old age and natural causes. Sister thought she died of heartbreak, grieving for an absent mistress. But we boys had another theory: Dad was now cooking the meals and we thought Sugar died from indigestion.

The affection of people for their pets, and the loyalty of pets for people, have raised the question,

"Will there be animals in heaven?" No one can say for sure because the Bible is silent on the issue.

John's description of the city of God does say, "Without are dogs" (Revelation 22:15). The context makes it clear that persons are meant, as they are when Paul wrote, "Beware of dogs." Evildoers are clearly intended; "dogs" is used figuratively.

If dogs, and other animals, are not found in heaven there is an obvious reason: They will not be necessary to God's glory or to people's happiness. God's "better country" will be perfectly suited to His people, and they will be perfectly contented with His arrangements.

In a comic strip a screw-tailed bulldog was boasting of being self-made. An unimpressed cat asked, "Why did you make your tail like that?" There are no self-made creatures, animal or human. The Maker of all is infinitely wise and good. He provides what is best for us in this world and the next. We pervert His arrangements to our destruction. We assure our happiness by accepting them.

AN ENCOURAGING TEXT

"The Lord hath need of him" (Luke 19:31).

To me, this has always been one of the most encouraging statements in the Bible. These words of Jesus were spoken about a donkey on which Jesus rode into Jerusalem for the closing events of His earthly mission.

If Christ needed a donkey, surely He can also use me in His service. Even in those moments and moods when my self-esteem has been lowest, I have always regarded myself a notch above the most personable and capable donkey.

The divine use of common things is well attested in the Bible. Conspicuous examples are Moses' staff, Shamgar's ox-goad, David's slingshot, Elijah's mantle, an unnamed boy's lunch, an apostle's shadow, and another donkey—that of Balaam, which was miraculously endowed with the power of speech.

Little people were often used by God, also, to achieve outstanding victories. Gideon, "the least" in his family, commanded a tiny army that routed a large Midianite force. David, an apple-cheeked teen-

Even in those moments and moods when my self-esteem has been lowest, I have always regarded myself a notch above the most personable and capable donkey.

ager given to writing poetry while he herded sheep, toppled a heavily armed giant and inspired a decisive victory over Philistia's army. Amos, a fig-picker with no traditional training for prophetic ministry, powerfully indicted Israel for its idolatry and immorality. Mary, a humble country lass, was chosen to bring the Messiah into the world. Peter, an impulsive fisherman with a foot-shaped mouth, became the first outstanding leader of the Christian church.

All of this reminds me that pedigrees, wealth, and stellar personality are not essential to the mission of Christ. Whom He chooses He uses beyond their expectations and to the world's surprise. He can use me, too.

My first pastor would not allow the church board to issue me a local preacher's license. He was confident that God had not called me to preach. Looking back, I can't fault his judgment. He simply forgot that the Lord can use the unpromising, little-known, and meagerly endowed to bear His message and forward His mission. He employs donkeys!

THE ANSWER CORNER

I am presently rereading the story of the Exodus of the Israelites and the question comes to my mind: Is there any record that you know of as to what happened to the Ark of the Covenant, and/or the tablets of the Ten Commandments? I have no doubt in my own mind that any remnant presently exists, but the very thought of it thrills me beyond words, as, similarly, the idea of there being any vestige of carpentry in existence fashioned by the hand of Jesus. Fantasy, of course, but is it beyond possibility?

The ark and its contents disappeared from history after the destruction of Jerusalem and the captivity of its people by the army of Nebuchadnezzar in 587 B.C. What became of it, no one knows. It was not available when the Second and Third Temples were constructed.

The ark may not exist. If it does and were to be discovered and authenticated, it would be a priceless treasure, as would any artifact made by Jesus.

In reviewing my Church of the Nazarene *Manual*, which I do periodically, I find on page 43 par. 335, in the Special Rules section that: "Only unfermented wine and unleavened bread should be used in the sacrament of the Lord's Supper." A footnote states that permission from the Board of General Superintendents must be granted in areas where this may cause special intrafaith difficulties.

These days we hear many times of Communion being served and an ac-

tual loaf of bread being broken. Can I please have your comment on this?

Our logic is not consistent. If common bread can be used anywhere, why can't it be used everywhere?

Unleavened bread was used in the Jew's Passover meal. Some desire it for that reason, as Christ is "our Passover" (1 Corinthians 5:7). Others, regarding leaven as a type of evil, want the unleavened bread as a symbol of Christ's sinless humanity.

I've never found compelling reasons to violate the *Manual*. Baking or buying unleavened bread isn't difficult.

Please explain 1 Corinthians 15:29. I have heard various explanations but am still unclear as to what it means.

In this passage, Paul asks, "If the dead are not raised at all, why are people baptized on their behalf?" (RSV).

This is an obscure passage and some 40 different explanations of it have been attempted. Of these, only a few have gained much acceptance.

Some think Paul refers to *proxy* baptisms, in which living persons were baptized as "stand-ins" for dead persons. In this way, it was thought, the benefits of baptism would be extended to believers who died before they were baptized.

If this explanation is accepted, we should remember that Paul cites the practice without discussing it, neither approving nor disapproving it. He is discussing resurrection, not baptism, and his argument is simply this—to

deny the resurrection (as some in Corinth did) is inconsistent with the practice of baptism for the dead, which in itself would imply a belief in the resurrection and an afterlife.

If proxy baptism was ever practiced in the Church, it didn't really "catch on." It is practiced by surviving remnants of some ancient cults.

Other explanations with a fair measure of acceptance are: (1) Baptism for the dead should be understood as baptism unto death—that is, unto the possibility of suffering to the extent of martyrdom for Christ's sake. This view is based on the designation of Christ's sufferings and death as a baptism (Mark 10:38-39; Luke 12:50). It would be folly to embrace suffering and death for Christ's sake if there is no resurrection (cf. 1 Corinthians 15:16-19). (2) Baptism for the dead refers to the ordinary meaning of Christian baptism—a dying to sin and rising to new life in Christ. This would be an illusion without force if Christ has not been raised, and if Christians will not be raised, from the dead.

This is one of several passages in Scripture whose meaning will be debated until the Resurrection.

**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.

LETTERS

HEDONISM VS. HOLINESS

The god of pleasure seems to be riding roughshod across the world—even at times it seems to be the controlling force in the lives of active or professing Christians.

The matter of the rightness or wrongness of an action or course of action does not appear so important to many of us as the sensual enjoyment or pleasure to be derived from it.

God and His plan for mortal life

must be brought into focus. Sin is still sin! God's definition of it as a violation of His known will must be thundered from our pulpits and clearly demonstrated in our daily lives. Else we are lost both now and eternally. Sinning Christians will not be entering heaven when life is over!

J. M. Yarbrough
Valrico, Florida

SAYS CHURCH FIRST

I do not agree with those who say the home first—the church second. Conditions in homes today indicate that members of those homes are not

living by the divine principles taught by Christ and His church.

I maintain that if the church was teaching and preaching what she should, the members of the home (Christian or not) would be far better off. These godly principles of love and righteousness and holiness must first come from Christ and His church. They do not originate in the home, they must be taught in our homes (Titus 2:1-5). Piety at home simply means "loyalty to religious teachings," etc.

The church has always been first, and always will be first. Christ loved the church and gave himself for it. As

the church goes, so goes the home, the nation, and all else.

Harold Welker
Lansdale, Pennsylvania

CHAPLAINS COMMENDED

I am a retired Navy chaplain, now working as the chaplain of a hospital. At the hospital we receive your magazine as compliments of the local Nazarene church. I especially enjoy your articles about men in the service.

Thank you all for your encouragement, and especially for recognizing the very important ministry of chaplains in the Armed Services.

William J. Winslow, Jr.
Newton, Kansas

WISE WORDS

I am disturbed by the implication that prime personal devotions can only be had in the early morning hours of the day. This schedule works out fine for men and women with minimal early morning responsibilities

in the home. Often, however, the home responsibilities of a woman begin as soon as her feet hit the floor. Hungry babies, demanding preschoolers, car pools, and tight schedules in order to get to jobs outside the home make mornings the most frantic times of the day.

Second Peter 3:8 states that, "With the Lord a day is like a thousand years, and a thousand years are like a day" (NIV). He certainly is not hampered by the clock in having fellowship with us! My own "prime time" is about 9 A.M., after husband and children have left the house. For other women it may be at nap time for the children, or even at bedtime, when at last their responsibilities to their families are over for the day.

So let's stress the "prime" in our devotions to the Lord, and let each one choose his own "time" according to the responsibilities and schedule for his day.

Pat Johnston
Papua New Guinea

PRAYER PLEA

I'm a Christian, and I'm trying so hard to get closer to the Lord, but my husband and I are really having some financial problems. We just can't seem to get on our feet. We pray about it all the time; it just seems like it's not getting through. I trust and obey God, and I know I have got to have faith. I also know there are prayer warriors in this world that can reach God better than I can. And I'm asking, please pray with me in my time of need.

Name withheld on request
Dublin, Georgia

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BY ALL MEANS...SAVE SOME

IT STARTED WITH VACATION BIBLE SCHOOL

Looking up from my enrollment cards, I met the eyes of a pretty, blond woman. It was registration time for our summer VBS, and Wanda had brought her two children, Lindsay and Andy. She attended another church, but was interested in our VBS. We did not know she was also searching for a loving church family that would take an interest in her husband and his spiritual needs.

The youngsters enjoyed themselves that week, and we were thrilled when Wanda came with them to the Sunday services and Open House. She continued to attend and we requested a visit in her home. Immediately she warned us that Donell was "turned off" by her previous church and their emotional displays and would not be receptive. My pastor husband, Wes, decided to stop by and attempt to meet this young husband and father whose childhood had lacked any spiritual guidance.

Wes found Donell outside working, and chatted briefly with him, expressing our appreciation at having his family in our congregation. That first meeting was followed by several more as Wes developed a friendship with Donell.

The two children became involved in our Singing Deputy Choir, and soon Donell attended the programs in which they sang.

By early winter Donell was attending worship services occasionally, and during a Sunday morning altar call, he went forward to receive Christ. Wanda's faithfulness had paid off! She rejoiced in Christ's transforming grace in her husband's life.

They joined the church and began to help in several ways. Wanda teaches a primary Sunday School class; Donell has been involved in painting projects and assists wherever his talents can be used. It all began with Vacation Bible School and an interested layman who invited Wanda and her children to attend.

The bonus? Both Lindsay and Andy have given their hearts to the Lord. They have a Christian dad to lead them in the way. **H**

BY CAROLE L. SPENGLER

The pastor's wife at Riverton, Wyoming, First Church.

IN THE NEWS

PEOPLE AND PLACES

Daniel York, son of Rev. and Mrs. Leonard York of Crescent City, Calif., was recently sworn into office. In ceremonies at the Anaheim Convention Center in December, York and other candidates were welcomed by representatives of the American Bar Association, the Orange County Bar Association, and the California Young Lawyers Association.

Daniel attended Northwest Nazarene College and later graduated from the University of California, Berkeley. He holds a Juris Doctor degree from Western State University College of Law, Fullerton, Calif.

Dan is a quadriplegic and uses

a wheelchair as a result of polio contracted while his parents were missionaries in British Honduras (now Belize) during the 1950s. He is now a trial attorney practicing business litigation and personal injury law. □

NYI SPONSORS GENESIS COMPANY

GENESIS COMPANY is a talented group of college students who will tour the United States and parts of Canada this summer, June 10—August 14. Sponsored by NYI Ministries, GENESIS COMPANY has arranged three special programs beamed at ministering to the family.

These programs include the following: HOME AGAIN is a musical-drama centered around



The GENESIS group is pictured (l. to r., front): Missy Apple, Michelle King, and Lewis Stark; (l. to r., back) Derek Mitchell and Brian Parker.

family relationships. A PARENT-TEEN COMMUNICATION WORKSHOP can be a follow-up to HOME AGAIN or stand on its own. And "GENESIS COMPANY" is a program of humorous and pithy skits dealing with Christian truths.

GENESIS COMPANY will minister in local church gatherings, zone and district events. For booking information contact: Alan E. Johnson, NYI Ministries, 6401 The Paseo, Kansas City, MO 64131; phone (816) 333-7000. □

DOMINICAN HOLINESS RETREAT

General Superintendent William M. Greathouse extended his stay in the Dominican Republic three days, March 14-16, following the district assemblies, to speak at a national retreat. An estimated 250 people attended the meetings, including pastors, ministerial students, pastors' wives, and visitors.

Dr. Greathouse gave a series of lectures and messages on the life and teachings of John Wesley. The second night service closed

PRAYER PARTNERS

PETITIONS

Some worship services have had to be canceled because of the tense situation in Panama. Our Nazarenes have requested and need our prayers during "these days of civil unrest and turmoil" there.

Pray for Randy Beckum, coordinator of "Thrust to the Cities—Paris, 1989." He is urgently calling for Nazarenes to set aside "Fridays for France" as a special time of prayer for God to send a revival of holiness, impacting greater Paris and the entire French world.

Nineteen eighty-nine is the year of church planting. Our plan is to organize 730 new churches, 2 a day. Leaders everywhere are mobilizing for this great evangelistic thrust. Eighty-three churches were planted this year in South America. This region plans to organize over 200 in 1989. Pray for all these leaders and their "labors of love."

PRAISINGS

Several years ago the church received offerings to launch our work in Venezuela in 1982. At the 1988 assembly Bill Porter reported: 27 organized churches (+5 this year); 19 missions; 1,202 church members (+21 percent); 1,507 average Sunday School attendance; finances increased 59 percent. Praise the Lord for continuing blessings on our missions investments.

Nazarenes in Cuba report 18 percent church growth in 1987. The Lord is building His Church. Let's praise Him.

Thank God for the worldwide full membership growth rate of 3.98 percent in 1987 (up from 3.34 percent in 1986).

JOHN A. KNIGHT, Secretary
BOARD OF GENERAL SUPERINTENDENTS



Hicks and Cohagan previously authored *He's Got My Number* for Lillenas. Jerry Cohagan (l., seated) and partner Stephen Hicks sign contracts for their new book, *Soldiers of Light and Other Sketches*, under the watchful eye of Lillenas director Ken Bible (r., standing) and Paul Miller, developer of the company's drama resources series. The new work is scheduled for a July release, and will be introduced to the Christian Booksellers Association convention in Dallas.

with an altar service reminiscent of the Day of Pentecost. Most of the pastors and students responded to the altar invitation, seeking a deeper work of grace. District Superintendent Simón Shal stated that few people slept that night. Little groups were gathered all over the campground testifying, confessing, sharing their experience, and praying together.

District Superintendent René Acosta said that the visit of Dr. Greathouse and his messages brought the Dominican church to a new level of spiritual consciousness and a widened concept of the teachings of John Wesley regarding the experience of perfect love or entire sanctification.

The board of five national superintendents voted unanimously to make the retreat an annual event. They reported that the testimonies of many of the pastors and students reveal that they were deeply touched by the messages, which invoked in them a deeper commitment as Nazarene pastors. □

RED DEER FIRST CHURCH CELEBRATES 75 YEARS

The 75th anniversary of the Red Deer Church was celebrated the weekend of January 17 with a concert on Friday evening featuring four singing groups: The Parkland Gospelaire, Potter's Clay, The Dennis Brothers, and The Kingsmen from Edmonton. The program also included a slide presentation prepared by



Shown at the 75th anniversary of Red Deer First Church (l. to r.) are: Rev. D. A. Prescott, former pastor; Rev. Paul A. Robbins, present pastor; Rev. Charles J. Muxworthy, former pastor and Canada Pacific district superintendent; Rev. Glenn Follis, Canada West district superintendent; Rev. Rudolph Pedersen, former member and executive, Canadian Executive Board; and Keith Pedersen, minister of music.

Clarence Stroud titled "Our Heritage." On Saturday evening there was banquet, held in the Frontier Room in the Altaplex. The program featured special music, tributes, and memories by former members. Rev. C. J. Muxworthy, former pastor and now superintendent of the Canada Pacific District, was the guest speaker.

Sunday began with the slide

presentation "Our Heritage," and a historical review by Rev. Rudolph Pedersen. The morning worship featured a mass choir of present and former members, directed by Keith Pedersen. There was special music and Rev. Muxworthy spoke. The 3:00 P.M. Heritage Service again featured the mass choir. Mayor Bob McGhee brought congratulations and greetings from the city, and

M.L.A. members John Oldring and Stockwell Day brought greetings on behalf of the Government of Alberta. Rev. D. A. Prescott was honored as the oldest living former pastor of this church. Rev. Glenn Follis, superintendent of the Canada West District, was the guest speaker. Rev. Paul Robbins is the present pastor of Red Deer First Church. □



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MAC REGION HOSTS LITERACY WORKSHOP

Jerry D. Porter, Mexico/Central America regional director, reports that Guatemalan pastors, teachers, and church leaders were invited to the first Rabinal Achi Readers' Workshop in March. Rabinal Achi is one of the primary Indian languages of Guatemala, where the adult literacy rate for the non-Spanish-speaking population is less than 10 percent.

Hosted by the MAC Region, the workshop provided each of the 48 participants with a bilingual primer written by Rodrigo and Carol Barrera. The Barreras, who also directed the workshop, are Wycliffe Bible translators. Basic Nazarene Sunday School

materials have recently been translated into Rabinal Achi, and it is hoped that this literature will soon be printed for use in Guatemala. □

—NN

ARCHIVES MICROFILM PROJECT

Among the most significant collections in Nazarene Archives are the records of the smaller religious bodies that united or merged to form the present-day Church of the Nazarene. A collection of basic constitutional and illustrative materials documenting the rise and development of these bodies has now been microfilmed on three 35-mm rolls of film, according to Stan Ingersol, Nazarene Archives manager.

The records date from the 1880s to the 1920s and include assembly minutes, manuals or disciplines, yearbooks, constitutions, credential forms, and smaller publications. Ten bodies are represented on this film, including (by region): East—the Central Evangelical Holiness Association, the Association of Pentecostal Churches of America, and the Holiness Christian church; West—the Church of the Nazarene (Los Angeles-based); South—the New Testament Church of Christ, the Holiness Association of Texas, and the



An example of the kinds of materials regarding early bodies that merged to form the Church of the Nazarene, which have been microfilmed and are now available to the public from Nazarene Archives.

Pentecostal Mission; Midwest—the Laymen's Holiness Association; Scotland—the Pentecostal Church of Scotland.

"The materials of the Merging Religious Bodies Project have significance for those investigating subjects such as Methodist-related denominations, the rise of 20th-century evangelicalism, the holiness movement and churches, and home and foreign missions," said Ingersol.

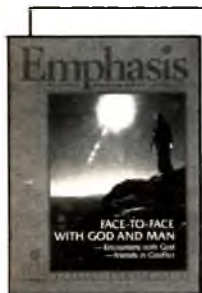
The microfilm collection is

available from Nazarene Archives. For more information or to order, contact Nazarene Archives, 6401 The Paseo, Kansas City, MO 64131. □

—NN

FIRST NAZARENE CHURCHES IN NEW FIELDS

Thomas W. Schofield, Eurasia regional director, reports the organization on March 31 of the church in Greystones, Republic



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4-88



March 5, Mr. and Mrs. Elmer Trimble donated \$6,000 toward the creation of Trimble Library to be housed in Fort Worth Liberation Community Church. Trimble Library will serve as a ministerial library for the new Texas Nazarene Bible Institute, an extension of Nazarene Bible College. The new school is housed in the facilities of Liberation Community. The library will also consist of a children's library for use of the children's ministry called "Liberation Club" conducted by Liberation Community. Liberation Club consists of Saturday activities, an after-school study program, and summer activities as well. With no library resources within walking distance in the neighborhood, Trimble Library will consist of children's books and a Learning Center for the children in inner-city Fort Worth. Pictured are Mr. and Mrs. Trimble, surrounded by some of the children in "Liberation Club." The Trimble's presented a missionary lesson to the children—the first time that some of them had ever heard about missionaries or had seen actual slides of foreign mission fields.

of Ireland. With 30 charter members, this is the first fully organized Church of the Nazarene in the Republic of Ireland, according to Schofield. Rev. and Mrs. Henry A. Stevenson, both born in Dublin, Ireland, officially began the work of the denomination in the Irish Republic in July 1987. They have served as Nazarene missionaries since 1971.

On April 17, Schofield organized the Ponta Delgada church in San Miguel, Azores. There are currently 35 members, and the charter remains open.

This is the first organized Nazarene church in the Azores. Dr. and Mrs. Earl Mosteller, Nazarene missionaries since 1946, began the work of the church in the Azores in 1984, as one of the five new fields opened during the 75th anniversary year of the Church of the Nazarene. □

—NN

ESL ADVISORY COMMITTEE MEETS IN CHICAGO

The ESL Advisory Committee for Publications International met in Chicago March 12-16. Those attending were Wes Eby, chairman, ESL editor from Publications International; Nancy Zumwalt, missionary to Taiwan; and Nancy Clark, Southeast Asian consultant from Minnesota. Ruth Rawlings, missionary to Japan, attended as a guest for part of the session. The meeting was hosted by Rev. Brian Wilson and his wife, Joan, who pastor the Blue Island Church of the Nazarene in the metropolitan area of Chicago.

The purpose of the meeting was to finalize the manuscript of *How Christians Grow—in Beginning English*. The book of 17 brief lessons is designed to assist new Christians in their Christian growth. It is a companion volume to *What Christians Believe—in Beginning English*. These books are targeted for adults and older youth who are limited in their English proficiency or are second-language learners. They are written at a first/second grade reading level, using a 1,000-word vocabulary. These books are available from the Nazarene Publishing House.

The next meeting of the ESL Advisory Committee is scheduled for the summer of this year during the annual ESL Writer's Workshop. A team of approxi-

mately 20 people will meet in Kansas City, July 11-15, to develop a Bible study on the Gospel of John at a first/second grade reading level and a set of lessons on the Articles of Faith at a third/fourth grade reading level. □

SAN FRANCISCO FIRST CHURCH CELEBRATES GOD'S FAITHFULNESS

For over two years San Francisco First Church had to meet in temporary facilities. Rocks from a steep cliff to the back and side of the building caused concern for the safety of the congregation. Liability insurance was canceled. The City of San Francisco issued an order for the precipice to be stabilized. Efforts to sell the property and relocate failed.

Recent efforts have stabilized the cliff at the point of threat to the building. Workers from the sister church in Santa Rosa came as special messengers. Skilled craftsmen met specific needs in restoration. City requirements were met. Last October the congregation returned to the building.

Now, Sunday School, worship, prayer meetings, evangelism, and fellowship are taking place in the church on the side of the hill. People are finding Christ. Sunday, April 24, was a day of celebration and dedication. Eighty-two years of Christian life and ministry were celebrated. The

people, building, and ministry were renewed in dedication as God's witnesses.

San Francisco First Church began with a small band of people in 1905, and the church was organized in 1906. They endured the devastation of earthquake and fire just three months later. A temporary building was hastily constructed following the disaster.

The January 1909 church board minutes record a historic action: "Remarks by pastor as to granting a local preacher's license to Bro. Haldor Lillines [spelling original]. Remarks by Bro. Thomas as opposing such license on the ground he [is] not know[n] among us enough.

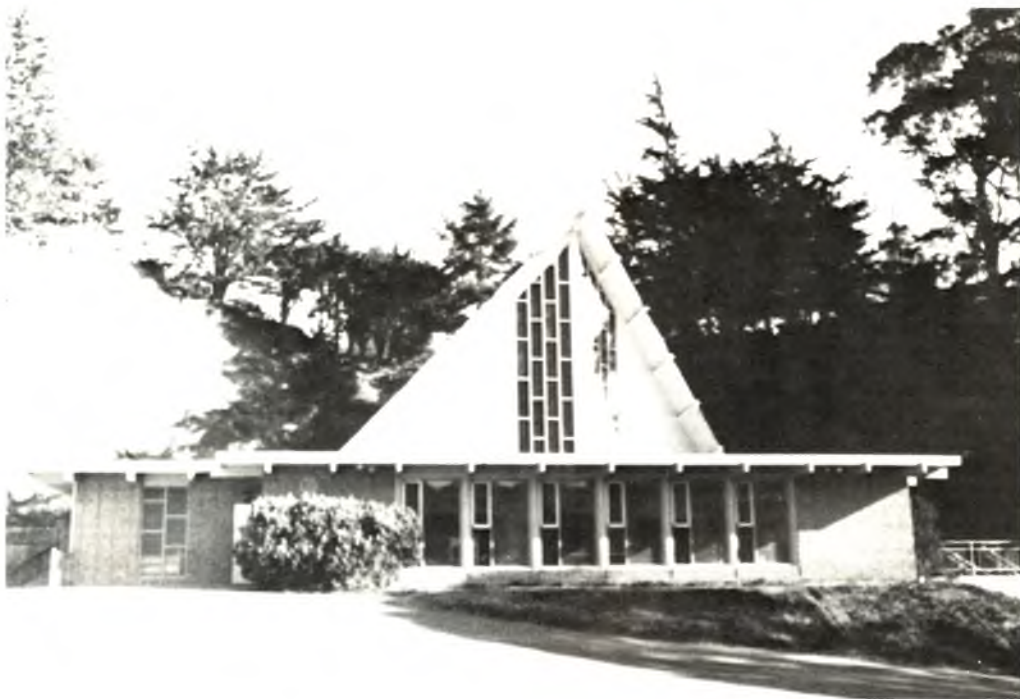
Moved and sec. that [we] license Bro. H. Lillines [Lillenas] for 1 year as a preacher among us. Motion put and carried by standing vote."

Dr. H. Orton Wiley in a memo of September 1958, described the old 1906 building, saying: "But that old church was the scene of great out-pourings of the Spirit. When the all-day meetings, held every two weeks, came to San Francisco, it was always a time of great victory. . . . The people prayed until the heavens opened, and then sang and shouted the victory, and closed with glorious scenes around the altar."

After 82 years of ministry, San Francisco First Church celebrates God's faithfulness. □



First Church getting new roofing



San Francisco First Church ready for use

WHERE ARE THEY NOW?



YOU CAN PLAY A KEY ROLE IN REACHING OUR SONS AND DAUGHTERS IN UNIFORM.

Every quarter a newsletter, **UNDER ORDERS**, is sent from the office of Chaplaincy Ministries to our service personnel. The following names have come back to us without forwarding information. Unless you as a church let us know their current addresses, they will be lost to our ministry. Please allow us to reach out and minister to your loved ones and friends serving in the military by calling 1-800-233-8962 or writing to Chaplain Curt Bowers, Chaplaincy Ministries Director, 6401 The Paseo, Kansas City, MO 64131.

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OUR COLLEGES AND SEMINARIES

BELIZE PROVIDES MVNC STUDENTS WITH DIFFERENT OUTLOOK

Eight Mount Vernon Nazarene College students and two faculty members spent the month of January in the Central American country of Belize. Wayne Yerxa, a business professor at MVNC, said the purpose of the trip was to expose students to the world and to other cultures. "The trip made me look again at how much we have and whether we need all we have."

One of the things not taken for granted, said Yerxa, is the opportunity for an education. Currently, there is only space for 1,800 students out of 3,000 for an high school education. The students also have to pay for high school.

The trip culminated months of extensive research into the Belize environment, which included such factors as the economy, rate of inflation, culture, social structure, and political system.

The MVNC contingent found a stable situation in Belize, a country of 170,000, formerly known as British Honduras. Situated on the subtropical Caribbean coast of Central America, Belize is bordered by Mexico on the north and by Guatemala on the southwest. It is about the size of New Hampshire.

The situation is improving for Belize, which has been an independent nation since 1981. The government recently established priorities to set up and upgrade the small-scale manufacturing, tourism, and agriculture businesses.

Yerxa said the group looked into exporting handbags produced in Belize, and explored the possibilities of starting an auto-body shop in conjunction with the Nazarene High School in Belize City. The MVNC professor said the shop could be used as a teaching tool and an income-generating device.

On a larger scale, the group researched the feasibility of starting a canning factory to help stop the waste from an overflow of cashews and mangoes following the harvest. Currently, Yerxa said,

the country has no way to preserve the products, and if people want mangoes and cashews after harvest they have to import.

Another project completed on the trip was teaching the faculty and staff at the high school how to use a computer. The high school is only the second in the country to have a computer. The computer was purchased through monies raised by MVNC SIFE (Students in Free Enterprise) students. □

SNU BOARD ADDRESSES UNIVERSITY DECISIONS

The Board of Trustees of Southern Nazarene University met on the Bethany campus, March 7-9, for their annual spring meeting addressing such topics as the "Run to '89" campaign, and the procedural process for the naming of a successor to Dr. Ponder W. Gilliland, retiring president of SNU.

Action included the approval for active board involvement in the recruitment and public awareness aspects of the "Run to '89" campaign: (1) the enrollment of 89 more freshmen for the fall of '88 than were registered in '87; and, (2) an 89 percent minimum payment of the education budgets from the 665 congregations of the Church of the Nazarene in SNU's South Central education region.

Dr. Ponder Gilliland, president of Southern Nazarene University since 1985, presented his report to the governing body on



Terrell C. (Jack) Sanders, Jr. (l.), president of Nazarene Theological Seminary, was honored as the recipient of the 1987 Ministerial "T" Award by Trevecca Nazarene College. George Privett (r.), Alumni Relations director for TNC, presents the 1951 alumnus with the award.

—NN

Wednesday morning, marking the final stages of his three-year term of office, which would have concluded on June 30.

Following the president's report, the SNU Board of Trustees asked Dr. Gilliland to serve for an additional year as "acting President" following a near unanimous vote by the governing body. President Gilliland will retain full presidential authority and privileges during this extension. According to a board spokesman, this continuation allows Dr. Gilliland a means of

completing major projects initiated during his administration.

The selection process for Dr. Gilliland's successor began in mid-May with the organization of a screening committee representing the Board of Trustees, the university's administration, faculty, and alumni. This body will officially begin operation July 1, 1988, preparing an initial report of nominees for the October board meeting. The ninth president of Southern Nazarene University will be elected in March 1989. □

June Selection



Ltc

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Shown with Dr. John A. Knight (*extreme l.*) are the ordinands and spouses

FIRST ALL-BRAZIL ORDINATION

In the first all-Brazil ordination service, General Superintendent John A. Knight recently ordained 10 pastors from six different districts. The service was held in Campinas, São Paulo, where the Church of the Nazarene began work 29 years ago.

The ordinands included: Anibal Mendes Figueiredo, Orlando Cesar de Araujo, Uedson Souza Vieira, Carlos Eduardo Alves de Matos, Andre Ribeiro, Mario Cesar Alcaraz, Jose Luiz Martins Marques, Marcos Fernando de

Oliveira, Luiz Carlos Oliveira, and Cyllas Ribeiro de Marins. □

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DOMINICAN DISTRICT ASSEMBLIES

The five districts of the Dominican Republic celebrated their district assemblies March 4-13 with General Superintendent William M. Greathouse presiding. All five national district superintendents were reelected with excellent votes.

On the North District the

night service of the conventions experienced a great time of spiritual blessing as a large number of people responded to the altar call. It was a time of confession of need and deepening of spiritual experience among pastors and leading laymen.

On the East District there was a great altar service on the closing night of the assembly with a time of renewed spiritual zeal and a fuller awareness of commitment to the mission of the church.

A preliminary view of the statistics reveals: 753 new members on profession of faith; 6,885 full members, an 11 percent gain of

697; 2,200 probationary members making the total membership 9,085. Average Sunday School attendance was 6,173, a 16 percent gain of 853. During the year \$119,820 in pesos were received, a 10 percent gain of \$11,206. There are 136 organized churches, a gain of 8; 59 missions making a total of 194 churches and missions. □

NEW SUPERINTENDENTS IN KOREA

Two superintendents have been recently elected on districts in Korea, according to Robert H. Scott, World Mission Division director.

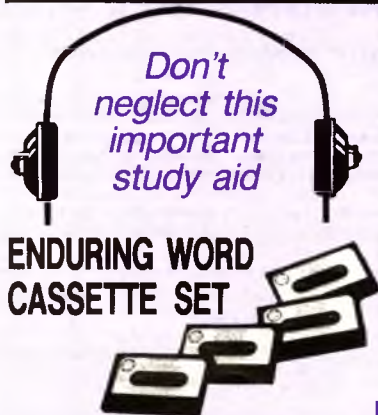
Chae, Dong-Soo was elected as superintendent of the Korea Honam District in February. A graduate of Taejon Bible Institute, he has pastored for 22 years and has also served as district Christian Life and Sunday School Board chairman and as district secretary. He was ordained in 1977 by General Superintendent Charles H. Strickland. Chae continues to serve as pastor of the Kwang-song Church of the Nazarene. He and his wife have three children.

Lee, Ho-jung was elected superintendent of the Korea Central District in March. Lee has pastored in Korea since graduating from Korea Nazarene Theological Institute in 1966. He has also served as a member of the district Advisory Board, district NYI Council, and district Board of Orders and Relations. Lee was ordained in 1969 by General Superintendent Orville W. Jenkins. He will continue to serve as senior pastor of the An-jung Church of the Nazarene. He and his wife have one daughter.

The five Nazarene districts in Korea have a combined membership of 29,489. □

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NEWS OF EVANGELISM

REVIVAL BRIDGES DENOMINATIONAL BOUNDARIES

An evangelical minister left the pastorate over "problems" in his ministry. He took a full-time secular job. Ten months later, the Los Alamos, N.Mex., La Vista Church began its revival services

with Evangelist Norman Moore. In order to hear his son-in-law sing, the former pastor attended the closing service. There, through Evangelist Moore's anointed preaching, God touched him and called him back into the ministry.

This, according to Pastor Rick Hutchison, was only one of several spiritual victories won during their recent revival. Beside the former minister, over 30 others knelt at the altar, committing themselves to be "workers in the harvest." Rev. Hutchison reports, "God truly brought a revival to our church that knew no denominational barriers." □

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

CANADA PACIFIC—June 17-18. First Church, 998 E. 19th Ave., Vancouver, B.C. V5V 1K7. Host Pastor: Wes Campbell. General Superintendent: Dr. Jerald D. Johnson.

NORTHWESTERN OHIO—June 17. Community Church of the Nazarene, 2945 N. Cole Street, Lima, OH 45801. Host Pastor: Wayne Sharpes. General Superintendent: Dr. William M. Great-house.

EASTERN KENTUCKY—June 22-23. First Church of the Nazarene, 2201 Bath Ave., Ashland, KY 41101. Host Pastor: John Hayes. General Superintendent: Dr. Eugene L. Stowe.

NEBRASKA—June 23-24. North West High School, Grand Island, NE 68801. Host Pastor: Arian Hoskins. General Superintendent: Dr. John A. Knight.

NEW ENGLAND—June 23-24. Church of the Nazarene, 37 E. Elm Ave., Wollaston, MA 02170. Host Pastor: Russell F. Metcalfe. General Superintendent: Dr. William M. Greathouse.

NORTH ARKANSAS—June 29-30. First Church of the Nazarene, Faulkner and Scott St. (mail P.O. Box 687), Conway, AR 72032. Host Pastor: Lynn Casseday. General Superintendent: John A. Knight.

DAKOTA—June 30—July 1. First Church of the Nazarene, 612 13th St. S.E. Jamestown, ND 58401. Host Pastor: Randy Williams. General Superintendent: Dr. Charles H. Strickland.

NAZARENE CAMP MEETINGS

NORTHWEST—July 1-4. Pinelov Park Campgrounds, Rte. 1, Box 570, Loon Lake, WA 99148. Workers: Frank W. Morley and Jim Diehl. Walter E. Lanman, district superintendent.

UPSTATE NEW YORK—July 2-10. Brooktondale Camp, 120 White Church Rd., Brooktondale, NY 14817. Workers: Dr. V. H. Lewis and Nelson Perdue. George Teague, district superintendent.

ALABAMA NORTH and ALABAMA SOUTH—July 4-10. Rolling Hills Conference Center, Hwy. 31 and I-65 South, Calera, AL 35040. Workers: Dr. Orville Jenkins and William McCumber, evangelists; Gene and Nancy Wells, musicians. B. J. Garber (North) and Don Jernigan (South), district superintendents.

EAST TENNESSEE—July 4-10. District Campground, P.O. Box 66, Louisville, TN 37777. Workers: B. G. Wiggs and Ron Freeland, evangelists; Bob and Becky Gray, musicians. Thomas M. Cox, district superintendent.

NORTHWESTERN ILLINOIS—July 4-10. District Center, Manville Campgrounds, Rte. 1, Box 181, Manville, IL 61339. Workers: Dick Strickland and Wally and Ginger Laxson. F. Thomas Bailey, district superintendent.

CENTRAL CALIFORNIA—July 5-10. Camp Sugar Pine, Oakhurst, Calif. Worker: Stephen Manley. Wil M. Spaite, district superintendent.

CANADA WEST (Manitoba)—July 7-10. St. Malo Campgrounds, south of Winnipeg. Worker: Glenn Follis. Glenn Follis, district superintendent.

CANADA CENTRAL (Clarksburg)—July 9-17. R. R. 1, Thornbury, Ontario. Workers: Stephen Manley and Bill Patch. Lorne MacMillan, district superintendent.

MAINE—July 11-17. Camp Wakonda, Box 49, Washington, ME 04574. Worker: Mike Adams.

NORTHERN CALIFORNIA—July 11-17. Mission Springs Conference Center, 1050 Lockwood Gulch Rd., Scotts Valley, Calif. Workers: Les Parrott and Bob Hoots. Clarence J. Kinzler, district superintendent.

CENTRAL OHIO—July 15-24. District Campground, 2708 Morse Rd., Columbus, OH 43229. Workers: Chuck Millhuff and Don Pfeifer and the Pfeifer Evangelistic Singers. J. Wilmer Lambert, district superintendent.

MICHIGAN—July 16-24. Indian Lake Nazarene Camp, 7926 Central St., Vicksburg, MI 49097. Workers: Al Truesdale, Harold Daniels, and Charles Johnson, speakers; Dave and Dana Blue, musicians.

MOVING MINISTERS

RICHARD K. ADAMS from associate, Watertown, N.Y., to associate, Lowell (Mass.) First

WESLEY G. BALDASSARE from Durango, Colo., to Hoquiam, Wash.

R. DALE BARBER from Archer, Fla., to Cleveland (Miss.) First

DENNY B. BAYLOR from Holdenville, Okla., to Rapid City, N.Dak.

RONALD W. BERRY from Frederick, Okla., to Cenchrea, La.

IRVING W. BROCK from Griffith, Ind., to Mishawaka (Ind.) Southside

WILLIAM J. BROWN from Lenoir City, Tenn., to Fort Oglethorpe, Ga.

JOHN E. BURR from pastor, Felicity, Ohio, to associate, Bethel, Ohio

VERNON J. CARGILL from Laurel, Miss., to Friendship, La.

T. DANIEL CASEY from Dublin, Ga., to Atlanta (Ga.) First

ROY L. CHILDRESS to Meridian (Miss.) Oakland Heights

OSCAR CLARK from associate, Toledo (Ohio) Oregon, to pastor, Springfield (Ohio) Trinity

GLENN E. CULBERTSON to Duarte (Calif.) First

THOMAS H. COLLIER from Dresden, Ohio, to New Matamoras, Ohio

TIMOTHY W. CRUMP from Braidwood, Ill., to Okmulgee (Okla.) First

HAROLD L. ELLIS from Falls City, Nebr., to Sand Springs, Okla.

EMMANUEL E. ETTER from Medford (Oreg.) Rogues Valley to Poplar, Mont.

KEVIN L. FOLSOM from associate, Muncie (Ind.) Southside, to pastor

Oklahoma City (Okla.) Trinity

WESLEY E. HART from Viborg, S.Dak., to Spearfish (S.Dak.) Hillsview

DOYLE HENDERSON from pastor, Sli-dell, La., to associate, Bellflower, Calif.

PAUL N. HAZELTON to LaMoure, N.Dak.

SONIA D. JONES from associate, Saraland, Ala., to pastor, Jackson (Miss.) Asbury

KENNETH KURTZ to pastor Belpre, Ohio

CLYDE H. McCUNE from Mineral Wells, Tex., to Seagraves, Tex.

ROBERT L. MCKENZIE, JR. from Mobile (Ala.) First to Mount Olive, Ga.

MICHAEL J. MATTHEWS from Cromwell, Conn., to Newport, Vt.

JAMES D. MILLER from LaPine, Oreg., to Rock Springs, Wyo.

DAVID W. ORNER, student to pastor, Himesville, Ga.

DONALD L. PHILLIPS, associate, Tucson (Ariz.) Mountain View, to Sacramento (Calif.) Liberty Towers

ROBERT M. RIES from associate, Buena Park (Calif.) First, to pastor, San Jacinto (Calif.) First

TERRY L. ROHLMEIER from Edmond (Okla.) First to Piedmont (Okla.) First

HERMAN ROUSE from pastor, Lancaster, Calif., to associate, Oxnard, Calif.

RONALD T. SALSBUURY from associate, Los Angeles (Calif.) First to pastor Lancaster (Calif.) First

M. V. (Bud) SCUTT, District Superintendent, N.W. Ohio to Kansas City, General Assignment, Evangelism Ministries

JOSEPH L. SHARP to Felicity (Ohio) First

DOUGLAS D. SLAYMAKER from associate, Sacramento (Calif.) Liberty Tow-

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RONALD B. TYLER from Eagle Point, Oreg., to Springfield (Oreg.) First
EDDIE D. WEAVER, associate, Tulare (Calif.) Wayside, to associate, Ontario (Oreg.) First
GLENDON A. WILLS, JR., from East Machias, Maine, to East Millinocket, Maine

MOVING MISSIONARIES

REV. STEVE and DEBORAH BAKER, Colombia, Furlough address: 390 Richard E., Spring Arbor, MI 49283
REV. DUANE and SUE BATY, Philippines, Furlough address: 4662 E. 56th St., Maywood, CA 90270
MR. MEL and MARY LOUFELTS*, Swaziland, Furlough address: c/o J. Coomer, Olivet Nazarene University, 240 E. Marsile, Bourbonnais, IL 60914

MISS ESTHER HOWARD, India, Furlough address: 14 Tappan Ln., Orinda, CA 94563
DR. STEVE and TRISHA McCORMICK*, European Nazarene Bible College, Furlough address: c/o Carr, 2550 Lindholm St., Shreveport, LA 71108
REV. DANNY and CHERYL McMAHAN, Philippines, Field address: P.O. Box 14, Baguio City 2600, Republic of the Philippines
REV. HAROLD and EMILY RAY, Guatemala, Furlough address: 5079 Margo Dr., Las Vegas, NV 89122
REV. MICHAEL and KATHERINE ROBINSON, Honduras, Furlough address: Apartado 1832, San Pedro Sula, Honduras
MISS VIRGINIA STIMER, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen WHP, Papua New Guinea

*Specialized Assignment Personnel

ANNOUNCEMENTS

Summertown, Tenn., First Church will celebrate its 40th anniversary with homecoming Sunday June 5. All former

pastors, members, and friends are invited. For more information write the church at: P.O. Box 184, Summertown, TN 38483 or call Laura Bailey at (615) 964-2327.

The Rogers, Ark., church will celebrate its 60th anniversary on June 11-12. All former members, pastors, and friends are invited to attend.

Activities begin with a Saturday evening service at 7:00 p.m. with General Superintendent John A. Knight speaking. Sunday morning worship service begins at 9:45 a.m. with Dr. Knight as special speaker along with participation by several former pastors. There will be a covered-dish dinner following the morning service.

For further information write Church of the Nazarene, P.O. Box 1659, Rogers, AR 72757 or call (501) 636-1050, Rev. Fred E. Agee, pastor.

The Forest Center Church, Menomonie, Wis., will observe its 75th anniversary July 10. There will be an afternoon program at 2:30 and a social hour to follow.

Former pastors and their families are given a special invitation. For further information please contact: Pastor Carlton Zehrt, Forest Center Church of the Nazarene, Rte. 3, Menomonie, WI 54751 or call (715) 664-8436.

Lincoln, Nebr., First Church will celebrate its 75th anniversary July 15-17. The theme is: Remembering the Past: Focusing on the future.

Events of the weekend include: Friday, July 15, Roger Nelson, "Man from Aldersgate," a portrayal of John Wesley; Saturday, July 16, Reunion fellowship at the church 2-6 p.m. In the evening, Carlton Mills will preach a revival sermon of Uncle Buddy Robinson; Sunday, July 17, General Superintendent Eugene L. Stowe, will speak in the morning worship; and District Superintendent Dwight Neuenschwander will speak for the closing service. Jim and Bobbie Noffsinger will sing in the services of the weekend.

All former pastors, members, and friends are invited to attend the celebration. Those who cannot attend are encouraged to send greetings with a family picture. For further information, contact Rev. Galen Skinner, 1901 S. 70th St., Lincoln, NE 68506. Phone (402) 489-6578.

The Mount Tabor-Pleasant Ridge (Harrisonville, Pa.) church will celebrate its 50th anniversary July 31, August 7, 14, and 21. Sons of the church who will be speaking are Rev. William Swope (A.M.) and Rev. Toby Mellott (P.M.), July 31; Rev. Willis Swope (A.M.) and Rev. Rodney Truax (P.M.), August 7.

The Passmore Evangelistic Party will be ministering in the local camp meeting, August 9-14, with the Central Pennsylvania Gospel Band featured in the afternoon service on August 14.

August 21, the founding day of the church, Rev. Emerson Walker, former pastor, will speak in the morning service.

A noon meal will be served to all in attendance at the camp dining hall. An afternoon service of special singing, testimonies, and history is planned for 2 p.m.

All former members and friends are urged to attend or send greetings. For further information, contact Rev. Richard E. Vandervort, R.D. 1, Box 863, Harrisonville, PA 17228, or phone (717) 485-3973.

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

RECOMMENDATIONS

I am delighted to recommend REV. ARNO WILSON to our churches for revival meetings. He has successfully pastored the Harrison Church on the Southwestern Ohio District since November 1970. He is loved and appreciated by the people of this church and is known as a strong Bible preacher. He will be a blessing and help to any church.—Harold B. Graves, Southwestern Ohio district superintendent.

The location of evangelists may be secured through Evangelism Ministries' toll-free number, 800-821-2154.

VITAL STATISTICS

FORMER ALASKA CHURCH PIONEER DIES

Muriel Hudgins, 76, died December 22, 1987, of cardiac arrest at Sutter Memorial Hospital.

She is survived by her sisters, Dr. Orpha Speicher and Mrs. Grace Smith; her children, Mrs. Charlene Crawford, Mrs. Carolyn Jones, and Victor Hudgins; and her grandchildren, Paul Crawford, Deborah Hudgins, and Robin Hudgins.

Muriel was the third daughter of Mr. and Mrs. Fred Speicher, born in Los Angeles, Calif. She was educated at Pasadena College Academy and completed nurses' training at Samaritan Hospital in Nampa, Idaho. After marriage to Lewis Hudgins in 1938, they undertook building a church in Crescent City, Calif., and then in 1944, they began the Church of the Nazarene in Nome, Alaska, where they served 12 years.

In 1956 they ministered in Atwater, Calif., for two years, finally settling with their two daughters and one son in Sacramento, Calif. Lewis taught in Folsom prison and provided spiritual ministry until his death in 1964. Muriel took up her nursing career caring for premature babies in the Sutter Memorial Hospital. The hospital gave her one year leave during this time to help her sister in India at the Reynolds Memorial Hospital from 1969-1970. She retired from Sutter Memorial Hospital in 1976.

In retirement she did some home nursing and child care, but had time for ministry to all she knew. The last 18 years of her life she was a member of the Word of Life Ministries International.

YOUTH MINISTER DIES

Lester Clair (Les) Sprang, Jr., 34, youth minister at Jacksonville, Fla., University Boulevard Church, died January 21 in a Jacksonville hospital. Sprang had suffered a series of

coronaries as a result of diabetes, from which he had suffered most of his life.

A 1975 graduate of Trevecca Nazarene College, Sprang earned the M.Div. from Nazarene Theological Seminary in 1987. He was ordained as an elder in 1985.

Survivors include his wife, Martha (née Williams); a son, Jonathan; his parents, Mr. and Mrs. Lester C. Sprang, Sr.; and a sister, Cecilia Sprang Snyder.

Funeral services were held January 23 at the University Boulevard Church, with senior pastor R. E. Zollinhofer and Mike Jackson, associate pastor, officiating. The eulogy was given by Herb McMillan.

A memorial stained-glass window will be installed at the University Boulevard Church in honor of Les. —NN

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VETERAN PASTOR DIES

Rev. John W. Burgess, 71, of Farmington, Mo., died February 3, at Mineral Area Regional Medical Center. He was born August 16, 1916, son of the late Elza and Lucy Carrill Burgess. He was also preceded in death by six brothers and one sister.

Rev. Burgess was a member of Esther, Mo., First Church, where he served as associate pastor. He had pastored churches in Michigan, Louisiana, and Pennsylvania.

He is survived by his wife, Edith M. (Barnes) Burgess of Farmington; three sons, Gerald Burgess of Stanwood, Mich.; John Burgess, Jr., of Attica, Mich.; and Glenn Burgess of Mecosta, Mich.; two daughters, Betty (Mrs. Malcolm) Paul of Foley, Ala., and Marla (Mrs. Jim) Walker of Drayton Plains, Mich.; two brothers, Robert Burgess and Elza Burgess, Jr., both of Detroit; three sisters, Ann Cook of Detroit, Bonnie Ewing of San Diego, and Beulah Sponseller of Louisville, Ohio; 16 grandchildren and 6 great-grandchildren.

Funeral services were at 2 P.M. Feb. 7 at Esther First Church, with Rev. Leonard Miller officiating. Burial was in Parkview Cemetery.

LONGTIME PASTOR DIES

Rev. George L. Mowry, 85, of Austin, Tex., died February 7. Funeral services were conducted February 10 at the Grace Church with Pastor Harry Evans and District Superintendent James Blankenship officiating.

Survivors include his wife, Grace, of Austin; two sons, George, Jr., of Chehalis, Wash., and James N. of Georgetown, Tex.; a daughter, Joanne Simmons of Waco, Tex.; a brother, Gordon of California; two sisters, Alice Stewart of Indiana and Grace Stanley of California; 10 grandchildren; and 1 great-grandson.

Ordained in 1925, Rev. Mowry served in the active ministry of the Church of the Nazarene for 48 years on the North Dakota, Minnesota, Nebraska, and Kansas districts. After retirement in 1973 in Austin, he served for some years as visitation pastor and adult teacher at the Grace Church.

DEATHS

WESLEY L. DEMING, 63, Feb. 22, Beardstown, Ill. Survivors: wife Neva; daughters Mrs. Barbara Schone and Mrs. Rebecca Bennett; son Gordon; five grandchildren; one great-grandchild; three sisters.

LEATHA HARTMAN, 92, Mar. 26, Sandy, Oreg. Survivors: son Jim J.; daughter Laurel Hegstrom; 12 grandchildren; 34 great-grandchildren.

MRS. BETTY HILDIE, 94, Mar. 16, Redlands, Calif. Survivors: son Dwayne W.; daughter Mrs. Ruth Carol Braswell; three grandchildren; two great-grandchildren.

MARJORIE MacKAY of Tempe, Ariz., 66, Dec. 3, Scottsdale, Ariz. Survivors: son Gary; three brothers.

LYDIA JEAN MEAD of North Augusta, S.C., 22, Mar. 18, automobile accident, Allendale County, S.C. Interment: Fayetteville, Tenn. Survivors: parents Rev. Merle and Barbara Mead, brother Richard M.

BIRTHS

to MIKE AND DEBBIE (BAKER) COFFMAN, East Moline, Ill., a boy, Justin Marshal, Jan. 29

to ROYCE AND KATHY (FERRYMAN) COLE, Bourbonnais, Ill., a boy, Patrick Aaron, Mar. 8

to LT. JG. JEFF AND JOANNA (OYLER) CUNNINGHAM, Jacksonville, Fla., a girl, Jessica Lynn, Apr. 6

to TONY AND PATTI (ELLIOTT) GAERTNER, Diamond Bar, Calif., twin girls, Rebecca Christine and Jennifer Diane, Feb. 1

to THOMAS AND SHARON (AUMILLER) HIATT, Chatham, Ill., a girl, Elizabeth Elaine, Feb. 1

to MICHAEL AND SHEILA (BRAY) McSWAIN, Cincinnati, Ohio, a boy, Michael Luther, Jr., Feb. 11

to PHIL AND KELLY (PHILPOT) MILLER, Gaithersburg, Md., a girl, Allyn Faith, Mar. 18

to MIKE AND JAN (BUCHANAN) PERRY, Tampa, Fla., a girl, Janna Michelle, Feb. 14

to REV. CHARLES AND MARLA PLUMB, Lodi, Calif., a boy, Richard Nathaniel, Feb. 19

MARRIAGES

CYNTHIA DEPUGH and SCOTT DANIEL at Mount Sterling, Ohio, Oct. 24
CAROLYN KAYE McCALL and DANIEL ROBERT RANKE at Stockbridge, Mass., Mar. 19

DEBORAH ANN YEAGER and J. L. (JAY) BUCHANAN, JR., at Tampa, Fla., Apr. 10

ANNIVERSARIES

MR. AND MRS. CORBET THORNE celebrated their 50th wedding anniversary Dec. 19 at the Holiday Inn in Marianna, Fla. Corbet and Ethel are members of the Marianna Church. They were married in Wicksburg, Ala., Dec. 18, 1937. Approximately 100 friends and relatives attended, including 2 daughters, Effie Grace Ray and Janice Ray, and their families.

REV. AND MRS. FRANK C. WATKINS celebrated their 50th wedding anniversary Mar. 26 in the fellowship hall of the Banning, Calif., church. Hosted by their children and the church people, a large group of friends, family, and members of former pastorates attended. Rev. Watkins pastored for 40 years on the Southern California District. The Watkins have two children; Rev. Gordon D. of Lewistown, Mont., and Mrs. Beth Fuerst of Mattoon, Wis. They have five grandchildren.

DIRECTORIES

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TESTS OF SHROUD OF TURIN WON'T IMPACT EVANGELICALS

Carbon-14 tests of the Shroud of Turin will not impact the traditional evangelical belief regarding the resurrection of Jesus Christ, according to Arthur Climenhaga, chairman of the Theology Committee of the National Association of Evangelicals (NAE).

The Roman Catholic church has commissioned Carbon-14 tests on the Shroud of Turin to determine its authenticity. The 14-foot strip of linen cloth, preserved in a monastery in Turin, Italy, bears the image of a crucified man. Some believe it to be the burial cloth of Jesus Christ, and say the image was made by a burst of energy during Christ's resurrection.

The mysterious cloth has been revered as a holy relic. The late Pope Paul IV called the shroud "the most important relic in the history of Christianity."

In 1978 scientists subjected the cloth to a battery of tests, and a majority concluded that the image on the cloth could not have been created by an artist. A 1979 test revealed imprints corresponding to markings on coins from the era of Pontius Pilate. But the Carbon-14 age-dating process is expected to yield the most information, dating the shroud to within 50-100 years of its actual age. Results are expected later this year.

CHINA'S AMITY SCRIPTURE PRESS PREDICTS LARGE 1988 PRODUCTION

Amity Printing Press, a full-service printing plant in its first year of existence, has updated its previous projections of the number of Bibles to be printed in 1988, doubling the original amount. The press opened only five months ago, but is already running "full-speed, with three full shifts daily," according to a report from the American Bible Society.

Just into the third month of 1988, and after completing 145,000 Chinese Bibles in traditional Chinese characters, the press is "well on its way to finishing production of 100,000 reference Bibles complete with footnotes and other helps for the reader," according to the report. The total number of Bibles is projected to be 600,000 by year's end, twice the original projection of 300,000, as well as an additional 200,000 New Testaments with Psalms in a simplified script that is more intelligible to younger people. Preparations to typeset the Old Testament in simplified Chinese script will make the entire Bible available in this form.

The China Christian Council has placed firm orders for these Scriptures. All will go to Christians in the People's Republic of China, to be distributed through churches and individuals. None of them are to be shipped overseas.

COLLEGE FRESHMEN STRESS WEALTH

Seventy-five percent of the college freshmen surveyed across the nation feel that being financially well-off is essential or very important. Only 39 percent emphasized developing a meaningful philosophy.

Despite an increasingly liberal attitude on many social issues, there is growing support among freshmen for laws prohibiting homosexual relations, and a decline in the number who think marijuana should be legalized.

PAKISTANIS INTERESTED IN O.T. PROPHETS

A response of 3,500 Pakistanis, half of them Muslims, requested material on the Old Testament prophets from the Pakistan Bible Correspondence School. The school advertises in the national newspapers and offers its course on the teachings of the prophets without charge.

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Bustle speaking at sunrise service

BOLIVIAN EASTER SERVICE DRAWS 4,000

More than 4,000 persons gathered below the statue of Christ in the center of the city of Cochabamba, Bolivia, for a special Easter sunrise service April 3, according to Louie Bustle, South America regional director. The service was a combined effort that included participation by all of the evangelical churches in Cochabamba.

Bustle, who delivered the message, spoke on the resurrection of Christ and the Great Commission with a challenge to those present to reach out to their nation with the gospel.

The Easter service is an annual event in Cochabamba. This was the first time in more than two decades that a Nazarene has been invited to be the speaker. ☐

—NN

CHICAGO THRUST GETS METHODIST ATTENTION

Five students from Asbury Theological Seminary spent half-a-day visiting with the pastors and coordinator of the Chi-

cago Thrust April 5. The students, who hope to become urban church planters or to be involved in some form of cross-cultural ministry, had requested the meeting to "pick the brains" of the Nazarene church planters.

"They asked us all kinds of questions," said L. Wayne Quinn, Chicago Thrust coordinator. "We answered their questions as best we could, but we emphasized that when all is said and done, the key to this type of ministry is on-target prayer."

Quinn added that the students seemed to be impressed with the emphasis the Church of the Nazarene is giving to planting new works. "At the close of our session, one of the men told me, 'I like what I have felt and heard here today.'"

Quinn says that persons from other religious denominations in the Chicago area have been seeking information about the strategies for urban church planting being used by the Church of the Nazarene. "We don't mind sharing with persons from other groups. After all, the bottom line is getting folks to know Jesus as Lord!" ☐

—NN

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HAWAII PACIFIC IS REGULAR DISTRICT

The Hawaii Pacific District officially became a Regular Phase IV (self-supporting) status district at its 1988 assembly April 13-14, according to Jerald D. Johnson, general superintendent, who presided at the historic event.

"We take this step with faith that it will be a challenge to us all to continue the exciting pattern of growth and development our district has enjoyed in these past years," said Darrell Teare, Hawaii Pacific district superintendent. He has served as superintendent of the district since 1980.

Teare told the assembly that a total of \$1,215,398 was raised for all purposes last year, a 17 percent increase over 1987. Of this amount, \$203,241 was given for general interests, a 58 percent increase over the previous year. Ninety-eight persons joined the Church of the Nazarene on the district last year for a net gain of 58 (3.5 percent).

Bill Sullivan, Church Growth Division director, was also present for the assembly, along with Jim Bond, Point Loma Nazarene College president.

The first Nazarene worship service in Hawaii was held June 9, 1946, under the leadership of missionary Leo Baldwin. The first assembly was held March 26, 1952, with five churches and a total membership of 165. Today the Hawaii Pacific District is

comprised of 1,656 members in 19 churches. □

—NN

SÃO PAULO REACHES 25 WORKS

With the official Thrust to São Paulo still eight months away, the Church of the Nazarene in this major Brazilian city has already established 25 new works. The new works were announced at the recent meeting of the São Paulo Thrust Steering Committee. They include: 2 fully organized churches, 13 church-type missions, and 10 contact points. The goal for the 1989 Thrust to São Paulo is 30 new works.

During the meeting, plans were made for the Brazilian National Pastors' Conference. Also, slides were taken by Brian Helstrom of Media International for publicizing the Brazilian Thrust. □

—NN

NAZARENES DIE IN AIR ACCIDENT

Seven persons (six of them members of one Nazarene family) were killed Easter Sunday evening when the small private plane in which they were traveling clipped the top of a tree and crashed into the side of Cumberland Mountain between Kentucky and Virginia. The accident occurred in the Cumberland Gap National Historical Park around 6:00 P.M., but was not discovered until the following Friday, April 8.

Dead are William Cox, 75, and his wife, Anna, 72; their daughter, Twila Vore, 50; their son, James, 44 (the pilot of the plane); and his children, Angela, 13, and Dustin, 9 mos.; and Christine Nevile, 13, a friend of Angela.

The victims had been on a vacation in Florida and were returning to their home in Ridgeville, Ind., when the accident occurred, according to Pearl Berkey, wife of Harold W. Berkey, who pastors the Ridgeville Church of the Nazarene where the family attended.

"The plane apparently ran into rain and fog and the pilot was trying to fly under the storm when the accident happened," said Britt Nelson, a reporter for the Middlesboro, Ky., *Daily News*.

Funeral services were held at the Ridgeville church, April 15.

Mr. and Mrs. Cox are survived by three sons, John, Donald, and Joseph; and a daughter, Janice. Twila is survived by six grown children, and James leaves a son.

William and Anna both taught Sunday School classes in their church and were members of the church board. Anna was also NWMS president and church secretary. Twila taught Sunday School and served as church treasurer and pianist.

William was the retired co-founder of Cox Manufacturing, a heating products company in Ridgeville. James was the current half-owner of the business.

"These folks were top-notch

workers and churchmen," said Rev. Berkey. "They served their church and their community for years, and now the entire community is responding with an outpouring of concern." □

—NN

JOHNSON ELECTED PRESIDENT OF CHA



General Superintendent Jerald D. Johnson was elected president of the Christian Holiness Association at the 120th

annual convention of the CHA in Portland, Oreg., last month. He succeeds Robert F. Andrews, bishop of the Free Methodist church. The term of office is for two years.

The theme for the conference was "The Holy Spirit in the Word—in the World." Topics addressed during the three-day convocation included: "Integrity Within the Church," "Televangelism," and "The Church's Stand on AIDS." The keynote message, "The Holy Spirit Bringing Wholeness," was delivered by Edward Foggs, associate executive secretary, Church of God, Anderson, Ind.

More than 400 delegates from throughout the United States attended the convention, along with an additional 400 or more guests from the Portland area.

Nazarenes involved in the program included: Jeanine Van Beek, director of the Nazarene Theological Seminary in Port-au-Prince; Pat Wellman, author of several books; Phil Riley and Mark York, of the Christian Life and Sunday School Division; Gordon Wetmore, president of Northwest Nazarene College; and theologian Richard S. Taylor. General Secretary B. Edgar Johnson resigned from the post as executive director, which he had held since 1986.

James C. Lentz, longtime missionary evangelist for World Gospel Mission and founder of World Bible Ministries, was honored as the "Holiness Expositor of the Year."

The CHA is a voluntary association of denominations, individuals, schools, and organizations who believe in the Wesleyan doctrine of entire sanctification. □

—NN



Luau to celebrate the Regular District status of Hawaii Pacific was held April 15 at Heeia State Park in Kaneohe. Hundreds of Hawaiian Nazarenes joined in the festivities.



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